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THE

Annotated Paragraph Bible:

CONTAINING THE

OLD AND NEW TESTAMENTS,

ACCORDING TO THE AUTHORIZED VERSION,

ARRANGED IN PARAGRAPHS AND PARALLELISMS;

WITH

EXPLANATORY NOTES,

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

I.—GENESIS TO ESTHER.

LONDON:

THE RELIGIOUS TRACT SOCIETY;

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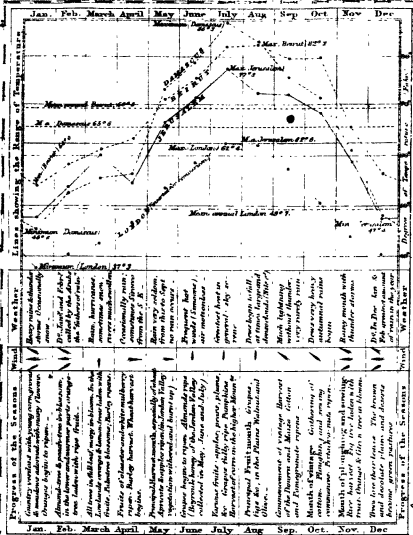
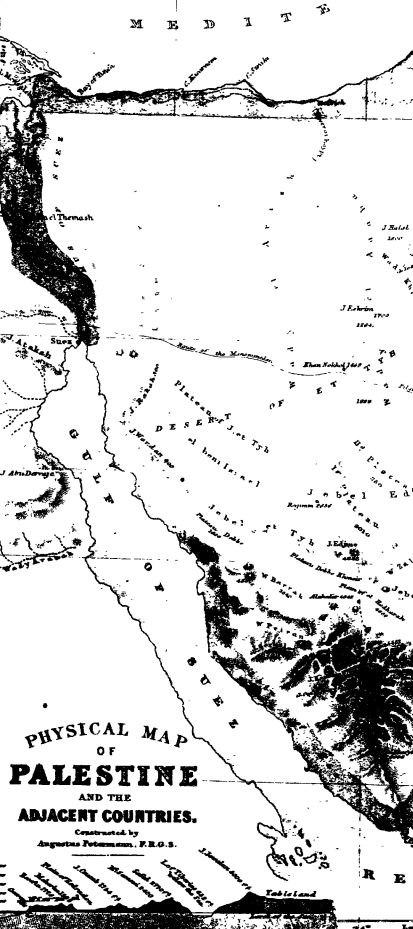
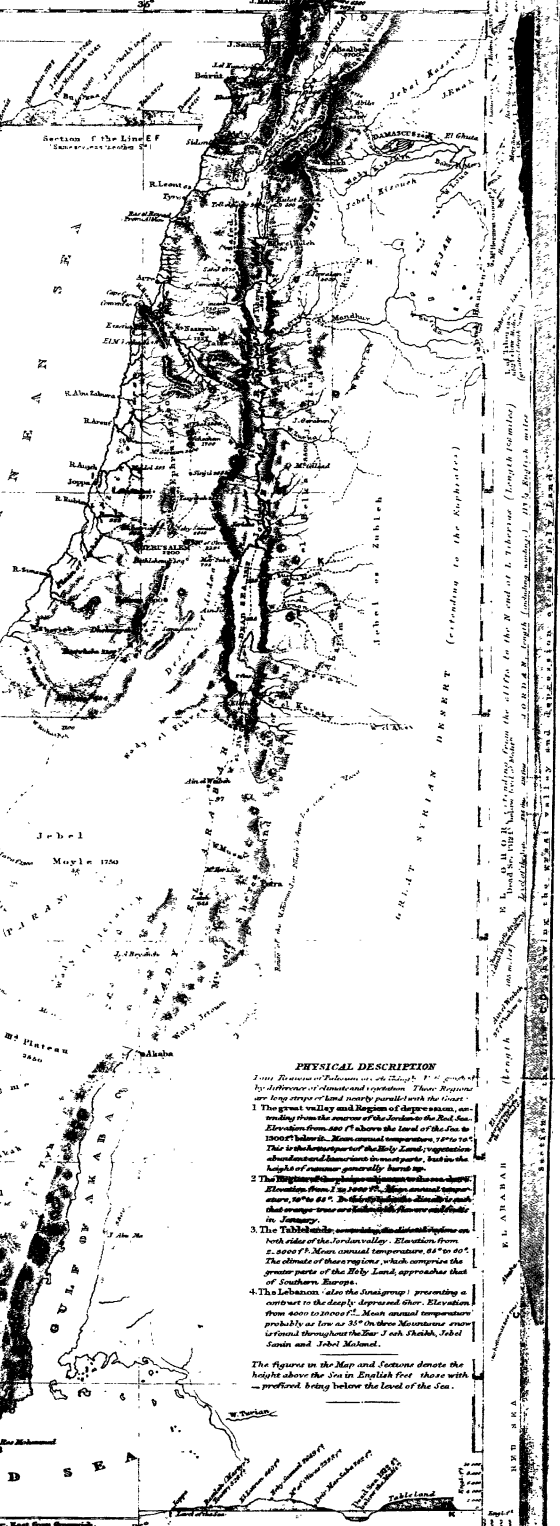


Diagram showing the PHYSICAL FEATURES OF PALESTINE within every month of the year.



PHYSICAL MAP OF PALESTINE AND THE ADJACENT COUNTRIES.
 Constructed by Augustus Potamian, F.R.G.S.



PHYSICAL DESCRIPTION
 This region of Palestine is a long, narrow strip of land, bounded by the Mediterranean Sea to the west and the Red Sea to the east. It is a land of great contrast, with high mountains to the north and south, and a low, fertile valley in the center. The climate is generally hot and dry, with a long, hot summer and a short, cool winter. The soil is fertile, and the land is well-watered by the Jordan River and its tributaries. The population is dense, and the land is well-cultivated. The physical features of Palestine are of great interest, and they have played a large part in the history of the region.

1. The great valley and basin of depression, extending from the source of the Jordan to the Red Sea. Elevation from sea level shows the land of the Sea to 1500 ft below it. Mean annual temperature, 72° to 74°. The high temperature of the Hot Land; vegetation abundant throughout the year.
2. The highlands of the Jordan and the Lebanon. Elevation from sea level to 10000 ft. Mean annual temperature, 50° to 60°. In the highlands of the Lebanon, the average temperature in January is 30°.
3. The Lebanon, also the highlands of the Lebanon on both sides of the Jordan valley. Elevation from sea level to 10000 ft. Mean annual temperature, 45° to 50°. The climate of these regions, which comprise the greater part of the Hot Land, approaches that of Southern Europe.
4. The Lebanon, also the highlands of the Lebanon in contrast to the highlands of the Lebanon. Elevation from sea level to 10000 ft. Mean annual temperature probably as low as 35°. On these mountains snow is found throughout the year. The Lebanon, the Lebanon and the Lebanon.

The figures on the Map and Sections denote the height above the Sea in English feet; those with a minus sign below the level of the Sea.

Section of the Line EF
 (continued to the Supplement)

Section of the Line EF
 (continued to the Supplement)

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P R E F A C E.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GENERAL REMARKS

ON

THE FIVE BOOKS OF MOSES.

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

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

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

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

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

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

THE FIRST BOOK OF MOSES, CALLED GENESIS.

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

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

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

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

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

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

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

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

The creation; six days' work; sabbath.

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

^a John 1. 2; Heb. 1. 10.
^b Ps. 31. 17; Pa. 8. 7; 33. 6; 89. 11, 12; 102. 25; 136. 5; 146. 6; 146. 25; 146. 24; Jer. 10. 12; 51. 15; Zec. 12. 1; Ac. 14. 15; 17. 21; Col. 1. 16; 17; Heb. 11. 3; Rev. 4. 11; 10. 6.
^c Jer. 4. 23.
^d Job 26. 13; Pa. 33. 6; 104. 30; Is. 40. 15, 14.
^e Ps. 33. 9.
^f Pa. 149. 3, 5; Is. 45. 7; 2 Cor. 4. 6.
^g Ps. 74. 16; 104. 20; Jer. 31. 20.
^h Job 37. 18; Pa. 136. 5; Jer. 10. 12, 13; 51. 15.
ⁱ Pro. 8. 28, 29.
^j Pa. 149. 4.
^k Job 26. 10; 38. 8—11; Ps. 31. 7; 83. 5; 104. 9; 136. 6; Pro. 8. 28, 29; Jer. 5. 22; 2 Pet. 3. 5.
^l Ps. 104. 14; Heb. 6. 7.
^m ver. 29; ch. 2. 9. l.k. 6. 43, 44.

ⁿ Deu. 1. 19. Pa. 8. 3; 74. 16; 136. 7; Is. 45. 7.
^o Pa. 71. 17; 104. 19.

^p Pa. 136. 7, 8, 9; 148. 3, 5; Am. 5. 8.
^q Pa. 8. 3.
^r Job 38. 7.

^s Jer. 31. 35.

^t ch. 6. 20; 7. 14; 8. 19; Pa. 104. 25, 26; 148. 10.
^u Pa. 50. 10, 11.
^v ch. 8. 17; Pa. 107. 38.

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

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

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

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

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

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

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

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

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

10 Rather, 'arc.'

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

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

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

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

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

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

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

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

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

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat.⁵ And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life [a living soul], I have given every green herb for meat. And it was so. And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

2 Thus the heavens and the earth were finished, and all the host⁶ of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified⁷ it: because that in it he had rested from all his work which God created and made.

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

4 THESE are the generations⁸ of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

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

8 And the LORD God planted a garden eastward¹⁰ in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.¹²

ch. 2. 19.

b ch. 3. 22; 5. 1; 9. 6; 11. 7; Job 35. 10; Pa. 100. 3; Ecc. 7. 29; Ac. 17. 26, 28, 30; 1 Cor. 11. 7; Eph. 4. 24; Col. 3. 10; Jam. 3. 9.

c ch. 9. 2; Pa. 8. 4—8; Jam. 3. 7.

d 1 Cor. 11. 7.

e ch. 2. 21—25; 3. 2; Mat. 2. 15; Mt. 19. 4; Mk. 10. 6.

f ch. 9. 1, 7; Lc. 26. 9; Pa. 127. 3; 188. 3, 4.

g Pa. 115. 16; Hos. 2. 9; 1 Tim. 6. 17.

h ch. 9. 3; Job 36. 31; Pa. 104. 14, 15; 136. 5; 146. 7; Ac. 14. 17.

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

j Pa. 19. 1; 104. 34, 31; 1 Tim. 4. 4.

k Pa. 33. 6; Is. 45. 18, 19.

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

m Ex. 16. 22—30; 20. 9—11; Neh. 9. 14; Is. 66. 2, 7; Gal. 3. 12; Jer. 17. 31—37; Mk. 2. 27.

n ch. 1. 1; Pa. 90. 1, 2; ch. 1. 12; Pa. 104. 14; Job 36. 26—28; Pa. 65. 9—11; Jer. 14. 22.

o ch. 3. 19, 23; Pa. 103. 14; Ecc. 12. 7; Is. 64. 8; 1 Cor. 15. 47.

p Job 33. 4; Ac. 17. 25; ch. 7. 22; Is. 2. 22.

q 1 Cor. 15. 45.

r ch. 13. 10; Is. 61. 3; Eccl. 26. 13; Joel 2. 3.

s ch. 3. 24.

t ch. 4. 16; 2 Ki. 19. 32; Eccl. 27. 23.

u Eccl. 31. 8.

v ch. 3. 22; Pro. 3. 18; Is. 30. 1; Rev. 2. 7; 22. 2, 14; Rev. 17.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

⁷ Or, 'framed.'

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

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

¹⁰ Or, 'indeed!'

¹¹ Or, 'God.'

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

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

^a ch. 25. 18.

^b Num. 11. 7.

^c Dan. 10. 4.

^d ver. 8.

^e ver. 9.

^f ch. 2. 1, 3, 11, 17.

^g ch. 3. 3, 19; Eccl. 18. 4; Ro. 6. 16, 23; 7. 10; 1 Cor. 15. 56; Jam. 1. 15; 1 John 5. 16.

^h Eccl. 9. 9.

ⁱ ch. 3. 12; 1 Cor. 11. 9; 1 Tim. 2. 13.

^j ch. 1. 20, 24.

^k Pa. 8. 6, see ch. 6. 20.

^l ch. 15. 12; 1 Sam. 26. 12.

^m Gen. 18. 22; 19. 14; Heb. 13. 4.

ⁿ ch. 29. 14; Judg. 9. 2; 1 Sam. 5. 1; 19. 13; Eph. 5. 30.

^o 1 Cor. 11. 8.

^p ch. 31. 15; Pa. 45. 10; Mat. 2. 15; Mt. 19. 3—5; Mk. 10. 7; 1 Cor. 6. 16; Eph. 5. 28—31; 1 Pet. 3. 7.

^q ch. 3. 7, 10, 11.

^r Ex. 32. 25; 14. 47. 3.

^s ver. 13; Rev. 12. 9; 20. 2.

^t Mt. 10. 16; 2 Cor. 11. 3, 14.

^u ch. 2. 17.

^v Ex. 19. 12, 13; 2 Cor. 6. 17; Col. 2. 21.

^w ver. 13; 2 Cor. 11. 3; 1 Tim. 2. 14.

^x ver. 7; Ac. 28. 18.

^y 1 John 2. 16.

^z 1 Tim. 2. 14.

^{aa} ver. 12, 17; Hos. 6. 7; marg.; Ro. 5. 12

—13.

7 did eat. And 'the eyes of thom both were opened, "and they knew that they were naked; and they sewed¹ fig leaves together, and made themselves aprons.²

8 And they heard "the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife °hid themselves from the presence of the

9 Lord God amongst the trees of the garden.³ And the Lord God called unto

10 Adam, and said unto him, Where art thou? And he said, I heard thy voice in

11 the garden, ° and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof

12 I commanded thee that thou shouldst not eat?⁴ And the man said, ° The woman whom thou gavest to be with me,⁵ she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, ° The serpent beguiled me, and I did eat.

14 And the Lord God said ° unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and ° dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between ° thy seed and ° her seed; ° it shall bruise thy head, ° and thou shalt bruise his heel.⁶

15 And the woman he said, I will greatly multiply thy sorrow and thy conception; ° in sorrow thou shalt bring forth children; ° and thy desire shall be to thy husband, and he shall ° rule over thee.

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

17 all the days of thy life; ° thorns also and thistles shall it bring forth to thee; and ° thou shalt eat the herb of the field; ° in the sweat of thy face ° shalt thou eat bread, ° till thou return unto the ground; for out of it wast thou taken: ° for dust thou art, and ° unto dust shalt thou return.

18 And Adam called his wife's name Eve [i. e. living]; because she was ° the

19 mother of all living. Unto Adam also and to his wife did the Lord God make coats of ° skins,⁸ and ° clothed them.

20 And the Lord God said, ° Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, ° and take also of the tree of

21 life, and eat, and live for ever: therefore the Lord God sent him forth from the

22 garden of Eden, ° to till the ground from whence he was taken. So he drove out the man; and he placed ° at the east of the garden of Eden ° cherubim,⁹ and a flaming sword which turned every way, to keep the way of the life of life.

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

4 AND Adam knew Eve his wife; and she conceived, and bare Cain [i. e. gotten, or

2 acquired], and said, I have gotten a man from the Lord.¹⁰ And she again bare his brother Abel. And Abel was a keeper of sheep,¹¹ but Cain was ° a tiller of the ground.

3 And in process of time [at the end of days] it came to pass, that Cain brought

4 ° of the fruit of the ground an offering unto the Lord. And Abel, he also brought of ° the firstlings of his flock, and of the fat¹² thereof. And the Lord had ° respect

5 unto Abel and to his offering: but unto Cain and to his offering he had not respect.¹³

1 ver. 5.
" ch. 2. 25.
" Job 38. 1.
° Job 31. 33; 34. 22; Ps 159. 1-12; Jer. 23. 24; Am. 9. 2, 3.
° ch. 2. 25; Ex. 3. 6; Job 2. 15; Is. 38. 14; 1 John 3. 20.
° ch. 2. 18; Job 31. 33; Prov. 24. 13.
" ver. 4; 2 Cor. 11. 3; 1 Tim. 2. 14.
° Ex. 21. 29, 32.
° Is. 65. 25; Jer. 17. 17; Mt. 2. 17; 13. 39; 23. 33; John 8. 41; Ac. 13. 10; 1 John 3. 8, 10.
° Ps. 132. 11; Is. 7. 14; Rev. 5. 2, 3; Mt. 1. 23, 25; 1. k. i. 31, 34, 35; Gal. 4. 4.
° Ro. 16. 20; Col. 2. 15; Rev. 2. 14; 1 John 3. 8; 5. 5; Rev. 12. 7; 17. 20. 1-3.
° Is. 53. 5, 10, 12; Dan. 9. 26; Mt. 4. 1-10; Lk. 22. 41-44.
° ch. 35. 16-18; Ps. 48. 6; Is. 13. 8; 21. 3; Jer. 10. 21; 1 Tim. 2. 15.
° ch. 4. 7.
" Num. 31. 6-8, 13; 32. 11, 3; 1. 34; Eph. 5. 22-24; 1 Tim. 2. 11, 12; Tit. 2. 5; 1 Pet. 3. 1, 5, 6. 1
" 1 Cor. 15. 23, 24.
° ver. 6.
/ ch. 2. 17.
° ch. 5. 29; Eccl. 1. 2; 1. Is. 21. 5, 6. Ro. 8. 20-21.
A Job 5. 6, 7; Eccl. 2. 23. 1
J Job 31. 40; Prov. 24. 13; Is. 64. 6; Mt. 13. 7.
° Ps. 101. 14.
/ Eccl. 1. 13; 2 Thees. 3. 10.
" Ps. 91. 3.
° ch. 2. 7.
° Job 17. 16; 21. 26; 34. 15; Ps. 104. 29; 136. 3, 20; 12. 7; Ro. 5. 12; Heb. 9. 27.
° Ac. 17. 26.
° ch. 8. 20; 1. e. 1. 2; 1 Cor. 5. 7; Heb. 9. 12-14.
/ Is. 61. 10; Ro. 3. 22; Phil. 3. 5; like Is. 19. 12; 47. 12, 13; Jer. 22. 23.
° ch. 2. 9.
° ch. 4. 2; 9. 20.
° ch. 2. 8.
° Ps. 104. 4; Eccl. 1. 4-25; Heb. 1. 7.
° ch. 3. 23; 9. 20.
° 1. e. 2. 12; Num. 18. 12.
° Ex. 13. 12; Num. 18. 17; Prov. 3. 9.
° ch. 15. 7; Is. 20. 3; Heb. 11. 4.

1 Or, 'tied.'
2 Rather, 'girdles.'
3 Shame and terror came into the world with sin, and still attend it.
4 God requires of us confession of our sins; not that he may be informed, but that we may be humbled.
5 Thus ungratefully seeking to cast the blame upon God himself.
6 Or, 'he shall wound thee as to the head' (i. e. vitally, incurably), 'and thou shalt wound him as to the heel' (i. e. partially, curably). This brief and originally obscure promise is the fountain-head of that copious stream of prophecy which became broader and more abundant as it flowed onwards.
7 Active exertion in itself is a blessing: its exhausting effects upon the body, which are associated in our ideas with the word 'labour,' are part of the curse. By these outward and sensible mementoes of their fall, our first parents were continually reminded of the melancholy change which had taken place in their condition, and admonished to avail themselves of the gracious provision made for their recovery.
8 The skins used for this purpose were probably skins of animals offered in sacrifice. There are good reasons for believing that sacrifices were now appointed by God, to

prefigure the great sacrifice, the only true and efficacious propitiation, which, in the latter ages of the world, should be offered once for all; and that sacrifices were henceforward offered by all true worshippers, as an acknowledgment of their guilt and its just desert, and as an expression of their hope in God's mercy through a Redeemer. See ch. iv. 4; viii. 20, etc. This institution of sacrifices, by a Divine revelation made to the ancestors of the whole race, accounts for the universal prevalence of sacrificial rites among the heathen.
9 The cherubim are supposed to have been either attendants (angelic or redeemed, see Rev. iv. 7-9) upon God, or symbols of His presence. Elsewhere they are introduced in connection with remarkable displays of His mercy or power (see Exod. xxv. 18, 22; Psa. lxxx. 1; xcix. 1), and are generally accompanied with a sword-like flame or a bright cloud (Ezek. i. 4, 13).
10 Or, 'a man with Jehovah;' or, 'I have gotten a man, Jehovah.'
11 Heb., 'a flock;' either sheep or goats.
12 Heb., 'fatnesses;' i. e. the best or finest. So Numb. xviii. 12, 29; Psa. lxxx. 16; cxlvii. 14.
13 In Heb. xi. 4, we are told that this favour was granted to Abel's faith; which implies that what he did was in accordance with the Divine will. The two brothers

6 And Cain was very wroth, ⁴and his countenance fell. ⁵And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? ⁶If thou doest well, shalt thou not ⁷be accepted? and if thou doest not well, ⁸sin lieth at the door. And ⁹unto thee shall be his desire, and thou shalt rule over him.¹

8 And Cain ²talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and ³slew him. And the Lord said unto Cain, ⁴Where is Abel thy brother? And he said, ⁵I know not:

10 Am I my brother's keeper? And he said, ⁶What hast thou done? the voice of thy brother's blood ⁷crieth unto me from the ground. And now ⁸art thou ⁹cursed

from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, ¹⁰it shall not henceforth yield unto thee

her strength; ¹¹a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment ¹²is greater than I can bear [or, mine iniquity

14 is greater than that it may be forgiven]. Behold, thou hast driven me out this day from the face of the earth, and ¹⁵from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, ¹⁶that every

15 one that findeth me shall slay me.³ And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him ⁷sevenfold. And the Lord ⁸set a mark ⁹upon Cain, lest any finding him should kill him.

16 And Cain ⁴went out from the presence of the Lord,⁵ and dwelt in the land of Nod,⁶ on the east of Eden. And Cain knew his wife; and she conceived, and bare

17 Enoch: and he builded a city,⁸ and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Methusael: and Methusael begat Lamech.

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such

21 as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.⁷ And Zillah, she also bare Tubal-cain, an instructor of every artificer⁸ in brass and iron: and the

23 sister of Tubal-cain was Naamah. And Lamech said unto his wives,

Adah and Zillah, hear my voice;—ye wives of Lamech, hearken unto my speech: For I have slain a man to my wounding,—and a young man to my hurt:⁹

24 If ⁴Cain shall be avenged sevenfold,—truly Lamech seventy and sevenfold.¹⁰

25 And Adam knew his wife again; and she bare a son, and ⁶called his name Seth [i. e. appointed, or put]: For God, ⁷said she, hath appointed me another seed

28 instead of Abel, whom Cain slew. And to Seth, ⁸to him also there was born a son; and he called his name Enos. Then began men ⁹to call upon the name of the Lord¹¹ [or, to call themselves by the name of the Lord].

Descendants of Adam through Seth to Noah.

5 THIS is the ⁴book¹² of the generations of Adam. In the day that God created ²man, in ³the likeness of God made he him; ⁴male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat a son ⁴in his own likeness,¹³ after his image; and ⁵called his name Seth: ⁶and the days of Adam

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

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

² The Septuagint, the Samaritan, and other versions

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

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

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

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

⁶ That is, 'wandering.'

⁷ That is, stringed and wind instruments.

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

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

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

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

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

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

¹ ch. 31. 2.

² John 4. 4, 9.

³ Job 42. 9; Eccl. 8. 12,

13; 1c. 3. 10, 11; Ac.

10. 35; Ro. 2. 6—11.

⁴ Heb. 11. 4.

⁵ Ro. 7. 8, 9; Jam. 1. 15.

⁶ ch. 3. 12; 1c. 11.

⁷ 2 Sam. 3. 27; Pa. 55. 21.

⁸ Mt. 23. 35; 1 John

3. 12; Jude 11.

⁹ Pa. 9. 12.

¹⁰ John 8. 44.

¹¹ Jos. 7. 19; Pa. 50. 21.

¹² Pa. 8. 12; Heb. 12.

21; Jam. 5. 4; Rev. 6.

10.

¹³ Deu. 27. 24; 28. 15—

23.

¹ 1c. 26. 20; Deu. 28.

23, 24.

² 1c. 26. 36.

³ Job 15. 20—24.

⁴ Pa. 51. 11; 1c. 7; 7;

2 Thes. 1. 9.

⁵ ch. 9. 5, 6; Num. 35.

19, 21, 27.

⁶ Pa. 79. 12.

⁷ Eccl. 9. 4, 6; Rev. 14.

9, 11.

⁸ 1c. 3. 8; 2 Kl. 13. 22;

21, 29; Jer. 23. 39;

52. 3; John 1. 3, 10.

⁹ Pa. 49. 11.

¹⁰ Ro. 4. 11, 12.

¹¹ ver. 15.

¹² ch. 5. 3; 1 Chr. 1. 1;

Lk. 3. 38.

¹³ ch. 5. 6.

¹ Kl. 18. 21; Pa. 116.

17; 1c. 41. 5; 63. 19;

Jos. 2. 32; Zeph. 3.

9; Ac. 11. 26; 1 Cor.

1. 2; Eph. 3. 14, 15.

² 1 Chr. 1. 1; Lk. 3. 38.

³ ch. 1. 26; 1 Cor. 11;

Eph. 4. 24; Col.

3. 10.

⁴ ch. 1. 27.

⁵ Job 14. 4; 15. 14, 15;

23. 4; Pa. 51. 5; John

2. 6.

⁶ ch. 4. 25.

⁷ 1 Chr. 1. 1, etc.

after he had begotten Seth were eight hundred years: and he begat sons and 5 daughters: and all the days that Adam lived were nine hundred and thirty years: and he died.

6, 7 And Seth lived an hundred and five years, and he begat Enos: and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: 8 and all the days of Seth were nine hundred and twelve years: and he died.

9, 10 And Enos lived ninety years, and begat Cainan: and Enos lived after he begat 11 Cainan eight hundred and fifteen years, and begat sons and daughters: and all the days of Enos were nine hundred and five years: and he died.

12, 13 And Cainan lived seventy years, and begat Mahalaleel: and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 14 and all the days of Cainan were nine hundred and ten years: and he died.

15, 16 And Mahalaleel lived sixty and five years, and begat Jared: and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and 17 daughters: and all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 And Jared lived an hundred sixty and two years, and he begat Enoch: and 19 Jared lived after he begat Enoch eight hundred years, and begat sons and 20 daughters: and all the days of Jared were nine hundred sixty and two years: and he died.

21, 22 And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat 23 sons and daughters: and all the days of Enoch were three hundred sixty and five 24 years: and Enoch walked with God: and he was not; for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech: 26 and Methuselah lived after he begat Lamech seven hundred eighty and two years, 27 and begat sons and daughters: and all the days of Methuselah were nine hundred sixty and nine years: and he died.

28, 29 And Lamech lived an hundred eighty and two years, and begat a son: and he called his name Noah [*i. e.* rest, or comfort], saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the 30 Lord hath cursed. And Lamech lived after he begat Noah five hundred ninety 31 and five years, and begat sons and daughters: and all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred² years old: and Noah begat Shem, Ham, and Japheth.

Increasing wickedness of men.

6 AND it came to pass, when men began to multiply on the face of the earth, 2 and daughters were born unto them, that the sons of God³ saw the daughters of men⁴ that they were fair; and they took them wives of all which they chose.

3 And the Lord said, My spirit shall not always strive⁵ with man, for that he also⁶ is flesh: yet his days shall be an hundred and twenty years.

4 There were giants⁷ in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

5 And God saw that the wickedness of man was great in the earth, and that 6 every imagination of the thoughts of his heart was only evil continually. And it repented⁸ the Lord that he had made man on the earth, and it grieved him

ch. 1. 28.
 ch. 3. 19; 2 Sam. 14. 14; Job 30. 23; Ps. 89. 48; Ro. 2. 12-14; Heb. 3. 27.
 ch. 4. 26.
 Jude 14, 15.
 ch. 6. 9; 17. 1; 24. 40; 2 Ki. 20. 3; Ps. 18. 8; 118. 9; 128. 1; Am. 3. 3; Mic. 6. 8; Mat. 2. 6.
 ch. 37. 30; 2 Ki. 2. 11; Jer. 31. 15; Lk. 23. 43; Heb. 11. 5, 6.

Lk. 3. 36; Heb. 11. 7; 1 Pet. 3. 20.
 ch. 3. 17-19; 4. 11.
 ch. 6. 10.
 ch. 10. 21.
 ch. 1. 28.
 ch. 4. 26; Ia. 63. 16; 2 Cor. 6. 18.
 ch. 27. 46; Deu. 7. 3; Ia. 23. 12, 13; Ezra 9. 2; 2 Cor. 6. 14-16.
 Nu. 9. 30; Ia. 63. 10; Jer. 11. 7, 8, 11; Gal. 5. 16, 17; 1 Pet. 3. 19, 20.
 Ps. 78. 39; Ro. 8. 6.
 Num. 13. 31; Dan. 2. 20, 21; 3. 11.
 ch. 13. 13; Ps. 14. 2.
 A Job 11. 16; Eccl. 9. 2; Ro. 1. 29-31.
 ch. 8. 21; Deu. 29. 19; Pro. 6. 18; Jer. 17. 9; Mt. 15. 19; Eph. 2. 1-3; Tit. 3. 3.
 see Num. 23. 19; 1 Sam. 15. 11, 29; 2 Sam. 24. 16; Mal. 3. 6; Jam. 1. 17.
 Deu. 5. 29; Ps. 78. 40; Eccl. 10; Ia. 63. 10; Lk. 19. 41, 42; Eph. 4. 30.

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

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

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

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

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

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

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

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

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

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

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

9 THESE are the generations¹ of Noah: ° Noah was a just man and² perfect [or, upright] in his generations,² and Noah ° walked with God. And Noah begat three
10 sons, ° Shem, Ham, and Japheth. The earth also³ was corrupt ° before God, and
12 the earth was filled with violence. And God ° looked upon the earth, and, behold, it was corrupt; ° for all flesh had corrupted his way upon the earth.
13 And God said unto Noah, ° The end of all flesh is come before me; for the earth is filled with violence through them; ° and, behold, I will destroy them with the
14 earth [or, from the earth]. ° Make thee an ark⁴ of gopher⁵ wood; rooms shalt
15 thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty
16 cubits. A window⁶ shalt thou make to the ark, and in a cubit shalt thou finish it⁷ above; and the door of the ark shalt thou set in the side thereof; with lower,
17 second, and third stories shalt thou make it. ° And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life,
18 from under heaven; ° and every thing that is in the earth shall die. But with thee will I establish my covenant;⁸ and ° thou shalt come into the ark, thou, and
19 thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, ° two of every sort shalt thou bring into the ark, to keep them alive
20 with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of
21 every sort ° shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

22 ° Thus did Noah; ° according to all that God commanded him, so did⁹ he.

7 And the LORD said unto Noah, ° Come thou and all thy house into the ark; ° for ° thee have I seen righteous before me in this generation. Of every ° clean¹⁰ beast thou shalt take to thee by sevens, the male and his female: ° and of beasts
3 that are not clean by two,¹¹ the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.
4 For yet seven days, and I ° will cause it to rain upon the earth ° forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

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

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

The Flood.

11 IN the six hundredth year of Noah's life, in the second¹² month, the seventeenth day of the month, the same day were all ° the fountains of the great deep broken
12 up, and the ° windows [or, flood-gates] of heaven were opened. ° And the rain

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

¹ See note on ch. v. 1.

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

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

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

⁵ Probably cypress.

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

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

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

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

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

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

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

¹² Probably of the civil Hebrew year, or Marchesvan.

* Hos. 4. 3; Zeph. 1. 3.

° ch. 19. 19; Ex. 23. 12, 13, 16, 17; 1. K. 1. 30; Ac. 7. 46; 1 Cor. 15. 10.

° ch. 7. 1; Eze. 14. 14, 20; 1. K. 2. 25; Ac. 10. 22; Ro. 1. 17; Job. 11. 7; 2 Pet. 2. 5.

° 2 Chr. 15. 17; Heb. 1. 8; Pa. 37. 37.

° ch. 5. 22.

° ch. 7. 1; 10. 9; 13. 13; 2 Chr. 34. 27; 1. K. 1. 6; Ro. 2. 13; 3. 2.

° Eze. 8. 17; 29. 16; Hos. 4. 1, 2; Hab. 2. 8, 17.

° 15. 13, 21; Pa. 14. 2; 33. 13, 14; 63. 3, 3; Pro. 15. 3.

° Job 22. 15—17.

° Jer. 12. 3; Eze. 7. 2, 3, 6; Ann. 8. 7; 1 Pet. 4. 7.

° ver. 17.

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

° Ro. 5. 12—14, 21; 6. 23.

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

° ch. 7. 8, 9, 15, 16.

f ch. 7. 9, 15; see ch. 2. 15.

° Heb. 11. 7; see Ex. 40. 16.

Ach. 7. 5, 9, 16.

° vera 7, 13; Pa. 91. 1—10; 1a. 20, 21; Zeph. 2. 3; Mt. 11. 29; 24. 38; 1. K. 17. 26; John 6. 7; Ac. 4. 12; 1 Cor. 7. 11; Heb. 11. 7; 1 Pet. 3. 20; 2 Pet. 2. 5.

° ch. 6. 9; Pa. 33. 18, 19; Pa. 10. 9; 11. 6. 1a. 3. 10; 2 Pet. 3. 9.

i ver. 8; 1a. ch. 11; Deu. 13. 3—20.

° 1a. 10, 10; Eze. 41. 23.

° Job 37. 11—13; Jer. 5. 24, 11. 22; Ann. 4. 7.

° vera. 12, 17.

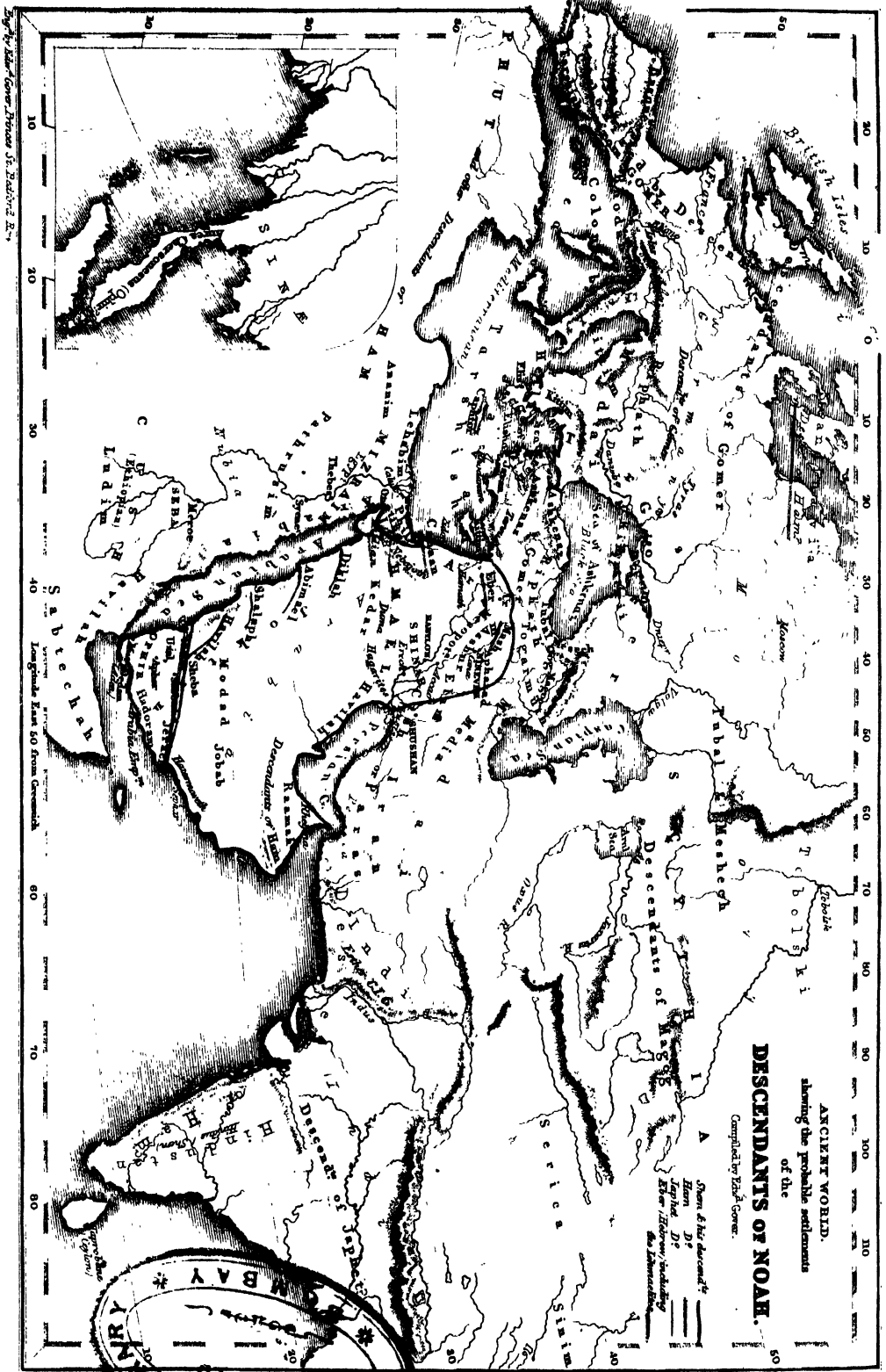
° ch. 6. 22.

° ver. 1; Mt. 24. 38.

° ch. 8. 2; Pa. 33. 7; Pro. 8. 28; Jer. 51. 16; Eze. 26. 19; Ain. p. 5, 6.

° ch. 1. 7; 8. 2; Pa. 78. 23.

° vera. 4, 17.



ANCIENT WORLD.
 showing the probable settlements
 of the
DESCENDANTS OF NOAH.

Compiled by E. A. Green.

From *A. H. A. A. A.*
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 Edited by J. P.
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By the same author, *History of the Bible*, etc.

13 was upon the earth forty days and forty nights. In the selfsame day "entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and
14 the three wives of his sons with them, into the ark: " they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every
15 sort. And they " went in unto Noah into the ark, two and two of all flesh, wherein
16 is the breath of life. And they that went in, went in male and female of all flesh, " as God had commanded him. " And the Lord shut him in.¹

17 " And the flood was forty days upon the earth; and the waters increased, and
18 bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; " and the ark went upon the face of
19 the waters. And the waters prevailed exceedingly upon the earth; " and all the
20 high hills, that were under the whole heaven,² were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 " And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every
22 man: all in " whose nostrils was the breath of life, of all that was in the dry land,
23 died. " And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: " and Noah only remained alive, and
24 they that were with him in the ark. " And the waters prevailed upon the earth an hundred and fifty days.

8 And God " remembered³ Noah, and every living thing, " and all the cattle that was with him in the ark. " and God made a wind to pass over the earth, and the
2 waters assuaged. The " fountains also of the deep and the windows of heaven
3 were stopped, " and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end " of the hundred and fifty days the waters were abated.⁴

4 And the ark rested in the seventh⁵ month, on the seventeenth day of the month,
5 upon the mountains of Ararat.⁶ And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the " window of
7 the ark which he had made: and he sent forth " a raven, which went forth to and
8 fro, until the waters were dried up from off the earth. Also he sent forth " a dove
9 from him, to see if the waters were abated from off the face of the ground; but the dove found " no rest for the sole of her foot, " and she returned unto him into
10 the ark, for the waters were on the face of the whole earth: then he put forth his
11 hand, and took her, and pulled her in unto him into the ark. And he " stayed
11 yet other seven days; and again he sent forth the dove out of the ark; and the
12 dove came in to him in the evening; and, lo, in her mouth was an " olive leaf
12 plucked off: so Noah knew that the waters were abated from off the earth. " And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

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

13 AND it came to pass in the six hundredth and first⁷ year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold the face of the ground
14 was dry. And in the second⁸ month, on the seven and twentieth day of the month, was the earth dried.

15, 16 And God spake unto Noah, saying, " Go forth of the ark, thou, and " thy wife,
17 and thy sons, and thy sons' wives with thee. Bring forth with thee " every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in
18 the earth, and be " fruitful, and multiply upon the earth. And Noah went forth,

" vers. 1, 7; ch. 6. 16; Heb. 11. 7; 1 Pet. 3. 20; 2 Pet. 2. 6.

" vers. 2, 3, 8, 9.

" ch. 6. 20.

" vers. 2, 3.

" Pa. 46. 2; Mt. 25. 10; Lk. 13. 25; John 10. 27-29; 1 Pet. 1. 5.

" Pa. 4. 12.

" Pa. 104. 26.

" Job 12. 15; Pa. 104. 6-9; Jer. 3. 23.

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

" ch. 2. 7.

" Is. 24. 1-8; Mt. 21. 27-30.

" Ex. 14. 14-20; Mal. 3. 19; 1 Pet. 3. 20; 2 Pet. 2. 5; 3. 6.

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

" ch. 19. 29; Ex. 2. 24; 1 Sam. 1. 19; Job 14. 13; Heb. 3. 2.

" Pa. 36. 6; Jon. 4. 11.

" Ex. 14. 21.

" ch. 7. 11.

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

" ch. 7. 24.

" ch. 6. 16.

" Is. 11. 15; 1 KI. 17. 4, 6.

" Mt. 3. 16; 10. 16.

" Deut. 28. 65; Mt. 11. 29; Job 16. 33.

" Pa. 116. 7.

" Pa. 40. 1; Ro. 8. 26.

" Ro. 10. 15.

" Pa. 27. 14.

" Pa. 121. 8.

" ch. 7. 13.

" ch. 7. 15.

" ch. 1. 22.

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

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

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

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

5 Nisan, or Abib.

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

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

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

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

20 *And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for [or, though] the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*

9 *And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.*

8, 9 *And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.*

12 *And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.*

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

18 *AND the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread.*

20, 21 *And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto 25. him. And he said, Cursed be Canaan; a servant of servants shall he be unto*

* Ps. 50. 5; Ro. 12. 1; Heb. 13. 15.
 † Le. ch. 11.
 ‡ Le. 1. 9; Eze. 20. 41; 2 Cor. 2. 15; Eph. 5. 2.
 § ch. 3. 17; 6. 17.
 ¶ ch. 6. 5; Job 14. 4; 15. 14; Ps. 51. 5; 58. 3; Jer. 11. 8; 17. 9; Mt. 15. 19; Ro. 1. 21; 3. 23.
 * ch. 2. 11, 15.
 † Is. 54. 9.
 ‡ Pa. 74. 16, 17; Jer. 5. 21; 33. 20, 25.
 § vers. 19; Ps. 102. 28; 10. 32; Ps. 112. 1, 2; 128. 3, 4.
 ¶ ch. 1. 24; Job 6. 22, 23; Ps. 6. 8; Hos. 2. 18; Jam. 3. 7.
 † Deu. 12. 15; 14. 3, 9, 11; Ac. 10. 12—15; 1 Tim. 4. 3—5.
 ‡ ch. 1. 23, 30; Ps. 101. 14, 15.
 § Ro. 14. 14, 20; 1 Cor. 10. 33, 34; Col. 2. 16; 1 Tim. 4. 3, 4.
 ¶ Le. 3. 17; 17. 10, 11, 14; 19. 20; Deu. 12. 15, 23; 1 Sam. 14. 33, 34; Ac. 15. 20, 29.
 † Ex. 21. 28, 29.
 ‡ ch. 4. 9; 10; Num. 35. 31, 33; Ps. 9. 12.
 § Ac. 17. 24.
 ¶ Ex. 21. 12, 14; Le. 24. 17; 1 Ki. 2. 29—34; Mt. 26. 52; Rev. 13. 10.
 * ch. 1. 27; Jam. 3. 9.
 † vers. 1, 19; ch. 1. 28.
 ‡ ch. 18.
 § Is. 64. 9.
 ¶ Pa. 145. 9.
 * Is. 54. 9; 2 Pet. 3. 7.
 † ch. 17. 11; Ex. 12. 13; Mt. 26. 26—28.
 ‡ Rev. 4. 3; 10. 1.

A Ex. 28. 12; Le. 24. 42, 45; 1 Ki. 8. 23; Eze. 16. 60; Lk. 1. 72.

† ch. 17. 13, 19.

* ch. 10. 6.
 † ch. 5. 32.
 ‡ ch. 10. 32; 1 Chr. 1. 4, etc.
 § ch. 3. 19, 23; 4. 2; Pro. 12. 11; Eze. 5. 9.
 ¶ Pro. 20. 1; 23. 31, 32; Ro. 13. 13; 1 Cor. 10. 12; Gal. 5. 21.
 † Pro. 30. 17; 1 Cor. 13. 6.
 ‡ Ex. 20. 12; Gal. 6. 1; Eph. 6. 2, 3.
 § Deu. 27. 16; Judg. 1. 28.
 ¶ Jos. 9. 23; 1 Ki. 9. 20, 21.

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

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

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

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

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

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

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

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

26 his brethren.¹ And he said, 'Blessed be the Lord God of Shem:² and Canaan 27 shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem;³ and Canaan shall be his servant.⁴

28, 29 And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

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

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

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

8, 9 And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord.⁷ And the beginning of his kingdom was Babel

11 [Babylon],⁸ and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur [or, he went out into Assyria], and builded Nineveh, 12 and the city Rehoboth,⁹ and Calah, and Resen between Nineveh and Calah: the same is a great city.

13 And Mizraim begat Ludim, and Anamin, and Lehabim, and Naphtuhim, and 14 Pathrusim, and Casluhim, (out of whom came Philistim,¹¹) and Caphtorim.

15, 16 And Canaan begat Sidon his firstborn, and Heth, and the Jebusite, and the 17 Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and 18 the Arvadite, and the Zemarite, and the Hamathite: and afterward were the 19 families of the Canaanites spread abroad. And the border¹² of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, 20 and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth 22 the elder, even to him were children born. The children of Shem; Elam, and 23 Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and 24 Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber. 25 And unto Eber were born two sons: the name of one was Peleg [i. e. division]; for in his days was the earth divided;¹³ and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, and 28 Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, 30 and Havilah, and Jobab; all these were the sons of Joktan. And their dwelling 31 was from Mesha, as thou goest, unto Sephar a mount of the east. These are the

¹ Ps. 144. 15; Lk. 20. 27; Heb. 11. 16.
² Eph. 2. 13, 14; 3. 6

⁷ ch. 9. 1, 7, 10.
⁸ 1 Chr. 1. 5, etc.

⁹ P. 72. 10; Jer. 2. 10; 25. 22; Zeph. 2.

¹¹ 1 Chr. 1. 8, etc.

¹² Ps. 11. 5; 91. 3; Jer. 16. 16; Mic. 7. 2.
¹³ ch. 6. 11.
¹⁴ Is. 39. 1; Mic. 5. 6.

¹⁵ Jon. 1. 2; Nah. 1. 1.

¹⁶ 1 Chr. 1. 12.

¹⁷ ch. 15. 18—21; Ex. 3. 8.

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

¹⁹ 1 Chr. 1. 17, etc.

²⁰ ch. 11. 12; 14. 13; 40. 15.
²¹ 1 Chr. 1. 13.

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

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

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

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

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

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

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

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

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

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

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

¹¹ Or, 'the Philistines.'

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

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

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

Building of Babel; confusion of tongues.

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

3 "And they said one to another, Go to, let us make brick,³ and burn them 4 thoroughly. And they had brick for stone, and slime⁴ had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven;⁵ and let us make us a name, lest we be scattered abroad upon the face 5 of the whole earth. "And the Lord came down⁶ to see the city and the tower, 6 which the children of men builded. And the Lord said, Behold, "the people is one, and they have all one language; and this they begin to do: and now nothing 7 will be restrained from them, which they have imagined to do.⁷ Go to, let us go down, and there confound their language,⁸ that they may not understand one 8 another's speech. "So the Lord scattered them abroad from thence, upon the 9 face of all the earth: and they left off to build the city. Therefore is the name of it called Babel⁹ [i. e. confusion]; "because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.⁹

Shem's descendants to Terah.

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

Terah's family; his migration to Haran.

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

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

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

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

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

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

6 See note on ch. vi. 6.

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

" ver. 1.

" ch. 9. 19.

" ch. 13. 11; 2 Sam. 6. 2; with 1 Chr. 13. 6.

P Ps. 61. 5.

9 ch. 4. 17.

7 Deut. i. 28.

8 Jer. 5. 31.

5 ch. 18. 21; Ps. 33. 13, 14.

" ch. 9. 19; Ac. 17. 26.

" ver. 1.

V Ps. 2. 1.

2 ch. 1. 26; Job 5. 12.

3 Ps. 2. 4; Ac. 2. 4-6.

4 ch. 42. 23; Deut. 29. 49; Ps. 35. 9; Jer. 5. 15; 1 Cor. 14. 2; 11.

5 Ps. 92. 9; Pro. 1. 30; Lk. 1. 51.

6 ch. 10. 25, 32.

7 1 Cor. 14. 23.

" ch. 10. 22; 1 Chr. 1. 17.

f see Lk. 3. 36.

1 Chr. 1. 19.

A called, Lk. 3. 35, Phalec.

1 Lk. 3. 35, Saruch.

* Lk. 3. 34, Thara.

f Jos. 21. 2, 1 Chr. 1. 26.

" ch. 17. 15; 20. 12.

" ch. 22. 30.

8 Afterwards Babylon.

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

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

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

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

30 But Sarai was barren; she had no child. And Terah¹ took Abram his son,
31 and Lot the son of Haran² his son's son, and Sarai his daughter-in-law, his son
Abram's wife; and they went forth with them from Ur of the Chaldees, to go
32 into the land of Canaan; and they came unto Haran, and dwelt there. And the
days of Terah were two hundred and five years: and Terah died in Haran.

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

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

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

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

6 And Abram passed through the land unto the place of Sichem,⁶ unto the
7 plain⁷ of Moreh. And the Canaanite⁸ was then in the land. And the Lord
appeared⁹ unto Abram, and said, Unto thy seed will I give this land: and there
builded he an altar¹⁰ unto the Lord, who appeared unto him.

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

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

12 Behold now, I know that thou art a fair woman to look upon: therefore it shall
come to pass, when the Egyptians shall see thee, that they shall say, This is his
13 wife: and they will kill me, but they will save thee alive. Say, I pray thee,
thou art my sister: that it may be well with me for thy sake; and my soul¹⁴
shall live because of thee.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians
15 beheld the woman that she was very fair. The princes also of Pharaoh¹⁵ saw
her, and commended her before Pharaoh: and the woman was taken into
16 Pharaoh's house.¹⁶ And he entreated Abram well for her sake: and he had sheep,
and oxen, and he-asses, and menservants, and maidservants, and she-asses, and
17 camels. And the Lord plagued Pharaoh and his house with great plagues,
18 because of Sarai Abram's wife. And Pharaoh called Abram, and said, What is
this that thou hast done unto me? why didst thou not tell me that she was thy
19 wife? why saidst thou, She is my sister? so I might have taken her to me to
20 wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh
commanded his men concerning him: and they sent him away,¹⁷ and his wife,
and all that he had.

* ch. 16. 1, 2; 18. 11, 12.
† ch. 12. 1.

† Na. 9. 7; Ac. 7. 4.
† ch. 10. 10.

* ch. 15. 7; No. 9. 7;
Is. 41. 2; Lk. 14. 26;
27. 33; Ac. 7. 3-6;
Heb. 11. 8.

† ch. 17. 5, 6; 18. 18;
Deu. 26. 5; 1 Ki. 3. 8.
* ch. 13. 16; 14. 14-
20; 21. 5, 6; 24. 1, 35.

* ch. 18. 18; 22. 17, 18;
28. 4; Gal. 3. 14.
* ch. 21. 29; Ex. 23.
22; Num. 24. 9;
Mt. 25. 40, 45.

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

* Heb. 11. 8.
* ch. 14. 14, 21.

* ch. 11. 3.
† Ps. 37. 23.
* Heb. 11. 9.

† Deu. 11. 30; Judg.
7. 1.
* ch. 10. 18, 19; 13. 7.

* ch. 17. 1.
† ch. 13. 10; 17. 8;
Ex. 33. 1; Ps. 105.
9, 11, 12.

* ch. 13. 4, 18; John
8. 50.

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

* ch. 13. 3; Heb. 11.
13, 14.

* ch. 11. 1; Ps. 107. 34.
* Ps. 105. 13; Heb. 11.
15, 16.

* ch. 43. 1.
† Pro. 23. 25
† ver. 14; ch. 26. 7.

* ch. 20. 11; 26. 7.
† ch. 11. 29; 20. 2, 5,
12, 13; see ch. 26.
7; Eccl. 7. 20; Isa.
57. 11.

* ch. 39. 7; Mt. 5. 28.

* ch. 40. 2; 1 Ki. 3. 1;
Eze. 29. 2; see ch.
21. 22; 26. 26.

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

* ch. 20. 9; 26. 10;
Ex. 32. 21.

* Pro. 21. 1.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10 And Lot lifted up his eyes, and beheld all ^qthe plain of Jordan, that it *was* well watered everywhere, before the LORD ^rdestroyed Sodom and Gomorrah, (^seven as the garden of the LORD, like the land of Egypt,) as thou comest unto ^tZoar.³ Then Lot chose him all the plain of Jordan;⁴ and Lot journeyed east.

12 And they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot ^udwelled in the cities of the plain, and ^vpitched his tent toward Sodom. But the men of Sodom ^wwere wicked and ^xsinners before the LORD exceedingly.

God's promise renewed to Abram.

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

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

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

14 AND it came to pass in the days of Amraphel king⁶ of ^aShinar, Arioch king ^bof Ellasar, Chedorlaomer king of ^cElam, and Tidal king of nations; *that* these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^dAdmah, and Shemeber king of Zeboim, and the king of Bela, which is ^eZoar. All these were joined together in the vale of Siddim, ^fwhich is the salt sea. Twelve years ^gthey served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that ^hwere with him, and smote ⁱthe Rephaims ^jin Ashteroth Karnaim; and ^kthe Zuzims in Ham, ^land the Emims⁷ in Shaveh Kiriathaim [or, the plain of Kirjathaim], ^mand the Horites⁸ in their Mount Seir, unto ⁿEl-paran [or, the plain of Paran], ^owhich is by the wilderness. And they returned, and came to En-mishpat, which is ^pKadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt ^qin Hazezon-tamar.⁹

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

^d ch. 12. 9.
^e ch. 24. 35; Ps. 112. 3; Jer. 10. 22; 1 cc. 6. 13; Hab. 2. 6; Mt. 13. 22.
^f ch. 12. 5, 9.
^g ch. 12. 7, 8.
A Ps. 116. 17.

ⁱ ch. 36. 7.
^j ch. 26. 20.

^k ch. 12. 6; Phil. 2. 14, 15.
^l Pro. 10. 1; Mt. 5. 9; 1 Cor. 6. 7; Gal. 5. 22.
^m see ch. 11. 27, 31; Ex. 2. 13; Ps. 133. 1; Ac. 7. 26; Ro. 12. 10; 1 Pet. 3. 8.
ⁿ ch. 20. 15; 24. 10.
^o Ro. 12. 18; Heb. 12. 14; Jam. 3. 17.
^p ch. 19. 17; Deut. 34. 3; Ps. 107. 34; 1 John 2. 15, 16.
^q ch. 19. 24, 25.
^r ch. 2. 10; 14. 51. 3; Exe. 28. 13.
^s ch. 14. 2, 8; 19. 22.

^t ch. 19. 29.
^u ch. 14. 12; 19. 1; 2 Pet. 2. 7, 8.
^v ch. 18. 20; Exe. 16. 49, 50; 2 Pet. 2. 7, 8.
^w ch. 6. 11.

^x ver. 11.

^y ch. 28. 14.

^z ch. 12. 7; 15. 18; 17. 8; 21. 7, 26. 4; Ex. 33. 1; Num. 34. 12; Deut. 34. 4; Ne. 9. 7, 8; Ac. 7. 5.
^{aa} 2 Chr. 20. 7; Ps. 37. 22, 29; 112. 2.
^{ab} ch. 15. 8; 22. 17; 28. 4; 28. 14; 32. 12; Ex. 29. 13; Num. 24. 10; Deut. 1. 10; 1 Ki. 3. 8; 1 Chr. 27. 23; 1s. 48. 19; Jer. 33. 22; Ro. 4. 16—18; Heb. 11. 12.

^{ac} ch. 15. 8; 22. 17; 28. 4; ch. 23. 2; 35. 27; 37. 14.
^{ad} ch. 10. 10; 11. 2.
^{ae} ch. 11. 11; Ac. 2. 9.

^{af} Deut. 29. 23; Hos. 11. 8.

^{ag} ch. 19. 22.
^{ah} Num. 34. 12; Deut. 3. 17; Jos. 3. 16; Ps. 107. 34.

^{ai} ch. 15. 20; Deut. 3. 11.
^{aj} Jos. 12. 4; 13. 12.
^{ak} Deut. 2. 20.
^{al} Deut. 2. 10, 11.
^{am} Deut. 2. 12, 22.
^{an} ch. 21. 21; Num. 12. 16; 13. 3.

^{ao} Num. 20. 1.
^{ap} 2 Chr. 20. 2.

1 Not south of Egypt, but south of Canaan.
2 Although there was every reason for Abram's choosing first, he receded from his right, for peace's sake. Such is the condescension and generosity which earnest faith and love to God will produce in human intercourse.
3 The meaning appears to be, that Lot saw that the plain of Jordan, as far as to Zoar, was well watered, and like Egypt in fertility.
4 Lot seems not to have considered the character of the people amongst whom he settled, who abused the fertility of their country to foster pride and idleness. See Ezek. xvi. 49. He soon paid dearly for his unwise choice.
5 See note on ch. xii. 6.
6 This word is often applied to the ruler of a single

town, or the chieftain of a tribe. 'Ellasar' was probably in Media. 'Elam' was the ancient Susiana, a province of Persia, now called Khuzistan. 'Nations' means, probably, the wandering tribes of the Hauran.
7 These nations, whose origin is unknown, occupied the country east of Jordan, and the land of Seir, and part of Palestine, before the Amorites, Edomites, and Canaanites took possession of it. Many among them were of extraordinary stature. See Deut. ii.; iii. 11.
8 These people appear to have begun the practice, which their successors have continued, of dwelling in the caverns of their mountains.
9 Afterwards *Engedi*, now *Ain-Jidy*. This route is still taken by the Arabs in similar marauding expeditions.

10 Arioch king of Ellasar; four kings with five. And the vale of Siddim *was full of* ¹ slimepits. And the kings of Sodom and Gomorrah fled, and fell there; and
 11 they that remained fled ² to the mountain. And they took ³ all the goods of
 12 Sodom and Gomorrah, and all their victuals, and went their way. And they took
 Lot, Abram's ⁴ brother's son, ⁵ who dwelt in Sodom, and his goods, and departed.
 13 And there came one that had escaped, and told Abram the ⁶ Hebrew; ⁷ for ⁸ he
 dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of
 14 Aner; ⁹ and these *were* confederate with Abram. And when Abram heard that
¹⁰ his brother was taken captive, he armed [or, led forth] his trained *servants*,
¹¹ born in his own house, three hundred and eighteen, and pursued *them* ¹² unto
 15 Dan. ¹³ And he divided himself against them, he and his servants, by night,
 and ¹⁴ smote them, and pursued them unto Hobah, which *is* on the left hand of
 16 Damascus. And he brought back ¹⁵ all the goods, and also brought again his
 brother Lot, and his goods, and the women also, and the people. ¹⁶
 17 And the king of Sodom ¹⁷ went out to meet him ¹⁸ after his return from the
 slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of
 18 Shaveh, which *is* the ¹⁹ king's dale. And ²⁰ Melchizedek ²¹ king of ²² Salem brought
 19 forth bread and wine: and he *was* ²³ the priest of ²⁴ the most high God. And he
²⁵ blessed him, and said, ²⁶ Blessed *be* Abram of the most high God, ²⁷ possessor of
 20 heaven and earth: and ²⁸ blessed *be* the most high God, ²⁹ which hath delivered
 thine enemies into thy hand. And he ³⁰ gave him tithes ³¹ of all.
 21 And the king of Sodom said unto Abram, Give me the persons, and take the
 22 goods to thyself. And Abram said to the king of Sodom, I ³² have lift up mine
 23 hand unto the Lord, the most high God, ³³ the possessor of heaven and earth, that
³⁴ I will not *take* from a thread even to a shoelatchet, and that I will not take any
 24 thing that *is* thine, lest thou shouldst say, I have made Abram rich: ³⁵ save only
 that which the young men have eaten, and the portion of the men ³⁶ which went
 with me, Aner, Eshcol, and Mamre; ³⁷ let them take their portion.

God's covenant with Abram solemnly renewed.

15 AFTER these things the word of the Lord came unto Abram ¹ in a vision,
 saying, ² Fear not, Abram: I *am* thy ³ shield, and thy exceeding ⁴ great reward. ⁵
 2 ⁶ And Abram said, Lord God, what wilt thou give me, ⁷ seeing I go ⁸ childless,
 3 and the steward of my house *is* this Eliezer of Damascus? And Abram said,
⁹ Behold, to me thou hast given no seed: and, lo, ¹⁰ one born in my house ¹¹ is mine
 4 heir. And, behold, the word of the Lord *came* unto him, saying, This shall not
¹² be thine heir; but he that ¹³ shall come forth out of thine own bowels shall be
 5 thine heir. And he brought him forth abroad, and said, ¹⁴ Look now toward
 heaven, and ¹⁵ tell the ¹⁶ stars, if thou be able to number them: and he said unto
 6 him, ¹⁷ So shall thy seed be. And he ¹⁸ believed in the Lord; and he ¹⁹ counted it
 to him for righteousness.
 7 And he said unto him, I *am* the Lord that ²⁰ brought thee out of ²¹ Ur of the
 8 Chaldees, ²² to give thee this land to inherit it. And he said, Lord God, ²³ whereby
 9 shall I know that I shall inherit it? And he said unto him, ²⁴ Take me an heifer
 of three years old, and a she-goat of three years old, and a ram of three years old,
 10 and a turtledove, and a young pigeon. ²⁵ And he took unto him all these, ²⁶ and
 divided them in the midst, and laid each piece one against another; but ²⁷ the
 11 birds divided he not. And when the fowls came down upon the carcases, ²⁸ Abram
 drove them away.
 12 And when the sun was going down ²⁹ a deep ³⁰ sleep ³¹ fell upon Abram; and, lo,
 13 an horror of great darkness fell upon him. And he said unto Abram, Know of a
 surety ³² that thy seed shall be a stranger in a land *that is* not theirs, and shall

v ch. 11. 3
 * ch. 19. 17, 30
 a vers. 16, 21.
 b ch. 12. 5
 c ch. 13. 12; Num. 16.
 26.
 d see ch. 10. 25.
 e ch. 13. 8.
 f ver. 24.
 g ch. 13. 8; Pro. 17. 17.
 h ch. 15. 2; 17. 12, 27;
 Ecc. 2. 7.
 i Deu. 34. 1; Judg.
 18. 22.
 k Is. 41. 2, 3.
 l vers. 11, 12.
 m Judg. 11. 34; 1 Sam.
 16. 6.
 n Heb. 7. 1.
 o Sam. 18. 18.
 p Heb. 7. 1.
 q Jos. 18. 28; Ps. 76.
 2; 122. 3.
 r Ps. 110. 4; Heb. 5.
 6; 7. 11.
 s Mic. 6. 6; Ac. 16. 17.
 t Heb. 7. 6, 7.
 u Ru. 3. 10; 2 Sam. 2. 5.
 v ver. 22; Ps. 74. 1;
 115. 16; Mt. 11. 25.
 y ch. 24. 27.
 z Jos. 10. 42; Ps. 44. 3.
 a ch. 24. 22; 2 Chr.
 31. 5, 6; Heb. 7. 4-9.
 b Ex. 6. 8; Deu. 32.
 40; Dan. 12. 7; Rev.
 10. 5.
 c ver. 19; ch. 21. 33.
 d so 2 Ki. 5. 15, 16;
 Est. 9. 15, 16.
 e Mt. 7. 2.
 f ver. 13.
 g 1 Tim. 5. 18.
 h Dan. 10. 1; Ac. 10.
 10, 11.
 i ch. 25. 24; 46. 2;
 Num. 12. 6; Dan.
 10. 12; Lk. 1. 13, 30.
 j Deu. 18. 20; Ps. 5.
 3; 5. 12; 84. 11; 91.
 4; 119. 114; Pro.
 31. 5.
 k Ps. 16. 5; 68. 11;
 Pro. 11. 18.
 l Pa. 142. 1, 2.
 m Ac. 7. 5.
 n ch. 13. 16; Pro. 13. 12.
 o ch. 14. 14.
 p ch. 17. 16; 21. 12;
 2 Sam. 7. 12; 16. 11;
 2 Chr. 22. 21.
 q see ch. 13. 16.
 r Pa. 147. 4.
 s Jer. 33. 22.
 t see ref. ch. 13. 16.
 u John 8. 56; Ro. 4.
 3, 9, 18-22; Gal. 3.
 6; Jam. 2. 23.
 v Ps. 96. 31.
 w ch. 12. 1; Mal. 3. 6.
 x ch. 11. 28, 31.
 y ch. 12. 7; Ne. 9. 8;
 b ch. 103. 42, 44; Ro.
 4. 13.
 z see ch. 24. 13, 14;
 Judg. 6. 17, 38-40;
 1 Sam. 14. 9, 10; 2
 Ki. 23. 6; Ps. 86. 17;
 Lk. 1. 18.
 d La. 1. 2, 10, 14.
 e Jer. 34. 18, 19.
 f Le. 1. 17.
 g Pa. 130. 5; Hab. 2. 1.
 h ch. 2. 21; Job 4. 13.
 i ch. 46. 5-7; Ps. 12.
 40; Ps. 105. 23; Ac.
 7. 6, 7.

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

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

14 ^aserve¹ them; and ^bthey shall afflict them ^cfour hundred² years; and also that nation, whom they shall serve, ^dwill I judge: and afterward ^eshall they come 15 out with great substance. And ^fthou shalt go ^gto thy fathers in peace; ^hthou 16 shalt be buried in a good old age. But ⁱin the fourth³ generation they shall 17 come hither again: for the iniquity ^jof the Amorites⁴ is ^knot yet full. And it came to pass, that, when the sun went down, and it was dark, behold ^la smoking furnace,⁵ and a burning lamp [a lamp of fire] that ^mpassed between those pieces.

18 In the same day the LORD ⁿmade a covenant with Abram, saying, ^oUnto thy seed have I given this land, from the river⁶ of Egypt unto the great river, the 19 river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites,⁷ and the 20 Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Birth of Ishmael.

16 NOW Sarai Abram's wife ^bbare him no children: and she had an handmaid, ^can Egyptian, whose name was ^dHagar. ^eAnd Sarai said unto Abram, Behold now, the LORD ^fhath restrained me from bearing: I pray thee, ^ggo in unto my maid; it may be that I may ^hobtain children by her.⁸ ⁱAnd Abram ^jhearkened 3 to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram ^khad dwelt ten years in the land of Canaan, and gave her to 4 her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was ^ldespised in 5 her eyes. ^mAnd Sarai said unto Abram, My wrong ⁿbe upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was 6 despised in her eyes: ^othe LORD judge between me and thee. ^pBut Abram said unto Sarai, ^qBehold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, ^rshe fled from her face.

7 ^sAnd the angel⁹ of the LORD found her by a fountain of water in the wilderness, ^tby the fountain in the way to ^uShur.¹⁰ And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the 8 face of my mistress Sarai. And the angel of the LORD said unto her, Return to 9 thy mistress, and ^vsubmit thyself under her hands. And the angel of the LORD said unto her, ^wI will multiply thy seed exceedingly, that it shall not be numbered 10 for multitude. And the angel of the LORD said unto her, Behold, thou ^xart with child, and shalt bear a son, ^yand shalt call his name Ishmael [*i. e.* God shall hear]; 11 ^zbecause the LORD ^{aa}hath heard thy affliction. ^{ab}And he will be a wild¹¹ man; ^{ac}his hand ^{ad}will be against every man, and every man's hand against him; ^{ae}and he shall dwell in the presence of all his brethren. And she called the name of the LORD that ^{af}spoke unto her, ^{ag}Thou¹² God seest me: for she said, Have I also here 12 looked after him ^{ah}that seeth me? Wherefore the well was called ^{ai}Beer-lahai-roi [*i. e.* the well of him that liveth and seeth me]; (behold, ^{aj}it is ^{ak}a between Kadesh 13 and Bered.) And ^{al}Hagar bare Abram a son: and Abram called his son's name, 14 which Hagar bare, ^{am}Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

The covenant renewed; circumcision enjoined; Isaac promised.

17 AND when Abram was ^aninety years old and nine, the LORD ^bappeared to Abram, and said unto him, ^cI am the Almighty God; ^dwalk before me, and be

^a Ex. 1. 13.
^b Ex. 1. 11; Pa. 105. 25.
^c Ex. 12. 40, 41.
^d Ex. 6. 6; Deu. 6. 22;
 Jos. 24. 5-7; No. 8. 1.
^e Ex. 12. 35, 36; Pa. 105. 37.
^f Ex. 23. 13; Job 5. 26.
^g Pa. 37. 37; Ac. 13. 34.
^h ch. 25. 8.
ⁱ Ex. 12. 40.
^j Ex. 1. 21.
^k Dan. 8. 23; Mt. 23. 32; 1 Thee. 2. 16.
^l Judg. 6. 20, 21; 1 Ki. 18. 24; 2 Chr. 7. 1.
^m Jer. 31. 18, 19.
ⁿ ch. 17. 23, 7.
^o ch. 12. 7; 13. 15; 26. 4; Ex. 8. 4; 23. 31; Num. 34. 3; Deu. 1. 7, 8; 11. 24; 31. 4; Jos. 1. 4; 1 Ki. 4. 1; 2 Chr. 9. 21; No. 9. 8; Pa. 105. 11; 1a. 27. 12.
^p ch. 15. 2, 3.
^q ch. 21. 9.
^r Gal. 4. 24.
^s ch. 30. 3.
^t ch. 20. 18; 25. 21; 2 Chr. 1. 8; 1 Sam. 1. 5, 9; Pa. 127. 3.
^u No. ch. 30. 3, 9.
^v Ru. 3. 11.
^w ch. 3. 17.
^x ch. 12. 5.
^y 2 Sam. 6. 16; Pro. 30. 21, 23.
^z Pro. 27. 4.
^{aa} ch. 31. 53; 1 Sam. 24. 12.
^{ab} ch. 13. 8; Pro. 15. 1; 1 Pet. 3. 7.
^{ac} Job 2. 6; Pa. 106. 41; 42; Jer. 38. 5.
^{ad} Ex. 2. 12; 13. 18.
^{ae} ch. 22. 14; Ex. 3. 2-6.
^{af} ch. 25. 18.
^{ag} Ex. 15. 22.
^{ah} Job 3. 9; 1 Pet. 2. 18.
^{ai} ch. 17. 20; 21. 18; 25. 12.
^{aj} ch. 17. 19; Mt. 1. 21; 13. 31.
^{ak} ch. 41. 51, 52; 1 Sam. 1. 20.
^{al} ch. 29. 32; Ex. 3. 7; ch. 22. 2.
^{am} ch. 21. 20.
^{an} ch. 27. 40.
^{ao} ch. 25. 18.
^{ap} Job 31. 21; Ps. 139. 1-12; Pro. 5. 24.
^{aq} ch. 31. 42.
^{ar} ch. 21. 62; 25. 11.
^{as} Num. 13. 26.
^{at} Gal. 4. 22-25.
^{au} ver. 11.
^{av} 1 see ch. 16. 16; Pa. 57. 7; Mal. 3. 6; Ro. 11. 29.
^{aw} ch. 12. 1.
^{ax} ch. 15. 1; 28. 3; 35. 10; Ex. 6. 3; Deu. 10. 17; Jer. 32. 17; Mt. 19. 16; Eph. 3. 23. Old translation, *all-sufficient*, Pa. 23. 1-4; 73. 25.
^{ay} ch. 5. 22; 48. 15; 1 Ki. 2. 4; 8. 25; 2 Ki. 20. 3.

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

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

2 thou ² perfect [*or*, upright; *or*, sincere]. And I will make my covenant between
 3 me and thee, and ³ will multiply thee exceedingly. And Abram ³ fell on his face:
 4 and God talked with him, saying, As for me, behold, my covenant is with thee,
 5 and thou shalt be ⁴ a father of many nations.¹ Neither shall thy name any more
 be called Abram, but ⁴ thy name shall be Abraham [*i. e.* father of a great multi-
 6 tude]; ⁴ for a father of many nations have I made thee. And I will make thee
 exceeding fruitful, and I will make ⁴ nations of thee, and ⁴ kings shall come out of
 7 thee. And I will ⁴ establish my covenant between me and thee and thy seed after
 thee in their generations for an everlasting² covenant, ⁴ to be a God unto thee, and
 8 to ⁴ thy seed after thee. And ⁴ I will give unto thee, and to thy seed after thee,
 the land ⁴ wherein thou art a stranger, all the land of Canaan, ⁴ for an everlasting
 possession; and ⁴ I will be their God.
 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and
 10 thy seed after thee in their generations. This is my covenant, which ye shall
 keep, between me and you and thy seed after thee; ⁵ Every man child among you
 11 shall be circumcised.³ And ye shall circumcise the flesh of your foreskin; and
 12 it shall be ⁵ a token of the covenant betwixt me and you. And he that is eight
 days old ⁵ shall be circumcised among you, every man child in your generations,
⁵ he that is born in the house, or bought with money of any stranger, which is
 13 not of thy seed. He that is born in thy house, and he that is bought with thy
 money, must needs be circumcised: and my covenant shall be in your flesh for an
 14 everlasting covenant. And the uncircumcised man child whose flesh of his fore-
 skin is not circumcised, that soul ⁵ shall be cut off⁴ from his people; he hath
 broken my covenant.
 15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her
 16 name Sarai, but Sarah [*i. e.* princess] shall her name be. And I will bless her,
 and give thee a son also of her: yea, I will bless her, and she shall be a *mother*
 of nations; kings of people shall be of her.
 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall
 a *child* be born unto him that is an hundred years old? and shall Sarah, that is
 18 ninety years old, bear? And Abraham said unto God, Oh that Ishmael might
 19 live⁵ before thee! And God said, ⁶ Sarah thy wife shall bear thee a son indeed;
 and thou shalt call his name Isaac: and I will establish my covenant with him—
 20 for an everlasting covenant, and with his seed after him. And as for Ishmael,
⁶ I have heard thee: Behold, I have blessed him, and will make him fruitful,
 and ⁶ will multiply him exceedingly; ⁶ twelve princes shall he beget, and I will
 21 make him a great nation. ⁶ But my covenant will I establish with Isaac, ⁶ which
 Sarah shall bear unto thee at this set time in the next year.
 22 And he left off talking with him, and God went up from Abraham. And
 23 Abraham took Ishmael his son, and all that were born in his house, and all that
 were bought with his money, every male among the men of Abraham's house;
 and circumcised the flesh of their foreskin ⁶ in the selfsame day, as God had said
 24 unto him. And Abraham was ninety years old and nine, when he was circum-
 25 cised in the flesh of his foreskin. And Ishmael his son was thirteen years old,
 26 when he was circumcised in the flesh of his foreskin. In the selfsame day was
 27 Abraham circumcised, and Ishmael his son. And ⁶ all the men of his house, born
 in the house, and bought with money of the stranger, were circumcised with him.

The promise repeated; Abraham's intercession for Sodom.

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

Ph. ch. 6. 9; Deu 18
 13; Job 1. 1; Mt
 5. 48.
¹ see ch. 12. 2, 3; 13.
 16; 22. 17.
² ver. 17.
³ Ro. 4. 11; 12. 16, 17;
 Gal. 3. 29;
⁴ ch. 32. 29; Na. 9. 7.
⁵ Ro. 4. 17.
⁶ ch. 35. 11.
⁷ ver. 16; ch. 35. 31,
 etc.; Mt. 1. 8. etc.
⁸ see ch. 15. 18; Gal.
 3. 17.
⁹ ch. 30. 24; 28. 13;
 Heb. 11. 16.
¹⁰ Ro. 9. 8.
¹¹ ch. 12. 7; 13. 15—17;
 Pa. 105. 9. 11.
¹² d. ch. 23. 4; 25. 4.
¹³ ch. 44. 4; Pa. 103. 17.
¹⁴ Ex. 6. 7; 1. e. 28. 12;
 Deu. 4. 27; 1. e. 2;
 26. 13; 20. 13; 2 Cor.
 6. 16—18.
¹⁵ Deu. 10. 16; 30. 6;
 Jer. 18. 12; 21. 6;
 Ro. 4. 9—11; Phil.
 3. 3.
¹⁶ Ex. 12. 13; Ac. 7. 8;
 Ro. 4. 11.
¹⁷ Le. 12. 3; Lk. 2. 21;
 John 7. 22, 23; Phil.
 3. 5.
¹⁸ Ex. 12. 44, 48, 49.

¹ Ex. 4. 24.

² ch. 18. 10.

³ ch. 25. 11; Gal. 4.
 1; 1 Pet. 3. 6.
⁴ ch. 18. 12; 21. 6;
 Pa. 120. 2; Ro. 4.
 19, 20.

⁵ ch. 18. 10—14; 21. 2,
 3; Gal. 4. 23.

⁶ Pa. 65. 2.

⁷ ch. 16. 10, 11.
⁸ ch. 25. 12, 16, 18.
⁹ ch. 31. 13, 18, 19;
¹⁰ ch. 21. 10—12; 26.
 2—5.
¹¹ ch. 21. 2.

¹² Pa. 119. 60; Pro. 27. 1.

¹³ ch. 18. 19.

¹⁴ ch. 13. 18, 14. 13.

¹⁵ Ro. 12. 13; He. 13. 2.

¹⁶ ch. 19. 1; 1 Pet. 4. 9.

¹⁷ d. ch. 19. 2; 43. 24; Lk.
 7. 44.
¹⁸ Judg. 6. 18; 13. 15.
¹⁹ Judg. 19. 5; Pa. 104.
 13.
²⁰ ch. 19. 8; 33. 10.

I also here (though away from Abram's tent) beheld Ilim that appeared to me?¹

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

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

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

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

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

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

⁷ This is the first attention required in countries where

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

9 And they said unto him, Where is Sarah thy wife? And he said, Behold, ^b in
10 the tent. And he said, I ^c will certainly return unto thee ^d according to the time
of life; and, lo, ^e Sarah thy wife shall have a son. And Sarah heard it in the
11 tent door, ^f which was behind him. Now ^g Abraham and Sarah were old and well
stricken in age; and it ceased to be with Sarah ^h after the manner of women.

12 Therefore Sarah ⁱ laughed within herself, saying, ^j After I am waxed old shall I
13 have pleasure, my ^k lord being old also? And the LORD said unto Abraham,
Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am
14 old? ^l Is any thing too hard for the LORD? ^m At the time appointed I will return
15 unto thee, according to the time of life, and Sarah shall have a son. Then Sarah
denied, saying, I laughed not; for she was afraid. And he said, ⁿ Nay; but thou
didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham
17 went with them ^o to bring them on the way. And the LORD said, ^p Shall I hide
18 from Abraham that thing which I do; ^q seeing that Abraham shall surely become
a great and mighty nation, and all the nations of the earth shall be ^r blessed in
19 him? ^s For I know him, ^t that he will command his children and his household
after him, ^u and they shall keep the way of the LORD, to do justice and judgment;
that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because ^v the cry of Sodom and Gomorrah is great, ^w and
21 because their sin is very grievous; ^x I will go down now, ^y and see ^z whether they
have done altogether according to the cry of it, which is come unto me; and if
22 not, ^{aa} I will know. And the men turned their faces from thence, ^{ab} and went
toward Sodom: but Abraham ^{ac} stood yet before the LORD.

23 And Abraham ^{ad} drew near, and said, ^{ae} Wilt thou also destroy the righteous with
24 the wicked? ^{af} Peradventure there be fifty righteous within the city: wilt thou
25 also destroy and not spare the place for the fifty righteous that ^{ag} are therein?
^{ah} That be far from thee to do after this manner, to slay the righteous with the
wicked: ^{ai} and that the righteous should be as the wicked, that be far from thee:
26 ^{aj} Shall not the Judge of all the earth do right? And the LORD said, ^{ak} If I find in
Sodom fifty righteous within the city, then I will spare all the place for their
27 sakes. And Abraham answered and said, ^{al} Behold now, I have taken upon me
28 to speak unto the Lord, which ^{am} but dust and ashes. Peradventure there shall
lack five of the fifty righteous: ^{an} wilt thou destroy all the city for lack of five?
29 And he said, If I find there forty and five, I will not destroy it. And he spake
unto him yet again, and said, Peradventure there shall be forty found there. And
30 he said, I will not do it for forty's sake. And he said unto him, Oh let not the
Lord be angry, and I will speak! ^{ao} Peradventure there shall thirty be found there.
31 And he said, I will not do it, if I find thirty there. And he said, Behold now, I
have taken upon me to speak unto the Lord. Peradventure there shall be twenty
32 found there. And he said, I will not destroy it for twenty's sake. And he said,
^{ap} Oh let not the Lord be angry, and I will speak yet but this once! Peradventure
33 ten shall be found there. ^{aq} And he said, I will not destroy it for ten's sake.
And the LORD went his way, as soon as he had left communing with Abraham:
and Abraham returned unto his place.

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

19 AND there ^r came two angels to Sodom at even; and Lot sat in the gate ^s of
Sodom: and ^t Lot seeing them rose up to meet them; and he bowed himself with
2 his face toward the ground; and he said, Behold now, my lords, ^u turn in, I pray
you, into your servant's house, and tarry all night, and ^v wash your feet, and ye

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

¹ Rather, 'within the tent door.'

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

the reprobate sinners in Sodom.

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

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

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

^a ch. 19. 3

^b ch. 21. 67.

^c ver. 14.

^d 2 Ki. 4. 16.

^e ch. 17. 19, 21; 21. 2;

^f Ro. 9. 5.

^g ch. 17. 17; Ro. 4. 19;

^h Heb. 11. 11, 12, 19;

ⁱ ch. 31. 35.

^j ch. 17. 17.

^k 1 K. 1. 18.

^l 1 Pet. 3. 6.

^m see ch. 17. 1; Num.

11. 23; Jer. 32. 17;

ⁿ Zec. 8. 6; Mt. 3. 9;

^o 19. 20; 1 K. 1. 37;

^p ch. 17. 21; ver. 10;

^q 2 Ki. 4. 16.

^r Pa. 4. 21.

^s Ro. 15. 24; 3 John 6.

^t 2 Chr. 20. 7; Pa. 25

14; 107. 43; Am. 3.

^u 7; John 15. 15.

^v ch. 12. 2, 3; 22. 18;

^w Ac. 3. 25.

^x 2 Sam. 7. 20; Ps. 34.

^y 15; John 15. 15; Gal.

3. 8.

^z ch. 17. 23—27; Deu.

4. 10; 6, 7; Jos.

24. 15; Psa. 6. 4.

^{aa} ch. 4. 10; 19. 13; 1c.

3. 9; Junn. 5. 4.

^{ab} ch. 13. 13.

^{ac} ch. 11. 5—7; Ex. 3. 8.

^{ad} Zeph. 1. 12.

^{ae} Deu. 8. 2; 13. 3; Jos.

22. 22; Jer. 17. 10;

^{af} 1 K. 16. 15; 2 Cor.

11. 11.

^{ag} ch. 19. 1.

^{ah} ver. 1; Pa. 106. 23;

^{ai} Jer. 18. 20.

^{aj} Pa. 73. 28; Heb. 10

22; Junn. 4. 8.

^{ak} Num. 16. 22; 2 Sam.

24. 17.

^{al} Jer. 5. 1.

^{am} Jer. 12. 1.

^{an} Job 4. 20; 1c. 3, 10,

11; Mat. 3. 18.

^{ao} Deu. 32. 4; Job 8. 3;

31. 10, 11, 17; Pa. 54.

11; 94. 2; Ro. 3. 8.

^{ap} 1c. 65. 8; Jer. 5. 1;

^{aq} Ezo. 22. 30; Mt. 24.

22.

^{ar} 1 K. 18. 1.

^{as} ch. 2. 7; 3. 19; Job

4. 19; Eze. 12. 7; 1

Cor. 15. 47, 48; 2 Cor.

5. 11.

^{at} Num. 14. 17—19.

^{au} Judg. 6. 39; Pa. 96. 5.

^{av} Jam. 5. 16.

^{aw} ch. 18. 22.

^{ax} ch. 18. 1, etc.; Job

31. 32.

^{ay} Heb. 13. 2.

^{az} ch. 18. 4.

shall rise up early, and go on your ways. And they said, ^c Nay; but we will
 3 abide in the street all night. And he pressed upon them greatly; and they
 turned in unto him, and entered into his house; ^d and he made them a feast, and
 did bake unleavened bread, and they did eat.

4 ^e But before they lay down, the men of the city, ^f even the men of Sodom, com-
 passed the house round, both old and young, all the people from every quarter:
 5 ^g and they called unto Lot, and said unto him, Where ^h are the men which came in
 6 to thee this night? ⁱ Bring them out unto us, that we ^j may know them. And
 7 Lot went out at the door unto them, and shut the door after him, and said, I
 8 pray you, brethren, do not so wickedly. ^k Behold now, I have two daughters
 which have not known man, let me, I pray you, bring them out unto you, and do
 ye to them as ^l is good in your eyes: ^m only unto these men do nothing; ⁿ for there-
 9 fore came they under the shadow of my roof.¹ And they said, Stand back. And
 they said ^o again, This one fellow ^p came in to sojourn, ^q and he will needs be a
 judge: now will we deal worse with thee, than with them. And they pressed
 10 sore upon the man, ^r even Lot, and came near to break the door. But the men put
 11 forth their hand, and pulled Lot into the house to them, and shut to the door. And
 they smote the men ^s that were at the door of the house with blindness, both
 small and great: so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here any besides? ^t son-in-law, and thy
 sons, and thy daughters, and whatsoever thou hast in the city, ^u bring them out of
 13 this place: for we will destroy this place, because the ^v cry of them is waxen great
 14 before the face of the LORD; and ^w the LORD hath sent us to destroy it. And Lot
 went out, and spake unto his sons-in-law, ^x which married² his daughters, and
 said, ^y Up, get you out of this place; for the LORD will destroy this city. ^z But
 he seemed as one that mocked unto his sons-in-law.

15 And when the morning arose, then the angels hastened Lot, saying, ^{aa} Arise, take
 thy wife, and thy two daughters, which are here; lest thou be consumed in the
 16 iniquity [^{ab} or, punishment] of the city. ^{ac} And while he lingered, the men laid hold
 upon his hand, and upon the hand of his wife, and upon the hand of his two
 17 daughters; ^{ad} the LORD being merciful unto him: ^{ae} and they brought him forth,
 and set him without the city. And it came to pass, when they had brought them
 18 forth abroad, that he said, ^{af} Escape for thy life; ^{ag} look not behind thee, neither
 stay thou in all the plain; ^{ah} escape to the mountain, lest thou be consumed. And
 19 Lot said unto them, Oh! ^{ai} not so, my Lord: behold now, thy servant hath found
 grace in thy sight, ^{aj} and thou hast magnified thy mercy, which thou hast showed
 unto me in saving my life; ^{ak} and I cannot escape to the mountain, lest some evil
 20 take me, and I die: behold now, ^{al} this city is near to flee unto, and it is a little
 one: Oh! let me escape thither, (is it not a little one?) and my soul shall live.
 21 And he said unto him, See, ^{am} I have accepted thee concerning this thing also, that
 22 I will not overthrow this city, for the which thou hast spoken. Haste thee,
 escape thither, for ^{an} I cannot do any thing till thou be come thither.³ Therefore
 23 ^{ao} the name of the city was called Zoar [*i. e.* little]. ^{ap} The sun was risen upon the
 earth when Lot entered into Zoar.

24 Then ^{aq} the LORD rained upon Sodom and Gomorrah brimstone and fire from
 25 the LORD out of heaven; ^{ar} and he overthrew those cities, and all the plain, and all
 26 the inhabitants of the cities, and ^{as} that which grew upon the ground. But his wife
 27 looked back from behind him, and she became ^{at} a pillar of salt. ^{au} And Abraham
 28 gat up early in the morning to the place where ^{av} he stood before the LORD: and
 he looked toward Sodom and Gomorrah, and toward all the land of the plain, and
 beheld, and, lo, ^{aw} the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God
 30 ^{ax} remembered Abraham, and sent Lot out of the midst of the overthrow, when he
 overthrew the cities in the which Lot dwelt. And Lot went up out of Zoar, and
^{ay} dwelt in the mountain, and his two daughters with him; ^{az} for he feared to dwell

* see Lk. 24. 28.

d ch. 18. 8.

* Pro. 4. 16.
f see ch. 13. 13.

* Le. 18. 22; Is. 3. 9.

A Judg. 19. 22—24.
i ch. 4. 1; Ro. 1. 24,
27; Jude 7.A see Judg. 19. 24; Ro.
3. 8.

f see ch. 18. 5.

* ch. 13. 12; 2 Pet. 2.
7, 8.
* Ex. 2. 14.* see 2 Ki. 6. 18; Job
5. 12—14; Ac. 13. 11.P ch. 7. 1; Jos. 6. 22,
23; 2 Pet. 2. 7, 9;
Rev. 18. 4.g ch. 18. 20.
h Ch. 21. 15; Is. 37.
36; Jude 7.
i Mt. 1. 18.j Num. 16. 21, 26, 45;
Jer. 51. 6.
k Ex. 9. 21; Is. 22. 22;
l Is. 5. 12, 13; 1 K. 17.
24; 24. 11; 1 The. 5.
3.m Num. 16. 24, 26; Rev.
18. 4.
n Heb. 3. 12; 6. 11, 12.
o Dou. 4. 31; Lam. 3.
22; 1 K. 18. 13; Ro.
9. 15, 16; Eph. 2. 4.
p Pa. 34. 22; 2 Pet. 2.
6, 7.q 1 Sam. 19. 11; 1 Ki.
19. 3.r ver. 26; Mt. 24. 16—
18; 1 K. 9. 62; Phil.
3. 13, 17.s Ps. 51. 2; 121. 1;
Heb. 4. 18, 19.t 2 Ki. 5. 11, 12; John
13. 6—8; Ac. 10. 14.
u 1 Tim. 4. 16.v 1 Sam. 27. 1; Mt. 8.
25, 26; Mk. 9. 24.w ch. 14. 2.
x Job. 42. 9; Pa. 34.
15; 145. 10.y see ch. 32. 25, 26;
Ex. 32. 10; Deu. 9.
14; Pa. 91. 1—10;
Eze. 9. 4; Mk. 6. 6;
Rev. 7. 3.z ch. 13. 10; 14. 2.
* Pro. 27. 21.aa Deu. 29. 23; Job 31.
3; Is. 13. 10; Jer.
23. 16; 50. 40; Eze.
16. 49, 50; Hos. 11.
8; Am. 1. 11; Zeph.
2. 9; Lk. 17. 28, 29;ab 2 Pet. 2. 6; Jude 7.
ac ch. 14. 3; Pa. 107.
34; Lam. 4. 6.ad ver. 17; Pro. 14. 14;
1 K. 17. 38; Heb. 4.
1; 10. 38; 1 John 2.
15, 16.ae Ps. 6. 3; Hab. 2. 1.
ch. 18. 22, 23.af Rev. 18. 9; 19. 3.
ag ch. 8. 1; 14. 23; Pa.
105. 8, 42; 145. 20.ah see ver. 20; Jer. 2.
30; Jam. 1. 8.

¹ There is much in this narrative to show that Lot's residence in Sodom had greatly injured his character; and to serve as a solemn warning against evil communications and familiarity with sin. But, sinful as Lot's proposal was, it proved his abhorrence of the wickedness of the Sodomites; and his anxiety to preserve the rights of hospitality, which were then, and are still, regarded in Asiatic countries as of most sacred obligation: so that a man who has taken a stranger under his care is bound to protect him, even at the hazard of his own life.

² Or, 'were betrothed to.' Lot may have had other daughters married in the city; or, perhaps, the persons

here referred to were the intended husbands of the two who escaped.

³ The Lord will not destroy one grain of the wheat with the chaff.

⁴ The traces of this awful catastrophe are still visible in the neighbourhood, and afford a perpetual testimony to the truth of Scripture history. Bitumen, sulphur, and salt, with volcanic products, abound. This judgment is often referred to in Scripture as a pattern of the ruin of other remarkably wicked nations (Deut. xix. 23; Isa. xiii. 19; Jer. xlix. 18; Zeph. ii. 9); and is used as a warning to the ungodly (Matt. x. 15; 2 Pet. ii. 6; Jude 7).

31 in Zoar: and he dwelt in a cave, he and his two daughters. ^v And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth [^] to come in unto us after the manner of all the earth: come, let us make our father [^] drink wine, and we will lie with him, that we ^b may preserve seed of our father.

32 And they made their father drink wine that night: and the firstborn went in, and lay with her father; [^] and he perceived not when she lay down, nor when she arose. [^] And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father. [^] And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: ¹ *the same is* the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Ben-ammi: [^] *the same is* the father of the children of Ammon unto this day.

Abraham at Gerar denies his wife.

20 AND Abraham journeyed from ^a thence toward the south country, and dwelled ² between [^] Kadesh and Shur, and ^b sojourned in Gerar. And Abraham said of Sarah his wife, [^] She *is* my sister: and Abimelech ² king of Gerar sent, and ^m took Sarah.

3 But [^] God came to Abimelech [^] in a dream by night, and said to him, ^v Behold, thou *art* but a dead man, for the woman which thou hast taken; for she *is* a man's wife. [^] But Abimelech had not come near her: and he said, LORD, ^v wilt thou slay also a righteous nation? Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: [^] in the integrity [*or, simplicity; or, sincerity*]

6 of my heart [^] and innocency of my hands have I done this. And (God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for [^] I also withheld thee from sinning [^] against me: therefore suffered I thee not to touch her. Now therefore restore the man *his* wife; ^v for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, [^] know thou that thou shalt surely die, thou, [^] and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, ^b What hast thou done unto us? and what have I offended thee, [^] that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me [^] that ought not to be done. And Abimelech said unto Abraham, What sawest thou, ³ that thou hast done this thing? And Abraham said, Because I thought, Surely [^] the fear of God *is* not in this place; and [^] they will slay me for my wife's sake. And yet indeed [^] she *is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when ^a God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, [^] say of me, He *is* my brother.

14 And Abimelech ^a took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, [^] my land *is* before thee: dwell where it pleaseth thee. And unto Sarah he said, Behold, I have given ^m thy brother a thousand *pieces* of silver: [^] behold, he ^a *is* to thee ^a a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was ^v reproved. So Abraham [^] prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*. For the LORD ^a had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Birth of Isaac; dismissal of Hagar and Ishmael.

21 AND the LORD ^v visited Sarah as he had said, ^b and the LORD did unto Sarah ² as he had spoken. For Sarah [^] conceived, and bare Abraham a son in his old age, ³ [^] at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^v Isaac.

4 And Abraham [^] circumcised his son Isaac being eight days old, ^a as God had commanded him. And ^b Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, [^] God hath made me to laugh, so that all

^v Le. 18. 6, 7; Pa. 64. 5
[^] ch. 16. 2, 4; 28. 8, 9; Deu. 25. 5
[^] see ch. 9. 21; Hab. 2. 15
^b Mk. 12. 19.
[^] Pro. 20. 1.
^d Jer. 6. 15.
[^] Lk. 21. 31; 1 Cor. 10. 11, 12.
^v Deu. 2. 9; 23. 3; Pa. 83. 8.
[^] Deu. 2. 19; Zeph. 2. 8, 9.
^a ch. 18. 1.
ⁱ ch. 16. 7, 14.
[^] ch. 26. 6.
ⁱ ch. 12. 11—13; 26. 7; Eph. 4. 25; Col. 3. 9.
[^] ch. 12. 15; 26. 1.
[^] Pa. 105. 14.
[^] ch. 31. 24; Job. 4. 12; 33. 15; Mt. 1. 20; 2. 12.
^v ver. 7.
[^] ver. 6.
[^] ver. 18, 23—25; ver. 16; 1 Chr. 21. 17.
[^] 2 Ki. 20. 3; Pa. 7. 8; 2 Cor. 1. 12.
ⁱ Job. 33. 9; Dan. 6. 22; 1 John 3. 21.
[^] ch. 31. 7; 25. 5; Ex. 34. 24; 1 Sam. 25. 26, 34; Pro. 21. 1.
[^] ch. 33. 9; 1e. 6. 2; Pa. 61. 4.
^v 1 Sam. 7. 5, 8; 12. 19, 23; 1 Ki. 13. 6; 2 Ki. 5. 11; Job. 42. 8; Jer. 27. 18; Num. 5. 14, 15; 1 John 5. 16.
[^] Num. 2. 17.
[^] Num. 16. 32, 33.
^b see ch. 12. 18; Pro. 28. 10.
[^] ch. 28. 10; Ex. 32. 21; 1e. 20. 10; Jos. 7. 25; Heb. 13. 4.
^d ch. 34. 7.
[^] ch. 42. 18; Pa. 36. 1—4; Pro. 8. 13; 16. 6.
[^] ch. 12. 13; 26. 7.
[^] see ch. 11. 29; 1 The. 5. 22.
^a Heb. 12. 1, 9, 11, etc.; Heb. 11. 8.
ⁱ ch. 12. 13; Ac. 5. 9.
[^] ch. 12. 16.
ⁱ ch. 13. 9.
[^] ver. 5.
[^] ch. 26. 11.
[^] ch. 21. 63.
[^] Pro. 27. 5.
[^] Num. 12. 13; Job. 42. 9, 10; Num. 5. 16.
[^] ch. 12. 17; 30. 2; 1 Sam. 1. 6.
[^] 1 Sam. 2. 21.
ⁱ ch. 17. 19; 18. 10, 14; Gal. 4. 23, 29.
[^] Ac. 7. 8; Ro. 9. 9; Gal. 4. 22; Heb. 11. 11.
[^] ch. 17. 21.
[^] ch. 17. 19; Heb. 11. 18.
[^] Ac. 7. 8.
[^] ch. 17. 10, 12.
[^] ch. 17. 1, 17; Ro. 4. 19.
[^] see ch. 17. 17; Pa. 113. 9; 126. 2; 1s. 54. 1; Gal. 4. 27.

1 This narrative is introduced probably because the Moabites and Ammonites were in after ages neighbours, and often enemies of Israel.
 2 Abimelech appears to have been not a personal, but a regal name, like *Pharaoh* in Egypt.

3 It appears from Abimelech's question that the people of Gerar were not such open sinners as their neighbours.
 4 Or, *it* (the silver) is for (*i. e.* to get) a veil for thee.
 5 A pledge of the fulfilment of those other promises which required longer time for their accomplishment.

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

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

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

Abraham's treaty with Abimelech.

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

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

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

22 AND it came to pass ^r after these things that ^s God did ^t tempt ^u Abraham, and ^v said unto him, Abraham: and he said, Behold, *here* I am. And he said, Take

^d Lk. 1. 56; Ro. 12. 15.

^e ch. 18. 11, 12.

^f ch. 16. 1.
^g ch. 16. 15.
^h Gal. 4. 23.
ⁱ P. o. 22. 10; Gal. 4. 30; see ch. 25. 6; 34. 6, 7.

^k ch. 17. 18.

^l ch. 17. 19, 21; Ro. 9. 7—9; Heb. 11. 18.
^m ver. 16; ch. 16. 10; 17. 20.
ⁿ Ps. 119. 60.

^o John 8. 33.

^p ch. 16. 11; Ex. 3. 7; Ps. 50. 15.

^q ver. 13.

^r Num. 22. 31; see 2 Ki. 6. 17, 18, 20; Lk. 24. 16, 31.

^s ch. 28. 15; 39. 2, 3, 21.
^t ch. 16. 12.

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

^v ch. 20. 2; 21. 23.

^w ch. 12. 2; 26. 23; 39. 2, 3; 1 Cor. 14. 25.
^x ch. 26. 28, 29; Jos. 2. 12; 1 Sam. 24. 21.
^y ch. 20. 14.

^z Ro. 12. 18; Heb. 6. 16.
^a Pro. 17. 10; Mt. 18. 15.

^b see ch. 26. 15, 18, 20—22.

^c ch. 26. 31.

^d ch. 33. 8.

^e ch. 31. 44, 48, 52.

^f ch. 26. 33.

^g ch. 4. 26; 13. 8.

^h Den. 33. 27; Ps. 90. 2; Is. 40. 28; Ro. 16. 26; 1 Tim. 1. 17.

ⁱ 1 Ki. 20. 11.
^j 1 Cor. 10. 13; Heb. 11. 17; Jam. 1. 12—14; 2 Ti. 1; 1 Pet. 1. 7.

^k Ex. 16. 4; Judg. 2. 12; 2 Chr. 32. 31; Pro. 17. 3.

1 Probably when he was three years old.
2 Formed of a kid-skin, the legs of which were used to fasten over the shoulder of the bearer.

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

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

5 God protected and prospered him.

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

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

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

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

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

now thy son, ¹ thine only son Isaac, whom thou lovest, and get thee ² into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

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

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

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

15 And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

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

Nahor's family; death and burial of Sarah.

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

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

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

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

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

¹ Ps. 50. 9.
² ch. 17. 19; Heb. 11. 1.
³ Chr. 3. 1.

⁴ ch. 21. 14; Mt. 10. 37.

⁵ Heb. 11. 19.

⁶ John 19. 17.

⁷ John 11. 23, 26; 1 Pet. 1. 19, 20; Rev. 5. 6, 12.

⁸ Ps. 119. 27; 1. 53. 7; Ac. 8. 32.
⁹ Is. 53. 5—8; Heb. 11. 17; Jam. 2. 21.

¹⁰ 1 Sam. 15. 22; Mic. 6. 7, 8; 1 Cor. 10. 14.
¹¹ ch. 26. 5. Ex. 20. 20; Eccl. 8. 12; Jam. 2. 19, 21, 22.
¹² Job. 3. 13; Ro. 8. 32; 1 John 4. 9, 10.
¹³ ver. 8.

¹⁴ Ps. 105. 9; 1. k. 1. 73; H. h. 6. 13, 14.
¹⁵ see ch. 12. 2; 13. 16
¹⁶ ch. 15. 5; Jer. 33. 22

¹⁷ ch. 13. 16.
¹⁸ A. ch. 21. 40.
¹⁹ Mic. 1. 9.
²⁰ ch. 12. 3; 18. 19; 26. 4; Ps. 73. 17; Ac. 3. 25; Gal. 3. 8, 9, 16, 18, 28, 29.
²¹ ver. 3, 10; ch. 26. 5; 1 Sam. 2. 30.
²² ver. 5.
²³ ch. 21. 31.

²⁴ ch. 11. 29.

²⁵ Job 1. 1.

²⁶ Job 32. 2.

²⁷ ch. 24. 15.

²⁸ ch. 13.

²⁹ eulog., Rom. 9. 10, Hebrew.

³⁰ Jos. 14. 15; Judg. 1. 10.

³¹ ch. 13. 18; ver. 19;

³² Sam. 2. 1, 11.

³³ ch. 17. 8; 1 Chr. 29. 15; Ps. 105. 12; Heb. 11. 13.

³⁴ Ac. 7. 5.

³⁵ ch. 12. 2; 13. 2; 14. 14; 24. 35.

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

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

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

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

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

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

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

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

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

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

Abraham sends to Haran for a wife for Isaac.

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

a ch. 34. 20, 24; Ru. 4. 4
 b see 2 Sam. 24. 21-24, 1s. 32. 8.
 c ch. 14. 21.
 d Ex. 30. 13; Eze. 45. 12
 e ch. 43. 21; Jer. 32. 9; Zec. 11. 12.
 f ch. 25. 9; 49. 30-32; 50. 13; Ac. 7. 16
 g ch. 25. 9, 10; 49. 29-32. 50. 13
 h see Ru. 4. 7-10; Jer. 32. 10-14.
 i ch. 18. 11; 21. 5.
 k ver. 35; ch. 13. 2; Ex. 112. 1-3; Pro. 10. 22.
 l ch. 15. 2.
 m ver. 10; ch. 29. 4-6
 n ch. 47. 29; 1 Chr. 29. 21, 1am. 5. 6.
 o ch. 14. 22; Deu. 6. 13; Jos. 2. 12.
 p ch. 26. 35; 27. 46; 28. 2; Ex. 34. 16; Deu. 7. 3, 4; 2 Cor. 6. 14, 15.
 q ch. 28. 2
 r ch. 11. 31; 12. 1; 22. 20-23.
 s ch. 12. 1-7.
 t ch. 12. 7; 13. 15; 15. 18, 17. 6; Ex. 13. 13; Deu. 1. 8; 34. 4; Ac. 7. 5.
 u Ex. 22. 20, 23; 33. 2; Ex. 34. 7; Heb. 1. 14.
 v Jos. 2. 17-20.
 y ver. 2.
 z ch. 11. 31; 27. 43.

1 The various particulars of this transaction show considerable progress at that early period in commerce, law, and civil institutions. We find *silver* used as a standard of value, *balances* for weighing it, and forms of *sale* and *conveyance* of property before witnesses, though without written title-deeds or regularly coined money.
 2 A burying-place was the only portion of land Abraham possessed in Canaan: yet it was a sort of earnest of the future possession of the land by his posterity, and would tend to endear it to them.
 3 One hundred and forty years of age: Isaac being, at this time, forty.
 4 Probably Eliezer of Damascus (ch. xv. 2). As in the following narrative, the effect of good example, good instructions, and the worship of God in a family, will generally be seen in the piety, faithfulness, prudence, and affection of its various members.
 5 A solemn form of attestation. In this chapter we have a representation of customs very different from ours,

but for the most part accordant with the present habits of the Arabs. The important commission given to the chief servant; his anxiety for a providential sign; the present of the nose-jewel and armlets, of no little weight; the prompt invitation of Laban, and the part which, as Rebekah's brother, he takes in the transaction; the refusal of the servant to partake of hospitality till the business was settled; the decision of the question without reference to Rebekah's inclinations; her sudden separation from her parents and country, and her mode of presenting herself to her destined husband; with the important assurance that 'he loved her' who thus became his wife—are all lively pictures of eastern life, made the more interesting by the peculiar aspect in which they present the piety of Abraham and of his servant.
 6 Not to Ur, but to Charran (or Haran), where Abraham's brother had remained. See ch. xi. 31; xii. 1-5.
 7 Or, 'and all the best things of his master with him.'

without the city by a well of water at the time of the evening, *even* the time
 "that women go out to draw *water*.

12 And he said, ^bO Lord God of my master Abraham, I pray thee, ^csend me good
 13 speed this day, and show kindness unto my master Abraham. Behold, ^dI stand
here by the well of water; and ^ethe daughters of the men of the city come out to
 14 draw water: and let it come to pass, that the damsel to whom I shall say, Let
 down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and
 I will give thy camels drink also: *let the same be she that thou hast appointed*
 for thy servant Isaac; and ^fthereby¹ shall I know that thou hast showed kindness
 unto my master.

15 ^gAnd it came to pass, ^hbefore he had done speaking, that, behold, Rebekah
 came out, (who was born to Bethuel, son of ⁱMilcah, the wife of Nahor, Abraham's
 16 brother,) with her pitcher upon her shoulder. And the damsel ^jwas very fair
 to look upon, a virgin, neither had any man known her: and she went down²
 17 to the well, and filled her pitcher, and came up. And the servant ran to meet her,
 18 and said, Let me, I pray thee, drink a little water of thy pitcher. ^kAnd she said,
 Drink, my lord: and she hastened, and let down her pitcher, upon her hand, and
 19 gave him drink. And when she had done giving him drink, she said, I will
 20 draw *water* for thy camels also, until they have done drinking. And she hastened,
 and emptied her pitcher into the trough, and ran again unto the well to draw
 21 *water*, and drew for all his camels. And the man wondering at her held his
 peace, to wit³ whether ^lthe Lord had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a
 golden ^mcarring⁴ [*or*; jewel for the forehead] of half a shekel weight, and two
 23 bracelets for her hands of ten *shekels* weight of gold; and said, Whose daughter
art thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge
 24 in? And she said unto him, ⁿI am the daughter of Bethuel the son of Milcah,
 25 which she bare unto Nahor. She said moreover unto him, We have both straw
 and provender enough, and room to lodge in. And the man ^obowed down his
 27 head, and worshipped the Lord. And he said, ^pBlessed be the Lord God of my
 master Abraham, who hath not left destitute my master of ^qhis mercy and his
 truth; ^rI being in the way, the Lord led me to the house of my master's brethren.

28 And the damsel ran, and told ^sthem of her mother's house these things. And
 29 Rebekah had a brother, and his name ^twas Laban: and Laban ran out unto the
 30 man, unto the well. And it came to pass, when he saw the carring and bracelets
 upon his sister's hands, and when he heard the words of Rebekah his sister,
 saying, Thus spake the man unto me; that he came unto the man; and, behold,
 31 he stood by the camels at the well. And he said, Come in, ^uthou blessed of the
 Lord:⁵ wherefore standest thou without? for I have prepared the house, and
 32 room for the camels. And the man came into the house: and he⁶ ungirded his
 camels, and ^vgave straw and provender for the camels, and water to wash his
 33 feet, and the men's feet that ^wwere with him. And there was set *meat* before him
 to eat: but he said, ^xI will not eat, until I have told mine errand. And he said,
 Speak on.

34, 35 And he said, I am Abraham's servant. And the Lord ^yhath blessed my master
 greatly; and he is become great: and he hath given him flocks, and herds, and
 silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife ^zbare a son to my master when she was old: and
 37 ^aunto him hath he given all that he hath. And my master ^bmade me swear,
 saying, Thou shalt not take a wife to my son of the daughters of the Canaanites,
 38 in whose land I dwell: ^cbut thou shalt go unto my father's house, and to my
 39 kindred, and take a wife unto my son. ^dAnd I said unto my master, Peradven-
 40 ture the woman will not follow me. ^eAnd he said unto me, The Lord, ^fbefore
 whom I walk, will send his angel with thee, and prosper thy way; and thou
 41 shalt take a wife for my son of my kindred, and of my father's house: ^gand then
 shalt thou be clear from *this* my oath, when thou comest to my kindred; and if
 42 they give not thee *one*, thou shalt be clear from my oath. And I came this day
 unto the well, and said, ^hO Lord God of my master Abraham, if now thou do
 43 prosper my way which I go: ⁱbehold, I stand by the well of water; and it shall
 come to pass, that when the virgin cometh forth to draw *water*, and I say to her,

^a Ex. 2. 16; 1 Sam. 9. 11; John 4. 7
^b ver. 27; ch. 15. 1; 28. 24; 28. 13; 32. 9; Ex. 3. 6, 15
^c No 1. 11. Ps. 37. 5; 50. 16, 17; 127. 1.
^d ch. 20. 9; Ex. 2. 16.
^e ch. 15. 6; see Judg. 6. 17, 37; 1 Sam. 6. 7; 14. 9, 10; 20. 7.
^f Job 22. 27, 28.
^g Ps. 65. 2; Is. 65. 24; Dan. 9. 20—23.
^h ch. 11. 29; 22. 23.
ⁱ ch. 26. 7.
^j 1 Pet. 3. 8; 4. 9.
^k vers. 12, 66.
^l Ex. 32. 2, 3; Is. 3. 19—21; Ps. 16. 11, 12; 1 Pet. 5. 3.
^m ch. 22. 23.
ⁿ ver. 52; Ex. 4. 31.
^o Ex. 18. 10. Nu. 4. 11, 1 Sam. 25. 32, 39; 2 Sam. 16. 28; Ps. 68. 19; 1 K. 1. 64.
^p ch. 32. 10; 1a. 98. 3; Pro. 3. 6.
^q ver. 15.
^r ch. 29. 5.
^s ch. 26. 29; Judg. 17. 2; Ru. 3. 10; Ps. 115. 15; Pro. 17. 16; 18. 16.
^t ch. 18. 4; 43. 24; Judg. 19. 21.
^u Job 23. 12; Pro. 22. 29; John 4. 34; 1 Ph. 6. 5—7.
^v ver. 1; ch. 13. 2.
^w ch. 21. 1—7.
^x ch. 21. 10; 25. 5.
^y ver. 3.
^z ver. 4.
^a ver. 5.
^b ver. 7.
^c ch. 17. 1.
^d ver. 8.
^e ver. 12.
^f ver. 13.

1 Heb., 'by her.'
 2 In the East many wells are inclosed, and reached by a long flight of steps, as the well of Siloam at Jerusalem.
 3 That is, 'to know.'
 4 Rather, 'nose-ring'; an ornament common in some countries. The bracelets are made to slip over the hand, and are worn on the arms. This and other allusions

show that the arts necessary to the obtaining and refining of metals were already known and practised. See also Job xxviii. 1—11.
 5 The language of the Arabs, to the present day, often expresses a piety and generosity to which, like Laban, they are really strangers.
 6 That is, Laban, either personally or by his servants.

44 Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: *let the same be the woman*
 45 whom the LORD hath appointed out for my master's son. 'And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. *And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, 'The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, 'Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.² And they sent away Rebekah their sister, and her nurse,³ and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to meditate [or, to pray] in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.⁴

Abraham's other sons; his death and burial; Ishmael's family and death.

25 THEN again⁵ Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Ishbak, and Shuah.

3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Ephraim, and Hanock, and Abidah, and Eldaah. All these were the children of Keturah.

5 And Abraham gave all that he had unto Isaac. But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward,⁶ unto the east country.

7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost,⁷ and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

1 ver. 15, etc.
 * 1 Sam. 1. 13
 * Eze. 16. 11, 12.
 * ver. 23.
 P ch. 22. 23.
 Q ch. 47. 29; Jos. 2. 14.
 P Ps. 118. 23; Mt. 21. 42; Mk. 12. 11.
 Q ch. 31. 24.
 P ch. 20. 15.
 * ver. 26.
 P Ex. 3. 22; 11. 2; 12. 35.
 Q 2 Chr. 21. 3; Ezra 1. 6.
 * ver. 56, 59.
 Q Judg. 14. 8.
 P Tit. 2. 10.
 * ch. 35. 8.
 P ch. 17. 16.
 * ch. 22. 17.
 P ch. 16. 14; 25. 11.
 P Jos. 1. 8; Ps. 1. 2; 77. 12; 119. 15; 139. 17, 18; 143. 5.
 P Jos. 15. 18.
 P 1 Cor. 11. 5, 6, 10;
 P 1 Tim. 2. 9.
 P see ch. 25. 20.
 P Eph. 5. 22, 23.
 P ch. 38. 12.

* 1 Chr. 1. 32.
 P Job 24. 33.
 P ch. 21. 14.
 P Judg. 6. 3.
 P ch. 15. 16; 49. 89;
 P Job 5. 25.
 P ch. 35. 29; 49. 32.
 P ch. 35. 29; 50. 13.

1 As a purchase or dowry.
 2 That is, 'at once.' It was already settled (ver. 51) that she should go at some time.
 3 A personal attendant exempt from the husband's control, always of great importance in an eastern family. The name of Rebekah's servant was Deborah (xxxv. 8).
 4 Which had happened three years before.

5 Rather, 'also.' The ago which Abraham's sons by Keturah had attained at his death, makes it likely that Keturah was a secondary wife (called in Scripture a concubine) during the latter part of Sarah's life.
 6 Rather, 'south-east.' Moses' father-in-law was of these people.
 7 An old English phrase for expired.

- 10 * the field which Abraham purchased of the sons of Heth : * there was Abraham
 11 buried, and Sarah his wife. And it came to pass after the death of Abraham,
 that God blessed his son * Isaac ; and Isaac dwelt by the * well Lahai-roi.
 12 Now these *are* the generations of Ishmael,¹ Abraham's son, * whom Hagar the
 13 Egyptian, Sarah's handmaid, bare unto Abraham : and * these *are* the names of
 the sons of Ishmael, by their names, according to their generations : the firstborn
 14 of Ishmael, * Nebajoth ; and Kedar, and Adbeel, and Mibsam, and Mishma, and
 15 Dumah, and Massa, * Hadar, and Tema, Jetur, Naphish, and Kedemah : these *are*
 16 the sons of Ishmael, and these *are* their names, by their towns, and by their
 17 castles ; * twelve princes according to their nations. And these *are* the years of
 the life of Ishmael, an hundred and thirty and seven years : and * he gave up the
 18 ghost and died ; and was gathered, unto his people. * And they dwelt from
 Havilah unto Shur, that *is* before Egypt, as thou goest towards Assyria : and he
 died² in * the presence of all his brethren.

Family history of Isaac ; Esau sells his birthright.

- 19 AND these *are* the generations³ of Isaac, Abraham's son : * Abraham begat
 20 Isaac : and Isaac was forty years old when he took Rebekah to wife, * the daughter
 of Bethuel the Syrian of Padan-aram, * the sister to Laban the Syrian.

- 21 And Isaac * intreated the LORD for his wife, * because she was barren : * and
 22 the LORD was intreated of him, and * Rebekah his wife conceived. And the
 children struggled together within her ; and she said, If *it be so*, * why *am* I thus ?
 23 * And she went to inquire of the LORD. And the LORD said unto her,

* Two nations *are* in thy womb,
 And two manner of people shall be separated from thy bowels ;
 And * the one people shall be stronger than the other people,
 And * the elder shall serve the younger.

- 24 * And when her days to be delivered were fulfilled, behold, *there were* twins in
 25 her womb. And the first came out red, * all over like an hairy garment ; and
 26 they called his name Esau. And after that came his brother out, and * his hand
 took hold on Esau's heel ; and * his name was called Jacob. And Isaac was
 * threescore years old when she bare them.

- 27 And the boys grew ; and Esau was * a cunning hunter, a man of the field ; and
 28 Jacob was * a plain⁵ man, * dwelling in tents. And Isaac loved Esau, because he
 29 did * eat of his venison : * but Rebekah loved Jacob. And Jacob sod pottage :
 30 and Esau came from the field, and he was faint ; and Esau said to Jacob, Feed
 me, I pray thee, with that same red⁶ pottage ; for I *am* faint : therefore was his
 31 name called Edom [*i. e.* red]. And Jacob said, Sell me this day thy birthright.
 32 And Esau said, Behold, I *am* at the point to die : and what profit shall this
 33 birthright do to me ? And Jacob said, Swear to me this day ; and he sware unto
 34 him : and * he sold his birthright⁷ unto Jacob. Then Jacob gave Esau bread and
 pottage of lentiles ; and * he did eat and drink, and rose up, and went his way :
 thus Esau * despised his birthright.

Isaac at Gerar ; his treaty with Abimelech ; Esau's first wives.

- 26 AND there was a famine in the land, beside * the first famine that was in the
 days of Abraham. And Isaac went unto * Abimelech king of the Philistines
 unto Gerar.

- 2 * And the LORD appeared unto him, and said, Go not down into Egypt ; dwell
 3 in * the land which I shall tell thee of : * sojourn in this land, and * I will be with
 thee, and * will bless thee ; for unto thee, and unto thy seed, * I will give all
 these countries, and I will perform * the oath which I sware unto Abraham thy
 4 father : and * I will make thy seed to multiply as the stars of heaven, and will

¹ This account of Ishmael is here added to close the history of Abraham, and to show that God's promise respecting him (ch. xvii. 20) was fulfilled.

² Heb., 'fell' ; most probably meaning, *had his portion* (referring to ch. xvi. 12). That is, the Ishmaelites had their portion in the presence of all their brethren. They intermixed themselves with the Arab tribes (see ch. x. 26—29) ; and it is now reckoned more honourable to be descended from Ishmael than to be of pure Arab blood.

³ Isaac is now the head of the chosen family, and heir of the great promise.

⁴ Or, 'Is it so' [usually] ? How she inquired of the Lord we know not : the ancients supposed it was through Abraham. The Divine answer prophesies the future history, not of her sons, but of their descendants ; and is

used by the apostle Paul (Rom. ix. 12) to show God's sovereignty in the choice of the Jews to be his nation.

⁵ The Hebrew word is usually rendered 'perfect.' The whole phrase means, 'a mild man, dwelling at home.'

⁶ Heb., 'with that red, red.' Lentiles or pulse, boiled with oil and garlic, make a dark red pottage, still used among the Arabs.

⁷ So far as this birthright consisted of the temporal advantage of a double share in the family property, Jacob does not appear ever to have received it. But the more important religious distinction of inheriting the Divine promise, which Esau profanely despised (Heb. xii. 16), was subsequently conferred upon Jacob ; first by his father's blessing (ch. xxviii. 4), and then by immediate Divine communication (ch. xxviii. 13—15, etc.)

* ch. 23. 9—20.
 * ch. 49. 31.

* ch. 17. 19 ; 22. 17.
 * ch. 16. 14 ; 24. 62.
 * ch. 16. 10—15 ; 17. 20 ;
 Pa. 83. 6.
 * 1 Chr. i. 29.

b *Nebainth*, 1 Chr. i. 29 ; Is. 60. 7.
 * or, *Hadad*, 1 Chr. i. 30.

d ch. 17. 20.

e ver. 8.

f 1 Sam. 15. 7.

* ch. 16. 12.

a Mt. i. 2.

i ch. 22. 23.

k ch. 24. 29.

l 1 Sam. i. 11 ; Lk. 18. 1.

m see ch. 17. 19.

n 1 Chr. 5. 20 ; 2 Chr.

32. 37 ; Ezra 8. 23 ;

Pa. 145. 19 ; Fro. 10.

21.

o Ro. 9. 10.

p 1 Sam. 9. 9 ; 10. 22 ;

Pa. 73. 16, 17.

q ver. 27 ; ch. 17. 16 ;

21. 60.

r 2 Sam. 8. 14.

s ch. 27. 29, 40 ; Mal.

1. 3 ; Ro. 9. 10—13.

t ch. 27. 11, 16, 23.

u Hos. 12. 3.

v ch. 27. 26.

w see ver. 20.

x ch. 27. 3, 5.

y Job. i. 1, 8, 2, 3 ; Pa.

b Heb. 11. 9.

c ch. 27. 19, 25, 31.

d ch. 27. 6.

* Heb. 12. 16.

f Ecc. 8. 15 ; Is. 22. 13 ;

1 Cor. 15. 32.

* Mt. 22. 9 ; Phil. 3. 19.

h ch. 12. 10.

i ch. 20. 2.

k ch. 12. 7.

l ch. 12. 1.

m ch. 29. 1 ; Pa. 39. 12 ;

n Heb. 11. 9.

o ch. 28. 15 ; Pa. 32. 8.

p vers. 12, 14 ; ch. 12. 2.

q ch. 12. 7 ; Is. 15. 15 ;

Is. 18.

r ch. 22. 16—18 ; Pa.

s 105. 9 ; Mic. 7. 20.

t ch. 15. 16 ; Is. 5. 19 ;

22. 17.

give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6, 7 And Isaac dwelt in Gerar: and the men of the place asked *him* of his wife; and he said, She is my sister: for he feared to say, *She is my wife*; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister?

10 And Isaac said unto him, Because I said, Lest I die for her. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us. And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him: and the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well *Ezek* [*i. e.* Contention]; because they strove with him. And they digged another well, and strove for that also: and he called the name of it *Sitnah* [*i. e.* Hatred]. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it *Rehoboth* [*i. e.* Room]; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

24 And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord. And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it *Shebah* [*i. e.* an oath]: therefore the name of the city is Beer-sheba [*i. e.* the well of the oath] unto this day.

34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: which were a grief of mind unto Isaac and to Rebekah.

Jacob fraudulently obtains Isaac's blessing.

27 AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and

* see refs. ch. 12. 2, 3; 22. 19; Ac. 3. 25; Gal. 3. 16; ch. 18. 19; 22. 16, 18; Pa. 128. 1.

* ch. 12. 12, note; 20. 2. 13. * Pro. 29. 25. v ch. 24. 16.

* see refs. ch. 12. 18, 19.

* ch. 20. 9. * Pa. 105. 15.

* Mt. 13. 9; Mk. 4. 8.

d ver. 3; ch. 24. 1, 35; Job. 42. 12; Pa. 37. 19; Ia. 65. 13. * ch. 24. 35; Pa. 112. 3; Pro. 10. 22. f ch. 37. 11; Eccl. 4. 4. * ch. 21. 30.

* Ex. 1. 9.

* 2 Ki. 3. 19. f ch. 21. 31.

* ch. 21. 25.

f Pa. 120. 7.

** ch. 17. 6; 28. 3; 41. 52; Ex. 1. 7; Pa. 116. 5.

** see refs. ch. 18. 1; 17. 7; 24. 12; 28. 13; Ex. 8. 6; Ac. 7. 32.

* ch. 15. 1; Pa. 27. 1-3; Ia. 41. 10, 13, 14; Heb. 13. 6.

f ver. 3, 6. * 7 ch. 12. 7; 13. 16. * Pa. 116. 17.

* ch. 21. 22.

f Judg. 11. 7. * ver. 14, 16. * ch. 21. 22, 23; Ia. 45. 14.

v Pro. 10. 7; Rev. 3. 9.

* ver. 12; ch. 24. 31; Pa. 115. 13.

* ch. 19. 3; Ro. 12. 18; Heb. 12. 14; 1 Pet. 4. 9.

b ch. 21. 31.

* ch. 21. 31.

d ch. 36. 2.

* ch. 27. 46; 28. 1, 8.

f ch. 48. 10; 1 Sam. 3. 2.

1 This change in Isaac's habits seems to have alarmed the Philistines, as showing a design on his part to settle in their land.

2 These women were Canaanites; and Esau's marriage with them was a further proof that he disregarded the peculiar blessings of his family.

3 This shows how little Isaac was at home with the people in the midst of whom he sojourned.

4 The ages of Isaac and his son are inferred from a comparison of the following passages: ch. xxx. 25; xxxi. 38, 41; xli. 46, 53, 54; xlv. 6. Supposing Jacob to have been twenty years in Charran, he will be now

- 2 he said unto him, Behold, *here am I*. And he said, Behold now, I am old, I
 3 know not the day of my death: ^a now therefore take, I pray thee, thy weapons,
 thy quiver and thy bow, and go out to the field, and take [hunt] me *some venison*;
 4 and make me savoury meat, such as I love, and bring *it* to me, that I may eat;
 5 that my soul ^b may bless thee before I die.¹ And Rebekah heard when Isaac spake
 to Esau his son. And Esau went to the field to hunt *for venison, and to bring it*.
 6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father
 7 speak unto Esau thy brother, saying, Bring me venison, and make me savoury
 8 meat, that I may eat, and bless thee before the Lord before my death. Now
 9 therefore, my son, ^c obey my voice according to that which I command thee. Go
 now to the flock, and fetch me from thence two good kids of the goats; and I will
 10 make them ^d savoury meat for thy father, such as he loveth: and thou shalt bring
it to thy father, that he may eat, and that he ^e may bless thee before his death.
 11 And Jacob said to Rebekah his mother, Behold, ^f Esau my brother *is* a hairy
 12 man, and I *am* a smooth man: my father peradventure will ^g feel me, and I shall
 seem to him as a deceiver; and I shall bring ^h a curse upon me, and not a blessing.
 13 And his mother said unto him, ⁱ Upon me *be* thy curse, my son: only obey my
 14 voice, and go fetch me *them*. And he went, and fetched, and brought *them* to his
 mother: and his mother ^j made savoury meat, such as his father loved.
 15 And Rebekah took: ^k goodly raiment of her eldest son Esau, which *were* with
 16 her in the house, and put them upon Jacob her younger son: and she put the
 skins² of the kids of the goats upon his hands, and upon the smooth of his neck:
 17 and she gave the savoury meat and the bread, which she had prepared, into the
 hand of her son Jacob.³
 18 And he came unto his father, and said, My father: and he said, Here *am I*;
 19 who *art* thou, my son? And Jacob said unto his father, ^l *I am* Esau thy firstborn:
 I have done according as thou badest me: arise, I pray thee, sit and eat of my
 20 venison, ^m that thy soul may bless me. And Isaac said unto his son, How *is it*
 thou hast found *it* so quickly, my son? And he said, ⁿ Because the LORD ^o thy
 21 God brought *it* to me. And Isaac said unto Jacob, Come near, I pray thee, that
 22 I ^p may feel thee, my son, whether thou *be* my very son Esau or not. And Jacob
 went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's
 23 voice, but the hands *are* the hands of Esau. And he discerned him not, because
 24 ^q his hands were hairy, as his brother Esau's hands: ^r so he blessed him. And
 25 he said, *Art* thou my very son Esau? And he said, ^s *I am*. And he said, Bring
it near to me, and I will eat of my son's venison, ^t that my soul may bless thee.
 And he brought *it* near to him, and he did eat: and he brought him wine, and he
 26 drank. And his father Isaac said unto him, Come near now, and kiss me, my
 27 son. And he came near, and kissed him: and he smelled the smell of his raiment,
 and blessed him, and said,
 See, ^u the smell of my son *is* as the smell of a field which the LORD hath blessed:
 28 Therefore ^v God give thee of ^w the dew of heaven, and ^x the fatness of the earth,
 And ^y plenty of corn and wine:
 29 ^z Let people serve thee,—and nations bow down to thee:
 Be lord over thy brethren,—and ^{aa} let thy mother's sons bow down to thee:⁵
^{ab} Cursed *be* every one that curseth thee,—and blessed *be* he that blesseth thee.
 30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and
 Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his
 31 brother came in from his hunting. And he also had made savoury meat, and
 brought it unto his father, and said unto his father, Let my father arise, and ^{ac} eat
 32 of his son's venison, that thy soul may bless me. And Isaac his father said unto
 33 him, Who *art* thou? And he said, ^{ad} *I am* thy son, thy firstborn Esau. And Isaac
 trembled very exceedingly, and said, Who? where⁶ *is* he that hath taken venison,

^a Pro. 27. 1; Is. 38. 1;
 Jam. 4. 14.
^b ch. 25. 27, 28.

^c ver. 27; ch. 48. 9, 15;
 40. 28; Deut. 33. 1;
 1 Sam. 16. 6, 7.

^d ver. 13; Ac. 4. 19;
 Eph. 6. 1.

^e ver. 4.

^f ver. 4.

^g ch. 25. 23.

^h ver. 23.

ⁱ ch. 9. 25; Deut. 27.

18; 1 Thos. 5. 22.

^j ch. 43. 9; 1 Sam.

25. 24; 2 Sam. 14. 9;

Mt. 27. 26.

^k ver. 4, 9.

^l ver. 27.

^m 1 Ki. 13. 9; Zec. 13.
 3, 4.

ⁿ ver. 4.

^o Ex. 20. 7.

^p ver. 12.

^q ver. 16.

^r Ro. 9. 11, 12; Heb.

11. 20.

^s Pro. 12. 19, 22; Eph.

1. 25.

^t ver. 4.

^u Hos. 14. 5—7.

^v Heb. 11. 20.

^w Deut. 33. 13, 28;

2 Sam. 1. 21.

^x ch. 45. 18; Ps. 36. 4.

^y Deut. 7. 17; Job. 29. 5.

^z Joel 2. 19.

^{aa} ch. 9. 25; 25. 23;

1 Ki. 4. 21.

^{ab} ch. 49. 8.

^{ac} ch. 12. 3; Num. 24. 9.

^{ad} ver. 4.

seventy-seven, and his father one hundred and thirty-seven; but if we allow forty years for that period (as seems almost necessary), he will be now only fifty-seven, and Isaac one hundred and seventeen.

¹ It is said to have been the custom for some office or service to be performed by the son, before the dying blessing was pronounced by the father.

² The hair of the young of the Syrian goat is peculiarly soft.

³ In this transaction, all the parties were to be blamed: Isaac, for endeavouring to set aside the Divine oracle (ch. xxv. 23); Esau, for wishing to deprive his brother of the blessing; he had himself relinquished to him; Rebekah and Jacob, for attempting to secure it by fraudulent

means, not trusting to the providence of God. Jacob suffered for his deception in his separation from his mother for the rest of her life; in the endurance of many years of toil and hardship; and in a considerable sacrifice of property to propitiate his brother.

⁴ Deceit and falsehood are the natural parents of profanity.

⁵ In the blessing here pronounced, the spiritual promises are much less explicit than usual. A fertile country, extended power, and superiority in his own family, are the most prominent. The value of the dew in a land which was often without rain for months together is often noticed in Scripture, as well as in other books.

⁶ Or, 'Who then is he?'

and brought it me, and I have eaten of all before thou camest, and have blessed
 34 him? yea, ^aand he shall be blessed. And when Esau heard the words of his
 father, ^ohe cried with a great and exceeding bitter cry, and said unto his father,
 35 Bless me, ^{even} me also, O my father! And he said, Thy brother came with
 36 subtilty, and hath taken away thy blessing. And he said, ^pIs not he rightly
 named Jacob [*i. e.* a supplanter]? for he hath supplanted me these two times:
^qhe took away my birthright; and, behold, now he hath taken away my blessing.
 And he said, Hast thou not reserved a blessing for me?
 37 And Isaac answered and said unto Esau, ^rBehold, I have made him thy lord,
 and all his brethren have I given to him for servants; and ^swith corn and wine
 have I sustained [*or*, supported] him: and what shall I do now unto thee, my son?
 38 And Esau said unto his father, Hast thou but one blessing, my father? bless me,
 39 ^{even} me also, O my father! And Esau lifted up his voice, ^tand wept. And Isaac
 his father answered and said unto him,

Behold, ^uthy dwelling shall be the fatness [*or*, of the fatness] of the earth,
 And of the dew of heaven from above;

40 And by thy sword shalt thou live,—and ^vshalt serve thy brother;
 And ^wit shall come to pass when thou shalt have the dominion,
 That thou shalt break his yoke from off thy neck.¹

Esau's anger; Jacob goes to Haran; Esau's other wives.

41 AND Esau ^xhated Jacob because of the blessing wherewith his father blessed
 him: and Esau said in his heart, ^yThe days of mourning for my father are at
 hand; ^zthen will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and
 called Jacob her younger son, and said unto him, Behold, thy brother Esau, as
 43 touching thee, doth ^{aa}comfort himself, ^{purposing} to kill thee. Now therefore, my
 44 son, obey my voice; and arise, flee thou to Laban my brother ^{ab}to Haran;
 45 tarry with him a few days, until thy brother's fury turn away; until thy
 brother's anger turn away from thee, and he forget ^{ac}that which thou hast done
 to him: ^{ad}then I will send, and fetch thee from thence: why should I be deprived
 also of you both in one day?

46 And Rebekah said to Isaac, ^{ae}I am weary of my life because of the daughters of
 Heth: ^{af}if Jacob take a wife of the daughters of Heth, such as these *which are* of
 the daughters of the land, what good shall my life do me?²

28 And Isaac called Jacob, and ^{ag}blessed him,³ and charged him, and said unto
 2 him, ^{ah}Thou shalt not take a wife of the daughters of Canaan. ^{ai}Arise, go to
^{aj}Padan-aram, to the house of ^{ak}Bethuel thy mother's father; and take thee a wife
 3 from thence of the daughters of ^{al}Laban thy mother's brother. ^{am}And God
 Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest
 4 be a multitude of people; and give thee ^{an}the blessing of Abraham, to thee, and
 to thy seed with thee; that thou mayest inherit the land ^{ao}wherein thou art a
 5 stranger, which God gave unto Abraham. And Isaac sent away Jacob: and he
 went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of
 Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram,
 to take him a wife from thence; and that as he blessed him he gave him a charge,
 7 saying, Thou shalt not take a wife of the daughters of Canaan; and that Jacob
 8 obeyed his father ^{ap}and his mother, and was gone to Padan-aram; and Esau⁴ seeing
 9 ^{aq}that the daughters of Canaan pleased not Isaac his father; then went Esau
 unto Ishmael, and took unto the wives which he had ^{ar}Mahalath the daughter of
 Ishmael Abraham's son, ^{as}the sister of Nebajoth, to be his wife.⁵

Jacob's dream and vow.

10, 11 AND Jacob ^{at}went out from Beer-sheba, and went toward Haran.⁶ And he
 lighted upon a certain place, and tarried there all night, because the sun was set;
 and he took of the stones of that place, and put ^{au}them for his pillows, and lay
 12 down in that place to sleep. And he ^{av}dreamed, and behold, a ladder set up on

^a ch. 28. 3, 4; Ro. 11. 28.
^o Heb. 12. 17, 20.

^p ch. 25. 26; 32. 28.

^q ch. 25. 33.

^r full title, 2 Sam. 8. 14; ver. 25.
^s ver. 26.

^t Heb. 12. 17.

^u ver. 26; ch. 32. 6-8; Heb. 11. 20.

^v ch. 25. 23; 2 Sam. 8. 14; Obad. 18-21.
^w 2 Ki. 8. 20-22.

^x ch. 4. 8; 37. 4, 8;
^y 1 John 3. 15.
^z ch. 30. 3, 4, 10.
^{aa} Am. 1. 11; Obad. 10.

^{ab} Pa. 61. 5.
^{ac} ch. 11. 31.

^{ad} Pro. 19. 21; Lam. 3. 37.

^{ae} ch. 26. 34, 35; 28. 8.
^{af} ch. 24. 3.

^{ag} ch. 27. 33.
^{ah} ch. 24. 3; Ex. 34. 11, 16; 2 Cor. 6. 14.
^{aj} Hos. 12. 12.
^{ak} ch. 25. 20.
^{al} ch. 22. 23.
^{am} ch. 24. 49.
^{an} ch. 17. 1, 6.

^{ao} ch. 12. 1-3; 17. 7, 8.
^{ap} ch. 17. 8.

^{ar} ch. 27. 43.

^{as} ch. 24. 3; 26. 35.
^{at} called *Bashemath*, ch. 26. 3.
^{au} ch. 25. 13.

^{av} Hos. 12. 12.

^{aw} *or it*, see ver. 18.
^{ax} ch. 41. 1; Num. 12. 6; Job 33. 15.

1 Or, 'Away from the fertile part of the earth, and from the dew of heaven from above; for in thy desert thou shalt live: and thou shalt serve thy brother; but the time shall come when thou shalt wander freely; for thou shalt break his yoke from off thy neck.' See refs.

2 This was a pretext for sending Jacob away to Haran, which Rebekah managed with her characteristic policy.

3 Not, as before, unwittingly; but designedly, and more fully—making over to him the chief promise (see ver. 4).

4 Or, 'then Esau saw.'

5 There was a similarity of condition, as well as of taste and habits, between the father and the son-in-law.

6 This was a journey of about four hundred miles; undertaken ostensibly for the same purpose as that of Abraham's servant to the same place, many years before; but in circumstances so different (see ch. xxiv. 10, 32), as might have made Jacob feel that he was already under the chustening hand of God.

- the earth, and the top of it reached to heaven: ¹ and behold, ^a the angels of God ascending and descending on it. ^b And, behold, the LORD stood above it, and said, ^c *I am the LORD God of Abraham thy father, and the God of Isaac: ^d the land*
- 14 *whereon thou liest, to thee will I give it, and to thy seed; and ^e thy seed shall be as the dust of the earth, and thou shalt spread abroad ^f to the west, and to the east, and to the north, and to the south: and in thee and ^g in thy seed shall all*
- 15 *the families of the earth be blessed. And, behold, ^h I am with thee, and will ⁱ keep thee in all ^j places whither thou goest, and will ^k bring thee again into this land; for ^l I will not leave thee, ^m until I have done ⁿ that which I have spoken to thee of.*
- 16 ^o And Jacob awaked out of his sleep, and he said, Surely, the LORD is in ^p this
- 17 place; and I know *it* not. And he was afraid, and said, How dreadful ^q *is* this place! *this is none other but the house of God, and this is the gate of heaven.*
- 18 And Jacob rose up early in the morning, and took the stone that he had put ^r for his pillows, and ^s set it up for a pillar, ^t and ^u poured oil upon the top of it.
- 19 And he called the name of ^v that place Beth-el [*i. e.* the house of God]; but the
- 20 name of that city *was called* Luz at the first. ^w And Jacob vowed a vow, saying, If ^x God will be with me, and will keep me in this way that I go, and will give
- 21 me ^y bread to eat, and raiment to put on, so that ^z I come again to my father's
- 22 house in peace; ^{aa} then ^{ab} shall the LORD be my God: and this stone, which I have set for a pillar, ^{ac} shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Jacob serves Laban for his two daughters; Jacob's children, and growing wealth.

- 29 THEN Jacob went on his journey, ^b and came into the land of the people of the
- 2 east. And he looked, and behold a well in the field, and, lo, there *were* three
- flocks of sheep lying by it; for out of that well they watered the flocks: and a
- 3 great stone *was* upon the well's mouth. ^c And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put
- 4 the stone again upon the well's mouth in his place. And Jacob said unto them,
- 5 My brethren, whence *be* ye? And they said, Of Haran *are* we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.
- 6 And he said unto them, ^d *Is* he well? And they said, *He is* well: and, behold,
- 7 Rachel his daughter cometh with the sheep. And he said, Lo, *it is* yet high day, neither *is* it time that the cattle should be gathered together: water ye the
- 8 sheep, and go *and* feed *them*. And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.
- 9 And while he yet spake with them, ^e Rachel came with her father's sheep: for
- 10 she kept them. ^f And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and ^g rolled the stone from the well's mouth, and watered the flock of
- 11 Laban his mother's brother. And Jacob ^h kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he *was* ⁱ her father's brother, ^j and that
- 12 he *was* Rebekah's son: ^k and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that ^l he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told
- 13 Laban all these things. And Laban said to him, ^m Surely thou *art* my bone and my flesh. And he abode with him the space of a month.
- 14 And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*? And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. Leah *was* tender eyed; but Rachel *was* beautiful and well favoured.
- 15 And Jacob loved Rachel: and said, ⁿ *I will serve thee* ^o seven years for Rachel thy younger daughter. And Laban said, ^p *It is* better that I give her to thee, than
- 20 that I should give her to another man: abide with me. And Jacob ^q served seven

^a ch. 28. 1, 2; John 1. 51; Heb. 1. 14.
^b ch. 35. 1; 48. 3.
^c see refs. ch. 28. 24.
^d ch. 13. 15; 35. 12.
^e ch. 13. 16.
^f ch. 13. 14; Deu. 12. 20.
^g see refs. ch. 12. 3.
^h see refs. 20. 21; ch. 25. 24; 31. 3.
ⁱ ch. 18. 16; Pa. 121. 5, 7, 8.
^j ch. 35. 6.
^k Deu. 31. 4, 8; Jos. 1. 2; 1 Ki. 8. 57; John 13. 1; Heb. 13. 5.
^l Num. 23. 19; Mt. 24. 35.
^m Jer. 31. 23.
ⁿ Ex. 3. 5; Jos. 5. 15.
^o ch. 31. 13, 45; 35. 14; 1 Sam. 7. 12.
^p Le. 8. 10—12; Num. 7. 1.
^q Judg. 1. 23, 26; Hos. 4. 15.
^r ch. 31. 13; Judg. 11. 31; 1 Sam. 15. 8; Pa. 60. 13, 14.
^s ver. 15.
^t Judg. 30. 7—9; 1 Tim. 4. 8.
^u Judg. 11. 31; 2 Sam. 19. 24, 30.
^v Deu. 26. 17; 2 Sam. 15. 8; 2 Ki. 5. 17.
^w ch. 35. 7, 14.
^x ch. 14. 20; 1.e. 27. 39—33; 1 Chr. 29. 14.
^y Num. 23. 7; Judg. 6. 3; Hos. 12. 12.

^c ch. 43. 27.

^d Ex. 2. 16.

^e Ex. 2. 17.

^f ch. 33. 4; 45. 14, 15.

^g ch. 13. 8; 14. 14, 16.

^h ch. 21. 24.

ⁱ ch. 24. 29.

^j ch. 2. 23; Judg. 9. 2;

^k 2 Sam. 5. 1; 19. 12, 13.

^l ch. 31. 41; 2 Sam. 3. 14.

^m Pa. 12. 2.

ⁿ ch. 30. 26; Hos. 12. 12.

¹ This was a symbol of God's universal providence, carried on partly through 'ministering spirits.' This dream, with the subsequent Divine promise, would cheer the loneliness of his journey, and keep him from seeking a home in the land of his exile. It has been thought by many that our Lord refers to this, John 1. 51.

² Such pillars are frequent in Eastern countries, and it is deemed most offensive and unfortunate to remove one.

³ Rather, 'and [*i. e.* and *if*] the Lord will be my God' (referring to God's promise), 'then this stone which I have set for a pillar shall be God's house,' etc.

⁴ To protect it from drifting sand. Such wells are often kept locked, and are allowed to be opened only at certain times, and in the presence of the proprietors or their servants.

⁵ An employment in which, though very laborious, women of rank were often occupied.

⁶ The words denoting relationship are often used indefinitely. Jacob was Laban's nephew.

⁷ A wife is generally purchased in the East; and if her husband has not money, he obtains her by service to her father.

years for Rachel; ° and they seemed unto him *but* a few days, for the love he had to her.

21 And Jacob said unto Laban, Give *me* my wife, for my days¹ are fulfilled, that 22 I may ² go in unto her. And Laban gathered together all the men of the place, 23 and ³ made a feast. And it came to pass in the evening, that he took Leah² his 24 daughter, and brought her to him; and he went in unto her. And Laban gave 25 unto his daughter Leah Zilpah his maid *for* an handmaid. And it came to pass, 26 that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this 27 thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast 28 thou beguiled me? And Laban³ said, It must not be so done in our country, to 29 give the younger³ before the firstborn. ⁴ Fulfil her week,⁴ and we will give thee 30 this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter 29 to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be 30 her maid. And he went in also unto Rachel, and he ⁵ loved also Rachel more 31 than Leah, and served with him ⁶ yet seven other years.

31 And when the LORD ⁷ saw that Leah *was* hated, he ⁸ opened her womb: but 32 Rachel *was* barren. And Leah conceived, and bare a son, and she called his name 33 Reuben [*i. e.* see a son]: for she said, Surely the LORD hath ⁹ looked upon my 34 affliction; now therefore my husband will love me.⁵ And she conceived again, 35 and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath 36 therefore given me this *son* also: and she called his name Simoon [*i. e.* hearing].

34 And she conceived again, and bare a son; and said, Now this time will my 35 husband be joined unto me, because I have born him three sons: therefore was 36 his name called ¹⁰ Levi [*i. e.* joined]. And she conceived again, and bare a son: 37 and she said, Now will I praise the LORD: therefore she called his name ¹¹ Judah [*i. e.* praise]; and left bearing.

30 And when Rachel saw that ¹² she bare Jacob no children, Rachel ¹³ envied her 31 sister; and said unto Jacob, (Give me children, ¹⁴ or else I die.⁶) And Jacob's anger 32 was kindled against Rachel: and he said, ¹⁵ Am I in God's stead, who hath with- 33 held from thee the fruit of the womb? And she said, Behold ¹⁶ my maid Bilhah, 34 go in unto her; ¹⁷ and she shall bear upon my knees, ¹⁸ that I may also have 35 children by her. And she gave him Bilhah her handmaid ¹⁹ to wife: and Jacob 36 went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel 37 said, God hath ²⁰ judged me,⁷ and hath also heard my voice, and hath given me a 38 son: therefore called she his name Dan [*i. e.* judging]. And Bilhah Rachel's 39 maid conceived again, and bare Jacob a second son. And Rachel said, With great 40 wrestlings have I wrestled with my sister, and I have prevailed: and she called 41 his name ²¹ Naphtali [*i. e.* my wrestling].

9 When Leah saw that she had left bearing, she took Zilpah her maid, and ²² gave 10 her Jacob to wife. And Zilpah Leah's maid bare Jacob a son. And Leah said, 11 A troop⁸ cometh: and she called his name Gad [*i. e.* a troop, *or*, company¹¹]. 12 And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, 13 for the daughters ²³ will call me blessed: and she called his name Asher [*i. e.* happy]. 14 And Reuben went in the days of wheat harvest, and found ²⁴ mandrakes⁹ in the 15 field, and brought them unto his mother Leah. Then Rachel said to Leah, ²⁵ Give 16 me, I pray thee, of thy son's mandrakes. And she said unto her, ²⁶ Is *it* a small 17 matter that thou hast taken my husband? and wouldest thou take away my son's 18 mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for 19 thy son's mandrakes. And Jacob came out of the field in the evening, and Leah 20 went out to meet him, and said, Thou must come in unto me; for surely I have 21 hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. 18 And Leah said, God hath given me my hire, because I have given my maiden to

° S. Song 8. 7.

P Judg. 15. 1.

V Judg. 14. 10; John 2. 1, 2.

r Judg. 14. 12.

r ver. 20; Deu. 21. 15.

f ch. 30. 26; 31. 41; Hos. 12. 12.

u Pa. 127. 3.

r see refs. ch. 25. 21; 30. 1.

V Ex. 3. 7; 4. 31; Deu. 25. 7; Pa. 25. 18; 106. 44; Lk. 1. 25.

* see Num. 18. 2, 4.

a Mt. 1. 2.

b ch. 29. 31; ch. 10. 4; 37. 11; Pro. 4. 30.

d see ch. 35. 16—19; Job 5. 2; John 4. 3.

e ch. 16. 2; 1 Sam. 1. 5.

f ch. 16. 2.

g ch. 50. 23; Job 3. 12.

h ch. 16. 2.

i ch. 16. 3; 35. 22.

* Pa. 35. 24; 43. 1; Lam. 3. 58.

i called, Mt. 4. 13. Nephthaim.

m ver. 4.

n Is. 65. 11.

o Pro. 31. 26; Lk. 1. 48.

P S. Song 7. 13.

r ch. 25. 30.

r Num. 16. 9, 13.

1 The days here spoken of may be days of *service*; meaning that Jacob's seven years of service had expired: but it is more probable that the reference is to the days of *betrothment*, or of marriage festivity. This latter supposition assumes that the marriage took place at the commencement of the seven years of servitude; and thus affords a longer period before Jacob's departure into Egypt, which seems to be required by the number of his grandchildren. In this case, ver. 20 is to be considered as a parenthesis.

2 The bride being wholly concealed by a large veil, this deception was easily practised.

3 A similar prejudice still prevails in the East, and leads to similar impositions.

4 That is, her week of marriage festivity. Laban probably practised this deception in order to secure Jacob's valuable services for a longer time.

5 Knowing the importance attached to a son, especially in Abraham's family.

6 She who said this afterwards died in childbirth: see ch. xxxv. 16—19.

7 That is, hath taken cognizance of my cause.

8 Or, 'prosperity.'

9 This, though probable, is only a conjectural rendering. The fruit of the mandrako (*atropa mandragora*) is round and yellow, like a small orange, very fragrant and luscious. It is still eaten in the East by women desirous of offspring.

19 my husband: and she called his name Issachar [*i. e.* an hire]. And Leah con-
 20 ceived again, and bare Jacob the sixth son. And Leah said, God hath endued
 me *with* a good dowry; now will my husband dwell with me, because I have
 21 born him six sons: and she called his name 'Zebulun [*i. e.* dwelling]. And after-
 wards she bare a daughter, and called her name Dinah [*i. e.* judgment].
 22 And God 'remembered Rachel, and God hearkened to her, and "opened her
 23 womb. And she conceived and bare a son; and said, God hath taken away * my
 24 reproach: and she called his name Joseph [*i. e.* adding]; and said, ' The LORD
 shall add to me another son.
 25 And it came to pass, when Rachel had born Joseph, ~~that~~ Jacob¹ said unto
 Laban, * Send me away, that I may go unto ^a mine own place, and to my country.
 26 Give *me* my wives, and my children, ^b for whom I have served thee, and let me
 go: for thou knowest my service which I have done thee.
 27 And Laban said unto him, I pray thee, if I have found favour in thine eyes,
tarry: for ^c I have learned by experience that the LORD hath blessed me ^d for thy
 28 sake. And he said, * Appoint me thy wages, and I will give *it*.
 29 And he said unto him, ^e Thou knowest how I have served thee, and how thy
 30 cattle was with me. For *it was* little which thou hadst before I *came*, and it is
now increased unto a multitude; and the LORD hath blessed thee since² my
 coming: and now when shall I ^f provide for mine own house also?
 31 And he said, ^g What shall I give thee?
 And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing
 32 for me, I will again feed *and* keep thy flock: I will pass through all thy flock
 to-day, removing from thence all the speckled and spotted cattle, and all the
 brown cattle among the sheep, and the spotted and speckled among the goats;
 33 and ^h of *such* shall be my hire.³ So shall my ⁱ righteousness answer for me ^j in
 time to come, when it shall come for my hire before thy face: every one that *is*
 not speckled and spotted among the goats, and brown among the sheep, that shall
 be counted stolen with me.
 34 And Laban said, Behold, I would it might be according to thy word.
 35 And he removed that day the he-goats that were ringstraked and spotted, and
 all the she-goats that were speckled and spotted, *and* every one that had *some*
 white in it, and all the brown among the sheep, and gave *them* into the hand of
 36 his sons. And he set three days' journey betwixt himself and Jacob: and Jacob
 fed the rest of Laban's flocks.
 37 And ^k Jacob took him rods of green poplar, and of the hazel and chesnut⁴ tree;
 and pilled white strakes in them, and made the white appear which *was* in the
 38 rods. And he set the rods which he had pilled before the flocks in the gutters in
 the watering troughs when the flocks came to drink, that they should conceive
 39 when they came to drink. And the flocks conceived before the rods, and brought
 40 forth cattle ringstraked, speckled, and spotted. And Jacob did separate the
 lambs, and set the faces of the flocks toward the ringstraked, and all the brown
 in the flock of Laban; and he put his own flocks by themselves, and put them
 41 not unto Laban's cattle. And it came to pass, whensoever the stronger cattle did
 conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that
 42 they might conceive among the rods: but when the cattle were feeble, he put
 43 *them* not in. So the feebler were Laban's and the stronger Jacob's. And the
 man ^l increased exceedingly, and ^m had much cattle, and maidservants, and men-
 servants, and camels, and asses.
 31 And he heard the words of Laban's sons, saying, Jacob hath taken away all
 that *was* our father's; and of *that* which *was* our father's hath he gotten all this
 2 ⁿ glory. And Jacob beheld ^o the countenance of Laban, and, behold, it *was* not
 'toward him ^p as before.
Jacob's flight from Haran, and treaty with Laban.
 3 AND the LORD said unto Jacob, ' Return unto the land of thy fathers, and to
 thy kindred; and I will be with thee.
 4, 5 And Jacob sent and called Rachel and Leah to the field unto his flock, and said
 unto them, * I see your father's countenance, that it *is* not toward me as before;
 6 but the God of my father ^q hath been with me. And ^r ye know that with all
 7 my power I have served your father. And your father hath deceived me, and

¹ called, Mt. 4. 13, Zabulon.
² ch. 8. 1; 31. 1; 1 Sam. 1. 19.
³ ch. 23. 31; Ps. 113. 9; 137. 3.
⁴ ch. 23. 31; 1 Sam. 1. 6; 1a. 1. 1; Lk. 1. 25.
⁵ ch. 35. 17.
⁶ ch. 24. 54, 56.
⁷ ch. 18. 33; 31. 56.
⁸ ch. 29. 30, 30.
⁹ ch. 30. 3, 5; Ps. 1. 3; 1a. 61. 9.
¹⁰ d see ch. 26. 24.
¹¹ ch. 29. 15.
¹² ch. 31. 6, 39—40; Mt. 24. 15; Tit. 2. 10; 1 Pet. 2. 15, 18.
¹³ 2 Cor. 12. 14; 1 Tim. 5. 8.
¹⁴ A. Ps. 118. 8; Heb. 13. 5.
¹⁵ ch. 31. 8.
¹⁶ ch. 31. 37; Ps. 37. 6.
¹⁷ Ex. 13. 14.
¹⁸ see ch. 31. 0—12.
¹⁹ ver. 30.
²⁰ ch. 13. 2; 74. 35; 26. 13, 14; Eze. 39. 10.
²¹ For weight, see ch. 13. 2; Ps. 49. 16; 64. 3, 4; Ecc. 4. 4.
²² ch. 4. 8.
²³ Gen. 28. 51.
²⁴ 1 Sam. 19. 7.
²⁵ ch. 28. 15, 20, 21; 32. 9; Ps. 46. 1.
²⁶ ver. 2.
²⁷ ver. 3.
²⁸ vers. 38—42; ch. 30. 29.

1 His term of service for his wives being finished.
 2 Heb., 'at my foot'; *i. e.* 'by my labour.'
 3 Not those already speckled, but those which shall be born so, after these have been removed from the flock. Laban took all the speckled sheep and goats to a distance, and put them under the care of his sons; pro-

bably thinking that the advantage was all on his side. Not finding it so, he repeatedly changed the terms of his agreement; sometimes allowing Jacob only the spotted, and sometimes only the streaked. See ch. xxxi. 8.
 4 More likely, 'almond' and 'plane.' 'Pilled' is now spelt *peeled*.

8 ^a changed my wages ^a ten¹ times; but God ^b suffered him not to hurt me. If he said thus, ^c The speckled shall be thy wages; then all the cattle bare speckled; and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Thus God hath ^d taken away the cattle of your father, and given ^e them to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, ^f and saw in a dream, and, behold, the rams which leaped upon the cattle ^g were ringstraked, speckled, and grised. And ^h the angel of God spake unto me in a dream, ⁱ saying, Jacob: and I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle ^j are ringstraked, speckled, and grised: for ^k I have seen ^l all that Laban doeth unto thee.

13 I am the God of Beth-el, ^m where thou anointedst the pillar, and where thou vowedst a vow unto me: now ⁿ arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, ^o Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? 16 for ^p he hath sold us, and hath quite devoured also our money.² For all the riches ^q which God hath taken from our father, that ^r is ours, and our children's: now then, whatsoever God hath said unto thee, do.

17, 18 Then Jacob rose up, and set his sons and his wives upon camels; and he carried away ^s all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, ^t for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep: and Rachel had stolen the ^u images⁴ that ^v were her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river,⁵ and ^w set his face toward the mount (Gilead).

22, 23 ^x And it was told Laban on the third day that Jacob was fled. And he took ^y his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And God ^z came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou ^{aa} speak not to Jacob either good or bad⁶ [*Heb.* from good to bad]. Then Laban overtook Jacob.

Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and ^{ab} carried away my daughters, as captives ^{ac} taken with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, ^{ad} that I might have sent thee away with mirth, and with songs, with tabret, and with harp? and hast not suffered me ^{ae} to kiss my sons and my daughters? ^{af} thou hast now done foolishly in so doing.

29 ^{ag} It is in the power of my hand to do you hurt: but the ^{ah} God of your father spake unto me ^{ai} yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, ^{aj} though thou wouldest needs be gone, because thou sore longedst after thy father's house, ^{ak} yet wherefore hast thou ^{al} stolen my gods?

31 And Jacob answered and said to Laban, ^{am} Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, ^{an} let him not live: ^{ao} before our brethren discern thou what ^{ap} is thine with me, and take ^{aq} it to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found ^{ar} them not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but ^{as} found ^{at} them not. And she said to her father, Let it not displease my lord that I cannot ^{au} rise up⁷ before thee; for the custom of women ^{av} is upon me. And he searched, but found not the images.

36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What ^{aw} is my trespass? what ^{ax} is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, ^{ay} what hast thou found of all thy household stuff? ^{az} set ^{ba} it here before my brethren and thy brethren, that they ^{bb} may judge betwixt us both. This twenty⁸ years have I been with thee; thy ewes

^a ver. 41.
^b Num. 14. 22; No. 4. 14; Job 19. 3; Zec. 4. 23.
^c ch. 20. 6; Job 1. 10; Ps. 105. 14, 15; 14. 51, 52.
^d ch. 30. 32.
^e ver. 1. 16; Ps. 50. 10; Pro 13. 22.
^f see ch. 20. 6.
^g ver. 5, 13; ch. 48. 16.

^h Ex. 3. 7, 9; Ps. 12. 5.
ⁱ Lk. 19. 13; Deu. 24. 15; Epih. 6. 9.
^j ch. 28. 12—22; 35. 7.
^k ver. 3; ch. 32. 9.

^l ch. 2. 24.

^m ver. 41; ch. 29. 15—27; 30.
ⁿ ver. 9; ch. 30. 35—43.

^o ch. 28. 21; 35. 27.

^p see ch. 35. 2; Judg. 17. 5, 1 Sam. 19. 14; 2 Ki. 24. 20; Hos. 3. 4; Zec. 10. 2.
^q ch. 46. 24; 2 Ki. 12. 17; Lk. 9. 51, 53.
^r Job 5. 12, 13.

^s ch. 13. 8.

^t ver. 10; ch. 20. 3; Job 33. 15—17; Mt. 1. 20.
^u ch. 24. 50; Num. 24. 15.

^v 1 Sam. 30. 2.

^w Pro. 26. 23—26.

^x ver. 55; Ru. 1. 9, 14; 1 Ki. 18. 20; Ac. 20. 37.
^y 1 Sam. 13. 13; 2 Chr. 16. 9.
^z Ps. 52. 1; John 19. 10, 11.
^{aa} ver. 53; ch. 28. 17.
^{ab} ver. 21; Ac. 5. 38, 39.
^{ac} ver. 19; Judg. 18. 24.
^{ad} Pro. 29. 25.

^{ae} see ch. 44. 9.

^{af} 2 Cor. 8. 21.

^{ag} Ex. 20. 12; Le. 19. 32.

^{ah} 1 Sgm. 12. 3.
^{ai} Mt. 18. 16; 1 Pet. 3. 16.

¹ Ten is most likely used here as a round number, meaning 'a great many.'

² Rather, 'price'; for Jacob had paid for them by labour.

³ The inhabitants of the Syrian deserts have few household goods; so that a large body can break up their encampment and remove everything in a few hours.

⁴ Heb., 'Teraphim.' These were images which are supposed to have had a head in human form; and they appear to have been used as *family idols*, frequently in

connection with the worship of Jehovah. They are often mentioned in the subsequent history of the Israelites. See refs.

⁵ That is, the Euphrates.

⁶ Either to allure or to deter him from his purpose.

⁷ As a son or daughter is expected to do in the presence of a father.

⁸ This is supposed, by Kennicott and others, not to be the same twenty as in ver. 41.

and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. ^m That which was torn of beasts I brought not unto thee; I bare the loss of it; of ⁿ my hand didst thou require it, whether stolen by day, or stolen by night. ^{Thus} I was; in the day the drought consumed me, and the frost by night;¹ and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I ^o served thee fourteen years for thy two daughters, and six years for thy cattle: and ^p thou hast changed my wages ten times. ^q Except the God of my father, the God of Abraham, and ^r the Fear² of Isaac, had been with me, surely thou hadst sent me away now empty. ^s God hath seen mine affliction and the labour of my hands, and ^t rebuked thee yesternight.

43 And Laban answered and said unto Jacob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?* Now therefore come thou, ^u let us make a covenant, I and thou; ^v and let it be for a witness between me and thee.

45, 46 And Jacob ^w took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it Jegar-sahadutha [*i. e.* the heap of witness: *Chald.*]: but Jacob called it Galeed [*i. e.* the heap of witness: *Heb.*].

48 And Laban said, ^x This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; and ^y Mizpah [*i. e.* a beacon, or watch-tower]; for he said, The Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, ^z God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, ^{aa} judge betwixt us. And Jacob ^{ab} sware by ^{ac} the Fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and ^{ad} blessed them: and Laban departed, and ^{ae} returned unto his place.

Jacob's vision, prayer, and contest with the angel; his fear of Esau, and present to him.

32 AND Jacob went on his way, and ^{af} the angels³ of God met him. And when ^{ag} Jacob saw them, he said, This is God's ^{ah} host: and he called the name of that place Mahanaim [*i. e.* two hosts, or camps].

3 And Jacob sent messengers before him to Esau his brother ^{ai} unto the land of Seir, ^{aj} the country of Edom. And he commanded them, saying, ^{ak} Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and ^{al} I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that ^{am} I may find grace in thy sight.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also ^{an} he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and ^{ao} distressed: and he divided the people that ^{ap} was with him, and the flocks, and herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ^{aq} And Jacob said, O God⁴ of my father Abraham, and God of my father Isaac, the Lord ^{ar} which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the ^{as} mercies, and of all the truth, which thou hast showed unto thy servant; for with ^{at} my staff I passed over this⁵ Jordan; ^{au} and now I am become two bands. ^{av} Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear ^{aw} him, lest he will come and smite me, and ^{ax} the mother with the children. And ^{ay} thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night; and took of that which came to his hand ^{az} a present for Esau his brother; two hundred she-goats, and twenty he-goats, two

^m Ex. 22. 10, etc.

ⁿ Ex. 22. 12.

^o ch. 28. 27, 29.

^p ver. 7.

^q ver. 24; Pa. 124. 1—2.

^r ver. 53; Is. 8. 13.

^s ver. 12; ch. 29. 32;

^t Ex. 3. 7.

^u 1 Chr. 12. 17; Jude 9.

^u ch. 28. 26; Pro. 16. 7.

^v Jos. 24. 27.

^w ch. 28. 18.

^x Jos. 24. 27.

^y Judg. 11. 29; 1 Sam. 7. 5.

^z Jer. 42. 5; Mic. 1. 2.

^{aa} ch. 16. 5.

^{ab} ch. 1. 23; 21. 23, 24.

^{ac} ver. 42; Deu. 6. 13.

^{ad} ch. 28. 1.

^{ae} ch. 18. 33; 30. 25.

^{af} Pa. 34. 7; 91. 11;

^{ag} Heb. 1. 14.

^{ah} Jos. 5. 14; Pa. 103.

^{ai} 21; 148. 2. Lk. 2. 13.

^{aj} ch. 33. 14, 16.

^{ak} ch. 36. 8—9; Deu. 2. 5; Jos. 24. 4.

^{al} Pro. 15. 11; Eccl. 10.

^{am} 4. 14. Lk. 11.

^{an} ch. 30. 43.

^{ao} ch. 33. 8, 15.

^{ap} ch. 33. 1.

^{aq} ch. 25. 3; Mt. 8. 26.

^{ar} 1 Sam. 30. 6; Pa. 31.

^{as} 4—6; 50. 15; Phil. 4. 6, 7.

^{at} ch. 28. 13.

^{au} ch. 31. 3, 13; Pa. 119.

^{av} 49.

^{aw} ch. 24. 27.

^{ax} ch. 28. 10, 11; Job 8. 3—7. 14.

^{ay} ver. 5; Pa. 18. 35.

^{az} 1 Sam. 24. 15; Pa.

^{ba} 55. 1, 2; Pro. 18. 19.

^{bb} a Hos. 10. 14.

^{bc} ch. 28. 13—15; Num. 23. 19; Mt. 24. 35.

^{bd} ch. 43. 11; Pro. 17. 8; 18. 16; 21. 14.

¹ In the high open plains of Syria the night is often bitterly cold, though the day may be intensely hot.

² The object of reverence. See ver. 53.

³ In a visible appearance, in great numbers. This seems to be referred to in Pa. xxxiv. 7.

⁴ This excellent prayer contains four pleas, derived from (1) God's covenant; (2) his command; (3) his past mercies; (4) his promises.

⁵ From the high land of Gilead the whole course of the Jordan is visible.

15 hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine,
 16 and ten bulls, twenty she-asses, and ten foals. And he delivered *them* into the
 hand of his servants, every drove by themselves; and said unto his servants,
 17 Pass over before me, and put a space betwixt drove and drove. And he com-
 manded the foremost, saying, When Esau my brother meeteth thee, and asketh
 thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these
 18 before thee? Then thou shalt say, *They be* thy servant Jacob's; it is a present
 19 sent unto my lord Esau: and, behold, also he *is* behind us. And so commanded
 he the second, and the third, and all that followed the droves, saying, On this
 20 manner shall ye speak unto Esau, when ye find him. And say ye moreover,
 Behold, thy servant Jacob *is* behind us. For he said, I will *a* appease him with
 the present that goeth before me, and afterward I will see his face; peradventure
 he will accept of me.¹
 21 So went the present over before him: and himself lodged that night in the
 22 company. And he rose up that night, and took his two wives, and his two
 23 womenservants, and his eleven sons, *c* and passed over the ford Jabbok.² And he
 took them, and sent them over the brook, and sent over that he had.
 24 And Jacob was left alone. And there *f* wrestled a man³ with him until the
 25 breaking of the day. And when he saw *s* that he prevailed not against him, he
 touched the hollow of his thigh; and *a* the hollow of Jacob's thigh was out of
 26 joint,⁴ as he wrestled with him. And *e* he said, Let me go, for the day breaketh.
 27 And he said, *a* I will not let thee go, *t* except thou bless me.⁵ And he said unto
 28 him, What *is* thy name? And he said, Jacob. And he said, *m* Thy name shall
 be called no more Jacob, but Israel [*i. e.* a prince of God]: for as a prince hast
 29 thou *w* power with God and *o* with men, and hast prevailed.⁶ And Jacob asked
him, and said, Tell *me*, I pray thee, thy name. And he said, *p* Wherefore *is* it
 30 *that* thou dost ask after my name? *q* And he blessed him there. And Jacob
 called the name of the place Peniel [*i. e.* the face of God]: for *r* I have seen God
 face to face, and my life is preserved.⁷
 31 And as he passed over Penuel the sun rose upon him, and he halted upon his
 32 thigh.⁸ Therefore the children of Israel eat not *of* the sinew which shrank, which
is upon the hollow of the thigh, unto this day: because he touched the hollow of
 Jacob's thigh in the sinew that shrank.

The friendly meeting of Jacob and Esau.

33 AND Jacob lifted up his eyes, and looked, and, behold, *a* Esau came, and with
 him four hundred men. And he divided the children unto Leah, and unto
 2 Rachel, and unto the two handmaids. And he put the handmaids and their
 children foremost, and Leah and her children after, and Rachel and Joseph
 3 hindermost. And he passed over before them, and *b* bowed himself to the ground
 4 seven times, until he came near to his brother. "And Esau ran to meet him, and
 5 embraced him, *c* and fell on his neck, and kissed him: and they wept. And he
 lifted up his eyes, and saw the women and the children; and said, *Who are* those
 with thee? And he said, The children *w* which God hath graciously given thy
 6 servant. Then the handmaids came near, they and their children, and they
 7 bowed themselves. And Leah also with her children came near, and bowed
 themselves: and after came Joseph near and Rachel, and they bowed them-
 selves.
 8 And he said, What *meanest* thou by *a* all this drove which I met? And he
 9 said, *These are* *a* to find grace in the sight of my lord. And Esau said, I have
 10 enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I
 pray thee, if now I have found grace in thy sight, then receive my present at my
 hand: for therefore I *b* have seen thy face, as though I had seen the face of God,⁹
 11 and thou wast pleased with me. Take, I pray thee, *c* my blessing that is brought

d ch. 43. 11; Pro. 21. 14.

e Deu. 3. 16.

f ver. 29, 30; ch. 48. 16; Hos. 12. 3, 4; Lk. 22. 44; Eph. 6. 12, 18.
g Mt. 15. 29—38; Lk. 11. 5—8.
h See Mt. 23. 41; 2 Cor. 11. 5—8.
i See S. Song 7. 6; Lk. 24. 28.
j S. Song 3. 4; Hos. 12. 4; Mt. 11. 12; 15. 21—28; Lk. 18. 1; 1 Cor. 15. 58.
k 1 Chr. 4. 10.
l ch. 17. 8; 35. 10; 2 Ki. 17. 34.
m Hos. 12. 3—5.
n ch. 21. 31; 27. 33; Pro. 16. 7.
o Deu. 20. 29; Judg. 13. 17, 18; Job 11. 7.
p ver. 25; Hos. 6. 1.
q ch. 16. 13; Ex. 24. 11; 33. 20; Deu. 5. 24; Judg. 6. 22; 13. 22; 1a. 6. 5.

r ch. 32. 6.

s ch. 18. 3; 22. 4; 42. 5; ch. 32. 23.
t ch. 45. 14, 15.

u ch. 48. 9; 1 Chr. 28. 5; Ps. 127. 3; 1a. 8. 18.

v ch. 32. 16.
w ch. 32. 5.

x ch. 42. 3; 2 Sam. 3. 13; 14. 24, 25, 32; Mt. 16. 10.
y Judg. 1. 15; 1 Sam. 25. 27; 31. 26; 2 Ki. 5. 15.

¹ Jacob's prayer did not make him presume upon God's mercy, apart from his own prudence and diligence. God answers our prayers by teaching us discretion.

² Or 'ford of Jabbok.' The Jabbok is a rapid but narrow stream, which flows into the Jordan from the east.

³ Or, Jehovah himself in a human form (ver. 30). This contest appears to have been partly corporeal (see ver. 25); but that it was also partly spiritual is evident from Hos. xii. 3, 4; where we learn that Jacob 'wept and made supplication' to the angel: nor would he cease till he had obtained his request.

⁴ Reminding Jacob that his success was not owing to his own strength or sufficiency, but to the condescension and kindness of his opponent.

⁵ In begging this blessing he owns his inferiority, though he had prevailed in the struggle.

⁶ Or, 'and with men also thou shalt prevail.' This successful importunity with God is made a pledge of his success with Esau.

⁷ It was the prevailing notion that no one could see any manifestation of the Deity, and live.

⁸ He went lame, or limped; thus carrying with him a token of the reality of what had occurred, and one which perhaps served, like Paul's thorn in the flesh, to keep him from being unduly lifted up (2 Cor. xii. 7).

⁹ This phrase is used sometimes to give intensity to an expression; as where Moses is said to be 'fair to God' (Acts vii. 20, marg. reading).

to thee; because God hath dealt graciously with me, and because I have enough.
And he urged¹ him, and he took it.

- 12 And he said, Let us take our journey, and let us go, and I will go before thee.
13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them
14 one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me
15 and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? ^a let me find grace in the sight of my lord.
16, 17 So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth [*i. e.* booths].

Jacob at Shechem; violence to Dinah; murder of the Shechemites.

- 18 AND Jacob came to Shalem,² a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.³ And he erected there an altar, and called it El-elohe-Israel [*i. e.* God the God of Israel].
34 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. [^a humbled]⁴ her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, (let me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob hold his peace until they were come.
6 And Hamor the father of Shechem went out unto Jacob to commune with him.
7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.
8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.
10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me, I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.
13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: and they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: but in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.
18, 19 And their words pleased Hamor, and Shechem Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.
22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

^a Phil. 4. 18.

^b 2 Ki. 5. 23.

^c ch. 32. 3.

^d ch. 34. 11; 47. 25; Ru. 2. 13.

^e Jos. 13. 27; Judg. 8. 5; Pa. 60. 6.

^f called, Ac. 7. 16, Symeon, Jos. 24. 1; Judg. 9. 1.

^g Jos. 24. 32; John 4. 5.

^h called, Ac. 7. 16, Emmor.

ⁱ ch. 33. 7.

^j ch. 30. 21.

^k Pa. 113. 27; 1 Cor. 15. 23; Tit. 2. 5; 1 John 2. 14, 15.

^l ch. 6. 2; Judg. 14. 1.

^m ch. 20. 2.

ⁿ Deu. 22. 29; Judg. 21. 5; 2 Sam. 13. 12, 14.

^o Judg. 14. 2.

^p 1 Sam. 10. 27; 2 Sam. 13. 22.

^q ch. 49. 7; 2 Sam. 13. 21.

^r Jos. 7. 15; Judg. 20. 6.

^s Deu. 23. 17; 2 Sam. 13. 12.

^t ch. 13. 9; 20. 15.

^u ch. 42. 31.

^v ch. 47. 27.

^w Ex. 22. 16, 17; Deu. 22. 23; 1 Sam. 18. 25.

^x see 2 Sam. 13. 24, etc.; 1 Pt. 21. 29, 29; Ro. 12. 1; 1 Thes. 5. 15.

^y Jos. 5. 9.

^z 1 Chr. 4. 9.

^{aa} ch. 23. 10.

¹ The acceptance of a present is deemed of peculiar importance in the East, as a ratification of friendship.

² Rather, 'And Jacob came safe,' or 'in peace.'

³ In the other two places where this Hebrew word occurs (namely, Josh. xxiv. 32; Job xlii. 11), as well as

here, it is rendered 'lambs' in the ancient versions. Jacob seems to have been anxious for a possession in Canaan; from which, however, he was soon driven, probably never to revisit it.

⁴ The Hebrew word commonly implies force.

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, ¹ Simoon and Levi, ¹ Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field, and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.²

30 And Jacob said to Simoon and Levi, ² Ye have troubled me ^m to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: ⁿ and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot?

Jacob fulfils his vow at Bethel; death of Rachel.

35 AND God said unto Jacob, Arise, go up to ^o Beth-el, and dwell there: and make there an altar unto God, ^p that appeared unto thee ^q when thou fleddest from the face of Esau thy brother.³ Then Jacob said unto his ^r household, and to all that *were* with him, Put away ^s the strange gods that *are* among you, and ^t be clean, ⁴ and change your garments: and let us arise, and go up to Beth-el; and I will make there an altar unto God, ^u who answered me in the day of my distress, ^v and was with me in the way which I went. And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* ^v earrings⁵ which *were* in their ears; and Jacob hid them under ^z the oak which *was* by Shechem. And they journeyed. And ^a the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 So Jacob came to ^b Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him. And he ^c built there an altar, and called the place El-beth-el [*i. e.* The God of Beth-el]; because ^d there God appeared unto him, when he fled from the face of his brother.

8 But ^e Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak:⁶ and the name of it was called Allon-bachuth [*i. e.* The oak of weeping].

9 And ^f God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name *is* Jacob: ^g thy name shall not be called any more Jacob, ^h but Israel shall be thy name: and he called his name Israel. And God said unto him, ⁱ I am God Almighty: be fruitful and multiply; ⁴ a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land ^j which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God ^m went up from him in the place where he talked with him. And Jacob ⁿ set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, ^o Beth-el.

16 And they journeyed from Beth-el; and there was but ^p a little way to come to Ephrath:⁷ and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; ^q thou shalt have this son also. And it came to pass, as her soul was in departing, (^r for she died) that she called his name Ben-oni [*i. e.* the son of my sorrow]; but his father called him Benjamin⁸ [*i. e.* the son of the right hand]. And ^s Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem. And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave ^t unto this day.

21 And Israel journeyed, and spread his tent beyond ^z the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*.⁹

^f ch. 48. 5-7.

⁴ ch. 48. 6.

¹ Jos. 7. 25.

² Ex. 5. 21: 1 Sam.

13. 4.

³ Deu. 4. 27; Ps. 105.

12.

^o ch. 28. 19; 31. 13;

Ecc. 5. 4-6.

^p ch. 28. 13.

^q ch. 27. 43-45; Ps.

90. 13, 14.

^r ch. 19. 19; Jos. 24.

15.

^s ch. 31. 19, 31; Jos.

24. 23; 1 Sam. 7.

3; 1 Cor. 10. 7; Gal.

4. 8.

^t Ex. 19. 10, 20; Exo.

35. 25; 2 Cor. 7. 1.

^u ch. 28. 12, 13; 32. 7.

24; Ps. 107. 6.

^v ch. 24. 15, 20; 31. 3.

42.

^w Hos. 2. 13.

^x Jos. 24. 26; Judge.

9. 6.

^y Ex. 15. 16; 23. 27;

34. 24; Deu. 11. 25;

Jos. 2. 9; 5. 1; 1

Sam. 14. 15; 2 Chr.

14. 14; Ps. 4. 5.

^z ch. 28. 19, 22.

¹ Ecc. 5. 4.

² ch. 28. 13.

³ ch. 24. 69.

^f Hos. 12. 4.

^g ch. 17. 5.

^h ch. 32. 27, 28.

ⁱ ch. 17. 1; 48. 3, 4;

Ex. 24. 2, 6.

^k ch. 17. 5-7, 16; 28.

5; 48. 4.

^l ch. 12. 7; 15. 15; 26.

8, 4; 29. 13.

^m ch. 17. 22.

ⁿ ch. 28. 18.

^o ch. 28. 19.

^p 2 Ki. 5. 19.

^q ch. 30. 24; 1 Sam.

4. 20.

^r ch. 30. 1.

^s ch. 48. 7.

^t Ru. 1. 2; 4. 11; Mic.

5. 24; 2. 6.

^u 1 Sam. 10. 2; 2 Sam.

18. 18.

^v Mic. 4. 8.

^w ch. 49. 4; 1 Chr. 5.

1; see 2 Sam. 16. 22;

26. 3; 1 Cor. 5. 1.

¹ These two were the leaders; probably accompanied by their servants, and possibly by some of their brothers.

² This narrative shows, in a painful manner, how one sin leads to another. Intimacy with sinners leads either to seduction, or, as in this case, to violence: this produces wrath; wrath thirsts for revenge; and revenge issues in treachery, murder, and lawless depredation.

³ Jacob seems to have forgotten his vow (ch. xxviii. 22), or at least to have too long delayed its performance.

⁴ Personal cleanliness has always been regarded as a natural symbol of moral purity.

⁵ Ornaments representing the objects of idolatrous

worship were, and still are, common among the heathen, and are used as charms. See Hos. ii. 13.

⁶ Or, 'terebinth tree.' This verse implies that Jacob had had some intercourse with his father's house, and that his mother was probably dead.

⁷ Or, 'Ephrathah': see Mic. v. 2.

⁸ The Samaritan has 'Benjamin,' 'the son of days,' or 'of old age;' the Aramaic form of which was 'Benjaminin.' As it is not unlikely that Jacob was now accustomed to this dialect, this may perhaps have been his meaning.

⁹ That is, with displeasure, as he afterwards showed by taking away the birthright. See ch. xlix. 4.

Jacob's family; Isaac's death and burial; Esau's descendants and connections.

23 NOW the sons of Jacob were twelve: The sons of Leah; ² Reuben, Jacob's
 24 firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: the sons
 25 of Rachel; Joseph, and Benjamin: and the sons of Bilhah, Rachel's handmaid;
 26 Dan, and Naphtali: and the sons of Zilpah, Leah's handmaid; Gad, and Asher.
 These are the sons of Jacob, which were born to him in Padan-aram.¹
 27 And Jacob came unto Isaac his father unto ^a Mamre, unto the ^b city of Arbah,
 28 which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac
 29 were an hundred and fourscore years. And Isaac gave up the ghost, and died,
 and ^c was gathered unto his people, *being* old and full of days: and ^d his sons
 Esau and Jacob buried him.
 36 Now these are the generations of Esau,² who ^e is Edom. ^f Esau took his wives
 2 of the daughters of Canaan; Adah the daughter of Elon the Hittite, and ^g Aholi-
 3 bamah the daughter of Anah the daughter of Zibeon the Hivite; and ^h Bashemath
 4 Ishmael's daughter, sister of Nebajoth. And ⁱ Adah bare to Esau Eliphaz; and
 5 Bashemath bare Reuel; and Aholibamah bare Jeush, and Jaalam, and Korah:
 these are the sons of Esau, which were born unto him in the land of Canaan.
 6 And Esau took his wives, and his sons, and his daughters, and all the persons
 of his house, and his cattle, and all his beasts, and all his substance, which he
 had got in the land of Canaan; and went into the country from the face of his
 7 brother Jacob. ^k For their riches were more than that they might dwell together;
 and ^l the land wherein they were strangers could not bear them because of their
 8 cattle. Thus dwelt Esau in ^m mount Seir: ⁿ Esau is Edom.
 9 And these are the generations of Esau the father of the Edomites in mount
 10 Seir: these are the names of Esau's sons; ^o Eliphaz the son of Adah the wife of
 11 Esau, Reuel the son of Bashemath the wife of Esau. And the sons of Eliphaz
 12 were Teman, Omar, ^p Zepho, and Gatam, and Kenaz. And Timna was concubine
 to Eliphaz, Esau's son; and she bare to Eliphaz ^q Amalek: these were the sons
 13 of Adah, Esau's wife. And these are the sons of Reuel; Nahath, and Zerah,
 14 Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife. And
 these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon,
 Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.
 15 These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of
 16 Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke
 Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land
 17 of Edom; these were the sons of Adah. And these are the sons of Reuel, Esau's
 son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the
 dukes that came of Reuel in the land of Edom; these are the sons of Bashemath,
 18 Esau's wife. And these are the sons of Aholibamah, Esau's wife; duke Jeush,
 duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the
 19 daughter of Anah, Esau's wife. These are the sons of Esau, who is Edom, and
 these are their dukes.
 20 ^r These are the sons of Seir ^s the Horite, who inhabited the land; Lotan, and
 21 Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan: these are the
 22 dukes of the Horites, the children of Seir, in the land of Edom. And the children
 23 of Lotan were Hori and ^t Hemam; and Lotan's sister was Timna. And the
 children of Shobal were these; ^u Alvan, and Manahath, and Ebal, ^v Shepho, and
 24 Onam. And these are the children of Zibeon; both Ajah, and Anah: this was
 that Anah that found ^w the mules³ in the wilderness, as he fed the asses of Zibeon
 25 his father. And the children of Anah were these; Dishon, and Aholibamah the
 26 daughter of Anah. And these are the children of Dishon; ^x Hemdan, and Eshban,
 27 and Ithran, and Cheran. The children of Ezer are these; Bilhan, and Zaanvan,
 28 and ^y Akan. The children of Dishan are these; Uz, and Aran. These are the
 29 dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke
 30 Anah, duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of
 Hori, among their dukes in the land of Seir.

^a ch. 46. 6; Ex. 1. 2.

^b ch. 13. 19; 23. 2. 19.
^c Jos. 14. 15; 15. 13.

^d ch. 15. 16; 25. 8.
^e so ch. 25. 9; 43. 31.

^f ch. 25. 30.
^g ch. 25. 34.
^h ver. 25.
ⁱ ch. 28. 9.
^j 1 Chr. 1. 35.

^k ch. 13. 6, 11.

^l ch. 17. 8; 28. 4.

^m ch. 32. 3; Deu. 2. 5;
ⁿ Jos. 24. 4.
^o ver. 1.

^p 1 Chr. 1. 35, etc.

^q or, Zephi, 1 Chr. 1
36.
^r Ex. 17. 8, 14; Num.
21. 20; 1 Sam. 15.
2, 3, etc.

^s 1 Chr. 1. 23.
^t ch. 14. 6; Deu. 2
12, 22.

^u or, Homam, 1 Chr
1. 39.
^v or, Altan, 1 Chr. 1
40.
^w or, Shephi, 1 Chr. 1.
40.
^x see Lev. 19. 19.

^y or, Amram, 1 Chr.
1. 41.

^z or, Jakan, 1 Chr.
1. 42.

1 All but Benjamin, who was born in Canaan (16—19).
 2 Here (as in ch. xxv. 12—18, with respect to Ishmael)
 the history of Isaac's family is closed with a brief notice
 of Esau's descendants, who were afterwards intimately
 connected with the Israelites, either as enemies, or allies,
 or subjects. Many of the names here given differ some-
 what from those found in other passages; but it was
 common to have several names, and to have a name
 varied into different forms, retaining the same meaning.
 The same name, also, was common to many persons; such

as Amalek, Eliphaz, Teman, Aholibamah. The 'dukes'
 were apparently heads of tribes, now called sheikhs; and
 over the whole were kings. The kingdom was probably,
 at first, elective; and afterwards hereditary. The Horites
 of Seir are introduced, as Esau's family intermarried with
 them; though they afterwards destroyed or expelled them.
 3 This Hebrew word occurs nowhere else; and is ren-
 dered by some 'Emim,' or giants (see Deut. ii. 10), but by
 others, with more probability, 'warm springs'—a valuable
 discovery.

31 And ^b these *are* the kings that reigned in the land of Edom, before there reigned
 32 any king over the children of Israel.¹ And Bela the son of Beor reigned in Edom :
 33 and the name of his city *was* Dinhabah. And Bela died, and Jobab the son of
 34 Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land
 35 of Temani reigned in his stead. And Husham died, and Hadad the son of Bedad,
 who smote Midian in the field of Moab, reigned in his stead : and the name of his
 36 city *was* Avith. And Hadad died, and Samlah of Masrekah reigned in his stead.
 37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead. And
 38 Saul died, and Baal-hanan the son of Achbor reigned in his stead. And Baal-
 hanan the son of Achbor died, and ^c Hadar² reigned in his stead : and the name of
 his city *was* Pau ; and his wife's name *was* Mehetabel, the daughter of Matred,
 the daughter of Mezahab.
 40 And these *are* the names of ^d the dukes that came of Esau, according to their
 families, after their places, by their names ; duke Timnah, duke ^e Alvah, duke
 41 Jetheth, duke Aholibamah, duke Elah, duke Pinon, duke Kenaz, duke Teman,
 43 duke Mibzar, duke Magdiel, duke Iram : these *be* the dukes of Edom, according
 to their habitations in the land of their possession : he *is* Esau the father of the
 37 Edomites. And ³ Jacob dwelt in the land ^f wherein his father was a stranger, in
 the land of Canaan.

Family history of Jacob ; Joseph hated and sold by his brethren.

2 THESE *are* the generations ⁴ of Jacob.
 Joseph ⁵ being seventeen years old, *was* feeding the flock with his brethren ; and
 the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's
 3 wives : and Joseph brought unto his father ⁶ their evil report. Now Israel loved
 Joseph more than all his children, because he *was* ^a the son of his old age : and
 4 he made him a coat of *many* ⁷ colours [*or*, pieces]. And when his brethren saw
 that their father loved him more than all his brethren, they ^j hated him, and
 could not speak peaceably unto him.
 5 And Joseph dreamed a dream,⁸ and he told *it* his brethren : and they hated him
 6 yet the more. And he said unto them, Hear, I pray you, this dream which I
 7 have dreamed : for, ^a behold, we *were* binding sheaves in the field, and, lo, my
 sheaf arose, and also stood upright ; and, behold, your sheaves stood round about,
 8 and made obeisance to my sheaf. And his brethren said to him, 'Shalt thou
 indeed reign over us ? or shalt thou indeed have dominion over us ? And they
 9 hated him yet the more for his dreams, and for his words. And he dreamed yet
 another dream, and told it his brethren, and said, Behold, I have dreamed a dream
 more ; and, behold, ^m the sun and the moon and the eleven stars made obeisance
 10 to me. And he told *it* to his father, and to his brethren : and his father rebuked
 him, and said unto him, What *is* this dream that thou hast dreamed ? Shall I
 and thy mother and ⁿ thy brethren indeed come to bow down ourselves to thee to
 11 the earth ? And ^o his brethren envied him ; but his father ^p observed the saying.
 12, 13 And his brethren went to feed their father's flock in Shechem. And Israel
 said unto Joseph, Do not thy brethren feed *the* flock in Shechem ? ^q come, and I
 14 will send thee unto them. And he said to him, Here *am* I. And he said to him,
 Go, I pray thee, see whether it be well with thy brethren, and well with the
 flocks ; and bring me word again. So he sent him out of the vale of ^r Hebron,
 15 and he came to Shechem.⁷ And a certain man found him, and, behold, *he was*
 16 wandering in the field : and the man asked him, saying, What seekest thou ? And
 he said, I seek my brethren : ^s tell me, I pray thee, where they feed *their* flocks.
 17 And the man said, They are departed hence ; for I heard them say, Let us go to
 Dothan. And Joseph went after his brethren, and found them in ^t Dothan.
 18 And when they saw him afar off, even before he came near unto them, ^u they
 19 conspired against him to slay him. ^v And they said one to another, Behold, this
 20 dreamer cometh. ^w Come now therefore, and let us slay him, and cast him into
 some pit, and we will say, Some evil beast hath devoured him : ^x and we shall see
 21 what will become of his dreams. And ^y Reuben heard *it*, and he delivered him

b 1 Chr. 1. 43.

* 1 Chr. 1. 50, Hadad, the name of whose city was Pau.

d 1 Chr. 1. 51.

* 1 Chr. 1. 51, Alvah.

f ch. 17. 8 ; 23. 4 ; 28. 4 ; 36. 7 ; Heb. 11. 9.

* 1 Sam. 2. 22—24 ; John 7. 7.

A ch. 44. 20.

* Judg. 5. 30 ; 3 Sam. 13. 16.

j ch. 27. 41 ; 49. 23 ; John 7. 3—5.

k ch. 42. 6, 9 ; 43. 26 ; 44. 14.

l Lk. 19. 14 ; 20. 17.

m ch. 46. 29.

n ch. 27. 29.

* Mt. 27. 18 ; Ae. 7. 9.

p Dan. 7. 28 ; Lk. 3. 19, 51.

q Lk. 20. 13.

r ch. 35. 27.

s S. Song 1. 7.

t S. Kl. 6. 13.

* 1 Sam. 19. 1 ; Pa. 31. 13 ; 37. 12, 32 ; 94. 21 ; Mt. 27. 1 ; Mk. 14. 1 ; John 11. 53 ; Ae. 23. 12.

v Pa. 64. 5 ; Mt. 19. 7.

w Pro. 1. 11, 16 ; 6. 17 ; 27. 4.

x Mt. 27. 40—42.

y ch. 42. 23.

¹ Matthew Henry quaintly observes, that in external prosperity and honour the children of the covenant are often behind others ; but, all things considered, it is better to have Canaan in promise than Mount Seir in possession.

² Or, 'Hadad.' As his death is not recorded, it is supposed that he was contemporary with Moses, and is the king mentioned in Numb. xx. 14. The name was common, in later times, in the royal families of Edom and Syria.

³ Or, 'But.'

⁴ Or, 'the family history of Jacob,' who is now the head of the chosen race.

⁵ The history of Joseph, which is so remarkably divided between his humiliation and his exaltation, affords many interesting analogies to that of the Saviour of the world, and of all his faithful followers.

⁶ These were significant dreams sent by God ; hastening their own fulfilment by the malice which the narration of them excited.

⁷ About fifty miles from Hebron. Dothan was probably about twelve or fifteen miles further.

22 out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, ^b that they stripped

24 Joseph out of his coat, *his* coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, *there was* no water in it.

25 ^c And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of ^d Ishmeelites¹ came from Gilead with their camels bearing

26 spicery and ^e balm and myrrh,² going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and ^f conceal his blood? Come, and let us sell him to the Ishmeelites, and ^g let not our hand be upon him; for he is ^h our brother *and* ⁱ our flesh. And his brethren were content.

28 Then there passed by ^k Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for ^l twenty pieces of silver: and they brought Joseph into Egypt. And Reuben returned unto the

29 pit; and, behold, Joseph was not in the pit; and he ^m rent his clothes.³ And he returned unto his brethren, and said, The child ⁿ is not; and I, whither shall I go?

31 And they took ^o Joseph's coat, and killed a kid of the goats, and dipped the

32 coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's

33 coat or no. And he knew it, and said, It is my son's coat; an ^p evil beast hath

34 devoured him; Joseph is without doubt rent in pieces. And Jacob ^q rent his clothes, and put sackcloth⁴ upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters ^r rose up to comfort him; but he refused to be comforted; and he said, For ^s I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And ^t the Midianites sold him into Egypt⁵ unto Potiphar, an officer⁶ of Pharaoh's, and captain of the guard.⁷

Occurrences in Judah's family.

38 AND it came to pass at that time,⁸ that Judah went down from his brethren, ² and ^a turned in to a certain Adullamite, whose name was Hirah. And Judah ^b saw there a daughter of a certain Canaanite, whose name was ^c Shuah; and he took her, and went in unto her. And she conceived, and bare a son; and he called his name ^d Er. And she conceived again, and bare a son; and she called his name ^e Onan. And she yet again conceived, and bare a son; and called his name ^f Shelah: and he was at Chezib, when she bare him.

6 And Judah ^g took a wife for Er, his firstborn, whose name was Tamar. And ^h Er, Judah's firstborn, was wicked in the sight of the LORD; ⁱ and the LORD slew him. And Judah said unto Onan, Go in unto ^j thy brother's wife, and marry her,⁹ and raise up seed to thy brother. And Onan knew that the seed should not be ^k his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the LORD: wherefore he slew ^l him also. Then said Judah to Tamar his daughter-in-law, ^m Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt ⁿ in her father's house.

12 And in process of time the daughter of Shuah, Judah's wife, died; and Judah ^o was comforted, and went up unto his sheepshearers to Timnath, he and his friend

13 Hirah the Adullamite. And it was told Tamar, saying, Behold thy father-in-law

^b Mt. 27. 23.
^c Pro. 30. 20; Am. 6. 6.
^d see vers. 28, 36.
^e Jer. 8. 22.
^f ch. 4. 10; ver. 20; Job 16. 18; 1 Sam. 18. 17.
^g ch. 42. 21.
^h ch. 23. 14.
ⁱ Judg. 6. 3.
^j ch. 45. 4, 5; Pa. 105. 17; Ar. 7. 9.
^k see Mt. 27. 9.
^l Job 1. 20.
^m ch. 42. 13, 36; Jer. 31. 15.
ⁿ P. ver. 23.
^o ver. 20; ch. 41. 28.
^p ver. 29, 2 Sam. 3. 31.
^q 2 Sam. 12. 17.
^r ch. 42. 28; 41. 23, 31.
^s ch. 39. 1.

^a ch. 19. 3; 2 Ki. 4. 8.
^b Pro. 13. 20.
^c ch. 34. 2.
^d 1 Chr. 2. 3.
^e ch. 46. 12; Num. 26. 19.
^f ch. 46. 12; Num. 26. 19.
^g ch. 46. 12; Num. 26. 20.
^h ch. 21. 21.
ⁱ ch. 46. 12; Num. 26. 19.
^j 1 Chr. 2. 3; Pa. 55. 23; 1 Tim. 5. 21.
^k Deut. 25. 5; Mt. 22. 24.
^l Deu. 25. 6.
^m ch. 46. 12; Num. 26. 19.
ⁿ Ru. 1. 13.
^o 1. e. 22. 13.
^p 2 Sam. 13. 31.

1 In ver. 28, 'Midianites' are mentioned; and these two nations are found united against Israel (Judg. viii. 22, 24). Living in the same wilderness, they were probably soon intermixed. In the Hebrew, ver. 36 has *Medianites*, which, if not a mere variety of spelling, is the name of another of the Abrahamic tribes. See ch. xxv. 1.

2 The same articles were sent as presents to Joseph (ch. xliii. 11), and were probably gum tragacanth, balm of Gilead, and ladanum, from the *cistus creticus*. Although this occurred more than 3500 years ago, it has all the genuine features of a caravan crossing the desert at the present day. The line of commercial communication here described is probably one of the oldest in the world.

3 A frequent sign of mourning in the East; the outer or inner garment, or both, being torn down the front, from the neck to the girdle. The Jews now make a slit downwards, of a hand's breadth, on the right side.

4 Another frequent token of grief, used also by persons

professing a special disregard for bodily comfort. See Isa. xx. 2.

5 Egypt has always been a great mart for slaves.

6 Heb., 'eunuch'; but the word signifies also chamberlains, courtiers, and officers.

7 Heb., 'chief of the slaughtermen,' or 'executioners,' an officer of high rank, charged with the punishment of offences against the sovereign. The *kapidji-pacha*, in the Turkish court, has a similar office.

8 That is, during this period, though before the later events of the previous chapter. This narrative is necessary to complete the genealogy of our Lord; and it shows how the neglect of religious privileges may lead to the grossest crimes.

9 The firstborn of such a marriage being reckoned the child of the deceased brother. This custom, which had widely prevailed, was afterwards placed under some restrictions by the law of Moses (Deut. xxv. 5—10).

14 goeth up * to Timnath to shear his sheep. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and ° sat in an open place, which is by the way to Timnath; for she saw ° that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her to be 15 a harlot; because she had covered¹ her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law.) And she said, What wilt thou give me, that 17 thou mayest come in unto me? And he said, ° I will send thee a kid from the 18 flock. And she said, ° Wilt thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? And she said, ° Thy signet,² and thy bracelets,³ and thy staff that is in thine hand. And he gave it her, and came and in unto 19 her, and she conceived by him. And she arose, and went away, and ° laid by her 20 vail from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the 21 woman's hand: but he found her not. Then he asked the men of that place, saying, Where is the harlot, that was openly by the way-side? And they said, 22 There was no harlot in this place. And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this 23 place. And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath ° played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, ° and let her be 25 burnt.⁴ When she was brought forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, ° Discern, I pray thee, 26 whose are these, ° the signet, and bracelets, and staff. And Judah ° acknowledged them, and said, ° She hath been more righteous⁵ than I; because that ° I gave her not to Shelah my son. And he knew her again ° no more.

27 And it came to pass in the time of her travail, that, behold, twins were in her 28 womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This 29 came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be 30 upon thee: therefore his name was called ° Pharez [i. e. a breach]. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Joseph's servitude, virtues, and imprisonment.

39 AND Joseph was brought down to Egypt; and ° Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, ° bought him of the hands of the Ishmaelites, 2 which had brought him down thither. And ° the Lord was with Joseph, and he was a prosperous man; and he was in the house⁶ of his master the Egyptian. 3 ° And his master saw that the Lord was with him, and that the Lord ° made all 4 that he did to prosper in his hand. And Joseph ° found grace in his sight, and he served him: and he made him ° overseer over his house, and all that he had he 5 put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that ° the Lord blessed the 6 Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.⁷ And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread⁸ which he did eat. And Joseph ° was a goodly person, and well-favoured.

7 And it came to pass after these things, that his master's wife ° cast her eyes 8 upon Joseph; and she said, Lie with me. ° But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and 9 he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: ° how then can I do this great wickedness, and ° sin against 10 God?⁹ And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, ° or to be with her.

* Job. 15. 10, 27; Judg.

14. 1.

° Pro. 7. 19.

° ver. 11, 26.

° Esa. 16. 33.

° ver. 20.

° ver. 26.

° ver. 14.

° Judg. 19. 2.

° Le. 21. 9; Deu. 22.

21.

° Job. 37. 33.

° ver. 18.

° ch. 37. 33.

° 1 Sam. 24. 17.

° ver. 14.

° Job 24. 31, 32.

° ch. 46. 19; Num. 26.

20; 1 Chr. 2. 4; Mt.

1. 3.

/ ch. 37. 36; Ps. 105.

17.

° ch. 37. 26.

A ver. 21; ch. 21. 22;

23. 24, 29; 28. 15;

1 Sam. 16. 16; 16.

14, 29; Ac. 7. 9.

° ch. 21. 22; 1 Sam.

18. 24.

° 2 Chr. 26. 5; Ps. 1. 3.

° ch. 18. 3; 19. 19;

ver. 21.

° ch. 24. 2.

° 1 Sam. 16. 12.

° 1 John 2. 16.

° ch. 6. 23—25; 7. 25

—27; 1 Pet. 1. 11.

° Job 31. 9—12; Pro.

6. 25, 32; Ro. 7. 13.

° ch. 20. 6; Le. 6. 2;

Num. 32. 33; 2 Sam.

12. 13; Ps. 51. 4.

° Pro. 1. 15; 5. 8;

1 Thea. 5. 22.

1 Or, 'muffled;' so that he did not recognise her.

2 A seal-ring, worn on the right hand, or suspended from the neck.

3 Or, 'cord,' or 'chain,' by which the seal-ring was suspended.

4 Judah, being head of the family, pronounces a most rigorous sentence; and treats Tamar as an adulteress, as she was legally Shelah's wife.

5 That is, 'I was the occasion of her crime.'

6 A situation better than that of a field-slave.

7 An ungodly family is here blessed for the sake of one good servant in it.

8 A proverbial expression signifying the full confidence which Potiphar put in Joseph, though a slave.

9 The contrast between Judah falling at once into Tamar's snare, and Joseph steadfastly resisting repeated

11 And it came to pass about this time, that Joseph went into the house to do his
 12 business; *and there was none of the men of the house there within. And *she
 caught him by his garment,¹ saying, Lie with me: and he left his garment in her
 13 hand, and fled, and got him out. And it came to pass, when she saw that he had
 14 left his garment in her hand, and was fled forth, that she called² unto the men of
 her house, and spake unto them, saying, See he hath brought in an Hebrew unto
 us to mock us; he came in unto me to lie with me, and I cried with a loud voice:
 15 and it came to pass, when he heard that I lifted up my voice and cried, that he
 16 left his garment with me, and fled, and got him out. And she laid up his garment
 17 by her, until his lord came home. And she *spake unto him according to these
 words, saying, The Hebrew servant, which thou hast brought unto us, came in
 18 unto me to mock me: and it came to pass, as I lifted up my voice and cried, that
 19 he left his garment with me, and fled out. And it came to pass, when his master
 heard the words of his wife, which she spake unto him, saying, After this manner
 20 did thy servant to me; that his *wrath was kindled. And Joseph's master took
 him, and *put him into the *prison, a place where the king's prisoners were
 bound. And he was there in the prison.
 21 *But the LORD was with Joseph, and showed him mercy, and *gave him favour
 22 in the sight of the keeper of the prison. And the keeper of the prison *committed
 to Joseph's hand all the prisoners that were in the prison; and whatsoever they
 23 did there, he was the doer of it. The keeper of the prison looked not to any
 thing that was under his hand; because *the LORD was with him, and that
 which he did, the LORD made it to prosper.

Joseph interprets his fellow-prisoners' dreams.

40 AND it came to pass after those things, that the *butler of the king of Egypt
 2 and his baker had offended their lord the king of Egypt. And Pharaoh was
 *wroth against two of his officers, against the chief of the butlers, and against
 3 the chief of the bakers.³ *And he put them in ward in the house of the captain
 4 of the guard, into the prison, the place where Joseph was bound. And the
 captain of the guard charged Joseph with them, and he served them: and they
 continued a season in ward.
 5 And they dreamed a dream both of them, each man his dream in one night,
 each man according to the interpretation of his dream,⁴ the butler and the baker
 6 of the king of Egypt, which were bound in the prison. And Joseph came in unto
 7 them in the morning, and looked upon them, and, behold, they were sad. And
 he asked Pharaoh's officers that were with him in the ward of his lord's house,
 8 saying, Wherefore look ye so sadly to-day? And they said unto him, *We have
 dreamed a dream, and there is no interpreter⁵ of it. And Joseph said unto them,
 *Do not interpretations belong to God? tell me them, I pray you.
 9 And the chief butler told his dream to Joseph, and said to him, In my dream,
 10 behold, a vine was before me; and in the vine were three branches: and it was
 as though it budded, and her blossoms shot forth; and the clusters thereof
 11 brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the
 grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's
 12 hand. And Joseph said unto him, *This is the interpretation of it: The three
 13 branches *are three days: yet within three days shall Pharaoh *lift [or, reckon]
 up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's
 14 cup into his hand, after the former manner when thou wast his butler. But
 *think on me when it shall be well with thee, and *show kindness, I pray thee,
 unto me, and make mention of me unto Pharaoh, and bring me out of this house:
 15 for indeed *I was stolen away out of the land of the Hebrews: *and here also
 have I done nothing that they should put me into the dungeon.
 16 When the chief baker saw that the interpretation was good, he said unto Joseph,
 I also was in my dream, and, behold, I had three white baskets⁶ on my head:
 17 and in the uppermost basket there was of all manner of bake-meats for Pharaoh;
 18 and the birds did eat them out of the basket upon my head. And Joseph answered
 and said, *This is the interpretation thereof: The three baskets are three days:
 19 *yet within three days shall Pharaoh lift [or, reckon thee, and take thy office

* Jer. 23. 24.
 * Pro. 7. 13, etc.; Ecc.
 7. 26.

* Ex. 23. 1; Ps. 120. 3.

* Pro. 6. 34, 35.

* Ps. 105. 19; 1 Pet.
 2. 19.
 * see ch. 40. 3, 15;
 41. 14.
 * see refs. ver. 2; Ps.
 69. 33.
 * Ex. 3. 21; 11. 3; 12.
 36; Ps. 106. 40; Pro.
 16. 7; Dan. 1. 9;
 Ac. 7. 9, 10.
 * ch. 40. 3, 4.
 * ver. 2, 3; Ps. 37.
 3-11.

* No. 1. 11.

* Pro. 16. 14.

* ch. 39. 20, 23.

* ch. 41. 15.

* see ch. 41. 16; Dan.
 2. 11, 28, 47.

* ver. 18; ch. 41. 12,
 25; Judg. 7. 14;
 Dan. 2. 36; 4. 19.
 * ch. 41. 26; Mt. 26.
 25; 1 Cor. 10. 4;
 Gal. 4. 22.
 * 2 Ki. 25. 27; Ps. 3. 3;
 Jer. 52. 31.
 * 1 Sam. 23. 31; Lk.
 23. 42.
 * Jos. 2. 12; 1 Sam.
 30. 14, 15; 2 Sam. 9.
 1; 1 Ki. 2. 7.
 * ch. 37. 28.
 * ch. 39. 20; 1 Sam.
 24. 11; Ps. 59. 3, 4;
 John 13. 25; 1 Pet.
 2. 22, 23.

* ver. 12.

* ver. 13.

entreaties, shows the great moral influence of true piety; and proves that 'the Lord was with Joseph' in temptation, as well as in business and in suffering.

¹ The hyke, or upper garment, was a large robe rather loosely fastened.

² Sinful love commonly changes into violent hatred; and the tempter becomes the accuser.

³ That is, the principal cup-bearer, and the chief cook:

both officers of high rank at the Egyptian court.

⁴ Having a meaning and corresponding explanation.

⁵ The Egyptian sages prided themselves upon their interpretation of dreams: but God, through his servant, was about to teach them that this belongs to him.

⁶ Or, 'baskets of wicker-work,' or 'of fine bread.' The Hebrew word occurs here only, and is variously rendered in the ancient versions.

from thee] up thy head from off thee, and shall hang thee on a tree: and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, *which was Pharaoh's birthday*, that he made a feast unto all his servants: and he lifted up [or, reckoned] the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he changed the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

Joseph interprets Pharaoh's dream.

41 AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well-favoured kine and fat-fleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the other kine upon the brink of the river. And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold seven ears of corn came up upon one stalk, rank [fat] and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it [or, that when thou hearest a dream, thou canst interpret it].

16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill-favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears. And I told this unto the magicians; but there was none that could declare it to me.

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is

* Mt. 14. 6.
* Mk. 6. 21.
* ver. 13, 19; Mt. 25. 19.
* ver. 13.
* No. 2. 1.
* ver. 19.
* 2 Sam. 16. 17; Job 19. 14; Ps. 31. 13; Eccl. 9. 15, 16; Am. 6. 6.

* Pa. 105. 19; Hab. 2. 3.
f that is, the Nile.

* Dan. 2. 1; 4. 5, 19.
* Ex. 7. 11, 22; Ps. 25. 14; Is. 29. 14; Dan. 1. 20; 2. 2; 4. 7.
* Mt. 2. 1.

f ch. 40. 2, 5.
* ch. 39. 20.
f ch. 40. 5.

* ch. 37. 36.
* ch. 40. 12, etc.

* ch. 40. 22.

* Pa. 105. 20.
* Dan. 2. 25.
* 1 Sam. 2. 8; Ps. 113. 7, 8.

* ver. 12; Ps. 25. 14; Dan. 4. 16.

f ch. 40. 8; Dan. 2. 30; Ac. 3. 12; 2 Cor. 3. 5.
* ch. 40. 8; Dan. 2. 22, 26, 47; 4. 2.

* ver. 1.

* ver. 6; Dan. 4. 7.

* Dan. 2. 25, 26, 45; Rev. 4. 1.
* see refs. ch. 40. 12.

* 2 Ki. 5. 1.
* ver. 25.

1 The cattle in Egypt are fond of immersing themselves in water, except the head, in the heat of the day.

2 Rather, 'among the sedge:' and so in ver. 18. See Job viii. 11; and the apocryphal book Ecclesiasticus, xl. 16, whose author lived in Egypt. This was probably the *cyperus esculentus*, a plant nearly allied to the papyrus; and a favourite food of cattle in Egypt, both when green and when dried.

3 The wheat grown in Egypt (*triticum compositum*) has several ears clustered on one stalk.

4 Coming over the hot and sandy deserts of Arabia.

5 Believing that the dreams had a meaning which he could not discover.

6 That is, not to his satisfaction, though they probably tried. Soothsaying is still practised in Egypt.

7 That is, 'foretold my restoration.'

8 Which the Egyptians were most particular in doing.

9 In this way God revealed himself to Pharaoh as the God of providence; and, at the same time, provided for the fulfilment of his promise to Abraham (ch. xv. 13).

the thing which I have spoken unto Pharaoh: What God is about to do he showeth
 29 unto Pharaoh. Behold, there come ^d seven years of great plenty throughout all
 30 the land of Egypt: and there shall ^e arise after them seven years of famine; and
 all the plenty shall be forgotten in the land of Egypt; and the famine ^f shall
 31 consume the land; and the plenty shall not be known in the land by reason of
 32 that famine following; for it shall be very grievous. And for that the dream was
 doubled unto Pharaoh twice; it is because the ^g thing is established by God, and
 33 God will shortly bring it to pass. Now therefore let Pharaoh look out a man
 34 discreet and wise, and set him over the land of Egypt. Let Pharaoh do *this*, and
 let him appoint officers over the land, and ^h take up the fifth ¹ part of the land of
 35 Egypt in the seven plenteous years. And ⁱ let them gather all the food of those
 good years that come, and lay up corn under the hand of Pharaoh, and let them
 36 keep food in the cities. And that food shall be for store to the land against the
 seven years of famine, which shall be in the land of Egypt; that the land ^k perish
 not through the famine.

Joseph's advancement, marriage, children, and administration.

37 AND ^l the thing was good in the eyes of Pharaoh, and in the eyes of all his
 38 servants. And Pharaoh said unto his servants, Can we find *such a one* as this is,
 39 a man ^m in whom the spirit of God is? And Pharaoh said unto Joseph, Foras-
 much as God hath showed thee all this, *there is* none so discreet and wise as thou
 40 art: ⁿ thou shalt be over my house, and according unto thy word ² shall all my
 41 people be ruled: only in the throne will I be greater than thou. And Pharaoh
 42 said unto Joseph, See, I have ^o set thee over all the land of Egypt. And Pharaoh
^p took off his ring ³ from his hand, and put it upon Joseph's hand, and ^q arrayed
 43 him in vestures of fine linen, ⁴ and ^r put a gold chain about his neck; and he made
 him to ride in the second chariot which he had; ^s and they cried before him,
 44 ^t Bow the knee: and he made him ruler ^u over all the land of Egypt. And
 Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up
 45 his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name
 Zaphnath-paaneah; ^v and he gave him to wife Asenath the daughter of Poti-pherah
 priest ⁶ [or, prince ⁷] of On.
 46 And Joseph went out over *all* the land of Egypt. And Joseph *was* thirty years
 old when he ^w stood before Pharaoh king of Egypt. And Joseph went out from
 47 the presence of Pharaoh, and went throughout all the land of Egypt. And in the
 48 seven plenteous years the earth brought forth by handfuls. ⁸ And he gathered
 up all the food of the seven years, which were in the land of Egypt, and laid up
 the food in the cities: the food of the field, which *was* round about every city,
 49 laid he up in the same. And Joseph gathered corn ^z as the sand of the sea, very
 much, until he left numbering; for *it was* without number.
 50 ^a And unto Joseph were born two sons before the years of famine came, which
 Asenath the daughter of Poti-pherah priest [or, prince] of On bare unto him.
 51 And Joseph called the name of the firstborn Manasseh [*i. e.* forgetting]: ⁹ For God,
 52 *said he*, hath made me forget all my toil, and all my father's house. And the name
 of the second called he Ephraim [*i. e.* fruitful]: For God hath caused me to be
^b fruitful in the land of my affliction.
 53 And the seven years of plenteousness, that was in the land of Egypt, were
 54 ended. ^c And the seven years of dearth began to come, ^d according as Joseph had
 said: and the dearth was in all lands; but in all the land of Egypt there was
 55 bread. And when all the land of Egypt was famished, the people cried to Pharaoh
 for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he
 56 saith to you, do. And the famine was over all the face of the earth: ^e and Joseph
 opened all the storehouses, and ^f sold unto the Egyptians; and the famine waxed
 57 sore in the land of Egypt. ^g And all countries came into Egypt to Joseph for to
 buy *corn*; because that the famine was *so* sore in all lands.

^d ver. 47.
^e ver. 54.
^f ch. 47. 13.

^g Num. 23. 19; I. 14.
 24. 46. 10, 11.

^h Pro. 6. 6-8.
ⁱ ver. 48.

^k ch. 47. 15, 19.

^l Ps. 105. 19; Ac. 7. 10.

^m Num. 27. 18; Job
 32. 8; Pro. 2. 11;
 Dan. 4. 8, 18; 5. 11,
 14; 6. 3.

ⁿ Ps. 105. 21, 22; Pro.
 22. 29; Dan. 2. 48;
 Ac. 7. 10.

^o Dan. 6. 3.

^p Est. 3. 10; 8. 2, 8.

^q Est. 8. 15.

^r Dan. 5. 7, 29.

^s Est. 6. 9.

^t or, Tender father,
 ch. 45. 8.

^u ch. 42. 6; 45. 8, 26;
 Ac. 7. 10.

^v Ps. 2. 16; 2 Sam. 8.
 18; 20. 26.

^w I Sam. 16. 21; I Ki.
 12. 6, 8; Dan. 1. 19.

^x ch. 22. 17; Judg. 7.
 12; I Sam. 13. 5;
 Ps. 78. 27.

^y ch. 46. 20; 48. 5.

^b ch. 49. 22.

^c Ps. 105. 16; Ac. 7. 11.

^d ver. 30.

^e ch. 42. 6; 47. 14, 24.

^f Deu. 9. 28.

¹ As, in ordinary times, Egypt exports great quantities of corn, a fifth of the produce of the years of plenty would suffice to provide for the years of famine.

² Or, 'thy kiss'; perhaps alluding to the custom of kissing the written mandates of a superior. See Ps. ii. 12. Ancient records mention a viceroy named Phanech (Paaneah), who governed Egypt through part of three reigns, and married Amenath the sister of the queen. It appears probable that this history refers to Joseph.

³ Documents being at that time only sealed, and not signed, the bestowment of a signet-ring involved the control of the property or kingdom of him who gave it.

⁴ Rather, 'white cotton'; a description of fine muslin

which formed the material of the robe of honour.

⁵ Which, in the Coptic, signifies 'a revealer of secrets;' or, 'the man to whom secrets are revealed.' The meaning 'saviour of the world' is, however, equally probable.

⁶ The priests being the highest caste of nobility and of state-officers in Egypt, it was natural that Pharaoh should connect Joseph with them. Probably, 'Poti-pherah' means priest of On, or the *Sun*. The city 'On' was called by the Greeks 'Heliopolis,' or the *city of the sun*.

⁷ Or, 'in full bundles,' or 'sheaves.'

⁸ Joseph's prosperity might make him forget his toil; but it did not make him forget his God.

⁹ Or, 'land:' Egypt, and some neighbouring countries.

The first journey of Jacob's sons into Egypt.

42 NOW when ¹ Jacob saw that there was corn in Egypt, Jacob said unto his sons,
 2 Why do ye look one upon another? And he said, Behold, I have heard that there
 is corn in Egypt: get you down thither, and buy for us from thence; that we
 3 may ⁴ live, and not die. And Joseph's ten brethren went down to buy corn in
 4 Egypt. But Benjamin, ¹ Joseph's brother, Jacob sent not with his brethren; for
 he said, ² Lest peradventure mischief befall him.
 5 And the sons of Israel came to buy corn among those that came: for the
 6 famine was ⁴ in the land of Canaan. And Joseph was the governor ⁴ over the land,
 and he ¹ it was that sold to all the people of the land: and Joseph's brethren came,
 7 and ² bowed down themselves before him ¹ with their faces to the earth. ³ And
 Joseph saw his brethren, and he knew them, but made himself strange unto them,
 and spake roughly unto them; ¹ and he said unto them, Whence come ye? And
 8 they said, From the land of Canaan to buy food. And Joseph knew his brethren,
 9 but they knew not him. ² And Joseph ³ remembered the dreams which he
 dreamed of them, and said unto them, Ye ¹ are spies; to see the nakedness of the
 10 land ye are come. And they said unto him, Nay, my lord, but to buy food are
 11 thy servants come. We ¹ are all one man's sons; ² we ¹ are true men, thy servants
 12 are no spies. And he said unto them, Nay, but to see the nakedness of the land
 13 ye are come. And they said, Thy servants ¹ are twelve brethren, the sons of one
 man in the land of Canaan; and, behold, the youngest ¹ is this day with our father,
 14 and one ² is not. And Joseph said unto them, That ¹ is it that I spake unto you, ⁴
 15 saying, Ye ¹ are spies: hereby ye shall be proved: ² By the life of Pharaoh ³ ye
 16 shall not go forth hence, except your youngest brother come hither. Send one of
 you, and let him fetch your brother, and ye shall be kept in prison, that your
 words may be proved, whether ¹ there be any truth in you: or else by the life of
 17 Pharaoh surely ye ¹ are spies. And he put them all together into ward three days.
 18 And Joseph said unto them the third day, This do, and live; ¹ for I fear God: if
 19 ye ¹ be true men, let one of your brethren be bound in the house of your prison:
 20 go ye, carry corn for the famine of your houses: but ¹ bring your youngest brother
 unto me; so shall your words be verified, and ye shall not die. And they did so.
 21 And they said one to another, ¹ We ¹ are verily guilty concerning our brother, in
 that we saw the anguish of his soul, when he besought us, and we would not
 22 hear; ² therefore is this distress come upon us. And Reuben answered them,
 saying, ¹ Spake I not unto you, saying, Do not sin against the child; and ye
 23 would not hear? therefore, behold, also his blood is ¹ required. And they knew
 not that Joseph understood them; for he spake unto them by an interpreter.
 24 And he turned himself about from them, and wept; and returned to them again,
 and communed with them, and took from them Simcon, and bound him before
 their eyes.
 25 Then Joseph commanded to fill their sacks with corn, and to restore every
 man's money into his sack, and to give them provision for the way: and ¹ thus
 26 did he unto them. And they laded their asses with the corn, and departed thence.
 27 And as ¹ one of them opened his sack to give his ass provender in the inn, ² he
 28 espied his money; for, behold, it ¹ was in his sack's mouth. And he said unto his
 brethren, My money is restored; and, lo, it ¹ is even in my sack: and their heart
 failed them, and they were afraid, saying one to another, What ¹ is this that God
 hath done unto us?
 29 And they came unto Jacob their father unto the land of Canaan, and told him
 30 all that befell unto them; saying, The man, ¹ who is the lord of the land, ² spake
 31 roughly to us, and took us for spies of the country. And we said unto him, We
 32 ¹ are true men; we are no spies: we ¹ be twelve brethren, sons of our father; one ¹ is
 33 not, and the youngest ¹ is this day with our father in the land of Canaan. And the
 man, the lord of the country, said unto us, ¹ Hereby shall I know that ye ¹ are true
 men; leave one of your brethren ¹ here with me, and take ¹ food for the famine of
 34 your households, and be gone: and bring your youngest brother unto me: then

† Ac. 7. 12.

† Ac. 43. 8; Ps. 118. 17;
 Is. 28. 1.
 † see ch. 36. 24.
 † ver. 38.

† ch. 12. 10; 26. 1;
 Ac. 7. 11.
 † ch. 41. 41.
 † ch. 37. 7.
 † Ac. 7. 10.

† ch. 37. 5, 9.

† ch. 37. 30; Lam. 5.
 7; see ch. 44. 20.
 † see 1 Sam. 1. 26; 17.
 55; 20. 3; 1 Ki. 2. 2.

† Le. 25. 43; Ne. 5. 15.

† ver. 34; ch. 43. 5;
 44. 23.

† ch. 37. 23—28; Job
 36. 8, 9; Pro. 24. 11,
 12; Hos. 5. 15.

† Pro. 21. 13; Mt. 7. 2.

† ch. 27. 21, 22, 29, 30.

† ch. 4. 10; 9. 5, 6;
 1 Ki. 2. 38; 2 Chr.
 24. 22; Ps. 9. 12;
 Lk. 11. 50, 51.

† Mt. 5. 44; Ro. 12.
 17, 30, 31.

† see ch. 43. 21.

b ver. 7.

† vera. 15, 19, 20.

1 Joseph's design appears to have been to bring his brethren to repentance, and to ascertain the real state of his father's family. Not seeing his brother Benjamin with them, he probably suspected that he had been ill-treated like himself.

2 It was full twenty years since they had sold him; and his rank and dress, of course, added to his disguise.

3 No man would expose all his sons to such peril.

4 A Hebrew form of speech conveying a strong assertion, to be found, with slight variations, in many parts of the Bible. See Matt. xxvii. 11.

5 It is still common in the East to protest 'by the head,' or the life 'of the king;' and the king himself does the same, as did Pharaoh (ch. xli. 44). In the New Testament the commandment is, 'Swear not at all' (Matt. v. 34).

6 Eastern inns, called *khanas*, are merely large open courts, surrounded with piazzas: no food is provided; but the travellers attend to their own wants. In the days of Joseph, it is likely that even these did not exist; but that the word 'inn' only denotes a place where it was customary for travellers to stop for the night, probably near a well.

shall I know that ye *are* no spies, but *that ye are true men*: so will I deliver you your brother, and ye shall ^d traffic in the land.

35 And it came to pass as they emptied their sacks, that, behold, ^e every man's bundle of money *was* in his sack: and when *both* they and their father saw the
36 bundles of money, they were afraid. And Jacob their father said unto them, Me have ye ^f bereaved of *my children*: Joseph *is* not, and Simeon *is* not, and ye will
37 take Benjamin *away*; ^g all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him
38 into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for ^h his brother is dead, and he is left alone: ⁱ if mischief befall him by the way in the which ye go, then shall ye ^j bring down my gray hairs with sorrow to the grave.

The second journey; Joseph made known to his brethren; Jacob sent for into Egypt.

43 AND the famine *was* ^k sore in the land. And it came to pass, when they had ^l eaten up the corn which they had brought out of Egypt, their father said unto
2 them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your
4 ^m brother *be* with you. If thou wilt send our brother with us, we will go down
5 and buy thee food: but if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether
7 ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad¹ with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little
9 ones. I will be surety for him; of my hand shalt thou require him: ⁿ if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:
10 for except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits² in the land in your vessels, and ^o carry down the man a present, a
12 little ^p balm,³ and a little honey,⁴ spices, and myrrh, nuts, and almonds: and take ^q double money in your hand; and the money ^r that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure *it was* an over-
13 sight: take also your brother, and arise, go again unto the man: and God
14 Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. ^s If I be bereaved of *my children*, I am bereaved.

15 And the men took that present, and they took double money in their hand, and
16 Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ^t ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at
17 noon. And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and
19 take us for bondmen, and our asses. And they came near to the steward of
20 Joseph's house, and they communed with him at the door of the house, and said,
21 O sir, ^u we came indeed down at the first time to buy food: and ^v it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: ^w and we have
22 brought it again in our hand. And other money have we brought down in our
23 hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and ^x gave *them* water, and
25 they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should
26 eat bread there. And when Joseph came home, they brought him the present which *was* in their hand into the house, and ^y bowed themselves to him to the

^d ch. 34. 10.
^e see ch. 43. 21.
^f ch. 43. 14.
^g 1 Sam. 27. 1; 1a. 28. 10; Jam. 5. 11.
^h ver. 13; ch. 37. 33; 44. 28.
ⁱ ver. 4; ch. 44. 29.
^j ch. 37. 36; 44. 31.

^k ch. 41. 54, 57.
^l ch. 42. 20; 44. 23.

^m ch. 44. 32; Philem. 18, 19.

ⁿ ch. 32. 20; Pro. 18. 16; 21. 14.
^o ch. 37. 25; Jer. 8. 22.
^p Ro. 12. 17; 1 The. 5. 21.
^q ch. 42. 25, 35.

^r Est. 4. 16.

^s ch. 24. 2; 39. 4; 44. 1.

^t ch. 42. 3. 10.
^u ch. 42. 27, 35.

^v Heb. 13. 18.

^w ch. 18. 4; 24. 33.

^x ch. 37. 7, 10.

1 So called as the youngest, though he was married.
2 Heb., 'song'; i. e. most famous produce.
3 See note on ch. xxxvii. 25.

4 Or, 'syrup.' Egypt abounded in honey; but a syrup made from grapes is still imported from Palestine. The 'nuts' were of the pistachio.

27 earth. And he asked them of *their* welfare, and said, *Is your father well, the*
 28 *old man* ^a of whom ye spake? *Is he yet alive?* And they answered, Thy servant
 our father *is* in good health, he *is* yet alive. ^c And they bowed down their heads,
 29 and made obeisance. And he lifted up his eyes, and saw his brother Benjamin,
^d his mother's son, and said, *Is this your younger brother,* ^e of whom ye spake
 unto me? And he said, *God be gracious unto thee, my son.*

30 And Joseph made haste; for ^f his bowels did yearn upon his brother: and he
 31 sought *where* to weep; and he entered into *his* chamber, and ^g wept there. And
 he washed his face, and went out, and refrained himself, and said, Set on ^h bread.

32 And they set on for him by himself, and for them by themselves,¹ and for the
 Egyptians which did eat with him, by themselves: because the Egyptians might
 not eat bread with the Hebrews; for that ⁱ is an abomination unto the Egyptians.²

33 And they sat before him, the firstborn according to his birthright, and the
 34 youngest according to his youth: and the men marvelled one at another. And he
 took and *sent* messes unto them from before him: but Benjamin's mess was
^j five times as much as any of theirs. And they drank, and were merry with him.

44 And he commanded the steward of his house, saying, Fill the men's sacks *with*
 food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest,³ and his
 corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their
 4 asses. And when they were gone out of the city, and not yet far off, Joseph said
 unto his steward, Up, follow after the men; and when thou dost overtake them,
 5 say unto them, Wherefore have ye rewarded evil for good? *Is not this it* in
 which my lord drinketh, and whereby⁴ indeed he divineth⁵ [or, maketh trial]?

6 ye have done evil in so doing. And he overtook them, and he spake unto them
 7 these same words. And they said unto him, Wherefore saith my lord these
 8 words? God forbid that thy servants should do according to this thing: behold,

^k the money, which we found in our sacks' mouths, we brought again unto thee
 out of the land of Canaan: how then should we steal out of thy lord's house silver
 9 or gold? With whomsoever of thy servants it be found, ^l both let him die, and
 10 we also will be my lord's bondmen. And he said, Now also *let it be* according
 unto your words: he with whom it is found shall be my servant; and ye shall
 11 be blameless. Then they speedily took down every man his sack to the ground,
 12 and opened every man his sack. And he searched, and began at the eldest, and
 left at the youngest: and the cup was found in Benjamin's sack.

13 Then they ^m rent their clothes, and laded every man his ass, and returned to the
 14 city. And Judah and his brethren came to Joseph house; for he *was* yet there:

15 and they ⁿ fell before him on the ground. And Joseph said unto them, What deed
is this that ye have done? wot ye not that such a man as I can certainly divine

16 [or, make trial]? And Judah said, What shall we say unto my lord? what shall
 we speak? or how shall we clear ourselves? ^o God hath found out the iniquity
 of thy servants: behold, ^p we *are* my lord's servants, both we, and *he* also with

17 whom the cup is found. And he said, ^q God forbid that I should do so: *but* the
 man in whose hand the cup is found, he shall be my servant; and as for you, get
 you up in peace unto your father.

18 Then Judah came near unto him, and said, ^r O my lord, let thy servant, I pray
 thee, speak a word in my lord's ears, and ^s let not thine anger burn against thy

19 servant: for thou *art* even as Pharaoh. My lord asked his servants, saying,
 20 Have ye a father, or a brother? And we said unto my lord, We have a father,
 an old man, and ^t a child of his old age, a little one; and his brother is dead, and

21 he alone is left of his mother, and his father loveth him. And thou saidst unto
 thy servants, ^u Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for ^v if he should
 23 leave his father, *his father* would die. And thou saidst unto thy servants,
^w Except your youngest brother come down with you, ye shall see my face no

24 more. And it came to pass when we came up unto thy servant my father, we
 25 told him the words of my lord. And ^x our father said, Go again, and buy us a
 26 little food. And we said, We cannot go down: if our youngest brother be with

b ch. 42. 11, 12.

c ch. 27. 7, 10.

d ch. 20. 22-24; 25.

e ch. 42. 12.

f 1 Ki. 3. 22.

g ch. 42. 24.

h ver. 25.

i ch. 46. 24; Ex. 8. 26.

j ch. 42. 22.

k ch. 42. 21.

l ch. 31. 32.

m ch. 27. 23, 24; Num. 14. 6; 2 Sam. 1. 11.

n ch. 27. 7.

o Num. 32. 22.

p ver. 9; see ch. 27. 5.

q 2 Sam. 23. 3; Pro 17. 15.

r ch. 18. 30, 32; Ex 22. 22.

s ch. 27. 3.

t ch. 42. 15, 20.

u ch. 42. 3, 5.

v ch. 42. 2.

¹ This would not be difficult according to Eastern custom, as there is a separate tray for every two or three guests, who form a group round it. And it is a mark of honour towards a person to put as many dishes as possible upon the tray set before him. See ver. 34.

² The Egyptians were as careful of ceremonial purity as were the Pharisees, in after time, among the Jews.

³ Joseph desired to ascertain how his brethren were affected towards Benjamin.

⁴ Or, 'about which.'

⁵ This was probably a popular mode of expressing Joseph's superhuman wisdom.

⁶ The simple earnestness of truth in Judah's pleading was well fitted to affect Joseph's heart.

us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us. And thy servant my father said unto us, Ye know that ¹ my 27 wife bare me two *sons*: and the one went out from me, and I said, ² Surely he is 28 torn in pieces; and I saw him not since: and if ye ³ take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. 30 Now therefore when I come to thy servant my father, and the lad *be* not with us, 31 (seeing that ⁴ his life is bound up in the lad's life,) it shall come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servants shall bring 32 down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, ⁵ If I bring him not 33 unto thee, then I shall bear the blame to my father for ever. ⁶ Now therefore, I pray thee, ⁷ let thy servant abide instead of the lad a bondman to my lord; 34 and let the lad go up with his brethren. For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

45 Then Joseph could not refrain himself ¹ before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with 2 him, while Joseph made himself known unto his brethren. And he ² wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, ³ I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, ⁴ whom ye sold into Egypt. 5 Now therefore ⁵ be not grieved, ⁶ nor angry with yourselves, that ye sold me 6 hither: for God did send me before you to preserve life. For these two years hath the famine *been* in the land: and yet *there are* five years, in the which *there* 7 shall neither be earing ⁷ nor harvest. And God sent me before you to preserve 8 you a posterity in the earth, and to save your lives by a great deliverance. So now it *was* not you that sent me hither, but God: and he hath made me ⁸ a father to Pharaoh, and lord of all his house, and a ruler throughout all the land 9 of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: 10 and ⁹ thou shalt dwell in the land of Goshen, ¹⁰ and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy 11 herds, and all that thou hast: ¹¹ and there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come 12 to poverty. And behold, your eyes see, and the eyes of my brother Benjamin, 13 that *it is* ¹² my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and ¹³ bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept 15 upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts; and go, get 17 you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall 18 eat ¹⁴ the fat of the land. Now thou art commanded, this do ye; take you wagons ¹⁵ out of the land of Egypt for your little ones, and for your wives, and 19 bring your father, and come. Also regard not your stuff; ¹⁶ for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so. And Joseph gave them wagons, according 22 to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three 23 hundred *pieces* of silver, and ¹⁷ five changes of raiment. And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she- 24 asses laden with corn and bread and meat for his father by the way. So he sent

* ch. 46. 19.

* ch. 37. 33.

* see ch. 42. 36, 38.

* 1 Sam. 18. 1.

d ch. 43. 9; John 13.

35; Heb. 13. 1.

* Ro. 5. 7—10.

f Ex. 32. 32; Heb. 7.

22; 1 John 3. 16.

* Num. 14. 4.

A Ac. 7. 13.

i ch. 37. 28.

* Is. 40. 2; 2 Cor. 2. 7.

i ch. 53. 20; Ps. 105.

16, 17; see 2 Sam.

10. 10, 11; Ac. 4.

27, 28.

* ch. 41. 43; Judg. 17.

10; Job 29. 16.

* ch. 47. 1; Ex. 8. 22.

* ch. 47. 12.

F ch. 42. 23.

* Ac. 7. 14, 15.

* ch. 27. 28; Num. 18.

12, 29.

* ch. 43. 34.

¹ Overcome by the filial affection and fraternal regard which Judah's proposal displayed, Joseph found it impossible, as it was unnecessary, to maintain any longer the sternness with which he had treated his brethren.

² To see what good God has brought out of our sins should increase rather than diminish our contrition; though, at the same time, it may well allay the anxiety we should feel respecting their injurious results.

³ This is an old English word signifying *ploughing*.

⁴ Near the north-east frontier of Egypt, which they might protect from irruption; whilst they would have room for the pasture of their numerous cattle and sheep.

⁵ Wheeled carriages appear never to have been common in Palestine; though much used in very early times in the level country of Egypt, both for war and other purposes, as is shown by ancient paintings.

⁶ Such property as they could not conveniently carry away.

his brethren away, and they departed : and he said unto them, ' See that ye fall not out¹ by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob
26 their father, and told him, saying, Joseph is yet alive, and he is governor over all
27 the land of Egypt. " And Jacob's heart fainted, for he believed them not. And
they told him all the words of Joseph, which he had said unto them : and when
he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their
28 father revived : and Israel said, *It is enough ;* " Joseph my son is yet alive : I
will go and see him before I die.

God encourages Jacob ; his family enumerated.

46 AND Israel took his journey with all that he had, and came to Beer-sheba,²
and offered sacrifices unto the God of his father Isaac. And God spake unto
Israel " in the visions of the night, and said, Jacob, Jacob. And he said, Here
3 am I. And he said, I am God, ^b the God of thy father : fear not to go down into
4 Egypt ; for I will there ^c make of thee a great nation : ^d I will go down with thee
into Egypt ; and I will also surely ^e bring thee³ up again : and ^f Joseph shall put
5 his hand upon thine eyes. And ^g Jacob rose up from Beer-sheba : and the sons
of Israel carried Jacob their father, and their little ones, and their wives, in the
6 wagons ^h which Pharaoh had sent to carry him. And they took their cattle,
and their goods, which they had gotten in the land of Canaan, and came into
7 Egypt, " Jacob, and all his seed with him : and his sons, and his sons' sons with
him, his daughters, and his sons' daughters, and all his seed brought he with
him into Egypt.

8 And ^a these are the names of the children of Israel, which came into Egypt,
9 Jacob and his sons : ' Reuben, Jacob's firstborn. And the sons of Reuben ;
10 Hanoch, and Phallu, and Hezron, and Carmi. And ^m the sons of Simeon ;
Jemuel, and Jamin, and Ohad, and Jachin, and " Zohar, and Shaul the son of a
11 Canaanitish woman. And the sons of ^o Levi ; Gershon, Kohath, and Merari.
12 And the sons of ^p Judah ; Er, and Onan, and Shelah, and Pharez, and Zarah : but
^q Er and Onan died in the land of Canaan. And ^r the sons of Pharez were Hezron
13 and Hamul. " And the sons of Issachar ; Tola, and Phuvah, and Job, and Shimron.
14 And the sons of Zebulun ; Seread, and Elon, and Jahleel. These be the sons of
15 Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah. All
16 the souls of his sons and his daughters were thirty and three.⁴ And the sons of
17 Gad ; ' Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. " And
the sons of Asher ; Jimuah, and Ishuah, and Isui, and Berial, and Serah their
18 sister : and the sons of Boriah ; Heber, and Malchiel. " These are the sons of
Zilpah, ^v whom Laban gave to Leah his daughter, and these she bare unto Jacob,
19 even sixteen souls. The sons of Rachel ^w Jacob's wife ; Joseph, and Benjamin.
20 " And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which
Asenath, the daughter of Poti-pherah priest [or, prince] of On, bare unto him.
21 ^b And the sons of Benjamin were Belah, and Becher, and Ashbel, Gora, and
22 Naaman, ^c Ehi, and Rosh, ^d Muppim, and ^e Huppim, and Ard. These are the sons
23 of Rachel, which were born to Jacob : all the souls were fourteen. ^f And the
24 sons of Dan ; ^g Hushim. ^h And the sons of Naphtali ; Jahzeel, and Guni, and
25 Jezer, and Shillem. " These are the sons of Bilhah, ⁱ which Laban gave unto
Rachel his daughter, and she bare these unto Jacob : all the souls were seven.
26 " All the souls that came with Jacob into Egypt, which came out of his loins,
27 besides Jacob's sons' wives, all the souls were threescore and six :⁵ and the sons
of Joseph, which were born him in Egypt were two souls : " all the souls of the
house of Jacob, which came into Egypt, were threescore and ten.

Jacob's arrival and settlement in Egypt with all his family.

28 AND he sent Judah before him unto Joseph, " to direct his face unto Goshen ;
29 and they came ^o into the land of Goshen. And Joseph made ready his chariot,
and went up to meet Israel his father, to Goshen, and presented himself unto
30 him ; and he ^p fell on his neck, and wept on his neck a good while. And Israel
said unto Joseph, ^q Now let me die, since I have seen thy face, because thou art
31 yet alive. And Joseph said unto his brethren, and unto his father's house, " I
will go up, and show Pharaoh, and say unto him, My brethren, and my father's
32 house, which were in the land of Canaan, are come unto me ; and the men are

¹ see ch. 42. 22 ; Ps. 133 ; Phil. 2. 2-5 ; 1 Thes. 5. 15.

" Job 29. 24 ; Ps. 126. 1 ; Lk. 24. 11, 41.

² ch. 46. 30.

³ ch. 21. 31, 33 ; 28. 10.

⁴ ch. 26. 24, 25 ; 28. 13 ; 31. 42.

⁵ ch. 15. 1 ; Job 33. 14, 15.

⁶ ch. 15. 13 ; 28. 13 ; Is. 41. 10.

⁷ ch. 12. 2 ; 35. 11 ; Ex. 1. 7-10 ; Deu. 26. 5.

⁸ ch. 29. 15 ; 48. 21.

⁹ ch. 15. 14-16 ; 50. 13, 24, 25 ; Ex. 3. 8.

¹⁰ ch. 50. 1.

¹¹ Ac. 7. 15.

¹² ch. 45. 19, 21.

¹³ Deu. 26. 5 ; Jos. 24. 4 ; Ps. 105. 23 ; Is. 52. 4 ; Ac. 7. 15.

¹⁴ Ex. 1. 1 ; 6. 14.

¹⁵ Num. 26. 5 ; 1 Chr. 5. 1.

¹⁶ Ex. 6. 15 ; 1 Chr. 4. 1.

¹⁷ 1 Chr. 4. 24.

¹⁸ 1 Chr. 6. 1, 16.

¹⁹ 1 Chr. 2. 3 ; 4. 21.

²⁰ ch. 36. 3, 7, 10.

²¹ ch. 38. 29 ; 1 Chr. 2. 5.

²² 1 Chr. 7. 1.

²³ Num. 26. 15, etc., Zephon.

²⁴ 1 Chr. 7. 20.

²⁵ ch. 30. 10.

²⁶ ch. 29. 24.

²⁷ ch. 44. 27.

²⁸ ch. 41. 50.

²⁹ 1 Chr. 7. 6 ; 8. 1.

³⁰ Num. 26. 38, Ashram.

³¹ Num. 26. 39, Shupham ; 1 Chr. 7. 12, Shupham.

³² Hupham, Num. 26. 39.

³³ 1 Chr. 7. 12.

³⁴ or, Shuham, Num. 26. 42.

³⁵ 1 Chr. 7. 13.

³⁶ ch. 30. 5, 7.

³⁷ ch. 29. 25.

³⁸ Ex. 1. 5.

³⁹ Deu. 10. 22 ; see Ac. 7. 14.

⁴⁰ ch. 31. 21.

⁴¹ ch. 47. 1.

⁴² so ch. 45. 14.

⁴³ so Lk. 2. 29, 30

⁴⁴ ch. 47. 1.

¹ Probably fearing that mutual reproaches might produce a quarrel. See ch. xlii. 21, 22.

² Jacob did not pass the place where he and his fathers had worshipped, nor cross the boundary of Canaan, without obtaining the sanction and blessing of God.

³ Referring to his descendants.

⁴ In this number, Er and Onan are of course omitted.

⁵ That is, beside Jacob himself : when he is added, with Joseph and his two children, 'all the souls of his house' are seventy : see ver. 27.

shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, 'What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

47 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, 'What is your occupation? And they said unto Pharaoh, 'Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, 'For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou [How many are the days of the years of thy life]? And Jacob said unto Pharaoh, 'The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Ramesses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

Joseph's administration in Egypt during the famine.

13 AND there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands: wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities

* ch. 47. 2, 3.
 † ver. 32; 1 Cor. 7. 24.
 † ch. 30. 35; 34. 5;
 37. 12.
 † ch. 43. 32; Ex. 8. 26.
 † ch. 46. 31.
 † ch. 45. 10; 46. 28.
 † Ac. 7. 13.
 † ch. 46. 33.
 † ch. 46. 34.
 † ch. 15. 13; Deu. 26. 5.
 † ch. 43. 1; Ac. 7. 11.
 † ch. 16. 31.
 † ch. 20. 15; 45. 18—20.
 † ver. 4.
 † 1 Chr. 29. 15; Ps.
 29. 12; 119. 51; Heb.
 11. 9, 13; 1 Pet. 2. 11.
 † Job 14. 14; Ps. 35. 4,
 5; 90. 12; Jam. 4. 14.
 † ch. 5. 27; 11. 11; 25.
 7; 35. 28; Job 12. 16.
 † ver. 7.
 † Ex. 1. 11; 12. 37.
 † ver. 6.

† ch. 41. 30; Ac. 7. 11.
 † ch. 41. 56.
 † ver. 14.
 † No. 5. 2, 3.

1 Thus, while enjoying a fertile settlement, they would be kept distinct from the Egyptians, and preserved from the contamination of their idolatry and vices.

2 That is, every wandering shepherd; for Pharaoh and the Egyptians had cattle themselves (ch. xlvii. 6, 18). The dislike of a settled people to the predatory habits of the wandering tribes was, in their case, augmented by the recent oppression of the Hyksos. We learn from ancient historians that Egypt had been overrun and subdued by a wandering pastoral people from the north-east, who were afterwards expelled, probably not long before Joseph was brought thither.

3 Eastern salutations still retain the form, though they have lost the spirit, of religious benediction.

4 Joseph's provident care, whilst it preserved the lives of many beside the Egyptians, must have greatly enriched that monarchy with the wealth of other nations.

5 Rather, 'the next year;' for it was probably the last of the seven.

6 Ancient records lead us to suppose that, till now, the authority of the Pharaohs over several districts and petty princes of Egypt had been often little more than nominal. Now, however, that monarchy was consolidated by the purchase of the land, which was henceforth to be rented of the crown (see vers. 24, 26); by the provision made for a regular revenue derived from a moderate taxation; and by the formation of cities, as centres both of authority and of wealth.

22 from *one* end of the borders of Egypt even to the *other* end thereof.¹ ' Only the land of the "priests [*or*, princes] bought he not; for the priests² had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: 23 wherefore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, 24 and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the "fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food 25 for your little ones. And they said, 'Thou hast saved our lives: "let us find 26 grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; "except the land of the priests [*or*, princes] only, *which* became not Pharaoh's.

Jacob gives directions respecting his burial, and blesses Joseph and his two sons.

27 AND Israel ^bdwelt in the land of Egypt, in the country of Goshen; and they 28 had possessions therein, and ^cgrew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred 29 forty and seven years. And the time ^ddrew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, ^eput, I pray thee, thy hand under my thigh, and ^fdeal kindly and truly with 30 me; ^gbury me not, I pray thee, in Egypt:³ but ^hI will lie with my fathers, and thou shalt carry me out of Egypt, and ⁱbury me in their burying-place. And he 31 said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And ^kIsrael bowed himself upon the bed's head.⁴

48 And it came to pass after these things, that *one* told Joseph, Behold, thy father ²is sick: and he took with him his two sons, Manasseh and Ephraim. And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened 3 himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared 4 unto me at ^lLuz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee ^mfor an everlasting 5 possession. And now thy ⁿtwo sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine;⁵ 6 as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of thy brethren in 7 their inheritance. And as for me, when I came from Padan, ^oRachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these? And Joseph said 9 unto his father, ^pThey *are* my sons, whom God hath given me in this *place*. And 10 he said, Bring them, I pray thee, unto me, and ^qI will bless them. Now ^rthe eyes of Israel were dim for age, *so that* he could not see.⁶ And he brought them 11 near unto him; and ^she kissed them, and embraced them. And Israel said unto Joseph, ^tI had not thought to see thy face: and, lo, God hath showed me also 12 thy seed. And Joseph brought them out from between his knees,⁷ and he bowed 13 himself with his face to the earth. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards 14 Israel's right hand, and brought *them* near unto him. "And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, ^xguiding his hands wittingly; for Manasseh *was* the firstborn.

15 And ^yhe blessed Joseph, and said, God, ^zbefore whom my fathers Abraham 16 and Isaac did walk, the God which fed me all my life long unto this day, the Angel⁸ which ^aredeemed me from all evil, bless the lads; and let ^bmy name be named on them, and the name of my fathers Abraham and Isaac; and let them

1 Esra 7. 24.
" ch. 41. 45; 2 Sam. 8. 18.
" ch. 41. 34; Le. 27. 32.
" ch. 45. 7; Pro. 11. 26.
" ch. 33. 15.
" ver. 22.
b ver. 11.
c ch. 28. 14; 46. 3.
" no Deu. 31. 14; 1 Ki. 2. 1; Job 7. 1; Heb. 9. 27.
e ch. 21. 2.
f ch. 24. 49.
" no ch. 50. 25.
A ch. 25. 9; 2 Sam. 19. 37; Heb. 11. 14, 15; ch. 49. 29; 50. 5, 13.
A ch. 49. 2; 1 Ki. 1. 47; Heb. 11. 21.
i ch. 28. 13, 19; 35. 6, 9, etc.
" ch. 17. 8.
" ch. 41. 50; 46. 30; Jos. 13. 7; 14. 4; ch. 16 and 17; 1 Chr. 5. 1, 2.
o ch. 35. 9, 16—19.
p see refs. ch. 33. 5.
q ch. 27. 4.
r ch. 27. 1.
s ch. 27. 27.
t ch. 37. 33; 42. 36; 45. 26.
" Heb. 11. 21.
x ver. 19.
y Heb. 11. 21.
z ch. 17. 1; 24. 40.
" ch. 28. 15; 31. 11, 13, 24; Ps. 34. 22; 121. 7.
" Am. 9. 12; Ac. 15. 17.

1 That is, throughout the country; the people who cultivated the land being removed to the adjacent towns.

2 The caste of nobles.

3 This would remind Joseph, and all his family, that Canaan, not Egypt, was to be their country.

4 The Greek translators, differing only in a vowel point, render the word 'staff.' The idea, however, is the same; as the spear of the warrior and the staff of the chief were set at the bed's head. The patriarch turned himself in a posture of devotion. See Heb. xi. 21.

5 Ephraim and Manasseh thus became heads of tribes; and Joseph, Rachel's firstborn, inherited the double portion of the birthright which Reuben had forfeited. See ver. 22; 1 Chron. v. 1, 2.

6 That is, not clearly.

7 That is, Jacob's; retiring with them a little distance, that they might prostrate themselves.

8 See notes on ch. xviii. 2; xxvii. 24. The word 'redeemed' is probably alluded to by Isaiah, ch. xlv. 23; xlix. 7.

17 grow into a multitude in the midst of the earth. And when Joseph saw that his father ' laid his right hand upon the head of Ephraim, it displeased him: and he hold up his father's hand, to remove it from Ephraim's head unto Manasseh's 18 head. And Joseph said unto his father, Not so, my father: for this is the first- 19 born; put thy right hand upon his head. And his father refused, and said, ' I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly ' his younger brother shall be greater¹ than he, and his seed 20 shall become a multitude of nations. And he blessed them that day, saying, ' In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: ' and he set Ephraim before Manasseh. 21 And Israel said unto Joseph, Behold, I die: but ^a God shall be with you, and 22 bring you again unto the land of your fathers. Moreover ' I have given to thee one portion above thy brethren, which I took² out of the hand ^a of the Amorite with my sword and with my bow.

Jacob prophetically blesses his sons.

49 AND Jacob called unto his sons, and said, Gather yourselves together, that I may ' tell you *that* which shall befall you ^m in the last days.³

- 2 Gather yourselves together, and hear, ye sons of Jacob; And ⁿ hearken unto Israel your father.
- 3 Reuben, thou *art* ^o my firstborn,—my might, ^p and the beginning of my strength, The excellency of dignity, and the excellency of power:
- 4 Unstable as water, ^q thou shalt not excel:⁴ Because thou ^r wentest up to thy father's bed; Then defiledst thou *it*: he went up to my couch.
- 5 ^s Simeon and Levi *are* ' brethren; ^t Instruments of cruelty *are* in their habitations.⁵
- 6 O my soul, ^u come not thou into their secret; ^v Unto their assembly, ^w mine honour, be not thou united: For ^x in their anger they slew a man, And in their selfwill they digged down a wall.⁶
- 7 ^y Cursed *be* their anger, for *it was* fierce;—and their wrath, for it was cruel: ^z ' I will⁷ divide them in Jacob,—and scatter them in Israel.
- 8 ^a Judah, thou *art* ^b he whom thy brethren shall praise:⁸ ^c Thy hand *shall be* in the neck of thine enemies;⁹ ^d Thy father's children shall bow down before thee.¹⁰
- 9 Judah *is* ^e a lion's whelp:—from the prey, my son, thou art gone up: ^f He stooped down, he couched as a lion, And as an old lion;¹¹ who shall rouse him up?
- 10 ^g The sceptre shall not depart from Judah,—nor ^h a lawgiver ' from between his feet, ⁱ ' Until Shiloh¹² come;—' and unto him *shall* the gathering of the people *be*.
- 11 ^j Binding his foal unto the vine,—and his ass's colt unto the choice vine;¹³

* ver. 14.
 d ver. 14; ch. 17. 20, 21; 25. 23.
 * Num. 1. 33—35; 2. 19, 21; Deut. 33. 17; Rev. 7. 6, 8. f so Ru. 4. 11, 12.
 * Num. 10. 22, 23.
 A ch. 46. 4; 50. 21.
 i ch. 33. 19; Jos. 24. 29; 1 Chr. 5. 1, 2; John 4. 5.
 k ch. 15. 16; 34. 28; Jos. 17. 14, etc.
 l Deut. 33. 1; Am. 3. 7.
 m Deut. 4. 30; Num. 24. 11; Is. 2. 2; 39. 6. Jer. 23. 20; Dan. 2. 29, 29; Ac. 2. 17; Heb. 1. 2.
 n Ps. 34. 11.
 o ch. 29. 32.
 p Deut. 21. 17; Ps. 78. 61.
 q 1 Chr. 5. 1; Jam. 1. 8.
 r ch. 35. 22; Deut. 37. 20; 1 Chr. 5. 1.
 s ch. 29. 33, 34.
 t Pro. 18. 9.
 u ch. 34. 25—29.
 v Pro. 1. 15, 16.
 w Ps. 28. 4, 5, 9; 24. 3; Eph. 5. 11.
 x Ps. 16. 9; 30. 12; 57. 8.
 y ch. 34. 26.
 z Mt. 5. 22.
 a Jos. 19. 1—9; 21. 4. 7; 1 Chr. 4. 21, 39.
 b ch. 23. 35; Deut. 33. 7.
 c Judg. 1. 1, 2; Ps. 18. 40.
 d ch. 27. 29; 1 Chr. 5. 2.
 e Hos. 5. 11; Rev. 5. 5.
 f Num. 23. 21; 21. 9.
 g Num. 24. 17; Jer. 30. 21; Zec. 10. 11.
 h Ps. 60. 7; 108. 8; Num. 21. 18.
 i Deut. 24. 37.
 j Is. 9. 6; 11. 1—5; 62. 11; Jer. 23. 5, 6; Eze. 21. 27; Dan. 9. 26, 26; Mt. 1. 21; 21. 9; Lk. 1. 32, 33.
 k Ps. 72. 8, 11; Is. 2. 2; 49. 10, 11; 42. 1, 4; 61. 7, 22; 33. 55, 4, 5; 60. 1, 3—5; Hag. 2. 7. Lk. 1. 32, 33; 2. 30, 32; John 12. 32; Ro. 15. 12; Rev. 11. 15.
 l 2 Ki. 18. 32.

1 Though Manasseh had more land, Ephraim was always the more powerful tribe, ranking next to Judah; so that the ten tribes, after their separation from the kingdom of Judah, were called collectively by the name of *Ephraim*. See Hosea, ch. viii., ix.

2 This is supposed by many to refer to an event otherwise unnoticed in Jacob's life, when he had to regain by force the land he had purchased near Shechem.

3 Or, 'hereafter.' This chapter contains prophecies of the future destinies and characters of the tribes, as well as references to their founders. It should be compared with Deut. xxxiii.; and with the allotments of the different tribes, as recorded in Josh. xiii.—xix.

4 No judge, prophet, prince, or person of renown is found of this tribe; nor was the tribe itself ever distinguished for anything good. See Judg. v. 15, 16.

5 Or, 'Their swords are weapons of violence;' but perhaps it is better to read, with the Septuagint and Samaritan, 'They perpetrated wickedness by their schemes.'

6 Or, 'they houghed oxen:' or, perhaps, 'destroyed a prince;' i. e. Hamor or Shechem (ch. xxxiv.).

7 Jacob is said to do that which he predicts. Similar phraseology is common in the prophetic writings.

8 In allusion to the meaning of his name (*Praise*).

9 Or, 'Over all thine enemies thou shalt be victorious.'

10 The supremacy, and the great promise of Messiah, are separated from the rest of the birthright and given

to Judah. See 1 Chron. v. 2, and note on ch. xlviii. 5.

11 Rather, 'lionsess.' These figures, rising in a beautiful climax, indicate the warlike character and power of the tribe. First, it is compared to a *lion's whelp*; then to a full-grown *lion*; then to a *lionsess*, which, when roused in defence of her cubs, exceeds all in fierceness.

12 Some of the most ancient versions give this word the meaning, 'He to whom it (i. e. the sceptre or kingdom) belongs.' But as the text now stands it is better to render it 'peace,' or 'the peaceful one.' Having announced the sovereignty of Judah, the patriarch goes on to declare that it should have no end, until one should come bearing the name of 'Shiloh,' whose sway both Israel and all mankind should acknowledge. The subsequent history presents the fulfilment of this prediction. In the journeyings of the Israelites through the wilderness, and under the theocracy in the promised land, this tribe took the precedence; after the return of the people from Babylon, it absorbed the others, and gave its name to the whole nation; and even under the dominion of the Romans it retained a measure of authority. But, on the appearance of Christ, all this quickly passed away to make room for the spiritual and ultimately universal reign of the Prince of peace.

13 On the hills of Judah the vine was extensively cultivated, and numerous flocks were pastured.

- He washed his garments in wine,—^p and his clothes in the blood of grapes :
- 12 His eyes shall be red with wine,—and his teeth white with milk.¹
- 13 Zebulun shall dwell at the haven of the sea ;
And he shall be for an haven of ships ;—and his border shall be unto Zidon.²
- 14 Issachar is a strong ass—couching down between two burdens :³
- 15 And he saw that rest was good,—and the land that it was pleasant ;
And bowed his shoulder to bear,—and became a servant unto tribute.
- 16 Dan shall judge⁴ his people,—as one of the tribes of Israel.
- 17 Dan shall be a serpent by the way,—an adder in the path,
That biteth the horse heels,—so that his rider shall fall backward.
- 18 I have waited for thy salvation, O LORD.⁵
- 19 Gad, a troop⁶ shall overcome him :—but he shall overcome at the last.
- 20 Out of Asher his bread shall be fat,—and he shall yield royal dainties.⁷
- 21 Naphtali is a hind let loose :—he giveth goodly words.⁸
- 22 Joseph is a fruitful bough,—even a fruitful bough by a well ;
Whose branches run over the wall :
- 23 The archers have sorely grieved him,—and shot at him, and hated him :
- 24 But his bow abode in strength,—and the arms of his hands were made strong
By the hands of the mighty God of Jacob :
(From thence is⁹ the shepherd, the stone of Israel :)
- 25 Even by the God of thy father, who shall help thee ;
And by the Almighty, who shall bless thee—with blessings of heaven above,
Blessings of the deep that lieth under,—blessings of the breasts, and of the womb :
- 26 The blessings of thy father have prevailed above the blessings of my progenitors
Unto the utmost bound of the everlasting hills :¹⁰
They shall be on the head of Joseph,
And on the crown of the head of him¹¹ that was separate from his brethren.
- 27 Benjamin shall ravin as a wolf :—in the morning he shall devour the prey,
And at night he shall divide the spoil.¹¹
- 28 All these are the twelve tribes of Israel : and this is it that their father spake
unto them, and blessed them ; every one according to his blessing he blessed
them. And he charged them, and said unto them, I am to be gathered unto my
people : bury me with my fathers in the cave that is in the field of Ephron the
Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the
land of Canaan, which Abraham bought with the field of Ephron the Hittite for
a possession of a burying-place. There they buried Abraham and Sarah his wife ;
there they buried Isaac and Rebekah his wife ; and there I buried Leah. The
purchase of the field and of the cave that is therein was from the children of Heth.

† Ps. Song 5. 10—16.
† Pro. 23. 29.

† Deut. 33. 18, 19 ; Jos. 19. 10, 11.

† Judg. 5. 16.

† 1 Sam. 10. 8.

† Deut. 33. 22 ; Judg. 12. 2, 24, 25 ; 15. 20 ; 18. 1, 2.
† Judg. 18. 27.

† Ps. 25. 5 ; 40. 1 ; 119. 166, 174 ; Is. 25. 9 ; Mic. 7. 7.

† Deut. 33. 20 ; 1 Chr. 5. 18—23.

† Deut. 33. 24 ; Jos. 19. 24.

† Deut. 33. 23.

† ch. 41. 52 ; 48. 19 ; Jos. 17. 14, 17.

† ch. 37. 4, 24, 26 ; 39. 7—20 ; 42. 21 ; Ps. 64. 3 ; 119. 13.
† Job 29. 20 ; Ps. 28. 8 ; 37. 15.

† Ps. 18. 32—35 ; 132. 2, 8.

† ch. 45. 11 ; 47. 12 ; 50. 21.

† Ps. 30. 1 ; Is. 40. 11.
† Deut. 32. 4 ; Is. 28. 16 ; Eph. 2. 20.

† ch. 28. 13, 21 ; 35. 3 ; 43. 23.

† ch. 17. 1 ; 35. 11.
† Deut. 33. 13—16.

† ch. 37. 27—29.
† Deut. 33. 15 ; Hab. 3. 6.

† Deut. 33. 16.
† ch. 37. 28.

† Judg. 20. 31, 35 ; Ps. 22. 23, 27.

† Num. 23. 24 ; Est. 8. 11 ; Ecc. 30. 10
Zec. 14. 1, 7.

† ch. 15. 15 ; 25. 8.
† ch. 47. 30 ; 2 Sam. 19. 37.

† ch. 50. 13.
† ch. 23. 16.

† ch. 23. 19 ; 25. 9.
† ch. 35. 29.

1 The appearance of the people would indicate their happy lot. These verses (11, 12) describe, in poetical terms, the peace and plenty of Messiah's reign.

2 Probably not the city, which lay far to the north, but the territory of the Zidonians: the word 'haven' referring either to the Zidonian ports, or, more probably, to the coast of Zebulun on the sea of Galilee. Tiberias was in this tribe. See Josh. vii. 10—16, and map of Canaan.

3 Or, 'borders.' In the portion of this tribe lay the rich plain of Jezreel, bordered by the range of Carmel and the hills of Galilee. The patient and laborious ass aptly represents an orderly, industrious people, who prefer agricultural pursuits to military or commercial enterprise. The men of Issachar, however, occasionally displayed both valour and wisdom. See Judg. v. 15 ; 1 Chron. xii. 32.

4 So the name 'Dan' signifies. The stealthy character of their warfare (resembling that of the Bedouin) is illustrated in Judg. xviii. ; and aptly represented by the attack of the *cerastes*, or horned viper, which lies unperceived in the sand.

5 Or, 'I am expecting thy salvation, O Jehovah:' possibly referring to some unrecorded revelations of the great redemption.

6 The words 'troop' and 'overcome' are allusions to the name *Gad*, whose tribe was much exposed to predatory incursions from the Syrian and Arabian deserts. 'At last' may be rendered 'in the rear,' or 'in return.'

7 Partly from his proximity to the commercial Phœnicians, and partly from the fruitfulness of his own land on the western mountain-slopes.

8 This verse is very obscure; and may be translated, as by Bochart, from the Greek, 'Naphtali is a spreading (terebinth or oak) tree, producing beautiful branches;' or, 'Naphtali is a free (or, graceful) hind, bringing forth beautiful young ones (or, occasioning beautiful sayings).'

9 Or rather, as the Samaritan and Syriac, 'by the name of;' answering to the former part of the parallel, 'by the hands of.' This blessing on Joseph, which was fulfilled in the portions of Ephraim and Manasseh, is the fullest and most elaborate of all. 'Heaven above,' with its rains and dews,—'the deep,' the western sea, the lake of Tiberias, and the Jordan through much of its course,—and 'the everlasting hills,' mount Ephraim, and mount Gilcad,—promoted the increase of their families and of their possessions, and made Joseph as a 'fruitful bough by a well.' See Deut. xxxiii. 13—17.

10 Or, 'The blessings of thy father exceed the blessings of the eternal mountains, the desirable things of the everlasting hills.' Comp. Deut. xxxiii. 15.

11 In the first times of Israel, the Benjamites were noted for their courage and success in war. From them sprang Ehud the second judge, and Saul the first king. They were afterwards united with Judah, shared in its privileges, and returned in large numbers from Babylon.

Jacob dies in Egypt, and is buried in Canaan.

- 33 AND when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and ^a was gathered unto his people.
- 50 And Joseph ^c fell upon his father's face, and ^d wept upon him, and kissed him.
- 2 And Joseph commanded his servants the physicians ^e to ^f embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians ^f mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto ^g the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, ^h My father made me swear, saying, Lo, I die: in my grave ⁱ which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.
- 7 And Joseph went up to bury his father: and with him went up all ² the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company.
- 10 And they came to the threshingfloor of Atad, which *is* beyond ³ Jordan, and there they ^k mourned with a great and very sore lamentation: ^l and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-Mizraim [*i. e.* the mourning of the Egyptians], which *is* beyond Jordan. And his sons did unto him according as he commanded them: for ^m his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham ⁿ bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Joseph's assurance to his brethren; his old age, and dying charge.

- 15 AND when Joseph's brethren saw that their father was dead, ^o they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; ^p for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of ^q the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and ^r fell down before his face; and they said, Behold, we *be* thy servants. And Joseph said unto them, ^s Fear not: ^t for *am* I in the place of God? ^u but as for you, ye thought evil against me; *but* ^v God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. Now therefore fear ye not: ^w I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.
- 22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten ⁴ years. And Joseph saw Ephraim's children ^z of the third generation: ^a the children also of Machir the son of Manasseh ^b were brought up upon Joseph's knees.
- 24 And Joseph said unto his brethren, I die: and ^c God will surely visit you, ^d and bring you out of this land unto the land ^e which he sware to Abraham, to Isaac, and to Jacob. And ^f Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, *being* an hundred and ten years old: and they ^f embalmed him, and he was put in a coffin in Egypt. ^g

b ver. 20.

c ch. 46. 4.

d 2 Ki. 13. 14.

e ver. 20; 2 Chr. 10.

f 14; 21; 25; 12; 34.

g 14. 8; 16. 1; Lk. 21.

h 1; John 12. 7; 19.

i 39. 40.

j Num. 20. 29; Deu.

k 34. 8.

l Est. 4. 2.

m ch. 47. 29—31.

n 2 Chr. 16. 14; Is. 22.

o 16; Mt. 27. 60.

p 2 Sam. 17; Ac. 8. 2.

q 1 Sam. 31. 13; Job

r 2. 13.

s ch. 49. 29, 30; Ac.

t 7. 16.

u ch. 23. 16.

v Job. 15. 21, 22; Ro.

w 2. 15.

x Pro. 28. 13.

y ch. 49. 25.

z ch. 37. 7—11.

a ch. 45. 5.

b Deu. 32. 35; 2 Ki.

c 5. 7; Job 31. 29;

d Rev. 12. 19; Heb.

e 10. 30.

f Ps. 56. 5; Is. 10. 7.

g ch. 45. 5. 8; Ps. 105.

h 16; 17; Ac. 3. 13—15.

i ch. 45. 10, 11; 47. 12;

j Mt. 5. 41; Ro. 12.

k 20, 21.

l Job 12. 16.

m Num. 32. 39.

n ch. 30. 3.

o ch. 15. 14—16; 16. 1;

p 48. 21; Ex. 3. 16, 17;

q Heb. 11. 22.

r ch. 15. 18; 26. 3; 35.

s 12; 46. 4.

t Ex. 13. 19; Jos. 21.

u 32; Ac. 7. 16.

v ver. 2.

1 Persons of high rank in Egypt had a number of family physicians, each devoting himself to one class of diseases. In later times, the embalmers formed a distinct class. This art was carried to such perfection by the Egyptians, that their mummies remain to the present day, after a lapse of more than 2000 years. It afforded facilities for their pompous and lengthened funeral ceremonies, of which representations are seen in their tombs.

2 That is, a great number. See note on ch. vii. 19.

3 The west of Jordan; *beyond* the river to a person on the east of it, where Moses probably finished his books:

or it may be rendered, 'near the passage of Jordan.' This was probably the greatest funeral procession that was ever known. The journey was about 300 miles.

4 Until the seventy-first year after his family came to Egypt. Comp. ch. xli. 46, 47, with ch. xlv. 11.

5 Neither his own alliance and prosperity in Egypt, nor the length of time which had elapsed since the promise was given, had impaired his faith.

6 That his remains might be ready for removal at the proper time. This would serve to keep up among the Israelites the expectation of a return to Canaan.

CHRONOLOGY OF GENESIS.

NOTE ON THE CHRONOLOGY OF THE BOOK OF GENESIS.

THERE is great difference of opinion as to the chronology of the earlier portion of Genesis, arising from variations between the Hebrew and Samaritan texts, the Greek version of the Seventy, and the statements of Josephus, Theophilus, and others, who profess to follow the Scripture as it existed in their time. These authorities generally agree as to the ages which the several patriarchs attained; but they assign the births of some of them to different periods in the lives of their fathers. Thus, Seth is said in the Hebrew (Gen. v. 3) to have been born when Adam was a hundred and thirty years of age; in the Septuagint it is *two hundred and thirty*. These variations, which apply to six of the patriarchs before the flood, make together a difference of 600 years in that portion of the chronology:—while, after the flood, the name of Cainan, which is not in the Hebrew, is found in the Septuagint (and in Luke iii. 37), thus adding 130 years; and there is an addition of 100 years, as before, in every instance from Arphaxad to Serug, and of 50 years in the case of Nahor; making together 650 (or with Cainan 780) years, after the flood. This amounts to a total difference of 1250 (or 1380) years down to the time of Terah, who was 130 years old at Abraham's birth.

Upon these conflicting data two systems of chronology have been constructed, which are commonly known in this country by the names of their chief supporters, *Usher* and *Hales*: the former of whom follows the present Hebrew text, adopting the shorter computation; whilst the latter generally prefers the longer reckoning of the Septuagint and Josephus, which is in part sustained by the Samaritan text. The table below exhibits some of the leading epochs of this period, according to both schemes. The longer chronology adopted by Hales is by many considered to be the best entitled to confidence, and among other reasons for the following:—

1. The Hebrew is deemed the more likely to have been altered; inasmuch as, for some time after the Christian era, its use was almost entirely confined to the Jews (and chiefly to the more learned amongst them), who had a motive for shortening the period between the creation and the birth of Jesus, in order to make it appear that the epoch in the world's history which their expositors had always fixed for the appearance of the Messiah had not yet arrived:—whilst, on the other hand, no *motives* for lengthening the chronology can be supposed to have existed on the part of the Jewish translators of the Septuagint; nor could there have been an *opportunity* to alter the Greek text afterwards; for it was in extensive circulation, and in constant public use, both among Jews and Christians. And there is good reason to believe that, from the year 280 B. C., when the Greek version was made, to the end of the first century of the Christian era, these numbers in the Hebrew and Greek texts were identical.

2. The length of time assigned by the Septuagint, the Samaritan text, and Josephus, to the period between the deluge and the birth of Abraham (about 1000 years), is deemed more consistent with historical facts than the shorter time assigned by the Hebrew (about 350 years), which appears insufficient for the great multiplication and extended dispersion of Noah's descendants over immense tracts of country, extending from India and Assyria to Ethiopia, Egypt, and Greece; and for the establishment of the organized and powerful monarchies of Babylon, Nineveh, and Egypt; besides numerous lesser chieftaincies, such as those of Canaan, which seem to have been founded by descendants of Ham, after the expulsion of some other tribes who had previously settled in the country.

3. The longer chronology appears to bring the duration of the successive generations into better proportion to the gradually diminished length of human life, at the several stages of the history.

Those who adhere to the shorter computation urge principally the following considerations:—

1. The authority and accuracy of the original Hebrew text, which has been supposed to have been preserved by the Jews with such jealous care as to exclude all possibility of error. It must, however, be remembered, that the extended researches of modern times have brought to light numerous verbal discrepancies, which, though not affecting a single truth of Scripture, weaken the force of this argument, especially when applied to dates and numbers.

2. The facilities afforded by the shorter genealogy for the safe and rapid transmission of revealed truth in the earliest ages; Luncheon being contemporary both with Adam and with Shem, whilst Shem was contemporary with Abraham. This is, however, of little moment, if we suppose more numerous revelations of the Divine will.

3. The coincidence (at least, within a few years) of the date hereby fixed for the creation with a remarkable astronomical epoch, when the major axis of the earth's orbit coincided with the line of the equinoxes. But there is no necessity for supposing the creation to have taken place at this rather than at some other period.

4. The objection drawn from the shortness of the interval between the deluge and the birth of Abraham is met by adducing the rapid increase of mankind in some newly-peopled districts, such as the United States of America, where the population has doubled itself in fifteen years. This, however, is clearly owing, in the case adduced, to extensive immigration and the absence of war.

Upon the whole, the evidence preponderates in favour of the longer period after the deluge; it is more nearly balanced in the antediluvian period, the chronology of which is of less importance.

TABULAR VIEW OF THE PRINCIPAL EPOCHS IN THE BOOK OF GENESIS.

USHER.		EVENTS.	HALES.		USHER.		EVENTS.	HALES.	
Before Christ.	Year of the World.		Before Christ.	Year of the World.	Before Christ.	Year of the World.		Before Christ.	Year of the World.
4004		The Creation.....	5411		2281	1723	Birth of Heber	2888	2523
3874	130	Birth of Seth	5181	230			Death of Noah	2805	2606
3769	235	Birth of Enos	4976	435	2217	1757	Birth of Peleg	2754	2657
3679	325	Birth of Cainan	4786	625	2233	1771	Dispersion		
3609	395	Birth of Mahalaleel	4616	795	2217	1787	Birth of Reu	2624	2787
		Death of Adam	4481	930			Dispersion	2554	2857
3544	460	Birth of Jared	4151	960	2185	1819	Birth of Serug	2492	2919
3382	622	Birth of Enoch	4289	1122	2155	1849	Birth of Nahor	2362	3049
3317	687	Birth of Methuselah	4124	1287	2126	1878	Birth of Terah	2283	3128
3130	874	Birth of Lamech	3937	1474	1998	2006	Death of Noah		
3074	930	Death of Adam			1996	2008	Birth of Abram	2153	3258
3017	987	Translation of Enoch	3914	1487	1921	2083	Abram arrives in Canaan	2078	3333
2948	1056	Birth of Noah	3755	1656	1896	2108	Birth of Isaac	2053	3358
2348-9	1656	Deluge	3156	2256	1836	2168	Birth of Jacob and Esau	1993	3418
2346	1658	Birth of Arphaxad	3153	2258	1728	2276	Joseph goes to Egypt	1885	3526
2311	1693	Birth of Salah	3018	2393	1635	2369	Death of Joseph	1792	3619

THE SECOND BOOK OF MOSES, CALLED EXODUS.

THE title 'Exodus,' signifying 'going out,' was given to this book by the Greek translators, because the *departure* of the Israelites from Egypt is here related.

By the call of Abraham, and the covenant of circumcision, the people from whom the promised Saviour was to come, and who were to be for many ages the depository of Divine revelation, had been in some measure distinguished from the rest of the world. But, whilst they remained mixed with other nations who had degenerated into idolatry, they were in danger of losing the true religion. God therefore now proceeds to separate them entirely from all other people. To this end, he allows them to be subjected to cruel servitude and oppression, consequent upon the altered policy of the Egyptians—changing their home of plenty into a house of bondage, and causing them to desire deliverance (ch. i.) He prepares for them a deliverer, Moses, who undertakes the mission, not by choice and self-will, but in obedience to an immediate call from Jehovah, who revealed himself by his covenant name (ch. ii.—iv.) He shows forth his glory in Israel, by releasing them from their bondage; and Pharaoh, by punishing his opposition to himself and his people (ch. vi.—xv.) Then taking the Israelites under his special guidance and discipline, he manifests himself to them with that material splendour which was most suited to their low spiritual state; and, amidst thunder, lightning, and earthquake, promulgates his law, renews his promises, and solemnly avouches them to be his people; while they avouch him to be their God (ch. xvi.—xx.) And, as their Divine King, he further develops the regulations of his government and the manner of his worship, appoints his ministers, and directs the construction of his dwelling-place among them (ch. xxi.—xl.)

In the *moral laws*, so clearly enjoined, God shows that his claims are not affected by man's fall; and convinces the sinner of his guilt and misery, and consequent need of a Saviour; whilst he supplies his redeemed people with a rule of life, showing them the path in which they must walk on their way to heaven. The *ceremonial institutions* were expressive of great truths and principles, presented in a simple and palpable form, adapted to the comparative childhood of the church; and they were, at the same time, types and figures of Christian blessings. In particular, the Passover was an impressive emblem of the sacrifice of Christ, 'the Lamb of God, who taketh away the sin of the world.'

This book embraces a period of 145 years; and may be divided into two principal parts:—

I. THE DELIVERANCE OF THE ISRAELITES FROM EGYPT: including their oppressed state after the death of Joseph, and their wonderful increase (ch. i.): the birth, preservation, and history of Moses; and his preparation for his great office (ii.—vi.): the plagues inflicted on Egypt; the departure of the Israelites, and the destruction of their enemies (vii.—xv. 1—21).

II. THE MANIFESTATION OF GOD IN THE MIDST OF ISRAEL, AND THE GIVING OF THE LAW: comprising the entrance of the Israelites into the wilderness, and the miraculous provision made for their guidance and support (xv. 22—xviii. 27): their national covenant with God, made, broken, and renewed; together with judicial laws, and directions respecting the sanctuary, priesthood, and ritual (xix.—xxxiv.): the tabernacle built, and solemnly occupied by God (xxxv.—xl.)

Increase and oppressed state of the Israelites.

1 NOW ^a these *are* the names of the children of Israel, which came into Egypt; 2 every man and his household came with Jacob. Reuben, Simeon, Levi, and 3 Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. 5 And all the souls that came out of the loins of Jacob were ^b seventy souls: for 6 Joseph was in Egypt *already*. And ^c Joseph died, and all his brethren, and all 7 that generation. ^d And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8 Now there ^e arose up a new¹ king over Egypt, which knew not Joseph. And 9 he said unto his people, Behold, ^f the people of the children of Israel *are* more and 10 mightier than we: ² ^g come on, let us ^h deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our 11 enemies, and fight against us, and *so* get them up out of the land. Therefore they did set over them taskmasters ⁱ to afflict them with their ^k burdens. And they 12 built for Pharaoh treasure cities, Pithom ³ and Raamses. ⁴ But the more they afflicted them, the more they multiplied and grew. And they were grieved 13 because of the children of Israel. And the Egyptians made the children of Israel 14 to serve ^m with rigour: and they ⁿ made their lives bitter with hard bondage, ^o in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour. 15 And the king of Egypt spake to the Hebrew midwives, of which the name of 16 the one *was* Shiphrah, and the name of the other Puah: and he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it 17 *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live. 18 But the midwives ^p feared God, and did not ^q as the king of Egypt commanded 18 them, but saved the men children alive. And the king of Egypt called for the 19 the men children alive? And ^r the midwives said unto Pharaoh, Because the

^a Ge. 46. 8; ch. 6. 14.

^b Ge. 46. 26, 27; ver. 29; Deu. 10. 22.

^c Ge. 50. 26; Ac. 7. 15.

^d Ge. 13. 16; 15. 5; 24. 14; 46. 3; Deu. 26. 5; Ps. 103. 21; Ac. 7. 17.

^e Ac. 7. 18.

^f Ps. 105. 21, 25.

^g Ps. 10. 5; 83. 3, 4.

^h Job 5. 13; Ps. 105. 25; Prov. 16. 26; 21. 30; Ac. 7. 18.

ⁱ ch. 3. 7; Ge. 15. 17; Deu. 26. 6.

^k ch. 2. 11; 5. 4, 5.

^l Ps. 81. 6.

^m Ge. 47. 11.

ⁿ ch. 5. 7—19.

^o ch. 2. 23; 6. 9; Num. 20. 15. Ac. 7. 19, 31.

^p Ps. 81. 6.

^q Prov. 16. 6.

^r Dan. 3. 15, 18; 6. 13; Ac. 5. 29.

^s see Jns. 2. 4, etc.; 2 Sam. 17. 19, 20.

¹ Probably of a new dynasty; perhaps from Thebes.

² The dominant party of the new king.

³ Josephus says they also constructed pyramids and dykes, and dug canals.

Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them. ¹ Therefore God dealt well with the midwives. And the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, ² that he made them houses. ³ And Pharaoh charged all his people, saying, ⁴ Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Birth and preservation of Moses, and his flight to Midian.

² AND there went ^a a man ² of the house of Levi, and took *to wife* a daughter of Levi. And the woman conceived, and bare a son: ³ and ⁴ when she saw him that she *was* a goodly *child*, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, ⁴ and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's ⁴ brink. ⁵ And his sister ⁵ stood afar off, to wit what would be done to him.

⁵ And the ⁶ daughter of Pharaoh came down to wash *herself* at the river; and her maidens walkod along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, ⁶ the babe wept. And she had compassion on him, and ⁷ said, This *is one* of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may ⁸ nurse the child for thee? And Pharaoh's daughter said to her, Go. And the ⁹ maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, ⁶ and nurse it for me, and I will give *thee* thy wages. And ¹⁰ the woman took the child, and nursed it. And the child grow, and she brought him unto Pharaoh's daughter, and he became ⁶ her son. And she called his name Moses [*i. e.* drawn out]; and she said, Because I drew him out of the water.

¹¹ And it came to pass in those days, ⁴ when Moses was grown, ⁶ that he went out unto his brethren, and looked on their ⁶ burdens: ⁷ and he spied an Egyptian ¹² smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that *there was* no man, he ⁷ slew the Egyptian, and hid him in the sand. And ⁸ when he went out the second day, behold two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore ¹⁴ smitest thou thy fellow? And he said, ⁶ Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedest the Egyptian? And Moses feared, and said, Surely this thing is known.

¹⁵ Now when Pharaoh heard this thing, ⁴ he sought to slay Moses. But ² Moses fled from the face of Pharaoh, and dwelt in the land of Midian: ⁸ and he sat down by ⁴ a well. ⁹ Now the priest [*or*, prince"] of Midian had seven daughters: ⁶ and they came and drew *water*, and filled the troughs to water their father's flock. ¹⁷ And the shepherds came and drove them away: but Moses stood up and helped ¹⁸ them, and ⁷ watered their flock. And when they came to ⁹ Reuel ⁹ their father, ¹⁹ he said, How *is it that* ye are come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock. And he said unto his daughters, And where *is* he? why ²¹ *is it that* ye have left the man? call him, that he may ⁷ eat bread. And Moses was content to dwell with the man: and he gave Moses ⁶ Zipporah his daughter. ²² And she bare *him* a son, and he called his name ⁶ Gershom [*i. e.* a stranger here]: for he said, I have been ⁹ a stranger in a strange land.

Divine manifestation and commission to Moses.

²³ AND it came to pass ² in process of time, that the king of Egypt died: and the children of Israel ⁹ sighed by reason of the bondage, and they cried, and ² their cry came up unto God by reason of the bondage. And God ⁴ heard ¹⁰ their groaning, and God ⁶ remembered his ⁶ covenant with Abraham, with Isaac, and with ²⁵ Jacob. And God ⁴ looked upon the children of Israel, and God ⁶ had respect unto *them*.

1 Or, 'increased and prospered their families.'
 2 Amram, the son of Kohath, and grandson of Levi. See ch. vi. 18, 20. His wife's name was Jochebed.
 3 Jochebed's two other children, Miriam and Aaron, were born, probably, before the last edict of Pharaoh.
 4 The *papyrus* (cyperus papyrus) of which boats were often made. The flags were another kind of cyperus, from which the Red Sea took its Hebrew name.
 5 Probably Miriam.
 6 Moses was now full forty years old (Acts vii. 23). See general remarks on the Five Books of Moses, p. 1.
 7 It is plain, from Heb. xi. 24—27, that Moses now

boldly espoused the cause of God's people; renouncing the advantages of his rank among the Egyptians.
 8 The Midianites, like some other Oriental nations, were partly settled and partly nomadic; and associated with the Ishmaelites (Gen. xxxvii. 25, 28), the Amalekites (Numb. xxiv. 20; Judg. vii. 12), and the Moabites (Numb. xxii. 7). They frequented the deserts south-east of Palestine. The tribe with which Moses was allied were called *Kenites*.
 9 Perhaps the same as Jethro (ch. iii. 1); or, more likely, Jethro's father.
 10 This is spoken after the manner of men; and means that God interposed to deliver them. See note on Gen. vi. 6.

¹ Exo. 11. 18; Eze. 8. 18; Is. 3. 10; Heb. 6. 10.
² see 1 Sam. 2. 35; 2 Sam. 7. 11, 13, 27—29; 1 Ki. 2. 24; 11. 38; Ps. 127. 1.
³ Ac. 7. 19.
⁴ ch. 6. 20; Num. 26. 59; 1 Chr. 23. 14.
⁵ Ac. 7. 10; Heb. 11. 23.
⁶ ch. 15. 20; Num. 26. 59.
⁷ Ac. 7. 21.
⁸ Ac. 7. 21.
⁹ Ac. 7. 23, 24; Heb. 11. 24—25.
¹⁰ ch. 1. 11.
¹¹ Ac. 7. 24—26.
¹² Ac. 7. 26.
¹³ Ac. 7. 27, 28.
¹⁴ ch. 4. 19.
¹⁵ Ac. 7. 29; Heb. 11. 27.
¹⁶ Ge. 24. 11; 29. 2.
¹⁷ ch. 3. 1.
¹⁸ Ge. 41. 45.
¹⁹ Ge. 24. 11; 29. 10; 1 Sam. 9. 11.
²⁰ Ge. 29. 10.
²¹ Num. 10. 29; called also *Jethro*, or *Jethther*, ch. 3. 1; 4. 18; 18. 1, 5, etc.
²² Ge. 31. 54; 43. 25.
²³ ch. 4. 25; 18. 2.
²⁴ ch. 18. 3.
²⁵ Ac. 7. 29; Heb. 11. 13, 14.
²⁶ ch. 7. 7; Ac. 7. 30.
²⁷ Num. 20. 16; Deu. 26. 7; Ps. 12. 5.
²⁸ ch. 3. 9; 22. 23, 27; Ge. 4. 10; 18. 20; Deu. 24. 16; Jam. 5. 4.
²⁹ ch. 6. 5; Ps. 102. 20.
³⁰ ch. 6. 5; Ps. 105. 8, 42; 106. 15.
³¹ Ge. 15. 14—18; 26. 3; 46. 4.
³² ch. 4. 31; 1 Sam. 1. 11; 2 Sam. 16. 12; 1 k. 1. 25.
³³ ch. 3. 7.

3 Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, ¹ even to Horeb. And the angel ² of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called ³ unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: ⁴ put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, ⁵ I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand [or, but by strong hand]. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and

ch. 2. 16.
 # ch. 18. 5; 1 Ki. 19. 8.
 A vers. 4, 6; Ge. 16. 7; Deut. 33. 16; 1s. 63. 9; Ac. 7. 30—35.
 # Pa. 111. 2; Ac. 7. 31—33.
 J Dou. 33. 1a.
 # ch. 19. 12; Jos. 5; 15; Ecc. 5. 1; Ac. 7. 33.
 # ver. 15; ch. 4. 5; Ge. 28. 17; Mt. 22. 32; Mk. 12. 28; Lk. 20. 37; Ac. 7. 32.
 # ch. 11. 19, 18; 1s. 6. 1, 5.
 # ch. 2. 23—25; Ne. 9. 9; Ps. 106. 44; Ac. 7. 34.
 # ch. 1. 11.
 # Ge. 18. 21; ch. 2. 25.
 # Ge. 11. 5, 7; 18. 21; 50. 14.
 # ch. 6. 6, 8; 12. 51; Ge. 15. 14; 50. 24.
 # Deut. 1. 26, 8, 7—9; ver. 17; ch. 13. 5; 33. 3; Num. 13. 27; Deut. 26. 9, 15; Ne. 9. 25; Jer. 11. 5; 22. 2; Eze. 30. 6.
 # Ge. 15. 18, 21.
 # ch. 2. 23.
 # ch. 1. 11, 13, 14, 22; Ps. 22. 22, 23; Ecc. 5. 8.
 # Pa. 103. 6, 7; 105. 29; Mic. 6. 4; Ac. 7. 35.
 # see ch. 6. 12; 1 Sam. 18. 18; 1s. 6. 5, 8; Jer. 4. 12, 15; Ge. 31. 3; Deut. 31. 23; Jos. 1. 5; Ro. 8. 31.
 # ch. 19.
 # ch. 6. 3; Ps. 68. 4; John 8. 58; 2 Cor. 4. 20; Heb. 13. 8; Rev. 1. 4, 8, 17.
 # Pa. 135. 13; Hos. 12. 5.
 # ch. 4. 29.
 # ch. 2. 25; 4. 31; Ge. 50. 21; Lk. 1. 68.
 A ver. 8; Ge. 15. 13—21; 48. 4.
 # ch. 4. 31.
 # ch. 5. 1, 3.
 # Num. 23. 4, 15, 16.
 # ch. 5. 2; 7. 4.
 # ch. 6. 6; 7. 5; 9. 15.
 # ch. 7. 3, 11, 9. Deut. 6. 22; Ne. 9. 10; Pa. 105. 27; 135. 8, 9; Jer. 32. 20; Ac. 7. 36; see ch. 7. 10; ch. 13. 1.
 # ch. 11. 3; 12. 36; Pa. 108. 46; Pro. 16. 7.
 # ch. 11. 2; 12. 35, 36; Ge. 15. 14.

1 So called here by anticipation: see ch. xix. 'Horeb' (meaning *dried*, or *waste*) was probably the name of the group; 'Sinai' of a single mountain. See ch. xvii. 6; xix. 11.
 2 The Divine Mediator, who is called the 'Messenger of the covenant,' Mal. iii. 1. The fire which did not injure the bush is an expressive symbol of God's omnipotence; which, even when put forth to destroy, can preserve those whom he designs to deliver. But the burning bush has been commonly supposed to represent the church unhurt by the fire of persecution.
 3 As is still done in the East, on entering a sacred place, where God is supposed to be especially present.
 4 Canaan was large compared with Goshen, and was very fruitful (Deut. viii. 7). Few countries have so great a diversity of climate and productions within a similar space.

5 This was a token not that it was God who spoke to him, but that he should have Divine help, so as to be enabled to accomplish successfully his great mission.
 6 This seems to imply that the Israelites had fallen into idolatry, and forgotten the God of their fathers.
 7 These words were (ch. vi. 3) modified into the name *JEHOVAH*. This name expresses God's faithfulness and unchangeableness.
 8 Reminding the Israelites of the covenant into which he had entered with their forefathers, and with them.
 9 The Hebrews, like other nations of Western Asia, were divided into tribes, and subdivided into families, the heads of which held some authority over the rest.
 10 The Chaldees and Samaritans, changing a letter, read, 'is named upon us;' i. e. *is our God*. The Septuagint and Vulgate, by a slightly different change, read, 'hath called us.'

raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

- 4 And Moses answered and said, But, behold, they will not believe me,¹ nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.
- 2 And the LORD said unto him, What *is* that in thine hand? And he said, A 3 rod. And he said, Cast it on the ground. And he cast it on the ground, and it 4 became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, 5 and caught it, and it became a rod in his hand: that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.
- 6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand 7 was leprous² as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, 8 and, behold, it was turned again as his *other* flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that 9 they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry land: and ^a the water which thou takest out of the river shall become blood upon the dry land.
- 10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but ^b I am slow of speech, and of a slow tongue.
- 11 And the LORD said unto him, Who hath made man's mouth? or who maketh 12 the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be ^c with thy mouth, and teach thee what thou shalt say.
- 13 And he said, O my Lord, send, I pray thee, by the hand of *him whom* thou wilt send.
- 14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, ^d he cometh forth to meet thee: and when he seeth thee, he will be glad 15 in his heart. And ^e thou shalt speak unto him, and ^f put words in his mouth: and I will be with thy mouth, and with his mouth, and ^g will teach you what ye 16 shall do. And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and ^h thou shalt be to him instead of 17 God.³ And thou shalt take ⁱ this rod in thine hand, wherewith thou shalt do signs.
- 18 And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

Moses returns to Egypt; and is joined by Aaron.

- 19 AND the LORD said unto Moses in Midian, Go, return into Egypt: for ^m all 20 the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took 21 the rod of God in his hand. And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those ⁿ wonders before Pharaoh which I have put in thine hand: but ^o I will harden his heart,⁴ that he shall 22 not let the people go. And thou shalt say unto Pharaoh, Thus saith the LORD, 23 ^p Israel is my son, ^q *even* my firstborn:⁵ and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, ^r I will slay thy son, *even* thy firstborn.
- 24 And it came to pass by the way in the inn, that the LORD ^s met him, and 25 sought to ^t kill him.⁶ Then Zipporah took ^u a sharp stone,⁷ and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* 26 thou to me. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

¹ Job 27. 16, 17; Pro. 13. 22; Eccl. 39. 10.

² Lev. 17. 20.

³ ch. 19. 9.

⁴ ch. 3. 15, 18.

⁵ Num. 12. 10; 2 Ki. 5. 27.

⁶ Num. 12. 13, 14; Deu. 32. 30; 2 Ki. 5. 11; Mt. 8. 3.

⁷ ch. 7. 19.

⁸ ch. 6. 12; Jer. 1. 6.

⁹ Ps. 51. 15; 94. 9; Jer. 1. 9.

¹⁰ 1s. 50. 4; Jer. 1. 9; Eccl. 33. 22; Mt. 10. 19, 20; Mk. 13. 11; Lk. 12. 11, 12; 21. 14, 15.

¹¹ see Jon. 1. 3.

¹² ver. 27; 1 Sam. 10. 2, 3, 5.

¹³ ch. 7. 1, 2.

¹⁴ Num. 22. 38; 23. 5, 14; Is. Dou. 18, 19;

¹⁵ Is. 51. 16; Jer. 1. 9.

¹⁶ Deu. 5. 31.

¹⁷ ch. 7. 1; 18. 19.

¹⁸ ver. 2.

¹⁹ ch. 2. 15, 23; Mt. 2. 20.

²⁰ ch. 17. 9; Num. 20. 8, 9.

²¹ ch. 3. 20.

²² ch. 7. 3, 13; 9. 12.

²³ Is. 10. 1; 14. 8;

²⁴ Deu. 2. 30—33, 36;

²⁵ Jon. 11^o 20; 1^o. 63.

²⁶ 17; John 12. 40; Ro. 1. 28; 9. 18.

²⁷ Hos. 11. 1; Ro. 9. 4;

²⁸ 2 Cor. 6. 18.

²⁹ Jer. 31. 9; Jan. 1. 18;

³⁰ ch. 11. 5; 12. 29.

³¹ Num. 22. 22; 1 Chr. 21. 16.

³² Ge. 17. 14.

³³ Jon. 5. 2, 3.

¹ The following signs were designed to satisfy, not Moses, but the people.

² The sudden appearance and disappearance of this incurable disease would be a palpable miracle.

³ The Chaldee reads, 'Master.' It may mean, 'thou shalt direct him what he shall say, as God directs thee.'

⁴ In the whole of the transactions which followed in Egypt, we see the controlling agency of God: not interfering with the liberty of Pharaoh, or obliging him to sin; but, in judgment for his previous cruelty and impiety, placing him in circumstances which would have influenced

aright a well-disposed mind; while they led a man of his character to the extraordinary course of wickedness and hardihood which he pursued.

⁵ These terms are often used afterwards to express the love which God cherishes towards his people. The threat which follows was literally fulfilled (ch. xii. 29).

⁶ He who neglects a known command is not fit for the service of God. See Gen. xvii. 10—14.

⁷ Sharpened stones were anciently used instead of knives. The word rendered 'husband' is often applied by the Jews to a child when circumcised.

27 And the LORD said to Aaron, Go into the wilderness ^v to meet Moses. And he
 28 went, and met him in ^v the mount of God, and kissed him. And Moses ^a told
 Aaron all the words of the LORD who had sent him, and all the ^b signs which he
 had commanded him.
 29 And Moses and Aaron ^c went and gathered together all the elders of the
 30 children of Israel: ^d and Aaron spake all the words which the LORD had spoken
 31 unto Moses, and did the signs in the sight of the people. And the people
^e believed: and when they heard that the LORD had ^f visited the children of
 Israel, and that he ^g had looked upon their affliction, then ^h they bowed their
 heads and worshipped.

Message to Pharaoh; his reply, and increased cruelty.

5 AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the
 LORD God of Israel, Let my people go, that they may hold ^a a feast unto me in
 2 the wilderness. And Pharaoh said, ^b Who is the LORD, that I should obey his
 voice to let Israel go? I know not the LORD, ¹ neither will I let Israel go.
 3 And they said, ² The God of the Hebrews hath met with us: let us go, we pray
 thee, three days' journey into the desert, and sacrifice unto the LORD our God;
 4 lest he fall upon us with pestilence, or with the sword. And the king of Egypt
 said unto them, Wherefore do ye, Moses and Aaron, let ³ the people from their
 5 works? get you unto your ^a burdens. And Pharaoh said, Behold, the people of
 the land now ^c are ^e many, and ye make them rest from their burdens.
 6 And Pharaoh commanded the same day the ^d taskmasters of the people, and
 7 their officers, saying, Ye shall no more give the people straw to make brick, as
 8 heretofore: let them go and gather straw for themselves. And the tale of the
 bricks, which they did make heretofore, ye shall lay upon them; ye shall not
 diminish ⁴ *ought* thereof: for they ⁵ *be* idle; therefore they cry, saying, Let us go
 9 ⁶ *and* sacrifice to our God. Let there more work be laid upon the men, that they
 may labour therein; and let them not regard vain words.
 10 And the taskmasters of the people went out, and their officers, and they spake
 11 to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye,
 get you straw where ye can find it: yet not ⁷ *ought* of your work shall be
 12 diminished. So the people were scattered abroad throughout all the land of
 13 Egypt to gather stubble instead of straw. And the taskmasters hastened ⁸ *them*,
 14 saying, Fulfil your works, ⁹ *your* daily tasks, as when there was straw. And the
 officers of the children of Israel, which Pharaoh's taskmasters had set over them,
 were beaten, ³ *and* demanded, Wherefore have ye not fulfilled your task in
 making brick both yesterday and to-day, as heretofore?
 15 Then the officers of the children of Israel came and cried unto Pharaoh, saying,
 16 Wherefore dealest thou thus with thy servants? There is no straw given unto
 thy servants, and they say to us, Make brick: and, behold, thy servants ¹⁰ *are*
 17 beaten; but the fault ¹¹ *is* in thine own people. But he said, Ye ¹² *are* idle, ye ¹³ *are*
 18 idle: therefore ye say, Let us go ¹⁴ *and* do sacrifice to the LORD. Go therefore
 now, ¹⁵ *and* work; for there shall no straw be given to you, yet shall ye deliver the
 19 tale of bricks. And the officers of the children of Israel did see ¹⁶ *that* they were
 in evil ¹⁷ *case*, after it was said, Ye shall not diminish ¹⁸ *ought* from your bricks of
 your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth
 21 unto Pharaoh: ¹⁹ *and* they said unto them, The LORD look upon you, and judge;
 because ye have made our savour to be abhorred in the eyes of Pharaoh, and in
 the eyes of his servants, to put a sword in their hand to slay us.
 22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou ²⁰ *so*
 23 evil entreated this people? why ²¹ *is* ²² *that* thou hast sent me? For since I came
 to Pharaoh to speak in thy name, he hath done evil to this people; neither hast
 6 thou delivered thy people at all. Then the LORD said unto Moses, Now shalt
 thou see what I will do to Pharaoh: for ²³ with a strong hand shall he let them
 go, and with a strong hand ²⁴ shall he drive them out of his land.

God's commands and promises renewed to Moses.

2 AND God spake unto Moses, and said unto him, ²⁵ *I am* the LORD [*or*,
 3 JEHOVAH]: and I appeared unto Abraham, unto Isaac, and unto Jacob, by ²⁶ *the*
 name of ²⁷ *the* God Almighty; but by my name ²⁸ *JEHOVAH* ²⁹ *was* I not known to

1 That is, 'I acknowledge him not as my God.'

2 An old English word, meaning 'hinder.'

3 The officers being held responsible for their subordinates, as they are in China.

4 The names of God are expressive of his revealed perfections. The name JEHOVAH had probably been used in

common with others; but as his *unchanging faithfulness* in the fulfilment of his promise was now about to be especially displayed, he chooses that significant title (ch. iii. 14; James i. 17; Rev. i. 8) to designate himself as the God of Israel. In like manner the Divine Redeemer speaks of his 'new name,' Rev. iii. 12.

^v ver. 14.

^a ch. 3. 1.
^b ch. 3. 16.
^c vers. 15, 16.
^d vers. 8, 9.

^e ch. 3. 16.

^f ver. 16.

^g ch. 3. 18; vers. 8, 9.
^h ch. 3. 16.
¹ ch. 2. 25; 3. 7.
² ch. 12. 27; Ge. 24. 26; 1 Chr. 20. 20.

³ ch. 10. 9; see Lev. 23.

⁴ 2 Ki. 18. 26; Job 21. 15; Ps. 12. 4; 14. 1.

⁵ ch. 3. 19.

⁶ ch. 3. 18.

⁷ ch. 1. 11.

⁸ ch. 1. 7, 9.

⁹ ch. 1. 11.

¹⁹ ch. 6. 9.

²⁰ ch. 3. 19.

²¹ ch. 11. 1; 12. 31, 33, 39.

²² Ex. 42. 9; 43. 15;

²³ Mal. 3. 6.

²⁴ Ge. 17. 1; 28. 3; 35.

²⁵ 11; 48. 3.

²⁶ ch. 3. 14; Ps. 68. 4;

²⁷ 83; 15; John 8. 58;

²⁸ Rev. 1. 4.

4 them. ^v And I have also established my covenant with them, ^a to give them the
 5 land of Canaan, the land of their pilgrimage, wherein they were strangers. And
^a I have also heard the groaning of the children of Israel, whom the Egyptians
 6 keep in bondage; and I have remembered my covenant. Wherefore say unto the
 children of Israel, ^b I am the LORD, and ^c I will bring you out from under the
 burdens of the Egyptians, and I will rid you out of their bondage, and I will
 7 ^d redeem you with a stretched out arm, and with great judgments; and I will
^e take you to me for a people, and ^f I will be to you a God: and ye shall know
 that I am the LORD your God, which bringeth you out ^g from under the burdens
 8 of the Egyptians. And I will bring you in unto the land, concerning the which
 I did ^h swear [lift up my hand ⁱ] to give it to Abraham, to Isaac, and to Jacob;
 and I will give it you for an heritage: I am the LORD.
 9 And Moses spake so unto the children of Israel: ^j but they hearkened not unto
 Moses for anguish of spirit, and for cruel bondage.¹
 10, 11 And the LORD spake unto Moses, saying, Go in, speak unto Pharaoh king of
 12 Egypt, that he let the children of Israel go out of his land. And Moses spake
 before the LORD, saying, Behold, the children of Israel have not hearkened
 unto me; how then shall Pharaoh hear me, who am of ^k uncircumcised ^l lips?
 13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto
 the children of Israel, and unto Pharaoh king of Egypt, to bring the children of
 Israel out of the land of Egypt.

Sons of Reuben and Simeon; genealogy of Moses and Aaron.

14 THESE be the heads of their fathers' houses: ³ 'The sons of Reuben the first-
 born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of
 15 Reuben. ^m And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin,
 and Zohar, and Shaul the son of a Canaanitish woman: these are the families
 of Simeon.
 16 And these are the names of ⁿ the sons of Levi according to their generations;
 Gershon, and Kohath, and Merari: and the years of the life of Levi were an
 17 hundred thirty and seven years. ^o The sons of Gershon; ^p Libni, and ^q Shimi,
 18 according to their families. And ^r the sons of Kohath; Amram, and Izhar, and
 Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty
 19 and three years. And ^s the sons of Merari; ^t Mahali and Mushi: these are the
 20 families of Levi according to their generations. And ^u Amram took him Jochebed
 his father's sister ^v to wife; and she bare him Aaron and Moses: and the years of
 21 the life of Amram were an hundred and thirty and seven years. And ^w the sons
 22 of Izhar; Korah, and Nepheg, and Zithri. And ^x the sons of Uzziel; Mishael,
 23 and Elzaphan, and Zithri. And Aaron took him Elisheba, daughter of ^y Ammina-
 dab, sister of Naashon, to wife; and she bare him ^z Nadab, and Abihu, Eleazar,
 24 and Ithamar. And the ^{aa} sons of Korah; Assir, and Elkanah, and Abisaph:
 25 these are the families of the Korhites. And Eleazar Aaron's son took him ^{ab} one
 of the daughters of Putiel to wife; and ^{ac} she bare him Phinehas: these are the
 heads of the fathers of the Levites according to their families.
 26 These are that Aaron and Moses, to whom the LORD said, Bring out the
 27 children of Israel from the land of Egypt, according to their ^{ad} armies. These are
 they which ^{ae} spake to Pharaoh king of Egypt, ^{af} to bring out the children of Israel
 from Egypt: these are that Moses and Aaron.

Further directions to Moses and Aaron; Aaron's rod is turned into a serpent.

28 AND it came to pass on the day when the LORD spake unto Moses in the land
 29 of Egypt, that the LORD spake unto Moses, saying, ^{ag} I am the LORD: ^{ah} speak
 30 thou unto Pharaoh king of Egypt all that I say unto thee. And Moses said
 before the LORD, Behold, ^{ai} I am of uncircumcised lips, and how shall Pharaoh
 7 hearken unto me? And the LORD said unto Moses, See, I have made thee ^{aj} a
 2 god to Pharaoh: and Aaron thy brother shall be ^{ak} thy prophet. Thou ^{al} shalt
 speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh,
 3 that he send the children of Israel out of his land. And ^{am} I will harden Pharaoh's
 4 heart, and ^{an} multiply my ^{ao} signs and my wonders in the land of Egypt: but
 Pharaoh shall not hearken unto you, ^{ap} that I may lay my hand upon Egypt, and
 bring forth mine armies, and my people the children of Israel, out of the land of
 5 Egypt ^{aq} by great judgments. And the Egyptians ^{ar} shall know that I am the

^v Ge. 15. 18; 17. 4, 7;
^{Ge.} 17. 8; 26. 3;
 28. 4
^a ch. 2. 24; 3. 16.
^b vers. 2, 8, 29.
^c ch. 3. 17; 7. 4; Deu.
 28. 8; Ps. 81. 6;
 136. 11, 12.
^d ch. 16. 13; Deu. 7.
 8; 1 Chr. 17. 21;
 No. 1. 10.
^e Deu. 4. 20; 7. 6, 14.
 2; 26. 18; 2 Sam. 7.
 23, 24.
^f Ge. 17. 7, 8; ch. 29.
 45, 47; Deu. 29. 13;
 2 Cor. 6. 17; Rev. 7.
 21, 7.
^g Gen. 4. 4, 5; Ps. 81. 6.
^h Ge. 15. 18; 26. 3; 28.
 13; 35. 12.
ⁱ see Ge. 14. 22; Deu.
 32. 40; 1a. 62. 8;
 Dan. 9. 7.
^j ch. 6. 21.
^k ver. 30; ch. 4. 10;
 Jer. 1. 6; 6. 10; 9. 26.
^l Ge. 46. 9; 1 Chr.
 5. 3.
^m Ge. 46. 10; called
*Nemuel, Jamm, Ja-
 rob, Zraah, & Shaul,*
 1 Chr. 4. 24.
ⁿ Ge. 46. 11; Num. 3.
 17; 1 Chr. 6. 1, 16.
^o 1 Chr. 6. 17; 23. 7.
^p called *London,*
 1 Chr. 23. 7.
^q called *Shimeh,* 1 Chr.
 6. 17; 23. 7.
^r Num. 26. 57; 1 Chr.
 6. 2, 19.
^s 1 Chr. 6. 19; 23. 21.
^t called *Mahli,* 1 Chr.
 6. 19; 23. 21.
^u ch. 2. 1, 2; Num.
 26. 60.
^v Num. 16. 1; 1 Chr.
 6. 37, 38.
^w Ge. 41; Num. 3. 20.
^x Ru. 4. 19, 20; 1 Chr.
 2. 10; Mt. 1. 4.
^y Le. 10. 1; Num. 3. 2;
 32. 60; 1 Chr. 6. 3;
 24. 1.
^z Num. 26. 11.
^{aa} Num. 25. 7, 11; Jos.
 24. 33.
^{ab} ch. 7. 4; 12. 17, 51;
 Num. 33. 1.
^{ac} ch. 5. 1, 3; 7. 10.
^{ad} ver. 18; ch. 32. 7;
 33. 1; Ps. 77. 30.
^{ae} ver. 2.
^{af} ver. 11; ch. 7. 2.
^{ag} ver. 12; ch. 4. 10;
^{ah} ch. 4. 16; Jer. 1. 10.
^{ai} ch. 4. 16.
^{aj} ch. 4. 15; Jer. 1. 7,
 17.
^{ak} ch. 4. 21.
^{al} ch. 11. 9; Ps. 78. 43
 —51.
^{am} ch. 4. 7.
^{an} ch. 10. 1; 11. 9.
^{ao} ch. 6.
^{ap} ver. 17; ch. 8. 23;
 14. 4, 16; Ps. 9. 16.

1 God has special comforts for times of peculiar suffering; but we need beware lest mistrust should rob us of them.
 2 This word is frequently applied to that which is displeasing or unfit for use: see refs.

3 This genealogy (vers. 14—27) seems intended not only to exhibit the pedigree of the leaders of Israel, but also to show that God brought the people out of Egypt in the fourth generation, as he had promised (Gen. xv. 16).
 4 Perhaps, as in the Septuagint and Syriac, 'cousin.'

LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them; so did they. And 7 Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8, 9 And the LORD spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants,

11 and it became a serpent. Then Pharaoh also called the wise men and the sorcerers. Now the magicians of Egypt, they also did in like manner with their

12 enchantments. For they cast down every man his rod, and they became serpents: 13 but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

First plague on Egypt—water turned into blood.

14 AND the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to 15 let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the

16 rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and,

17 behold, hitherto thou wouldst not hear. Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in

18 mine hand upon the waters which are in the river, and they shall be turned 19 to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers,

20 and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in

21 vessels of wood, and in vessels of stone.

22 And Moses and Aaron did so, as the LORD commanded; and he lifted up the

23 rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned

24 to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood

25 throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments. And Pharaoh's heart was hardened, neither did he

26 hearken unto them; as the LORD had said. And Pharaoh turned and went

27 into his house, neither did he set his heart to this also. And all the Egyptians

28 digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.

Second plague—frogs.

8 AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. And if thou

9 refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine

10 house, and into thy bedchamber, and upon thy bed, and into the house of thy

1 see ref. ch. 3. 20.

2 ver. 2.

3 Gen. 29. 5; 31. 2; 34. 7; Ac. 7. 23, 30.

4 Is. 7. 11; John 2. 18; 6. 30.

5 ch. 4. 2, 17.

6 ver. 9.

7 ch. 4. 3.

8 Ge. 11. 8.

9 Gen. 13. 1—3; 2 Tim. 3. 8.

10 ver. 22; ch. 8. 7, 18.

11 see ver. 22.

12 ch. 4. 21; ver. 4.

13 ch. 8. 15; 10. 1, 20, 27.

14 ver. 10; ch. 4. 2, 3.

15 ch. 3. 18.

16 ch. 3. 12, 18; 5. 1, 3.

17 ver. 5; ch. 5. 2.

18 ch. 4. 9.

19 Rev. 16. 4, 6.

20 ver. 21.

21 ch. 8. 5, 6, 16; 9. 22;

22 10. 12, 21; 14. 21, 26.

23 see Is. 11. 15.

24 ch. 17. 5.

25 Ps. 78. 44; 105. 23.

26 ver. 11.

27 ver. 3.

28 ch. 3. 12, 18.

29 ch. 7. 11; 9. 2.

30 Rev. 16. 13.

31 Ps. 105. 30.

1 The names of two of them, Jannes and Jambres, are given by the apostle Paul, 2 Tim. iii. 8. It is a question whether these magicians performed real miracles by satanic power; or whether they only practised feats of jugglery, such as the Egyptians still perform. Their failure in the case of the lice, or gnats (ch. viii. 18), seems to render the latter supposition the more probable. But the superiority of Aaron's miracle, as effected by the power of God, was clearly demonstrated; and it sufficiently proved that the demand which had been made (ch. v. 1) was by Divine authority.

2 All the ancient versions and best modern translators render this, 'And the heart of Pharaoh was hardened.' See ver. 22, where the Hebrew expression is the same.

3 The Nile was an object of reverence, and its water is proverbially pleasant and salubrious.

4 Fish were worshipped by many; and they constituted

the principal food of a large portion of the people.

5 Rather, *cisterns*, or reservoirs.

6 As the first miracle, which was merely demonstrative, had been disregarded, those which followed were to be acts of judgment. Of these, the first nine were preparatory to the tenth, the great act of judgment, which, as previously announced (ch. iv. 22, 23), was to carry with it the complete prostration of the adversary, and the deliverance of Israel. They manifested the absolute sovereignty of Jehovah over all creation, especially over the favourite objects of Egyptian idolatry, and whatever they deemed most valuable. There is also discernible in them a gradual ascent from the lower to the higher departments of nature. They probably succeeded each other very rapidly; and were all comprised between January and April.

7 Which the Egyptians revered.

servants, and upon thy people, and into thine ovens, and into thy kneading
4 troughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause
6 frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of
7 Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the
9 people go, that they may do sacrifice unto the Lord. And Moses said unto Pharaoh, Glory over me: ¹ when [or, against when] shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses,
10 that they may remain in the river only? And he said, To-morrow. And he said, Be it according to thy word: that thou mayest know ² that there is none like unto
11 the Lord our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the
13 Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses,
14 out of the villages, and out of the fields. And they gathered them together upon
15 heaps: and the land stank. But when Pharaoh saw that there was respite, ³ he hardened his heart, and hearkened not unto them; as the Lord had said.

Third plague—lice.

16 AND the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice ³ throughout all the land of
17 Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the
18 dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could
19 not. So there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God. And Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

Fourth plague—flies.

20 AND the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith
21 the Lord, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies ⁴ upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the
Egyptians shall be full of swarms of flies, and also the ground whereon they are.
22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am
23 the Lord in the midst of the earth: and I will put a division between my
24 people and thy people. To-morrow shall this sign be. And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted [or, destroyed] by reason of the swarm of flies.

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your
26 God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? we will go three days' journey into the wilderness, and sacrifice to the
27 Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not
28 go very far away: intreat for me. And Moses said, Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh,

ch. 7. 19.

Pa. 78. 45; 105. 30.

ch. 7. 11.

ch. 9. 28; 10. 17; Num. 21. 7; 1 Ki. 13. 6; Ac. 8. 24.

ch. 9. 11; Deu. 33. 26; 2 Sam. 7. 22; 1 Chr. 17. 20; Pa. 96. 8; Is. 45. 9; Jer. 10. 6, 7.

ver. 30; ch. 9. 33; 10. 18; 32. 11; Jam. 5. 16—18.

Ecc. 8. 11; Is. 26. 10; ch. 7. 14.

Pa. 105. 31.

ch. 7. 11.

Ge. 41. 8; Lk. 10. 18; 2 Tim. 3. 8, 9.

1 Sam. 6. 3, 9; Pa. 8. 8; Mt. 12. 28; Lk. 11. 20. ver. 15.

ch. 7. 15.

ver. 1.

or, a mixture of noisome heats, etc.; see Pa. 78. 45; 105. 31.

ch. 9. 4, 6, 26; 10. 23; 11. 6, 7; 12. 13; Mal. 3. 18.

Pa. 78. 45; 105. 31.

2 Cor. 6. 14—17.

Ge. 43. 32; 46. 34; Deu. 7. 25, 26; 12. 31. ch. 3. 18.

ch. 3. 12.

ver. 8; ch. 9. 28; 1 Ki. 13. 6.

1 Or, as the old versions render it, 'Appoint to me a time.'

2 The sudden removal of the plague at the fixed time was as strong a proof of God's power as its infliction.

3 A common annoyance of the country intensely aggravated on this occasion. The Greek translators, who lived in Egypt, suppose gnats, or rather mosquitos, to be meant.

4 The marginal reading (which is that of the Jews)

shows the difficulty of fixing the meaning. Some think that the beetle is here intended, which was one of the sacred animals of the Egyptians, and is extremely voracious, sometimes severely biting men.

5 This word is often used in Scripture to represent the objects of heathen worship as hateful to God. Some have inferred from Pharaoh's proposal that he was not a native Egyptian, but one of the shepherd-kings.

from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.
 30, 31 And Moses went out from Pharaoh, and intreated the LORD. And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.

b ver. 15; Jer. 42. 20, 21.
 c ver. 12.
 d ver. 16; ch. 4. 21.

Fifth plague—murrain of cattle.

9 THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.
 2 For if thou refuse to let them go, and wilt hold them still, behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.
 6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

e ch. 8. 1.
 f ch. 8. 2.
 g ch. 7. 4.
 h ch. 8. 22.
 i Pa. 78. 48, 50.
 k ch. 7. 14; R. 32; Job 9. 4.

Sixth plague—boils and blains on man and beast.

8 AND the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

l Rev. 16. 2.
 m Deu. 28. 27.
 n ch. 8. 18, 19; 2 Tim. 3. 9.
 o ch. 4. 21.

Seventh plague—hail and fire.

13 AND the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.
 20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the LORD left his servants and his cattle in the field.
 22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and

p ch. 8. 20.
 q ch. 8. 10.
 r ch. 3. 20.
 s Ro. 9. 17; see ch. 11. 17; 1 Pr. 16. 4; 1 Pet. 2. 9.
 t ch. 14. 4; Pa. 64. 9; R. 18; Is. 63. 12.
 u Job 9. 4; Is. 10. 15.
 v Jon. 3. 5, 6.
 w Rev. 16. 21.
 x Joa. 10. 11; 1 Sam. 12. 17; Pa. 18. 13; 29. 3; 78. 47; 105. 32; 148. 8; Is. 31. 30; Eze. 38. 22; Rev. 8. 7.

1 That is, there was death among all the cattle of Egypt; no kind was spared.

2 Showing that the plague was from Jehovah.

3 The irritation produced by dust and heat occasions many purulent diseases in Egypt, especially ophthalmia.

4 The preceding Divine judgments had been principally directed against the objects of idolatrous worship. This

plague affected the chief supporters of this idolatry, who now retire, and do not appear again in the history.

5 Rather, 'I might stretch out,' etc.; and thou shouldst be cut off from the earth. But in very deed, etc. Pharaoh was not destroyed at once, that God might make the more varied and signal displays of his power.

6 Hail is almost unknown in Lower Egypt.

beast; and the hail smote every herb of the field, and brake every tree of the field. ^b Only in the land of Goshen, where the children of Israel were, was there no hail.

27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, ' I have sinned this time: ^d the LORD is righteous, and I and my people are wicked.

28 Intreat the LORD (for it is enough) that there be no more mighty thunderings [voices of God^f] and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the ^h earth is the LORD's. But as for thee and thy servants, ' I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: ^k for the barley was in the ear, and

32 the flax was bolled.¹ But the wheat and the rye were not smitten: for they were not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his

35 servants. And ^m the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

Eighth plague—locusts.

10 AND the LORD said unto Moses, Go in unto Pharaoh: ⁿ for I have hardened his heart, and the heart of his servants, ^o that I might show these my signs before

2 him: and that ^p thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; ^q that ye may know how that I am the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to ^r humble thyself

4 before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring the ^s locusts into thy ^t coast:²

5 and they shall cover the face of the earth, that one cannot be able to see the earth: and ^u they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 and they ^v shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. ^w And he turned himself and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man³ be ^y a snare unto us? let the men go, that they may serve the LORD their God: knowest thou

8 not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but who are*

9 they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds

10 will we go; for ^z we must hold a feast unto the LORD. And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: ^a look to

11 it; for evil is before you. Not so: go now ye *that are men*, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 And the LORD said unto Moses, ^b Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every

13 herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, ^d and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought

14 the locusts. And the ^e locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; ^f before them there were no

15 such locusts as they, neither after them shall be such. For they ^g covered the face of the whole earth, so that the land was darkened;⁴ and they ^h did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

^a Pa. 105. 32, 33.
^b ch. 8. 22; 9. 4, 6; 10. 23; 11. 7; 12. 12; 1a. 22, 18, 19.
^c ch. 10. 16.
^d 2 Chr. 12. 6; Pa. 129. 4; 145. 17; Lam. 1. 18; Dan. 9. 14; Ro. 3. 18.
^e ch. 8. 28; 10. 17; Ac. 8. 24.
^f Pa. 29. 3, 4.
^g 1 Kl. 8. 23, 28; Pa. 143. 6; 1a. 1. 15.
^h Deut. 10. 11; Pa. 24. 1, 2; 1 Cor. 10. 26, 28; 1a. 26. 10.
ⁱ Ru. 1. 22; 2. 23
^j ver. 29; ch. 8. 12; Jam. 5. 17, 18.
^k ch. 4. 21.
^l ch. 4. 21; 7. 14.
^m ch. 7. 4.
ⁿ ch. 13. 8, 9, 14; Deut. 4. 9; 6. 21—22; Pa. 44. 1; 71. 18; 78. 5—7; Joel 1. 3.
^o ch. 7. 17.
^p 1 Kl. 21. 29; 2 Chr. 7. 14; 31. 27; Job 42. 6; Jer. 13. 18; Jam. 4. 10; 1 Pet. 5. 6.
^q Pro. 30. 27; Rev. 9. 3.
^r ver. 14; Jos. 1. 4; Mt. 2. 16.
^s ch. 9. 32; Joel 1. 4; 2. 25.
^t ch. 8. 3, 21.
^u Heb. 11. 27.
^v ch. 22. 33; Jos. 23. 13; 1 Sam. 18. 21; Rec. 7. 26; 1 Cor. 7. 35.
^w ch. 5. 1.
^x 2 Chr. 32. 15.
^y ch. 7. 19.
^z ver. 4, 5.
^a Pa. 78. 26; Jon. 1. 4; 4. 8.
^b Deut. 28. 42; Pa. 78. 46; 105. 34.
^c Joel 2. 2.
^d ver. 5.
^e Pa. 105. 35.

1 'Bolled' means *risen to a stalk*. In the case of the barley and the flax, the stalk being stiff was broken by the hail. The wheat and rye (rather *spelt*) had not shot; and the blade would yield, and so escape serious injury. This fixes the time of this plague to February.

2 The word 'coast,' in old English, means *district, or border*,

without any reference to the sea and land. See *refa*.

3 The word 'man' is not in the *Hobrow*. Some render it, 'How long shall this *course of conduct* be a snare to us?' referring to Pharaoh's obstinate opposition.

4 As is the case even with ordinary swarms of locusts. These, however, were unusual in size and number.

16 Then Pharaoh called for Moses and Aaron in haste; and he said, 'I have sinned
17 against the LORD your God, and against you. Now therefore forgive, I pray
18 thee, my sin only this once, and 'intreat the LORD your God, that he may take
19 away from me this death only. And he ' went out from Pharaoh, and intreated
20 the LORD. And the LORD turned a mighty strong west wind, which took away
the locusts, and cast them " into the Red Sea; there remained not one locust in
all the coasts of Egypt. But the LORD " hardened Pharaoh's heart, so that he
would not let the children of Israel go.

Ninth plague—three days' darkness; the tenth plague threatened.

21 AND the LORD said unto Moses, °Stretch out thy hand toward heaven, that
there may be darkness over the land of Egypt, even darkness *which* may be felt.
22 ° And Moses stretched forth his hand toward heaven; and there was a ° thick
23 darkness¹ in all the land of Egypt three days: ° they saw not one another, neither
rose any from his place for three days: ° but all the children of Israel had light
in their dwellings.

24 And Pharaoh called unto Moses, and ° said, Go ye, serve the LORD; only let your
25 flocks and your herds be stayed: let your ° little ones also go with you. And Moses
said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice
26 unto the LORD our God. Our cattle also shall go with us; there shall not an
hoof be left behind; for thereof must we take to serve the LORD our God; and
we know not with what we must serve the LORD, until we come thither.

27 But the LORD " hardened Pharaoh's heart, and he would not let them go.
28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face
29 no more; for in *that* day thou seest my face thou shalt die. And Moses said,
Thou hast spoken well, ° I will see thy face again no more.

11 And³ the LORD said unto Moses, Yet will I bring one plague *more* upon
Pharaoh, and upon Egypt; ° afterwards he will let you go hence: ° when he shall
2 let *you* go, he shall surely thrust you out hence *altogether*. Speak now in the
ears of the people, and let every man borrow⁴ of his neighbour, and every woman
3 of her neighbour, ° jewels of silver, and jewels of gold. ° And the LORD gave the
people favour in the sight of the Egyptians. Moreover the man ° Moses was
very great in the land of Egypt, in the sight of Pharaoh's servants, and in the
sight of the people.

4 And Moses said, Thus saith the LORD, ° About midnight will I go out into the
5 midst of Egypt: and ° all the firstborn in the land of Egypt shall die, from the
firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the
6 maidservant that is behind the mill; ° and all the firstborn of beasts. ° And there
shall be a great cry throughout all the land of Egypt, such as there was none like
7 it, nor shall be like it any more. ° But against any of the children of Israel
° shall not a dog move his tongue, against man or beast: that ye may know how
8 that the Lord doth put ° a difference between the Egyptians and Israel. And
° all these thy servants shall come down unto me, and bow down themselves unto
me, saying, Get thee out, and all the people that follow thee: and after that I
will go out. And he went out from Pharaoh in a great anger.

9 And the LORD said unto Moses, ° Pharaoh shall not hearken unto you; that
° my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: ° and the LORD
hardened Pharaoh's heart, so that he would not let the children of Israel go out
of his land.

The Passover instituted.

12 AND the LORD spake⁶ unto Moses and Aaron in the land of Egypt, saying,
2 ° This month⁷ shall be unto you the beginning of months: it shall be the first
month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this
month they shall take to them every man ° a lamb, according to the house of *their*
4 fathers, a lamb for an house: and if the household be too little⁸ for the lamb, let

¹ Obscuring the sun, which was one of the chief objects of Egyptian worship. See Gen. xii. 45, and note.

² The thick mists and vapours which might 'be felt' (ver. 1) probably rendered all artificial light useless.

³ The first three verses are to be taken as a parenthesis; either repeating what God *had* said to Moses before his last interview with Pharaoh, or recording a secret revelation made to him while in the monarch's presence, which, after a short silence, he begins to utter in ver. 4.

⁴ See note on ch. xii. 35.

⁵ The lowest slaves in the household ground the corn for the family, in a hand-mill made of two stones.

⁶ Or, 'had spoken'; certainly before the tenth of the month. Probably these full instructions respecting the Passover had been given while the earlier miracles were being wrought, so that the Israelites might be prepared.

⁷ *Abib*, or *Nisan*, the seventh civil month, beginning in March or April, was now made the first of the sacred year.

⁸ The Jewish practice was, that not fewer than ten, nor more than twenty, should partake of one lamb.

† ch. 9. 27

* ch. 8. 8; 9. 28; 1
Kl. 13. 6.
† ch. 8. 30.

™ Joel 2. 20.

° see ch. 4. 21; 11. 10.

° ch. 9. 22.

° Am. 4. 13.
† 1k. 10k. 24.

† ch. 8. 22, 23; 9. 4—6.

† ver. 8.

† ver. 10.

° ver. 20; ch. 4. 21;
11. 4, 8.

† 2 Chr. 25. 16; Heb.
11. 27.

° Ge. 15. 14.
† ch. 12. 31—33, 33.

° ch. 3. 22; 12. 35.
b ch. 3. 21; 12. 36;
Ps. 105. 46.
c 2 Sam. 7. 9; Est. 9. 4.

d ch. 12. 12, 23, 29;
Job 31. 20; Is. 42.
13; Am. 5. 17
e ch. 12. 12, 29; Am.
4. 10.
f ch. 12. 30; Am. 5. 17.

† ch. 8. 22.

A Jos. 10. 21.

† see ch. 8. 23.

† ch. 12. 33.

† ch. 3. 19; 7. 4; 10. 1.

™ ch. 7. 3.

° ch. 10. 20, 27; Ro
2. 5; 9. 22.

° ch. 13. 4; Deu. 16. 1.

† Ge. 4. 4; 22. 8; John
1. 23, 35; 1 Cor. 1.
7; Rev. 5. 6—13.

him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

- 5 Your lamb shall be ^v without blemish, a male of the first year: ye shall take *it*
- 6 out from the sheep, or from the goats: and ye shall keep it up until the ^v fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening¹ [between the two evenings¹].
- 7 And they shall take of ^v the blood, and strike *it* on the two side posts and on the upper door post of the houses,² wherein they shall eat it.
- 8 And they shall eat the flesh in that night, roast with fire, and ^v unleavened
- 9 bread; and with ^v bitter *herbs* they shall eat it. Eat not of it raw,³ nor sodden at all with water, but ^v roast *with* fire; his head with his legs, and with the purtenance thereof. ^v And ye shall let nothing of it remain until the morning; and
- 11 that which remaineth of it until the morning *ye* shall burn with fire. And thus shall ye eat it; ^v with your loins girded, your shoes on your feet,⁴ and your staff in your hand; and ye shall eat it in haste: ^v *it is* the Lord's passover.⁵
- 12 For I ^v will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and ^v against all the gods⁶
- 13 [or, princes⁴] of Egypt I will execute judgment: ^v *I am* the Lord. And the blood shall be to you for ^v a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I ^v smite the land of Egypt.
- 14 And this day shall be unto you ^v for a memorial;⁷ and ye shall keep it a ^v feast to the Lord throughout your generations; ye shall keep it a feast⁸ by an ordinance for ever.⁸ ^v Seven days shall ye eat unleavened bread;⁹ even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, ^v that soul shall be cut off from
- 16 Israel.¹⁰ And in the first day *there shall be* ^v an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of
- 17 you. And ye shall observe *the feast of* unleavened bread; for ^v in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye
- 18 observe this day in your generations by an ordinance for ever. ^v In the first month, on the fourteenth day of the month at even, ye shall eat unleavened
- 19 bread, until the one and twentieth day of the month at even. ^v Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened,⁹ even that soul shall be cut off from the congregation of Israel, whether
- 20 he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

The Passover kept.

- 21 THEN Moses called for all the elders of Israel, and said unto them, ^v Draw out
- 22 and take you a lamb according to your families, and kill the passover. ^v And ye shall take a bunch of ^v hyssop, and dip *it* in the blood that *is* in the basin, and ^v strike the lintel and the two side posts with the blood that *is* in the basin; and
- 23 none of you shall go out at the door of his house until the morning. ^v For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and
- 24 ^v will not suffer ^v the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.
- 25 And it shall come to pass, when ye be come to the land which the Lord will give
- 26 you, ^v according as he hath promised, that ye shall keep this service. ^v And it shall come to pass, when your children shall say unto you, What mean ye by this

¹ At the end of the fourteenth day, just before evening twilight, when the fifteenth began, the Passover was killed.

² That it might be a ceremonial expiation for all who should eat of the lamb in that house. This reminded them that they were distinguished from the Egyptians by God's mercy, not because of their own righteousness.

³ These prohibitions probably refer to some practices of the Egyptians at their idolatrous festivals.

⁴ That is, as travellers; for in the house the robe was usually left loose, and the sandals taken off. This part of the institution does not appear to have been permanent.

⁵ This word represents the meaning of the Hebrew 'Pesach,' or Chaldee 'Pascha,' which, however, includes the idea of protection. See ver. 27.

⁶ This may mean either *princes* (see Isa. xix. 1), or the objects of idolatrous worship; but, perhaps, it rather

signifies *powers* in general, referring to whatever constituted the chief objects of their dependence.

⁷ The Passover was both a memorial of Israel's preservation and deliverance out of Egypt, and a remarkable type of the great Sacrifice by which an infinitely greater deliverance was to be accomplished, of which this redemption from Egypt was a pledge and type.

⁸ The annual observance of this feast by the Israelites, through a long course of centuries, even down to the present day, corroborates the history of the miraculous events in which it originated.

⁹ Hence it is frequently called 'the feast of unleavened bread.' This command appears to have been designed to commemorate the circumstances mentioned in ver. 34.

¹⁰ Certainly from the privileges of an Israelite; probably with some other mark of Divine anger—perhaps death.

^v Le. 1. 3, 10; 22. 19—21; Mal. 1. 8, 14; Lk. 1. 23; Heb. 7. 26; 9. 13, 14; 1 Pet. 1. 18, 19.

^v Le. 23. 5; Num. 9. 3; 28. 16; Deu. 16. 1, 6.

^v ch. 16. 12.

^v Eph. 1. 7; Heb. 9. 22.

^v ch. 34. 25. Num. 9. 11; Deu. 16. 3; 1 Cor. 5. 6, 8.

^v see Zec. 12. 10.

^v ch. 23. 18; 29. 34; 34. 25; 1. 22. 30; Deu. 16. 4.

^v Lk. 13. 35; 1 Pet. 1. 13.

^v Le. 23. 5; Deu. 16. 5; 1 Cor. 5. 7.

^v ch. 11. 4, 5; Am. 5. 17.

^v Num. 33. 4; Isa. 19. 1.

^v ch. 21. 6; 22. 29; Ps. 82. 1, 6; John 10. 31, 35.

^v ch. 6. 2; Isa. 43. 11.

^v Ge. 17. 11; Heb. 11. 28.

^v ch. 13. 9; Jos. 4. 7; Ps. 111. 4.

^v 1. 23. 4, 5. 2 Ki. 23. 21.

^v ver. 24, 43; ch. 13. 10.

^v ch. 13. 6, 7; 23. 15; 34. 18, 25; 1. 23. 5, 6.

^v Num. 28. 17; Deu. 16. 3, 8; 1 Cor. 5. 7.

^v Ge. 17. 14; Num. 9. 13.

^v Le. 23. 7, 8; Num. 28. 18, 25.

^v ch. 13. 3.

^v Le. 23. 5; Num. 28. 16.

^v ch. 23. 15; 34. 18; Deu. 16. 3; 1 Cor. 5. 7, 8.

^v Num. 9. 13.

^v ver. 3; Num. 9. 4; Jos. 5. 10; 2 Ki. 23. 21; Ezra 6. 20; Mt. 23. 18, 19; Mk. 14. 12—16; Lk. 22. 7, etc.

^v Ps. 51. 7; Heb. 9. 13; 11. 28; 12. 24; 1 Pet. 1. 2.

^v 1 Ki. 4. 32.

^v ver. 7.

^v ver. 12, 13.

^v Exe. 9. 6; Rev. 7. 3; 9. 4.

^v 2 Sam. 24. 16; 1 Cor. 10. 10; Heb. 11. 28.

^v ch. 3. 8, 17.

^v ch. 13. 8, 14; Deu. 32. 7; Jos. 4. 6; Ps. 78. 5.

27 service? that ye shall say, ^b It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

28 And the people ^c bowed the head and worshipped. And the children of Israel went away, and ^d did as the LORD had commanded Moses and Aaron, so did they.

Death of the firstborn of the Egyptians; departure of the Israelites; sanctification of the firstborn.

29 ^e AND it came to pass, that at midnight ^f the LORD smote all the firstborn in the land of Egypt, ^g from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a ^h great cry in Egypt; for *there was* not a house ⁱ where *there was* not one dead. And ^j he called for ^k Moses and Aaron by night, and said, Rise up, and get you forth from among my people, ^l both ye and the children of Israel; and go, serve the LORD, as ye have said. ^m Also take your flocks and your herds, as ye have said, and be gone; and ⁿ bless me also.

33 ^o And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, ^p We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed ^q of the Egyptians ^r jewels ^s of silver, and jewels of gold, and raiment: ^t and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required.* ^u And ^v they spoiled the Egyptians.

37 And ^w the children of Israel journeyed from ^x Rameses to Succoth, ^y about ^z six hundred thousand on foot *that were* men, beside children. And ^{aa} a mixed multitude ^{ab} went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because ^{ac} they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, ^{ad} was ^{ae} four hundred and thirty years. ^{af} And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all ^{ag} the hosts of the LORD went out from the land of Egypt.

42 It is ^{ah} a night to be much observed unto the LORD for bringing them out from the land of Egypt: this ^{ai} is that night of the LORD to be observed of all the children of Israel in their generations.

43 And the LORD said unto Moses and Aaron, This ^{aj} is ^{ak} the ordinance of the passover: There shall no stranger eat thereof: but every man's servant that is bought for money, when thou hast ^{al} circumcised him, then shall he eat thereof. ^{am} A foreigner and an hired servant shall not eat thereof. ^{an} In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; ^{ao} neither shall ye break a bone thereof. ^{ap} All the congregation of Israel shall keep it. And ^{aq} when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. ^{ar} One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. ^{as}

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 ^{at} And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt ^{au} by their armies.

^b vera. 11, 23.

^c ch. 4. 31.

^d see Heb. 11. 28.

^e ch. 11. 4.

^f Num. 8. 17; 33. 4; Pa. 78. 51; 105. 36; 133. 3; 136. 10.

^g ch. 4. 23; 11. 5.

^h ch. 11. 6; Pro. 21. 13; Am. 5. 17; Jam. 2. 13.

ⁱ ch. 11. 1; Pa. 105. 28.

^j ch. 10. 9.

^k ch. 10. 26.

^l Ge. 27. 24.

^m ch. 11. 8; Pa. 105. 28.

ⁿ Ge. 20. 3.

^o ch. 3. 22; 11. 2; Pa. 105. 37.

^p ch. 3. 21; 11. 3.

^q ch. 3. 22; Ge. 15. 14; Pa. 105. 37.

^r Num. 33. 3, 5.

^s Ge. 47. 11.

^t ch. 39. 26; Ge. 12. 2; ch. 3; Num. 1. 46; 11. 21.

^u Num. 11. 4.

^v ver. 33; ch. 6. 1; 11. 1.

^w Ge. 15. 13; Ac. 7. 6; Gal. 3. 17.

^x ver. 51; ch. 7. 4.

^y see Deu. 16. 1—8.

^z Le. 22. 10; Num. 9. 14.

^{aa} A Ge. 17. 12, 13.

^{ab} Le. 22. 10.

^{ac} 1 Cor. 12. 12.

^{ad} Num. 9. 12; John 10. 23, 25.

^{ae} ver. 6; Num. 9. 13.

^{af} Num. 9. 14.

^{ag} Num. 9. 14; 15. 15, 16; Gal. 3. 24; Col. 3. 11.

^{ah} ver. 41; Ac. 13. 17.

^{ai} ch. 6. 26.

1 This word often means 'family.' This was a solemn act of retributive justice: see ch. i. 22.

2 Or, 'sent to:' see ch. x. 29.

3 The words 'borrowed' and 'lent,' in this and the parallel verses, may be better translated 'asked' and 'granted,' as in the early English versions. The same Hebrew word here rendered 'borrow,' is in Psa. cxiii. 6 translated 'pray for.'

4 Or, 'vessels.'

5 Thus God took care that the Israelites should obtain their hard-earned wages from their oppressors, and should be well provided for their journey.

6 Or, 'booths.' This was their first station. The whole number of the Israelites was probably upwards of two millions; a wonderful increase in 215 years.

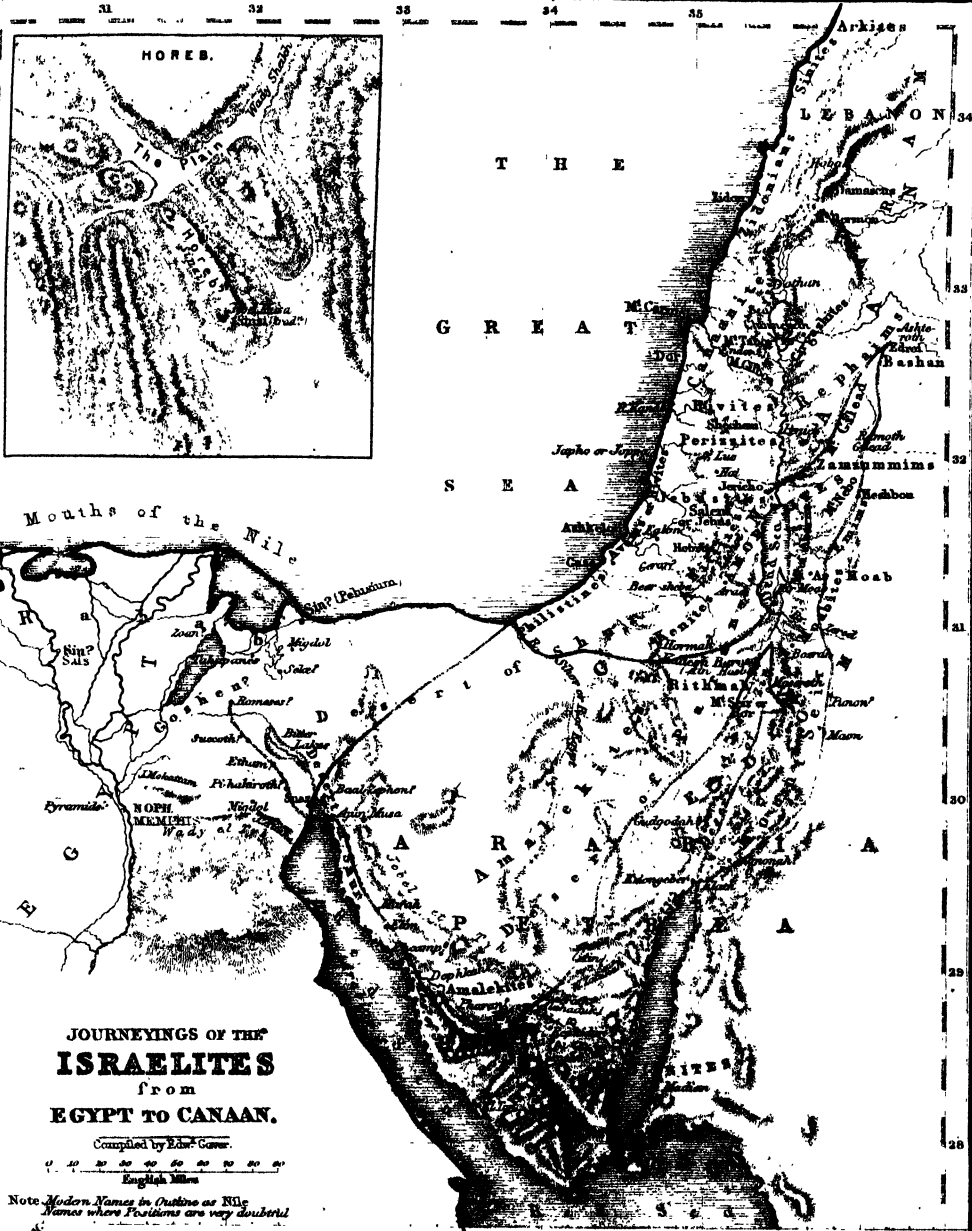
7 The 'mixed multitude' were probably in part Egyptian,

and children of mixed marriages (Lev. xxiv. 10, 11).

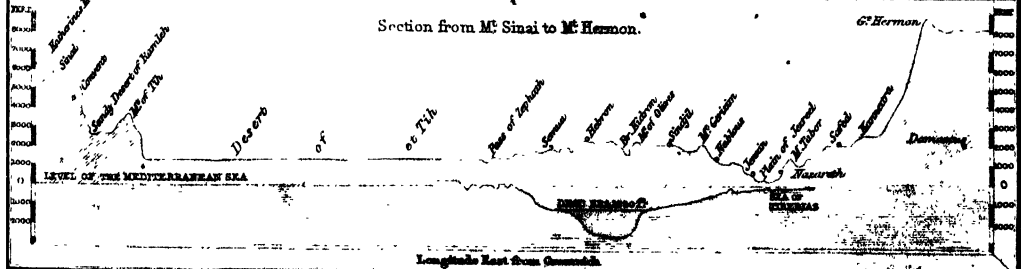
8 From the first calling of Abraham (Gen. xii.) to this time, exactly four hundred and thirty years elapsed. The Greek and Samaritan read, 'The sojourning of the children of Israel and of their fathers in the land of Canaan, and in the land of Egypt, was four hundred and thirty years.' See note on Gen. xv. 13; and Gal. iii. 17.

9 This command was added probably because the Passover was intended to be typical as well as commemorative. By making the sprinkling of the blood the only preservative from death, God taught the Hebrews to look to the great Atonement, one peculiarity of which is here distinctly prefigured: see John xix. 33, 36.

10 This taught the Jews that their dedication to God, rather than their descent from Abraham, entitled them to their privileges. See Matt. iii. 9.



Section from Mt. Sinai to Mt. Hermon.



By Edw. Gower, Printer St. Paul's Church, London.

13 And the LORD spake unto Moses, saying, "Sanctify unto me all the firstborn,¹
2 whatsoever openeth the womb among the children of Israel, both of man and of
 beast : it is mine.
3 And Moses said unto the people, "Remember this day, in which ye came out
 from Egypt, out of the house of bondage; for ^p by strength of hand the LORD
4 brought you out from this place : " there shall no leavened bread be eaten. " This
5 day came ye out in the month Abib. And it shall be when the LORD shall "bring
 thee into the land of the Canaanites, and the Hittites, and the Amorites, and the
 Hivites, and the Jebusites, which he "sware unto thy fathers to give thee, a land
 flowing with milk and honey, " that thou shalt keep this service in this month.
6 " Seven days thou shalt eat unleavened bread, and in the seventh day shall be a
7 feast to the LORD. Unleavened bread shall be eaten seven days; and there shall
 " no leavened bread be seen with thee, neither shall there be leaven seen with
8 thee in all thy quarters. And thou shalt " show thy son in that day, saying, *This*
is done because of that which the LORD did unto me when I came forth out of
9 Egypt. And it shall be for " a sign unto thee upon thine hand, and for a
 memorial between thine eyes,² that the LORD's law may be in thy mouth: for
10 with a strong hand hath the LORD brought thee out of Egypt. " Thou shalt
 therefore keep this ordinance in his season from year to year.
11 And it shall be when the LORD shall bring thee into the land of the Canaanites,
12 as he sware unto thee and to thy fathers, and shall give it thee, " that thou shalt
 set apart unto the LORD all that openeth the matrix, and every firstling that
13 cometh of a beast which thou hast; the males shall be the LORD's. And " every
 firstling of an ass³ thou shalt redeem with a lamb; and if thou wilt not redeem
 it, then thou shalt break his neck: and all the firstborn of man among thy
 children " shalt thou redeem.
14 " And it shall be when thy son asketh thee in time to come, saying, What is
 this? that thou shalt say unto him, " By strength of hand the LORD brought us
 out from Egypt, from the house of bondage: and it came to pass, when Pharaoh
 would hardly let us go, that " the LORD slew all the firstborn in the land of
 Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice
 to the LORD all that openeth the matrix, being males; but all the firstborn of
16 my children I redeem. And it shall be for " a token upon thine hand, and for
 frontlets between thine eyes: for by strength of hand the LORD brought us forth
 out of Egypt.

Journey of the Israelites; Pharaoh pursues, and is destroyed, with his army.

17 AND it came to pass, when Pharaoh had let the people go, that God led them
 " not through the way of the land of the Philistines, although that was near;⁴ for
 God said, Lest peradventure the people "repent when they see war, and " they return
18 to Egypt: but God " led the people about, through the way of the wilderness of the
 Red Sea. And the children of Israel went up harnessed⁵ out of the land of Egypt.
19 And Moses took the bones of Joseph with him: for he had straitly sworn the
 children of Israel, saying, " God will surely visit you; and ye shall carry up my
 bones away hence with you.
20 And " they took their journey from Succoth, and encamped in Etham, in the
21 edge of the wilderness. And " the LORD went before them by day in a pillar of
 a cloud,⁶ to lead them the way; and by night in a pillar of fire, to give them
22 light; to go by day and night: he took not away the pillar of the cloud by day,
 nor the pillar of fire by night, from before the people.
14 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
2 " that they turn⁷ and encamp before " Pi-hahiroth,⁸ between " Migdol and the sea,

" ver. 12, 13, 15; ch. 22, 29, 30; 34, 19; L. E. 27, 26; Num. 3, 13; 8, 16, 17; 18, 15; Deu. 15, 19; Lk. 2, 23.
 " ch. 12, 42; Deu. 15, 15, 16, 2.
 " ch. 6, 1.
 " ch. 12, 8, 15.
 " ch. 23, 15; 31, 18; Deu. 16, 1.
 " ch. 3, 8.
 " ch. 6, 8.
 " ch. 12, 25, 26.
 " ch. 12, 15, 16.
 " ch. 12, 14—20.
 " ver. 14; ch. 12, 26.
 " see ver. 16; ch. 12, 14; Num. 15, 39; Deu. 6, 8; 11, 18; Pro. 1, 9; Is. 49, 16; Jer. 22, 24; Mt. 23, 5.
 b ch. 12, 14, 24.
 " ver. 2; ch. 22, 29; 34, 19; L. E. 27, 26; Num. 8, 17; 18, 15; Deu. 15, 19; Eze. 44, 20.
 d ch. 34, 20; Num. 18, 15, 16.
 " Num. 3, 46, 47; 18, 15, 16.
 " ch. 12, 26; Deu. 6, 20; Jos. 4, 6, 21.
 " ver. 3.
 a ch. 12, 29.
 i ver. 9.
 * Pa. 107, 7.
 i ch. 14, 11, 12; Num. 11, 1—4.
 " Deu. 17, 16; Ne. 9.
 " ch. 14, 2; Num. 33, 6, etc.; Deu. 32, 10.
 " Ge. 50, 24, 25; Jos. 24, 32, Ac. 7, 16.
 P Num. 33, 6.
 " ch. 14, 19, 20, 24, 40, 38; Num. 9, 15—23; 10, 34; 14, 14; Deu. 1, 33; Ne. 9, 12, 19; Pa. 78, 14; 95, 7; 105, 39; 1v. 4, 5, 6; 1 Cor. 10, 1.
 " ch. 13, 14.
 " Num. 33, 7.
 " Jer. 44, 1.

1 This applied only, as afterwards explained (vers. 12, 15), when the mother's first child was a son.

2 This figurative command is derived from the Egyptian custom of wearing jewels upon the hand and forehead. The Jews, however, of later times, have interpreted it literally, and wear passages of the Law written on parchment, called *phylacteries*.

3 The ass is probably put for all domestic animals (of which it was the chief), not fit for sacrifice.

4 Namely, the route by Gaza, which would have taken very few days. Thus God mercifully proportions his people's trials to their strength.

5 That is, 'in an orderly manner;' having assembled, and arranged their march, at Rameses or Succoth.

6 This symbol of the Divine presence, called the Shekinah, seems to have had the appearance of a lofty column.

7 That is, to the right, so as to pass along the western or Egyptian shore of the Red Sea, instead of rounding its head near Suez. This unexpected movement, which brought them apparently into a position of imminent danger, gave opportunity for the great final act of deliverance to Israel and punishment on Pharaoh.

8 This word, if it be Hebrew, means 'the mouth of the hollow,' or 'caverns.' But if, as is likely, it be Egyptian, it means 'a place where grass grows.' The place where the Israelites crossed the sea is generally supposed to have been south of Suez; and probably to the north of the promontory now called Ras Ataka. It is evident that nothing short of a miracle could give a dry passage to the Hebrews over the very place where, in a few hours afterwards, the Egyptian army was overwhelmed. The gulf was at that time broader and deeper than it is now.

3 over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, "They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots¹ of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel. And the children of Israel went out with an high hand:² but the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.³

15 And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon

Pa. 71. 11.
 ch. 4. 21; 7. 3.
 vers. 17, 18; ch. 9. 16; Hu. 9. 17, 22, 24.
 ch. 7. 5—17.
 Pa. 105. 25.
 ch. 15. 4.
 ver. 4.
 ch. 6. 1; 13. 9; Num. 33. 3; Ac. 13. 17.
 ch. 15. 9; Jos. 24. 6.
 ver. 4.
 ver. 4.
 ch. 6. 1; 13. 9; Num. 33. 3; Ac. 13. 17.
 ch. 15. 9; Jos. 24. 6.
 ver. 4.
 ch. 5. 21; 6. 9.
 Num. 14. 9; 2 Chr. 20. 15, 17; Is. 41. 10. 14, 15.
 see ver. 30.
 i. v. 25; Deu. 1. 30; 3. 22; 20. 4; Jos. 10. 14, 42; 23. 4; 2 Chr. 20. 29. — See 4. 20. Is. 31. 4.
 Is. 30. 15.
 vers. 21, 26; ch. 7. 19.
 ver. 8; ch. 4. 21; 7. 3.
 ver. 4.
 ver. 4; ch. 7. 5, 17.
 ch. 13. 21; 23. 20. 32. 34; Num. 20. 16; Is. 63. 9.
 see Is. 8. 14; 2 Cor. 4. 3.
 ver. 16.
 Ps. 66. 6.
 ch. 15. 8; Jon. 3. 16; 4. 23; Ne. 9. 11; Ps. 74. 13; 106. 9; 114. 3. Is. 63. 12.
 ver. 19; ch. 15. 19; Num. 33. 8; Ps. 66. 6; 78. 13; Is. 63. 13. 1 Cor. 10. 1; Heb. 11. 29.
 Hab. 3. 10.
 see Ps. 77. 17, etc.
 ver. 11, 18.
 ver. 16.
 Jos. 4. 18.
 ch. 15. 1, 7.
 Deu. 11. 4; Ne. 9. 11; Ps. 78. 53; Heb. 3. 8, 11; Heb. 11. 29.
 Pa. 106. 9—11.
 ver. 22; Ps. 66. 6; 77. 20; 78. 54, 55; Is. 51. 10; 63. 12, 13.

1 The ancient monuments of Egypt represent its military force as consisting entirely of war-chariots and infantry.
 2 As conquerors rather than as fugitives.
 3 That is, 'leave it to Him.' The frequent murmurings and rebellions of the Israelites are pathetically commemorated in Psa. cvi.; and forcibly contrasted with God's mercies in Psa. lxxviii.
 4 The use of intermediate agents may be observed in

many miracles both of the Old and New Testaments.
 5 So that their bodies could not be embalmed; which would be a further dishonour to all the nation. This entire overthrow of the Egyptian army freed the Hebrews from all apprehensions from that quarter during their journeyings; whilst the fame of it among surrounding nations aided their subsequent conquests: see ch. xv. 16; Josh. ii. 9—11.

dry land in the midst of the sea; and the waters were 'a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and
31 Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Moses' song of praise.

15 THEN sang Moses and the children of Israel this song¹ unto the LORD, and spake, saying,

I will sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.

2 The LORD is my strength and my song,—and he is become my salvation:
He is my God, and I will prepare him an habitation;²
My father's God, and I will exalt him.

3 The LORD is a man of war:³ the LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea:
His chosen captains also are drowned in the Red Sea.

5 The depths have covered them:—^b they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power:
Thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee:

Thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together,
The floods stood upright as an heap,
And the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake,
I will divide the spoil; my lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, among the gods?
Who is like thee, glorious in holiness,—^c fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed:
Thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid:

Sorrow shall take hold on the inhabitants of Palestina.⁴

15 Then the dukes of Edom shall be amazed;
The mighty men of Moab, trembling shall take hold upon them;
All the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them;
By the greatness of thine arm they shall be as still as a stone;
Till thy people pass over, O LORD,
Till the people pass over, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain⁵ of thine inheritance,
In the place, O LORD, which thou hast made for thee to dwell in,
In the Sanctuary, O LORD, which thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

20 And Miriam⁶ the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them,
Sing ye to the LORD, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

[Jos. 3. 16

* Ps. 106. 8, 10.

* Ps. 28. 10; 59. 10; 91. 8; 92. 9—11.

* ch. 4. 31; 19. 9; Ps. 106. 12; John 2. 11; 11. 45.

* Judg. 5. 1; 2 Sam. 22. 1; Ps. 106. 12.

* ver. 21.

* Deut. 10. 21; Ps. 18. 1, 2; 32. 3; 59. 17; 62. 6; 68. 29; 109. 1; 118. 14; 140. 7; Is. 12. 2; Hab. 3. 18, 19; Phil. 4. 13.

* ch. 4. 23; Jer. 31. 33; Zec. 13. 9.

* Ge. 28. 21, 22; 2 Sam. 7. 5; Ps. 132. 5.

* ch. 3. 15, 16.

* 2 Sam. 22. 47; Ps. 30. 1; Ps. 5; 118. 29; Is. 25. 1.

* Ps. 24. 8; Rev. 19. 11.

* ch. 3. 13—15; 6. 3, 6; Ps. 83. 18; Is. 43. 8.

* ch. 14. 13—28.

* ch. 14. 7.

* ch. 14. 28.

* Ps. 9. 11.

* 1 Chr. 29. 11, 12; Ps. 118. 15, 16.

* Ps. 2. 9; Rev. 2. 27.

* ch. 5. 15; Deu. 33. 26.

* Ps. 59. 13.

* Is. 5. 24; 47. 14; Mal. 4. 1.

* ch. 10. 21; 2 Sam. 22. 16; Job 4. 9; 2 Thes. 2. 8.

* ch. 14. 22; Ps. 78. 13; Hab. 3. 10.

* Judg. 5. 30.

* Ge. 49. 27; Is. 10. 8—11; 54. 12; Lk. 11. 22.

* ch. 14. 21; Ps. 117. 18; Is. 11. 15; Mt. 8. 27.

* ver. 5; ch. 11. 28.

* Deu. 3. 21; 1 Sam. 2. 2; 2 Sam. 7. 22; 1 Ki. 8. 23; Ps. 71. 19; 86. 8; 88. 6, 8; Jer. 10. 6; 49. 19.

* Is. 19. 2; Is. 6. 3; Rev. 8. 7; Is. 64. 2, 3; Rev. 15. 4.

* Ps. 77. 14.

* ver. 6.

* Ge. 19. 16; Fpb. 2. 4.

* Ps. 77. 15, 20; 78. 52; 84. 1; 106. 9; Is. 63. 12, 13; Jer. 2. 6.

* Ps. 78. 51.

* Num. 14. 14; Deu. 2. 25; Jos. 2. 9, 10.

* Ps. 68. 6.

* Ge. 36. 15.

* Deu. 2. 4.

* Num. 22. 3—5; Hab. 3. 7.

* Jos. 2. 11; 5. 1.

* Deu. 2. 25; 11. 25; Jos. 2. 9.

* 1 Sam. 25. 37.

* ch. 19. 5, 6; Deu. 32. 6, 9; 2 Sam. 7. 23; Ps. 74. 2; Is. 43. 1, 3; 51. 10; Jer. 31. 11; Ps. 2. 16; 1 Pet. 2. 9; 2 Pet. 2. 1.

* Ps. 44. 2; 80. 8.

* Ps. 78. 51, 53, 69, 69; 132. 13, 14.

* Ps. 10. 16; 29. 10; 106. 10; Is. 57. 15; Rev. 11. 15—17.

* ch. 13. 23; Ps. 21. 31.

* ch. 11. 24, 29.

* Judg. 4. 4; 1 Sam. 10. 5; 1k. 2. 36.

* ch. 2. Num. 36. 59; Mic. 6. 4.

* 1 Sam. 18. 6.

* Judg. 11. 34; 21. 21; 2 Sam. 6. 16; Ps. 68. 11, 25; 103. 7; 150. 4.

* 1 Sam. 18. 7.

* ver. 1.

1 When books were almost unknown, national histories were preserved in songs. God, therefore, on this as on other occasions (see Deut. xxxii.), directed Moses to use this mode of perpetuating the remembrance of his mercies.

2 Rather, 'I will glorify him.' So it is rendered in the old English versions, in accordance with the Greek, Syriac, Latin, etc., and with the parallelism of the passage.

3 We should now say 'warrior.'

4 The Philistines, who were among the most warlike of

the enemies of Israel. See ch. xiii. 17; 1 Sam. iv., xxxi. 5 The whole of Canaan was hilly; but this seems prophetically to designate the site of the future temple.

6 Or, 'Mary'; it being the same name. She is called a prophetess, as speaking under Divine direction, though not necessarily inspired to utter predictions.

7 Rather, 'led the response;' the women singing the following words as a chorus to the various parts of the preceding ode.

Entrance into the wilderness; Marah and Elim.

- 22 SO Moses brought Israel from the Red Sea, and they went out into the wilderness of ¹Shur; and they went three days in the wilderness, and found no water.²
- 23 And when they came to ³Marah, they could not drink of the waters of Marah, for they were bitter:³ therefore the name of it was called Marah [*i. e.* bitterness].
- 24 And the people ⁴murmured against Moses, saying, What shall we drink? And
- 25 he ⁵cried unto the LORD; and the LORD showed him a tree,⁵ ⁶which when he had cast into the waters, the waters were made sweet. There he ⁷made for them a statute⁶ and an ordinance, and there ⁸he proved them, and said, ⁹If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these ¹⁰diseases upon thee, which I have brought upon the Egyptians: for I ¹¹am the LORD ¹²that healeth thee.
- 27 ¹³And they came to Elim,⁷ where were twelve wells of water, and threescore and ten palm trees: and they encamped⁸ there by the waters.

Gift of manna and of quails.

- 16 AND they ¹took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of ²Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel ³murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, ⁴Would to God we had died by the hand of the LORD in the land of Egypt, ⁵when we sat by the flesh pots, and when we did eat bread to the full; ⁶for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.
- 4 Then said the LORD unto Moses, Behold, I will rain ⁷bread from heaven for you; and the people shall go out and gather a certain rate every day [the portion of a day in ⁸his day], that I may ⁹prove them, whether they will walk in my law, or no. And it shall come to pass, that ¹⁰on the sixth day¹⁰ they shall prepare ¹¹that which they bring in; and ¹²it shall be twice as much as they gather daily.
- 6 And Moses and Aaron said unto all the children of Israel, ¹³At even, then ye shall know that the LORD hath brought you out from the land of Egypt: and in the morning, then ye shall see ¹⁴the glory of the LORD; for that he heareth your murmurings against the LORD: and ¹⁵what are we, that ye murmur against us?
- 8 And Moses said, ¹⁶This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that ¹⁷the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings ¹⁸are not against us, but ¹⁹against the LORD. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, ²⁰Come near before the LORD: for he hath heard your murmurings.
- 10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD ²¹appeared in the cloud. And the LORD spake unto Moses, saying, ²²I have heard the murmurings of the children of Israel: speak unto them, saying, ²³At even ye shall eat flesh, and ²⁴in the morning ye shall be filled with bread; and ye shall know that I ²⁵am the LORD your God.
- 13 And it came to pass, that at even ²⁶the quails¹¹ came up, and covered the camp:

¹ Ge. 16. 7; 25. 18.² Num. 33. 8.³ Ru. 1. 20.⁴ ch. 16. 2; 17. 3.⁵ ch. 14. 10; 17. 4; Pa. 50. 15.⁶ see 2 Ki. 2. 21; 4. 41.⁷ see Jon. 24. 21—25.⁸ ch. 16. 4; Deu. 8. 2.⁹ 16; Job. 2. 22; 3. 1, 4; Ps. 66. 10; 81. 7; 1 Pet. 1. 6, 7.¹⁰ Le. 26. 3—13; Deu. 7. 12—15.¹¹ Deu. 28. 27, 60.¹² ch. 23. 25; Pa. 41. 3.¹³ ch. 16. 3; 17. 3; Jer. 33. 6; Hos. 6. 1.¹⁴ Num. 33. 9.

A Num. 33. 10, 11.

Eze. 30. 15.

A ch. 15. 24; Pa. 106. 7.

15, 25; 1 Cor. 10. 10.

A Num. 20. 3—5; Lam. 4. 9.

A Num. 11. 4, 5.

A Pa. 78. 24, 25; 105.

40; John 6. 31, 32;

1 Cor. 10. 3.

A Pro. 30. 8, Mr. 6. 11.

A ch. 15. 25; Deu. 8.

2, 16.

A ver. 23, ch. 35. 2, 3.

A see ver. 22, Le. 25. 21.

A see vers. 8, 12, 13.

A ch. 6. 7; Num. 16.

28—30.

A see vers. 10, 13; Is.

33. 2; 40. 5; John

11. 4, 10.

A Num. 16. 11.

A Num. 14. 27.

A see 1 Sam. 9. 7; 1. k.

A 10. 16; John 10. 13,

20; Ro. 13. 2.

A Num. 16. 16.

A ver. 7; ch. 13. 21, 22;

A 40. 38; Num. 16.

A 19; 1 Ki. 8. 10, 11.

A ver. 8.

A ver. 5.

A ver. 7.

A Num. 11. 31—33; Pa.

A 78. 27, 28; 105. 10.

¹ Surrounding the head of the Gulf of Suez, and called Etham (Numb. xxxiii. 8), from the town of that name on its edge (ch. xiii. 20).

² Here the Israelites entered upon a course of training exactly suited to their condition and destiny; one great object of which was to give them a better knowledge of God's character and of their own. See Hos. ii. 14, 15.

³ The brackish water found in the wells of the desert would be very distasteful after the water of the Nile; but this seems to have been worse than usual. The Arabs now regard the water of Marah as the worst in the desert. These trials, first by thirst, and then by hunger, were calculated to teach them implicit trust in God's providence.

⁴ If our praises proceed only from gratified self-love, they will soon be changed into murmurs when our circumstances alter. See Psa. cvi. 12—14.

⁵ In some countries, water is purified naturally by similar means; but neither Moses, who was well acquainted with this part of the desert, nor its present Arab inhabitants, to whom such a remedy would be invaluable, appear to know anything of it. Some have supposed that

the tree was the *ghurkuad*, which is found near the bitter springs of Arabia, and bears a refreshing berry, which might make water palatable. But these berries are not ripe at the time of year when the Israelites were at Marah. 'Marah' is probably the modern Hawarah.

⁶ A special command, occasioned by the recent murmuring, to confide in His provision and guidance.

⁷ Probably Wady Ghurundel—a fertile valley.

⁸ That is, for some days. The places of encampment mentioned through the subsequent narrative were probably the head quarters of Moses and the priests; the people spreading themselves over the neighbourhood, wherever they could find pasturage. A list of the principal encampments will be found in Numbers, ch. xxxiii.

⁹ A striking example of the manner in which discontent unduly praises the past, and vilifies the present.

¹⁰ This is an indication that the Sabbath was known among the Hebrews before the Law was given at Sinai.

¹¹ One of those vast flocks which in spring migrate northwards from Africa and Arabia was brought by God over this spot. This recurred the next year. See refs.

14 and in the morning ^f the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* ^g a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw *it*, they said one to another, *It is manna:*¹ for they wist not what it was. And Moses said unto them, ^h *This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, ⁱ an omer² for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete *it* with an omer, ^k he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.³ And Moses said, ^l Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.*

22 And it came to pass, *that* ^m on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.⁴ And he said unto them, *This is that* which the LORD hath said, *To-morrow is* ⁿ the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and see the that ye will see the; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not ^o stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: ^p to-day ye shall not find it in the field. ^q Six days ye shall gather it; but on the seventh day, *which is the sabbath*, in it there shall be none. And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long ^r refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and ^s it was like coriander seed, white; and the taste of it was like wafers *made* with honey.

32 And Moses said, *This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.*

33 And Moses said unto Aaron, *Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up* ^t before the Testimony,⁵ to be kept. And the children of Israel did eat manna ^u forty years, ^v until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth *part* of an ephah.

God sends water out of the rock.

17 AND ^w all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink. ^x Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^y tempt the LORD? And the people thirsted there for water; and the people ^z murmured against Moses, and said, Wherefore is this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses ^a cried unto the LORD, saying, What shall I do unto this people? 5 they be almost ready to ^b stone me. And the LORD said unto Moses, ^c Go on before the people, and take with thee of the elders of Israel; and thy rod,

^f Num. 11. 9.
^g Num. 11. 7; Deu. 8. 3; Ne. 9. 15; Pa. 78. 24; 108. 40.
^h ver. 4; John 6. 31, 49, 58; 1 Cor. 10. 2.
ⁱ ver. 36.
^k 2 Cor. 8. 14, 15.
^l Mt. 6. 14, 34.
^m see vers. 5, 16.
ⁿ ch. 20. 8—11; 31. 15; 35. 3; Ge. 2. 2, 3; 1. 23. 3; 1. 23. 26.
^o vers. 20, 23.
^p ver. 23.
^q ch. 20. 9, 10.
^r Num. 14. 11; 2 Ki. 17. 14; Pa. 78. 10, 22; 106. 13; Eze. 20. 13—16.
^s see Num. 11. 7, 8.
^t Heb. 9. 4.
^u ch. 25. 16, 21; 40. 20; Num. 17. 10; Deu. 10. 5; 1 Ki. 8. 9.
^v Num. 33. 38; Deu. 8. 2, 3; Ne. 9. 20, 21; John 6. 31, 49.
^w Jos. 5. 12; Ne. 9. 15.
^x ch. 16. 1; Num. 33. 12, 14.
^y Num. 20. 3—5.
^z Deu. 6. 16; Pa. 78. 18, 41, 56; 1a. 7. 12; Mt. 4. 7; 1 Cor. 10. 9; Heb. 3. 9.
^a ch. 16. 2.
^b ch. 14. 15.
^c 1 Sam. 30. 6; John 8. 30; 10. 31; 1 Es. 2. 6.

1 Rather, 'What is this?' This provision began just when other food failed, accompanied the Hebrews in all their forty years' wanderings, and ceased on the day after they had eaten the corn of Canaan: it was doubled and preserved every sixth day, and withheld every Sabbath. It was, therefore, clearly a miraculous production, entirely different from the ordinary 'mann', or manna, of that neighbourhood, with which the Hebrews were undoubtedly acquainted, as the tree which produces it grows spontaneously in Egypt.

2 'Omer' is probably the name of a bowl or vessel in

common use (vers. 18, 33). As a *measure*, it occurs only in this chapter; and must be distinguished from the homer, of which it was the hundredth part. An omer contained about five pints, English measure.

3 Each gathered according to the number of persons he had to eat of it.

4 Of the double quantity that was found, evidently to obtain his directions as to the supply for the Sabbath.

5 That is, the Ark of the testimony, which was soon afterwards made. This book being written after the ark was made, the fact is anticipated in the history.

6 wherewith ^s thou smotest the river, take in thine hand, and go. ^a Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, ^t that the people may drink.¹ And Moses did so in the sight of the elders of Israel. And he called the name of the place ^a Massah [*i. e.* temptation], and Meribah, [*i. e.* chiding, *or*, strife], because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

Victory over the Amalekites.

8 ^t THEN came Amalek,² and fought with Israel in Rephidim. And Moses said 9 unto ^m Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I 10 will stand on the top of the hill with ⁿ the rod of God³ in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and 11 Hur went up to the top of the hill. And it came to pass, when Moses ^r held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands ^{were} heavy;⁴ and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur ^r stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the 13 going down of the sun. And Joshua discomfited Amalek and his people with the 14 edge of the sword. And the Lord said unto Moses, ^v Write this *for* a memorial in a book, and rehearse it in the ears of Joshua: for ^v I will utterly put out the 15 remembrance of Amalek from under heaven. And Moses built an ^w altar, and 16 called the name of it JEHOVAH-nissi [*i. e.* the Lord my banner]: for he said, Because⁵ the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

Jethro's visit and advice.

18 WHEN ^x Jethro,⁶ the priest of Midian, Moses' father-in-law, heard of all that ^x God had done for Moses, and for Israel his people, and that the Lord had 2 brought Israel out of Egypt; then Jethro, Moses' father-in-law, took Zipporah, 3 Moses' wife, ^y after he had sent her back,⁷ and her ^y two sons, (of which the ^z name of the one *was* Gershom [*i. e.* a stranger there]; for he said, I have been 4 an alien in a strange land: and the name of the other *was* Eliezer [*i. e.* my God is an help]; for the God of my father, said *he*, *was* mine help, and delivered me 5 from the sword of Pharaoh,) and Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at ^a the 6 mount of God: and he said⁸ unto Moses, I, thy father-in-law Jethro, am come 7 unto thee, and thy wife, and her two sons with her. And Moses ^b went out to meet his father-in-law, and did obeisance, and ^c kissed him; and they asked each other of *their* welfare; and they came into the tent. 8 And Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, ^d and all the travail that had come upon 9 them by the way, and *how* the Lord ^e delivered them. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out 10 of the hand of the Egyptians. And Jethro said, ^f Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, 11 who hath delivered the people from under the hand of the Egyptians. ^g Now I know that the Lord *is* ^h greater than all gods: 'for in the thing wherein they 12 dealt ^h proudly *he was* above them. And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread⁹ with Moses' father-in-law ⁱ before God. 13 And it came to pass on the morrow, that Moses sat to judge the people: and 14 the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that

^a ch. 7. 20; Num. 20. 8.
^b Num. 20. 8—11; Ps. 78. 15, 16, 20; 105. 41; 114. 8; 1 Cor. 10. 4.
^c Is. 41. 17, 18; 43. 19, 20; John 4. 10, 14; 7. 37, 38; Rev. 22. 17.
^d Num. 20. 13; Ps. 81. 7; 95. 8; Heb. 3. 8.
^e Ge. 36. 12; Num. 24. 20; Deut. 25. 17; 1 Sam. 15. 2.
^f ch. 24. 13; Num. 11. 28; called *Jomr*, Ac. 7. 45; Heb. 4. 8.
^g ch. 4. 21.
^h Ps. 28. 2; 56. 9; 111. 2; Lk. 18. 1; 1 Tim. 2. 8; Jam. 5. 16.
ⁱ Is. 35. 3; 2 Cor. 1. 11; Heb. 12. 12.
^j ch. 12. 14; 31. 27.
^k Num. 24. 20; Deut. 25. 17—19; 1 Sam. 15. 7, 18; 30. 1, 17; 2 Sam. 8. 12; Ezra. 9. 14.
^l Judg. 6. 21.
^m ch. 2. 16; 3. 1.
ⁿ Ps. 44. 1; 77. 14, 15; 78. 4; 105. 5, 13; 106. 2, 8.
^o ch. 1. 26.
^p Ac. 7. 21.
^q ch. 2. 22.
^r ch. 3. 1, 12; 1 Ki. 19. 8.
^s Ge. 14. 17; 18. 2; 19. 1; 1 Ki. 2. 19.
^t Ge. 29. 13; 33. 4.
^u ch. 15. 22. 21; 16. 3; 17. 2.
^v Ps. 78. 42; 81. 7; 106. 10; 107. 2.
^w Ge. 14. 20; 2 Sam. 18. 28; 1 Ki. 1. 68.
^x ch. 9. 16; 1 Ki. 17. 21.
^y ch. 15. 11; 2 Chr. 2. 5; Ps. 95. 3; 97. 9; 135. 5.
^z ch. 1. 10, 16, 22; 5. 2, 7; 11. 8, 18.
^{aa} 1 Sam. 2. 3; No. 9. 10; 16. 25; Job. 40. 11; 12; Ps. 31. 23; 119. 21; 1 Ki. 1. 51.
^{ab} Deut. 12. 7; 1 Chr. 29. 22; 1 Cor. 10. 18, 21, 31.

1 As the people remained in this neighbourhood a whole year, it is probable that the water thus miraculously produced yielded them a constant supply.

2 The tribes of the Amalekites appear to have wandered through the wilderness of Paran (now called Et-Tyh), which occupied the table-land between Horeb and Palestine. It appears, from Deut. xxv. 17, 18, that this attack was marked by peculiar craftiness and cruelty.

3 Reminding the Hebrews that this victory was as much the work of Jehovah as were the other wonders wrought with the rod of Moses. The lifting up the hands (vers. 11, 12) evidently implies prayer to God: see Ps. cxli. 2.

4 Our Divine Mediator in heaven faints not, nor becomes weary.

5 The Hebrew text, as it stands, is somewhat obscure; but a slight change in it affords a meaning more agreeable to the context: 'For it shall be known as my banner [or signal] of the war of Jehovah with Amalek,' etc.

6 Jethro's visit probably occurred some time during the Israelites' stay at Sinai; and is inserted here (its exact date not being important) that the subsequent account of the giving of the Law might not be interrupted. See vers. 13, 16; Deut. 1. 6, 9.

7 Probably after the occurrence recorded in ch. iv. 25.

8 That is, by a messenger. See note on ch. xii. 31.

9 A thanksgiving feast. Friendship should be sanctified by united worship.

thou doest to the people? why sittest thou thyself alone, and all the people stand
 15 by thee from morning unto even? And Moses said unto his father-in-law,
 16 Because^m the people come unto me to inquire of God: when they haveⁿ a matter,
 they come unto me; and I judge between one and another, and I do^o make them
 know the statutes of God, and his laws.
 17 And Moses's father-in-law said unto him, The thing that thou doest is not good.
 18 Thou wilt surely wear away, both thou, and this people that is with thee: for
 this thing is too heavy for thee; ^pthou art not able to perform it thyself alone.
 19 Hearken now unto my voice, I will give thee counsel, and ^qGod shall be with
 thee: Be thou ^rfor the people to God-ward, that thou mayest ^sbring the causes
 20 unto God: and thou shalt ^tteach them ordinances and laws, and shalt show them
 21 ^uthe way wherein they must walk, and ^vthe work that they must do. Moreover
 thou shalt provide out of all the people ^wable men,¹ such as ^xfear God, ^ymen of
 22 truth, ^zhating covetousness; and place ^{aa}such over them, to be rulers of thousands,
 22 and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge
 the people ^{ab}at all seasons: ^{ac}and it shall be, ^{ad}that every great matter they shall
 bring unto thee, but every small matter they shall judge: so shall it be easier
 23 for thyself, and ^{ae}they shall bear the burden with thee. If thou shalt do this
 thing, and God command thee ^{af}so, then thou shalt be ^{ag}able to endure, and all this
 people shall also go to ^{ah}their place in peace.
 24 So Moses hearkened to the voice of his father-in-law, and did all that he had
 25 said. And ^{ai}Moses chose able men out of all Israel, and made them heads over
 the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of
 26 tens. And they ^{aj}judged the people at all seasons: the ^{ak}hard causes they brought
 27 unto Moses, but every small matter they judged themselves. And Moses let his
 father-in-law depart; and ^{al}he went his way into his own land.

Encampment at Sinai; the ten commandments.

19 IN the third month, when the children of Israel were gone forth out of the
 2 land of Egypt, the same day ^mcame they into the wilderness of Sinai.² For they
 were departed from ⁿRephidim, and were come to the desert of Sinai, and had
 3 pitched in the wilderness; and there Israel camped before ^othe mount. And
^pMoses went up unto God, and the Lord ^qcalled unto him out of the mountain,
 saying,³ Thus shalt thou say to the house of Jacob, and tell the children of Israel;
 4 ^rYe have seen what I did unto the Egyptians, and ^show⁴ I bare you on eagles'
 5 wings, and brought you unto myself. Now ^ttherefore, if ye will obey my voice
 indeed, and keep my covenant,⁴ then ^uye shall be a peculiar treasure unto me
 6 above all people: for ^vall the earth is mine: and ye shall be unto me a ^wkingdom
 of priests, and an ^xholy nation. These ^yare the words which thou shalt speak
 unto the children of Israel.
 7 And Moses came and called for the elders of the people, and laid before their
 8 faces all these words which the Lord commanded him. And ^zall the people
 answered together, and said, All that the Lord hath spoken we will do. And
 Moses returned the words of the people unto the Lord.
 9 And the Lord said unto Moses, Lo, I come unto thee ^{aa}in a thick cloud, ^{ab}that
 the people may hear when I speak with thee, and ^{ac}believe thee for ever. And
 10 Moses told the words of the people unto the Lord. And the Lord said unto
 Moses, Go unto the people, and ^{ad}sanctify⁵ them to-day and to-morrow, and let
 11 them ^{ae}wash their clothes, and be ready against the third day: for the third day
 the Lord ^{af}will come down in the sight of all the people upon mount Sinai.
 12 And thou shalt set bounds unto the people round about, saying, Take heed to
 yourselves ^{ag}that ye go not up into the mount, or touch the border of it: ^{ah}whoso-

^m Le. 24. 12; Num. 15.
 24; 27. 5.
ⁿ ch. 23. 7; 24. 14;
 Deu. 17. 8; 2 Sam.
 15. 3; Job. 31. 11;
 Ac. 18. 15; 1 Cor. 6. 1.
^o Le. 24. 15; Num. 16.
 35; 27. 6, etc.; 36. 6
 —9; Deu. 4. 5.
^p Num. 11. 14, 17; Deu.
 1. 9.
^q ch. 3. 12.
^r ch. 4. 16; 19. 8, 9;
 20. 19; Deu. 5. 5.
^s Num. 27. 5.
^t Deu. 4. 1, 5; 5. 1;
 6. 1, 2; 7. 11.
^u Ps. 143. 6.
^v Deu. 1. 16.
^w ver. 23; Deu. 1. 15,
 16; 16. 18; 2 Chr.
 19. 5—10; Ac. 6. 3.
^x Ge. 42. 18; 2 Sam.
 23. 3; 2 Chr. 19. 9.
^y Ac. 18. 8.
^z Deu. 16. 19.
^{aa} ver. 26.
^{ab} ver. 20; Le. 24. 11;
 Num. 15. 33; 27. 2;
 36. 1; Deu. 1. 17;
 17. 8.
^{ac} Num. 11. 17.
^{ad} ver. 16.
^{ae} ch. 16. 29; Ge. 18.
 33; 23. 25; 2 Sam.
 15. 3.
^{af} Deu. 1. 15; Ac. 6. 5.
^{ag} ver. 22.
^{ah} Job 23. 16.
^{ai} Num. 10. 29, 30.

^m Num. 33. 15.
ⁿ ch. 17. 1, 8.
^o ch. 3. 1, 12.
^p ch. 20. 21; Ac. 7. 38.
^q ch. 3. 4.
^r ch. 7 to 14; Deu.
 2. 2.
^s Deu. 32. 11, 12; Ja.
 63. 9; Rev. 12. 14.
^t Deu. 5. 2; Jer. 7. 23.
^u Deu. 4. 20; 7. 6; 11
 2, 21; 28. 18; 32. 8,
 9; 1 Ki. 8. 51; Ps.
 135. 4; 8. Song 8.
 12; Is. 41. 8; 43. 1;
 Jer. 10. 16; Mal. 3.
 17; Tit. 2. 14.
^v ch. 9. 29; Deu. 10
 14; Job. 41. 11; 1 Cor.
 24. 1; 20. 12; 1 Cor.
 10. 26, 28.
^w Deu. 33. 2—4; Is.
 61. 6; 1 Pet. 2. 5, 9;
 Rev. 1. 6; 5. 10;
 20. 6.
^x Le. 10. 2; 20. 24, 26;
 Deu. 7. 6; 26. 19;
 28. 9; 30. 2; 1
 Cor. 3. 17; 1 Thes.
 5. 27; 1 Pet. 1. 13, 16.
^y ch. 24. 5, 7; Deu. 5.
 27; 28. 17; Jos. 24. 24.
^z ver. 16; ch. 20. 21;
 24. 15, 16; Deu. 4.
 11; Ps. 108. 11, 12;
 97. 2; Mt. 17. 5.
^{aa} Deu. 4. 12, 36; John
 12. 29, 30.
^{ab} 1. ch. 11. 31.
^{ac} 1. ch. 11. 44, 45; 1 Cor.
 6. 11; Heb. 10. 22.
^{ad} ver. 14; Go. 35. 2;
 Le. 15. 5.
^{ae} ver. 16, 18, 20; ch.
 31. 5; Deu. 33. 2.
^{af} Heb. 12. 20.

1 Jethro's judicious proposal, which he piously made subject to the command of God (ver. 23), was ratified by Him (Numb. xi. 16, 17); and probably laid the foundation of the municipal polity of the Hebrews. The Saxon institutions of Alfred somewhat resemble this plan.
 2 Probably either Wady esh Shiekh, or Wady Feiran. Here the Israelites remained nearly a year.
 3 This is the beginning of those remarkable transactions between God and the chosen nation, called the Covenant of Sinai; by which God became their King, establishing a theocracy, typical of the spiritual dominion of the future Messiah. On God's part, it was commenced with a reference to his recent deliverance of them (ver. 4), and with promises of future blessings, as reasons for their unlimited obedience (ver. 5); which they, on their part, readily promised (ver. 8). Upon this, a solemn assembly

was called (ver. 10); a summary of the Law was given, first orally (ch. xx.), then through Moses (ch. xx. 22—xxiii. 33); and the covenant was ratified, first with blood (ch. xxiv. 6), and then by a Divine vision, and a sacred feast (vers. 9—11). After this, Moses twice ascended the mountain to meet God; and went often into the tabernacle of the congregation to receive his instructions.
 4 The Jews, as a nation, broke this covenant; and God afterwards promised to make with them a new and better covenant: see Jer. xxxi. 33; xxxii. 40; Heb. viii. 7—10. This national covenant must be distinguished from that covenant of grace, the blessings of which are personal, and limited to true believers.
 5 This, with the required ablutions, and the bounds put around the mount, was designed to invest the whole transaction with the most awful solemnity.

- 13 ever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.
- 14 And Moses went down from the mount unto the people, and ^hsanctified the people; and they washed their clothes. And he said unto the people, 'Be ready against the third day: "come not at *your* wives.
- 16 And it came to pass on the third day in the morning, that there were "thunders and lightnings, and a ^othick cloud upon the mount, and the ^pvoice of the trumpet exceeding loud; so that all the people that *was* in the camp ^rtrembled. And ^rMoses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And 'mount Sinai was altogether on a smoke, because the LORD descended upon it 'in fire: "and the smoke thereof ascended as the smoke of a furnace, and ^xthe whole mount quaked greatly. And ^ywhen the voice of the trumpet sounded long, and waxed louder and louder, ^zMoses spake,¹ and ^aGod answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.
- 21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD ^bto gaze, and many of them perish. And let the priests² also, which come near to the LORD, ^csanctify themselves, lest the LORD "break forth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, ^cSet bounds about the mount, and sanctify it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. So Moses went down unto the people, and spake unto them.
- 20 And God spake ^sall these words,³ saying,
- 2 ^sI am the LORD thy God, which have brought thee out of the land of Egypt, ^tout of the house of bondage.⁴ ^tThou shalt have no other gods before⁵ me.
- 4 ^tThou shalt not make unto thee any graven image, or any likeness⁶ of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 'thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* "a jealous God, "visiting the iniquity of the fathers upon the children⁷ unto the third and fourth generation of them that ^ohate me; and ^pshowing mercy unto thousands⁸ of them that ^rlove me, and keep my commandments.
- 7 'Thou shalt not take the name of the LORD thy God in vain;⁹ for the LORD ^swill not hold him guiltless that taketh his name in vain.
- 8, 9 'Remember¹⁰ the sabbath day, to keep it holy. "Six days shalt thou labour,

¹ Le. 24. 16; Mic. 6. 11. ² ch. 16. 23—30; 31. 13, 14; Le. 19. 3, 30; 26. 2; Deu. 5. 12. ³ ch. 23. 12; 31. 15; 34. 21; Le. 23. 3; Eccl. 20. 12; Lk. 13. 14.

⁴ ver. 16, 19.
⁵ ver. 10.
⁶ ver. 11.
⁷ 1 Sam. 21. 4, 5; Zec. 13. 3; 12. 12—14, 1 Cor. 10.
⁸ Pa. 77. 18; Heb. 12. 18, 19; Rev. 4. 5; 5. 5, 11. 19.
⁹ ver. 9; ch. 40. 34; 2 Chr. 5. 14.
¹⁰ Rev. 1. 10; 4. 1.
¹ Heb. 12. 21.
² Deu. 4. 11; 33. 2; Judg. 5. 5; Pa. 69. 7, 8; Is. 6. 4; Hab. 3. 2.
³ ch. 3. 2; 24. 17; 2 Chr. 7. 1—3.
⁴ Ge. 15. 17; Pa. 141. 5; Rev. 19.
⁵ Pa. 28. 6; 77. 18; 114. 7; Jer. 4. 24; Heb. 12. 26.
⁶ ver. 43; 5. 22.
⁷ Heb. 12. 21.
⁸ Ne. 9. 13; Pa. 81. 7.
⁹ b see ch. 3. 5; 33. 20; 1 Sam. 6. 19.
¹⁰ Le. 10. 3; Is. 62. 11.
¹ 2 Sam. 6. 7, 8.
² ver. 12; Job. 3. 4.
³ Deu. 4. 20; 5. 22.
⁴ ch. 6. 7; Le. 26. 1, 13; Deu. 5. 6; 6. 4; Pa. 59. 7; 81. 10; Heb. 13. 10.
⁵ ch. 10 to 15.
⁶ Deu. 5. 7; 6. 5, 11; 2 Ki. 17. 35; Pa. 81. 9; Is. 43. 10; 44. 8; Jer. 25. 6; 35. 15; Mt. 4. 10; 1 Cor. 8. 4.
⁷ ch. 31. 17; Le. 26. 1; Deu. 4. 16; 5. 8; 27. 15; Pa. 37. 7; Is. 40. 18; 48; Ac. 17. 23.
⁸ ch. 23. 24; Job. 23. 7, 16; 2 Ki. 17. 35; Is. 44. 15, 19.
⁹ ch. 24. 1; Deu. 4. 24; 6. 15; Job. 24. 19; Is. 42. 8; Na. 1. 2.
¹⁰ ch. 24. 7; Le. 20. 5; 26. 39, 40; Num. 14. 18, 33, 2 Sam. 21. 1; 1 Ki. 21. 29; Job. 5. 4; 21. 19; Pa. 79. 8; 109. 14; Is. 14. 20, 21; 65. 6, 7; Jer. 2. 9; 32. 18; Eccl. 18. 4; 24. 12; Job. 32. 41; Pro. 8. 36; John 15. 23, 24.
¹ ch. 31. 7; Deu. 4. 37; 5. 29; 7. 2; Pa. 69. 31; Ro. 11. 28.
² John 14. 15, 21; 1 John 4. 19; 2 John 6. 7; 23. 1; Le. 19. 12.
³ Deu. 5. 11; 28. 58; Pa. 15. 4; 138. 20; Mt. 5. 33—37; Jam. 5. 12.

1 Saying, 'I exceedingly fear and quake' (Heb. xii. 21). The allusion to this awfully august scene in Heb. xii. 18—24 shows how far the sublimest material display of the power of Jehovah is surpassed by the spiritual glory of the gospel. Its effect upon the minds of the people is described in Deut. xviii. 16.

2 These were probably the chiefs of families, who, in patriarchal times, discharged the duties of priests.

3 That is, down to ver. 17. The manner in which these commandments were delivered is sufficient to prove their pre-eminent importance—being spoken immediately by the voice of God; while the rest of the Divine directions were communicated privately to Moses, and by him given to the people. They were fundamental laws; and were selected not only on account of their intrinsic and universal importance, by which they are distinguished from the ceremonial and political regulations afterwards given; but also probably because the Israelites and their Egyptian and Canaanitish neighbours were peculiarly prone to the sins here specifically forbidden. Upon these and other subjects, our Saviour's commandments are contained in the sermon on the mount (Matt. ch. v.—vii.) In these commandments a natural order is observable. They present (1) JEHOVAH as the *sole object* of worship; (2) the *mode* of worship, accordant with his *spiritual* nature; (3) the *intelligent reverence*, and (4) the *constant regularity* required in worship. They then provide rules for our social life; beginning with (5) its foundation in family

relations; and forbidding any actions injurious to (6) the *life*, (7) the *personal purity*, (8) the *property*, and (9) the *reputation* of others; as well as (10) all selfish and irreligious desires. It is further to be noticed, that though most of these laws specify *actions*, the ninth refers to *words*, and the tenth extends to the *thoughts and desires* of the heart.

4 The peculiar claims of Jehovah here mentioned are, (1) His covenant-relation to his people, 'Thy God;' (2) His marvellous deliverance of them.

5 Rather, 'besides me.' Jehovah *alone* is God.

6 As the Egyptians did of the sun, the bull, the crocodile, etc. All material representations of himself are as much condemned by God as the worship of other gods. See Deut. iv. 15—19.

7 This is not spoken of eternal condemnation, but of the temporal consequences of sin; and is to be understood as modified by the repentance of either parents or children. See Ezek. ch. xviii.

8 That is, unto thousands of generations; or, in other words, for *ever*. See Psa. cxxxvi.

9 Referring not only to profanity and false swearing, but probably to unmeaning repetitions in Divine worship (see Matt. vi. 7), instead of a thoughtful and reverential use of God's *name*, or *names*.

10 The word 'remember' seems to imply that the Sabbath was an ancient, though perhaps neglected and almost forgotten institution; and that the command required

- 10 and do all thy work : but the ^a seventh day is the sabbath of the Lord thy God :
in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-
 servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within
 11 thy gates : for ^a in six days the Lord made heaven and earth, the sea, and all that
 in them is, and rested the seventh day : wherefore the Lord blessed the sabbath
 day, and hallowed it.
 12 ^a Honour thy father and thy mother : ^b that thy days may be long¹ upon the
 land which the Lord thy God giveth thee.
 13 ^a Thou shalt not kill.
 14 ^a Thou shalt not commit adultery.
 15 ^a Thou shalt not steal.
 16 ^a Thou shalt not bear false witness against thy ^a neighbour.
 17 ^a Thou shalt not covet thy neighbour's house, ^a thou shalt not covet thy neigh-
 bour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor
 any thing that is thy neighbour's.
 18 And ^a all the people ^a saw the thunderings, and the lightnings, and the noise
 of the trumpet, and the mountain ^a smoking : and when the people saw *it*, they
 19 removed, and stood afar off. And they said unto Moses, ^a Speak thou with us,
 20 and we will hear : but ^a let not God speak with us, lest we die.² And Moses
 said unto the people, ^a Fear not : ^a for God is come to prove you, and ^a that his
 21 fear may be before your faces, that ye sin not. And the people stood afar off, and
 Moses drew near unto ^a the thick darkness, where God was.

Various laws.

- 22 AND the Lord said unto Moses, Thus thou shalt say unto the children of
 23 Israel, Ye have seen that I have talked with you ^a from heaven. Ye³ shall not
 make ^a with me gods of silver, neither shall ye make unto you gods of gold.
 24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt
 offerings, and thy peace offerings, ^a thy sheep, and thine oxen. In all ^a places
 25 where I record my name I will come unto thee, and I will ^a bless thee. And ^a if
 thou wilt make me an altar of stone, thou shalt not build it of hewn stone ;⁴
 26 if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up
 by steps unto mine altar, that thy nakedness be not discovered thereon.
 27 Now these ^a are the judgments which thou shalt ^a set before them.
 28 ^a If thou buy an Hebrew servant,⁵ six years he shall serve : and in the seventh
 3 he shall go out free for nothing. If he came in by himself, he shall go out by
 4 himself : if he were married, then his wife shall go out with him. If his master
 have given him a wife,⁶ and she have borne him sons or daughters ; the wife and
 5 her children shall be her master's, and he shall go out by himself. ^a And if the
 servant shall plainly say, I love my master, my wife, and my children ; I will
 6 not go out free : then his master shall bring him unto the ^a judges ;⁷ he shall also

^a ch. 24. 3, 4; Deut. 4. 14; 6. 1. ^b Le. 25. 39—41. ^c Deut. 15. 16, 17. ^d ch. 12. 12; 18 21—26; 22. 8, 24.

^a ch. 16. 26; 31. 15; Ge. 2. 2, 3; Num. 15. 32—36.
^b Ne. 13. 18—19.
^c ch. 21. 17; see Ge. 1. ^a ch. 21. 15, 17; 23. 26; 1. 18. 3; Deut. 5. 16; 27. 16; 1 Kl. 2. 19; 2 Kl. 1. 9; 23. 22; Jer. 35. 7, 18, 19; Mal. 1. 6; Mt. 15. 4—6; 19. 19; Mk. 7. 20; Eph. 6. 1—3.
^d Deut. 4. 20; 32. 47.
^e ch. 21. 14, 20; Ge. 9. 6, 9; Deut. 2. 17; Mt. 5. 21, 22; Ro. 13. 9; Gal. 5. 21; 1 John 3. 15—15.
^f Le. 24. 10; Deut. 5. 18; Pro. 6. 24—25; 7. 5—7; Jer. 29. 23. Mt. 5. 2, 28; Mk. 10. 1, 12; Eph. 5. 3—5; Heb. 13. 4.
^g ch. 21. 10; Le. 6. 1—7. 12, 11; Deut. 5. 19; Pro. 1. 12—15; Zec. 5. 3, 4; Mt. 19. 18; Ro. 13. 9; 1 Cor. 6. 10, 11; Thes. 4. 6.
^h ch. 23. 1; Deut. 5. 20; 19. 10—21; Pa. 15. 3; 101. 5—7; Mt. 18. 26; 26. 29; Jam. 4. 11; Rev. 23. 15.
ⁱ Lk. 10. 29—37.
^j Deut. 5. 21; Jos. 7. 21; Ps. 10. 8, 119. 36; Eccl. 5. 10, 11; Eze. 33. 31; Hab. 2. 9; Lk. 12. 15; Ac. 20. 33; Ro. 7. 7; 13. 9; Eph. 4. 3, 5; 1 Tim. 6. 6—10; Heb. 13. 5.
^k see refs. ver. 14.
^l Heb. 13. 18.
^m Rev. 1. 10, 12.
ⁿ ch. 19. 18.
^o Deut. 5. 27; 18. 16; Gal. 3. 10, 20; Heb. 12. 19.
^p Deut. 5. 25.
^q Sam. 12. 20; Is. 41. 10, 13.
^r Ge. 22. 1; Deut. 13. 3.
^s Deut. 4. 10; 6. 2.
^t ch. 19. 10; Deut. 5. 5; 1 Kl. 8. 12.
^u Deut. 4. 36; Ne. 9. 13.
^v vers. 3—5, ch. 32. 1. 2; 1. 18; 2. 4, 5; 2 Kl. 17. 33; Eze. 20. 39; 43. 8; Dan. 5. 4, 23; Zeph. 1. 5; 2 Kl. 1. 14—16.
^w Le. 1. 2.
^x Deut. 12. 5, 11, 21; 18. 6, 11; 1 Kl. 8. 29; 43; 2 Chr. 2. 4, 13; Ezra 6. 13; Ne. 1. 9; Pa. 74. 7; Jer. 7. 10, 12; Mt. 18. 30.
^y ch. 12. 12; Deut. 7. 13.
^z Deut. 27. 5.

constant attention. The variations in the language of this command on the various occasions on which it was given (see refs.) appear to indicate that there is no necessary connection between the seventh day and the rest day, and that therefore, quite consistently with the spirit and design of the law, the day of the week might be changed, upon the introduction of a new dispensation. The Sabbath among the Jews had ceremonial regulations connected with it which were of temporary duration : but these are clearly distinguishable from the original law, which was regarded and enforced by our Lord ; and the observance of which all experience shows to be indispensable to the welfare of mankind.

1 See Eph. vi. 2, 3 ; which, as addressed to Gentiles (ch. ii., iii. 1), shows that this promise, though primarily made to the Jews, was not limited to them as part of their national covenant, but has an extensive meaning and application. A peculiar blessing, even in temporal things, usually rests on obedient, and the reverse on disobedient children : and the stability of nations has been found to be closely connected with the maintenance of filial reverence and family order.

2 Further particulars are found in Deut. v., xviii.

3 From ch. xx. 22 to the end of ch. xxiii., we have a summary of a code of laws, civil, political, and ceremonial, afterwards given in detail. It is impossible to study them without observing their great superiority to all the known maxims and practices of the ancient world, and their suitability to prepare the way for the

still higher principles of Christianity. And it is worthy of remark, that, in the repetition of the law which was given at the end of the forty years which the Israelites spent in the wilderness, some of these laws appear in an enlarged and more spiritual form (see the book of Deuteronomy throughout) ; whilst in the prophetic writings in subsequent ages we find a still nearer approximation to the perfect development of morality and holiness given in the gospel. It is important to observe the distinction between the moral law, which requires spiritual and perfect obedience, and the punishments and rewards of which God himself inflicts ; and the political law, which had reference to the outward conduct, and the violation of which was cognizable by the civil magistrate. The latter, by restrictive enactments, aimed to diminish the frequency and to remedy the mischiefs of existing evil practices, which have since been emphatically condemned in the New Testament. See Matt. xix. 8, 9.

4 These commands appear to have been designed to prevent the idolatrous sculpture and licentious practices of the Egyptians, and other heathen, being introduced into the worship of Jehovah.

5 Selling himself through poverty, or being sold for theft. Slavery was at that time almost universal in the world ; and the Jewish law interposed to limit it, and to ameliorate the condition of the slave.

6 That is, one of his own slaves.

7 Or rather, 'unto God' (Elohim), who was supposed to preside at the tribunal. See Psa. lxxxiii. 6 ; John x. 34, 35.

bring him to the door, or unto the door post; and his master shall bore his ear through with an awl;¹ and he shall serve him for ever.

7 And if a man sell his daughter to be a maidservant, she shall not go out² as the menservants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money.³

12 ¹ He that smiteth a man,³ so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him⁴ into his hand; then ² I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; ³ thou shalt take him from mine altar, that he may die. ⁴ And he that smiteth his father, or his mother, shall be surely put to death.

16 And ¹ he that stealeth a man, and ² selleth him, or if he be found in his hand, he shall surely be put to death.

17 And ¹ he that curseth [or, revileth] his father, or his mother, shall surely be put to death.

18 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 ¹ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely ² punished. Notwithstanding, if he continue a day or two, he shall not be punished: for ³ he is his money.

22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall ⁴ pay as the judges determine. And if ⁵ any mischief follow, then thou shalt give ⁶ life for life, ⁷ eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

26 ¹ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.⁵

28 If an ox gore a man or a woman, that they die: then ¹ the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for ² the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master ³ thirty shekels of silver, and the ⁴ ox shall be stoned.

33 And if a man shall ¹ open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money unto the owner of them; and the dead *beast* shall be his.

35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

22 If a man shall steal an ox, or a sheep, and kill it, or sell it, he shall restore five oxen for an ox, and ¹ four sheep for a sheep.⁶

2 If a thief be found ² breaking up,⁷ and he be smitten that he die, *there shall* ³ no

f Pa. 40. 6.
 # No. 5. 5.
 # vers. 2. 3.
 # 1 Cor. 7. 5.
 # ch. 20. 13; Ge. 9. 6;
 Le. 24. 17; Num. 35.
 16-21, 30, 31; Mt.
 26. 52.
 # Num. 35. 22; Deu.
 19. 4, 5.
 # 1 Sam. 21. 4, 10, 18.
 # Num. 35. 11. Deu.
 19. 3; Job. 30. 2.
 # Num. 15. 30; 35. 20;
 Deu. 19. 11, 12; Ps.
 19. 13; Heb. 10. 26
 # 1 Ki. 2. 28-31; 2
 Ki. 11. 15.
 # 1 Tim. 1. 9.
 # Deu. 21. 7; 1 Tim.
 1. 10.
 # Ge. 37. 28.
 # ch. 22. 4.
 # 1. 10.
 # Le. 20. 9; Pro. 20.
 20; Mt. 15. 3-6;
 Mk. 7. 10.
 # 2 Sam. 3. 20.
 # Num. 25. 30-33
 # Ge. 4. 15, 21; Ro
 11. 4.
 # Le. 25. 15, 16.
 # ver. 30; Deu. 22.
 18, 19.
 # Num. 35. 31.
 # Le. 24. 19, 20; Deu.
 19. 21; Mt. 5. -8.
 # Eph. 6. 9; Col. 4. 1.
 # Ge. 9. 5.
 # ver. 22; Num. 35. 31.
 # see Zec. 11. 12, 13;
 Mt. 26. 15; Psal. 2. 7.
 # ver. 28.
 # Eccl. 10. 8; Jer. 18.
 20, 22.
 # Num. 5. 7; 2 Sam.
 12. 6; Pro. 6. 31;
 11. 19. 8.
 # Mt. 21. 41.
 # Num. 35. 27.

1 The boring of the ear, in sign of servitude, which was customary in Syria and other countries, denoted the strict and close obedience which such a servant was to render to his master.

2 By giving new rights to the *slave-wife*, this law both protected her and restricted the practice of polygamy.

3 This evidently means *designedly*.

4 That is, by his Providence.

5 These injuries to the 'eye' and to the 'tooth' seem to be mentioned in this law as the *greatest* and the *least*,

including by implication all other personal injuries.

6 The greater amount of restitution required in this case than in that in ver. 4 seems to arise from the perseverance in the crime shown by the man proceeding to sell or kill, and the consequently increased difficulty, and perhaps expense, of discovering and proving the theft.

7 Or, 'breaking in,' which is commonly done in Eastern countries by digging through the mud wall. The mild spirit of these laws is shown in the criminality attached to taking even a burglar's life, except in case of *night*

- 3 blood *be shed* for him. If the sun be risen upon him, *there shall be blood shed* for him; *for* he should make full restitution; if he have nothing, then he shall
- 4 be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.
- 5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
- 6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.²
- 7 If a man shall deliver unto his neighbour money or stuff to keep, and it be
- 8 stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges,
- 9 to see whether he have put his hand unto his neighbour's goods. For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.
- 10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast,
- 11 to keep; and it die, or be hurt, or driven away, no man seeing it: then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not
- 12 make it good. And if it be stolen from him, he shall make restitution unto the
- 13 owner thereof. If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.
- 14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner
- 15 thereof *being* not with it, he shall surely make it good. But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.
- 16 And if a man entice a maid that is not betrothed, and lie with her, he shall
- 17 surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.
- 18 Thou shalt not suffer a witch to live.⁴
- 19 Whosoever lieth with a beast shall surely be put to death.
- 20 He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed.⁵
- 21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.
- 22 Ye shall not afflict any widow, or fatherless child. If thou afflict them in
- 24 any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.
- 25 If thou lend money to any of my people that is poor by thee, thou shalt not
- 26 be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that
- 27 the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.
- 28 Thou shalt not revile the gods [or, judges], nor curse the ruler of thy people.
- 29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.
- 31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.
- 23 Thou shalt not raise [or, receive] a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do

o ch. 21. 2.
p ch. 21. 16.
q see vera. 1, 7; Pro. 6. 31.

r ver. 4.

s ver. 26; ch. 31. 6.

t Deu. 25. 1; 2 Chr.

u Heb. 6. 16.

v Ge. 31. 39.

w Deu. 22. 28, 29.

x Ge. 31. 12; Deu. 22.

y 1 Sam. 18. 25.

z Deu. 18. 10, 11;

1 Sam. 28. 3, 9; Gal.

5. 20.

b Le. 18. 21; 20. 15;

Deu. 27. 21.

c Num. 25. 2-5, 7, 8;

Deu. 13. 1-15; 17.

2, 3, 5; 18. 20.

d ch. 23. 9; Le. 10. 33;

25. 33; Deu. 10. 13;

23. 7; Jer. 7. 6; 22.

3; Zec. 7. 10; Mal.

3. 5.

e Deu. 10. 18; 24. 17;

27. 19; Pa. 94. 6; 1s

1. 17, 23; 10. 2; Eze.

22. 7; Zec. 7. 10;

Jam. 1. 27.

f Deu. 15. 9; 24. 15.

g Job 35. 9; 1. k. 18. 7.

h ver. 27; Job 34. 28;

1s. 17, 18; 18. 6;

145. 19; Pro. 23. 10;

1. k. 18. 7; Jam.

1. 27.

i Job 31. 23; Pa. 69.

24; 74. 7; Na. 1. 6.

j Pa. 109. 9; Lam. 5.

3; 1. k. 28.

k Le. 25. 35-37; Deu.

23. 19, 20; Ne. 5. 3-

5, 10, 11; Pa. 15. 5;

Eze. 18. 8, 17.

l Deu. 24. 6, 10, 12, 13,

17; Job 22. 6, 24. 3;

Pro. 20. 16; 22.

27; Eze. 18. 7, 16;

Am. 2. 8.

m ver. 23.

n ch. 34. 6; 2 Chr. 30.

2; Pa. 96. 15.

o Ecc. 10. 20; Ac. 21.

5; Ro. 13. 2-7; Tit.

3. 1; Jude 6.

p vera. 8, 9; Pa. 82. 1,

6, 7; 1. k. 1.

q ch. 23. 16, 19; Deu.

26. 2-10; Pro. 3. 9,

r ch. 12. 9; Pa. 13.

s Deu. 15. 19.

t Le. 22. 27.

u see ref. ch. 19. 6.

v Le. 22. 9; Deu. 14.

21; Eze. 4. 14; 44. 31.

w ver. 7; Le. 19. 16;

Pa. 15. 3; 101. 5;

Pro. 10. 18; see 2

Sam. 19. 27, with

16. 3.

x ch. 20. 16; Deu. 19.

16-21; Pa. 75. 11;

Pro. 10. 5, 9, 28; 24.

29; see 1 Ki. 21. 10,

13; Mt. 23. 39-61;

Ac. 6. 11, 13.

y ch. 32. 1, 2; Ge. 7.

1; 19. 4, 7; Jos. 24.

15; 1 Sam. 15. 9, 24;

1 Ki. 19. 10; Job 31.

34; Pro. 1. 10, 11, 15;

4. 14; Mt. 27. 21, 26;

Mt. 15. 15; 1. k. 23.

23; Ac. 24. 27; 25. 9.

robbery, which was more dangerous and difficult to resist, and likely to involve undesigned injury to the assailant.

1 This frequently occurs in hot climates, from negligence in allowing fire to communicate to long grass, etc.

2 This appears a most just punishment for carelessness, which may prove as injurious, though not so criminal, as *malice prepense*.

3 That is, some part of the animal; as the horns, hoofs, etc.

4 All pretensions to witchcraft involve the guilt of doing homage to supernatural powers other than God.

5 Under the Jewish theocracy, idolatry was treason.

6 Such persons having often no earthly protector, Jehohavah will take their cause specially into his own hands.

7 In the East, the *hyke*, or clouk, is often the poor man's only bed and covering at night.

8 Meaning perhaps God, the King of Israel; referring to murmuring against his laws or officers. See note, ch. xxi. 6.

9 Heb., 'tear'; i. e. the oil or wine pressed from fruit; and perhaps the valuable gums 'frankincense and myrrh.'

See Matt. ii. 11.

evil; ^b neither shalt thou speak in a cause to decline after many to wrest judgment: ^c neither shalt thou countenance a poor man in his cause.

4 "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. "If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him [or, wilt thou cease to help him? or, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him].²

6, 7 "Thou shalt not wrest the judgment of thy poor in his cause. "Keep thee far from a false matter; ^a and the innocent and righteous slay thou not: for "I will not justify the wicked. And ^a thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 Also "thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And "six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

12 "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all things that I have said unto you ^o be circumspect: and ^p make no mention of the name of other gods,³ neither let it be heard out of thy mouth.

14, 15 "Three times thou shalt keep a feast unto me in the year. "Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: "and none shall appear before me empty:) "and the feast of harvest, the firstfruits of thy labours, which thou hast sown in thy field: and "the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. "Three times in the year all thy males shall appear before the Lord God.

18 "Thou shalt not offer the blood of my sacrifice with leavened bread; ^z neither shall the fat of my sacrifice remain until the morning.

19 "The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God.

^b Thou shalt not seethe a kid in his mother's milk.⁴

Promises of guidance, protection, and prosperity.

20 "BEHOLD, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, ^d provoke him not; for he will "not pardon your transgressions: for "my name is in him.⁵ But if thou shalt indeed obey his voice, and do all that I speak; then "I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 "For mine Angel shall go before thee, and "bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. Thou shalt not "bow down to thy gods, nor serve them, "nor do after their works: "but thou shalt utterly overthrow them, and quite break down their images. And ye shall "serve the LORD your God, and "he shall bless thy bread, and thy water; and "I will take sickness away from the midst of thee. "There shall nothing cast thy young, nor be barren, in thy land. The number of thy days I will "fulfil. I will send "my fear before thee, and will "destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And "I will send hornets⁶ before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. "I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

^b vers. 6, 7; Le. 19. 15.
^c Deu. 1. 16, 17.
^d Deu. 32. 1—4; Job 31. 20; Pro. 24. 17; 25. 21; Mt. 5. 14; Ro. 12. 20; 1 The. 5. 15.
^e Deu. 22. 4.
^f ver. 3; Deu. 16. 19; 27. 15; Job 31. 13, 21; Pa. 82. 3, 4; Ecc. 5. 8; 1a. 10. 1, 2; Jer. 3. 28; 7. 6; Am. 5. 11, 12; Mal. 3. 5.
^g ver. 1; Pro. 4. 14, 15; Eph. 4. 25; 1 The. 5. 22.
^h Deu. 27. 25; Pa. 94. 21; Pro. 17. 15, 26; Jer. 7. 6; Mt. 27. 4; ch. 24. 7; Ro. 1. 18.
ⁱ Deu. 16. 19; 1 Sam. 8. 3; 12. 3; 2 Chr. 19. 7; Pa. 25. 10; Pro. 15. 27; 1a. 1. 23, 5, 23; Am. 2. 6, 5. 12; 8. 6; Ac. 24. 26.
^j ch. 22. 1; Deu. 10. 16; 24. 17; 27. 19; Ps. 91. 6; Pro. 22. 7; Mal. 3. 5.
^k Le. 2. 4.
^l see refs. ch. 20. 6, 9.
^m Deu. 4. 9; Jos. 22. 5; Pa. 39. 1; Eph. 5. 15; 1 Tim. 4. 16.
ⁿ Num. 32. 38; Deu. 12. 3; Jos. 24. 7, 1a. 16. 4; Hos. 2. 17; Zec. 13. 2.
^o ch. 34. 10—23; 1a. 23. 4; Deu. 16. 16; see refs. ch. 12. 14—29. 43—49.
^p ch. 34. 20; Deu. 16. 16; Pro. 3. 9; 2 Cor. 8. 3; 1a. 22; Le. 23. 9—21.
^q 1a. 23. 34—44.
^r ch. 34. 22; Deu. 16. 16; 1a. 2. 42.
^s see refs. ch. 12. 8; Le. 2. 11; 7. 12.
^t ch. 7. 15; Deu. 16. 4.
^u ch. 22. 29; 34. 26; 1a. 23. 10—17; Num. 18. 12, 15; Deu. 26. 10; Ne. 10. 35.
^v ch. 31. 26; Deu. 14. 21; Pro. 12. 10.
^w ch. 3. 2—4; see refs. 14. 19; Jos. 6. 13; 6. 2; Pa. 91. 11; 1 Cor. 10. 9.
^x Num. 14. 11; Pa. 2. 12; Jer. 46. 56; Eph. 4. 30; Heb. 3. 10, 16; 12. 25.
^y ch. 32. 31; Num. 14. 35; Deu. 18. 19; Jos. 24. 19; Jer. 5. 7; 1a. 5. 21; Heb. 11. 1; 1a. 20—29; 1 John 5. 16.
^z 1a. 7. 11; 9. 6; Jer. 23. 6; John 10. 30, 38; 2. 9.
^{aa} Ge. 12. 3; Deu. 30. 7; Jer. 30. 20.
^{ab} ver. 20; ch. 33. 2.
^{ac} ch. 3. 17; Jos. 24. 8—11.
^{ad} see refs. ch. 20. 5.
^{ae} Le. 18. 3, 20—30; Deu. 12. 30, 31.
^{af} ch. 34. 13; Num. 33. 62; 2 Chr. 31. 3—7.
^{ag} Deu. 6. 13; 11. 13, 14; 33. 4; Jos. 22. 5; 1 Sam. 7. 3; 12. 20, 24; Mt. 4. 10.
^{ah} ch. 7. 13; Mal. 3. 10, 11.
^{ai} ch. 15. 20; Deu. 7. 15.
^{aj} Deu. 7. 14; Job 21. 10; 1a. 38; 144. 13; Mal. 3. 10, 11.
^{ak} Ge. 23. 8; 1 Chr. 23. 1; Job 5. 26; 42. 17; Pa. 25. 23; 50. 10; 1a. 65, 20.
^{al} see refs. ch. 15. 14, 16; Ge. 25. 5; 1 Sam. 14. 15; 2 Chr. 14. 14.
^{am} Deu. 7. 23.
^{an} Deu. 7. 20.
^{ao} Deu. 7. 22; Jos. 15. 63; 1a. 10; 17. 12, 13.

1 Heb., 'adorn,' or 'honour;' signifying either a due respect, as in Lev. xix. 32, or partiality, as here, and in Lev. xix. 15.
 2 Though the grammatical construction of this sentence is difficult, the sense is plain. It is very interesting to observe, even in this earlier dispensation, the principles which we usually regard as peculiar to the morality of the New Testament.
 3 The very names of heathen deities are associated with,

and suggestive of, all that is unholy and demoralizing.
 4 The Jews regard this as prohibiting the use of butter in cooking: but it is more likely either a precept of humanity (see Lev. xxii. 28; Deut. xxii. 6), or a reference to some heathen usage.
 5 That is, 'My attributes are his.'
 6 Perhaps this was to be understood literally; but it may have been only figurative: the hornets representing the fears of the Canaanites. See Josh. ii. 9.

31 And ^y I will set thy bounds from the Red Sea even unto the sea of the Philistines,¹ and from the desert unto the river:² for I will ^z deliver the inhabitants
32 of the land into your hand; and thou shalt drive them out before thee. ^a Thou
33 shalt make no covenant with them, ^b nor with their gods. They shall not dwell
in thy land, lest they make thee sin against me: for if thou serve their gods, ^c it
will surely be a snare unto thee.

Ratification of the covenant; Moses ascends the mountain.

24 AND he said unto Moses, Come up unto the LORD, thou and Aaron, ^d Nadab,
² and Abihu, ^e and seventy of the elders of Israel. And worship ye afar off. And
Moses ^f alone shall come near the LORD: but they shall not come nigh; neither
shall the people go up with him.

3 And Moses came and told the people all the words of the LORD, and all the
judgments: and all the people answered with one voice, and said, ^g All the words
which the LORD hath said will we do.

4 And Moses ^h wrote all the words of the LORD, and rose up early in the morning,
and builded an altar under the hill, and twelve ⁱ pillars, according to the twelve
5 tribes of Israel. And he sent young men of the children of Israel, which offered
6 burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses
^k took half of the blood, and put *it* in basins; and half of the blood he sprinkled
7 on the altar. And he ^l took the book of the covenant, and read in the audience
of the people: and they said, ^m All that the LORD hath said will we do, and be
8 obedient. And Moses took the blood, and sprinkled *it* on the people,³ and said,
Behold ⁿ the blood of the covenant, which the LORD hath made with you concern-
ing all these words.

9 Then ^o went up Moses and Aaron, Nadab and Abihu, and seventy of the elders
10 of Israel: and they ^p saw the God of Israel:⁴ and *there was* under his feet as it
were a paved ^q work of a ^r sapphire stone, and as it were the ^s body of heaven in
11 *his* clearness.⁵ And upon the nobles of the children of Israel he ^t laid not his
hand:⁶ also ^u they saw God, and did ^v not eat and drink.

12 And the LORD said unto Moses, ^w Come up to me into the mount,⁷ and be there:
and I will give thee ^x tables of stone, and a law, and commandments which I have
13 written; that thou mayest teach them. And Moses rose up, and ^y his minister
14 Joshua: and Moses ^z went up into the mount of God. And he said unto the
elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and
Hur ^{aa} are with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and ^{ab} a cloud covered the mount. And
16 ^{ac} the glory of the LORD abode upon mount Sinai, and the cloud covered it six
days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD ^{ad} was like ^{ae} a devouring fire on the top of the
18 mount in the eyes of the children of Israel. And Moses went into the midst of
the cloud, and gat him up into the mount: and ^{af} Moses was in the mount forty
days and forty nights.

Directions for the construction of the tabernacle and its furniture.

25 AND the LORD spake unto Moses, saying, Speak unto the children of Israel,
² that they bring me an ^{ag} offering: ^{ah} of every man that giveth it willingly with his
3 heart ye shall take my offering. And ^{ai} this is the offering which ye shall take of
4 them; gold,⁸ and silver, and brass,⁹ and blue, and purple, and scarlet,¹⁰ and fine
5 linen ^{aj} [or, silk ^{ak}], and goats' ^{al} hair, and rams' skins dyed red, and badgers'¹¹ skins,
6 and shittim¹² wood, ^{am} oil for the light, spices, ^{an} for anointing oil, and for ^{ao} sweet
7 incense, onyx stones, and stones to be set in the ^{ap} ephod, and in the ^{aq} breastplate.

^y Ge. 15. 18; Num. 34. 3-15; Deu. 11. 24; Jos. 1. 4; 1 Ki. 4. 21, 21; Ps. 72. 8.
^z Jos. 21. 44; Judg. 1. 4, 11, 21.
^a Ex. 34. 12, 15; Deu. 7. 2.
^b Deu. 7. 16.
^c ch. 34. 12; Deu. 7. 16; 12. 30; Jos. 23. 13; Judg. 2. 3; 1 Sam. 18. 21, Ps. 106. 36.
^d ch. 28. 1; Le. 10. 1, 2.
^e ch. 1. 5; Num. 11. 16.
^f vers. 13, 15, 18.
^g ver. 7; ch. 19. 8; Deu. 5. 27; Gal. 3. 19, 24.
^h Deu. 31. 9.
ⁱ Ge. 28. 18; 31. 45.
^j Heb. 9. 14.
^k Heb. 9. 19.
^l ver. 3.
^m Zec. 9. 11; Mt. 26. 24; Heb. 9. 18-20; 10. 3, 5; 13. 20, 1 Pet. 1. 2.
ⁿ ver. 1.
^o see ch. 3. 6; 33. 20-21; Ex. 32. 30; Judg. 13. 22; 1. 6. 1. 5; John 1. 18; 1 Tim. 6. 16; 1 John 4. 12.
^p Ex. 1. 26; 10. 1; Rev. 4. 3.
^q Mt. 17. 2.
^r ch. 19. 21.
^s ver. 10; ch. 33. 20; Ge. 16. 13; 32. 30; Deu. 4. 33; Judg. 13. 22.
^t ch. 18. 12; Ge. 31. 51; 1 Cor. 10. 18.
^u vers. 2, 15, 18.
^v ch. 31. 18; 32. 15, 16; Deu. 5. 22.
^w ch. 32. 17; 33. 11.
^x ver. 2.
^y ch. 19. 9, 16; Mt. 17. 5.
^z ch. 16. 10; Num. 14. 10.
^{aa} ch. 2. 10, 18; Deu. 4. 30; Heb. 12. 18, 29.
^{ab} ch. 34. 28; Deu. 9. 9.

^{ac} Deu. 16. 16.
^{ad} ch. 33. 5, 21; 1 Chr. 29. 3, 4, 9, 14, 17; Ezra 2. 68; 3. 5; 7. 16; Ne. 11. 2; 3 Cor. 8. 12; 9. 7.
^{ae} A. G. 41. 42.
^{af} ch. 27. 20.
^{ag} ch. 30. 23.
^{ah} ch. 30. 34-38.
^{ai} ch. 28. 4, 6.
^{aj} ch. 24. 15.

1 The Western or Mediterranean Sea.
2 This means from the desert of Shur or Paran, on the south of Judea, to the river Euphrates. This extent of domain was actually possessed only in the reigns of David and Solomon. See note on Gen. xv. 18; and 1 Kings iv. 21.
3 On this ratification of the covenant with blood, see the inspired comment in Heb. ix. 18—22. It implied that neither the persons of the people nor their sacrifices would be accepted by God, except through the shedding and sprinkling of blood; and that all the blessings granted to them, even by their national covenant, were the fruits of Divine mercy.
4 That is, the bright symbol of his presence: rendered by the Chaldee version, 'the glory of the God of Israel;' by the Greek, 'the place where the God of Israel stood.'
5 Or rather, 'a work of brilliant sapphire, even like heaven itself for brightness.'

6 That is, not to destroy them. Part of the sacrifices was eaten by the elders of Israel, in token of friendship with God.
7 Still higher on the mount than the others.
8 The people had probably acquired considerable wealth in gold and silver from the gifts of the Egyptians, and the spoil of those who were drowned at the Red Sea.
9 Rather, 'copper': as also in ch. xxxi. 4.
10 That is, some materials dyed of those colours, which were very costly.
11 This word is variously rendered 'crimson,' 'blue,' or 'black leather;' and as meaning the skin of either the badger, the dolphin, or the seal.
12 This was probably the *acacia vera*, still called 'shunt' by the Arabs, which produces gum-arabic. The wood, though very light, is durable, not rotting with wet; it is dark red, and capable of a fine polish.

- 8 And let them make me a ^osanctuary; that ^pI may dwell among them. ^qAccording to all that I show thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so ¹ shall ye make it.
- 10 ^r And they shall make an ark ² of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown ³ of gold round about. And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings shall be in the one side of it, and two rings in the 13 other side of it. And thou shalt make staves of shittim wood, and overlay them 14 with gold. And thou shalt put the staves into the rings by the sides of the ark, 15 that the ark may be borne with them. ^sThe staves shall be in the rings of the 16 ark: they shall not be taken from it. And thou shalt put into the ark ^t the testimony ⁴ which I shall give thee.
- 17 And ^u thou shalt make a mercy seat ⁵ of pure gold: two cubits and a half shall 18 be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim ⁶ of gold, of beaten work shalt thou make them, in the two 19 ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall he make the cherubim on 20 the two ends thereof. And ^v the cherubim shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces shall look one to 21 another; toward the mercy seat shall the faces of the cherubim be. ^w And thou shalt put the mercy seat above upon the ark; and ^x in the ark thou shalt put the 22 testimony that I shall give thee. And ^y there I will meet with thee, and I will commune with thee from above the mercy seat, from ^z between ⁷ the two cherubim which are upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.
- 23 ^a Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24 And thou shalt overlay it with pure gold, and make thereto a crown of gold 25 round about. And thou shalt make ^b a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. 26 And thou shalt make for it four rings of gold, and put the rings in the four 27 corners that are on the four feet thereof. Over against the border shall the rings 28 be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with 29 them. And thou shalt make ^c the dishes ⁸ thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal [*or*, to pour out withal]: of pure gold 30 shalt thou make them. And thou shalt set upon the table ^d shewbread ⁹ before me alway.
- 31 ^e And thou shalt make a candlestick ¹⁰ of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his 32 flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the 33 candlestick out of the other side: three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the 34 candlestick. And in the candlestick shall be four bowls made like unto almonds, 35 *with* their knops and their flowers. And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two

^o ch. 36 l. 3, 4; Lc. 4 6; 10 4; 21. 12; Heb. 9. 1, 2.
^p ch. 26. 45; 1 Ki. 6. 13; 2 Cor. 6. 16; Heb. 3. 6; Rev. 21. 3
^q ver. 4h.
^r ch. 37. 1-3; Deu. 10. 3; Heb. 9. 4.

^s 1 Ki. 8. 8.

^t ch. 16. 31; 31. 18; Dan. 10 3-5; 31. 26; 1 Ki. 8. 9; 2 Ki. 11. 12; Hch. 9. 4.
^u ch. 37 6; 40. 20; Ro. 3. 25; Heb. 4. 16; 8. 5; 1 John 2. 2.

^v 1 Ki. 8. 7; 1 Chr. 28. 18; Heb. 5. 6.

^w ch. 26. 34.

^x ver. 16.

^y ch. 26. 42, 43; 30. 6, 26; Lc. 16. 2; Num. 7. 40; 17. 4.
^z Num. 7. 89; 1 Sam. 4. 4; 2 Sam. 6. 2; 2 Ki. 19. 15; Ps. 90. 1; 99. 1; Is. 37. 16.
^a ch. 37. 10; 1 Ki. 7. 48; 2 Chr. 4. 8; Heb. 9. 2.

^b ch. 37. 16; Num. 4. 7.

^c Lc. 24. 5-9; Num. 4. 7; 1 Sam. 21. 6.

^d ch. 37. 17; 1 Ki. 7. 49; Zec. 4. 2; Heb. 9. 2; Rev. 1. 12; 4. 6.

¹ In such ordinances, the minutest parts may have a symbolical meaning, and should be carefully observed.

² Rather, 'chest,' or 'box.' It was about four feet long, by about two and a half feet broad and deep.

³ Or, 'rim;' and at ver. 24.

⁴ That is, the tables of the decalogue, which was called the *testimony*, because it bore witness to God's displeasure against sin.

⁵ This was a lid or cover of solid gold; and derived its Hebrew name from the blood of *atonement* sprinkled on it. It was the 'throne of grace' (Heb. iv. 6), where God's sovereign mercy was displayed in the bright cloud which rested upon it (ver. 22). The Greek name of the mercy-seat is applied to Christ in Rom. iii. 25.

⁶ This was probably a symbolical representation of the Divine presence, with special reference to the manifestation of mercy. See Psa. lxxx. 1; and note on Gen. iii. 24.

⁷ Hence God is frequently spoken of, and addressed in

prayer, as dwelling 'between the cherubim;' see refs.

⁸ Probably to put the bread in. The other articles are spoons or cups for the frankincense (Lev. xxiv. 7); and bowls for wine for the drink-offerings, as well as to hold the blood of the sacrifices, which was to be sprinkled within the sanctuary.

⁹ Heb., 'bread of faces,' or 'of presence;' from its being placed in the *presence* of the Lord. The shewbread was the offering of the Israelites to their Divine King (Lev. xxiv. 8); the *twelve* loaves having reference to the number of the tribes.

¹⁰ Rather, 'lamp,' or 'candelabrum.' A representation of the candlestick in the second temple is found on the arch of Titus at Rome. The word rendered 'bowl' may designate the cup of a flower. The Jews say that the 'knops' resembled pomegranates, and the 'flowers' lilies. With reference to the symbolical meaning of the candlestick, see Zech. iv. 2, 3, 12-14; Rev. i. 12, 20; iv. 5; xi. 4.

branches of the same, according to the six branches that proceed out of the
 36 candlestick. Their knops and their branches shall be of the same: all of it shall
 37 be one beaten work of pure gold. And thou shalt make the seven lamps thereof:
 and they shall light the lamps thereof, that they may give light over against
 38 it. And the tongs¹ thereof, and the snuff-dishes thereof, shall be of pure gold.
 39 Of a talent of pure gold² shall he make it, with all these vessels. And look that
 40 thou make them after their pattern, which was showed thee in the mount.

26 Moreover thou shalt make the tabernacle³ with ten curtains of fine twined
 linen, and blue, and purple, and scarlet: with cherubim of cunning work⁴ shalt
 2 thou make them. The length of one curtain shall be eight and twenty cubits,
 and the breadth of one curtain four cubits: and every one of the curtains shall
 3 have one measure. The five curtains shall be coupled together one to another;
 4 and other five curtains shall be coupled one to another. And thou shalt make
 loops of blue upon the edge of the one curtain from the selvedge in the coupling;
 and likewise shalt thou make in the uttermost edge of another curtain, in the
 5 coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty
 loops shalt thou make in the edge of the curtain that is in the coupling of the
 6 second; that the loops may take hold one of another. And thou shalt make fifty
 taches⁵ of gold, and couple the curtains together with the taches: and it shall
 be one tabernacle.

7 And thou shalt make curtains of goats' hair⁶ to be a covering upon the
 8 tabernacle: eleven curtains shalt thou make. The length of one curtain shall
 be thirty cubits, and the breadth of one curtain four cubits: and the eleven
 9 curtains shall be all of one measure. And thou shalt couple five curtains by
 themselves, and six curtains by themselves, and shalt double the sixth curtain in
 10 the forefront of the tabernacle. And thou shalt make fifty loops on the edge of
 the one curtain that is outmost in the coupling, and fifty loops in the edge of the
 11 curtain which completh the second. And thou shalt make fifty taches of brass,
 and put the taches into the loops, and couple the tent [or, covering] together,
 12 that it may be one. And the remnant that remaineth of the curtains of the tent,
 the half curtain that remaineth, shall hang over the backside of the tabernacle.
 13 And a cubit on the one side, and a cubit on the other side of that which remaineth
 in the length of the curtains of the tent, it shall hang over the sides of the
 tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of rams' skins dyed red, and a
 covering above of badgers' skins.

15 And thou shalt make boards for the tabernacle of shittim wood standing up.
 16 Ten cubits shall be the length of a board, and a cubit and a half shall be the
 17 breadth of one board. Two tenons shall there be in one board, set in order one
 against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south
 19 side southward. And thou shalt make forty sockets of silver under the twenty
 boards; two sockets under one board for his two tenons, and two sockets under
 20 another board for his two tenons. And for the second side of the tabernacle on
 21 the north side there shall be twenty boards: and their forty sockets of silver; two
 22 sockets under one board, and two sockets under another board. And for the sides
 23 of the tabernacle westward thou shalt make six boards. And two boards shalt
 24 thou make for the corners⁷ of the tabernacle in the two sides. And they shall
 be coupled together beneath, and they shall be coupled together above the head

ch. 27. 21; 30. 8;
 1. e. 24. 2-4; 2 Chr.
 13. 11.
 A Num. 8. 2.
 # ch. 28. 30; Num. 8.
 4; 1 Chr. 28. 11, 19;
 Ac. 7. 41; Heb. 8. 5.
 # ch. 28. 8; 36. 8-19;
 Rev. 21. 3.

† Eph. 4. 16.

ch. 38. 14.

ch. 38. 18.

¹ Or, 'snuffers,' or 'lamp-scissors.'

² The expensiveness of the materials prescribed for the candlestick and other articles would afford an opportunity of proving the regard which the worshippers had for the services of religion, and their willingness to make sacrifices on their account.

³ This word means 'a dwelling-place' (i. e. of God): and designates the interior structure of wood covered by embroidered curtains; over which was the tent—a triple covering, first of woven goats' hair, and above of skins. It contained two compartments—the holy place, and the most holy—separated by the great veil. It was formed of forty-eight boards of shittim wood, about seventeen feet long and two and a half broad; covered with gold, and resting on bases of silver; and bound together by five transverse bars or beams of the same wood, likewise plated with gold: so that it had the appearance inside of a wall of gold. The length was about fifty-two or fifty-four feet, the breadth sixteen or eighteen, and the height

about eighteen. It was so constructed as to be easily taken apart and carried from place to place. Its symbolical references may be seen in Heb. ix. 14, 24. The ark of God had no more substantial dwelling-place till the building of the temple. It was the seat and symbol of the Divine kingdom upon earth. With evident reference to the ancient tabernacle it is written, 'The Word was made flesh, and dwelt [tabernacled] among us' (John i. 14). See also John ii. 19; 2 Cor. vi. 16; Eph. ii. 22; Col. i. 19; ii. 9; Heb. viii. 2; ix. 11, 24.

⁴ Heb., 'the work of an artist;' i. e. embroiderer: probably what we call *damask*.

⁵ Heb., 'hooks,' or 'claps.'

⁶ A coarse sort of cloth made of goats' hair is still used in the East for covering tents. The Asiatic goat has longer and finer hair than the European.

⁷ These are not easily explained; but were probably intended either to cut off the corner slantwise, or to strengthen the joining.

- of it unto one ring: thus shall it be for them both; they shall be for the two
 25 corners. And they shall be eight boards, and their sockets *of* silver, sixteen
 sockets; two sockets under one board, and two sockets under another board.
- 26 And thou shalt make bars *of* shittim wood; five for the boards of the one side
 27 of the tabernacle, and five bars for the boards of the other side of the tabernacle,
 and five bars for the boards of the side of the tabernacle, for the two sides west-
 28 ward. And the middle bar in the midst of the boards shall reach from end to
 29 end. And thou shalt overlay the boards with gold, and make their rings *of* gold
 for places for the bars: and thou shalt overlay the bars with gold.
- 30 And thou shalt rear up the tabernacle ^o according to the fashion thereof which
 was showed thee in the mount.
- 31 And ^p thou shalt make a veil ¹ *of* blue, and purple, and scarlet, and fine twined
 32 linen of cunning work: with cherubim shall it be made: and thou shalt hang it
 upon four pillars of shittim wood overlaid with gold: their hooks *shall be of* gold,
 33 upon the four sockets of silver. And thou shalt hang up the veil under the
 taches, that thou mayest bring in thither within the veil ^q the ark of the testi-
 mony: and the veil shall divide unto you between ^r the holy *place* and the most
 34 holy. And ^s thou shalt put the mercy seat upon the ark of the testimony in the
 35 most holy *place*. And ^t thou shalt set the table without the veil, and ^u the candle-
 stick over against the table on the side of the tabernacle toward the south: and
 thou shalt put the table on the north side.
- 36 And ^v thou shalt make an hanging for the door of the tent, *of* blue, and purple,
 37 and scarlet, and fine twined linen, wrought with needlework. And thou shalt
 make for the hanging ^y five pillars *of* shittim wood, and overlay them with
 gold, and their hooks *shall be of* gold: and thou shalt cast five sockets of
 brass for them.
- 27 And thou shalt make ^z an altar ² *of* shittim wood, five cubits long, and five
 cubits broad; the altar shall be foursquare: and the height thereof *shall be* three
 2 cubits. And thou shalt make the ^a horns of it upon the four corners thereof: his
 3 horns shall be of the same: and ^b thou shalt overlay it with brass. And thou
 shalt make his pans to receive his ashes, and his shovels, and his basins, and his
 fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.
- 4 And thou shalt make for it a grate *of* network *of* brass; and upon the net shalt
 5 thou make four brasen rings in the four corners thereof. And thou shalt put it
 under the compass of the altar-beneath, that the net may be even to the midst of
 6 the altar. And thou shalt make staves for the altar, staves *of* shittim wood, and
 7 overlay them with brass. And the staves shall be put into the rings, and the
 8 staves shall be upon the two sides of the altar, to bear it. Hollow with boards
 shalt thou make it: ^c as it was showed thee in the mount, so shall they make *it*.
- 9 And ^d thou shalt make the court of the tabernacle: for the south side south-
 ward *there shall be* hangings for the court *of* fine twined ³ linen of an hundred
 10 cubits long for one side: and the twenty pillars thereof and their twenty sockets
shall be of brass; the hooks of the pillars and their fillets *shall be of* silver.
- 11 And likewise for the north side in length *there shall be* hangings of an hundred
 cubits long, and his twenty pillars and their twenty sockets *of* brass; the hooks
 12 of the pillars and their fillets *of* silver. And *for* the breadth of the court on the
 west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets
 13 ten. And the breadth of the court on the east side eastward *shall be* fifty cubits.
- 14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three,
 15 and their sockets three. And on the other side *shall be* hangings fifteen cubits:
 16 their pillars three, and their sockets three. And for the gate of the court *shall*
be an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined
 linen, wrought with needlework: and their pillars *shall be* four, and their sockets

^o ch. 25. 9, 40; 27. 8;
 Ac. 7. 41; Ezech. 2.
 20, 21; Heb. 8. 5.

^p ch. 26. 35; 1e. 16. 2;
 2 Chr. 3. 11; Mt. 27.
 51; Heb. 6. 19, 20;
 9. 3.

^q ch. 25. 16; 40. 21.

^r Le. 16. 2; Hab. 9. 2, 3.

^s ch. 25. 21. 40. 20;

Heb. 9. 5.

^t ch. 40. 22; Heb. 9. 2

^u ch. 40. 24.

^v ch. 36. 37.

^y ch. 36. 38.

^z ch. 38. 1; Eze. 43. 13.

^a 1 Ki. 1. 50; Ps. 118

27; Heb. 6. 18.

^b see Num. 16. 38.

^c ch. 25. 40; 26. 30.

^d ch. 38. 9.

1 The veil of separation between the holy place, where the priests ministered daily, and the most holy, into which the high priest *alone* entered once a year, seems to represent the concealment of God's brightest glory from the view of man; as well as to intimate that, except through the future Atonement, the infinitely holy Majesty of God must be inaccessible to sinful man. When a further revelation of the Divine character was made, and the plan of redemption was completed by the death of Christ, the veil was rent from top to bottom (Matt. xxvii. 51).

2 This was a hollow wooden chest plated with copper, about nine feet square, and five feet in height; with a grating inside, upon which the sacrifices and the fuel were

laid, and an ash-pan underneath. Upon the horns of the altar the blood of the victim was put with the priest's finger (Lev. iv. 25, 30); and sacrifices were sometimes bound to them (Psa. cxviii. 27).

3 Or, 'netted;' it appears to have been open work, except at the entrance. The court was about one hundred and seventy-five feet in length, and eighty-seven in breadth. It was entirely uncovered. The entrance was on the east side, and was thirty-five feet broad. As the people at large were not permitted to enter the tabernacle, on account of its peculiar sacredness, this court was constructed in connection with it, that the worshippers might here personally appear before God, and hold communion with him as present among them.

17 four. All the pillars round about the court *shall be filleted with silver*; their
 18 hooks *shall be of silver*, and their sockets *of brass*. The length of the court *shall*
be an hundred cubits, and the breadth fifty every where, and the height five
 19 cubits *of fine twined linen*, and their sockets *of brass*. All the vessels of the
 tabernacle in all the service thereof, and all the pins thereof, and all the pins of
 the court, *shall be of brass*.
 20 And ^e thou shalt command the children of Israel, that they bring thee pure oil
 21 olive beaten¹ for the light, to cause the lamp to burn always.² In the taber-
 nacle of the congregation³ without the veil, which is before the testimony,
^e Aaron and his sons shall order it from evening to morning before the Lord:
^h it shall be a statute for ever unto their generations on the behalf of the children
 of Israel.

Directions for the appointment of the priests; their garments, and consecration.

28 AND take thou unto thee ⁱ Aaron thy brother,⁴ and his sons with him, from
 among the children of Israel,^k that he may minister unto me in the priest's office,
^l even Aaron, Nadab and Abihu, Eleazar, and Ithamar, Aaron's sons. And ⁱ thou
 shalt make holy garments for Aaron thy brother for glory and for beauty.⁵
 3 And ^m thou shalt speak unto all that are wisehearted, whom I have filled with
 the spirit of wisdom, that they may make Aaron's garments to consecrate him,
 4 that he may minister unto me in the priest's office. And these *are* the garments
 which they shall make; ⁿ a breastplate, and ^o an ephod, and ^p a robe, and ^q a
 brodered coat, ^r a mitre, and a girdle: and they shall make holy garments for
 Aaron thy brother, and his sons, that he may minister unto me in the priest's
 5 office. And they shall take gold, and blue, and purple, and scarlet, and fine linen.
 6 ⁱ And they shall make the ephod⁶ of gold, of blue, and of purple, of scarlet,
 7 and fine twined linen, with cunning work. It shall have the two shoulder-pieces
 8 thereof joined at the two edges thereof; and so it shall be joined together. And
 the curious [or, embroidered] girdle of the ephod, which is upon it, shall be of
 the same, according to the work thereof; *even of gold, of blue, and purple, and*
 9 *scarlet, and fine twined linen*. And thou shalt take two onyx stones, and ^u grave
 10 on them the names of the children of Israel: six of their names on one stone, and
 11 *the other six names of the rest on the other stone, according to their birth*. With
 the work of an engraver in stone, *like* the engravings of a signet, shalt thou
 engrave the two stones with the names of the children of Israel: thou shalt make
 12 them to be set in ouches⁷ of gold. And thou shalt put the two stones upon the
 shoulders of the ephod for stones of memorial⁸ unto the children of Israel: and
^v Aaron shall bear their names before the Lord upon his two shoulders ^v for a
 13 memorial. And thou shalt make ouches of gold; and two chains of pure gold at
 14 the ends; of wreathen work shalt thou make them, and fasten the wreathen
 chains to the ouches.
 15 And ^w thou shalt make the breastplate of judgment⁹ with cunning work; after
 the work of the ephod thou shalt make it; of gold, of blue, and of purple, and
 16 of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be
 being doubled; a span shall be the length thereof, and a span shall be the breadth
 17 thereof. And ^x thou shalt set in it settings of stones,¹⁰ even four rows of stones:

* Le. 24. 2.

f ch. 26. 31, 33.

g ch. 30. 8; 1 Sam. 3.

h 2; 2 Chr. 13. 11.

i ch. 28. 43; 29. 9, 28.

l ch. 17; 16. 34; 21.

m Num. 18. 21. 19.

n 1 Sam. 30. 25.

o Num. 17. 2, 9; 18. 7.

p ch. 28. 9, 14; 30. 30.

q Deu. 10. 6.

r ch. 28. 5, 9, 29; 31.

s 10; 33. 1, 2; 1. c. 8.

t 7, 30; Num. 20. 26,

u 28; P. 132. 9, 16.

v ch. 31. 6; 36. 1.

w ch. 31. 9; 35. 30, 31.

x ver. 15; ch. 39. 8—21.

y ver. 6—11; ch. 39.

z 2—5, 21—24.

aa ver. 31—34; ch. 39.

ab 25, 26.

ac ver. 39, 40; Le. 8. 7.

ad ch. 39. 28.

ae ch. 39. 2.

af ch. 39. 2.

ag ch. 39. 2.

ah ch. 39. 2.

ai S. Song 8. 6; Is. 49.

aj 16.

ak S. Song 8. 6; Is. 49.

al 16.

am S. Song 8. 6; Is. 49.

an 16.

ao S. Song 8. 6; Is. 49.

ap 16.

aq ver. 29; ch. 30. 7.

ar see Gen. 4. 7; Zec.

as 6. 11.

at ch. 39. 8.

au ch. 39. 8.

av ch. 39. 8.

aw ch. 39. 8.

ax ch. 39. 8.

ay ch. 39. 8.

az ch. 39. 8.

ba ch. 39. 8.

bb ch. 39. 8.

bc ch. 39. 8.

bd ch. 39. 8.

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bx ch. 39. 8.

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bz ch. 39. 8.

ca ch. 39. 8.

cb ch. 39. 8.

cc ch. 39. 8.

cd ch. 39. 8.

ce ch. 39. 8.

cf ch. 39. 8.

cg ch. 39. 8.

ch ch. 39. 8.

1 Heb., 'pure oil of olive beaten.'

2 The words 'always' here, and 'continually' in Lev. xxiv. 2, mean *every night*, as explained in ver. 21, and in ch. xxx. 7, 8, where the *dressing* the lamps in the morning is distinguished from the *lighting* them in the evening. See also 1 Sam. iii. 3. It is probable that during the day the outer veil of the tabernacle was drawn up, as in ordinary tents, so as to give sufficient light for the ministrations of the sanctuary.

3 Or, 'tent of assembly;' i. e. at which the people assembled to worship Jehovah.

4 This is the first express appointment of Aaron and his sons to the priesthood, though the Divine intention had been intimated before. During the patriarchal times, the head of the family, or of the community, generally offered sacrifices on their behalf; and occasionally certain individuals, on account of peculiar eminence of character, or other circumstances, acted as priests beyond the circle of their own family or tribe. See ch. xx. 24; xxiv. 6; Gen. xiv. 18—20; Job xlii. 8. Still there does not appear to have been anything to restrain any person from presenting his own oblations or sacrifices to God. But now a distinct and separate priesthood was appointed; the members of which, as the representatives of the

people, were to draw near to God, and to minister in sacred things. The office was to be wholly hereditary in Aaron's family; the head of which (not always the eldest representative of the eldest branch) was high priest. Whilst it was typical of the priesthood of Christ, it was in many points contrasted with it: on which see Heb. vii. These ordinances of the priesthood prescribe (1) their official dress, ch. xxviii.; (2) and their consecration, ch. xxix. 1—37.

5 The richness and beauty of the high priest's dress befitted the splendid ceremonial which shadowed forth the spiritual glories of the Redeemer and of the gospel.

6 This priestly garment is represented in ancient Egyptian paintings. It was a close vest, reaching from under the shoulders nearly to the knees, fastened around with a girdle (ver. 8), and above with straps (ver. 7), chained and clasped with two engraved onyx stones set in gold.

7 'Settings,' or 'sockets.'

8 Thus Aaron appeared before God as the representative of the people whose names he bore.

9 So called, because worn when the high priest obtained from God oracular decisions.

10 It is hardly possible to ascertain what some of these gems were.

18 *the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first*
 19 *row. And the second row shall be an emerald, a sapphire, and a diamond. And*
 20 *the third row a ligure, an agate, and an amethyst. And the fourth row a beryl,*
 21 *and an onyx, and a jasper: they shall be set in gold in their inclosings. And*
 22 *the stones shall be with the names of the children of Israel, twelve, according to*
 23 *their names, like the engravings of a signet; every one with his name shall they*
 24 *be according to the twelve tribes. And thou shalt make upon the breastplate*
 25 *chains at the ends of wreathen work of pure gold. And thou shalt make upon*
 26 *the breastplate two rings of gold, and shalt put the two rings on the two ends of*
 27 *the breastplate. And thou shalt put the two wreathen chains of gold in the two*
 28 *rings which are on the ends of the breastplate. And the other two ends of the*
 29 *two wreathen chains thou shalt fasten in the two ouches, and put them on the*
 30 *shoulder-pieces of the ephod before it. And thou shalt make two rings of gold,*
 31 *and thou shalt put them upon the two ends of the breastplate in the border*
 32 *thereof, which is in the side of the ephod inward. And two other rings of gold*
 33 *thou shalt make, and shalt put them on the two sides of the ephod underneath,*
 34 *toward the forepart thereof, over against the other coupling thereof, above the*
 35 *curious girdle of the ephod. And they shall bind the breastplate by the rings*
 36 *thereof unto the rings of the ephod with a lace of blue, that it may be above the*
 37 *curious girdle of the ephod, and that the breastplate be not loosed from the*
 38 *ephod. And Aaron shall bear the names of the children of Israel in the breast-*
 39 *plate of judgment upon his heart, when he goeth in unto the holy place, for a*
 40 *memorial before the Lord continually.*
 41 *And thou shalt put in the breastplate of judgment the Urim and the Thum-*
 42 *mim;¹ and they shall be upon Aaron's heart, when he goeth in before the Lord:*
 43 *and Aaron shall bear the judgment of the children of Israel upon his heart before*
 44 *the Lord continually.*
 45 *And thou shalt make the robe² of the ephod all of blue. And there shall be*
 46 *an hole in the top of it, in the midst thereof: it shall have a binding of woven*
 47 *work round about the hole of it, as it were the hole of an habergeon,³ that it*
 48 *be not rent. And beneath upon the hem of it thou shalt make pomegranates⁴*
 49 *of blue, and of purple, and of scarlet, round about the hem thereof; and*
 50 *bells of gold between them round about: a golden bell and a pomegranate, a*
 51 *golden bell and a pomegranate, upon the hem of the robe round about. And it*
 52 *shall be upon Aaron to minister: and his sound shall be heard when he goeth*
 53 *in unto the holy place before the Lord, and when he cometh out, that he*
 54 *die not.*
 55 *And thou shalt make a plate⁵ of pure gold, and grave upon it, like the*
 56 *engravings of a signet, HOLINESS TO THE LORD.⁶ And thou shalt put it on*
 57 *a blue lace, that it may be upon the mitre;⁷ upon the forefront of the mitre it*
 58 *shall be. And it shall be upon Aaron's forehead, that Aaron may bear the*
 59 *iniquity of the holy things, which the children of Israel shall hallow in all their*
 60 *holy gifts; and it shall be always upon his forehead, that they may be accepted*
 61 *before the Lord.*
 62 *And thou shalt embroider the coat of fine linen, and thou shalt make the mitre*
 63 *of fine linen, and thou shalt make the girdle of needlework.*
 64 *And for Aaron's sons thou shalt make coats, and thou shalt make for them*
 65 *girdles, and bonnets shalt thou make for them, for glory and for beauty. And*
 66 *thou shalt put them upon Aaron thy brother, and his sons with him; and shalt*
 67 *anoint them, and consecrate⁸ them, and sanctify them, that they may minister*
 68 *unto me in the priest's office. And thou shalt make them linen breeches to*
 69 *cover their nakedness; from the loins even unto the thighs they shall reach: and*
 70 *they shall be upon Aaron, and upon his sons, when they come in unto the taber-*
 71 *nacle of the congregation, or when they come near⁹ unto the altar to minister in*
 72 *the holy place; that they bear not iniquity, and die: for it shall be a statute for*
 73 *ever unto him and his seed after him.*

b ver. 12.

c Le. 8. 9; Num. 27. 21; Deu. 33. 8; 1 Sam. 28. 6; 30. 7. 8; Ezra 2. 33; Ne. 7. 65.

d ch. 39. 22.

e John 19. 23, 24; Eph. 4. 3—16.

f ch. 39. 30; Le. 8. 9; Ps. 93. 5; Zec. 14. 20.

g ver. 43; Le. 10. 17; 22. 9; Num. 18. 11; Is. 53. 6, 11; Eze. 4. 4—6; John 1. 29; Heb. 9. 28; 1 Pet. 2. 24. A Le. 1. 4; 22. 27; 23. 11; Is. 56. 7.

i ver. 4; ch. 39. 27—29, 11; Eze. 44. 17, 18.

k ch. 29. 7; 30. 30; 40. 15; Le. 10. 7. l ch. 29. 9, etc.; Le. 8; Heb. 7. 28. m ch. 39. 28; Le. 6. 10; 16. 4; Eze. 41. 18.

n ch. 29. 26. o Le. 5. 1, 17; 30. 19, 20; 22. 9; Num. 9. 13; 18. 22. p ch. 27. 21; Le. 17. 7.

1 These words mean *light and perfection*; or, according to the Septuagint, *revelation and truth*. It is perhaps impossible to determine what these were. It is, however, evident that they were essential to the proper use of the breastplate; though probably only to qualify the high priest to appear before Jehovah and to receive his answer. The Divine response of the Urim appears to have given place, in after ages, to the oracles of the prophets.

2 The next garment under the ephod, made of wool, and woven without seam.

3 A thick coat, probably covered with metal plates.

4 The peculiar form of the pomegranate rendered it particularly suitable for imitation in carved work.

5 Or, 'flower.'

6 This was evidently symbolical of the holiness necessary to him who mediates between man and God.

7 Or, 'turban;' so 'bonnet' in ver. 40.

8 The Hebrew word here translated 'consecrate' literally means, to 'fill the hand;' in the Septuagint it is rendered by the same Greek word which is translated 'made perfect' in Heb. ii. 10; v. 9; vii. 28; where it is evidently used with allusion to these passages.

- 29 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: ^aTake one young bullock, and two rams without blemish, and ^cunleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: ^dof wheat flour shalt thou make them.
- 3 And thou shalt put them into one basket, and bring them in the basket, with the 4 bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, ^eand shalt wash them with water.
- 5 ^fAnd thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with ^gthe curious girdle of the ephod: ^hand thou shalt put the mitre upon his head, and put the 7 holy crown upon the mitre. Then shalt thou take the anointing ⁱoil, and pour it upon his head, and anoint him.¹
- 8, 9 And ^jthou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and ^kthe priest's office shall be theirs for a perpetual statute: and thou shalt ^lconsecrate Aaron and his sons.
- 10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and ^mAaron and his sons shall put their hands² upon the head of 11 the bullock. And thou shalt kill the bullock before the LORD ⁿby the door of the 12 tabernacle of the congregation. And thou ^oshalt take of the blood of the bullock, and put it upon ^pthe horns of the altar with thy finger, and pour all the blood 13 beside the bottom of the altar. And ^qthou shalt take all the fat that covereth the inwards, and the caul ^rthat is above the liver, and the two kidneys, and the 14 fat that is upon them, and burn ^sthem upon the altar. But ^tthe flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a ^usin offering.
- 15 ^vThou shalt also take one ram; and Aaron and his sons shall ^wput their hands 16 upon the head of the ram. And thou shalt slay the ram, and thou shalt take his 17 blood, and sprinkle it round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put ^xthem unto his 18 pieces, and unto his head. And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a ^y'sweet savour, an offering made by fire unto the LORD.
- 19 ^zAnd thou shalt take the other ram; and Aaron and his sons shall put their 20 hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the 21 right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of ^{aa}the anointing oil, and 22 sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and ^{ab}he shall be hallowed, and his garments, and 23 his sons, and his sons' garments with him. Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul ^{ac}above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; 24 for it is a ram of consecration: ^{ad}and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the 25 LORD: and thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt ^{ae}wave³ them for a wave offering before the LORD. ^{af}And thou shalt receive them of their hands, and burn ^{ag}them upon the altar for a burnt offering, for ^{ah}a sweet savour before the LORD: it is an offering made by fire unto the 26 LORD. And thou shalt take ^{ai}the breast of the ram of Aaron's consecration, and 27 wave it for a wave offering before the LORD: and ^{aj}it shall be thy part. And thou shalt sanctify ^{ak}the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, 28 even of that which is for Aaron, and of that which is for his sons: and it shall be Aaron's and his sons' ^{al}by a statute for ever from the children of Israel: for it is an heave offering: and ^{am}it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.
- 29 And the holy garments of Aaron ^{an}shall be his sons' after him, ^{ao}to be anointed

9 Le. 8. 2.

9 Le. 2. 4; 6. 20—22.

ch. 30. 18—21; 40. 12; Le. 8. 6; Exe. 36. 25; Heb. 10. 22. ch. 28. 2—4; Le. 8. 7. ch. 28. 8.

ch. 28. 36—39; Le. 8. 9. ch. 28. 41; 30. 25; Le. 8. 12; 10. 7; 21. 10; Num. 35. 25.

Le. 8. 18.

ch. 28. 1; Num. 16. 40; 18. 7. ch. 28. 41; Le. 8. 22, etc.; Heb. 7. 28.

Le. 1. 4; 8. 14.

Le. 8. 15.

ch. 27. 2; 30. 2; Heb. 9. 22. Le. 3. 3.

Le. 4. 11, 12, 21; Heb. 13. 11.

2 Cor. 5. 21.

Le. 8. 18. Le. 1. 4—9.

Ge. 8. 21; Phil. 4. 18.

ver. 3; Le. 8. 22.

ch. 30. 25, 31; Le. 8. 30.

ver. 1; Heb. 9. 22.

Le. 8. 26.

Le. 7. 30. Le. 8. 28.

ver. 18.

Le. 8. 29.

Ps. 99. 6.

Le. 7. 31, 34; Num. 18. 11, 18; Dou. 18. 3.

Le. 10. 15.

Le. 7. 34.

Num. 20. 26—28. Num. 18. 8; 35. 25.

¹ These ceremonies are highly significant. (1) The *ablution* indicates the need of personal purity in one who appears on behalf of sinners. (2) The *investiture* with the sacred robes shows the dignity of the mediator's office. (3) The *unction* of the high priest represents the qualifying gifts and grace of the Holy Spirit. (4) The *triple sacrifice*—sin-offering, burnt-offering, and consecration-offering, whose blood, mixed with the holy oil, was applied

to each of the priests—shows that the removal of all legal disability from guilt is indispensable. And (5) the concluding feast exhibits the friendship with God resulting from the priest's work.

² To imply that they needed 'remission of sins.' See, for the contrast, Heb. vii. 26—28.

³ A mode of presenting the offering to God. So 'heave,' or 'lift up,' ver. 27.

30 therein, and to be consecrated in them. *And* ^c that son that is priest in his stead shall put them on ^d seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. And thou shalt take the ram of the consecration, and ^e seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the ^f bread that is in the basket, *by* the door of the tabernacle of the congregation. And ^g they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: ^h but a stranger¹ shall not eat *thereof*; because they *are* holy. And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then ⁱ thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee, ^k Seven days shalt thou consecrate them. And thou shalt ^l offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, ^m and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; ⁿ and it shall be an altar most holy: ^o whatsoever toucheth the altar shall be holy.

The law of the daily burnt-offering.

38 NOW *this is that* which thou shalt offer upon the altar; ^p two lambs of the first year ^q day by day continually. The one lamb thou shalt offer ^r in the morning; and the other lamb thou shalt offer at even: and with the one lamb a tenth deal² of flour mingled with the fourth part of an hin of beaten oil;³ and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt ^s offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. *This shall be* ^t a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: ^u where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle [or, Israel] ^v shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will ^w sanctify also both Aaron and his sons, to minister to me in the priest's office. And ^x I will dwell among the children of Israel, and will be their God. And they shall know that ^y I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: ^z I am the LORD their God.

Further directions as to the furniture of the tabernacle, and the appointment of the master workmen.

30 AND thou shalt make ^a an altar ^b to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof:⁴ the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the vail that is by the ark of the testimony, before the ^c mercy seat that is over the testimony, where I will meet with thee. And Aaron ^d shall burn thereon ^e sweet incense every morning: when he dresseseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even [between the two ovens⁵], he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no ^f strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And ^g Aaron shall make an atonement⁶ upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

^a Num. 20. 28.

^d Le. 8. 35; 9. 1, 8.

^e Le. 8. 31.

^f Mt. 12. 4.

^g Le. 10. 14, 15, 17.

^h Le. 22. 10—13.

ⁱ Le. 8. 32.

^k ch. 40. 12; Le. 8. 33—35.

^l Heb. 10. 11.

^m ch. 30. 26, 28, 29; 40. 10.

ⁿ ch. 40. 10.

^o ch. 31. 29; Mt. 23. 10.

^p Num. 28. 3; 1 Chr. 16. 40; 2 Chr. 2. 4; 13. 11; 31. 3; Ezra 3. 3.

^q see Dan. 9. 27; 12. 11; John 1. 29; Heb. 7. 27; 1 Pet. 1. 19; Rev. 5. 9—12.

^r 2 Ki. 16. 15; Eze. 16. 13—15.

^s 1 Ki. 18. 27, 36; 2 Ki. 16. 15; Ezra 3. 5; Ps. 111. 2; Dan. 9. 21.

^t ver. 38; ch. 30. 8; Num. 28. 6; Dan. 8. 11—13.

^u see refs. ch. 25. 22.

^v ch. 10. 31; 1 Ki. 8. 11; 2 Chr. 5. 14; 7. 1—3; Eze. 43. 5; Hag. 2. 7, 9; Mal. 3. 1.

^w Le. 21. 15; 22. 9, 16.

^x ch. 25. 8; Le. 23. 12; Ps. 68. 18; *Eze. 2. 10; John 11. 17, 24; 2 Cor. 6. 16; Rev. 21. 3.

^y see refs. ch. 20. 2; Le. 18. 30; Eze. 20. 5.

^z ch. 37. 25; 40. 5. ^a see vers. 7, 8, 10; Le. 4. 7, 18; Rev. 8. 3.

^c ch. 25. 21, 22.

^d ver. 31; 1 Sam. 2. 29; 1 Chr. 23. 13; 1 K. 1. 9.

^e ch. 27. 21.

^f ch. 12. 6.

^g Le. 10.

^h Le. 16. 18, 30; 23. 27.

¹ One who did not belong to Aaron's family.

² A 'deal' signifies a part; from a Saxon word signifying to 'divide.' A 'tenth deal' is supposed to mean a tenth part of an ephah.

³ Olive berries, if beaten or squeezed while green, yield the best oil.

⁴ About forty-two inches high, and twenty square.

⁵ Or, one of his sons; for this was no part of the high priest's duties, though regarded as the most honourable

function of a common priest, who, when he came out, blessed the people. See Luke i. 9, 10: from which it also appears that it became the practice of the people to pray in the outer court of the temple at the time of offering incense. The daily offering of sweet-smelling incense, morning and evening, represented the advocacy of Him who 'ever liveth to make intercession for us.' See Rev. viii. 3, 4.

⁶ Showing that sacrifice is required in order to give efficacy to intercession.

11, 12 And the LORD spake unto Moses, saying, 'When thou takest the sum of the children of Israel after their number, then shall they give every man ^m a ransom ¹ for his soul unto the LORD, when thou numberest them; that there be no ⁿ plague among them, when *thou* numberest them. ^o This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (^p a shekel is twenty gerahs:) ^q an half shekel shall be the offering of the LORD. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The ^r rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an ^s atonement for your souls. And thou shalt take the atonement money of the children of Israel, and ^t shalt appoint it for the service of the tabernacle of the congregation; that it may be ^u a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17, 18 And the LORD spake unto Moses, saying, ^v Thou shalt also make a laver of brass,² and his foot³ also of brass, to wash *withal*: and thou shalt ^w put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons ^x shall wash their hands and their feet⁴ thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: ^y so they shall wash their hands and their feet, that they die not: and ^z it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22, 23 Moreover the LORD spake unto Moses, saying, Take thou also unto thee ^a principal spices, of pure ^b myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet ^c calamus two hundred and fifty *shekels*, and of ^d cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an ^e hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary [*or*, perfumer]: it shall be ^f an holy anointing oil.⁵ And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessel, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: ^g whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's ^h flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: ⁱ it is holy, and it shall be holy unto you. ^j Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, ^k shall even be cut off from his people.

34 And the LORD said unto Moses, ^l Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like ^m weight: and thou shalt make it a perfume,⁷ a confection ⁿ after the art of the apothecary, tempered together, pure and holy: and thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, ^o where I will meet with thee: ^p it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ^q ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 ^r Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.⁸

31 And the LORD spake unto Moses, saying, ^s See, I have called by name⁹ Bezaleel the ^t son of Uri, the son of Hur, of the tribe of Judah: and I have ^u filled

¹ ch. 30. 25, 26; Num. 1. 2-5; 26. 2; 2 Sam. 24. 24; Job 33. 24; 36. 18; Pa. 49. 7; Mt. 20. 28; Mk. 10. 45; 1 Tim. 2. 6; 1 Pet. 1. 18, 19.

² 2 Sam. 24. 18.

³ 1 Sa. 27. 25; Num. 3. 47; Exe. 45. 12.

⁴ ch. 30. 26.

⁵ Job 31. 19; Pro. 22. 2; Eph. 6. 9; Col. 3. 25.

⁶ ver. 12.

⁷ ch. 38. 25-31; Ne. 10. 32, 33.

⁸ Num. 16. 40.

⁹ ch. 38. 8; 1 Ki. 7. 38.

¹⁰ ch. 40. 7, 30.

¹¹ ch. 40. 31, 32; Pa. 26. 6; Ja. 52. 11; John 13. 10; Heb. 10. 22.

¹² ch. 29. 4; Is. 52. 11.

¹³ ch. 28. 43.

¹⁴ 8. Song 4. 14; Exe. 27. 22.

¹⁵ Pa. 45. 8; Pro. 7. 17.

¹⁶ 8. Song 4. 14; Jer. 6. 20.

¹⁷ Pa. 45. 8.

¹⁸ ch. 29. 40.

¹⁹ ch. 37. 29; Num. 35. 22; 1 Sa. 20. 13; 2. 14; ch. 40. 9; Le. 8. 10; Num. 7. 1.

²⁰ ch. 29. 37.

²¹ ch. 29. 7, etc.; Le. 8. 12, 30.

²² ver. 25, 37.

²³ ver. 38.

²⁴ ch. 12. 15; Ge. 17. 14; 1. 7, 20, 21.

²⁵ ch. 25. 6; 37. 29.

²⁶ ver. 25.

²⁷ ch. 29. 49; Le. 16. 2.

²⁸ ver. 32; ch. 29. 37; Le. 2. 3.

²⁹ ver. 32.

³⁰ ver. 33.

³¹ ch. 35. 30; 36. 1.

³² 1 Chr. 2. 20.

³³ ch. 35. 31; 1 Ki. 7. 14; 1 Cor. 12. 4-11.

1 All the people were to pay equally to the maintenance of the service, that they might feel that all of every rank equally needed and equally benefited by the atonement and offerings. The amount was small, being little more than a shilling.

2 As the sacrifices represented the atonement of Christ, so the *laver* with its rites represented the 'washing of regeneration, and renewing of the Holy Ghost.' No one is permitted to approach God without undergoing the double purification of the altar and the laver—the blood and the Spirit of Jesus. There were two washings of the priests: the one general and entire, performed once for all on their consecration and admission to the sanctuary (ch. xxix. 4); the other partial, and daily repeated within the court of the tabernacle. See Heb. x. 19-22.

3 Probably a shallow basin to receive the waste water.

4 The hands being in constant use, and the feet exposed to dust, particularly required frequent cleansing (Matt. xv. 2; John xiii. 10).

5 This highly fragrant perfume seems to represent the gracious communications of the Holy Spirit, both enlightening (1 John ii. 20) and cheering (Psa. xlv. 7, 8), as well as qualifying for official work (Isa. lxi. 1-3). Hence it was used to inaugurate priests (ver. 30) and kings (1 Kings i. 39). Prophets also were anointed (1 Kings xix. 16).

6 That is, not upon other men's; as perfumes were commonly used as a welcome to guests, and for personal comfort.

7 For incense. See ver. 1.

8 That which is peculiarly God's must not be used as a common thing.

9 That is, 'specially appointed.' See Isa. xlv. 3.

him with the spirit of God,¹ in wisdom, and in understanding, and in knowledge, 4 and in all manner of workmanship, to devise cunning works, to work in gold, 5 and in silver, and in brass, and in cutting of stones, to set *them*, and in carving of 6 timber, to work in all manner of workmanship. And I, behold, I have given with him ^a Aholiab, the son of Ahisamach, of the tribe of Dan : and in the hearts of all that are ^b wise hearted I have put wisdom, that they may make all that I 7 have commanded thee ; ^c the tabernacle of the congregation, and ^d the ark of the testimony, and ^e the mercy seat that is thereupon, and all the furniture of the 8 tabernacle, and ^f the table and his furniture, and ^g the pure candlestick with all 9 his furniture, and the altar of incense, and ^h the altar of burnt offering with all his 10 furniture, and ⁱ the laver and his foot, and ^k the cloths of service, and all the holy garments for Aaron the priest, and the garments for his sons, to minister in the 11 priest's office, and ^l the anointing oil, and ^m sweet incense for the holy *place* : according to all that I have commanded thee shall they do.

Directions as to the Sabbath; Moses descends from the mountain with the tables of the law.

12, 13 AND the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, ⁿ Verily my sabbaths ye shall keep :² for it is a sign between me and you throughout your generations ; that *ye* may know that I *am* the LORD 14 that doth sanctify you. ^o Ye shall keep the sabbath therefore ; for it is holy unto you : every one that doleth it shall surely be put to death : for ^p whosoever 15 doeth *any* work therein, that soul shall be cut off from among his people. ^q Six days may work be done ; but in the ^r seventh is the sabbath of rest, holy to the LORD : ^s whosoever doeth *any* work in the sabbath day, he shall surely be put to 16 death. Wherefore the children of Israel shall keep the sabbath, to observe the 17 sabbath throughout their generations, for a perpetual covenant. It is ^t a sign between me and the children of Israel for ever : for ^u in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.³ 18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, ^v two tables of testimony, tables of stone, written with the finger of God.⁴

The idolatry and punishment of the people.

32 AND when the people saw that Moses ^w delayed⁵ to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, ^x Up, make us gods,⁶ which shall ^y go before us ; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 2 And Aaron said unto them, Break off the ^z golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. 3 And all the people brake off the golden earrings which were in their ears, and 4 brought *them* unto Aaron. ^a And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf :⁷ and they said, These 5 be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it ; and Aaron made ^b proclamation, 6 and said, To-morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings ; and the ^c people sat down to eat and to drink, and rose up to play.⁸ 7 And the LORD said unto Moses, ^d Go, get thee down ; for thy people, which 8 thou broughtest out of the land of Egypt, ^e have corrupted *themselves* : they have turned aside quickly out of the way which ^f I commanded them : they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, ^g These be thy gods, O Israel, which have brought thee up out of the 9 land of Egypt. And the LORD said unto Moses, ^h I have seen this people, and, 10 behold, it is a stiffnecked people : now therefore ⁱ let me alone, that ^j my wrath may wax hot against them, and that I may consume them : and ^k I will make of thee a great nation. 11 ^l And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of 12 Egypt, with great power, and with a mighty hand ? ^m Wherefore should the

^a ch. 33. 34.
^b ch. 28. 3 ; 36. 10, 35 ; 36. 1.
^c ch. 25 to 28 ; 36. 8.
^d ch. 37. 1.
^e ch. 37. 6.
^f ch. 37. 10.
^g ch. 37. 17.
^h ch. 38. 1.
ⁱ ch. 38. 8.
^j ch. 38. l. 41 ; Num. 4. 6, 6, etc.
^k ch. 30. 25, 31 ; 37. 29.
^l ch. 30. 34 ; 37. 29.
^m ch. 20. 8—11 ; Le. 19. 3, 30 ; 24. 2 ; Exe. 20. 12, 20 ; 44. 24.
ⁿ ch. 20. 8 ; Deu. 5. 12, 16, 22—23 ; 28. 13, 14 ; Exe. 20. 12, 13.
^o ch. 35. 2, 3 ; Num. 15. 35.
^p ch. 20. 9 ; Le. 23. 3 ; Exe. 40. 1 ; 1. k. 13 l. 1.
^q ch. 16. 23 ; 20. 10, 11 ; Ge. 2. 2.
^r Num. 15. 32—36 ; Jer. 17. 24—27.
^s v. 13 ; Exe. 20. 12, 20.
^t Ge. 1. 31 ; 2. 2, 3 ; Heb. 4. 3, 4, 10.
^u ch. 21. 12 ; 32. 15, 16 ; 34. 28, 29 ; Deu. 4. 13 ; 5. 22 ; 9. 10, 11 ; 2 Cor. 3. 3.
^v ch. 24. 18 ; Deu. 9. 9.
^w Ac. 7. 40.
^x ch. 13. 21.
^y ch. 12. 35, 36 ; Judg. 8. 24—27.
^z ch. 20. 23 ; Deu. 9. 16 ; Judg. 17. 3, 4 ; 1 Ki. 12. 28 ; No. 9. 18 ; Pa. 106. 19—21 ; 1s. 41. 9, 10 ; 46. 6 ; Ac. 7. 41 ; Ho. 1. 23 ; Le. 23. 2, 4, 21, 37 ; 2 Ki. 10. 20 ; 2 Chr. 30. 5.
^a 1 Cor. 10. 7.
^b v. 1 ; ch. 33. 1 ; Deu. 9. 12 ; Dan. 9. 24.
^c Ge. 6. 11, 12 ; Deu. 4. 16 ; 32. 5 ; Judg. 2. 19 ; Hos. 9. 9.
^d ch. 20. 3, 4, 23 ; Deu. 9. 16 ; Judg. 2. 17.
^e 1 Ki. 12. 28.
^f ch. 33. 3, 5 ; 34. 9 ; Deu. 9. 6, 13 ; 31. 27 ; 2 Chr. 30. 8 ; No. 9. 17 ; 1s. 48. 4 ; Ac. 7. 51.
^g Deu. 9. 14, 19 ; Jer. 14. 11 ; 18. 1.
^h ch. 22. 21.
ⁱ Num. 14. 12.
^j Deu. 9. 14, 28—29 ; Pa. 74. 1, 2 ; 106. 23.
^k Num. 14. 13—16 ; Deu. 9. 28 ; 32. 27 ; Pa. 74. 18.

1 This expression sometimes means the bestowment of any extraordinary endowment, and does not necessarily suppose personal holiness. See ver. 6 ; 1 Sam. x. 6, 10.
2 The sabbath is here connected with the peculiar constitution of the chosen nation, so as to intimate that its observance is essentially promotive of holiness.
3 Or, 'was satisfied with his work.' See note on Gen. vi. 6.
4 Intimating that these laws were framed by God alone.
5 Moses had been absent from the camp for more than

a month. This narrative shows how deeply the Hebrews had been tainted with Egyptian idolatry.
6 Rather, 'a god.' So vers. 4, 8.
7 Probably it was roughly cast, and then finished by hand. The calf was the representation of the principal deity of Egypt ; and this was designed to represent Jehovah. See ver. 5.
8 They gave themselves up to the wanton licentiousness which accompanied heathen festivals.

Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from
 13 thy fierce wrath, and ⁹repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou ¹⁰swarest by thine own self, and saidst unto them, ¹¹I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they
 14 shall inherit it for ever. And the LORD ¹²repented of the evil which he thought to do unto his people.

15 And ¹³Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the
 16 one side and on the other *were* they written. And the ¹⁴tables *were* the work of
 17 God, and the writing *was* the writing of God, graven upon the tables. And when ¹⁵Joshua heard the noise of the people as they shouted, he said unto Moses,
 18 *There is a noise of war in the camp.* And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.* And it came to pass, as soon as
 19 he came nigh unto the camp, that ¹⁶he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath
 20 the mount. ¹⁷And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, ¹⁸and made the children of Israel drink of it.¹

21 And Moses said unto Aaron, ¹⁹What did this people unto thee, that thou hast
 22 brought so great a sin upon them? And Aaron said, Let not the anger of my lord
 23 wax hot: ²⁰thou knowest the people, that they *are set on mischief.* For they said unto me, ²¹Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of
 24 him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there ²²came out² this calf.

25 And when Moses saw that the people *were* ²³naked,³ (for Aaron ²⁴had made
 26 them naked unto *their* shame among their enemies,) then Moses stood in the gate of the camp, and said, ²⁵Who is on the LORD's side? *let him come* unto me. And
 27 all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and go in* and out from gate to gate throughout the camp, and ²⁶slay every man
 28 his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the
 29 people that day about three thousand men. ²⁷For Moses had said, Consecrate⁴
 yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

Moses intercedes for the people; removes the tabernacle; beholds the glory of the Lord.

30 AND it came to pass on the morrow, that Moses said unto the people, ²⁸Ye have sinned a great sin: and now I will go up unto the LORD; ²⁹ peradventure I
 31 shall ³⁰make an atonement⁵ for your sin. And Moses ³¹returned unto the LORD, and said, Oh! this people have sinned a great sin, and have ³²made them gods of
 32 gold. Yet now, ³³if thou wilt forgive their sin—⁶ and if not, ³⁴blot me, I pray thee, ³⁵out of thy book which thou hast written. And the LORD said unto Moses,
 34 ³⁶Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the *place* of which I have spoken unto thee: ³⁷ behold, mine Angel⁷ shall go before thee: nevertheless ³⁸in the day when I visit I will visit their sin upon them.

35 And the LORD plagued⁸ the people, because ³⁹they made the calf, which Aaron made.

33 And the LORD said unto Moses, Depart, *and go up* hence, thou ⁴⁰and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, ⁴¹Unto thy seed will I give
 2 it: ⁴²and I will send an angel before thee; ⁴³and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

¹ As they had no other water to drink.

² The vain excuse of conscious guilt.

³ The word rather means *disorderly, reckless, or licentious.* See ver. 6; 1 Cor. x. 7, 8.

⁴ That is, 'Show yourselves devoted to God's service by this act of holy indignation.'

⁵ Having manifested his displeasure at their crime, Moses shows his tender concern for their welfare; apparently offering to bear their sin himself: see ver. 32.

No one, however, except the Divine Redeemer, 'who gave himself for us,' is allowed, or is able, to make an atonement for sin.

⁶ The unfinished sentence shows the strength of emotion.

⁷ In opposition to 'myself.' See ch. xxxiii. 2, 3. Their special privilege in having the Divine presence seemed only to increase their danger.

⁸ Probably with some disease. Aaron and the people were alike guilty.

⁹ ver. 14; Ps. 90 13; 100. 45; Am. 7. 3, 6.

¹⁰ Ge. 22 16; 26 3, 4; Heb. 6 13.

¹¹ Ge. 15 2, 7; 13 15; 15 7, 10; 26 4; 28 13, 14; 35 11, 12.

¹² Deu. 32 26; 2 Sam. 24 16; 1 Chr. 21 13; Ps. 105 45; Jer. 18 6; 26 13, 19; Joel 2 13; Jon. 3 10; 4 2.

¹³ Deu. 9 15.

¹⁴ ch. 31 18.

¹⁵ ch. 24 13, 14.

¹⁶ Deu. 9 16, 17.

¹⁷ Deu. 7 5, 25; 9 21.

¹⁸ Pro. 1 31.

¹⁹ Ge. 30 9; 28 10.

²⁰ ch. 14 11; 15 21; 16 2, 20, 25; 17 2, 4; 1 Sam. 15 24.

²¹ ver. 1.

²² ver. 4.

²³ ch. 33 4, 5.

²⁴ 2 Chr. 28 19.

²⁵ Num. 25 5; Deu. 33 9; Lk. 14 26.

²⁶ Num. 25 11—13; Deu. 13 6—11; 33 9, 10; 1 Sam. 15 18, 23; Pro. 21 3; Zec. 13 3; Mk. 10 37.

²⁷ 1 Sam. 12 20, 23; 14 15.

²⁸ Num. 25 13.

²⁹ Deu. 9 16.

³⁰ ch. 30 23.

³¹ Num. 14 19.

³² Pa. 69 28; Ro. 9 3.

³³ Pa. 56 8; 132 16; Dan. 12 1; Phil. 4 3; Rev. 3 5; 13 8; 17 8; 20 12, 15; 21 27; 22 16.

³⁴ Le. 23 50; Eze. 18 4.

³⁵ ch. 23 20; 33 2, 14, etc.; Num. 20 14.

³⁶ Num. 14 37—39.

³⁷ Deu. 32 35; Jer. 5 29; Am. 3 14; Ro. 2 5, 6.

³⁸ 2 Sam. 12 9; Ac. 7 41.

³⁹ ch. 32 7.

⁴⁰ see refs. ch. 32 13.

⁴¹ ch. 32 34; 34 11.

⁴² ch. 3 8, 17; Deu. 7 23; Jos. 24 11.

3 ^a unto a land flowing with milk and honey: ^b for I will not go up in the midst of thee, for thou art ^c a stiffnecked people; ^d lost ^e I consume thee in the way.

4 And when the people heard those evil tidings, ^f they mourned: ^g and no man did put on him his ornaments. For the LORD had said unto Moses, Say unto the children of Israel, ^h Ye are a stiffnecked people: I will come up ⁱ into the midst of thee in a moment, and consume thee: ^j therefore now put off thy ornaments ^k from thee, that I may ^l know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horob.

7 And Moses took the tabernacle, ^m and pitched it without the camp, ⁿ afar off from the camp, ^o and called it the Tabernacle of the congregation. And it came to pass, ^p that every one which ^q sought the LORD went out unto the tabernacle of the congregation, which ^r was without the camp. ^s And it came to pass, when Moses went out unto the tabernacle, ^t that all the people rose up, and stood every man ^u at his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood ^v at the door of the tabernacle, and ^w the LORD ^x talked with Moses. And all the people saw the cloudy pillar stand ^y at the tabernacle door: ^z and all the people rose up and ^{aa} worshipped, every man ^{ab} in his tent door. And ^{ac} the LORD spake unto Moses face to face, as a man speaketh unto his friend. ^{ad} And he turned again into the camp: but ^{ae} his servant Joshua, the son of Nun, a young ^{af} man, departed not out of the tabernacle.

12 And Moses said unto the LORD, See, ^{ag} thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, ^{ah} I know thee by name, ^{ai} and thou hast also found grace in my sight.

13 Now therefore, I pray thee, ^{aj} if I have found grace in thy sight, ^{ak} show me now thy way, that I may know thee, that I may find grace in thy sight: and consider ^{al} that this nation ^{am} is ^{an} thy people. And he said, ^{ao} My presence shall go ^{ap} with thee, ^{aq} and I will give thee ^{ar} rest. And he said unto him, ^{as} If thy presence go not ^{at} with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? ^{au} is it not in that thou goest with us? so ^{av} shall we be separated, I and thy people, from all the people that ^{aw} are upon the face of the earth.

17 And the LORD said unto Moses, ^{ax} I will do this thing also that thou hast spoken: ^{ay} for ^{az} thou hast found grace in my sight, and I know thee by name. And he said, ^{ba} I beseech thee, show me ^{bb} thy glory. ^{bc} And he said, ^{bd} I will make all my goodness pass before thee, ^{be} and I will proclaim the name of the LORD before thee; ^{bf} and will be ^{bg} gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for ^{bh} there shall ^{bi} no man see me, and live. And the LORD said, Behold, ^{bj} there is a place by me, ^{bk} and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee ^{bl} in a cleft of the rock, and will ^{bm} cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see ^{bn} my back parts: but my face shall ^{bo} not be seen. ^{bp}

Moses again ascends the mountain; the covenant renewed.

34 AND the LORD said unto Moses, ^{ca} Hew thee two tables of stone like unto the first: ^{cb} and I will write upon ^{cc} these tables the words that were in the first tables, ^{cd} and thou shalt bring them. And he was ready in the morning, and came up in the morning ^{ce} unto mount Sinai, and present himself there to me ^{cf} in the top of the mount. And no man shall ^{cg} come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, ^{ch} and took in his hand the two tables of stone. And the LORD ^{ci} descended in the

d ch. 3. 8; Jer. 11. 8
 e ch. 15-17
 f see refs. ch. 32. 9
 g ch. 23. 21; 32. 10; Num. 16. 21, 45
 h Num. 11. 30
 i Le. 10. 6; 2 Sam. 19. 24; 1 Kl. 21. 27; 2 Kl. 19. 1; Ezra 9. 3, 4; Job 1. 20; 2. 12; Is. 32. 11; Eze. 24. 17, 23; 26. 16
 k ver. 3
 l see Num. 16. 45, 46
 m Ps. 22. 12
 n Deu. 8. 2; Ps. 139. 23
 o Is. 50. 2; Hos. 9. 12
 p ch. 29. 45, 43
 q Deu. 4. 29; 2 Sam. 21. 1
 r Num. 16. 27
 s ch. 25. 22; 31. 18; Ge. 17. 22; Num. 11. 17; Ps. 99. 7; Eze. 3. 22
 t ch. 4. 31
 u Ge. 32. 30; Num. 12. 8; Deu. 31. 10
 v ch. 21. 13
 w ch. 32. 34
 x ver. 17; Ge. 18. 19; Ps. 1. 6; Jer. 1. 6; John 10. 14, 15; 2 Tim. 2. 19
 y ch. 34. 9
 z Ps. 29. 27, 11; 86. 11; 119. 33
 aa Deu. 9. 26, 29; Joel 2. 17; Ro. 11. 28
 ab Is. 17. 21; 40. 31
 ac Jos. 1. 5; 1s. 63. 9
 ad Gen. 3. 20; Job. 21. 44; 22. 4; 23. 1; Ps. 95. 11
 ae ver. 3; ch. 34. 9
 af Num. 14. 14
 ag ch. 19. 5, 6; 31. 10; Num. 23. 9; Deu. 4. 7, 31; 2 Sam. 7. 23; 1 Kl. 8. 53; Ps. 147. 20
 ah Ge. 19. 21; Ps. 65. 2; John 16. 23; Jam. 5. 16; 1 John 5. 14, 15
 ai ver. 12
 aj ver. 20; 1 Tim. 6. 16
 ak Job. 31. 2; Job. 31. 12, 14; Zec. 9. 17
 al Ro. 9. 15-18, 23
 am Ro. 4. 4, 16
 an see ch. 24. 10; Ge. 32. 30; Deu. 5. 21; Judg. 6. 22; 13. 22; Is. 6. 5; 1 Tim. 6. 16; 1 John 3. 2; Rev. 1. 16, 17
 ao Is. 2. 21
 ap Ps. 91. 1, 4
 aq ver. 20; John 1. 18; 1 Cor. 13. 12
 ar ch. 32. 16, 19; Deu. 10. 1
 as ver. 28; Deu. 10. 2, 4
 at ch. 19. 20; 24. 12
 au ch. 19. 12, 13, 21
 av Num. 11. 25; 1 Kl. 8. 10, 11

1 As criminals in expectation of punishment.
 2 This, which is mentioned before the tabernacle constructed according to the directions given at Sinai, was probably the tent in which Moses transacted the duties of his office, and where he held intercourse with God. Its removal without the camp intimated the withdrawal of God's special presence.
 3 They were to show their abhorrence of the idolatry of the rest by separating from them.
 4 Not that Moses actually saw God, for 'no man hath seen God at any time' (John i. 18); but this expression signifies freedom and familiarity of intercourse.
 5 Joshua was young as compared with Moses; but the term 'young man' often means *servant*.

6 That is, 'I have particular regard for thee.'
 7 The privilege which had been taken away (ch. xxxiii. 34) is restored, in answer to the prayer of Moses.
 8 A special display of some of the Divine attributes. This was granted, though with an intimation that it is impossible for any man, whilst on earth, to see the glory of God as it is revealed in heaven: see vers. 20, 23.
 9 God will have us to know him by the glory of his mercy, even more than by the glory of his power.
 10 'Face,' 'hand,' and 'back,' are figurative expressions in this as in many other passages of Scripture (see note on Gen. vi. 6). The passage evidently means that God would reveal to Moses so much of his glory, and chiefly of his moral perfections, as he could endure.

6 cloud, and stood with him there, and ^aproclaimed the name of the LORD.¹ And ^bthe LORD passed by before him, and proclaimed, The LORD, The LORD ^cGod, merciful and gracious, longsuffering, and abundant in ^dgoodness and ^etruth, ^fkeeping mercy for thousands, ^gforgiving iniquity and transgression and sin, and ^hthat will by no means clear *the guilty*; ⁱvisiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth ^jgeneration.² And Moses made haste, and ^kbowed his head toward the earth, and ^lworshipped. And he said, If now I have found grace in thy sight, O Lord, ^mlet my Lord, I pray thee, go among us; for ⁿit is a stiffnecked³ people; and pardon our iniquity and our sin, and take us for ^othine inheritance.

10 And he said, Behold, ^pI make a covenant: before all thy people I will ^qdo marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou ^rart shall see the work of the LORD: for it is ^sa terrible⁴ thing that I will do with thee. ^tObserve thou that which I command thee this day: behold, ^uI drive out before thee the Amorite, and the Canaanite, ^vand the Hittite, and the Perizzite, and the Hivite, and the Jebusite. ^wTake heed to thyself, lest thou make a covenant with the inhabitants of the land whither ^xthou goest, lest it be for a snare in the midst of thee; but ye shall ^ydestroy their altars, break their images, and ^zcut down their groves: for thou shalt worship ^{aa}no other god: for the LORD, whose ^{ab}name is Jealous, is a ^{ac}jealous God: ^{ad}lest thou make a covenant with the inhabitants of the land, and they ^{ae}go a whoring⁵ after their gods, and do sacrifice unto their⁶ gods, and ^{af}one ^{ag}call thee, and thou ^{ah}eat of his sacrifice; and thou take of ^{ai}their daughters unto thy sons, and their daughters ^{aj}go a whoring after their gods, and make thy sons go a whoring after their gods. ^{ak}Thou shalt make thee no molten gods.

18 The feast of ^{al}unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in ^{am}the month Abib thou camest out from Egypt. ^{an}All that openeth the matrix is mine; and every firstling among thy cattle, ^{ao}whether ox or sheep, ^{ap}that is male. ^{aq}But ^{ar}the firstling of an ass thou shalt redeem with a lamb: and if thou redeem ^{as}him not, then shalt thou break his neck. ^{at}All the firstborn of thy sons thou shalt redeem. And none shall appear before me ^{au}empty.

21 ^{av}Six days thou shalt work, but on the seventh day thou shalt rest: ^{aw}in caring time and in harvest thou shalt rest.⁶

22 ^{ax}And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

23 ^{ay}Thrice in the year shall all your men children appear before the Lord God, ^{az}the God of Israel. For I will ^{ba}cast out the nations before thee, and ^{bb}enlarge thy borders: ^{bc}neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.⁷

25 ^{bd}Thou shalt not offer the blood of my sacrifice with leaven; ^{be}neither shall the sacrifice of the feast of the passover be left unto the morning. ^{bf}The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God.

^{bg}Thou shalt not see the kid in his mother's milk.

27 And the LORD said unto Moses, Write thou ^{bh}these words: for after the tenor ^{bi}of these words I have made a covenant with thee and with Israel. ^{bj}And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And ^{bk}he wrote upon the tables the words of the covenant, the ten commandments.

Moses descends from the mountain, and delivers the commands of God to the people.

29 AND it came to pass, when Moses came down from mount Sinai with the ^atwo tables of testimony in Moses' hand, when he came down from the mount, that

^a see Ge. 35. 5; 2 Chr. 17. 10; Pro. 16. 7; Ac. 18. 10. ^b ch. 23. 18. ^c ch. 12. 10. ^d see refs. ch. 23. 19. ^e see refs. ch. 23. 19. ^f ver. 10; Deu. 4. 13; 31. 9. ^g ch. 24. 18; 32. 30, 31, comp. with Deu. 9. 9, 18. ^h ver. 1; ch. 31. 18; 32. 16; Deu. 4. 13; 10. 2, 4. ⁱ ch. 32. 15.

^a ch. 23. 19; Num. 14. 17; Ps. 102. 31. ^b ch. 3. 13—16; Num. 14. 18; 2 Chr. 30. 9; Ne. 9. 17; Ps. 86. 5, 15; 103. 17; 111. 4; 112. 4; 116. 5; 118. 8; Joel 2. 13. ^c Pa. 31. 19; Mic. 7. 18; Ro. 2. 4; 9. 22; 1 Tim. 1. 16. ^d Pa. 57. 10; 108. 4; 111. 8; Ja. 25. 1; Rev. 15. 3. ^e ch. 20. 6; Deu. 5. 10; Ne. 1. 5; Ps. 86. 15; Jer. 32. 18; Dan. 9. 4. ^f Pa. 103. 3; 130. 4; Dan. 9. 9; Ac. 5. 31; Eph. 4. 32; 1 John 1. 3. ^g ch. 23. 7, 21; Num. 14. 18, 22, 23; Jon. 24. 19; Job 10. 14; 36. 14; Jer. 18. 1, 3; Ro. 2. 4, 9. ^h see refs. ch. 20. 5. ⁱ ch. 4. 31. ^j ch. 33. 16. ^k see refs. ch. 32. 9. ^l Deu. 32. 9; Ps. 28. 9; 33. 12; 78. 62; 93. 14; Jer. 10. 16; Zec. 2. 12. ^m Deu. 5. 2; 29. 12, 14. ⁿ Deu. 4. 32—35; Jon. 6. 20; 10. 12, 13; 2 Sam. 7. 23; Ps. 77. 14; 78. 12; 147. 20. ^o Deu. 10. 21; Ps. 68. 33; 145. 1; Is. 64. 3; Jer. 32. 21. ^p Deu. 5. 32; 6. 3, 25; 12. 28, 32; 28. 1. ^q ch. 3. 22. ^r ch. 23. 32, 33; Deu. 7. 2; Judg. 2. 2. ^s ch. 23. 24; Deu. 7. 25, 26; 12. 3; Judg. 2. 2. ^t Deu. 7. 5; 12. 2; Judg. 6. 25; 2 Ki. 18. 4; 2 Chr. 31. 1; 34. 3, 4. ^u ch. 20. 3—5. ^v so Is. 9. 6; 57. 15. ^w see refs. ch. 20. 5. ^x ver. 12. ^y Deu. 31. 16; Judg. 2. 17; Ps. 73. 27; Jer. 3. 9; Eze. 6. 3. ^z Num. 25. 2; 1 Cor. 10. 27. ^{aa} Pa. 106. 28; 1 Cor. 8. 4, 7, 10; 10. 20, 21. ^{ab} Deu. 7. 3, 4; 1 Ki. 11. 2—4; Ezra 9. 2; Ne. 13. 23, 25; 2 Cor. 6. 14—17. ^{ac} Num. 25. 1, 2. ^{ad} ch. 32. 8; Le. 19. 4; Jer. 10. 11; Ac. 17. 23. ^{ae} ch. 12. 15—20; 23. 15; Lk. 22. 1. ^{af} ch. 13. 4. ^{ag} see refs. ch. 13. 12, 12. ^{ah} ch. 13. 13; Num. 18. 15. ^{ai} ch. 13. 15. ^{aj} ch. 23. 15; Deu. 16. 16; 1 Sam. 9. 7, 8; 2 Sam. 24. 24. ^{ak} ch. 20. 9—11; 23. 12; 35. 2; Deu. 5. 12, 13; Lk. 13. 14. ^{al} see note, Ge. 45. 6. ^{am} ch. 23. 16; Deu. 16. 10, 13. ^{an} ch. 23. 14, 17; Deu. 16. 16. ^{ao} ch. 23. 27—30; 33. 2; 2. 18, 19; Deu. 7. 1; Ps. 78. 55; 80. 8. ^{ap} ch. 23. 31; Deu. 12. 20; 19. 8.

1 That is, He declared his perfections. This was by the words uttered in vers. 6, 7.
 2 Or, perhaps, 'keeping mercy to a thousand generations; forgiving iniquity, transgression, and sin; and acquitting even him who is not innocent; visiting the iniquity of the fathers upon the children, to the third or to the fourth generation only.' The *thousand* generations, to whom mercy is extended, are put in contrast with the *third* and *fourth* generation, upon whom iniquity is visited.
 3 Jehovah had given this as his reason for not going with them (ch. xxxiii. 3): but Moses inverts the argument; alleging that such a people peculiarly needed a

Leader so merciful and forgiving as God had just declared himself to be.
 4 Or, 'stupendous.'
 5 This figure is often used to represent unfaithfulness to Jehovah as the God of Israel. The precepts in vers. 12—26 respect the *worship* of God, and appear to be pointed at the late sin of the people.
 6 Even in ploughing and in reaping time, the busiest seasons of the year. All work, however urgent, will prosper the better for the religious observance of the holy rest.
 7 Thus often would they have indubitable proofs of the Divine origin of their religion, while they continued to observe the sacred festivals.

30 Moses wist not that ^a the skin of his face shone¹ while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face
31 shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses
32 talked with them. And afterward all the children of Israel came nigh: ^a and he gave them in commandment all that the LORD had spoken with him in mount
33 Sinai. And *till* Moses had done speaking with them, he put ^a a veil on his face.
34 But ^a when Moses went in before the LORD to speak with him, he took the veil off, until² he came out. And he came out, and spake unto the children of Israel
35 *that* which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Voluntary offerings of the people for the tabernacle; the master-workmen designated.

35 AND Moses gathered all the congregation of the children of Israel together, and said unto them, 'These *are* the words which the LORD hath commanded, that *ye*
2 should do them. ^m Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: ⁿ whosoever doeth
3 work therein shall be put to death. ^o Ye shall kindle no fire throughout your habitations upon the sabbath day.
4 And Moses spake unto all the congregation of the children of Israel, saying,
5 ^p This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: ^q whosoever is of a willing heart, let him bring it, an
6 offering of the LORD; ^r gold, and silver, and brass, and blue, and purple, and
7 scarlet, and fine linen, and goats' *hair*, and rams' skins dyed red, and badgers'
8 skins, and shittim wood, and oil for the light, ^s and spices for anointing oil, and
9 for the sweet incense, and onyx stones, and stones to be set for the ephod, and for
10 the breastplate. And ^t every wise hearted among you shall come, and make all
11 that the LORD hath commanded; ^u the tabernacle, his tent, and his covering, his
12 taches, and his boards, his bars, his pillars, and his sockets, ^v the ark, and the
13 staves thereof, ^w with the mercy seat, and the veil of the covering, the ^x table, and
14 his staves, and all his vessels, ^y and the shewbread, ^z the candlestick also for the
15 light, and his furniture, and his lamps, with the oil for the light, ^{aa} and the incense altar, and his staves, ^{ab} and the anointing oil, and ^{ac} the sweet incense, and the
16 hanging for the door at the entering in of the tabernacle, ^{ad} the altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his
17 foot, ^{ae} the hangings of the court, his pillars, and their sockets, and the hanging for
18 the door of the court, the pins^{af} of the tabernacle, and the pins of the court, and
19 their cords, ^{ag} the cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
20 And all the congregation of the children of Israel departed from the presence of
21 Moses. And they came, every one ^{ah} whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy
22 garments. And they came, both men and women, as many as were willing hearted, *and* brought bracclets, and earrings,^{ai} and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.
23 And ^{aj} every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.
24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the
25 service, brought *it*. And all the women that were ^{ak} wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple,
26 *and* of scarlet, and of fine linen. And all the women whose heart stirred them up
27 in wisdom spun goats' *hair*. And ^{al} the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and ^{am} spice, and oil for the light,
28 and for the anointing oil, and for the sweet incense. The children of Israel brought a ^{an} willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

^a Mt. 17. 3; 2 Cor. 3. 7, 13.

^a eh. 24. 3.

^a 2 Cor. 3. 13.

^a 2 Cor. 3. 16.

^r ch. 31. 32.

^m see refs. ch. 20. 9, 10.

ⁿ see refs. ch. 31. 15.

^o ch. 16. 23.

^p ch. 25. 1, 2.

^q ch. 25. 2-7.

^r ch. 25. 6.

^s ch. 31. 6.

^t eh. 26. 1, 2, etc.; 31

^u ch. 25. 10, etc.

^v eh. 25. 23.

^w eh. 25. 30; Le. 24.

^x ch. 25. 31, etc.

^y ch. 30. 1.

^z eh. 30. 23

^{aa} eh. 30. 34

^{ab} eh. 27. 1.

^{ac} eh. 27. 9.

^{ad} eh. 31. 10; 38. 1, 41; Num. 4. 5, 6, etc.

^{ae} vers. 5, 22, 26, 28; ch. 25. 2; 36. 2; 1 Chr. 29. 2, 9; 23. 5, 5, 6, 9, 14, 17; Ezra 7. 27; 2 Cor. 8. 12; 9. 7.

^{af} 1 Chr. 29. 8.

^{ag} eh. 28. 3; 31. 6; 36. 1; 2 Ki. 23. 7; Pro. 31. 19, 22, 24.

^{ah} 1 Chr. 29. 6; Ezra 2. 68.

^{ai} ch. 30. 23.

^{aj} ver. 21; 1 Chr. 29. 9.

¹ Literally, 'shot out rays.' Probably this was designed to support Moses' authority.

² The old versions supply 'when,' instead of 'until,' intimating that, when delivering the Divine message, Moses was unveiled.

³ There was room for almost every person to testify his zeal by some offering; for, while the wealthy could

bring gold and precious stones, the poorer class might furnish the skins and the hair of goats: and the women spun the goats' hair for the tent coverings (ver. 26); as is done to this day by the females among the Bedouins.

⁴ Pegs to fasten the cords to the ground.

⁵ Or, 'nose-jewels.'—'Rings,' or 'signets.'—'Tablets,' or 'balls,' or perhaps 'necklaces.'

30 And Moses said unto the children of Israel, See, ^athe LORD hath called by
31 name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath
filled him with the spirit of God, in wisdom, in understanding, and in knowledge,
32 and in all manner of workmanship; and to devise curious works, to work in gold,
33 and in silver, and in brass, and in the cutting of stones, to set *them*, and in carving
34 of wood, to make any manner of cunning work. And he hath put in his heart
that he may teach, *both* he, and ^bAholiab, the son of Ahisamach, of the tribe of
35 Dan. Then hath he ^cfilled with wisdom of heart, to work all manner of work,
of the engraver, and of the cunning workman, and of the embroiderer, in blue,
and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that
do any work, and of those that devise cunning work.

Construction of the tabernacle, and the sacred vessels and vestments.

36 THEN wrought Bezaleel and Aholiab, and every ^dwise hearted man, in whom
the LORD put wisdom and understanding to know how to work all manner of
work for the service of the ^esanctuary, according to all that the LORD had com-
2 manded. And Moses called Bezaleel and Aholiab, and every wise hearted man,
in whose heart the LORD had put wisdom, *even* every one ^fwhose heart stirred
3 him up to come unto the work to do it: and they received of Moses all the
offering, which the children of Israel ^ghad brought for the work of the service
of the sanctuary, to make it *withal*. And they brought yet unto him free
4 offerings every morning. And all the wise men, that wrought all the work of
5 the sanctuary, came every man from his work which they made; and they spake
unto Moses, saying, "The people bring much more than enough for the service of
6 the work, which the LORD commanded to make. And Moses gave command-
ment, and they caused it to be proclaimed throughout the camp, saying, Let
neither man nor woman make any more work for the offering of the sanctuary.
7 So the people were restrained from bringing. For the stuff they had was sufficient
for all the work to make it, and too much.

8 ^hAnd every wise hearted man among them that wrought the work of the
tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and
9 scarlet: *with* cherubim of cunning work made he them.¹ The length of one
curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits:
10 the curtains *were* all of one size. And he coupled the five curtains one into
11 another: and *the other* five curtains he coupled one unto another. And he made
loops of blue on the edge of one curtain from the selvedge in the coupling: like-
wise he made in the uttermost side of *another* curtain, in the coupling of the
12 second. ⁱFifty loops made he in one curtain, and fifty loops made he in the edge
of the curtain which *was* in the coupling of the second: the loops held one *curtain*
13 to another. And he made fifty taches of gold, and coupled the curtains one unto
another with the taches: ^jso it became one tabernacle.

14 ^kAnd he made curtains *of* goats' hair for the tent over the tabernacle: eleven
15 curtains he made them. The length of one curtain *was* thirty cubits, and four
16 cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. And
17 he coupled five curtains by themselves, and six curtains by themselves. And he
made ^lfifty loops upon the uttermost edge of the curtain in the coupling, and fifty
18 loops made he upon the edge of the curtain which coupleth the second. And he
made fifty taches *of* brass to couple the tent together, that it might be one.

19 ^mAnd he made a covering for the tent *of* rams' skins dyed red, and a covering
of badgers' skins above *that*.

20 ⁿAnd he made boards for the tabernacle *of* shittim wood, standing up. The
21 length of a board *was* ten cubits, and the breadth of a board one cubit and a half.
22 One board had two tenons, equally distant one from another: thus did he make
23 for all the boards of the tabernacle. And he made boards for the tabernacle;
24 twenty boards for the south side southward: and forty sockets of silver he made
under the twenty boards; two sockets under one board for his two tenons, and
25 two sockets under another board for his two tenons. And for the other side of
26 the tabernacle, *which is* toward the north corner, he made twenty boards, and
their forty sockets of silver; two sockets under one board, and two sockets under
27 another board. And for the sides of the tabernacle westward he made six boards.
28 And two boards made he for the corners of the tabernacle in the two sides. And
29 they were coupled beneath, and coupled together at the head thereof, to one ring:
30 thus he did to both of them in both the corners. And there were eight boards;
and their sockets *were* sixteen sockets of silver, under every board two sockets.
31 And he made ^obars of shittim wood; five for the boards of the one side of the

^a ch. 31. 2, etc.

^b ch. 31. 6.

^c ver. 31; ch. 31. 3, 6;
1 Ki. 7. 14; 2 Chr.
2. 14; 1s. 28. 26.

^d ch. 28. 3; 31. 6; 35.
10, 35.

^e ch. 25. 8.

^f ch. 35. 21, 26; 1 Chr.
29. 5.

^g ch. 35. 27.

^h 2 Chr. 31. 10; 2 Cor.
8. 2, 3.

ⁱ ch. 26. 1.

^j ch. 26. 5.

^k 1 Cor. 12. 20; Eph.
2. 20—22.
^l ch. 26. 7.

^m ch. 26. 14.

ⁿ ch. 26. 15.

^o ch. 26. 26.

1 On the subjects mentioned in this and the three | following chapters, see notes on ch. xxv.—xxvii.

32 tabernacle, and five bars for the boards of the other side of the tabernacle, and
 33 five bars for the boards of the tabernacle for the sides westward. And he made
 34 the middle bar to shoot through the boards from the one end to the other. And
 he overlaid the boards with gold, and made their rings of gold to be places for
 the bars, and overlaid the bars with gold.
 35 And he made a vail of blue, and purple, and scarlet, and fine twined linen:
 36 with cherubim made he it of cunning work. And he made thereunto four pillars
 of shittim wood, and overlaid them with gold: their hooks were of gold; and
 he cast for them four sockets of silver.
 37 And he made an hanging for the tabernacle door of blue, and purple, and
 38 scarlet, and fine twined linen, of needlework; and the five pillars of it with their
 hooks: and he overlaid their chapters and their fillets with gold: but their five
 sockets were of brass.
 37 And Bezaleel made the ark of shittim wood: two cubits and a half was the
 length of it, and a cubit and a half the breadth of it, and a cubit and a half the
 2 height of it: and he overlaid it with pure gold within and without, and made a
 3 crown of gold to it round about. And he cast for it four rings of gold, to be set by
 the four corners of it; even two rings upon the one side of it, and two rings upon
 4 the other side of it. And he made staves of shittim wood, and overlaid them with
 5 gold. And he put the staves into the rings by the sides of the ark, to bear the ark.
 6 And he made the mercy seat of pure gold: two cubits and a half was the
 7 length thereof, and one cubit and a half the breadth thereof. And he made two
 cherubim of gold, beaten out of one piece made he them, on the two ends of the
 8 mercy seat; one cherub on the end on this side, and another cherub on the other
 end on that side: out of the mercy seat made he the cherubim on the two ends
 9 thereof. And the cherubim spread out their wings on high, and covered with
 their wings over the mercy seat, with their faces one to another; even to the
 mercy seatward were the faces of the cherubim.
 10 And he made the table of shittim wood: two cubits was the length thereof,
 11 and a cubit the breadth thereof, and a cubit and a half the height thereof: and
 he overlaid it with pure gold, and made thereunto a crown of gold round about.
 12 Also he made thereunto a border of an handbreadth round about; and made a
 13 crown of gold for the border thereof round about. And he cast for it four rings
 of gold, and put the rings upon the four corners that were in the four feet thereof.
 14 Over against the border were the rings, the places for the staves to bear the table.
 15 And he made the staves of shittim wood, and overlaid them with gold, to bear
 16 the table. And he made the vessels which were upon the table, his dishes, and
 his spoons, and his bowls, and his covers to cover withal, of pure gold.
 17 And he made the candlestick of pure gold: of beaten work made he the
 candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were
 18 of the same: and six branches going out of the sides thereof; three branches of
 the candlestick out of the one side thereof, and three branches of the candlestick
 19 out of the other side thereof: three bowls made after the fashion of almonds in
 one branch, a knop and a flower; and three bowls made like almonds in another
 branch, a knop and a flower: so throughout the six branches going out of the
 20 candlestick. And in the candlestick were four bowls made like almonds, his
 21 knops, and his flowers: and a knop under two branches of the same, and a knop
 under two branches of the same, and a knop under two branches of the same,
 22 according to the six branches going out of it. Their knops and their branches
 23 were of the same: all of it was one beaten work of pure gold. And he made his
 24 seven lamps, and his snuffers, and his snuffdishes, of pure gold. Of a talent of
 pure gold made he it, and all the vessels thereof.
 25 And he made the incense altar of shittim wood: the length of it was a cubit,
 and the breadth of it a cubit; it was foursquare; and two cubits was the height
 26 of it; the horns thereof were of the same. And he overlaid it with pure gold,
 both the top of it, and the sides thereof round about, and the horns of it: also he
 27 made unto it a crown of gold round about. And he made two rings of gold for
 it under the crown thereof, by the two corners of it, upon the two sides thereof,
 28 to be places for the staves to bear it withal. And he made the staves of shittim
 29 wood, and overlaid them with gold. And he made the holy anointing oil, and
 the pure incense of sweet spices, according to the work of the apothecary.
 38 And he made the altar of burnt offering of shittim wood: five cubits was the
 length thereof, and five cubits the breadth thereof; it was foursquare; and three
 2 cubits the height thereof. And he made the horns thereof on the four corners of
 3 it; the horns thereof were of the same: and he overlaid it with brass. And he
 made all the vessels of the altar, the pots, and the shovels, and the basins, and

* ch. 26. 31.

f ch. 26. 36.

* ch. 25. 10—18.

A ch. 25. 17—22.

* ch. 25. 23—30.

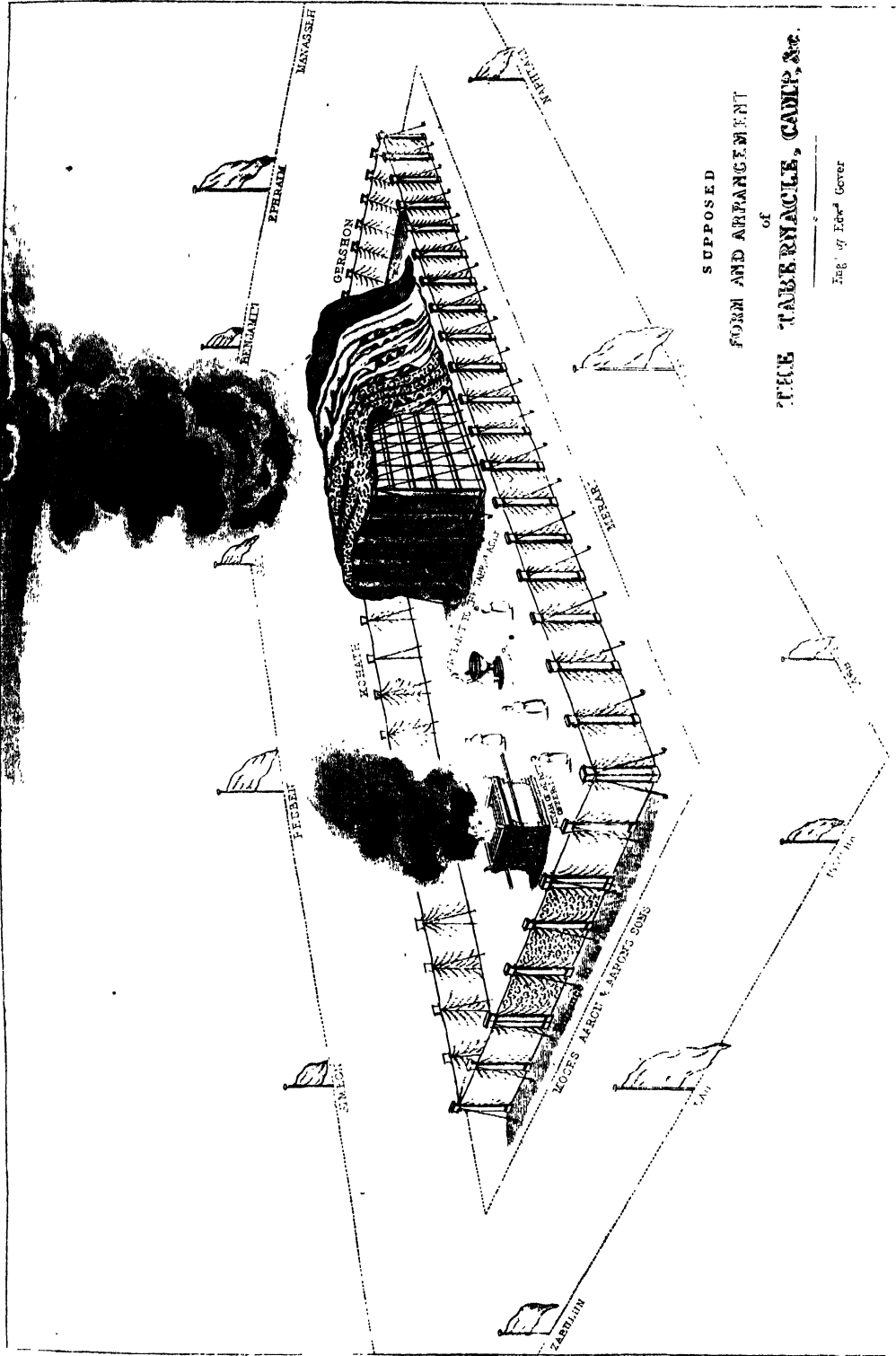
* ch. 25. 29.

f ch. 25. 31—39.

** ch. 30. 1—5.

" ch. 30. 23—38.

* ch. 27. 1—8.



SUPPOSED
 FORM AND ARRANGEMENT
 of
 THE TABERNACLE, CAMP, &c.

Eng. of Edw. Geary

- 4 the fleshhooks, and the firepans: all the vessels thereof made he *of* brass. And he made for the altar a brassen grate of network under the compass thereof
- 5 beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, *to be* places for the staves. And he made the staves *of* shittim
- 7 wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.
- 8 And he made ^a the laver *of* brass, and the foot of it *of* brass, of the looking-glasses¹ of the women assembling,² ^a which assembled at the door of the tabernacle of the congregation.
- 9 And he made ^r the court: on the south side southward the hangings of the court
- 10 were of fine twined linen, an hundred cubits: their pillars were twenty, and their brassen sockets twenty; the hooks of the pillars and their fillets were *of* silver.
- 11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver. And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.
- 13 And for the east side eastward fifty cubits. The hangings of the one side *of* the
- 15 gate were fifteen cubits; their pillars three, and their sockets three. And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings of
- 17 the court round about were of fine twined linen. And the sockets for the pillars were *of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapters *of* silver; and all the pillars of the court were filleted with silver. And the hanging for the gate of the court was needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the
- 19 court. And their pillars were four, and their sockets *of* brass four; their hooks
- 20 *of* silver, and the overlaying of their chapters and their fillets *of* silver. And all the ^r pins of the tabernacle, and of the court round about, were *of* brass.
- 21 This is the sum of the tabernacle, even of ^t the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites,
- 22 ^h by the hand of Ithamar, son to Aaron the priest. And ^a Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.
- 23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning work man, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.
- 24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after ^v the shekel of the sanctuary.
- 25 And the silver of them that were numbered of the congregation was an hundred talents,³ and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary; ^a a bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ^s six hundred thousand and three thousand and five hundred and fifty men. And of the hundred talents of silver were cast ^b the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them.
- 29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brassen altar, and the brassen grate for it, and
- 31 all the vessels of the altar, and the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.
- 39 And of ^c the blue, and purple, and scarlet, they made ^d cloths of service, to do service in the holy place, and made the holy garments for Aaron; ^e as the Lord commanded Moses.
- 2 ^f And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined
- 3 linen. And they did beat the gold into thin plates, and cut it into wires, to work

P ch. 30. 16-21.

¶ 1 Sam. 2. 22.

P ch. 27. 9.

P ch. 27. 19.

¶ Num. 1. 50, 53; 9. 15; 10. 11; 17. 7, 8; 18. 2; 2 Chr. 24. 6;

Ac. 7. 44.

¶ Num. 4. 29, 33.

P ch. 31. 2, 6.

V ch. 30. 13, 24; 1. c. 5. 15; 27. 3, 25; Num. 3. 47; 18. 16.

P ch. 30. 13, 15.

¶ ch. 12. 37; Num. 1. 45.

¶ ch. 26. 19, 21, 25, 32.

P ch. 35. 23.

¶ ch. 31. 10; 35. 19.

P ch. 28. 2-4.

P ch. 28. 6.

¹ Brazen (or, copper) or other metallic mirrors were a common female ornament among the Egyptians and Israelites.

² Perhaps 'of the serving' or ministering 'women, who served at the gate of the tabernacle of the congregation.' The same Hebrew word is used with reference to the services of the priests: see Numb. iv. 23, 35, 39, etc.;

viii. 25. A Jewish commentator, Aben Ezra, says, 'They came daily to the tabernacle to pray, and to hear the words of the law.' See 1 Sam. ii. 22; Luke ii. 37.

³ The talent being three thousand shekels, this exactly agrees with ver. 26. The value of the gold and silver was about 200,000*l.*; towards which the parting gifts of the Egyptians no doubt contributed largely.

- 4 *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work. They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together. And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.
- 6 * And they wrought onyx stones inclosed in ouches of gold, graven, as signets # ch. 28. 9.
- 7 are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, that they should be stones for a ^A memorial to the children of Israel; as the Lord commanded Moses. A ch. 28. 12.
- 8 ' And he made the breastplate of cunning work, like the work of the ephod; i ch. 28. 15.
- 9 of gold, blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made the breastplate double: a span was the length thereof, and a span the 10 breadth thereof, being doubled. ^A And they set in it four rows of stones: the A ch. 28. 17, etc.
- 11 first row was a sardius, a topaz, and a carbuncle: this was the first row. And 12 the second row, an emerald, a sapphire, and a diamond. And the third row, a 13 ligure, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a 14 jasper: they were inclosed in ouches of gold in their inclosings. And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the 15 twelve tribes. And they made upon the breastplate chains at the ends, of 16 wreathen work of pure gold. And they made two ouches of gold, and two gold 17 rings; and put the two rings in the two ends of the breastplate. And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. 18 And the two ends of the two wreathen chains they fastened in the two ouches, 19 and put them on the shoulder-pieces of the ephod, before it. And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of 20 it, which was on the side of the ephod inward. And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the fore part of it, over against the other coupling thereof, above the curious girdle of the 21 ephod. And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.
- 22, 23 ' And he made the robe of the ephod of woven work, all of blue. And there i ch. 28. 31—35.
- was an hole in the midst of the robe, as the hole of an habergeon, with a band 24 round about the hole, that it should not rend. And they made upon the hems of 25 the robe pomegranates of blue, and purple, and scarlet, and twined linen. And they made ^m bells of pure gold, and put the bells between the pomegranates upon 26 the hem of the robe, round about between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses. m ch. 28. 33.
- 27 * And they made coats of fine linen of woven work for Aaron, and for his sons, 28 ^o and a mitre of fine linen, and goodly bonnets of fine linen, and ^p linen breeches 29 of fine twined linen, ^q and a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the Lord commanded Moses. ⁿ ch. 28. 39—42.
- 30 ^r And they made the plate of the holy crown of pure gold, and wrote upon it ^o ch. 28. 4, 39; Ezo 11. 18.
- a writing, like to the engravings of a signet, HOLINESS TO THE LORD. ^p ch. 28. 42.
- 31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the ^q ch. 28. 39.
- Lord commanded Moses.
- 32 Thus was all the work of the tabernacle of the tent of the congregation finished: ^r ch. 28. 36—39.
- and the children of Israel did ^s according to all that the Lord commanded Moses, so did they. ^s vers 12, 43, ch. 25. 40.
- 33 And they brought the tabernacle unto Moses, the tent, and all his furniture, 34 his taches, his boards, his bars, and his pillars, and his sockets, and the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the 35 covering, the ark of the testimony, and the staves thereof, and the mercy seat, 36 the table, and all the vessels thereof, and the shewbread, the pure candlestick, 37 with the lamps thereof, even with the lamps to be set in order, and all the vessels 38 thereof, and the oil for light, and the golden altar, and the anointing oil, and the 39 sweet incense, and the hanging for the tabernacle door, the brasen altar, and his 40 grate of brass, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the 41 tent of the congregation, the cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the 42 priest's office. According to all that the Lord commanded Moses, so the children 43 of Israel made all the work. And Moses did look upon all the work, and, ^t ch. 35. 10.

behold, they had done it as the Lord had commanded, even so had they done it: and Moses ^v blessed them.

The tabernacle set up, and filled with the glory of the Lord.

40 AND the Lord spake unto Moses, saying, On the first day of the ^v first month
3 shalt thou set up ^v the tabernacle¹ of the tent of the congregation. And ^z thou
shalt put therein the ark of the testimony, and cover² the ark with the vail.
4 And ^a thou shalt bring in the table, and ^b set in order the things that are to be
set in order upon it; ^c and thou shalt bring in the candlestick, and light the
5 lamps thereof. ^d And thou shalt set the altar of gold for the incense before the
6 ark of the testimony, and put the hanging of the door to the tabernacle. And
thou shalt set the altar of the burnt offering before the door of the tabernacle of
7 the tent of the congregation. And ^e thou shalt set the laver between the tent of
8 the congregation and the altar, and shalt put water therein. And thou shalt set
9 up the court round about, and hang up the hanging at the court gate. And thou
shalt take the anointing oil, and ^f anoint the tabernacle, and all that ^g is therein,
10 and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou
shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the
11 altar: and ^h it shall be an altar most holy. And thou shalt anoint the laver and
12 his foot, and sanctify it. ⁱ And thou shalt bring Aaron and his sons unto the door
13 of the tabernacle of the congregation, and wash them with water. And thou shalt
put upon Aaron the holy garments, ^j and anoint him, and sanctify him; that he
14 may minister unto me in the priest's office. And thou shalt bring his sons, and
15 clothe them with coats: and thou shalt anoint them, as thou didst anoint their
father, that they may minister unto me in the priest's office: for their anointing
shall surely be ^k an everlasting³ priesthood throughout their generations.
16 Thus did Moses: according to all that the Lord commanded him, so did he.
17 And it came to pass in the first month, in the second year,⁴ on the first ^l day of the
18 month, ^m that the ⁿ tabernacle was reared up. And Moses reared up the tabernacle,
and fastened his sockets, and set up the boards thereof, and put in the bars thereof,
19 and reared up his pillars. And he spread abroad the tent⁵ over the tabernacle,
and put the covering of the tent above upon it; as the Lord commanded Moses.
20 And he took and put ^o the testimony⁶ into the ark, and set the staves on the ark,
21 and put the mercy seat above upon the ark: and he brought the ark into the
tabernacle, and ^p set up the vail of the covering, and covered the ark of the
testimony; as the Lord commanded Moses.
22 ^q And he put the table in the tent of the congregation, upon the side of the
23 tabernacle northward, without the vail. ^r And he set the bread in order upon it
before the Lord; as the Lord had commanded Moses.
24 ^s And he put the candlestick in the tent of the congregation, over against the
25 table, on the side of the tabernacle southward. And ^t he lighted the lamps before
the Lord; as the Lord commanded Moses.
26 ^u And he put the golden altar in the tent of the congregation before the vail:
27 and he burnt sweet incense thereon; as the Lord commanded Moses.
28 ^v And he set up the hanging ^w at the door of the tabernacle. ^x And he put the
29 altar of burnt offering ^y by the door of the tabernacle of the tent of the con-
gregation, and ^z offered upon it the burnt offering and the meat offering; as the
Lord commanded Moses.
30 ^a And he set the laver between the tent of the congregation and the altar, and
31 put water there, to wash ^b withal. And Moses and Aaron and his sons washed
32 their hands and their feet thereat: when they went into the tent of the congre-
gation, and when they came near unto the altar, they washed; ^c as the Lord com-
manded Moses.
33 ^d And he reared up the court round about the tabernacle and the altar, and set
up the hanging of the court gate. So Moses finished the work.
34 ^e Then a cloud⁷ covered the tent of the congregation, and the glory of the Lord
35 filled the tabernacle. And Moses ^f was not able to enter into the tent of the con-
gregation, because the cloud abode thereon, and the glory of the Lord filled the
36 tabernacle. ^g And when the cloud was taken up from over the tabernacle, the
37 children of Israel went onward in all their journeys: but ^h if the cloud were not
38 taken up, then they journeyed not till the day that it was taken up. For ⁱ the
cloud of the Lord ^j was upon the tabernacle by day, and fire was on it by night,
in the sight of all the house of Israel, throughout all their journeys.

¹ L. v. 32, 23; Num. 9. 23—27; Jos. 22. 6; 2 Sam. 6. 18; 1 Ki. 8. 14; 2 Chr. 30. 27.
² ch. 12. 1, 2; 13. 4.
³ v. 17; ch. 26. 1, 30.
⁴ v. 21; ch. 26. 33; Num. 4. 4.
⁵ v. 22; ch. 26. 35.
⁶ v. 23; ch. 25. 33; L. 24. 5, 6.
⁷ v. 24, 25.
⁸ v. 26.
⁹ v. 30; ch. 30. 18.
¹⁰ ch. 30. 26.
¹¹ ch. 29. 35, 37.
¹² L. 8. 1—13.
¹³ ch. 28. 41.
¹⁴ Num. 25. 13.
¹⁵ v. 1; Num. 7. 1.
¹⁶ ch. 25. 16.
¹⁷ ch. 26. 33; 35. 12.
¹⁸ ch. 26. 35.
¹⁹ v. 4.
²⁰ ch. 26. 35.
²¹ v. 4; ch. 25. 37.
²² v. 5; ch. 30. 6.
²³ ch. 30. 7.
²⁴ v. 5; ch. 26. 36.
²⁵ v. 6.
²⁶ ch. 29. 28, etc.
²⁷ v. 7; ch. 30. 18.
²⁸ ch. 30. 19, 20.
²⁹ v. 8; ch. 27. 9, 16.
³⁰ ch. 29. 43; L. 16. 2; Num. 9. 15; 1 Ki. 8. 10, 11; 2 Chr. 5. 13; 7. 2; Is. 6. 4; Hag. 2. 7, 9; Rev. 15. 8.
³¹ Lev. 16. 2; 1 Ki. 8. 11; 2 Chr. 5. 14.
³² Num. 9. 17—23; 10. 11; Ne. 9. 19; Ps. 78. 14; Is. 4. 5, 6.
³³ Num. 9. 19—22.
³⁴ ch. 13. 21; Num. 9. 15.

1 This means the interior wooden structure: see ver. 19.
2 Or, 'hide.' The ark was behind the vail.
3 To last as long as the Mosaic dispensation did.
4 The second year of the Israelites' deliverance.

5 The *under* or *linen* covering.
6 That is, the tables of the covenant: see ch. xxxi. 18.
7 The visible sign of Jehovah's special presence, called the *Shekinah*.

THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

THIS book is entitled 'Leviticus,' because it contains the laws relating to Divine worship, of which the *Levites* were the appointed ministers. Its enactments, ceremonial, civil, and judicial, are unrivalled by those of any nation of antiquity, for their pure morality—the wisdom, justice, and beneficence of their provisions—and the dignity and impressiveness of their rites.

The ceremonial institutions, which occupy so large a portion of this book, had, among others, the following important designs:—

1. They were evidently in some respects sanitary regulations. This was one purpose of the laws relating to various purifications, the separation of lepers, and the distinction of meats, etc.

2. They also served to perpetuate among the Israelites the knowledge of the true God, to maintain reverence for holy things, and to call forth and exercise religious feelings in the midst of their daily conduct, and in all the relations of life. The sacred festivals, in particular (ch. xxiii.), were valuable for these purposes, as well as for keeping up the remembrance of the distinguished benefits which had been conferred upon the nation.

3. They had the effect, further, of preventing the Israelites from becoming closely connected or associating with surrounding nations (see Eph. ii. 14); and thus of guarding them from the idolatry and corruption which reigned universally in the world; and preserving them as an entirely distinct nation, until the time came when this barrier should no longer be necessary, because the gospel should be sent 'to every creature which is under heaven.'

4. These ceremonial observances had another important use connected with their symbolical meaning. In condescension to the moral and intellectual state of the people, who were not yet capable of readily apprehending Divine truth, spiritual things were represented by *outward and visible* objects. For instance, ideas of moral purity and of the Divine holiness were communicated and cherished by the repeated ablutions of their persons and dwellings; by the selection of clean animals for sacrifice; by the

unblemished perfection required in the victims to be offered; and by the restriction of the priestly functions to a class of men who were specially set apart for these duties, and upon whom repeated purifications were enjoined. Further, by the death of the atoning victim, to which the worshipper had transferred his sins by laying his hands upon its head, and by the presentation to God of the blood, which represented the life, the important truth was taught that the desert of sin was that extreme and irremediable punishment called 'the second death,' which could be averted only by the substitution of a vicarious sacrifice. Thus, by means of impressive symbols, the worshippers were constantly reminded of the justice and sanctity of the violated law, and of their own guiltiness and need of Divine mercy; and, when these services were performed in a right spirit, their minds would be inspired with a humble hope of mercy, leading to corresponding gratitude, obedience, and love.

5. These various institutions also prefigured greater and better things to come. We learn, from the inspired commentary on this book contained in the Epistle to the Hebrews, that the priesthood, the sacrifices, and the whole ritual, formed a grand typical prophecy of the person and work of the Great Deliverer, who had been announced from the very era of the fall, and of that complete and everlasting redemption which he was to accomplish when 'the fulness of the time was come.'

This book may be divided into four principal sections:

I. The laws concerning the several kinds of SACRIFICES: the burnt-offering (ch. i.); meat-offering (ii.); peace-offering (iii.); offering for sins of ignorance (iv.); trespass-offering (v., vi. 1—7); and instructions to the priests concerning the offerings (vi. 8—30; vii.)

II. The institution of the PRIESTHOOD, and the consecration of Aaron and his sons; together with the sin and punishment of Nadab and Abihu (viii.—x.)

III. Laws relating to PURIFICATIONS (xi.—xxii.)

IV. Laws concerning the SACRED FESTIVALS, VOWS, and TITHES (xxiii.—xxvii.)

The law of the burnt-offering.

1 AND the LORD ^a called unto Moses, and spake unto him ^b out of the tabernacle ^c of the congregation, saying, Speak unto the children of Israel, and say unto them, 'If any man of you bring an offering unto the LORD, ^d ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering ^e be ^f a burnt sacrifice of the herd, ^g let him offer a male ^h without blemish: he shall offer it ⁱ of his own voluntary will ^j at the door of the tabernacle of the congregation before the LORD. ^k And he shall put his hand upon the head of the burnt offering; and it shall be ^l accepted for him ^m to make atonement for him. And he ⁿ shall kill the ^o bullock before the LORD: ^p and the priests, Aaron's sons, shall bring the blood, ^q and sprinkle the blood ^r round about upon the altar that ^s is ^t by the door of the tabernacle of the congregation. And he shall ^u flay the burnt offering, and cut it into his pieces. And the sons of Aaron the

15. 25; 2 Chr. 23. 22—24; Dan. 9. 24; Rom. 3. 25; 5. 11; 11-ch 2. 17; 10. 10—12. ^a ch. 16. 15; Mic 6. 6. ^b 2 Chr. 35. 11; Heb. 10. 11. ^c 1 Pet. 1. 2.

^a Ex. 10. 3. ^b Ex. 40. 34, 35; Num. 12. 1, 5. ^c ch. 22. 18, 19; Ge. 4. 3—5. ^d ch. 6. 9—13; Ps. 66. 15; Am. 5. 22. ^e ch. 3. 1; 4. 23; 22. 19—22, 24; Ex. 12. 5; Num. 15. 21; Mal. 1. 14; Eph. 5. 27; Heb. 9. 14; 1 Pet. 1. 19. ^f Ps. 40. 7, 8; 2 Cor. 8. 12; 9. 7. ^g ch. 3. 2, 8, 13; 4. 15, 24, 29; 8. 14, 22. 16. 21; Ex. 20. 10, 14, 19. ^h ch. 22. 21, 27; Is. 56. 7; Ro. 12. 1; Phil. 4. 18. ⁱ ch. 4. 20, 26, 31, 35; 9. 7; 16. 21; Num. 9. 10, 11. ^j ch. 3.

1 Various kinds of sacrifices, with different ceremonies, were prescribed, in order to give as complete a representation as possible of all the great truths respecting the sinner's reconciliation to God; and to afford suitable expression to the diversified wants and feelings of the worshippers.

2 This was evidently a voluntary offering, like those in ch. ii., iii.; but it was to be wholly consumed. It might be made under a deep sense of general sinfulness (as distinguished from the sin and trespass offerings, ch. iv., v.), or as an expression of special and entire devotion to God.

3 The three classes of victims here mentioned, viz., bullocks (ver. 3), sheep or goats (ver. 10), and fowls (ver. 14), were suited to the means of different classes of persons; for God accepteth according to what a man hath (2 Cor. viii. 12). The discretion thus permitted would also tend to direct attention to the substance as distinguished from the mere type.

4 Or, 'for his acceptance before Jehovah.'

5 That is, the offerer, taking some ostensible part in what was chiefly done by the practised Levites.

6 By this act, the life of the victim was considered as presented to God.

- 8 priest shall put fire upon the altar, and ^a lay the wood in order upon the fire: and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar: but his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be a burnt sacrifice*, an offering made by fire, of a ^b sweet savour unto the LORD.
- 10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice, he shall bring it a male ^c without blemish. ^d And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar: but he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.
- 14^e And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of ^f turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and ^g wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar: and he shall pluck away his crop with his feathers, and cast it ^h beside the altar on the east part, by the place of the ashes. And he shall cleave it with the wings thereof, *but* ⁱ shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: ^j it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

The law of the meat (or meal) offering.

- 2 AND when any will offer ^k a meat¹ offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put ^l frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn ^m the memorial of it² upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD: and ⁿ the remnant of the meat offering shall *be* Aaron's and his sons': ^o it *is* a thing most holy of the offerings of the LORD made by fire.
- 4 And if thou bring an oblation of a meat offering baked in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers ^p anointed with oil.
- 5 And if thy oblation *be* a meat offering *baken* in a pan [*or, on a flat plate or slice*]^q, it shall be *of* fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: *it is* a meat offering.
- 7 And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil. And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat offering ^r a memorial thereof, and shall burn *it* upon the altar: *it is* an ^s offering made by fire, of a ^t sweet savour unto the LORD. And ^u that which is left of the meat offering shall *be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.
- 11 No meat offering, which ye shall bring unto the LORD, shall be made with ^v leaven:⁴ for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.
- 12 ^w As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.
- 13 And every oblation of thy meat offering ^x shalt thou season with salt; neither shalt thou suffer ^y the salt of the covenant of thy God to be lacking from thy meat offering: ^z with all thine offerings thou shalt offer salt.

¹ Or rather *meal*, or *wheaten* offering. The word never refers to *flesh* in the Levitical offerings; nor was this properly a sacrifice. The greater part of it was to be used for food, not to be burned. It consisted principally of flour, or flour made into cakes; to which was added a suitable quantity of wine for a drink-offering. See Exod. xxix. 40, 41; Lev. xxiii. 13; Numb. xv. 5, 10, etc. When presented alone, it appears to have been an expression of gratitude for ordinary providential blessings; though its reception through the intervention of the priest, and the oblation of part of it by fire, keep in view the mediation of Christ as the only acceptable way of offering praise. See Heb. xiii. 15, 16. The various forms in which it was allowed to be made (vers. 2, 4, 5, 7) were

suitable to the diversified circumstances of the people.

² That is, a part as representing the whole.

³ The Arabs of the desert use a plate of iron, or a grid-iron, for cooking their cakes, which are often very thin.

⁴ The acid lees of wine, or dough kept till it became sour, was the *leaven* used by the Hebrews. In this, therefore, the corruption to which all sweet things are liable had already begun; and having passed its best state, it was unfit to be presented to God. *Salt*, on the contrary, as a preservative of animal substances from decay, was the emblem of purity, perfection, and perpetuity; and for this reason, as well as from being eaten with every meal, it was a symbol of friendship. 'Honey' includes all that is sweet, and is forbidden because it turns sour.

^a Ge. 22. 9

^b Ge. 8. 21; Eze. 20. 28, 31; 2 Cor. 2. 15; Eph. 5. 2; Phil. 4. 18.

^c See refra. ver. 3.
^d ver. 5.

^e ch. 5. 7; 12. 8; 1. k. 2. 24; 2 Cor. 8. 12.
^f ch. 5. 8.

^g ch. 6. 10.
^h Ge. 15. 10

ⁱ vers. 9, 13.

^j ch. 6. 14—18, 20—23; 9. 17; Num. 15. 4; Ps. 68. 13; Am. 5. 22.
^k 1a. 68. 3.

^l ver. 9; ch. 5. 12; 6. 15; 24. 7; 1a. 66. 3; Ac. 10. 4.
^m ch. 7. 9; 10. 12, 13.
ⁿ ch. 5. 17; 21. 22; Ex. 29. 37; Num. 18. 9.

^o Ex. 29. 2.

^p ver. 2.

^q Ex. 29. 18.

^r Phil. 4. 18.

^s ver. 3.

^t ch. 6. 17; Ex. 12. 19, 20; Mt. 16. 6, 12; Mk. 8. 15; 1. k. 12. 1; 1 Cor. 5. 6—8; Gal. 5. 9.

^u ch. 23. 10, 11; Ex. 22. 20.

^v Ezra. 7. 22; Mt. 5. 13; Mk. 9. 49; Col. 4.

^w Num. 18. 19; 2 Chr. 13. 5.

^x Eze. 43. 24.

14 And if thou offer a meat offering of thy firstfruits¹ unto the LORD, ° thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, 15 *even* corn beaten out of ² full² ears. And ° thou shalt put oil upon it, and lay 16 frankincense thereon: it is a meat offering. And the priest shall burn ° the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is an offering made by fire unto the LORD.*

° ch. 23. 10, 14, 16; Deu. 26. 2.

¹ 2 Ki. 4. 42.
² ver. 2.

The law of the peace-offering.

3 AND if his oblation *be* a ° sacrifice of peace offering,³ if he offer *it* of the herd; ⁴ whether *it be* a male or female, he shall offer it ° without blemish before the LORD. 2 And ° he shall lay his hand⁵ upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle 3 the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; ° the fat that covereth the 4 inwards, and all the fat that *is* upon the inwards, and the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the 5 kidneys, it shall he take away.⁶ And Aaron's sons ° shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is an offering made by fire, of a sweet savour unto the LORD.*

³ ch. 7. 11—21, 29—31; 22. 21; Ps. 66. 15; 107. 22; 116. 17, 18; Am. 5. 27; Ro. 5. 1, 2; Col. 1. 20.
⁴ see refs. ch. 1. 3.
⁵ ch. 1. 4, 5; Ex. 29. 10.

⁶ ch. 4. 4, 9; Ex. 29. 13, 22.

⁷ ch. 6. 19; Ex. 29. 13.

6 And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; 7 male or female, ° he shall offer it without blemish. If he offer a lamb for his 8 offering, then shall he offer it before the LORD. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and 9 Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump,⁷ it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the 10 inwards, and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. 11 And the priest shall burn it upon the altar: *it is* ° the food of the offering made by fire unto the LORD.

⁷ ver. 1, etc.

12, 13 And if his offering *be* a goat, then ° he shall offer it before the LORD. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the 14 altar round about. And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* 15 upon the inwards, and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take 16 away. And the priest shall burn them upon the altar: *it is* the food of the 17 offering made by fire for a sweet savour: ° all the fat *is* the LORD's. *It shall be* a ° perpetual statute for your generations throughout all your dwellings, that ye eat neither ° fat nor ° blood.⁸

⁸ ver. 16; ch. 21. 6, 8, 17, 21, 22; 22. 25; Num. 28. 2; Eze. 44. 7; Mal. 1. 7, 12.
⁹ vers. 1, 7, etc.

The law of the sin-offering.

4 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, 2 saying, ° If a soul shall sin through ignorance⁹ against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against 3 any of them: ° if the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned, ° a young bullock

⁹ ch. 7. 23—25; 17. 6; 1 Sam. 2. 15; 2 Chr. 7. 7.
¹⁰ ch. 6. 18; 7. 36; 17. 7; 23. 14.
¹¹ ver. 16, comp. with Deu. 32. 14; Ne. 8. 10.
¹² ch. 7. 23, 26; 17. 10, 11; Ge. 9. 4; Deu. 12. 16; 1 Sam. 14. 33; Eze. 44. 7, 15.
¹³ ch. 5. 16, 17; Num. 15. 22—29; 1 Sam. 14. 27; Ps. 19. 12—14.
¹⁴ ch. 8. 12; Heb. 7. 28.
¹⁵ ch. 9. 2.

1 These offerings differ from those in ver. 12, being of ears of corn, not flour.

2 In this as in other cases, what was offered to God was to be the best of its kind.

3 The peace-offering was the only sacrifice of which the people were permitted to eat the flesh. God was supposed to partake of the feast with the offerer and his friends; thus giving a religious character to social festivities, and indicating the completeness of the Divine reconciliation. The need of an atoning sacrifice, in order to such reconciliation, is kept prominently in view in these offerings. The feelings of a true worshipper in presenting the sacrifices and offerings prescribed in this and the two preceding chapters are beautifully set forth in Psa. lxxvi. 13—20.

4 Here we see the same gradation in the offerings, adapted to the means of different classes of persons, as in the burnt-offering and the meat-offering: viz., the bullock or heifer (ver. 1), the lamb (ver. 6), and the goat (ver. 12).

5 Representing the transference of the guilt of the offerer to the sacrifice.

6 The part which was consumed upon the altar in this case was not very valuable.

7 The tail of many Eastern sheep is broad and fat, and is reckoned the finest part.

8 That is, neither the fat or suet within (vers. 14, 15), nor the blood of the larger vessels. The heathen sometimes drank the blood of their sacrifices: see Psa. xvi. 4.

9 As distinguished from sins of presumption (Numb. xv. 22, 28); that is, deliberately and wilfully committed, for which there was no atonement. The word 'ignorance' allows us to include sins of thoughtlessness, and urgent or plausible temptation, as well as of absolute ignorance. On account of the scarcity of books and of public instructors, this class of sins would probably be very numerous. The penalty is proportioned to the supposed advantages of the offender; and consequently falls most heavily upon the high priest, whose victim was to be as costly as that of the whole congregation; and was, like that, to be offered with the peculiar solemnity of the sevenfold sprinkling, and to be wholly consumed without the camp, as if he required a new consecration.

4 without blemish unto the LORD for a sin offering. And he shall bring the bullock
 * unto the door of the tabernacle of the congregation before the LORD; and shall
 lay his hand upon the bullock's head, and kill the bullock before the LORD.
 5 And the priest that is anointed shall take of the bullock's blood, and bring it to
 6 the tabernacle of the congregation; and the priest shall dip his finger in the
 blood, and sprinkle of the blood seven times¹ before the LORD,² before the veil
 7 of the sanctuary. And the priest shall ^m put *some* of the blood upon the horns of
 the altar of sweet incense before the LORD, which is in the tabernacle of the con-
 gregation; and shall pour ⁿ all the blood of the bullock at the bottom of the altar
 of the burnt offering, which is at the door of the tabernacle of the congregation.
 8 And he shall take off from it all the fat of the bullock for the sin offering; and
 9 fat that covereth the inwards, and all the fat that is upon the inwards, and the
 two kidneys, and the fat that is upon them, which is by the flanks, and the caul
 10 above the liver, with the kidneys, it shall he take away, ^o as it was taken off
 from the bullock of the sacrifice of peace offerings: and the priest shall burn them
 11 upon the altar of the burnt offering. ^p And the skin of the bullock, and all his
 12 flesh, with his head, and with his legs, and his inwards, and his dung, even the
 whole bullock shall he carry forth without the camp ^q unto a clean place, ^r where
 the ashes are poured out, and ^s burn him on the wood with fire: where the ashes
 are poured out shall he be burnt.
 13 And ^t if the whole congregation of Israel sin through ignorance, ^u and the thing
 be hid from the eyes of the assembly, and they have done *somewhat against* any
 of the commandments of the LORD *concerning things* which should not be done,
 14 and are guilty;³ when the sin, which they have sinned against it, is known, then
 the congregation shall offer a young bullock for the sin, and bring him before the
 15 tabernacle of the congregation. And the elders of the congregation ^v shall lay
 their hands upon the head of the bullock before the LORD: and the bullock shall
 16 be killed before the LORD. ^w And the priest that is anointed shall bring of the
 17 bullock's blood to the tabernacle of the congregation: and the priest shall dip
 his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even*
 18 before the veil. And he shall put *some* of the blood upon the horns of the altar
 which is before the LORD, that is in the tabernacle of the congregation, and shall
 pour out all the blood at the bottom of the altar of the burnt offering, which is at
 19 the door of the tabernacle of the congregation. And he shall take all his fat from
 20 him, and burn *it* upon the altar. And he shall do with the bullock as he did
^x with the bullock for a sin offering; so shall he do with this: ^y and the priest
 21 shall make an atonement for them, and it shall be forgiven them. And he shall
 carry forth the bullock without the camp, and burn him as he burned the first
 bullock: it is a sin offering for the congregation.
 22 When a ruler hath sinned, and ^z done *somewhat* through ignorance *against* any
 of the commandments of the LORD his God *concerning things* which should not
 23 be done, and is guilty; or ^{aa} if his sin, wherein he hath sinned, come to his know-
 ledge; he shall bring his offering, a kid of the goats, a male without blemish:
 24 and ^{ab} he shall lay his hand upon the head of the goat, and kill it in the place
 25 where they kill the burnt offering before the LORD: *it is* a sin offering. ^{ac} And the
 priest shall take of the blood of the sin offering with his finger, and put *it* upon
 26 the horns of the altar of burnt offering, and shall pour out his blood at the bottom
 of the altar of burnt offering. And he shall burn all his fat upon the altar, as
^{ad} the fat of the sacrifice of peace offerings: ^{ae} and the priest shall make an atone-
 ment for him as concerning his sin, and it shall be forgiven him.
 27 And ^{af} if any one of the common people sin through ignorance, while he doeth
somewhat against any of the commandments of the LORD *concerning things* which
 28 ought not to be done, and be guilty; or ^{ag} if his sin, which he hath sinned, come to
 his knowledge: then he shall bring his offering, a kid of the goats, a female⁴
 29 without blemish, for his sin which he hath sinned. ^{ah} And he shall lay his hand
 upon the head of the sin offering, and slay the sin offering in the place of the burnt
 30 offering. And the priest shall take of the blood thereof with his finger, and put
it upon the horns of the altar of burnt offering, and shall pour out all the blood
 31 thereof at the bottom of the altar. And ^{ai} he shall take away all the fat thereof,
^{aj} as the fat is taken away from off the sacrifice of peace offerings; and the priest
 shall burn *it* upon the altar for a ^{ak} sweet savour unto the LORD; ^{al} and the priest
 shall make an atonement for him, and it shall be forgiven him.

* ch. 1. 3, 4.
 † ch. 16. 14; Num. 19. 4.
 † ch. 8. 15; 9. 9; 16. 18.
 † ch. 5. 8.
 † ch. 3. 3-5.
 † comp. with ch. 7. 7, 8; 16. 16, 17; Ex. 29. 14; Num. 19. 5.
 † Jer. 31. 40; Mt. 27. 60.
 † ch. 6. 11.
 † Heb. 13. 11.
 † Num. 15. 24-26; Jos. 7. 11.
 † ch. 5. 3-4, 17.
 † ch. 1. 4.
 † ver. 5; Heb. 9. 12 -14.
 † ver. 3.
 † ch. 1. 4; Num. 15. 25; Dan. 9. 24; Ro. 5. 11; Heb. 2. 17; 10. 10-12; 1 John 1. 7; 2. 2.
 † ver. 2, 13.
 † ver. 14.
 † ver. 4, etc.
 † ver. 30.
 † ch. 3. 5.
 † ver. 30; Num. 15. 28.
 † ver. 2; Num. 5. 7.
 † ver. 23.
 † ver. 4, 24.
 † ch. 3. 14.
 † ch. 3. 8.
 † ch. 1. 9; Ex. 29. 18.
 † ver. 25.

¹ Seven was regarded as a perfect number; and was therefore used to express a perfect and complete action.
² The life-blood of the victim was accepted by God in the stead of the transgressor's.

³ Or, 'are suffering the penalty;' and so in ver. 22. In Psa. xxxiv. 22, and Isa. xxiv. 6, the same word is rendered 'are desolate.'

⁴ As being less costly than a ruler's sin-offering (ver. 23).
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32 And if he bring a lamb for a sin offering, ^p he shall bring it a female without
 33 blemish. And he shall lay his hand upon the head of the sin offering, and slay
 34 it for a sin offering in the place where they kill the burnt offering. And the
 priest shall take of the blood of the sin offering with his finger, and put it upon
 the horns of the altar of burnt offering, and shall pour out all the blood thereof
 35 at the bottom of the altar: and he shall take away all the fat thereof, as the fat
 of the lamb is taken away from the sacrifice of the peace offerings; and the priest
 shall burn them upon the altar, ^q according to the offerings¹ made by fire unto
 the LORD: ^r and the priest shall make an atonement for his sin that he hath
 committed, and it shall be forgiven him.

p ver. 28.

q ch. 3. 5.

r vers. 28, 31.

The laws of trespass-offerings.

5 AND if a soul sin, ^s and hear the voice of swearing, and is a witness, whether
 he hath seen or known *of it*; if he do not utter *it*,² then he shall ^t bear his
 2 iniquity. Or ^u if a soul touch any unclean thing, whether *it be* a carcase of an
 unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping
 3 things, and ^v if it be hidden from him; he also shall be unclean, and ^w guilty. Or
 if he touch ^x the uncleanness of man, whatsoever uncleanness *it be* that a man
 shall be defiled withal, and it be hid from him;³ when he knoweth *of it*, then
 4 he shall be guilty. ^y Or if a soul swear,⁴ pronouncing with *his lips* ^z to do evil,
 or ^{aa} to do good, whatsoever *it be* that a man shall pronounce with an oath, and
 it be hid from him; when he knoweth *of it*, then he shall be guilty in one of
 5 these. And it shall be, when he shall be guilty in one of these *things*, that he
 6 shall ^{ab} confess that he hath sinned in that *thing*: and he shall bring his trespass
 offering unto the LORD for his sin which he hath sinned, a female from the flock,
 a lamb or a kid of the goats, for a sin offering; and the priest shall make an
 atonement for him concerning his sin.
 7 And ^{ac} if he be not able to bring a lamb, then he shall bring for his trespass,
 which he hath committed, two ^{ad} turtle doves, or two young pigeons, unto the LORD;
 8 one for a sin offering, and the other for a burnt offering. And he shall bring them
 unto the priest, who shall offer *that which is* for the sin offering first, and ^{ae} wring
 9 off his head from his neck, but shall not divide *it asunder*: and he shall sprinkle
 of the blood of the sin offering upon the side of the altar; and ^{af} the rest of the
 10 blood shall be wrung out at the bottom of the altar: *it is* a sin offering. And he
 shall offer the second ^{ag} for a burnt offering, according to the ^{ah} manner [*or, ordinance*]:
 and the priest shall make an atonement for him: for his sin which he
 hath sinned, and it shall be forgiven him.
 11 ^{ai} But if he be not able to bring two turtle doves, or two young pigeons, then he
 that sinned shall bring for his offering the tenth part of an ephah⁵ of fine flour
 for a sin offering; ^{aj} he shall put no oil upon it, neither shall he put *any* frankin-
 12 cense thereon: for it *is* a sin offering. Then shall he bring it to the priest, and
 the priest shall take his handful of it, ^{ak} even a memorial thereof, and burn *it on*
 the altar, ^{al} according to the offerings made by fire unto the LORD: *it is* a sin
 13 offering. ^{am} And the priest shall make an atonement for him as touching his sin
 that he hath sinned in one of these, and it shall be forgiven him: and ^{an} the
remnant shall be the priest's as a meat offering.
 14, 15 And the LORD spake unto Moses, saying, ^{ao} If a soul commit a trespass,⁶ and
 sin through ignorance, in the holy things of the LORD; then ^{ap} he shall bring for
 his trespass unto the LORD a ram without blemish out of the flocks, with thy
 estimation by shekels of silver, after ^{aq} the shekel of the sanctuary, for a trespass
 16 offering: and he shall make amends for the harm that he hath done in the holy
 thing, and ^{ar} shall add the fifth part thereto, and give it unto the priest: ^{as} and the
 priest shall make an atonement for him with the ram of the trespass offering, and
 it shall be forgiven him.
 17 And if ^{at} a soul sin, and commit any of these things which are forbidden to be
 done by the commandments of the LORD; ^{au} though he wist *it not*, yet is he ^{av} guilty,
 18 and shall bear his iniquity. ^{aw} And he shall bring a ram without blemish out of
 the flock, with thy estimation, for a trespass offering, unto the priest: ^{ax} and the

^s Ex. 22. 11; Judg. 17. 2; 1 Sam. 14. 24; 1 Ki. 8. 31; Pro. 24. 24; 29. 24; Mt. 26. 63.

^t ver. 17; ch. 7. 19; 17. 16; 18. 9; 20. 17; Num. 9. 13.
^u ch. 11. 24, 28, 31, 39; Num. 10. 11, 13-16.
^v ver. 17.

^w Jos. 9. 15; Judg. 11. 31.

^x 1 Sam. 14. 24-28; 25. 22; Ac. 23. 12.
^y Pa. 132. 2-5; Ecc. 5. 2; Mt. 14. 7-9; Mk. 6. 23.

^z ch. 16. 21; 28. 40; Num. 6. 7; Ezra 10. 11, 12; Job 23. 27; Pro. 28. 13; Jer. 3. 13; 1 John 1. 8-10.

^{aa} ch. 12. 8; 14. 21; 2 Cor. 8. 12.
^{ab} ch. 1. 14, 15.

^{ac} ch. 1. 15.

^{ad} ch. 4. 7, 16, 30, 34.

^{ae} ch. 1. 14.

^{af} ch. 4. 26.

^{ag} ver. 7.

^{ah} Num. 5. 15.

^{ai} ch. 2. 2.

^{aj} ch. 4. 35.

^{ak} ch. 4. 26.

^{al} ch. 2. 3.

^{am} ch. 22. 11; Ex. 34. 26; Deut. 15. 19.
^{an} Ezra 10. 19.

^{ao} ch. 27. 25; Ex. 30. 13.

^{ap} ch. 6. 5; 22. 14; 27. 13, 15, 27, 31; Num. 5. 7.
^{aq} ch. 4. 26.

^{ar} ch. 4. 2.
^{as} ver. 15; ch. 4. 2, 13, 22, 27; Pa. 19. 12; 14. 12, 49.
^{at} vers. 1, 2.
^{au} ver. 15.
^{av} ver. 16.

1 Or, 'upon the offerings.'
 2 That is, if a person hear the judge utter an oath of adjuration requiring witnesses to come forward, and be able to give testimony, and refuse or neglect to do so, he shall be guilty.
 3 That is, hid from him at the time, though it afterwards come to his knowledge.
 4 This law would tend to prevent inconsiderate oaths, which are soon forgotten and broken; and thus the habit

of truthfulness is liable to be seriously impaired.
 5 About five pints. The expense was so small that no man's poverty would be a bar to his pardon.
 6 The word 'trespass,' as distinguished from 'sin' (ch. iv. 2), is probably intended to imply some default or injury, either in withholding what ought to have been offered to God, through carelessness (ver. 15) or through ignorance (ver. 17); or in defrauding a neighbour (ch. vi. 1-7).



PIEST



HIGH PRIEST



LEVITE

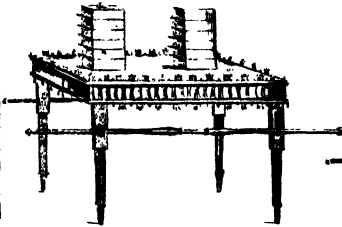
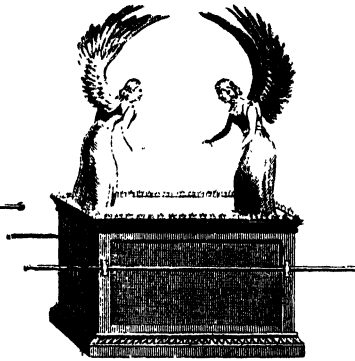


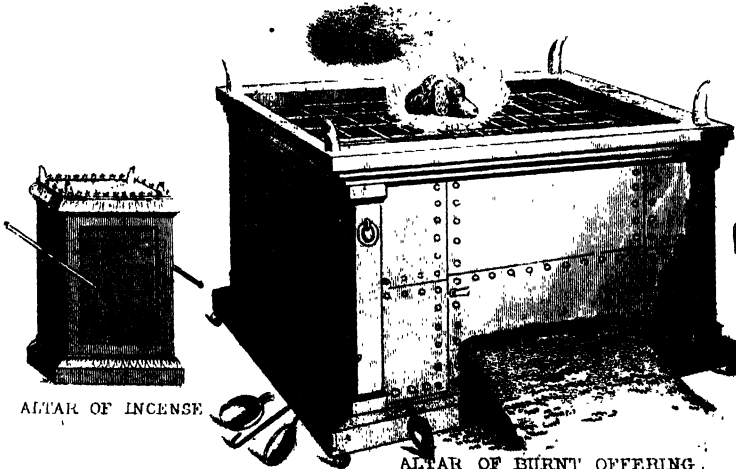
TABLE OF THE BREAD



ARK



GOLDEN CANDLESTICK



ALTAR OF BURNT OFFERING



ALTAR OF INCENSE



LAVAR

Scale of Feet. 21 Inches being taken as equal to 1 Cubit.

2 2 3 4 5 6 7 8 9 10 Feet.

priest shall make an atonement for him concerning his ignorance wherein he erred 19 and wist it not, and it shall be forgiven him. It is a trespass offering: ' he hath certainly trespassed against the LORD.

6 And the LORD spake unto Moses, saying, If a soul sin, and ^d commit a trespass 2 against the LORD, and ^e lie unto his neighbour in that ^f which was delivered him to keep, ¹ or in fellowship [or, in dealing], or in a thing taken away by violence, 3 or hath ^g deceived his neighbour; or ^h have found that which was lost, and lieth concerning it, and ⁱ sweareth falsely; in any of all these that a man doeth, ² sinning 4 therein: then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, 5 or all that about which he hath sworn falsely; he shall even ³ restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom 6 it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering unto the LORD, ⁴ a ram without blemish out of the flock, with 7 thy estimation, for a trespass offering, unto the priest: ⁵ and the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

Regulations as to the foregoing offerings.

8, 9 *AND the LORD spake unto Moses, saying, ³ Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, ⁴ because of the burning upon the altar all night unto the morning, and the fire of the altar 10 shall be burning in it. ⁵ And the priest shall put on his linen garment, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them ⁶ beside 11 the altar. And ⁷ he shall put off his garments, and put on other garments, and 12 carry forth the ashes without the camp ⁸ unto a clean place. And the fire ⁵ upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and 13 he shall burn thereon ⁹ the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out.

14 'And this is the law of the meat offering: ⁶ the sons of Aaron shall offer it before 15 the LORD, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar ⁷ for a sweet savour, even the 16 memorial of it, unto the LORD. And ⁸ the remainder thereof shall Aaron and his sons ⁷ eat: ⁹ with unleavened bread shall it be eaten ⁸ in the holy place; in 17 the court of the tabernacle of the congregation they shall eat it. ² It shall not be baken with leaven. ¹ I have given it ¹⁰ unto them for their portion of my offerings made by fire; ¹¹ it is most holy, as is the sin offering, and as the trespass offering. 18 ¹² All the males among the children of Aaron shall eat of it. ¹³ It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: ¹⁴ every one that toucheth them shall be holy. ¹⁵

19, 20 And the LORD spake unto Moses, saying, ¹⁶ This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day ¹⁷ when he is anointed; the tenth part of an ¹⁸ ephah of fine flour for a meat offering perpetual, half of it 21 in the morning, and half thereof at night. In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat 22 offering shalt thou offer ¹⁹ for a sweet savour unto the LORD. And the priest of his sons ²⁰ that is anointed in his stead shall offer it: it is a statute for ever unto the 23 LORD; ²¹ it shall be wholly burnt. For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24, 25 And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons, saying, ²² This is the law of the sin offering: ²³ In the place where the burnt offering

* Ezra 10. 2

d Num. 5. 6

e ch. 19. 11; Ac. 5. 4; Eph. 4. 25; Col 3. 9; Ex. 22. 7-10.

f Pro. 24. 28; 28. 19; Mic. 6. 10-12; A. Ex. 23. 4; Deu. 22. 1-3.

g ch. 19. 12; Ex. 22. 11; Jer. 7. 9; Zec. 5. 4; Mal. 3. 5.

h ch. 6. 16; Num. 5. 7; 2 Sam. 12. 6; Lk. 19. 8.

i ch. 5. 15

m ch. 4. 26

n ch. 1.

o ch. 16. 4; Ex. 28. 39; 41. 43; 28. 44, 17.

p ch. 1. 16

q Exe. 44. 19.

r ch. 4. 12; Jer. 31. 40.

s ch. 3. 3, 9, 14

t ch. 2. 1, 2; Num. 15. 4

u ch. 2. 2, 9; Ex. 2. 3, 10; Exo. 44. 29; 1 Cor. 9. 13-15.

v ver. 26; ch. 10. 12, 13; Ex. 12. 8; Num. 18. 10.

w ch. 2. 11.

x Num. 18. 9, 10.

y ver. 25; ch. 2. 3; 7. 1; Ex. 29. 37.

z ver. 29; Num. 18. 10.

aa ch. 3. 17.

ab ch. 22. 3-7; Ex. 29. 37.

ac Ex. 29. 1-3.

ad ch. 4. 3.

ae Ex. 29. 25.

af ch. 4. 3, etc. ch. 1. 3, 5, 11; 4. 24, 29, 33.

1 A proved offence of this kind, without confession, was punished by manifold restitution (Exod. xxii. 7, 15).

2 This includes a failure to restore anything borrowed; or the false denial of having received anything belonging to another; or the appropriation of it to one's self.

3 These instructions respect the duties and rights of the priests with reference to the foregoing sacrifices.

4 Or, 'As for the burnt-offering, with respect to the burning upon the altar,' etc. The remains of the evening burnt-offering were to be left upon the altar all night; and the fire was to be kept alive.

5 It is generally supposed that the fire sent down from heaven (ch. ix. 24) was kept alight for this purpose.

6 This refers to the flour-offering of the daily oblation; not that mentioned in ch. ii. 1, 2.

7 By this and other offerings, part of which belonged to the priests, those who gave attendance in turn at the tabernacle were maintained during their absence from their own cities.

8 Rather, 'unleavened shall it be eaten;' the words 'with' and 'bread' not being in the Hebrew.

9 He must not only be a priest by descent from Aaron, but must be personally free from ceremonial pollution.

10 The Arabic renders, 'from the day;' which seems to agree with the rest of the verse. The Jews accordingly regard this as a daily offering of the high priest.

is killed shall the sin offering be killed before the LORD: ¹it is most holy.

26 ²The priest that offereth it for sin shall eat it: ³in the holy place shall it be

27 eaten, in the court of the tabernacle of the congregation. ⁴Whatsoever shall touch the flesh thereof shall be holy. And when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the

28 holy place: but the earthen vessel¹ wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured and rinsed in water.

29 ²All the males among the priests shall eat thereof: ³it is most holy. ⁴And no

30 sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

7 Likewise ¹this is the law of the trespass offering: ²it is most holy. ³In the

2 place where they kill the burnt offering shall they kill the trespass offering:

3 and the blood thereof shall he sprinkle round about upon the altar. And he shall offer of it ⁴all the fat thereof; the rump, and the fat that covereth the

4 inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5 and the priest shall burn them upon the altar for an offering made by fire unto

6 the LORD: it is a trespass offering. ⁷Every male among the priests shall eat thereof: it shall be eaten in the holy place: ⁸it is most holy.

7 As the sin offering is, so is the trespass offering: *there is one law for them:*

8 the priest that maketh atonement therewith shall have it. And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin

9 of the burnt offering which he hath offered. And ¹⁰all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall

10 be the priest's that offereth it. And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And ¹²this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers ¹³anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer ¹⁴for his offering ¹⁵leavened bread² with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation ¹⁶for ¹⁷an heave offering unto the LORD, ¹⁸and it shall be the priest's that sprinkleth the blood of the peace offerings. ¹⁹And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day³ that it is offered; he shall not leave any of it until the morning. But ²⁰if the sacrifice of his offering *be a vow*, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be

17 eaten: but the remainder of the flesh of the sacrifice on the third day shall be

18 burnt with fire. And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be ¹⁹imputed unto him that offereth it: it shall be an ²⁰abomination, and the soul that eateth

19 of it shall bear his iniquity. And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be

20 clean shall eat thereof. But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, ²¹having his uncleanness upon him, even that soul ²²shall be cut off from his people. ²³Moreover the soul that shall touch any unclean *thing*, ²⁴as ²⁵the uncleanness of man, or *any* ²⁶unclean beast, or any ²⁷abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul ²⁸shall be cut off from his people.

22, 23 And the LORD spake unto Moses, saying, Speak unto the children of Israel,

24 saying, ²⁵Ye shall eat no manner of fat,⁴ of ox, or of sheep, or of goat. And the fat of the ²⁶beast that dieth of itself, and the fat of that which is torn with beasts,

25 may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the

26 LORD, even the soul that eateth it shall be cut off from his people. ²⁷Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings. Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

¹ ver. 17; ch. 21. 22.
² ch. 10. 17, 18; Num. 18. 9, 10; Exe. 44. 28, 29; Hos. 4. 8.
³ ver. 16.
⁴ Ex. 29. 27; 30. 29.
⁵ ch. 11. 33; 15. 12.
⁶ ver. 18; Num. 18. 10.
⁷ ver. 22.
⁸ ch. 4. 7, 11, 12, 18, 21; 10. 18; 16. 27. Heb. 9. 11, 12; 13. 11.
⁹ ch. 5; 6. 1-7.
¹⁰ ch. 6. 17, 25; 21. 22.
¹¹ ch. 1. 3, 5, 11; 4. 24, 29, 33.
¹² ch. 3. 4, 9, 10, 14-16; 4. 8, 9; Ex. 29. 13.
¹³ ch. 6. 16-18; Num. 18. 9, 10.
¹⁴ ch. 2. 3.
¹⁵ ch. 6. 25, 26; 14. 13.
¹⁶ ch. 2. 3, 10; Num. 18. 9; Exe. 44. 29.
¹⁷ ch. 3. 1; 22. 18-21.
¹⁸ ch. 2. 4; Num. 6. 15.
¹⁹ Am. 4. 5.
²⁰ Ex. 29. 27, 28.
²¹ Num. 18. 8, 11, 19.
²² ch. 22. 30.
²³ ch. 19. 6-8.
²⁴ Num. 18. 27.
²⁵ ch. 11. 10, 11, 41; 19. 7.
²⁶ ch. 15. 3.
²⁷ Gen. 17. 14.
²⁸ ch. 5. 2, 3.
²⁹ ch. 12. 13; 15. 1.
³⁰ ch. 11. 21, 22.
³¹ Exe. 4. 14.
³² ver. 20.
³³ ch. 3. 17.
³⁴ ch. 17. 15; Deut. 14. 21; Exe. 4. 14; 44. 31.
³⁵ see ref. ch. 3. 17.

¹ Being porous, it was incapable of the same cleansing as a copper vessel. Sacred things were thus kept distinct.
² Ordinary bread; this being regarded as a friendly feast. See note on ch. iii. 1.
³ This would tend both to promote hospitality and liberality to the poor, and to prevent the superstitious

use of consecrated food. Among the heathen, food which had been offered to idols was preserved for use on special occasions, and for charms.
⁴ Rather, 'Ye shall not eat any fat of ox,' etc.; viz., not any of that particularly mentioned: see note on ch. iii. 17. But the use of blood is in every case forbidden.

28, 29 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, "He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. ^b His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that ^c the breast may be waved *for* a wave offering before the LORD. ^d And the priest shall burn the fat upon the altar: ^e but the breast shall be Aaron's and his sons': And ^f the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part. For ^g the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel. *This is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office; which the LORD commanded to be given them of the children of Israel, ^h in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This is the law ⁱ of the burnt offering, ^k of the meat offering, ^l and of the sin offering, ^m and of the trespass offering, ⁿ and of the consecrations, and ^o of the sacrifice of the peace offerings; which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel ^p to offer their oblations unto the LORD, in the wilderness of Sinai.

Aaron and his sons are consecrated as priests; their offerings consumed by fire from heaven.

8 AND the LORD spake unto Moses, saying, "Take Aaron and his sons with him, 2 and ^r the garments, and ^s the anointing oil, and a bullock for the sin offering, and 3 two rams, and a basket of unleavened bread; and gather thou all the congregation ^t together unto the door of the tabernacle of the congregation. And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, "This is the thing which the LORD 6 commanded to be done. And Moses brought Aaron and his sons, ^u and washed 7 them with water. ^v And he put upon him the ^w coat, and girded him with the girdle, ^x and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound ^y it unto him therewith.

8 And he put the breastplate upon him: also he ^z put in the breastplate the Urim and the Thummim. ^{aa} And he put the mitre upon his head; also upon the mitre, ^{ab} even upon his forefront, did he put the golden plate, the holy crown; as the LORD ^{ac} commanded Moses.

10 ^{ad} And Moses took the anointing oil, and anointed the tabernacle and all that 11 was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to 12 sanctify them. And he ^{ae} poured of the anointing oil upon Aaron's head, and 13 anointed him, to sanctify him. ^{af} And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put [bound] bonnets upon them; as the LORD commanded Moses.

14 ^{ag} And he brought the bullock for the sin offering: and Aaron and his sons ^{ah} laid 15 their hands upon the head of the bullock for the sin offering. And he slew ^{ai} it; and Moses took the blood, and put ^{aj} it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. ^{ak} And he took all the fat that was upon the inwards, and the caul ^{al} above the liver, and the two kidneys, and their fat, and Moses burned ^{am} it upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD ^{an} commanded Moses.

18 ^{ao} And he brought the ram for the burnt offering: and Aaron and his sons laid 19 their hands upon the head of the ram. And he killed ^{ap} it; and Moses sprinkled 20 the blood upon the altar round about. And he cut the ram into pieces; and 21 Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the logs in water; and Moses burnt the whole ram upon the altar: ^{aq} it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the Lord; ^{ar} as the LORD commanded Moses.

22 And ^{as} he brought the other ram, the ram of consecration: and Aaron and his

* ch. 3. 1.

b ch. 3. 3, 4, 9, 14.

c ch. 8. 27; 9. 21; Ex. 29. 24, 27; Num. 6. 30.

d ch. 3. 5, 11, 16.

e ver. 34; f ver. 31; ch. 9. 21; Num. 6. 20.

g ch. 10. 14, 15; Ex. 29. 24; Num. 18. 18, 19; Deu. 18. 3.

h ch. 8. 12, 30; Ex. 40. 13, 15.

i ch. 6. 9.

k ch. 6. 14.

l ch. 6. 25.

m ver. 1.

n ch. 6. 20; Ex. 29. 1.

o ver. 11.

p ch. 1. 2.

q Ex. 29. 1-3.

r Ex. 29. 2-4.

s Ex. 30. 23-27.

t Ex. 29. 4.

u Ex. 29. 4.

v Ex. 29. 5.

w Ex. 28. 4.

x Ex. 28. 30.

y Ex. 29. 6.

z Ex. 28. 37, etc.

aa Ex. 30. 23-29.

ab ch. 21. 10, 12; Ex. 29. 7; 30. 30; Ps. 133. 2.

ac Ex. 29. 8, 9.

ad Ex. 29. 10; Ex. 43. 19.

ae ch. 4. 4.

af ch. 4. 7; Ex. 29. 12, 26; Ex. 43. 20, 26; Heb. 9. 22.

ag ch. 4. 8; Ex. 29. 13.

ah ch. 4. 11, 12; Ex. 29. 14.

ai Ex. 29. 15.

aj Ex. 29. 18.

ak Ex. 29. 19, 31.

¹ That all might see, that Aaron did not take the office upon himself. See Heb. v.

² The girdle is an important part of Eastern costume in countries where long loose robes are worn.

- 23 sons laid their hands upon the head of the ram. And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb
- 24 of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and
- 25 Moses sprinkled the blood upon the altar round about. ° And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the
- 26 liver, and the two kidneys, and their fat, and the right shoulder: ° and out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon
- 27 the right shoulder: and he put all ° upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD. ° And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD. And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' ° part; as the LORD commanded Moses.
- 30 And ° Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.
- 31 And Moses said unto Aaron and to his sons, "Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.
- 32 ° And that which remaineth of the flesh and of the bread shall ye burn with fire.
- 33 And ye shall not go out of the door of the tabernacle¹ of the congregation *in* seven days, until the days of your consecration be at an end: for ° seven days shall he consecrate you. ° As he hath done this day, so the LORD hath commanded to do, to make an atonement for you. Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and ° keep the charge of the LORD, that ye die not: for so I am commanded. So Aaron and his sons did all things which the LORD commanded by the hand of Moses.
- 9 And ° it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, "Take thee a young calf for a sin offering, ° and a ram for a burnt offering, ° without blemish, and offer *them* before the LORD. And unto the children of Israel thou shalt speak, saying, "Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering; also a bullock and a ram for peace offerings, to sacrifice before the LORD; and ° a meat offering mingled with oil: ° for ° to-day the LORD will appear unto you.
- 5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.
- 6 And Moses said, This is the thing which the LORD commanded that ye should do: and ° the glory of the LORD shall appear unto you.
- 7 And Moses said unto Aaron, Go unto the altar, and ° offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and ° offer the offering of the people, and make an atonement for them; as the LORD commanded.
- 8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which ° was for himself. ° And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and ° put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar: ° but the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; ° as the LORD commanded Moses. ° And the flesh and the hide he burnt with fire without the camp. And he slew the burnt offering; and Aaron's sons presented unto him the blood, ° which he sprinkled round about upon the altar. ° And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar. ° And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.
- 15 ° And he brought the people's offering,³ and took the goat, which *was* the sin offering for the people, and slew it, ° and offered it for sin,⁴ as the first. And he

° Ex. 29. 22.

° Ex. 29. 23.

° Ex. 29. 24, etc.

° Ex. 29. 25.

° Ex. 29. 26.

° Ex. 29. 21; 30. 30; Num. 3. 3.

° Ex. 29. 31, 32.

° Ex. 29. 31.

° Ex. 29. 30, 35; Eze. 43. 25, 26. ° Heb. 7. 16.

° Num. 3. 7; 9. 19; Deu. 11. 1; 1 K. 2. 3.

° Eze. 43. 27.

° ch. 4. 3; 8. 14; Ex. 29. 1.

° ch. 8. 18.

° see refs. ch. 1. 3. ° ch. 4. 23; Ezra 6. 17; 10. 19.

° ch. 2. 4.

A vers. 6, 23; Ex. 29. 43.

1 ver. 23; Ex. 24. 16.

° ch. 4. 3; 1 Sam. 3. 14; Heb. 5. 1-3; 7. 27; 9. 7.

1 ch. 4. 16, 20; Heb. 5. 1.

° ch. 8. 15.

° see ch. 4. 7.

° ch. 8. 16.

° ch. 4. 8.

° ch. 4. 11; 8. 17.

° ch. 1. 5; 8. 19.

° ch. 8. 20.

1 ch. 8. 21.

° ver. 3; Isa. 53. 10; Heb. 2. 17; 5. 3. ° ch. 6. 26.

¹ That is, of the tabernacle court; for they were not allowed to live in the holy place.

² Here are specified all the different kinds of offerings, except the trespass-offering, which would probably not be needed on this occasion. Here is the *sin-offering*; a

twofold *burnt-offering*; the *peace-offering*; and, lastly, a *meat* (or *meal*) *offering*, mingled with oil.

³ Aaron is now deemed fit to minister for the people.

⁴ The sin was laid upon the victim, or imputed to it: hence the expression in 2 Cor. v. 21.

brought the burnt offering, and offered it ^v according to the manner [or, ordinance].
 17 And he brought ^z the meat offering, and took an handful thereof, and burnt it
 18 upon the altar, ^a beside the burnt sacrifice of the morning. He slew also the
 bullock and the ram ^b for a sacrifice of peace offerings, which ^{was} for the people:
 and Aaron's sons presented unto him the blood, which he sprinkled upon the altar
 19 round about, and the fat of the bullock and of the ram, the rump, and that which
 20 covereth *the inwards*, and the kidneys, and the caul *above the liver*: and they
 21 put the fat upon the breasts, ^c and he burnt the fat upon the altar: and the breasts
 and the right shoulder Aaron waved ^d for a wave offering before the LORD; as
 Moses commanded.
 22 And Aaron lifted up his hand toward the people, and ^e blessed them, and came
 down from offering of the sin offering, and the burnt offering, and peace offerings.
 23 And Moses and Aaron went into the tabernacle of the congregation, and came
 out, and blessed the people. ^f And the glory of the LORD appeared unto all
 24 the people. And ^g there came a fire out from before the LORD, and consumed upon
 the altar the burnt offering¹ and the fat: *which* when all the people saw, ^h they
 shouted, and fell on their faces.

The sin and punishment of Nadab and Abihu; laws for the priests.

10 AND ⁱ Nadab and Abihu, the sons of Aaron, ^k took either of them his censor,
 and put fire² therein, and put incense thereon, and offered ^l strange fire before the
 2 LORD, which he commanded them not. And there ^m went out fire from the LORD,
 3 and devoured³ them, and they died before the LORD. Then Moses said unto
 Aaron, This *is it* that the LORD spake, saying, ⁿ "I will be sanctified in them that
 come nigh me, and before all the people I will be ^o glorified." ^p And Aaron held
 4 his peace.⁴ And Moses called Mishael and Elzaphan, the sons of ^q Uzziel the
 uncle of Aaron, and said unto them, Come near, ^r carry your brethren from before
 5 the sanctuary out of the camp. So they went near, and carried them in their
 coats out of the camp; as Moses had said.
 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons,
^s "Uncover not your heads, neither rend your clothes;⁵ lest ye die, and lest
^t wrath come upon all the people: but let your brethren, the whole house of
 7 Israel, bewail the burning which the LORD hath kindled. ^u And ye shall not
 go out from the door of the tabernacle of the congregation, lest ye die: ^v for
 the anointing oil of the LORD *is* upon you. And they did according to the word
 of Moses.
 8,9 And the LORD spake unto Aaron, saying, ^w "Do not drink wine⁶ nor strong
 drink, thou, nor thy sons with thee, when ye go into the tabernacle of the con-
 gregation, lest ye die: *it shall be* a statute for ever throughout your generations:
 10 and that ye may ^x put difference between holy and unholy, and between unclean
 11 and clean; ^y and that ye may teach the children of Israel all the statutes which
 the LORD hath spoken unto them by the hand of Moses.
 12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons
 that were left, Tako ^z the meat offering that remaineth of the offerings of the
 LORD made by fire, and eat it without leaven beside the altar: for ^a it *is* most
 13 holy: and ye shall eat it in the holy place, because it *is* thy due, and thy sons'
 14 due, of the sacrifices of the LORD made by fire: for ^b so I am commanded. And
^c the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy
 sons, and thy daughters with thee: for *they be* thy due, and thy sons' due,
which are given out of the sacrifices of peace offerings of the children of Israel.
 15 ^d The heave shoulder and the wave breast shall they bring with the offerings
 made by fire of the fat, to wave *it for* a wave offering before the LORD; and it
 shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath
 commanded.
 16 And Moses diligently sought ^e the goat of the sin offering, and, behold, it was

^v ch. 1. 3, 10.
^a ver. 4; ch. 2. 1, 2
^b Ex. 29. 38.
^c ch. 3. 1, etc.
^d ch. 3. 5, 16.
^e ch. 7. 30—34; Ex. 29. 21, 26.
^f Num. 6. 23—27; Deu. 21. 5, Lk. 24. 50.
^g ver. 6; Num. 14. 10; 16. 19, 42.
^h Ge. 4. 4; Judg. 6. 21; 13. 19, 20, 23; 1 K. 18. 38; 2 Chr. 7. 1, Ps. 98. 3.
ⁱ 1 K. 18. 30; 2 Chr. 7. 3; Esra. 3. 11.
^j ch. 16. 1; 22. 9; Ex. 6. 23; 26. 1; Num. 3. 3, 4; 26. 61; 1 Chr. 24. 2.
^k ch. 16. 12; Num. 16. 16.
^l Ex. 30. 9.
^m ch. 9. 24; 16. 1; Num. 18. 16; 2 Sam. 6. 7; 1 Cor. 10. 11.
ⁿ ch. 21. 6, 17, 21; Ex. 19. 22; 29. 43, 44; Ps. 68. 7; Is. 32. 11; Eze. 30. 41; 42. 13.
^o Is. 49. 3; Eze. 28. 22; John 13. 31, 32; 14. 13; 2 Thes. 1. 10.
^p 1 Sam. 3. 18; Job 1. 20, 21; 2. 10; Ps. 39. 9.
^q Ex. 6. 18, 22; Num. 3. 19, 30.
^r 1 K. 7. 12; Ac. 5. 6, 9, 10; w. 2.
^s ch. 13. 45; 21. 1, 10; Ex. 33. 5; Num. 6. 6, 7; Deu. 33. 9; Rev. 24. 16, 17.
^t Num. 16. 32, 40; Jos. 7. 1; 25. 18, 20; 2 Sam. 24. 1.
^u ch. 21. 12.
^v ch. 6. 12; 30; Ex. 28. 41.
^w Pro. 31. 4, 5; Is. 28. 7; Eze. 44. 21; Lk. 1. 15; 1 Tim. 3. 3, 8; Tit. 1. 7.
^x ch. 11. 47; 20. 25; Jer. 15. 19; Eze. 22. 29; 44. 23.
^y Deu. 24. 8; Ne. 8. 2, 8, 9, 13; Jer. 18. 18; Mal. 2. 7.
^z ch. 6. 16; Ex. 29. 2; Num. 18. 9, 10.
^a ch. 21. 22.
^b ch. 2. 3; 6. 16.
^c ch. 7. 31, 34; Ex. 29. 24, 26, 27; Num. 18. 11.
^d ch. 7. 29, 30, 34.
^e ch. 9. 3, 15.

1 God thus solemnly testified his acceptance of the worship offered to him at the altar and in the tabernacle. The same scene was renewed subsequently at the consecration of the temple (2 Chron. vii. 1). The priests were charged not to let the fire on the altar go out (Lev. vi. 12, etc.); and they were not allowed to use any other fire in offering incense or sacrifices (Lev. x. 1).
 2 Not the holy fire from the altar, but common fire.
 3 Rather, 'alew'; for their bodies and garments were unconsumed: see ver. 5. Such a presumptuous infraction of the ritual service, by those whose special duty it was to maintain its sacredness, required a signal punishment.

4 Aaron's complete resignation is most apparent when contrasted with the prevailing custom in Eastern countries of making loud lamentation for the dead.
 5 These were ordinary tokens of mourning. On this subject, see also ch. xxi. 1—5. Perhaps the special reason for this command was, that the priests bore a public character; and they who acted for God at the altar should be foremost in testifying to the righteousness of his judgments.
 6 From this it seems probable that Nadab and Abihu had been elated by wine. The service of God demands the unimpaired exercise of the mind and affections.

burnt: and he was angry¹ with Eleazar and Ithamar, the sons of Aaron *which*
 17 *were left alive*, saying, ^aWherefore have ye not eaten the sin offering in the holy
 place, seeing it is most holy, and God hath given it you ^tto bear the iniquity of
 18 the congregation, to make atonement for them before the LORD? Behold, ^athe
 blood of it was not brought in within the holy *place*: ye should indeed have
 19 eaten it in the holy *place*, ^tas I commanded. And Aaron said unto Moses,
 Behold, ^mthis day have they offered their sin offering and their burnt offering
 before the LORD; and such things have befallen me: and ^fif I had eaten the sin
 20 offering to-day, ⁿshould it have been accepted in the sight of the LORD? And
 when Moses heard *that*, he was content.²

The law of clean and unclean animals for food.

11 AND the LORD spake unto Moses and to Aaron, saying unto them, Speak unto
 2 the children of Israel, saying, ^oThese *are* the beasts³ which ye shall eat. Among
 3 all the beasts that *are* on the earth, whatsoever parteth the hoof, and is cloven-
 4 footed, and cheweth the cud,⁴ among the beasts, that shall ye eat. Nevertheless
 these shall ye not eat of them that chew the cud, or of them that divide the hoof:
 as the camel,⁵ because he cheweth the cud, but divideth not the hoof; he *is* un-
 5 clean unto you. And the coney,⁶ because he cheweth the cud, but divideth not
 6 the hoof; he *is* unclean unto you. And the hare, because he cheweth the cud,
 7 but divideth not the hoof; he *is* unclean unto you. And the swine,⁷ though he
 divide the hoof, and be clovenfooted, yet he cheweth not the cud; ^phe *is* unclean
 8 to you. Of their flesh shall ye not eat, and their carcase shall ye not touch;
^qthey *are* unclean to you.
 9 ^rThese shall ye eat of all that *are* in the waters: whatsoever hath fins and
 10 scales⁸ in the waters, in the seas, and in the rivers, them shall ye eat. And all
 that have not fins and scales in the seas, and in the rivers, of all that move⁹ in the
 waters, and of any living thing which *is* in the waters, they *shall be* an ^sabomi-
 11 nation unto you: they shall be even an abomination unto you; ye shall not eat
 12 of their flesh, but ye shall have their carcases in abomination. Whatsoever hath
 no fins nor scales in the waters, that *shall be* an abomination unto you.
 13 ^tAnd these *are they which* ye shall have in abomination among the fowls;¹⁰
 they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage,
 14 and the ospray, and the vulture, and the kite after his kind; every raven after
 15 his kind; and the owl,¹¹ and the night hawk, and the cuckow, and the hawk after
 16 his kind, and the little owl, and the cormorant, and the great owl, and the swan,
 17 and the pelican, and the gier eagle, and the stork, the heron after her kind, and
 18 the lapwing, and the bat.
 20 All fowls¹² that creep, going upon *all four*, *shall be* an abomination unto you.
 21 Yet these may ye eat of every flying creeping thing that goeth upon *all four*,
 22 which have legs above their feet, to leap withal upon the earth; *even* these of
 them ye may eat; ^uthe locust after his kind, and the bald locust after his kind,
 23 and the beetle after his kind, and the grasshopper after his kind.¹³ But all *other*
 flying creeping things, which have four feet, *shall be* an abomination unto you.
 24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall
 25 be unclean until the even. And whosoever beareth *ought* of the carcase of them
^vshall wash his clothes, and be unclean until the even.
 26 *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted,

^a ch. 6. 26, 29.

^t ch. 16. 23.

^a ch. 6. 30.

^t ch. 6. 26.

^m ch. 9. 8, 12.

ⁿ Deu. 26. 14; Jer. 6.
20; 14. 12; Hos. 2.
4; Mal. 1. 10, 13; 2.
13.

^o Deu. 14. 4; Ac. 10.
12, 14.

^p Is. 65. 4; 66. 3. 17.

^q Is. 52. 11; Mt. 15.
11, 20; Mk. 7. 7,
15, 18. Ac. 10. 11,
15; 15. 29; Ro. 11.
14, 17; 1 Cor. 8. 8;
Col. 2. 16, 21; Heb.
9. 10.
^r Deu. 14. 9.
^s ch. 7. 18; Deu. 14. 13.

^t Deu. 14. 12.

^u Mt. 3. 4; Mk. 1. 6.

^v ch. 14. 8; 15. 5;
Num. 19. 10, 22; 31.
21.

1 This deviation from the law alarmed Moses; but the peculiar affliction of the family was allowed as an excuse for it. This event, so painful to Aaron, would be, both to the priests and to the people, an impressive lesson on the necessity of strict obedience to the Divine law. See Heb. xii. 29.

2 Whilst God jealously watches and punishes wilful disregard of any of his institutions, he is graciously mindful of any impediments that may be in the way of those who heartily desire to observe them.

3 Rather, 'These are the living creatures which ye may eat. Of all large beasts (or, cattle) that are on the earth, whatsoever parteth the hoof,' etc. This distinction between animals clean and unclean must not be supposed to put a stigma upon any of God's creatures: but it was designed to strengthen the barriers between the Israelites and other nations, and especially to prevent their participation in idolatrous festivals; also, probably, to promote health and cleanliness. The animals allowed for food included all those whose flesh is universally deemed most wholesome and nutritious.

4 A clean animal must have all these marks. The division of the hoof must not be into more than two parts; nor must it, like the camel's, be incomplete.

5 Both its flesh and its milk are used by the Arabs.

6 This means either the jerboa, or more probably the wabber, an animal about the size of a hare.

7 Swine appear not to have been eaten by Orientals generally; and by the Egyptians only at some idolatrous feasts. Eating swine's flesh in those countries is said to produce cutaneous diseases.

8 Fish that have both fins and scales are wholesome and nutritious.

9 Rather, 'all that swarm in the waters.'

10 Instead of a general rule being given here, the exceptions are specified; probably including, in each, all birds of similar kind. Many of these cannot now be ascertained: but they were most likely all carnivorous.

11 'The owl' should probably be rendered 'the ostrich.'

12 Rather, 'flying creatures;' meaning insects.

13 These four kinds are all of the same genus. Locusts are much used as food by the poor in some countries.

nor cheweth the cud, *are* unclean unto you : every one that toucheth them shall
27 be unclean. And whatsoever goeth upon his paws, among all manner of beasts
that go on *all* four, those *are* unclean unto you : whoso toucheth their carcase
28 shall be unclean until the even. And he that beareth the carcase of them shall
wash his clothes, and be unclean until the even : they *are* unclean unto you.

29 These also *shall be* unclean unto you among the creeping things that creep upon
30 the earth ; the weasel,¹ and ² the mouse, and the tortoise after his kind, and the
31 ferret, and the chameleon, and the lizard, and the snail, and the mole. These *are*
unclean to you among all that creep : whosoever doth touch them, when they be
32 dead, shall be unclean until the even. And upon whatsoever *any* of them, when
they are dead, doth fall, it shall be unclean ; whether *it be* any vessel of wood,
or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done,
³ it must be put into water, and it shall be unclean until the even ; so it shall be
33 cleansed. And every earthen vessel, wherinto *any* of them falleth, whatsoever
34 *is* in it shall be unclean ; and ⁴ ye shall break it. Of all meat which may be
eaten, *that* on which *such* water cometh shall be unclean : and all drink that may
35 be drunk in every *such* vessel shall be unclean. And every *thing* whereupon
any part of their carcase falleth shall be unclean ; *whether it be* oven, or ranges
36 unto you. Nevertheless a fountain or pit, *wherein there is* plenty of water, shall
37 be clean : but that which toucheth their carcase shall be unclean. And if *any*
part of their carcase fall upon any sowing seed which is to be sown, it *shall be*
38 clean. But if *any* water be put upon the seed, and *any part* of their carcase fall
thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die ; he that toucheth the carcase thereof
40 shall be unclean until the even. And ⁵ he that eateth of the carcase of it shall
wash his clothes, and be unclean until the even : he also that beareth the carcase
of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination ;
42 it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth
upon *all* four, or whatsoever hath more feet among all creeping things² that creep
43 upon the earth, them ye shall not eat ; for they *are* an abomination. ⁶ Ye shall
not make yourselves abominable with any creeping thing that creepeth, neither
shall ye make yourselves unclean with them, that ye should be defiled thereby.
44 For I *am* the Lord your God : ye shall therefore sanctify yourselves, and ⁷ ye
shall be holy ; for I *am* holy : neither shall ye defile yourselves with any manner
45 of creeping thing that creepeth upon the earth. ⁸ For I *am* the Lord that
bringeth you up out of the land of Egypt, to be your God : ⁹ ye shall therefore be
holy,³ for I *am* holy.

46 This *is* the law of the beasts, and of the fowls, and of every living creature that
47 moveth in the waters, and of every creature that creepeth upon the earth : ¹⁰ to
make a difference between the unclean and the clean, and between the beast that
may be eaten and the beast that may not be eaten.

Purification after child-birth.

12 AND the Lord spake unto Moses, saying, Speak unto the children of Israel,
2 saying, If a ¹ woman have conceived seed, and borne a man child, then ² she shall
be unclean seven days ; ³ according to the days of the separation for her infirmity
3 shall she be unclean. And in the ⁴ eighth day the flesh of his foreskin shall be
4 circumcised. And she shall then continue in the blood of her purifying three and
thirty days ; she shall touch no hallowed thing, nor come into the sanctuary, until
5 the days of her purifying be fulfilled. But if she bear a maid child, then she
shall be unclean two weeks, as in her separation : and she shall continue in the
blood of her purifying threescore and six days.

6 And ⁵ when the days of her purifying are fulfilled, for a son, or for a daughter,
she shall bring a lamb of the first year for a burnt offering, and a young pigeon,
or a turtledove, for a sin offering, unto the door of the tabernacle of the congre-
7 gation, unto the priest : who shall offer it before the Lord, and make an atone-
ment for her ; and she shall be cleansed from the issue of her blood. This *is* the
8 law for her that hath borne a male or a female. ⁶ And if she be not able⁴ to bring

y Is. 66. 17.

* ch. 15. 12.

** ch. 6. 28 ; 15. 12.

6 ch. 17. 15 ; 22. 8 ;
Deu. 14. 21 ; Exo. 4.
14 ; 44. 31.

* ch. 20. 25.

d ch. 19. 2 ; 20. 7, 26 ;
Ex. 19. 6 ; 1 Thee. 1.
7 ; 1 Pet. 1. 15, 16.

* Ex. 6. 7.

/ ver. 44.

* ch. 10. 10.

A ch. 15. 19.

/ Lk. 2. 22.

* ch. 15. 15.

/ Ge. 17. 12 ; Lk. 1.

33 ; 2. 21 ; John 7.

22, 23.

** Lk. 2. 22.

* ch. 5. 7 ; Lk. 2. 24.

¹ This is supposed to be the mole ; the word translated 'mole' meaning probably a kind of lizard ; as are also those called the 'tortoise' and 'ferret.'

² Including such tribes as the caterpillar, the worm, the centipede, and especially serpents.

³ This ceremonial holiness represents that purity of spirit and conduct which God requires in his people (see

1 Pet. i. 16) : and indeed the careful observance of these precepts, upon the principles here enjoined, would tend to promote real holiness, by exercising and strengthening the spirit of obedience ; while it would keep the Israelites from mingling with the surrounding idolaters.

⁴ Our Lord's mother was evidently of the poorer class, being able to bring only this offering (Luke ii. 24).

a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: ° and the priest shall make an atonement for her, and she shall be clean.

° ch. 4. 26.

Laws concerning leprosy and its cleansing.

13 AND the LORD spake unto Moses and Aaron, saying, When a man shall have
2 in the skin of his flesh a rising [or, swelling], ² a scab, or bright spot, and it be
in the skin of his flesh *like* the plague of leprosy; ¹ then he shall be brought
3 unto Aaron the priest, or unto one of his sons the priests: and the priest shall
look on the plague in the skin of the flesh: and *when* the hair in the plague is
turned white, and the plague in sight *be* deeper than the skin of his flesh, it is a
plague of leprosy: and the priest shall look on him, and pronounce him unclean.
4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper
than the skin, and the hair thereof be not turned white; then the priest shall
5 shut up *him that hath* the plague ² seven days: and the priest shall look on him
the seventh day: ³ and, behold, *if* the plague in his sight be at a stay, *and* the
plague spread not in the skin; then the priest shall shut him up seven days more:
6 and the priest shall look on him again the seventh day: and, behold, *if* the
plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall
pronounce him clean: it is *but* a scab: and he ⁴ shall wash his clothes, and be
7 clean. But if the scab spread much abroad in the skin, after that he hath been
8 seen of the priest for his cleansing, he shall be seen of the priest again: and *if*
the priest see that, behold, the scab spreadeth in the skin, then the priest shall
pronounce him unclean: it is a leprosy.
9 When the plague of leprosy is in a man, then he shall be brought unto the
10 priest; ⁵ and the priest shall see *him*: and, behold, *if* the rising *be* white in the
skin, and it have turned the hair white, and *there be* quick raw flesh in the rising;
11 it is an old leprosy in the skin of his flesh, and the priest shall pronounce him
12 unclean, and shall not shut him up: for he is unclean. And if a leprosy break
out abroad in the skin, and the leprosy cover all the skin of *him that hath* the
13 plague from his head ⁶ even to his foot, wheresoever the priest looketh; then the
priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he
shall pronounce *him* clean *that hath* the plague: it is all turned white: he is
14 clean. But when raw flesh appeareth in him, he shall be unclean. And the priest
15 shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh is
16 unclean: it is a leprosy. Or if the raw flesh turn again, and be changed unto
17 white, he shall come unto the priest; and the priest shall see him: and, behold,
if the plague be turned into white; then the priest shall pronounce *him* clean
that hath the plague: he is clean.
18 The flesh also, in which, *even* in the skin thereof, was a "boil," ⁴ and is healed,
19 and in the place of the boil there be a white rising, or a bright spot, white, and
20 somewhat reddish, and it be showed to the priest; and if, when the priest seeth
it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white;
the priest shall pronounce him unclean: it is a plague of leprosy broken out
21 of the boil. But if the priest look on it, and, behold, *there be* no white hairs
therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the
22 priest shall shut him up seven days: and if it spread much abroad in the skin,
23 then the priest shall pronounce him unclean: it is a plague. But if the bright
spot stay in his place, *and* spread not, it is a burning boil; and the priest shall
pronounce him clean.
24 Or if there be *any* flesh, in the skin whereof *there is* a hot burning, ⁵ and the
quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;
25 then the priest shall look upon it: and, behold, *if* the hair in the bright spot be
turned white, and it *be* in sight deeper than the skin; it is a leprosy broken out
of the burning: wherefore the priest shall pronounce him unclean: it is the
26 plague of leprosy. But if the priest look on it, and behold, *there be* no white
hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat
27 dark; then the priest shall shut him up seven days: and the priest shall look

² Deu. 23. 27; 1a. 3. 17.

³ Deu. 17. 9, 9; 24. 8; 1k. 17. 14.

⁴ ch. 11. 25; 14. 8; 2 Cor. 7. 1; Heb. 9. 10.

⁵ Numb. 12. 10, 12; 2 Ki. 5. 27; 2 Chr. 23. 20.

⁶ 1a. 1. 5.

⁷ Ex. 9. 9.

¹ The name 'leprosy' was given to a class of diseases of the skin very prevalent in Egypt and in Asia. It was inflicted sometimes as a special judgment for sin; and is hence called a *plague*, or *stroke*: see Numb. xii. 10; 2 Kings v. 27; 2 Chron. xxvi. 20. Leprosy is an apt symbol of sin and its effects; to which there are many striking references in the process of cleansing: see ch. xiv., xv.

² Or, 'shall bind up the wound:' so the Syriac.

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³ Three varieties are mentioned, only two of which are malignant; and of these, one is not at first sight distinguishable from a harmless eruption. Hence the need of repeated inspection.

⁴ This is supposed to refer to cases in which a local affection, as a boil, had developed a constitutional tendency to leprosy.

⁵ This case resembles the preceding; except that a scald or burn is supposed to bring out the latent disease.

upon him the seventh day: *and* if it be spread much abroad in the skin, then the
 28 priest shall pronounce him unclean: it *is* the plague of leprosy. And if the bright
 spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is*
 a rising of the burning,¹ and the priest shall pronounce him clean: for it *is* an
 inflammation of the burning.

29, 30 If a man or woman have a plague upon the head or the beard; then the priest
 shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and*
there be in it a yellow thin hair; then the priest shall pronounce him unclean:
 31 it *is* a dry scall, *even* a leprosy upon the head or beard. And if the priest look
 on the plague of the scall, and, behold, it *be* not in sight deeper than the skin,
 and *that there is* no black hair in it; then the priest shall shut up *him that hath*
 32 the plague of the scall seven days. And in the seventh day the priest shall look
 on the plague: and, behold, *if* the scall spread not, and there be in it no yellow
 33 hair, and the scall *be* not in sight deeper than the skin; he shall be shaven, but
 the scall shall he not shave. And the priest shall shut up *him that hath* the scall
 34 seven days more: and in the seventh day the priest shall look on the scall: and,
 behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the
 skin; then the priest shall pronounce him clean: and he shall wash his clothes,
 35 and be clean. But if the scall spread much in the skin after his cleansing; then
 36 the priest shall look on him: and, behold, if the scall be spread in the skin, the
 37 priest shall not seek for yellow hair; he *is* unclean. But if the scall be in his
 sight at a stay, and *that* there is black hair grown up therein; the scall is healed,
 he *is* clean: and the priest shall pronounce him clean.

38 If a man also or a woman have in the skin of their flesh bright spots, *even*
 39 white bright spots; then the priest shall look: and, behold, *if* the bright spots
 in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in
 the skin; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.
 41 And he that hath his hair fallen off from the part of his head toward his face, he *is*
 42 forehead bald: *yet is* he clean. And if there be in the bald head, or bald forehead,
 a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald fore-
 43 head. Then the priest shall look upon it: and, behold, *if* the rising of the sore
be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth
 44 in the skin of the flesh; he is a leprous man, he *is* unclean: the priest shall pro-
 nounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent,² and his head
 bare, and he shall * put a covering upon his upper lip, and shall cry, * Unclean,
 46 unclean. All the days wherein the plague *shall be* in him he shall be defiled; he
is unclean: * he shall dwell alone;³ * without the camp *shall* his habitation *be*.

47 * The garment⁴ also that the plague of leprosy is in, *whether it be* a woollen
 48 garment, or a linen garment; whether *it be* in the warp, or woof; of linen, or of
 49 woollen; whether in a skin, or in any thing made of skin; and if the plague be
 greenish or reddish in the garment, or in the skin, either in the warp, or in the
 woof, or in any thing of skin; it *is* a plague of leprosy, and shall be showed unto
 50 the priest: and the priest shall look upon the plague, and shut up *it that hath*
 51 the plague seven days: and he shall look on the plague on the seventh day: if
 the plague be spread in the garment, either in the warp, or in the woof, or in a
 skin, or in any work that is made of skin; the plague *is* * a fretting leprosy; it
 52 *is* unclean. He shall therefore burn that garment, whether warp or woof, in
 woollen or in linen, or any thing of skin, wherein the plague *is*: for it *is* a
 fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the gar-
 54 ment, either in the warp, or in the woof, or in any thing of skin; then the priest
 shall command that they wash *the thing* wherein the plague *is*, and he shall shut
 55 it up seven days more: and the priest shall look on the plague, after that it is
 washed: and, behold, *if* the plague have not changed his colour, and the plague
 be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward,
whether it be bare within or without [whether it be bald in the head thereof, or
 56 in the forehead thereof]. And if the priest look, and, behold, the plague *be*

* *Esa.* 24. 17, 22; *Mic*
 3. 7.
 * *Job* 40. 4; 42. 6; *Is.*
 61. 6; *Lam.* 4. 15;
 1k. 17. 12.
 * *Ex.* 31. 4.
 * *Num.* 5. 2; 12. 14,
 16; 2 *Ki.* 7. 3; 1k. 5;
 2 *Chr.* 23. 21; 1k.
 17. 12.
 * *Is.* 64. 6; *Jude* 23.

* *ch.* 14. 44.

1 Or, 'it is only a scar of the burn.'

2 Tokens of grief and humiliation; leprosy being regarded as a Divine infliction: see note on ver. 1.

3 Lest he should infect others. There are still, in some countries of the East, separate houses, and even villages, for lepers. So strictly was this regulation enforced, that even Miriam, the sister of Moses, was not exempted from

it (*Numb.* xii. 15): nor, at a later period, was king Uzziah (2 *Chron.* xxvi. 19—21). See also 2 *Kings* vii. 3; *Luke* xvii. 12.

4 From the difficulty of determining the meaning of the leprosy of garments and of houses (*ch.* xiv. 33—53), some have supposed that it was peculiar to the Israelites; although it is not expressly said to be supernatural.

somewhat dark after the washing of it; then he shall rend it out of the garment, 57 or out of the skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a 58 spreading plague: thou shalt burn that wherein the plague is with fire. And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, ^dthen it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

14 And the Lord spake unto Moses, saying, This shall be the law of the leper 3 in the day of his cleansing: ¹ He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the 4 plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and 5 scarlet, and hyssop. And the priest shall command that one of the birds be killed 6 in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the 7 living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. ²

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come 9 into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth deals of fine flour for 11 a meat offering, mingled with oil, and one log of oil. And the priest that maketh him clean shall present the man that is to be made clean, and those things, before 12 the Lord, at the door of the tabernacle of the congregation. And the priest shall take one he-lamb, and offer him for a trespass offering, and the log of oil, and 13 wave them for a wave offering before the Lord: and he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is 14 most holy. And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his 15 right foot. And the priest shall take some of the log of oil, and pour it into the 16 palm of his own left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before 17 the Lord: and of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass 18 offering: and the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atone- 19 ment for him before the Lord. And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and 20 afterward he shall kill the burnt offering: and the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal 22 of fine flour mingled with oil for a meat offering, and a log of oil; and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be 23 a sin offering, and the other a burnt offering. And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the 24 congregation, before the Lord. And the priest shall take the lamb of the trespass

^d Pa. 51. 2; 2 Cor. 7. 1.

^e Mt. 8. 2, 4; Mk. 1. 40, 41; Lk. 5. 13, 14; 17. 14.

^f Num. 19. 6.

^g Heb. 9. 19.

^h 1 Ki. 4. 33; Pa. 51. 7.

ⁱ Job. 9. 13; 12. 24.

^k ch. 4. 6; 2 Ki. 5. 10, 14.

^l ch. 16. 22.

^m ch. 13. 6.

ⁿ ch. 11. 25.

^o ch. 8. 33-35; Num. 12. 15.

^p Mt. 8. 4; Mk. 1. 44; Lk. 5. 14.

^q ch. 2. 1; Num. 15. 4, 15.

^r ch. 5. 2, 19; 6. 6, 7.

^s Ex. 29. 24.

^t ch. 1. 5, 11; 4. 4, 21; Ex. 29. 11.

^u ch. 7. 7.

^v ch. 2. 3; 7. 6; 21. 22.

^w ch. 8. 23; Ex. 29. 20.

^x ch. 4. 26.

^y ch. 5. 1, 6; 12. 7.

^z ch. 5. 7; 12. 8.

^{aa} ch. 12. 8; 15. 14, 15.

^{ab} vers. 10, 11.

^{ac} ver. 12.

¹ Leprosy being regarded as an expressive token of sin, its removal was to be accompanied with purifying ceremonies and offerings, uniting confession of guilt and pollution with grateful acknowledgment of God's mercy.

² The dismissal of the living bird resembles the sending away of the scapegoat (ch. xvi. 10, 22).

³ Intimating that the whole man was cleansed; as afterwards the application of the oil to these same parts

(vers. 17, 18) intimated that the whole man, with all his powers, was consecrated to God his Saviour. The combination of these ceremonies (vers. 13-18) reminds us, that whenever the blood of Christ is applied to the sinner for justification, the anointing of the Spirit is granted for sanctification. These two are inseparable; and both are necessary to our acceptance with God. See Heb. x. 22; 1 John ii. 20.

offering, and the log of oil, and the priest shall wave them *for* a wave offering
 25 before the LORD. And he shall kill the lamb of the trespass offering, *and* the
 priest shall take *some* of the blood of the trespass offering, and put *it* upon the
 26 tip of the right ear of him that is to be cleansed, and upon the thumb of his right
 hand, and upon the great toe of his right foot. And the priest shall pour of the
 27 oil into the palm of his own left hand: and the priest shall sprinkle with his
 right finger *some* of the oil that *is* in his left hand seven times before the LORD:
 28 and the priest shall put of the oil that *is* in his hand upon the tip of the right ear
 of him that is to be cleansed, and upon the thumb of his right hand, and upon the
 great toe of his right foot, upon the place of the blood of the trespass offering:
 29 and the rest of the oil that *is* in the priest's hand he shall put upon the head of
 30 him that is to be cleansed, to make an atonement for him before the LORD. And
 he shall offer the one of ⁸ the turtledoves, or of the young pigeons, such as he can
 31 get; *even* such as he is able to get, the one *for* a sin offering, and the other *for* a
 burnt offering, with the meat offering: and the priest shall make an atonement
 for him that is to be cleansed before the LORD.
 32 This *is* the law of *him* in whom *is* the plague of leprosy, whose hand is not
 able to get ⁸ that which pertaineth to his cleansing.
 33, 34 And the LORD spake unto Moses and unto Aaron, saying, ⁴ When ye be come
 into the land of Canaan, which I give to you for a possession, ⁴ and I put the
 35 plague of leprosy in a house¹ of the land of your possession; and he that owneth
 the house shall come and tell the priest, saying, It seemeth to me *there is* as it
 36 were ⁴ a plague in the house: then the priest shall command that they empty [*or*,
 prepare] the house, before the priest go *into it* to see the plague, that all that *is*
 37 in the house be not made unclean. And afterward the priest shall go in to see the
 house: and he shall look on the plague, and, behold, *if* the plague *be* in the walls
 38 of the house with hollow strakes, greenish or reddish, which in sight *are* lower
 than the wall,² then the priest shall go out of the house to the door of the house,
 39 and shut up the house seven days. And the priest shall come again the seventh
 day, and shall look: and, behold, *if* the plague be spread in the walls of the
 40 house; then the priest shall command that they take away the stones in which
 the plague *is*, and they shall cast them into an unclean place without the city.
 41 And he shall cause the house to be scraped within round about, and they shall
 pour out the dust that they scrape off without the city into an unclean place:
 42 and they shall take other stones, and put *them* in the place of those stones; and he
 43 shall take other mortar, and shall plaister the house. And if the plague come
 again, and break out in the house, after that he hath taken away the stones,
 44 and after he hath scraped the house, and after it is plastered; then the priest
 shall come and look, and, behold, *if* the plague be spread in the house, it *is* ⁸ a
 45 fretting leprosy in the house: it *is* unclean. And he shall break down the house,
 the stones of it, and the timber thereof, and all the mortar of the house; and he
 46 shall carry *them* forth out of the city into an unclean place. Moreover he that
 goeth into the house all the while that it is shut up shall be unclean until the
 47 even. And he that lieth in the house shall wash his clothes; and he that catch
 in the house shall wash his clothes.
 48 And if the priest shall come in, and look *upon it*, and, behold, the plague hath
 not spread in the house, after the house was plastered: then the priest shall pro-
 49 nounce the house clean, because the plague is healed. And ⁸ he shall take to cleanse
 50 the house two birds, and cedar wood, and scarlet, and hyssop: and he shall kill
 51 the one of the birds in an earthen vessel over running water: and he shall take
 the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them
 in the blood of the slain bird, and in the running water, and sprinkle the house
 52 seven times: and he shall cleanse the house with the blood of the bird, and with the
 running water, and with the living bird, and with the cedar wood, and with the
 53 hyssop, and with the scarlet: but he shall let go the living bird out of the city
 into the open fields, and ⁸ make an atonement for the house: and it shall be clean.
 54, 55 This *is* the law for all manner of plague of leprosy, and ⁸ scall, and for the
 56 ⁸ leprosy of a garment, ⁸ and of a house, and ⁸ for a rising, and for a scab, and for a
 57 bright spot: to ⁸ teach when *it is* unclean, and when *it is* clean: this *is* the law
 of leprosy.

Laws concerning ceremonial uncleanness.

15 AND the LORD spake unto Moses and to Aaron, saying,³ Speak unto the chil-
 2 dren of Israel, and say unto them, "When any man hath a running issue out of

¹ See note on ch. xiii. 47.

² That is, deeper than the surface of the wall.

³ The laws in this chapter were designed to secure personal purity.

f ver. 14.

8 ver. 22; ch. 15. 15.

A ver. 10.

⁴ Ge. 17. 8; Num. 32.
 22; Dou. 7. 1; 32. 49.
 A Ex. 15. 26.

⁴ Ps. 91. 10; Pro. 3.
 33; Zec. 5. 4.

8 ch. 13. 51; Zec. 5. 4.

8 ver. 4.

8 ver. 20.

P ch. 13. 30.

9 ch. 12. 47.

7 ver. 34.

8 ch. 13. 2.

8 Deu. 24. 8; Ese. 44.

25.

⁸ ch. 22. 4; Num. 5. 2,
 2 Sam. 3. 29; Mt. 9.
 20; Mk. 5. 25; Lk.
 8. 43.

3 his flesh, *because of his issue he is unclean*. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. And whosoever toucheth his bed shall wash his clothes, and batho *himself* in water, and be unclean until the even. And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and batho *himself* in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and batho *himself* in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and batho *himself* in water, and be unclean until the even. And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any* of those things shall wash his clothes, and batho *himself* in water, and be unclean until the even. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and batho *himself* in water, and be unclean until the even. And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and batho his flesh in running water, and shall be clean. And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: and the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

19 And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and batho *himself* in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and batho *himself* in water, and be unclean until the even. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and batho *himself* in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; and of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

The law of the great annual day of atonement.

16 AND the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; and the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place

* ch. 11. 25; 17. 15.

† ch. 6. 28; 11. 32, 33.

‡ ver. 28; ch. 14. 8.

§ ch. 14. 22, 23.

¶ ch. 14. 30, 31.

‡ ch. 14. 19, 31.

§ ch. 22. 4; Deu. 23. 10.

¶ 1 Sam. 21. 4.

‡ ch. 12. 2.

§ see ch. 20. 18.

¶ Mt. 9. 20; Mk. 5. 25-29; 1 k. 8. 44.

† ver. 13.

‡ ch. 11. 47; Deu. 24. 8; Exe. 44. 23.

§ Num. 5. 3; 19. 13. 20; Exe. 5. 11; 23. 24.

¶ ver. 2.

‡ ver. 16.

§ ver. 19.

¶ ver. 25.

‡ ver. 24.

† ch. 10. 1, 2.

‡ ch. 23. 27; Ex. 26.

§ 33, 34; 30. 10; Heb. 9. 3, 7, 8; 10. 19.

1 'Signifying that the way into the holiest was not yet made manifest,' until Christ 'by his own blood entered in once [for all] into the holy place, having obtained eternal redemption for us' (Heb. ix. 8, 12).

within the veil before the mercy seat, which is upon the ark; that he die not: 3 for 'I will appear in the cloud upon the mercy seat. Thus shall Aaron "come into the holy place: ¹ with a young bullock for a sin offering, and a ram for a 4 burnt offering. He shall put on ^v the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore ^s shall he 5 wash his flesh in water, and so put them on. And he shall take of the "congregation of the children of Israel two ² kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which is for himself, and 7 ^b make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the con- 8 gregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, 9 and the other lot for ^c the scapegoat. ³ And Aaron shall bring the goat upon which 10 the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make ^d an atonement with him, and to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the 12 bullock of the sin offering which is for himself. And he shall take ^e a censer full of burning ^f coals of fire from off the altar before the Lord, and his hands full of ^g sweet incense beaten small, and bring it within the veil: ⁴ ^h and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover 13 the ⁱ mercy seat that is upon the testimony, ⁵ that he die not. And ^j he shall take of the blood of the bullock, and ^k sprinkle it with his finger upon the mercy seat eastward; ⁶ and before the mercy seat shall he sprinkle of the blood with his finger seven times.

14 ^l Then shall he kill the goat of the sin offering, that is for the people, and bring his blood ^m within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. 15 And he shall ⁿ make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth [dwelleth] 16 among them in the midst of their uncleanness. And there shall be ^o no man ⁷ in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is ^p before the Lord, ⁸ and ^q make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the 17 horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and ^r hallow it from the uncleanness of the children of Israel.

18 And when he hath made an end of ^s reconciling the holy place, and the taber- 19 nacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall ^t lay both his hands upon the head of the live goat, and confess over him all

¹ Ex. 25. 22; 40. 34; 4; Ki. 8. 10-12.
² Heb. 9. 7, 12, 24, 25.
³ ch. 4. 3.
⁴ ch. 6. 10; Ex. 28. 2, 30-43; Eze. 44. 17, 18.
⁵ ch. 8. 6, 7; Ex. 29. 4; 31. 20.
⁶ see ch. 4. 14; Num. 29. 11; 2 Chr. 29. 21; Psal. 6. 17; Eze. 45. 22, 23.
⁷ ch. 9. 7; Heb. 5. 2; 7. 27, 28; 9. 7.
⁸ see ver. 21, 22.
⁹ Isa. 53. 10, 11; Ho. 4. 25; 1 John. 2. 2; 3. 16.
¹⁰ ch. 10. 1; Num. 16. 18, 46; Rev. 8. 5.
¹¹ see note on Pro. 26. 21.
¹² Ex. 30. 34.
¹³ Ex. 30. 1, 7, 8; Num. 16. 7, 18, 46; Rev. 8. 3, 4.
¹⁴ Ex. 25. 21.
¹⁵ ch. 4. 5, 6, 17; Heb. 9. 13, 25; 10. 4.
¹⁶ ch. 4. 6.
¹⁷ Heb. 2. 17; 5. 2; 9. 7, 28.
¹⁸ ver. 2; Heb. 6. 19; 9. 3, 7, 12.
¹⁹ ch. 8. 15; see Ex. 29. 36; Eze. 43. 18; Heb. 9. 22, 23.
²⁰ see Ex. 31. 3; 1. K. 1. 10.
²¹ ch. 1. 5; 4. 24.
²² ch. 4. 7, 18; Ex. 30. 10; Heb. 9. 22, 23.
²³ Eze. 43. 18-22.
²⁴ ver. 16; Eze. 45. 20; Col. 1. 20.
²⁵ ch. 1. 4; Ex. 29. 10.

1 The annual fast of atonement was one of the most solemn observances of the Jews. The high priest, laying aside his splendid robes of office, put on a plain white dress, similar to that of the ordinary priests (prefiguring Him who, in his state of humiliation, offered to God the sacrifice which has obtained our eternal redemption); and then offered sacrifices, 'first for his own sins, and then for the people's:' see Heb. vii. 27. The second victim, which was not killed, but sent away by an instructed person (ver. 21) into the desert, implied that the sins confessed and atoned for were 'laid on him' (Isa. liii. 6), and thus 'removed' from the people (Psa. ciii. 12), and for ever 'put away' (Heb. ix. 26). The last quoted chapter shows in detail that the priest, the victim, and all the transactions of this solemn expiation, formed one grand type of the atonement made by Him who 'once [for all] in the end of the world hath appeared to put away sin by the sacrifice of himself.'

2 Two were necessary to represent both the atonement by shedding blood, and the forgiveness by putting away sin.

3 Heb., 'for Azazel.' The exact meaning of this word, which occurs only in this chapter, is not certainly known; but the text, 'scape,' or 'escape,' gives the ancient and the most probable rendering.

4 This annual entrance of the high priest, enveloped in a cloud of incense, within the veil, and carrying in his hand the blood of the sacrifice, was an image of the Redeemer's entrance into heaven, to present before the Father his atoning blood and effectual intercession. And the resumption of the gorgeous dress before the high priest came out of the holy place, to complete the services of the day (ver. 24), aptly represented the passing away of the Saviour's temporary humiliation, and the glory in which he is to appear the second time (Heb. ix. 28).

5 Signifying that his only hope of safety was in the revealed mercy of God, through the great propitiation.

6 That is, on the eastern side of the mercy-seat, on which he stood, looking westward towards it. From ver. 15, it appears that he was to sprinkle the mercy-seat itself, as well as the ground in front of it.

7 Not even any of the priests who ordinarily ministered within the sanctuary. This injunction makes the typical character of the high priest very conspicuous as representing Him who performed alone the whole work of our atonement.

8 This means evidently the altar of sacrifice in the outer court, not the altar of incense within the sanctuary; the holy place and the most holy having been purified already.

- the iniquities of the children of Israel, and all their transgressions in all their sins, ^a putting them upon the head of the goat, and shall send *him* away by the
- 22 hand of a fit man into the wilderness: and the goat shall ^a bear upon him all their iniquities unto a land not inhabited [*or, of separation*]: and he shall let go the goat in the wilderness.
- 23 And Aaron shall come into the tabernacle of the congregation, ^v and shall put off the linen garments, which he put on when he went into the holy *place*, and
- 24 shall leave them there. And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, ^z and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the
- 25 people. And ^a the fat of the sin offering shall he burn upon the altar.
- 26 And he that let go the goat for the scapegoat shall wash his clothes, ^b and bathe
- 27 his flesh in water, ¹ and afterward come into the camp. ^c And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.
- 29 And *this* shall be a statute for ever unto you: *that* ^d in the seventh month, on the tenth *day* of the month, ye shall afflict ² your souls, ^e and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:
- 30 for on that day shall the *priest* make an atonement for you, to ^f cleanse you, *that*
- 31 ye may be clean from all your sins before the LORD. ^g It shall be a sabbath of
- 32 rest unto you, and ye shall afflict your souls, by a statute for ever. ^h And the priest whom he shall anoint, and whom he shall ⁱ consecrate to minister in the priest's office in his father's stead, shall make the atonement, and ^k shall put on
- 33 the linen clothes, *even* the holy garments: and ^l he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests,
- 34 and for all the people of the congregation. ^m And this shall be an everlasting statute unto you, ⁿ to make an atonement for the children of Israel for all their ^o sins once a year.
- And he did as the LORD commanded Moses.

Sacrifices to be offered only at the tabernacle; blood not to be eaten.

- 17 AND the LORD spake unto Moses, saying, Speak unto Aaron, and unto his sons,
- 2 and unto all the children of Israel, and say unto them; This is the thing which
- 3 the LORD hath commanded, saying, What man soever *there be* of the house of Israel, ^p that killeth an ox, ^q or lamb, or goat, in the camp, or that killeth it out
- 4 of the camp, ^r and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be ^s imputed unto that man; he hath shed blood; and that man ^t shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, ^u which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto
- 6 the priest, and offer them *for* peace offerings unto the LORD. And the priest ^v shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and ^w burn the fat for a sweet savour unto the LORD. And they shall no more offer their sacrifices ^x unto devils, ^y after whom they ^z have gone a whoring. ^{aa} This shall be a statute for ever unto them throughout their generations.
- 8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, ^{ab} that offereth a burnt offering or
- 9 sacrifice, and ^{ac} bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.
- 10 ^{ad} And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; ^{ae} I will even set my face

¹ The uncleanness of the victims was communicated to those who had to do with them: see ver. 24.

² Or, 'humble,' by fasting and confession. The sense of sin in the minds of the people was to be deepened by every available means, and to be brought out in becoming forms of penitential grief.

³ It is doubted whether this refers to animals killed for sacrifices or for food. See Deut. xii. 13—15. If the Israelites were required to bring every animal slain for food to the door of the tabernacle, it must have been only during their journeying in the wilderness: it could not have applied after their settlement in Canaan. But,

whichever way it be understood, the law appears to have been intended to prevent unauthorized religious ceremonies, which would open the way to idolatry. There was little animal food eaten on common occasions, in Eastern countries; its use being chiefly confined to festival days: hence these restrictions were not burdensome.

⁴ The word translated 'devils,' means 'rough or hairy ones,' and signifies 'goats,' or 'satyrs,' in which form the false gods of the heathen were often represented.

⁵ See note on Exod. xxxiv. 15. The Israelites had repeatedly gone after idols during their sojourn in Egypt, and they still manifested a tendency to this sin: see refs.

^a Ia. 53. 6; 2 Cor. 5. 21.
^b Ia. 23. 11, 12; John 20. 25; Heb. 9. 28; 1 Pet. 2. 24.

^v Eze. 42. 14; 44. 19.

^z vers. 3, 5.

^a ch. 4. 8—10; Eze. 23. 13.

^b ch. 15. 5.

^c ch. 4. 12, 21; 6. 30; Heb. 13. 11, 12.

^d ch. 23. 27—32; Ex. 30. 10; Num. 20. 7; Ps. 35. 13; Ia. 58. 5; 6; Dan. 10. 3, 12.
^e Eze. 12. 16.

^f Ps. 51. 2, 7, 10; Jer. 33. 8; Eze. 24. 25—27; Eze. 5. 26; 11 ch. 9. 13, 14; 10. 1, 2; 1 John 1. 7—9.

^g ch. 23. 22.

^h ch. 4. 5, 16.

ⁱ Ex. 29. 23, 30; Num. 20. 26, 28.

^k ver. 4.

^l vers. 6, 16—18, 24.

^m ch. 23. 31; Num. 29. 7.

ⁿ Ro. 5. 11.

^o Ex. 30. 10; Heb. 9. 7, 25.

^p see Deut. 12. 5—7, 11—15, 20—22, 26—27; Eze. 12. 5, 6, 13, 11; Eze. 20. 10.
^q Ro. 5. 13.

^r Gen. 17. 14; Num. 15. 20, 31.

^s Gen. 21. 33; 22. 2; 31. 54; Deut. 12. 2;

^t Ki. 1. 23; 2 Ki. 16. 4; 17. 10; 2 Chr. 28. 4; Eze. 20. 28; 22. 9.

^u ch. 3. 2; Heb. 12. 24;

^v ch. 3. 2.

^w ch. 3. 5, 11, 16; 4. 31; Ex. 29. 18; Num. 18. 17.

^x Deut. 32. 17; 2 Chr. 11. 15; Ps. 106. 37.

^y 1 Cor. 10. 20; Rev. 9. 20.

^z ch. 20. 5; Ex. 31. 15; Deut. 31. 16; 32. 16; Ps. 106. 37; Eze. 20. 7; 23. 8; Am. 5. 25.

^{aa} ch. 1. 2, 3.

^{ab} ver. 4.

^{ac} ch. 3. 17; 7. 26, 27;

^{ad} 19. 25; Gen. 9. 4; Deut. 12. 16, 23; 15. 23; 1 Sam. 14. 33; Eze. 44. 7.

^{ae} ch. 20. 3, 5, 6; 26. 17; Ps. 34. 16; Jer. 44. 11; Eze. 14. 8; 15. 7.

against that soul that eateth blood, and will cut him off from among his people.
 11 For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.
 12 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.
 13 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

Unlawful marriages and lusts forbidden.

18 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the LORD your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.
 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. Neither shalt thou take a wife to her sister [or, one wife to another], to vex her, to uncover her nakedness, beside the other in her life time.
 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. And thou shalt not let any of thy seed pass through the fire to Moloch, neither shalt thou profane the name of thy God: I am the LORD. Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.
 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (for all these abominations have the men of the land done, which were before you, and the land is defiled;) that the land

* ver. 14; Ge. 9. 4.
 ch. 16. 14-19; Mt. 23. 23; Mk. 14. 24; Ro. 3. 25; A. 9; Eph. 1. 7; Col. 1. 14, 20; Heb. 9. 22; 13. 12; 1 Pet. 1. 2; 1 John 1. 7; Rev. 1. 5.
 ch. 7. 26.
 Deu. 12. 16, 24; 15. 23.
 Eze. 24. 7.
 vers. 11, 12; Ge. 9. 4; Deu. 12. 23.
 ch. 22. 6; Ex. 22. 31; Deu. 14. 21; Eze. 4. 14; 44. 31.
 ch. 11. 25.
 ch. 15. 6.
 ch. 5. 1; 7. 16; 19. 6; Num. 19. 20; John 3. 5; 13. 8.
 ver. 4; ch. 11. 44; 19. 4, 10, 34; 20. 7; Ex. 22. 7; Eze. 20. 5, 7, 19, 20.
 Ex. 20. 7, 8; 23. 8.
 ch. 20. 23; Ex. 27. 24; Deu. 12. 4, 30, 31.
 Deu. 4. 1, 2; 6. 1; Eze. 20. 19.
 Ex. 20. 21, 13, 21; Le. 10. 28; Ro. 10. 4; Gal. 3. 12.
 Ex. 6. 2, 6, 23; Mal. 3. 6.
 ch. 20. 11.
 ch. 20. 11; Ge. 49. 4; Ex. 22. 30; 27. 21; Eze. 22. 10; Am. 2. 7; 1 Cor. 5. 1.
 ch. 20. 17; 2 Sam. 13. 12; Eze. 22. 11.
 ch. 20. 19.
 ch. 20. 20.
 ch. 20. 12; Ge. 38. 18, 24; Eze. 22. 11.
 ch. 20. 21; Mt. 14. 4; see Deu. 25. 5; Mt. 22. 34; Mk. 12. 19.
 ch. 20. 14.
 Ex. 26. 3.
 1 Sam. 1. 6, 8.
 ch. 20. 19; Eze. 18. 6; 20. 10.
 ch. 20. 10; Ex. 20. 14; Deu. 5. 18; 22. 22; Pro. 6. 20, 32; Mal. 2. 5; Mt. 5. 27; Ro. 2. 22; 1 Cor. 6. 9; Heb. 13. 4.
 ch. 20. 2; 2 Ki. 16. 3; 21. 6; 23. 10; Jer. 7. 31; 19. 5; Eze. 20. 31; 23. 37, 39.
 1 Ki. 11. 7, 33; called, Ac. 7. 43, Moloch.
 ch. 19. 12; 20. 3; 21. 6; 22. 2, 32; Eze. 36. 20, etc.; Mal. 1. 12.
 ch. 20. 15; Ge. 19. 5; Ro. 1. 27; 1 Cor. 6. 9; 1 Tim. 1. 10.
 ch. 20. 15, 16; Ex. 22. 15.
 ch. 20. 12.
 ver. 30; Mt. 15. 18-20; Mk. 7. 21-23; 1 Cor. 3. 17.
 ch. 20. 23; Deu. 18. 16.
 Num. 35. 31; Jer. 2. 7, 16, 18; Eze. 38. 17; Pa. 89. 32; Is. 26. 21; Jer. 5. 9, 23; 9. 9; 14. 10, 22, 32; Hos. 2. 13; 6. 18; 9. 6.
 ver. 28; Le. 30. 22.
 vers. 5, 30; ch. 20. 22, 23; Jer. 9. 19; Eze. 36. 13, 17.

1 It is doubtful whether this passage refers to a mere consecration to idolatry, or to actual immolation. See note on ch. xx. 2.

2 Not only does the heinous wickedness of these sins provoke special judgment, but they naturally tend to produce physical deterioration and the decrease of population.

spue not you out also, when ye defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God.

Various laws.

19 AND the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

3 Ye shall fear every man his mother, and his father; and keep my sabbaths: I am the Lord your God.

4 Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God.

5 And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow; and if aught remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

11, 12 Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him [or, that thou hear not sin for him].

18 Thou shalt not avengo, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. Ye shall keep my statutes.

Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of liuen and woollen come upon thee.

20 And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of

the congregation, even a ram for a trespass offering. And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years

¹ vers. 3, 26; ch. 20. 23; Deu. 18. 9.
² ver. 24.
³ vers. 2, 4.

⁴ ch. 11. 44, 45; 20. 7, 26; 1 Pet. 1. 16.

⁵ see refs. Ex. 20. 12.
⁶ see refs. Ex. 20. 8.

⁷ ch. 26. 1; Ex. 20. 3—5; 1 Cor. 10. 14; 1 John 5. 21.

⁸ Ex. 20. 23; 34. 17; Deu. 27. 15.
⁹ ch. 1. 3; 7. 16.
¹⁰ ch. 7. 11—17.

¹¹ ch. 7. 18.

¹² ch. 23. 22; Deu. 21. 19—21; Ru. 2. 2, 15, 16.

¹³ Jer. 49. 9.

¹⁴ Ex. 20. 15; 22. 1, 7, 16—18; Deu. 5. 19.

¹⁵ ch. 6. 2; Eph. 4. 25. Col. 3. 9.

¹⁶ ch. 6. 3; Ex. 20. 7. Deu. 5. 11; Mt. 5. 33, Jam. 5. 12.

¹⁷ ch. 18. 21.
¹⁸ Mk. 10. 19; 1 Thess. 4. 6.

¹⁹ Deu. 24. 14, 15; Mal. 3. 5; Jam. 5. 4.
²⁰ Deu. 27. 18; Ro. 14. 13.

²¹ ver. 33; ch. 25. 17; Ge. 49. 19; Ps. 111. 10; Eph. 6. 13; Eccl. 6. 7; 1 Pet. 2. 17.

²² Ex. 23. 2, 3, 7, 8; Deu. 1. 17; 16. 19; 27. 15; 2 Chr. 19. 6; Ps. 82. 2; Pro. 24. 23; Jam. 2. 9.

²³ Ex. 23. 1; Ps. 16. 3; 1 Ki. 21. 10—15; Mt. 26. 50, 61; 27. 4; Ac. 6. 11—13.

²⁴ Ge. 27. 41; 1 John 2. 9, 11; 3. 12—15.

²⁵ Ps. 141. 5; Pro. 27. 5, 6; Mt. 18. 15—17; Lk. 17. 3; Gal. 2. 11—14; 6. 1; Eph. 5. 11; 1 Tim. 5. 20; 2 Tim. 4. 2; Tit. 1. 13; 2. 15.

²⁶ see Ro. 1. 32; 1 Cor. 5. 2; 1 Tim. 5. 22; 2 John 11.

²⁷ Deu. 32. 35; 2 Sam. 13. 22; Pro. 20. 22. Ro. 12. 17; Gal. 5. 20; Eph. 4. 31; Jam. 5. 9; 1 Pet. 2. 1.

²⁸ Mt. 6. 43; 19. 19; 22. 29; Lk. 10. 27—37; Ro. 13. 9; Gal. 5. 14; Jam. 2. 8.

²⁹ Deu. 22. 9—11.
³⁰ Deu. 22. 11; Mt. 6. 24; Ro. 11. 6, 2 Cor. 6. 14—17.

³¹ ch. 5. 15; 6. 6.

1 These laws against crimes which human nature instinctively abhors confer a Divine sanction on those feelings of shame and disgust which are so universally felt. It is interesting to observe the coincidence between God's will, as promulgated in his written laws, and as manifested in the physical or constitutional laws of our nature.

2 That is, 'Though thou dost not fear the deaf and the blind, who cannot help themselves; yet remember that God will aid the helpless, and plead their cause.'

3 Referring to the rising up in court of accusers and witnesses.

4 He who suffers sin to pass unreprieved becomes partaker of it, and does unkindness to his brother.

5 This is the second great commandment of God's universal law (Matt. xxii. 39).

6 Several of the precepts in this chapter have reference to idolatrous ceremonies and practices; and they were given to keep the Israelites a separate people.

7 Heb., 'there shall be scourging,' i. e. of the man.

24 shall it be as uncircumcised unto you : it shall not be eaten of. But in the fourth
 25 year all the fruit thereof shall be holy 'to praise the LORD *withal*. And in the
 fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase
 thereof : I *am* the LORD your God.

26 *Ye shall not eat *any thing* with the blood : 'neither shall ye use enchantment,
 27 nor observe times. "Ye shall not round the corners of your heads, neither shall
 28 thou mar the corners of thy beard. Ye shall not "make any cuttings in your
 flesh for the dead, nor print any marks upon you :¹ I *am* the LORD.

29 °Do not prostitute thy daughter, to cause her to be a whore ; lest the land fall
 to whoredom, and the land become full of wickedness.

30 °Ye shall keep my sabbaths, and 'reverence my sanctuary : I *am* the LORD.

31 'Regard not them that have familiar spirits, neither seek after wizards, to be
 defiled by them : I *am* the LORD your God.

32 'Thou shalt rise up before the hoary head, and honour the face of the old man,
 and 'fear thy God : I *am* the LORD.

33 And "if a stranger sojourn with thee in your land, ye shall not vex [*or*, oppress]
 34 him. *But the stranger that dwelleth with you shall be unto you as one born
 among you, and 'thou shalt love him as thyself ; for ye were strangers in the land
 of Egypt : I *am* the LORD your God.

35 "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in
 36 measure. "Just balances, just weights, a just ephah, and a just hin, shall ye
 have : °I *am* the LORD your God, which brought you out of the land of Egypt.

37 °Therefore shall ye observe all my statutes, and all my judgments, and do them :
 I *am* the LORD.

20 And the LORD spake unto Moses, saying, °Again, thou shalt say to the
 2 children of Israel, °Whosoever *he be* of the children of Israel, or of the strangers
 that sojourn in Israel, that giveth *any* of his seed unto Molech ;² he shall surely
 3 be put to death : 'the people of the land shall stone him with stones. And °I
 will set my face against that man, and will cut him off from among his people ;
 because he hath given of his seed unto Molech, to °defile my sanctuary, and 'to
 4 profane my holy name. And if the people of the land do any ways hide their
 eyes from the man, when he giveth of his seed unto Molech, and °kill him not :
 5 then 'I will set my face against that man, and "against his family, and will cut
 him off, and all that "go a whoring after him, to commit whoredom with Molech,
 6 from among their people. And °the soul that turneth after such as have
 familiar spirits, and after wizards, to go a whoring after them, I will even
 set my face against that soul, and will cut him off from among his people.

7 °Sanctify yourselves therefore, and be ye holy : for I *am* the LORD your
 8 God. °And ye shall keep my statutes, and do them : °I *am* the LORD which
 sanctify you.

9 °For every one that curseth his father or his mother shall be surely put to
 death : he hath cursed his father or his mother ; 'his blood *shall be* upon him.

10 And "the man that committeth adultery with *another* man's wife, (*even he* that
 committeth adultery with his neighbour's wife,) the adulterer and the adulteress
 shall surely be put to death.

11 "And the man that lieth with his father's wife hath uncovered his father's
 nakedness : both of them shall surely be put to death ; their blood *shall be*
 upon them.

12 °And if a man lie with his daughter-in-law, both of them shall surely be put
 to death : °they have wrought confusion ; their blood *shall be* upon them.

13 "If a man also lie with mankind, as he lieth with a woman, both of them have
 committed an abomination : they shall surely be put to death ; their blood *shall*
be upon them.

14 °And if a man take a wife and her mother, it is wickedness : they shall be
 burnt with fire,³ both he and they ; that there be no wickedness among you.

15 "And if a man lie with a beast, he shall surely be put to death : and ye shall
 16 slay the beast. And if a woman approach unto any beast, and lie down thereto,
 thou shalt kill the woman, and the beast : they shall surely be put to death ;
 their blood *shall be* upon them.

17 °And if a man shall take his sister, his father's daughter, or his mother's
 daughter, and see her nakedness, and she see his nakedness ; it is a wicked thing ;
 and they shall be cut off in the sight of their people : he hath uncovered his

Deu. 12. 17, 18 ; Pro. 3. 9.
 ch. 3. 17 ; 17. 10, etc. ;
 Deu. 12. 23.
 Deu. 18. 10, 11, 14 ;
 1 Sam. 15. 23 ; 2 Ki. 17. 17 ; 21. 6 ; 2 Chr. 33. 6 ; Jer. 3. 5.
 ch. 21. 5 ; Is. 15. 2 ;
 Jer. 9. 26 ; 16. 6 ;
 49. 27 ; Eze. 7. 18.
 ch. 21. 5 ; Deu. 14. 1 ;
 Jer. 16. 6 ; 48. 37.
 Deu. 23. 17.
 ver. 3 ; ch. 20. 2 ;
 Ex. 20. 5.
 ch. 18. 2 ; Pa. 89. 7 ;
 Eze. 5. 1 ; John 2. 15. 16.
 ver. 26 ; ch. 20. 6, 27 ;
 Ex. 22—18 ; Deu. 18. 10—14 ; 1 Sam. 28. 3, 7—11 ; 1 Chr. 10. 13 ;
 Is. 8. 19, 20 ; Ac. 11. 16 ; Gal. 5. 20 ; Rev. 21. 8.
 1 Ki. 2. 19 ; Pro. 16. 31 ; 20. 29 ; Lam. 5. 12 ; Ro. 13. 7 ; 1 Tim. 5. 1.
 Ex. 22. 21 ; 23. 9 ;
 Mal. 3. 5.
 Ex. 12. 48, 49.
 Deu. 10. 10.
 ver. 15.
 Deu. 22. 13, 15 ; Pro. 11. 1 ; 16. 11 ; 20. 10 ;
 Am. 8. 5, 6 ; Mic. 6. 11.
 Ex. 20. 2.
 ch. 18. 4, 5 ; Deu. 4. 5, 6 ; 5. 17 ; 6. 25.
 ch. 18. 2.
 ch. 18. 21 ; Deu. 12. 21 ; 18. 10 ; 2 Ki. 17. 17 ; 23. 10 ; 2 Chr. 33. 6 ; Jer. 7. 31 ; 32. 35 ;
 Eze. 20. 26, 31.
 ch. 21. 14 ; Num. 15. 35 ; Job. 7. 21 ; Ac. 7. 58, 59.
 see ref. ch. 17. 10.
 Deu. 5. 11 ; 23. 28, 29.
 ch. 18. 21.
 Deu. 17. 2, 3, 5.
 ch. 17. 10.
 Ex. 20. 5.
 ch. 17. 7.
 ch. 19. 31.
 ch. 11. 44 ; 19. 2 ; 1 Pet. 1. 16.
 ch. 19. 37.
 ch. 21. 8 ; Ex. 31. 13 ;
 Eze. 37. 23.
 Ex. 21. 17 ; Deu. 27. 16 ; Pro. 20. 20 ; Mt. 15.
 vera. 11—13, 16, 27 ;
 2 Sam. 1. 16.
 ch. 18. 20 ; Deu. 22. 22 ; John 8. 4, 5.
 ch. 18. 8 ; Deu. 27. 20, 23.
 ch. 18. 15 ; Ge. 38. 16, 18.
 ch. 18. 23.
 ch. 18. 23 ; Deu. 23. 17 ; see Gen. 19. 5 ;
 Judg. 19. 22.
 ch. 18. 17 ; Deu. 27. 23.
 ch. 18. 23 ; Ex. 22. 19 ; Deu. 27. 21.
 ch. 18. 9 ; Deu. 27. 22 ; 2 Sam. 13. 12 ;
 see Ge. 20. 12.

1 As is commonly done still among the Arabs ; and, among the Hindoos, it is connected with most revolting superstitions.
 2 There is reason to suppose that human sacrifices were

sometimes burned alive to Moloch, the idol which represented the powerful and destructive element *fire*.
 3 Probably after being put to death by stoning, as in Josh. vii. 25. So also in ch. xxi. 9.

- 18 sister's nakedness; he shall bear his iniquity. * And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.
- 19 * And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: * for he uncovereth his near kin: they shall bear their iniquity.
- 20 * And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. * And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.
- 22 Ye shall therefore keep all my * statutes, and all my judgments, and do them;
- 23 that the land, whither I bring you to dwell therein, *spue you not out. * And ye shall not walk in the manners of the nation, which I cast out before you: for
- 24 they committed all these things, and * therefore I abhorred them. But * I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, * which have separated you from other people.
- 25 * Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: * and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth [or, moveth]
- 26 on the ground, which I have separated from you as unclean. * And ye shall be holy unto me: * for I the LORD am holy, and * have severed you from other people, that ye should be mine.
- 27 * A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: * their blood shall be upon them.

Laws concerning the priests and sacrifices.

- 21 AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and
- 2 say unto them, * There shall none be defiled for the dead among his people: but for his kin, that is near unto him, that is, for his mother, and for his father, and
- 3 for his son, and for his daughter, and for his brother, and for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.
- 4 But he shall not defile himself, being a chief man among his people¹ [or, being an husband among his people, he shall not defile * himself for his wife, etc.], to
- 5 profane himself. * They shall not make baldness upon their head, neither shall they shave² off the corner of their beard, nor make any cuttings in their flesh.
- 6 * They shall be holy unto their God, and * not profane the name of their God: for the offerings of the LORD made by fire, and * the bread of their God, they do offer: therefore they shall be holy.
- 7 * They shall not take a wife that is a whore, or profane; neither shall they take
- 8 a woman³ put away from her husband: for he³ is holy unto his God. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy
- 9 unto thee: * for I the LORD, which sanctify you, am holy. * And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.
- 10 * And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and * that is consecrated to put on the garments, * shall
- 11 not uncover his head, nor rend his clothes; neither shall he * go in to any dead body, nor defile himself for his father, or for his mother; * neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for * the crown of the
- 12 anointing oil of his God is upon him: I am the LORD. And * he shall take a
- 13 wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.
- 15 Neither shall he profane his seed among his people: for * I the LORD do sanctify him.
- 16, 17 And the LORD spake unto Moses, saying, Speak unto Aaron, saying, Whosoever
- 18 he be of thy seed in their generations that hath any blemish, let him not * approach to offer the bread of his God. For whatsoever man he be that hath a blemish,⁴ he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any
- 19 thing *superfluous, or a man that is brokenfooted, or brokenhanded, or crook backed,
- 20 or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbid, or * hath

* ch. 18. 19; see ch. 15. 24.

f ch. 18. 12, 13.

* ch. 18. 6.

* ch. 18. 14.

f ch. 18. 16; Mt. 14. 4.

* ch. 18. 26; 19. 37.

f ch. 18. 25—28.

* ch. 18. 2, 24, 30; Ro.

1. 19—31; Eph. 5.

11. 12.

* ch. 18. 27; Deu. 9. 5.

* Ex. 3. 8, 17; 6. 8.

f ver. 26; Ex. 19. 5;

23. 16; Deu. 7. 6;

11. 2; 1 Ki. 8. 53.

* ch. 11. 47; Deu. 14.

4; Eph. 5. 7—11.

f ch. 11. 43.

* see refs. Ex. 19. 6.

f ver. 7; ch. 19. 2; 1

Pet. 1. 16.

* ver. 21; Tit. 2. 11.

* ch. 19. 31; Ex. 22.

16; Deu. 18. 10, 11;

* ver. 9.

* ver. 9.

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* ver. 9.

1 This may mean, that the priest was a public character, sustaining important relations to the people in sacred things; or it may be rendered, 'He shall not defile himself for a chief man;' that is, for none but his own family.

2 As the Egyptian priests did.

3 This means, not the husband, but every priest.

4 Another instance of the *perfection* required in Divine worship. It was, moreover, usual for the priests of some heathen deities to maim themselves disgracefully.

21 his stones broken; no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish;

22 he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy. Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them.

24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

22 And the Lord spake unto Moses, saying, ¹ Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the Lord. Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I am the Lord. What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; the soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food. That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the Lord. They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing. But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things. But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof. And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing. And they shall not profane the holy things of the children of Israel, which they offer unto the Lord; or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the Lord do sanctify them.

17, 18 And the Lord spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering; ye shall offer at your own will, a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beeves or sheep [or, goats], it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord. Either a bullock or a lamb [or, kid] that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land. Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

26, 27 And the Lord spake unto Moses, saying, When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the

* ver. 6.

Y ch. 2, 3, 10; A. 17, 20; 7, 1; 24, 9; Num. 19, 9.

Y ch. 22, 10—12; Num. 19, 10.

* ver. 12.

b Num. 6, 3—8

c ch. 19, 21.

d Ex. 28, 38; Num. 18, 22; Deu. 16, 19; Ps. 95, 7; Is. 62, 11.

* ch. 7, 20.

f ch. 15, 2.

g ch. 14, 2; 15, 13.

h Num. 19, 11, 29.

i ch. 15, 16.

k ch. 11, 24, 43, 44.

l ch. 15, 7, 19.

m ch. 15, 5; Heb. 10, 22.

n ch. 21, 22; Num. 18, 11, 13.

o ch. 17, 15; Ex. 22, 31; Eze. 44, 31.

p Ex. 28, 43; Num. 18, 22, 32.

q see 1 Sam. 21, 6; Mt. 12, 4.

r Num. 18, 11, 13.

s ch. 19, 8; Num. 18, 22.

t ver. 9.

u ch. 1, 2, 3, 10; Num. 15, 14.

v ch. 1, 3, 10; 4, 32.

w Deu. 15, 21; 17, 1; Mal. 1, 8, 14; Eph. 5, 27; Heb. 9, 14; 1 Pet. 1, 19.

x ch. 3, 1, 6.

y ch. 7, 16; Num. 15, 3, 8; Deu. 32, 21, 22; Ps. 61, 8, 62, 1; Ecc. 5, 4, 5.

z ver. 20; Mal. 1, 8.

aa ch. 1, 9, 13; 3, 3, 5.

ab ch. 21, 13.

ac Num. 15, 15, 16.

ad ch. 21, 6, 17.

ae Mal. 1, 14.

af Ex. 22, 30.

1 The numerous rules and observances enjoined for the preservation of the holiness of the priesthood, would tend to maintain in perpetual exercise the feeling of reverence for the holiness of God.

2 Or, 'guest;' a person not of the priestly race: and so in ver. 12.

3 This law shows, in a remarkable manner, the unity which properly belongs to a household; the servants, as

well as the children, being treated as a part of it.

4 The worship of God would be dishonoured, and the glorious and perfect Antitype would be misrepresented, if any such were offered in sacrifice.

5 That is, the same rule shall apply to a stranger's offering as to that of an Israelite.

6 This direction was probably designed to promote humanity; and so in vers. 27, 28.

- eight day and thenceforth it shall be accepted for an offering made by fire unto the LORD. And *whether it be cow or ewe, ye shall not kill it* and her young both in one day.
- 29 And when ye will ^{offer a sacrifice of thanksgiving unto the LORD, offer it at} your own will. On the same day it shall be eaten up; ye shall leave ^{none of it} until the morrow: I am the LORD.
- 31 ^{Therefore shall ye keep my commandments, and do them: I am the LORD.}
- 32 ^{Neither shall ye profane my holy name; but I will be hallowed among the}
- 33 children of Israel: I am the LORD which ^{hallow you, that brought you out of the land of Egypt, to be your God. I am the LORD.}

The sacred festivals enumerated and enjoined.

- 23 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, *Concerning* the feasts¹ of the LORD, which ye shall ^{proclaim to be holy convocations, even these are my feasts.}
- 3 ^{Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.}
- 4 ^{These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.}
- 5 ^{In the fourteenth day of the first month at even is the LORD's passover.}
- 6 ^{And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.}
- 9, 10 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, ^{When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf [omer, or, handful] of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath² the priest shall wave it. And ye shall offer that day when ye wave the sheaf ^{an he-}}
- 13 lamb without blemish of the first year for a burnt offering unto the LORD. ^{And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God. It shall be a statute for ever throughout your generations in all your dwellings.}
- 15 And ^{ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty} days;³ and ye shall offer ^{a new meat offering} unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven;⁵ *they are* the firstfruits unto the LORD.
- 18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering

^m Deut. 22. 6.

ⁿ ch. 1. 3; 7. 12; Ps. 107. 22; 116. 17; Am. 4. 5.
^o ch. 7. 15-18.

^p ch. 19. 37; Num. 15. 40; Deut. 4. 40.
^q see *ref.*, ch. 18. 21.
^r ch. 10. 31; Mt. 6. 19; 1. k. 11. 2.
^s ch. 20. 8.
^t ch. 11. 45; 19. 36; 22. 38; Ex. 6. 7; Num. 15. 41.

^u vers. 4, 37; Ex. 23. 14-17.

^v Ex. 22. 5; 2 Kl. 10. 20; Ps. 91. 3; 84. 10; Job. 10. 23.
^w ch. 19. 3; Ex. 20. 8-11; 23. 12; 31. 15; 34. 21; Deut. 5. 13; 1. k. 13. 14.
^x vers. 2, 37; Ex. 23. 14.

^y Ex. 12. 2-14, 18; 13. 3, 10; 23. 15; 34. 18; Num. 9. 2, 3; 28. 16, 17; Deut. 16. 1-8; 1. k. 16. 1-8.
^z Ex. 12. 16, 16.
^{aa} Ex. 12. 16; Num. 28. 18-25.

^{ab} Ex. 23. 16, 19; 34. 22, 26; Num. 15. 2, 18; 28. 25; Deut. 16. 9; Jos. 3. 15.
^{ac} Ex. 22. 29; 23. 19; Ro. 11. 16; 1. Cor. 15. 20; 1. Tim. 1. 18; Rev. 14. 4.
^{ad} Ex. 20. 24.
^{ae} see *ref.*, ch. 1. 10.
^{af} ch. 2. 14-15.

^{ag} Ex. 29. 40.

^{ah} ch. 25. 8; Ex. 34. 22; Deut. 16. 9.

^{ai} Ac. 2. 1.

^{aj} Num. 28. 26.

^{ak} Ex. 23. 16, 19; 22. 21; 34. 22, 26; Num. 15. 17-21; 28. 26; Deut. 26. 1.

1 Or, 'appointed times' (for one of them was a fast), or 'assemblies'; so called as being the occasions on which assemblies were to be held for religious purposes. One design of these sacred assemblies was to maintain the unity of the nation, both politically, and, still more, religiously; as the people were to present themselves before Jehovah as one body, and to bind themselves in allegiance to him and in fellowship with each other.

2 This was to be done on the first day after the passover sabbath. A sheaf of barley was usually presented, as that was the first grain reaped. After this, the produce might be used, the whole harvest having been consecrated to God by the offering of the first-fruits. See Rom. xi. 16. It was on the morning of the same day upon which the high priest waved before the Lord the first ripe sheaf that the great Head of the church arose from the dead—the 'first-fruits of them that slept' (1 Cor. xv. 20).

3 Hence called in Greek the feast of 'Pentecost' (*Pentecosth*), held at the distance of seven weeks (and therefore called the 'feast of weeks') from the second day of the passover when the first ripe barley sheaf was presented.

In Exod. xxiii. 16, it is called the 'feast of harvest' and the 'feast of first-fruits' (see Num. xxviii. 26; Deut. xxvi.); because on that occasion the first-fruits of the wheat harvest were presented to God. These were offered in the form, not of ears of corn, but of baked loaves. The form of confession and thanksgiving in Deut. xxvi. was commonly used on these occasions. The accounts of modern travellers show that the harvest in the plains would be over by this time; though in some of the mountainous districts it could hardly be finished till two or three weeks later. This festival is said by the Jews to have commemorated the covenant at Mount Sinai, seven weeks after their exodus from Egypt; and is therefore called by them 'the day of the giving of the law:' and it is commonly regarded by Christians as having pre-figured the outpouring of the Holy Ghost, fifty days after Christ, our Passover, had been sacrificed for us. This festival was largely attended in the later times of Jewish history: see Acts ii. 1, 9—11, etc.; and Josephus.

4 That is, made of flour of the new wheat.

5 As representing the people's ordinary food.

19 made by fire, of sweet savour unto the LORD. Then ye shall sacrifice ° one kid
 20 of the goats for a sin offering, and two lambs of the first year for a sacrifice of
 20 peace offerings. And the priest shall wave them with the bread of the firstfruits
 for a wave offering before the LORD, with the two lambs: ° they shall be holy
 21 to the LORD for the priest. And ye shall proclaim on the selfsame day, that it
 may be an holy convocation unto you: ye shall do no servile work therein: it
 shall be a statute for ever in all your dwellings throughout your generations.
 22 And ° when ye reap the harvest of your land, thou shalt not make clean riddance
 of the corners of thy field when thou reapest, ° neither shalt thou gather any
 gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger:
 I am the LORD your God.
 23, 24 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
 saying, In the 'seventh¹ month, in the first day of the month, shall ye have a
 25 sabbath, ° a memorial of blowing of trumpets, and holy convocation. Ye shall
 do no servile work therein: but ye shall offer an offering made by fire unto the
 LORD.
 26, 27 And the LORD spake unto Moses, saying, ° Also on the tenth day of this
 seventh month there shall be a day of atonement: ° it shall be an holy convocation
 unto you; and ye shall afflict your souls, and offer an offering made by fire unto
 28 the LORD. And ye shall do no work in that same day: for it is ° a day of atone-
 29 ment, to make an atonement for you before the LORD your God. For whatsoever
 soul it be that shall not be afflicted in that same day, ° he shall be cut off from
 30 among his people. And whatsoever soul it be that doeth any work in that same
 31 day, ° the same soul will I destroy from among his people. Ye shall do no manner
 of work: it shall be a statute for ever throughout your generations in all your
 32 dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls:
 in the ninth day of the month at even, from even unto even, shall ye celebrate
 your sabbath [rest].
 33, 34 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
 saying, ° The fifteenth day of this seventh month shall be the feast of tabernacles³
 35 for seven days unto the LORD. On the first day shall be an holy convocation: ye
 36 shall do no servile work therein. Seven days ye shall offer an offering made by
 fire unto the LORD: ° on the eighth day shall be an holy convocation unto you;
 and ye shall offer an offering made by fire unto the LORD: it is a ° solemn assembly
 37 [day of restraint]; and ye shall do no servile work therein. ° These are the
 feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an
 offering made by fire unto the LORD, a burnt offering, and a meat offering, a
 38 sacrifice, and drink offerings, every thing upon his day: ° beside the sabbaths of
 the LORD, and beside your gifts, and beside all your vows, and beside all your
 39 freewill offerings, which ye give unto the LORD. ° Also in the fifteenth day of
 the seventh month, when ye have ° gathered in the fruit of the land, ye shall
 40 keep a feast unto the LORD seven days: on the first day shall be a sabbath, and
 on the eighth day shall be a sabbath. And ° ye shall take you on the first day
 the boughs of goodly trees, branches of palm trees, and the boughs of thick trees,
 and willows of the brook; ° and ye shall rejoice before the LORD your God
 41 seven days. ° And ye shall keep it a feast unto the LORD seven days in the year.
 It shall be a statute for ever in your generations: ye shall celebrate it in the
 42 seventh month. ° Ye shall dwell in booths seven days; all that are Israelites
 43 born shall dwell in booths: ° that your generations may know that I made the
 children of Israel to dwell in booths, when I brought them out of the land of
 Egypt: I am the LORD your God.
 44 And Moses ° declared unto the children of Israel the feasts of the LORD.

° ch. 4. 23, 28; Num. 28. 30.
 ° ch. 3. 1.
 ° Num. 18. 12; Deu. 18. 4.
 ° ch. 19. 9, 10.
 ° Deu. 24. 19.
 † Num. 29. 1.
 ° ch. 23. 9.
 ° ch. 16. 23, 30; Num. 29. 7.
 † see refs. ch. 16. 34.
 ° Ge. 17. 14.
 ° ch. 20. 3, 5, 6.
 b Ex. 23. 16; Num. 29. 12; Deu. 16. 13—15; Ezra 3. 4; Ne. 8. 14; Zec. 14. 16; John 7. 2.
 ° Num. 29. 35; Ne. 8. 18; John 7. 37.
 † Deu. 16. 8; 2 Chr. 7. 9; Ne. 8. 18; Joel 1. 14; 2. 15.
 ° vers. 2, 4.
 † Num. 29. 39.
 ° ver. 31.
 † Ex. 23. 16; Deu. 16. 13.
 † Ne. 8. 15.
 † Deu. 16. 14, 15.
 † Num. 29. 12; Ne. 8. 18.
 ° Num. 24. 2, 5; Ne. 8. 14—16; 2 Cor. 5. 1.
 † Deu. 31. 13; Ps. 78. 5, 6.
 ° ver. 2.

1 The feast of trumpets (in the seventh month of the sacred year) was the beginning of the civil year; according to which all civil contracts and transactions were regulated. Many suppose this to have been the beginning of the year as reckoned from the creation of the world, which they regard this festival as commemorating.

2 See notes on ch. xvi.

3 This feast was so named from the booths (tents or arbour, see vers. 40—43) which the Hebrews made to dwell in during its continuance. It was also called the 'feast of ingathering' (Exod. xxiii. 16; xxxiv. 22; Deut. xvi. 13); for it was held after the labours, not only of the harvest, but also of the vintage and the fruit season generally, were concluded. It naturally became a most joyous festival, both as it came very shortly after the day of expiation, when the great atonement, with its attendant

blessings, had been exhibited; and as it commemorated the Israelites' life in the wilderness, followed by their happy settlement in a fruitful land, the ingathering of whose rich produce it also celebrated. More victims were offered at this feast than at any other: see Numb. xxix. 12—38. In later ages, it was the custom to pour profusely upon the temple courts water drawn from the pool of Siloam, amidst great rejoicings, and the singing of Psalms cxiii.—cxviii.; and, in the evening, to illuminate the court of the women, whilst Psalms cxx.—cxxxiv. were sung. Many suppose that these ceremonies are alluded to in Isa. xii. 3; John vii. 37—39; viii. 12; and that this festival, rather than the Pentecost, typified the outpouring of the Holy Spirit. Others regard it as having reference to the happy times when the 'fulness of the Gentiles' shall be brought into the church (Zech. xiv. 16).

The oil for the lamps; the shew-bread.

24 AND the LORD spake unto Moses, saying, ^r Command the children of Israel, ² that they bring unto thee pure oil olive beaten for the light, to cause the lamps ³ to burn continually. Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the ⁴ LORD continually: *it shall be a statute for ever in your generations.* He shall order the lamps upon ^r the pure candlestick before the LORD continually.

5 And thou shalt take fine flour, and bake twelve ^r cakes thereof; two tenth ⁶ deals shall be in one cake. And thou shalt set them in two rows, six on a row, ⁷ upon the pure table before the LORD. And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made ⁸ by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. ⁹ And *it shall be Aaron's and his sons';* ^r and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

Punishment of blasphemy; various laws.

10 AND the son of an Israelitish woman, whose father *was* an Egyptian,¹ went out among the children of Israel: and this son of the Israelitish woman and ¹¹ man of Israel strove together in the camp; and the Israelitish woman's son ^r blasphemed the name of *the LORD,*² and ^r cursed. And they ^a brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of ¹² the tribe of Dan :) and they ^b put him in ward, ^c that the mind of the LORD might ¹³ be showed them. And the LORD spake unto Moses, saying, Bring forth him ¹⁴ that hath cursed without the camp; and let all that heard *him* ^d lay their hands ¹⁵ upon his head, and let all the congregation ^e stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God ^f shall bear his ¹⁶ sin. And he that ^r blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of *the LORD,* shall be put to death.

17, 18 ^a And he that killeth any man shall surely be put to death. ^r And he that ¹⁹ killeth a beast shall make it good; beast for beast. And if a man cause a blemish ²⁰ in his neighbour; as ^a he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so ²¹ shall it be done to him *again.* ^r And he that killeth a beast, he shall restore it: ²² ^m and he that killeth a man, he shall be put to death. Ye shall have ⁿ one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 And Moses spake to the children of Israel, ^o that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

The sabbatic year; and year of jubilee.

25 AND the LORD spake unto Moses in mount Sinai, saying, Speak unto the ² children of Israel, and say unto them, When ye come into the land which I give ³ you, then shall the land keep [rest] ^p a sabbath³ unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in ⁴ the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. ⁵ ^r That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land. ⁶ And the sabbath of the land shall be meat for you; for thee, and for thy servant,

¹ There were many such persons among the Hebrews; and they occasioned no little mischief. The notice of this man's parentage shows the bad consequences which commonly follow such mixed marriages. Children are apt, in such cases, to take after the worse side.

² He spoke disrespectfully of Jehovah. This heinous sin was treason under the theocracy, and was punished by death.

³ The sabbatic year and the jubilee seem to have had two objects: (1) To keep before the minds of the people God's claim as sole proprietor of the land, which they held only as his gift, upon certain conditions; two of which were, that it should be permanently inalienable from the family of the owner (see 1 Kings xxi. 3), and

that it should not be exhausted by over-cropping. (2) To remind them of their own equality, as sons of Israel and subjects of Jehovah: for which reason no servitude or personal liability could be prolonged beyond the specified period, except by a voluntary public act on the part of the servant. It is doubtful whether the sabbatic year began with the civil or the sacred year; whether the three years mentioned in ver. 21 were three full years, or parts of three consecutive years; and whether the jubilee was the forty-ninth or the fiftieth year—or, rather, whether it was part of each of those years, as beginning with Tisri, which was the first month of the civil and the seventh of the sacred year, while the sabbatic year began with Abib, the first month of the sacred year.

^r Ex. 27. 30, 21.

^q Ex. 25. 31—39; 31. 8; 30. 37. ^r Ex. 25. 30.

^s Ex. 25. 23, 24; 1 Kl. 7. 48; 2 Chr. 4. 19; 13. 11; Heb. 9. 2. ^t Num. 4. 7; 1 Chr. 9. 32; 2 Chr. 2. 4.

^u ch. 8. 31; 1 Sam. 21. 6; Mt. 12. 4; Mk. 2. 26; Lk. 6. 4. ^v ch. 6. 16; 21. 22; Ex. 29. 32.

^w ver. 16. ^x Job 1. 5, 11, 22; 2. 5, 9, 10; Ps. 4. 21.

^y Ex. 18. 22, 26. ^z Num. 15. 34. ^{aa} Ex. 18. 15, 16; Num. 27. 5; 36. 5, 6.

^{ab} Deu. 13. 9; 17. 7.

^{ac} see refs. ch. 20. 2.

^{ad} ch. 5. 1; 20. 17; Ex. 20. 7; Num. 9. 13. ^{ae} 1 Kl. 21. 10, 13; Ps. 74. 10, 18; Mt. 12. 31; Mk. 3. 28; John 10. 33—36; Jan. 2. 7.

^{af} ch. 9. 5, 6; Ex. 21. 12—14; Num. 35. 31; Deu. 19. 11, 12.

^{ag} ver. 21; Ex. 21. 33, 34.

^{ah} Ex. 21. 23—25; Deu. 19. 21; Mt. 5. 38; 7. 2.

^{ai} ver. 18; Ex. 21. 33.

^{aj} ver. 17. ^{ak} ch. 17. 10; 19. 31. Ex. 12. 49; Num. 15. 16, 20.

^{al} ver. 14; Heb. 10. 28, 29.

^{am} see ch. 26. 34, 35; Ex. 23. 10, 11; 2 Chr. 36. 21.

^{an} 2 Kl. 19. 20.

and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause ^r the trumpet of the jubilee to sound on the tenth *day* of the seventh month, ⁱⁿ the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and ^{proclaim} liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; ^{and} ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ^{ye} shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it ^{is} the jubilee; it shall be holy unto you: ^{ye} shall eat the increase thereof out of the field. ^{In} the year of this jubilee ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ^{ye} shall not oppress one another: ^{according} to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of *the years* of the fruits doth he sell unto thee.

17 ^{Ye} shall not therefore oppress one another; ^{but} thou shalt fear thy God: for I *am* the Lord your God. ^{Wherefore} ye shall do my statutes, and keep my judgments, and do them; ^{and} ye shall dwell in the land in safety. ^{And} the land shall yield her fruit, and ^{ye} shall eat your fill, and dwell therein in safety. And if ye shall say, ^{What} shall we eat the seventh year? behold, ^{we} shall not sow, nor gather in our increase: then I will ^{command} my blessing¹ upon you in the sixth year, and it shall bring forth fruit for three years. ^{And} ye shall sow the eighth year, and eat *yet* of ^{old} fruit until the ninth year; until her fruits come in ye shall eat of the old store.

23 ^{The} land shall not be sold for ever: for ^{the} land *is* mine; for ye *are* strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. ^{If} thy brother be waxen poor, and hath sold away *some* of his possession, and if ^{any} of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; then ^{let} him count the years of the sale thereof, and restore the overplus² unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: ^{and} in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house³ in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee. Notwithstanding ^{the} cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, ^{shall} go out in *the year* of jubilee: for the houses of the cities of the Levites *are* their possession among the children of Israel. But ^{the} field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 And if thy brother be waxen poor,⁴ and fallen in decay with thee; then thou shalt ^{relieve} [strengthen] him: *yea, though he be* ^a stranger, or a sojourner; that he may live with thee. ^{Take} thou no usury of him, or increase: but ^{fear} thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. ^{I am} the Lord your God,

^r Ia. 27. 13; Ec. 4.

^{ch.} 16. 30; 23. 21, 27.

^{Ia.} 61. 1—3; Ec. 4; Jer. 34. 8, 13—17; Lk. 4. 18, 19; Ro. 8. 21; Gal. 3. 1.

^{ver.} 13; Num. 36. 4.

^{ver.} 5.

^{vera.} 6, 7.

^{ver.} 10; ch. 27. 24; Num. 36. 4.

^{ver.} 17; ch. 19. 13; 1 Sam. 12. 3, 4; Mic. 2. 2; 1 Cor. 6. 8.

^{ch.} 27. 18—25.

^{ver.} 14.

^{ver.} 43; see refs. ch. 19. 14, 32.

^{ch.} 19. 37.

^{ch.} 26. 5, 6; Deu. 12. 10; Ec. 12. 27, 28; Pa. 4. 8; Pro. 1. 33; Jer. 23. 6.

^{Pa.} 67. 6; Ec. 12. 12; Ia. 30. 3; Joel 2. 18; 3. 2.

^{ch.} 26. 5; Ec. 34. 25, 27.

^{Mt.} 6. 23, 31; 8. 26; Lk. 12. 29; Phil. 4. 6; Heb. 13. 5, 6.

^{vera.} 4, 5.

^{see} Ec. 10. 29; Deu. 28. 8.

^{Kl.} 10. 29.

^{Jos.} 5. 11, 12.

^{Kl.} 21. 3; Ec. 48. 14.

^{Deu.} 32. 43; 2 Chr. 7. 20; Pa. 85. 1; Ho. 9. 3; Joel 2. 18; 3. 2.

^{1 Chr.} 29. 15; Pa. 38. 12; 119. 19; Heb. 11. 9, 13; 1 Pet. 2. 11.

^{Ru.} 2. 20; 4. 3—5.

^{see} Ru. 3. 2, 9, 12; 4. 3, 4; Ia. 50. 20; Jer. 32. 7, 8.

^{vera.} 50—52.

^{ver.} 13.

^{see} Num. 35. 2; Jos. 21. 2, etc.

^{ver.} 28.

^{see} Ac. 4. 36, 37.

^{Deu.} 15. 7, 8; Pa. 27. 26; 41. 1; 112. 5, 9; Pro. 14. 31; Lk. 6. 35; Ac. 11. 29; Rom. 12. 10; Gal. 2. 10; 1 John 3. 17.

^{Mt.} 25. 35.

^{Ex.} 22. 25; Deu. 23. 19; Ne. 5. 7; Pa. 15. 5; Pro. 28. 8; Ec. 18. 8, 13, 17; 22. 12.

^{ver.} 17; Ne. 5. 9.

^{ch.} 22. 23, 33; Ex. 20. 2.

¹ Had the Israelites duly observed this command, this constantly recurring miracle would have been to them a perpetual witness of the Divine authority of their laws and institutions.

² That is, he shall pay a sum equal to the value of the income for the years still remaining until the jubilee; but if he be unable to pay this, still his family inheritance

shall be restored to him in the year of jubilee (ver. 28).

³ This exception gave opportunity for Gentile proselytes and others to settle under the beneficent sway of the King of Israel.

⁴ This provision, especially when viewed in contrast with the practices of other ancient nations, illustrates the kindly spirit of the Hebrew laws.

which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 And if thy brother that dwelleth by thee be waxen poor, and be sold¹ unto thee; thou shalt not compel him to serve as a bondservant: but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: and then shall he depart from thee, both he and his children with him, and shall return unto his own family, and² unto the possession of his fathers shall he return. For they are³ my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but⁴ thou shalt fear thy God. Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of⁵ the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may⁶ redeem him: either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption. And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight. And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God.

Law against idolatry; prophetic promises and threatenings.

26 YE shall make you no idols nor graven image, neither rear you up a standing image [or, pillar], neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.

2 Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

3 If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid [cause to cease] evil beasts out of the land; neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword; and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that

f Ex. 21. 2; Deu. 15. 12; 1 Ki. 9. 22; 2 Ki. 4. 1; Na. 3. 5; Jer. 34. 14.

g Ex. 21. 3.

h vers. 10, 28.

i ver. 55; Ro. 6. 22; 1 Cor. 7. 23.

k Epli. 6. 9; Col. 4. 1.

l ver. 46; Ex. 1. 13.

m ver. 17; Ex. 1. 17, 21; Deu. 25. 19; Mal. 3. 5.

n Is. 56. 3, 6.

o Is. 11. 2.

p ver. 43.

q vers. 25, 35.

r Ne. 5. 5.

s ver. 26.

t Job 7. 1; Is. 16. 14; 21. 16.

u ver. 41; Ex. 21. 2, 3.

v ver. 42.

w ch. 19. 4; Ex. 20. 3.

x Is. 5. 8; Jer. 16. 22; 27. 15; Ps. 97. 7.

y see ref. ch. 19. 31.

z Deu. 11. 13—15; 28. 1—16.

a Is. 30. 23; Jer. 14. 22; Eze. 34. 26, 27; Joel 2. 23, 24. 13.

b ch. 25. 21; 1^a. 67. 6; 85. 12; Eze. 34. 27. 36. 30; Zec. 8. 12.

c Am. 9. 13.

d ch. 25. 19; Deu. 11. 15; Joel 2. 19, 26.

e ch. 25. 18; Job 11. 18; Eze. 34. 26, 27, 28.

f 1 Chr. 22. 9; Ps. 29. 11; 117. 14; Is. 45. 7; Hag. 2. 9.

g Job 11. 19; Ps. 3. 5; 4. 8; Prov. 3. 24; 1c. 35. 9; Jer. 30. 10; Eze. 34. 25; Hos. 2. 18; Zeph. 3. 15.

h 2 Ki. 17. 25; Eze. 5. 17; 11. 15.

i Eze. 14. 17.

j Deu. 28. 7; 32. 30; Jos. 23. 10; Judg. 7. 19—21; 1 Sam. 14. 6.

k Ex. 2. 25; 2 Ki. 13. 23.

l Ge. 17. 6, 7; Deu. 28. 4, 11; No. 9. 23; Ps. 107. 35.

m Ex. 6. 4.

n ch. 25. 22.

o Ex. 25. 8, 9; 29. 45; Jos. 22. 19; Ps. 76. 2; 132. 13, 14; Eze. 37. 26—28; 48. 35; Rev. 21. 2.

p ch. 25. 23; Deu. 32. 19; Ps. 104. 40; Jer. 14. 21.

q Deu. 23. 14; 2 Cor. 6. 15.

r Ex. 6. 7; Jer. 7. 23; 11. 4; 30. 22; Eze. 11. 20; 36. 28.

s ch. 25. 28; 42. 15; see ref. Ex. 20. 2.

t Jer. 2. 20; Eze. 34. 27.

u Deu. 28. 15; Lam. 2. 17; Mal. 2. 2.

v ver. 43; 2 Ki. 17. 15.

1 Slavery already existed in a modified form; and, although not at once absolutely forbidden, it was put by these laws under great restraints as a preparation for its ultimate suppression.

2 These being national laws, the sanctions are of a

corresponding nature. Hence the promises relate chiefly to national prosperity; and the threatenings to national calamities.

3 The increase of population and extension of cultivation tend to produce the extermination of noxious animals.

16 ye will not do all my commandments, *but* that ye break my covenant: I also will do this unto you;¹ I will even appoint over you ^aterror, ^bconsumption, and the burning ague, that shall ^cconsume the eyes, and cause sorrow of heart: and ^dye

17 shall sow your seed in vain, for your enemies shall eat it. And ^eI will set my face against you, and ^fye shall be slain before your enemies: ^gthey that hate you shall reign over you; and ^hye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you

19 ⁱseven times more for your sins. And I will ^kbreak the pride of your power;

20 and I ^lwill make your heaven as iron, and your earth as brass:² and your ^mstrength shall be spent in vain: for ⁿyour land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring

22 seven times more plagues upon you according to your sins. ^oI will also send wild beasts among you, ^pwhich shall rob you of your children, and destroy your cattle, and make you few in number; and ^qyour high ways shall be desolate.

23 And if ye ^rwill not be reformed by me by these things, but will walk contrary

24 unto me; ^sthen will I also walk contrary unto you, and will punish you yet

25 seven times for your sins. And ^tI will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, ^uI will send the pestilence among you; and ye shall be delivered into the hand

26 of the enemy. ^vAnd when I have broken the staff of your bread, ten women shall bake your bread in one oven,³ and they shall deliver *you* your bread again by weight: and ^wye shall eat, and not be satisfied.

27 And ^xif ye will not for all this hearken unto me, but walk contrary unto me;

28 then I will walk contrary unto you also ^yin fury; and I, even I, will chastise

29 you seven times for your sins. ^zAnd ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.⁴ And ^{aa}I will destroy your high places, and cut down your images, and ^{ab}cast your carcasses upon the carcasses of your idols,

31 and my soul shall ^{ac}abhor you. ^{ad}And I will make your cities waste, and ^{ae}bring your sanctuaries unto desolation, and ^{af}I will not smell the savour of your sweet odours. ^{ag}And I will bring the land into desolation: and your enemies which

33 dwell therein shall be ^{ah}astounded at it. And ^{ai}I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate,

34 and your cities waste. ^{aj}Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and

35 enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your ^{ak}sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you ^{al}I will send a faintness into their hearts in the lands of their enemies; and ^{am}the sound of a shaken [driven] leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall

37 when none pursueth. And ^{an}they shall fall one upon another, as it were before a sword, when none pursueth: and ^{ao}ye shall have no power to stand before your enemies. ^{ap}And ye shall perish among the heathen, and the land of your enemies

39 shall eat you up. And they that are left of you ^{aq}shall pine away in their iniquity in your enemies' lands; ^{ar}and also in the iniquities of their fathers shall they pine away with them. ^{as}If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they

41 have walked contrary unto me; and *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their ^{at}uncircumcised hearts be ^{au}humbled, and they then ^{av}accept of the punishment of their iniquity: then will I ^{aw}remember my covenant ^{ax}with Jacob, and also my covenant

42 ^{ay}with Isaac, and also my covenant ^{az}with Abraham will I remember; and I will ^{ba}remember the land.

43 ^{bb}The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, *even* because they ^{bc}despised my judgments, and because their

^a Deu. 28. 65-67; 32. 25; Job 18. 11; Ps. 73. 19; Jer. 15. 8.

^b Deu. 28. 21, 22.

^c Deu. 28. 33, 35; Judg. 6. 3-6; Job 31. 8; Job 32. 17; 12. 13; Mic. 6. 11; 1 Sam. 1. 1.

^d see ref. ch. 17. 10.

^e Deu. 28. 25; Judg. 7. 14; 1 Sam. 31. 1; Jer. 10. 7.

^f Ps. 105. 41, 42.

^g ver. 38; Ps. 53. 5; Jer. 31. 1.

^h vers. 31, 24, 28; 1 Sam. 2. 5; Ps. 110. 164; Pro. 24. 10.

ⁱ Is. 2. 12; 25. 11; 38. 5; Jer. 13. 9; Eze. 7. 24; 30. 6.

^j Deu. 28. 23; Jer. 14. 16; 1 Ki. 17. 17; 7. 14; 18. 6; Lk. 4. 26.

^k 127. 1; Is. 48. 4; Hab. 2. 18.

^l Deu. 11. 17; 28. 18, 39-40; Ps. 107. 34; Hab. 2. 11; 2. 16.

^m ver. 6; Deu. 32. 24; 2 Ki. 17. 25; Jer. 15. 2; Eze. 5. 17; 14. 2.

ⁿ 1 Ki. 13. 24; 2 Ki. 2. 24; 17. 26.

^o Judg. 5. 6; 3 Chr. 15. 4; 33. 8; 2 Chr. 1. 41; Eze. 33. 8; Zec. 7. 14.

^p Is. 1. 20; Jer. 2. 30; 5. 3; Am. 4. 5-12.

^q 3 Sam. 22. 27; Job 9. 4; Ps. 18. 26.

^r Deu. 32. 41; Ps. 78. 63, 64; 24. 10; Eze. 5. 17; 6. 3; 14. 17; 29. 8; 33. 2.

^s Deu. 12. 1; 2 Chr. 28. 21; Jer. 14. 12; 24. 10; 29. 17, 18; Am. 4. 10.

^t Ps. 105. 18; Is. 3. 1; Eze. 4. 16; 5. 16; 14. 18.

^u Is. 9. 20; Mic. 6. 14; Jer. 49. 39; 50. 39.

^v vers. 21, 24.

^w Is. 50. 18; 63. 3; 66. 15; Jer. 21. 5; Eze. 4. 15; 5. 18.

^x Deu. 28. 53-57; 2 Ki. 6. 29; Jer. 19. 9; Lam. 4. 10; Eze. 5. 10.

^y 2 Chr. 12. 1; 3 Chr. 34. 3, 4, 7; Is. 27. 9; Eze. 6. 3-6, 13.

^z 2 Ki. 23. 30; 3 Chr. 34. 5.

^{aa} vers. 11, 15; Le. 20. 23; Ps. 78. 59; 80. 28; Jer. 14. 19.

^{ab} 2 Ki. 25. 4-10; Na. 2. 3, 17; Is. 1. 7; 64. 10; Jer. 4. 7; 9. 11; Eze. 6. 9.

^{ac} Ps. 74. 2-8; Is. 64. 11; Jer. 22. 5; Lam. 1. 10; Eze. 9. 6; 21. 2.

^{ad} Gen. 21. 11; 22. 14; Am. 5. 21-23.

^{ae} Deu. 29. 33; Is. 6. 11; 32. 15, 14; Jer. 9. 11; 22. 11, 18; 44. 5, 22; Eze. 33. 28, 29.

^{af} Deu. 28. 37; 29. 24-28; 31. 9; 31; Lam. 1. 16; 2. 18; 4. 12; Eze. 5. 15.

^{ag} Deu. 4. 27; 28. 64; Ps. 44. 11; Jer. 9. 16; Eze. 13. 15; 30. 23; 22. 15; Zec. 7. 14; 1 Ki. 21. 24.

^{ah} ch. 25. 2-4; 3 Chr. 30. 31.

^{ai} ch. 25. 2.

^{aj} Deu. 28. 65-67; Eze. 7. 15.

^{ak} P ver. 17; Job 15. 21, 22; Pro. 23. 1.

^{al} Is. 10. 4; see Judg. 7. 22; 1 Sam. 14. 15, 16.

^{am} 30. 43; 24. 23; 33. 10; Job 33. 27, 29; Ps. 33. 5; Pro. 11. 5; Ro. 8. 29, 29; Gal. 3. 4. Ex. 2. 24; 6. 5; 7. 15.

¹ Jos. 7. 13, 15; Judg. 2. 14. ² Deu. 4. 27; Jer. 42. 17, 18, 22. ³ Deu. 4. 27; 28. 65; Na. 1. 8; Jer. 3. 25; 39. 13, 13; Eze. 4. 17; 6. 9; 30. 43; 24. 23; 33. 10; 36. 31; Hos. 5. 15; Zec. 10. 9. ⁴ see ref. Ex. 20. 5. ⁵ Deu. 4. 29-31; 30. 1-3; Num. 5. 7; 1 Ki. 3. 33-36, 47; No. 9. 3; Job 33. 27, 29; Ps. 33. 5; Pro. 13. 13; Jer. 3. 13; 31. 18-20; Dan. 9. 3-20; Hos. 5. 15; Lk. 15. 18; 1 John 1. 9. ⁶ see Jer. 6. 10; 9. 25, 26; Eze. 44. 7; Ac. 7. 51; Ro. 8. 29, 29; Gal. 3. 4. Col. 2. 11. ⁷ 1 Ki. 21. 29; 2 Chr. 12. 6, 7, 12; 32. 26; 33. 13, 13; Eze. 20. 43; Jam. 4. 6-9. ⁸ Exra 9. 13-15; No. 9. 33; Dan. 9. 7-14. ⁹ Deu. 4. 31; Ps. 105. 45; Eze. 15. 50. ¹⁰ Ge. 28. 13, 14. ¹¹ Ge. 28. 4. ¹² Ge. 12. 2, 3. ¹³ Ps. 85. 1; 136. 23; Eze. 36. 1-15, 33, 34. ¹⁴ vers. 34, 35. ¹⁵ A ver. 15.

1 The judgments here threatened rise one above the other in intensity, if the people would not yield to the first chastisements, but still persevered in their iniquity.
 2 A forcible representation of the intense heat of a long drought.
 3 The supply of food would be so scanty, that instead of every family having an oven for itself (as is usual in

the East), the bread of several families would be baked in one oven; when each would take care not to lose the smallest portion of their share.
 4 This dreadful judgment was repeatedly inflicted. See 2 Kings vi. 28, 29; Lam. iv. 10; and the account of the siege and capture of Jerusalem by the Romans, as related by Josephus.

- 44 soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, ¹ I will not cast them away, neither will I abhor them, to destroy them utterly, ² and ³ to break my covenant with them: for I *am* the LORD their God.
- 45 But I will ⁴ for their sakes remember the covenant of their ancestors, ⁵ whom I brought forth out of the land of Egypt ⁶ in the sight of the heathen, that I might be their God: I *am* the LORD.
- 46 ⁷ These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel ⁸ in mount Sinai by the hand of Moses.

Laws respecting vows and tithes.

- 27 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, ² and say unto them, ³ When a man shall make a singular vow, ⁴ the persons shall be for the LORD by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, ⁵ after the shekel of the sanctuary. And if *it be* a female, then thy estimation shall be thirty shekels. And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.
- 9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any* man giveth of such unto the LORD shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest: and the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be. ¹⁰ But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.
- 14 And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. ¹⁵ And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.
- 16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer [*or, the land of an homer*] of barley seed shall be valued at fifty shekels of silver. If he sanctify his field from the year of jubilee, according to thy estimation it shall stand. But if he sanctify his field after the jubilee, then the priest shall ¹⁷ reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation. ¹⁸ And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. But the field, ¹⁹ when it goeth out in the jubilee, shall be holy unto the LORD, as a field ²⁰ devoted; ²¹ the possession thereof shall be the priest's.
- 22 And if a man sanctify unto the LORD a field which he hath bought, which *is* not of the fields of ²³ his possession; ²⁴ then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, ²⁵ as a holy thing unto the LORD. ²⁶ In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*. And all thy estimations shall be according to the shekel of the sanctuary: ²⁷ twenty gerahs shall be the shekel.
- 28 Only the ²⁹ firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; ³⁰ whether *it be* ox, or sheep: ³¹ it *is* the LORD's. And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, ³² and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

1 Deut. 4. 29—31; 3 Ki. 13. 23; No. 9. 31; Ro. 11. 2.
2 Jer. 14. 21; Eze. 16. 60—62.
3 Gen. 17. 7; 8; Ex. 2. 24; Ro. 11. 28.
4 ch. 22. 26; 25. 38; Ex. 20. 2.
5 Ex. 25. 2; 3; Eze. 20. 5, 14, 25.
6 ch. 27. 34; Deu. 6. 1; 12. 1; 33. 4; John 1. 17.
7 ch. 25. 1.

8 Num. 6. 2; see Ge. 24. 30—22; Judg. 11. 30, 31, 39; 1 Sam. 1. 11, 28.

9 Ex. 30. 13.

10 vers. 15, 19.

11 ver. 13.

12 ch. 25. 15, 16, 50—52.

13 ver. 13.

14 ch. 25. 10, 28, 31.

15 ver. 28.
16 Num. 18. 14; Eze. 44. 29.

17 ch. 25. 10, 25.
18 ver. 18.

19 ch. 25. 28.

20 Ex. 30. 13; Num. 3. 47; 18. 16; Eze. 45. 12.

21 Ex. 30. 2, 12; 22. 30; Num. 18. 17; Deu. 15. 19.
22 vers. 11—13.

¹ Intimating that the nation should still continue in existence; as we see at this day.

² Heb., 'separate a vow.' This was the solemn dedication of a man's person, or child, or any part of his property, to the service of God. See Gen. xxviii. 20, 22; Judg. xi. 30, 31; 1 Sam. i. 11, 28. This law is generally understood as providing a redemption price, which might

be substituted for the person or property so consecrated. Some, however, suppose that this amount of money was to be paid in addition to the offering of the person, as a visible declaration of his having devoted himself to God.

³ As firstlings were to be offered in sacrifice (Exod. xiii. 15), it would have been a mere mockery to make them the subject of a vow.

28 ^aNotwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, *both* of man and beast, and of the field of his possession, shall be
 29 sold or redeemed: every devoted thing is most holy unto the Lord. 'None devoted, which shall be devoted of men,¹ shall be redeemed; *but* shall surely be put to death.
 30 And ^aall the tithes of the land, *whethor* of the seed of the land, *or* of the fruit
 31 of the tree, is the Lord's: *it is* holy unto the Lord. 'And if a man will at all
 32 redeem *anight* of his tithes, he shall add thereto the fifth *part* thereof. And concerning the tithes of the herd, or of the flock, *even* of whatsoever ^m passeth under
 33 the rod,² the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, ⁿneither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.
 34 ^oThese *are* the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.

^a ver. 31; Jos. 6. 17—18.

ⁱ Num. 31. 2, 3.

^a Ge. 14. 20; Ps. 22; Num. 18. 21, 24; 3 Chr. 31. 5, 6, 12; Ne. 10. 37, 38; 13. 12; Mat. 5. 6, 10; Heb. 7. 5—9.

ⁱ ver. 13.
^m see Jer. 33. 13; Eze. 20. 37; Mic. 7. 14.
ⁿ ver. 10.

^o ch. 28. 46.

¹ This means not devoted *by* men, but devoted *from* among men; such as the Canaanitish nations (see Numb. xxi. 2, and note; Deut. vii. 2, 24), the city of Jericho (Josh.

vi. 17), and the Amalekites (Deut. xxv. 19; 1 Sam. xv. 3).

² Referring to the usual method of numbering and separating cattle.

THE FOURTH BOOK OF MOSES, CALLED NUMBERS.

THIS book derives its title from the *numberings* of the people of Israel, recorded in ch. i.—iv., xxvi. The first of these was made at Sinai, in the beginning of the second year after their departure from Egypt; the second was made thirty-eight years afterwards, in the land of Moab, just before their entrance into Canaan. The repetition of the census, and the mode in which it was taken, tended to promote attention to the family registers; and, by distinguishing those of pure Hebrew descent, to prevent admixture with their vicious and idolatrous neighbours. It also especially served to show the lineage of the Messiah, the promised 'Seed of Abraham.'

These two numberings are important, further, as illustrating, on comparing them together, the sad consequences of the criminal distrust and cowardice of the Israelites, which not only excluded a whole generation of them from the promised land, and delayed their national settlement for thirty-eight years, but also brought upon them repeated inflictions of judgment; so that their extraordinary increase which had gone on, even under their oppressions in Egypt, was suddenly arrested, and they were less numerous at the end of this period than they had been at the beginning: see note on ch. xxvi. 2.

We see in this history, on the one hand, the unceasing and tender care of the Almighty over his chosen people during their wanderings; and, on the other, the murmurings and rebellions by which they offended their heavenly Protector, drew down upon them repeated marks of his just displeasure, and provoked him to say that they should 'not enter into his rest,' because of their unbelief. See Heb. iii. 19. 'All these things happened unto them for ensamples, and were written for our admonition upon whom the ends of the world are come' (1 Cor. x. 1—11).

This book may be divided into five principal sections:—

I. THE FIRST NUMBERING OF THE ISRAELITES: their classification according to their descent; the arrangement of the camp; the numbers and offices of the Levites; and the redemption of the firstborn (ch. i.—iv.)

II. VARIOUS LAWS AND OBSERVANCES: viz., the purification of the camp; the trial of jealousy (v.); the

law concerning Nazarites (vi. 1—21); form of blessing (22—27); the offerings of the princes (vii.); the consecration of the Levites (viii.); the passover, the pillar of cloud and of fire, and the silver trumpets (ix., x. 1—10).

III. THE JOURNEY FROM SINAI TO THE BORDERS OF CANAAN. The people leave Sinai, and resume their journey (x. 11—36); they despise the manna, lust for flesh, and are punished (xi.); Aaron and Miriam murmur at Moses (xii.); the spies, and their report (xiii.); the rebellion of the people, and the consequent rejection of that whole generation (xiv.)

IV. TRANSACTIONS BETWEEN THE TURNING BACK OF THE ISRAELITES FROM THE BORDERS OF CANAAN, AND THEIR RETURN THITHER ABOUT THIRTY-SEVEN YEARS AFTERWARDS: including, various ordinances (xv.); the rebellion and death of Korah and his party (xvi.); the budding of Aaron's rod, and the duties and portions of the priests and Levites (xvii., xviii.); the law of the water of purification (xix.)

V. CONCLUSION OF THE MARCH THROUGH THE WILDERNESS, AND COMMENCEMENT OF THE CONQUEST OF CANAAN. The people come to the desert of Zin; at Kadesh they murmur for water, and are supplied from the smitten rock (xx. 1—13); a passage through Edom is refused (14—21); Aaron dies, and is succeeded by Eleazar (22—29); attack by Canaanites in the south; renewed murmurings of the people; the fiery serpents, and the serpent of brass (xxi. 1—9); further journeys, and victories over Sihon and Og (10—35); Balaam and his prophecies (xxii.—xxiv.); the Israelites are ensnared by the Midianites, and are punished (xxv.); the second numbering of the people on the plains of Moab (xxvi.); the law of inheritance of daughters (xxvii. 1—11); Moses is warned of his death, and Joshua appointed his successor (12—23); laws concerning offerings and vows (xxviii.—xxx.); victory over the Midianites (xxx.); the partition of the conquered land east of Jordan (xxxii.); recapitulation of the stations in the wilderness (xxxiii.); the boundaries of the promised land (xxxiv.); the cities of the Levites, and cities of refuge (xxxv.); law respecting heiresses (xxxvi.)

Numbering of the Israelites by families, the Levites being excepted.

1 AND THE LORD spake unto Moses ^ain the wilderness of Sinai, ^bin the tabernacle of the congregation, ^con the first *day* of the second month, in the second
 2 year after they were come out of the land of Egypt, saying, 'Take ye the sum of all the congregation¹ of the children of Israel, after their families, by the house

^a ch. 10. 11, 12; Ex. 19. 1.
^b Ex. 25. 22.
^c Ex. 40. 17.
^d ch. 26. 2, 63, 64; Ex. 1. 1—5; 30. 12; 34. 28; 2 Sam. 24. 2; 1 Chr. 21. 2.

¹ The result of this census (ver. 46) had been stated by anticipation, Exod. xxxviii. 26. From the number of males above the age of twenty, it may be inferred that

the total was nearly two millions. The persons numbered would be fit for labour as well as war, constituting the effective strength of the nation.

- of their fathers, with the number of *their* names, every male by their polls ;
- 3 * from twenty years old and upward, all that are able to go forth to war in Israel :
- 4 thou and Aaron shall number them by their armies. And with you there shall be a man of every tribe ; every one head of the house of his fathers.
- 5 And these *are* the names of the men that shall stand with you. *Of the tribe of*
- 6 Reuben ; Elizur the son of Shedeur. *Of Simeon ; Shelumiel the son of Zur-*
- 7 *shaddai. Of Judah ; Nahshon the son of Amminadab. Of Issachar ; Nethaneel the*
- 8 *son of Zuar. Of Zebulun ; Eliab the son of Helon. Of the children of Joseph :*
- 9 *of Ephraim ; Elishama the son of Ammihud : of Manasseh ; Gamaliel the son of*
- 10 *Pedahzur. Of Benjamin ; Abidan the son of Gideoni. Of Dan ; Ahiezer the son*
- 11 *of Ammishaddai. Of Asher ; Pagiel the son of Ocran. Of Gad ; Eliasaph the son of*
- 12 *Deuel. Of Naphtali ; Ahira the son of Enan. * These were the renowned of the*
- 13 *congregation, princes of the tribes of their fathers, † heads of thousands in Israel.*
- 14 And Moses and Aaron took these men which are expressed by *their* names :
- 15 and they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.
- 16 And the children of † Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ; those that were numbered of them, *even* of the tribe of Reuben, † were forty and six thousand and five hundred.¹
- 17 Of the children of † Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ; those that were numbered of them, *even* of the tribe of Simeon, † were fifty and nine thousand and three hundred.
- 18 Of the children of † Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; those that were numbered of them, *even* of the tribe of Gad, † were † forty and five thousand six hundred and fifty.
- 19 Of the children of † Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; those that were numbered of them, *even* of the tribe of Judah, † were † threescore and fourteen thousand and six hundred.
- 20 Of the children of † Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; those that were numbered of them, *even* of the tribe of Issachar, † were † fifty and four thousand and four hundred.
- 21 Of the children of † Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; those that were numbered of them, *even* of the tribe of Zebulun, † were † fifty and seven thousand and four hundred.
- 22 Of the children of † Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; those that were numbered of them, *even* of † the tribe of Ephraim, † were forty thousand and five hundred.
- 23 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; those that were numbered of them, *even* of the tribe of Manasseh, † were † thirty and two thousand and two hundred.
- 24 Of the children of † Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; those that were numbered of them, *even* of the tribe of Benjamin, † were † thirty and five thousand and four hundred.
- 25 Of the children of † Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and

* ch. 14. 29 ; Ex. 30. 14.

† ch. 2. 14, he is called Reuel.
‡ ch. 7. 2 ; 1 Chr. 27. 19.
§ Ex. 18. 21, 25.

† ch. 2. 10, 11.

* ch. 26. 7.

† ch. 2. 12, 13.

† ch. 26. 14.

† ch. 2. 14, 15.

* ch. 26. 18.

† ch. 2. 3, 4.

† ch. 26. 22 ; 2 Sam. 21. 9.
† ch. 2. 5, 6.

* ch. 26. 25.

† ch. 2. 7, 8.

† ch. 26. 27.

† ch. 2. 18, 19 ; Deu. 33. 17.

† Deu. 33. 17.
† ch. 2. 19 ; 26. 37.

† ch. 2. 21 ; 26. 34.

† ch. 2. 22, 23.

† ch. 26. 41 ; Judg. 20. 44—46 ; 3 Chr. 17. 17.

† ch. 2. 23, 26.

¹ All the sums being *hundreds*, except one fifty, it is | probable that numbers less than fifty were omitted.

39 upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Dan, *were* ^athreescore and two thousand and seven hundred.

40 Of the children of ^bAsher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years

41 old and upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Asher, *were* ^cforty and one thousand and five hundred.

42 Of the children of ^dNaphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty

43 years old and upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Naphtali, *were* ^efifty and three thousand and four hundred.

44 ^fThose *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to

46 war in Israel; even all they that were numbered were ^gsix hundred thousand and three thousand and five hundred and fifty.

47 But ^hthe Levites after the tribe of their fathers were not numbered among

48 them. For the Lord had spoken unto Moses, saying, "Only thou shalt not

49 number the tribe of Levi, neither take the sum of them among the children of

50 Israel: "but thou shalt appoint the Levites over the tabernacle¹ of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it,

51 ⁱand shall encamp round about the tabernacle. ^jAnd when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: ^kand the stranger² that cometh nigh shall be

52 put to death. And the children of Israel shall pitch their tents, every man by

53 his own camp, and every man by his own standard, throughout their hosts. ^lBut the Levites shall pitch round about the tabernacle of testimony, that there be no

54 ^mwrath³ upon the congregation of the children of Israel: "and the Levites shall keep the charge of the tabernacle of testimony. And the children of Israel did according to all that the Lord commanded Moses, so did they.

Arrangement of the camp, and order of march.

2 AND the Lord spake unto Moses and unto Aaron, saying, ⁿEvery man of the

2 children of Israel shall pitch by his own standard, with the ensign of their father's house: ^ofar off about [over against] the tabernacle of the congregation shall they pitch.⁴

3 And on the east side toward the rising of the sun shall they of the standard of the camp of ^pJudah pitch throughout their armies: and ^qNahshon the son of

4 Amminadab *shall be* captain of the children of Judah. And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six

5 hundred. And those that do pitch next unto him *shall be* the tribe of Issachar: 6 and Nethaneel the son of Zuar *shall be* captain of the children of Issachar. And his host, and those that were numbered thereof, *were* fifty and four thousand and

7 four hundred. *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* 8 captain of the children of Zebulun. And his host, and those that were numbered

9 thereof, *were* fifty and seven thousand and four hundred. All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six

10 thousand and four hundred, throughout their armies. ^rThese shall first set forth.

10 On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of

11 Shedeur. And his host, and those that were numbered thereof, *were* forty and

12 six thousand and five hundred. And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son

13 of Zurishaddai. And his host, and those that were numbered of them, *were* fifty

14 and nine thousand and three hundred. *Then* the tribe of Gad: and the captain

15 of the sons of Gad *shall be* Eliasaph the son of ^sRuel. And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and

16 fifty. All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies.

^tAnd they shall set forth in the second rank.

* ch. 26. 43.
 f ch. 2. 27, 28.
 g ch. 26. 47.
 h ch. 2. 29, 30.
 i ch. 26. 50.
 j ch. 26. 64.
 k ch. 2. 32; 26. 51; Ge. 13. 16; Ex. 12. 37; 38. 26.
 l ch. 2. 33; see ch. 3. 4; 26. 57, 62; 1 Chr. 5; 21. 6.
 m ch. 2. 33; 26. 62.
 n ch. 3. 5—11; 4. 15, 25—27, 33; Ex. 26. 21; Ac. 7. 44.
 o ch. 2. 17; 3. 22—38.
 p ch. 4. 5—33; 10. 17, 21.
 q ch. 3. 10, 34; 18. 22; 1 Sam. 6. 19; 2 Sam. 6. 6, 7.
 r ch. 2. 2, 34.
 s ver. 50.
 t ch. 8. 19; 16. 46; 18. 5; 1. 10, 6; 1 Sam. 6. 19.
 u ver. 50; ch. 3. 7, 8; 8. 24—26; 18. 3—5; 31. 30, 47; 1 Chr. 23. 32; 2 Chr. 13. 11.
 v ch. 1. 52.
 w Jos. 3. 4.
 x Ge. 49. 8.
 y ch. 10. 14; Ru. 4. 20; 1 Chr. 2. 10; Mt. 1. 4; Lk. 3. 32, 33.
 z ch. 10. 14.
 aa Duvel, ch. 1. 14; 7. 42, 47; 10. 20.
 ab ch. 10. 18.

1 Not to officiate in it, but to take charge of it.
 2 One who is not a Levite: see refs.
 3 That is, wrath from God; who will not suffer the profaners of his worship to go unpunished. The preventing of sin is the preventing of wrath.

4 The tribes were to pitch around the tabernacle. It is the Oriental usage to place the monarch and his chief officers in the centre of the camp. There are very various opinions respecting the ensigns of the tribes; but nothing is known with certainty about them.

- 17 *Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.
- 18 On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud. And his host, and those that were numbered of them, *were* forty thousand and five hundred. And by him *shall be* the tribe of Manasseh: and the
- 19 captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. And his host, and those that were numbered of them, *were* thirty and two thousand
- 20 and two hundred. Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideon. And his host, and those that were
- 21 numbered of them, *were* thirty and five thousand and four hundred. All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. ^fAnd they shall go forward in the third rank.
- 22 The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiczer the son of Ammishaddai.
- 23 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred. And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran. And his host, and those that were numbered of them, *were* forty and one
- 24 thousand and five hundred. Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan. And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.
- 25 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. ^gThey shall go hindmost with their standards.
- 26 These *are* those which were numbered of the children of Israel by the house of their fathers: ^aall those that were numbered of the camps throughout their hosts
- 27 *were* six hundred thousand and three thousand and five hundred and fifty. But the Levites were not numbered among the children of Israel; as the LORD commanded
- 28 Moses. And the children of Israel did according to all that the LORD commanded Moses: ^jso they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.¹
- The priests and Levites; their selection, offices, and number according to their families.*
- 2 THESE also *are* the generations² of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai. And these *are* the names of the sons of Aaron;
- 3 Nadab the ^afirstborn, and Abihu, Eleazar, and Ithamar. These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to
- 4 minister in the priest's office. ^mAnd Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.
- 5, 6 And the LORD spake unto Moses, saying, "Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the
- 7 tabernacle of the congregation, to do ^othe service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge
- 8 of the children of Israel, to do the service of the tabernacle. And ^pthou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him
- 9 out of the children of Israel. And thou shalt appoint Aaron and his sons, ^qand they shall wait on their priest's office: ^rand the stranger that cometh nigh shall be put to death.
- 10, 11 And the LORD spake unto Moses, saying, And I, behold, ^sI have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; because ^tall the firstborn *are* mine; ^ufor on the day that I smote all the firstborn

* ch. 1. 53; 10. 17, 21.

f ch. 10. 22.

g ch. 10. 25.

* ch. 1. 46; 11. 21; Ex. 38. 26; f ch. 1. 47—49.

j ch. 21. 2, 5, 6.

* Ex. 6. 23.

f Ex. 28. 41; 40. 13, 15; 1. e. 8; * ch. 26. 61; 1. e. 10. 1, 2; 1 Chr. 24. 2.

* ch. 1. 49—53; 8. 6; 18. 2.

* see ch. 1. 50; 8. 11, 15, 24, 26.

f ch. 8. 19; 18. 6.

g ch. 18. 7; Ro. 12. 7; 1 Tim. 4. 15, 16; * ver. 38; ch. 1. 51; 16. 40.

* vera. 41, 45; ch. 8. 16; 18. 6.

f ch. 8. 16; Ex. 13. 2; Le. 27. 26; Lk. 2. 23; * ch. 8. 17; Ex. 12. 29; 13. 12, 15.

1 Thus the host of Israel was fully organized, and a regular gradation of officers established, which insured strict order.

2 In this enumeration of the Levites, observe: (1) The family of Aaron, as priest, stands first; whilst the sons of Moses are not mentioned, as they were simply Levites. (2) All the males from a month old are reckoned, as consecrated to God. It appears, however, afterwards, that little more than a third part of them were fit to be em-

ployed in the service of the tabernacle: see ch. iv. 47, 48. (3) The tribe of Levi is divided into the three families of Gershon, Kohath, and Merari; to each of which separate duties are assigned. (4) This tribe was much smaller than any other, and did not amount to the number of the firstborn males of the whole nation at that time, in whose stead it was taken for the peculiar service of God. The redemption of the overplus of the firstborn is specially provided for in ver. 46.

in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

- 14 And the LORD spake unto Moses in the wilderness of Sinai, saying, Number
15 the children of Levi after the house of their fathers, by their families: ^a every
16 male from a month old and upward shalt thou number them. And Moses
numbered them according to the word of the LORD, as he was commanded.
17 ^v And these were the sons of Levi by their names; Gershon, and Kohath, and
18 Merari. And these *are* the names of the sons of Gershon by their families;
19 ^z Libni, and Shimei. And the sons of Kohath by their families; ^a Amram, and
20 Izehar, Hebron, and Uzziel. ^b And the sons of Merari by their families; Mahli,
and Mushi. These *are* the families of the Levites according to the house of
their fathers.
- 21 Of Gershon was the family of the Libnites, and the family of the Shimites:
22 these *are* the families of the Gershonites. Those that were numbered of them,
according to the number of all the males, from a month old and upward, *even*
those that were numbered of them *were* seven thousand and five hundred.
- 23 ^c The families of the Gershonites shall pitch behind the tabernacle westward.
24 And the chief of the house of the father of the Gershonites shall be Eliasaph the
25 son of Lael. And ^d the charge of the sons of Gershon in the tabernacle of the
congregation shall be ^e the tabernacle,¹ and ^f the tent, ^g the covering thereof, and
26 ^h the hanging for the door of the tabernacle of the congregation, and ⁱ the hangings
of the court, and ^k the curtain for the door of the court, which *is* by the
tabernacle, and by the altar round about, and ^l the cords of it for all the
service thereof.
- 27 ^m And of Kohath was the family of the Amramites, and the family of the
Izeharites, and the family of the Hebronites, and the family of the Uzzielites:
28 these *are* the families of the Kohathites.² In the number of all the males,
from a month old and upward, *were* eight thousand and six hundred, keep-
29 ing the charge of the sanctuary. ⁿ The families of the sons of Kohath shall
30 pitch on the side of the tabernacle southward. And the chief of the house
of the father of the families of the Kohathites shall be Elizaphan the son
of Uzziel.
- 31 And ^o their charge shall be ^p the ark, and ^q the table, and ^r the candlestick, and
^s the altars, and the vessels of the sanctuary wherewith they minister, and ^t the
32 hanging, and all the service thereof. And Eleazar the son of Aaron the priest
shall be chief over the chief of the Levites, and have the oversight of them that
keep the charge of the sanctuary.
- 33 Of Merari was the family of the Mahlites, and the family of the Mushites:
34 these *are* the families of Merari. And those that were numbered of them,
according to the number of all the males, from a month old and upward, *were*
35 six thousand and two hundred. And the chief of the house of the father of the
families of Merari was Zuriel the son of Abihail: ^u these shall pitch on the side
36 of the tabernacle northward. And ^v under the custody and charge of the sons of
Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars
thereof, and the sockets thereof, and all the vessels thereof, and all that serveth
37 thereto, and the pillars of the court round about, and their sockets, and their
pins, and their cords.
- 38 ^w But those that encamp before the tabernacle toward the east, *even* before the
tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons,
^x keeping the charge of the sanctuary ^y for the charge of the children of Israel;
39 and ^z the stranger that cometh nigh shall be put to death. ^a All that were num-
bered of the Levites, which Moses and Aaron numbered at the commandment of
the LORD, throughout their families, all the males from a month old and upward,
were twenty and two thousand.³
- 40 And the LORD said unto Moses, ^b Number all the firstborn of the males of the
children of Israel from a month old and upward, and take the number of their
41 names. ^c And thou shalt take the Levites for me (I *am* the LORD) instead of all
the firstborn among the children of Israel; and the cattle of the Levites⁴ instead

* ver. 29; ch. 26. 62.

v ch. 26. 57; Ge. 46.
11; Ex. 6. 16; 1 Chr.
6. 1, 16; 23. 4.* Ex. 6. 17.
* Ex. 6. 18.
* Ex. 6. 19.

* ch. 1. 53.

* ch. 4. 24—26.

* Ex. 25. 9.
* Ex. 26. 1.
* Ex. 26. 7, 14.
* Ex. 26. 30.
* Ex. 27. 9.
* Ex. 27. 16.
* Ex. 35. 18.

** 1 Chr. 26. 23.

* ch. 1. 53.

* ch. 4. 15.
* Ex. 25. 10.
* Ex. 25. 23.
* Ex. 25. 31.
* Ex. 27. 1; 30. 1.
* Ex. 26. 32.

* ch. 1. 53.

* ch. 4. 31, 32.

v ch. 1. 53.

* ch. 18. 5.
* ver. 7, 8.
* ver. 10.
* see ch. 26. 62.

d ver. 15.

* ver. 15, 45.

¹ That is, the coverings of the boards; for the Merarites had charge of the boards.

² In the Kohathites were included the sons of Moses, who had no higher employment than that of taking care of the sacred vessels, and carrying burdens in connection with this service. See also ch. iv. 24—28.

³ This, which is evidently the correct number (see vers. 43, 46), is three hundred less than the sum of the three families. Some have supposed that an error may

have crept into one of the smaller numbers; but others explain the difference by remarking, that there were three hundred of the Levites, who, being themselves firstborn sons, could not be accepted as substitutes.

⁴ The cattle of the Levites were not to be taken from them, or to be offered in sacrifice; but both they and their cattle were to be presented before the Lord, that they might be set apart for God's service, and their cattle for their use and support as God's ministers.

- 42 of all the firstlings among the cattle of the children of Israel. And Moses numbered, as the Lord commanded him, all the firstborn among the children of
 43 Israel. And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.
- 44, 45 And the Lord spake unto Moses, saying, ^fTake the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of
 46 their cattle; and the Levites shall be mine: I am the Lord. And for those that are to be ^rredeemed of the two hundred and threescore and thirteen of the first-
 47 born of the children of Israel, ^awhich are more than the Levites; thou shalt even take ^tfive shekels apiece by the poll, after the shekel of the sanctuary shalt thou
 48 take ^{them}: (^athe shekel ^{is} twenty gerahs:) and thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his
 49 sons. And Moses took the redemption money¹ of them that were over and above
 50 them that were redeemed by the Levites: of the firstborn of the children of Israel took he the money; ^aa thousand three hundred and threescore and five
 51 shekels, after the shekel of the sanctuary: and Moses ^mgave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.
- 4 And the Lord spake unto Moses and unto Aaron, saying, Take the sum of the
 2 sons of Kohath from among the sons of Levi, after their families, by the house
 3 of their fathers, ^mfrom thirty² years old and upward even until fifty³ years old, all that enter into the host, to do the work in the tabernacle of the congregation.
- 4 ^tThis shall be the service of the sons of Kohath in the tabernacle of the con-
 5 gregation, ^{about} ^pthe most holy things. And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down ^ethe covering vail,
 6 and cover the ^rark of testimony with it: and shall put thereon the covering of badgers' skins, and shall spread over ^{it} a cloth wholly of blue, and shall put in
 7 ^tthe staves thereof. And upon the ^ttable of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to
 8 cover ^{or, pour out} withal: ^{and} the continual bread shall be thereon: and they shall spread upon them a cloth of scarlet, and cover the same with a covering of
 9 badgers' skins, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the ^ccandlestick of the light, ^vand his lamps, and his tongs, and his snuffishes, and all the oil vessels thereof, wherewith they minister unto
 10 it: and they shall put ^{it} and all the vessels thereof within a covering of badgers'
 11 skins, and shall put it upon a bar.⁴ And upon ^ethe golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to
 12 the staves thereof. And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put ^{them} in a cloth of blue, and cover
 13 them with a covering of badgers' skins, and shall put ^{them} on a bar. And they
 14 shall take away the ashes from the altar, and spread a purple cloth thereon: and they shall put upon it all the vessels thereof, wherewith they minister about it, ^{even} the censers, the fleshhooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put
 15 to the staves of it. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, ^ethe sons of Kohath shall come⁵ to bear ^{it}: ^bbut they shall not touch ^{any} holy thing, lest they die. ^cThese things are the burden of the sons of Kohath in the tabernacle of the congregation.
- 16 And to the office of Eleazar the son of Aaron the priest ^{pertaineth} ^dthe oil for the light, and the ^ssweet incense, and ^vthe daily meat offering, and the ^sanointing oil, and the oversight of all the tabernacle, and of all that therein ^{is}, in the sanctuary, and in the vessels thereof.
- 17, 18 And the Lord spake unto Moses and unto Aaron, saying, Cut ye not off⁶ the

/ ver. 12, 41.

* ch. 18. 16; Ex. 13. 13.

A vers. 39, 43.

f ch. 18. 16; Le. 27. 6.

t ch. 18. 16; Ex. 30. 13; Le. 27. 25; Ess. 45. 12.

t vers. 46, 47.

m ver. 48.

* see ch. 8. 24; 1 Chr. 23. 3, 24, 27; 1 k. 2. 29; 1 Tim. 3. 6.

o ver. 15.

p ver. 19.

v Ex. 26. 31.

f Ex. 25. 10, 16.

t Ex. 25. 13.
f Ex. 25. 23, 29, 30;
Le. 24. 6, 8.

* 2 Chr. 2. 4.

t Ex. 25. 31.
v Ex. 25. 37, 38.

* Ex. 30. 1, 3.

* ch. 7. 9; 10. 21;
Deu. 31. 9; 2 Sam. 6. 13; 1 Chr. 15. 2, 15.
b 2 Sam. 6. 6, 7; 1 Chr. 13. 9, 10.
c ch. 3. 31.
d Ex. 25. 6; Le. 24. 2.
e Ex. 30. 34.
f Ex. 29. 40.
g Ex. 30. 33.

1 In allusion perhaps to this, Christians are said to be redeemed, not 'with corruptible things, as silver and gold, but with the precious blood of Christ' (1 Pet. i. 18).

2 This is reconciled with ch. viii. 24, by supposing that, for the first five years of their service, the Levites were learning their duties, and occupied only in inferior departments. Under the new arrangements which David made, their service began at the age of twenty: see 1 Chron. xxiii. 24—32, and note.

3 After which, though in attendance, they were relieved from the heavier duties.

4 Which was probably slung between two persons, as in ch. xiii. 23.

5 The prohibition against the Levites entering the most holy place only applied while the cloud rested upon it. The sacred utensils were to be covered by the priests, the sons of Aaron, before they were taken by the Kohathites: see vers. 17—20. These coverings were designed to insure security and respect, as well as concealment: signifying both the reverence due to sacred things, and the comparative obscurity of that dispensation.

6 That is, 'Do not occasion the cutting off.'

19 tribe of the families of the Kohathites from among the Levites: but thus do unto them, that they may live, and not die, when they approach unto ^h the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: ⁱ but they shall not go in to see when the holy things are covered, lest they die.

h ver. 4.

21, 22 And the LORD spake unto Moses, saying, Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; ^k from thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

k ver. 2.

24 This is the service of the families of the Gershonites, to serve, and for burdens ^l [or, carriage]. And 'they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the

l ch. 3. 25, 26.

26 congregation, and the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers; ^m from thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the

m ver. 3.

31 work of the tabernacle of the congregation. And ⁿ this is the charge of their burden, according to all their service in the tabernacle of the congregation; ^o the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, and the pillars of the court round about, and their sockets, and their

n ch. 3. 36, 37

o Ex. 26. 15.

32 pins, and their cords, with all their instruments, and with all their service: and by name ye shall ^p reckon the instruments of the charge of their burden. This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.¹

p Ex. 38. 21.

34 ^q And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers, from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation: and those that were numbered of them by their families were two thousand seven hundred and fifty. These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

q ver. 2.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. ^r These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

r ver. 22.

42 And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, even those that were numbered of them after their families, were three thousand and two hundred.² These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered ^s according to the word of the LORD by the hand of Moses.

s ver. 26.

¹ While the Israelites were journeying, the Kohathites were to carry the *sacred things* of the tabernacle—including the brazen altar, the ark, the vessels of the sanctuary, etc. The Gershonites were charged with all the *drapery*, or lighter upholstery, of the tabernacle—the curtains, hangings, etc. And the duty of the Merarites was to convey the more *bulky* and *heavy* materials—the boards, bars, pillars, etc., which were delivered to them by name.

The things which each class had to carry, upon their journey, were the same that they had under their care in their ordinary service (ver. 31). By the large number of persons employed, the tabernacle would be put up and taken down in a very short time.

² Although the family of Merari was the smallest of the three, it possessed the largest number of available men.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, 47 'from thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle 48 of the congregation, even those that were numbered of them, were eight thousand 49 and five hundred and fourscore. According to the commandment of the LORD they were numbered by the hand of Moses, "every one according to his service, and according to his burden: thus were they numbered of him, "as the LORD commanded Moses.

The removal of the unclean from the camp.

5 AND the LORD spake unto Moses, saying, Command the children of Israel, 2 that they put out of the camp¹ every 'leper, and every one that hath an 'issue, 3 and whosoever is defiled by the 'dead: both male and female shall ye put out: 'without the camp shall ye put them; that they defile not their camps, 'in 4 the midst whereof I dwell. And the children of Israel did so, and put them out without the camp. As the LORD spake unto Moses, so did the children of Israel.

Law of restitution.

5, 6 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, 'When a man or woman shall commit any sin² that men commit, to do a trespass 7 against the LORD, and that person be guilty; 'then they shall confess their sin which they have done: and he shall recompense his trespass 'with the principal thereof, and add unto it the fifth *part* thereof, and give it unto *him* against whom 8 he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside 'the ram of the atonement, whereby an atonement shall be made for him. 9 And every 'offering [*or*, heave offering] of all the holy things of the children 10 of Israel, which they bring unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be 'his.

The trial of jealousy.

11, 12 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against 13 him, and a man 'lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against 14 her, neither she be taken *with the manner*; and the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy 15 come upon him, and he be jealous of his wife, and she be not defiled: then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; 'he shall pour no oil upon it, nor put frankincense thereon;³ for it is an offering of jealousy, an offering of memorial, 'bringing iniquity to remembrance. 16, 17 And the priest shall bring her near, and set her before the LORD:⁴ and the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water. And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and 18 the priest shall have in his hand the bitter water that causeth the curse: and the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband,⁵ be thou free from this bitter water that causeth the curse: but if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, 21 and some man have lain with thee beside thine husband: then the priest shall 'charge the woman with an oath of cursing, and the priest shall say unto the woman, 'The LORD make thee a curse and an oath among thy people, when the

¹ vers. 3, 23, 30.

² vers. 15, 24, 31.
³ vers. 1, 21.

⁴ ch. 12, 14; Le. 13, 3, 46.
⁵ Le. 15, 2.
⁶ ch. 9, 6, 10; 19, 11, 13; 31, 19; Le. 21, 1.
⁷ 1 Cor. 5, 7-13.
⁸ see refs. Le. 25, 11, 12.

⁹ Le. 6, 2, 3.
¹⁰ Le. 5, 5; 26, 40; Jos. 7, 16.
¹¹ Le. 6, 5.

¹² Le. 6, 6, 7; 7, 7.
¹³ A ch. 18, 8, 9, 10; Ex. 29, 26; Le. 6, 17, 18, 26; 7, 6, 7, 9, 10, 14; Deut. 18, 3, 4; Eze. 41, 26, 30.
¹⁴ Le. 10, 13.

¹⁵ Le. 18, 20.

¹⁶ Le. 5, 11.

¹⁷ 1 Ki. 17, 18; Eze. 20, 16.

¹⁸ Jos. 6, 26; 1 Sam. 14, 24; Ne. 10, 29.
¹⁹ Jer. 29, 22.

¹ That is, beyond the regular encampment: not that they were to be turned into the desolate wilderness.

² This repetition of Lev. vi. 2-6 seems to be made in order to add the provision in ver. 8.

³ The absence of oil or frankincense in this offering probably implied the baseness of the crime; and showed that it was not an oblation, but an 'offering of memorial' to the Lord, calling upon him to punish the accused, if guilty.

⁴ God here directs a solemn appeal to be made to himself; engaging, when it was properly done, to bring to light hidden crime, or to vindicate suspected innocence.

All the actions prescribed had only a symbolical value. The water with the dust in it, and the writing materials of the curse, had no natural tendency to produce these effects on the woman, *even when guilty*; and could only do so by special Divine interposition. This law, therefore, totally differs from the ordeals by fire, boiling water, etc., which have been devised by human superstition; from which it was scarcely possible for the *innocent* to escape uninjured.

⁵ Heb., 'under thy husband;' or, 'being in the power of thy husband.'

- 22 LORD doth make thy thigh to rot, and thy belly to swell; and this water that causeth the curse ² shall go into thy bowels, to make *thy* belly to swell, and *thy*
- 23 thigh to rot. ³ And the woman shall say, Amen, amen. And the priest shall write these curses in a book,⁴ and he shall blot *them* out with the bitter water:
- 24 and he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and *become* bitter.
- 25 Then the priest shall take the jealousy offering out of the woman's hand, and
- 26 shall ⁵ wave the offering before the LORD, and offer it upon the altar: ⁶ and the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it*
- 27 upon the altar, and afterward shall cause the woman to drink the water.
- 28 And when he hath made her to drink the water, then it shall come to pass, *that*,
- 29 if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and *become* bitter, and her belly shall swell, and her thigh shall rot: and the woman ⁷ shall be a curse among her people.
- 30 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.
- 31 This is the law of jealousies, when a wife goeth aside *to another* ⁸ instead of her husband, and is defiled; or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the
- 31 priest shall execute upon her all this law. Then shall the man be guiltless from iniquity, and this woman ⁹ shall bear her iniquity.

The law of the Nazarites.

- 6 AND THE LORD spake unto Moses, saying, Speak unto the children of Israel, 2 and say unto them, When either man or woman shall ¹⁰ separate *themselves* to vow a vow of a Nazarite² [*or, make themselves Nazarites*], to separate *themselves* unto
- 3 the LORD: ¹¹ he shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor
- 4 of grapes, nor eat moist grapes, or dried. All the days of his separation [*or, Nazariteship*] shall he eat nothing that is made of the vine tree, from the kernels
- 5 even to the husk. All the days of the vow of his separation there shall no ¹² razor come upon his head: until the days be fulfilled in the which he ¹³ separateth *himself* unto the LORD, he shall be holy, and shall let the locks of the hair of his
- 6 head grow. All the days that he separateth *himself* unto the LORD ¹⁴ he shall come to no dead body. ¹⁵ He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the conse-
- 8 cration [separation]³ of his God *is* upon his head. All the days of his separation
- 9 he *is* holy unto the LORD. And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall ¹⁶ shave his head in the
- 10 day of his cleansing; on the seventh day shall he shave it. And ¹⁷ on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of
- 11 the tabernacle of the congregation: and the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for
- 12 that he sinned by the dead, and shall hallow his head that same day. And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year ¹⁸ for a trespass offering: but the days that were before shall be lost, because his separation was defiled.
- 13 And this *is* the law of the Nazarite, ¹⁹ when the days of his separation are fulfilled. He shall be brought unto the door of the tabernacle of the congrega-
- 14 tion: and he shall offer his offering unto the LORD, ²⁰ a one he-lamb of the first year without blemish for a burnt offering, and one ewe-lamb of the first year without blemish ²¹ for a sin offering, ²² and one ram without blemish ²³ for peace offerings,
- 1, and a basket of unleavened bread, ²⁴ cakes of fine flour mingled with oil, and wafers of unleavened bread ²⁵ anointed with oil, and their meat offering, and their
- 16 ²⁶ drink offerings. And the priest shall bring *them* before the LORD, and shall

¹ Ps. 106. 18; Pro. 1. 21.
² Deu. 27. 15.

⁷ 1. e. 2. 27.
⁸ 1. e. 2. 2, 9.

⁹ Deu. 23. 37; Ps. 83 13, 22; Jer. 24 9; 29. 8, 13.
¹⁰ 8. 13.

¹¹ ver. 19.

¹² 1. e. 20. 17, 19, 20.

¹³ 1. e. 27. 2; Judg. 13. 5; Ac. 21. 23, 24. Ro. 1. 1.

¹⁴ Am. 2. 12; Lk. 1. 15.

¹⁵ Judg. 13. 5; 16. 17; 1 Sam. 1. 11.

¹⁶ ch. 19. 11, 16; 1. e. 21. 11.
¹⁷ ch. 5. 6; 1. e. 21. 1, 2, 11.

¹⁸ Ac. 18. 18; 21. 24.
¹⁹ 1. e. 5. 7; 14. 22; 15. 14, 29.

²⁰ 1. e. 5. 6.

²¹ Ac. 21. 25.

²² See ref. Le. 1. 10.

²³ 1. e. 4. 2, 27, 32.
²⁴ 1. e. 3. 6.
²⁵ 1. e. 2. 4.

²⁶ Ex. 29. 2.
²⁷ ch. 15. 5, 7, 10.

¹ Or, 'scroll;' or, 'writing.'

² *Nazarite* means 'separated.' Such vows were already made (Lev. xxvii.): but here regulations are prescribed with respect to them, partly to prevent superstitious practices, and partly to insure faithfulness in keeping them. They might be made either for a limited period or for life. They were undertaken by some, as by Samson and John the Baptist, in obedience to Divine appointment before their birth; and by others, as the family of the Rechabites, through several ages, in compliance with the injunctions of their ancestor (Jer. xxxv. 2—19). But generally the vow was a voluntary one, which any person might make, of peculiar separation from the world, and

devotedness to the exercises of religion. And it is to be presumed that the abstinence from wine, and other observances of an external kind, did not form their whole peculiarity; but that many of the Nazarites rendered to God a *spiritual* as well as an outward service, and were distinguished for real piety. It was considered a great public blessing, when God prompted many to consecrate themselves in this way to him: see Amos ii. 11.

³ That is, the *distinguishing mark* of his God upon his head.

⁴ When the period of his separation had been fulfilled, he still needed a sin-offering. There is iniquity in our best and holiest services which requires propitiation.

- 17 offer his sin offering, and his burnt offering: and he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread:
- 18 the priest shall offer also his meat offering, and his drink offering. * And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. And the priest shall take the ^p sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and ^q shall put them upon the hands of the Nazarite, after the hair of his separation is shaven: and the priest shall wave them for a wave offering before the Lord: ^r this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.
- 21 This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

The form of blessing the people.

- 22, 23 AND the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ^s ye shall bless the children of Israel, saying unto them, ^t
- 24 The Lord ^u bless thee, and ^v keep thee:
- 25 The Lord ^w make his face shine upon thee, and ^x be gracious unto thee:
- 26 ^y The Lord lift up his countenance upon thee, and ^z give thee peace.
- 27 ^a And they shall put my name upon the children of Israel; and ^b I will bless them.

The offerings of the princes at the dedication of the tabernacle.

- 7 AND it came to pass on the day that Moses had fully ^c set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;
- 2 that the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered: ^d and they brought their offering before the Lord, six covered wagons, ^e and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. And the Lord spake unto Moses, saying, Take ^f of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.
- 6 And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen ^g he gave unto the sons of Gershon, according to their service: ^h and four wagons and eight oxen he gave unto the sons of Merari, ⁱ according unto their service, ^j under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave none: because ^k the service of the sanctuary belonging unto them ^l was that they should bear upon their shoulders.
- 10 And the princes offered for ^m dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar. And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.
- 12 And he that offered his offering the first day was ⁿ Nahshon the son of Amminadab, of the tribe of Judah: and his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after ^o the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a ^p meat offering: one spoon of ten shekels of gold, full of ^q incense: ^r one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a ^s sin offering: ^t and for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.
- 18 On the second day ^u Nethanel the son of Zuar, prince of Issachar, did offer: he offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the

* Ac. 21. 24.

† 1 Sam. 2. 15.

‡ Ex. 29. 23, 24.

* Ex. 29. 27, 28.

* Le. 9. 22, 23; 1 Chr.

23. 13; 2 Cor. 13. 14.

† Pa. 134. 3.

* Ps. 91. 11; 121. 4-7;

John 17. 11; 1 Pet.

1. 5; Jude 24.

* Pa. 31. 16; 67. 1; 80.

3. 7, 19; 119. 135;

Dan. 9. 17.

* Ge. 43. 29; Ex. 33.

19; Mal. 1. 9.

* Pa. 4. 6; 42. 5; 80.

15.

* Pa. 29. 11; Is. 26. 3;

John 14. 27; Ro. 5.

1; Eph. 2. 14-16;

2 Thes. 3. 16.

* Ex. 3. 15-16; Den.

28. 10; 2 Chr. 7. 14;

Is. 43. 7; Dan. 9.

15, 19.

* Ge. 12. 2, 3; Pa. 67.

7; 115. 12.

† Ex. 40. 17-19; Le.

8. 10, 11.

* ch. 1. 4, etc.

f ch. 2. 25, 26; 4. 24-

26.

* ch. 3. 36, 37; 4. 31-

33.

A ch. 4. 28, 33.

† ch. 3. 31; 4. 5-16.

* ch. 4. 6, 8, 10, 12, 14;

2 Sam. 6. 13; see 1

Chr. 13. 7, 10, comp.

with ch. 15. 13, 15.

† see Deut. 20. 5; 1 Ki.

8. 63; 2 Chr. 7. 5, 9;

Ezra. 6. 16; Ne. 12.

27; Ps. 30. title;

John 10. 22.

* ch. 2. 3.

* Ex. 30. 13.

* Le. 2. 1.

† Ex. 30. 34.

‡ Le. 1. 2.

* Ex. 4. 23.

* Le. 3. 1.

† ch. 1. 8; 2. 5.

1 This beautiful and comprehensive benediction is supposed to have been used at various times; and especially when the priest who had offered incense returned from the sanctuary to the people. See Luke i. 22. It often furnished materials for prayer to the pious Hebrews. See the passages referred to in the margin. Its triple form has led many to infer a reference to the Trinity.

2 This was a solemn act of acknowledgment, that the authority with which the princes were invested was held by delegation from the invisible King of Israel, for whose special service these offerings were presented. The repre-

sentation of the homage through twelve successive days was peculiarly impressive.

3 The wagon was a rare and probably a rude article, necessary only for some peculiar use, such as that to which these were put.

4 Double the number was given to the Merarites, because their charge consisted of the bulkier and heavier parts of the tabernacle. See note on ch. iv. 33.

5 It is observable, that these offerings were accompanied by all the ordinary kinds of sacrifices, including a sin-offering.

- sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 20 one spoon of gold of ten *shekels*, full of incense: one young bullock, one ram, one
 22 lamb of the first year, for a burnt offering: one kid of the goats for a sin offering:
 23 and for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five
 lambs of the first year: this *was* the offering of Nethaneel the son of Zuar. ^u Le. 7. 11—13; 1 Kl. 8. 63.
- 24 On the third day ^v Eliab the son of Helon, prince of the children of Zebulun,
 25 *did offer*: his offering *was* one silver charger, the weight whereof *was* an hundred
 and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the
 sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 26 one golden spoon of ten *shekels*, full of incense: one ^y young bullock, one ram, one
 28 lamb of the first year, for a burnt offering: one kid of the goats for a sin offering:
 29 and for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs
 of the first year: this *was* the offering of Eliab the son of Helon. ^v Ex. 50. 8—14; 6l. 16.
- 30 On the fourth day ^z Elizur the son of Shedeur, prince of the children of Reuben,
 31 *did offer*: his offering *was* one silver charger of the weight of an hundred and
 thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;
 32 both of them full of fine flour mingled with oil for a meat offering: one golden
 33 spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of
 34 the first year, for a burnt offering: one kid of the goats for a sin offering: and
 35 for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of
 the first year: this *was* the offering of Elizur the son of Shedeur. ^z ch. 1. 5; 2. 10.
- 36 On the fifth day ^a Shelumiel the son of Zurishaddai, prince of the children of
 37 Simeon, *did offer*: his offering *was* one silver charger, the weight whereof *was*
 an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel
 of the sanctuary; both of them full of fine flour mingled with oil for a meat
 38 offering: one golden spoon of ten *shekels*, full of incense: one young bullock,
 40 one ram, ^c one lamb of the first year, for a burnt offering: one kid of the goats
 41 for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five
 he-goats, five lambs of the first year: this *was* the offering of Shelumiel the son
 of Zurishaddai. ^b ch. 1. 6; 2. 12.
- 42 On the sixth day ^d Eliasaph the son of Deuel, prince of the children of Gad,
 43 *offered*: his offering *was* one silver charger of the weight of an hundred and
 thirty *shekels*, a silver bowl of seventy *shekels*, after the shekel of the sanctuary;
 44 both of them full of fine flour ^e mingled with oil for a meat offering: one golden
 45 spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the
 46 first year, for a burnt offering: one kid of the goats for a sin offering: and for a
 47 sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the
 first year: this *was* the offering of Eliasaph the son of Deuel. ^d ch. 1. 14; 2. 14.
- 48 On the seventh day ^f Elishama the son of Ammihud, prince of the children of
 49 Ephraim, *offered*: his ^g offering *was* one silver charger, the weight whereof *was* an
 hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel
 of the sanctuary; both of them full of fine flour mingled with oil for a meat
 50 offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one
 52 ram, one lamb of the first year, for a burnt offering: one kid of the goats for a
 53 sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-
 goats, five lambs of the first year: this *was* the offering of Elishama the son of
 Ammihud. ^f ch. 1. 10; 2. 18.
^g ver. 13, etc.
- 54 On the eighth day ^h Gamaliel the son of Pedahzur, prince of the children
 55 of Manassch: his ⁱ offering *was* one silver charger of the weight of an hundred
 and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the
 sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 56 one golden spoon of ten *shekels*, full of incense: one young bullock, one ram,
 58 one lamb of the first year, for a burnt offering: one kid of the goats for a sin
 59 offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-
 goats, five lambs of the first year: this *was* the offering of Gamaliel the son of
 Pedahzur. ^h ch. 1. 10; 2. 20.
ⁱ ver. 13, etc.
- 60 On the ninth day ^k Abidan the son of Gideoni, prince of the children of Benjamin,
 61 *offered*: his offering *was* one silver charger, the weight whereof *was* an hundred
 and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the
 sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 62 one golden spoon of ten *shekels*, full of incense: one young bullock, one ram,
 64 one lamb of the first year, for a burnt offering: one kid of the goats for a sin
 65 offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-goats,
 five lambs of the first year: this *was* the offering of Abidan the son of Gideoni. ^k ch. 1. 11; 2. 22.
- 66 On the tenth day ^l Abiezer the son of Ammishaddai, prince of the children of
 67 Dan, *offered*: his ^m offering *was* one silver charger, the weight whereof *was* an
^l Phil. 4. 18; Heb. 13. 15.
^m ch. 1. 12; 2. 25.
ⁿ ver. 13, etc.

hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.

72 On the eleventh day ° Pagiel the son of Ocran, prince of the children of Asher, offered: his ° offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Pagiel the son of Ocran.

78 On the twelfth day ° Ahira the son of Enan, prince of the children of Naphtali, offered: his ° offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Ahira the son of Enan.

84 This was the ° dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: each charger of silver weighing an hundred and thirty *shekels*, each bowl seventy: all the silver vessels weighed two thousand and four hundred *shekels*, after the shekel of the sanctuary: the golden spoons were twelve, full of incense, weighing ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty *shekels*. All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve. And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was °anointed.

89 And when Moses was gone¹ into the tabernacle of the congregation ° to speak with him [*i. e.* God], then he heard ° the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubim: and he spake unto him.

Directions respecting the lamps; the consecration of the Levites.

8 AND THE LORD spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou ° lightest² the lamps, the seven lamps shall give light over against³ the candlestick. And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses. ° And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was ° beaten work: ° according unto the pattern which the LORD had showed Moses, so he made the candlestick.

5, 6 And the LORD spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: ° sprinkle water of purifying upon them, and ° let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with ° his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 ° And thou shalt bring the Levites before the tabernacle of the congregation: ° and thou shalt gather the whole assembly of the children of Israel together:

10 and thou shalt bring the Levites before the LORD: and the children of Israel ° shall put their hands upon the Levites: and Aaron shall offer⁵ the Levites before the LORD for an offering of the children of Israel, that they may execute

° ch. 1. 13; 2. 27.
P ver. 13, etc.

° ch. 1. 15; 2. 29.
° ver. 13, etc.

° see refs. ver. 10.

† ver. 1.
° ch. 12. 8; Ex. 33. 9
—11.
° new refs. Ex. 25. 18
—22.

V Ex. 25. 37; 40. 25.

° Ex. 25. 31—33.

° Ex. 25. 18.
° Ex. 25. 40.

° ch. 13. 9, 17, 18; Le.
8. 6.
† Le. 14. 8, 9.

° Le. 2. 1.

† see Ex. 29. 4; 40. 12.
† Le. 8. 3.

† Le. 1. 4.

¹ This seems to be a general statement, not referring to any particular time.

² Which the Jews say was done by fire from the altar; the middle lamp being first lighted, and the rest from that.

³ That is, to the part of the tabernacle opposite to the candlestick, which stood on the south side, and which was the only means of lighting the interior when the curtains in front were let down.

⁴ Probably by their representatives; either the elders or some of the firstborn, in whose place the Levites were consecrated.

⁵ Heb., 'wave the Levites for a wave-offering.' See Exod. xxix. 24. This was probably done by some significant gestures, similar to those used with the ordinary wave-offering. The apostle Paul is thought to refer to this transaction in Rom. xii. 1.

- 12 the service of the LORD. 'And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.
- 13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be ^hmine. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and ^loffer them *for* an offering. For they *are* wholly given unto me from among the children of Israel; ^minstead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me. ⁿFor all the firstborn of the children of Israel *are* mine, both man and beast: ^oon the day that I smote every firstborn in the land of Egypt I sanctified them for myself. And I have taken the Levites for all the firstborn of the children of Israel. And ^pI have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for ¹the children of Israel: ^qthat there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.
- 20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them. 'And the Levites were purified, and they washed their clothes; ^rand Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them. 'And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: ^sas the LORD had commanded Moses concerning the Levites, so did they unto them.
- 23, 24 And the LORD spake unto Moses, saying, *This is it that belongeth* unto the Levites: ^tfrom twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: and from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more: but shall minister with their brethren in the tabernacle of the congregation, ^vto keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

Ex. 30. 10.

* ch. 3. 12, 45; 16. 9.

† vers. 11, 13.

** ch. 3. 12, 45.

" ch. 3. 13; Ex. 13. 2, 12, 13, 15; Lk. 2. 23.

o Ex. 12. 29.

p ch. 3. 6—9.

q ch. 1. 53; 16. 46; 18. 5; 2 Chr. 28. 16.

r ver. 7.

s vers. 11, 12.

t ver. 15.

u ver. 5, etc.

v see ch. 4. 3; 1 Chr. 23. 3, 24, 27.

y ch. 1. 53.

The passover celebrated; a second allowed.

- 9 AND the LORD spake² unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep ^athe passover at his appointed season. In the fourteenth day of this month, at even [between the two evenings^a], ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the passover. And ^bthey kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.
- 6 And there were certain men, who were ^cdefiled by the dead body of a man, that they could not keep the passover on that day: ^dand they came before Moses and before Aaron on that day: and those men said unto him, *We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel? And Moses said unto them, Stand still, and ^eI will hear what the LORD will command concerning you.*
- 9, 10 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD. ^fThe fourteenth day of the second month at even they shall keep it, and ^geat it with unleavened bread and bitter *herbs*. ^hThey shall leave none of it unto the morning, ⁱnor break any bone of it: ^jaccording to all the ordinances of the passover they shall keep it. But the man that *is* clean, and is not in a journey, and ^kforbareth to keep the passover, even the same soul ^mshall be cut off from among his people: because he ⁿbrought not the offering of the LORD in his appointed season, that man shall ^ohear his sin. And if a stranger shall

* ch. 28. 16; Ex. 12. 1, etc.; Lev. 23. 5; Deu. 16. 1, 2.

a Ex. 12. 6.

b Jos. 5. 10.

c ch. 5. 2; 19. 11, 16; see John 18. 28.

d ch. 27. 2; Ex. 18. 15, 19, 26.

e ch. 27. 5.

f 2 Chr. 30. 2—15.

g Ex. 12. 6.

h Ex. 12. 10.

i Ex. 12. 46; John 19. 30.

j Ex. 12. 43.

k ch. 15. 30; Heb. 2. 3.

l Gen. 17. 14; Ex. 12. 15.

m ver. 7.

n ch. 5. 31.

¹ Meaning, probably, 'to stand in the stead of.'

² Or, 'Now the LORD had spoken:' for this was previous to the transactions last related; and it is mentioned here on account of what follows in vers. 6—14. The pro-

vision there made is a clear instance of the subordination of non-essentials to the *spirit* of a religious institution. It was found of great use on an important occasion in the reign of Hezekiah: see 2 Chron. xxx. 2.

sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ¹ye shall have one ordinance, both for the stranger, and for him that was born in the land.

The march directed by the cloud and by the trumpets.

- 15 AND ¹on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and ²at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: 16 the cloud covered it *by day*, and the appearance of fire by night. And when the cloud ³was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel 17 pitched their tents. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched. ⁴As long as the cloud abode upon the tabernacle they rested in their tents: and when the cloud tarried long upon the tabernacle many days, then the children of Israel ⁵kept the charge of the LORD, and journeyed not: and *so* it was, when the cloud was a few days upon the tabernacle. According to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. 18 And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day 19 or by night that the cloud was taken up, they journeyed. Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel ⁶abode in their tents, and journeyed not: 20 but when it was taken up, they journeyed. At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they ⁷kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.
- 10 And the LORD spake unto Moses, saying, Make thee two¹ trumpets of silver; 2 of a whole piece shalt thou make them: that thou mayest use them for the ²calling of the assembly, and for the journeying of the camps. And when ³they shall blow with them, all the assembly shall assemble themselves to thee at the door 4 of the tabernacle of the congregation. And if they blow *but* with one *trumpet*, then the princes, *which are* ⁴heads of the thousands of Israel, shall gather themselves unto thee. When ye blow ⁵an alarm, then ⁶the camps that lie on the east 6 parts shall go forward. When ye blow an alarm the second time, then the camps that lie on ⁷the south side shall take their journey: they shall blow an alarm for 7 their journeys.² But when the congregation is to be gathered together, ⁸ye shall 8 blow, but ye shall not ⁹sound an alarm. ⁹And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever 9 throughout your generations. And ¹⁰if ye go to war in your land against the enemy that ¹⁰oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be ¹¹remembered before the LORD your God, and ye shall be saved 10 from your enemies. Also ¹¹in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you ¹²for a memorial before your God. I *am* the LORD your God.

Journey from Sinai to Paran; the order of march.

- 11 AND it came pass³ on the twentieth *day* of the second month, in the second year,⁴ that the cloud ⁴was taken up from off the tabernacle of the testimony.

¹ One for each of Aaron's sons. Others were afterwards added, in Solomon's time, to the number of a hundred and twenty: see 2 Chron. v. 12. As a different word (connected, in Josh. vi. 6, with the mention of horns) is always applied to the jubilee trumpets, it has been supposed that these were not used then. The sound of the trumpet became to the Hebrews a symbol of religious joy (see Psa. lxxxix. 15), and aptly represents the message of the gospel. The form of these trumpets, which were straight, is seen on the Arch of Titus at Rome.

² The Greek version contains directions for the marching of the two other parts of the camp: 'And when you blow a third alarm, the camps on the west shall begin their march; and when you blow a fourth alarm, the camps on the north shall begin their march.'

³ The Samaritan version has, in this place, nearly the words of Deut. i. 6—8: 'And Jehovah spake unto Moses, saying, Ye have dwelt long enough in this mount: turn and take your journey,' etc.

⁴ The time occupied in the various consecrations and dedications is thus calculated:—The tabernacle was erected on the first day of the first month of the second year after the departure from Egypt. Seven days were spent in the consecration of the tabernacle and its furniture. On the eighth day, Moses began the consecration of Aaron and his sons, which lasted seven days. On the fourteenth, began the passover, which lasted till the twenty-second. The rest of the month may have been occupied in receiving and delivering the laws contained in the book of Leviticus. On the first day of the second month, Moses began to number the people; which might occupy three days. On the fourth, the Levites were numbered. On the fifth, they were presented to God, and given to the priests. On the sixth, they were consecrated. On the seventh, their several charges were given to them. After this, the princes began their offerings; which lasted from the eighth to the nineteenth: and on the twentieth day of the second month, in the second year, the people removed from Sinai.

¶ Ex. 12. 48, 49.

¶ Ex. 40. 34—38; No. 9. 12, 19; Ps. 78. 14. ¶ Ex. 13. 21, 22; 40. 32.

¶ ch. 10. 11, 33, 34; Ex. 40. 36; Ps. 80. 1.

¶ 1 Cor. 10. 1.

¶ ch. 1. 53; 3. 8.

¶ Ex. 40. 36, 37.

¶ ver. 13.

¶ Ps. 81. 3; Is. 1. 13; Joel 1. 14. ¶ Jer. 4. 5; Joel 2. 15, 16.

¶ ch. 1. 16; 7. 2; Ex. 18. 21; 1. 28. 1. ¶ ch. 2. 2—3.

¶ ch. 2. 10—16.

¶ ver. 3.

¶ Joel 2. 1. ¶ ch. 31. 6; Jos. 6. 4—16; 1 Chr. 12. 24; 2 Chr. 13. 12—14. ¶ ch. 31. 6; Jos. 6. 5; 2 Chr. 13. 14. ¶ Judg. 2. 18; 4. 3; 6. 9; 10. 8, 12; 1 Sam. 10. 18; Ps. 106. 42. ¶ 1. 28. 1; Ps. 106. 4. ¶ ch. 29. 1; Le. 23. 21; 1 Chr. 15. 21; 2 Chr. 5. 12, 13; 7. 6; 29. 20—29; Ezra 3. 10; Ne. 12. 35; Ps. 81. 3; Is. 55. 1; 1 Cor. 15. 52; 1 Thes. 4. 16. ¶ ver. 2.

¶ ch. 9. 17.

12 And the children of Israel took ^p their journeys out of the ^q wilderness of Sinai; and the cloud rested in the ^r wilderness of Paran.¹ And they first² took their journey ^s according to the commandment of the LORD by the hand of Moses.

14 ^t In the first place went the standard of the camp of the children of Judah according to their armies: and over his host ^u was ^v Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar ^w was Nethaneel the son of Zuar. And over the host of the tribe of the children of Zebulun ^x was Eliab the

17 son of Helon. And ^y the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, ^z bearing the tabernacle. And ^{aa} the standard of the camp of Reuben set forward according to their armies: and over his host

19 was Elizur the son of Shedeur. And over the host of the tribe of the children of Simeon ^{ab} was Shelumiel the son of Zurishaddai. And over the host of the tribe of

21 the children of Gad ^{ac} was Eliasaph the son of Deuel. And the Kohathites set forward, bearing the ^{ad} sanctuary: and ^{ae} the other did set up the tabernacle³ against

22 they came. And ^{af} the standard of the camp of the children of Ephraim set forward according to their armies: and over his host ^{ag} was Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh ^{ah} was Gamaliel the son of Pedahzur. And over the host of the tribe of the children of Benjamin ^{ai} was

25 Abidan the son of Gideon. And ^{aj} the standard of the camp of the children of Dan set forward, ^{ak} which was the reward of all the camps throughout their hosts:

26 and over his host ^{al} was Ahiczer the son of Ammishaddai. And over the host of the tribe of the children of Asher ^{am} was Pagiel the son of Ocran. And over the

28 host of the tribe of the children of Naphtali ^{an} was Ahira the son of Enan. ^{ao} Thus were the journeyings of the children of Israel according to their armies, when they set forward.

29 And Moses said unto Hobab,⁴ the son of ^{ap} Ragucl the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, ^{aq} I will give it you: come thou with us, and ^{ar} we will do thee good: for ^{as} the LORD hath spoken

30 good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou

32 mayest be to us ^{at} instead of eyes.⁵ And it shall be, if thou go with us, yea, it shall be, that ^{au} what goodness the LORD shall do unto us, the same will we do unto thee.

33 And they departed from ^{av} the mount of the LORD three days' journey: and the ark of the covenant of the LORD ^{aw} went before them in the three days' journey, to search out a resting place for them. And ^{ax} the cloud of the LORD ^{ay} was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, ^{az} Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return,⁶ O LORD, unto the many thousands of Israel.

The people murmur, and are punished; elders are appointed to assist Moses; the desire for flesh gratified and punished.

11 AND ^{ba} when the people complained, it displeas⁷ed the LORD: and the LORD heard it; ^{bb} and his anger was kindled; and ^{bc} the fire of the LORD burnt among them, and consumed ^{bd} them that were in the uttermost parts of the camp.⁸ And ^{be} the people cried unto Moses; and when Moses ^{bf} prayed unto the LORD, the fire was quenched. And he called the name of the place ^{bg} Taberah [*i. e.* a burning]: because the fire of the LORD burnt among them.

4 And ^{bh} the mixed multitude that was among them fell a lusting: and ^{bi} the children of Israel also wept again, and said, ^{bj} Who shall give us flesh to eat?

^p ch. 2. 9, 16, 24, 31; Ex. 40. 36.
^q ch. 1. 1; 9. 5; Ex. 19. 1.
^r ch. 12. 16; 13. 2, 28; Ge. 21. 21; Deu. 1. 1.
^s vers. 5, 6; ch. 2. 34.
^t ch. 2. 3, 5.
^u ch. 1. 7.

^v ch. 1. 51.
^w ch. 4. 24—33; 7. 6—8.
^x ch. 2. 10, 16.

^y ch. 4. 4—15; 7. 9.
^z that is, the Gershonites and the Merarites; see ver. 17; ch. 1. 51.
^{aa} ch. 2. 16, 24.

^{ab} ch. 2. 25, 31; Jos. 6. 9.

^{ac} ch. 2. 34.

^{ad} Ex. 2. 16; 3. 1.
^{ae} see refs. Ge. 12. 7.
^{af} Judg. 1. 16; 4. 11; Ps. 31. 8; 12. 2. 3.
^{ag} Ge. 32. 12; Ex. 3. 8; 6. 7, 8.

^{ah} Job 29. 15.
^{ai} Judg. 1. 16; 1 John 1. 3.

^{aj} see Ex. 3. 1.
^{ak} Ex. 33. 14; Deu. 1. 21; Jos. 2. 2—6; Ps. 132. 6; Jer. 31. 2; Eze. 20. 6.
^{al} Ex. 12. 31, 22; Ne. 9. 19, 19.
^{am} Ps. 66. 1, 2; 132. 8.

^{an} Deu. 9. 22.
^{ao} Ps. 78. 21.
^{ap} ch. 16. 35; Le. 10. 2; 2 Ki. 1. 13; Ps. 106. 18.
^{aq} ch. 21. 7.
^{ar} ch. 16. 45—49; Jam. 5. 16.
^{as} Deu. 9. 22.
^{at} as Ex. 12. 38; Ne. 13. 3.
^{au} 1 Cor. 15. 33.
^{av} Ps. 78. 18—20; 106. 14; 1 Cor. 10. 6.
^{aw} Ex. 16. 2.

¹ The name 'Paran' seems to be applied to the sandy desert now called er-Ramleh, as well as the great central desert of the peninsula named et-Tyh. See ch. xii. 16; xiii. 2. The Israelites probably crossed its eastern side, where the route is always dreary, and often very harassing.
² The first time after all the new arrangements.
³ As they were with Judah's division, which led the van.
⁴ Hobab had probably remained behind with Moses, when his father Jethro left the camp. As the Israelites were now removing from Sinai, and going to a distance from his own country, he wished to leave them, and return home. His answer to Moses' request is not recorded; but, from Judg. i. 16; iv. 11; and 1 Sam. xv. 6, it appears probable that Hobab complied.
⁵ Though the pillar of cloud would mark the direction and the length of their daily journeys, the people would still need information as to the nature of the ground, the situation and qualities of the springs and pasturages, the

collection of fuel, and many other particulars. Hobab's presence would also facilitate any intercourse they might need to hold with neighbouring tribes.
⁶ Or, 'Cause to rest.' These verses, perhaps, served as watch-words; and are a beautiful summary of the intercessions of the captain of Israel.
⁷ Or, 'were complaining wickedly in the ears of the Lord.' The cause of their complaining was probably the fatigues and trials of their march in the desert: but the daily journeys were short, the supply of food constant and certain, and the Divine guidance and protection evident. The murmurings and rebellions of the people were peculiarly sinful and displeasing to God after the proofs they had received of his care and bounty, and the revelations he had given to them at Sinai of himself and his covenant relation to them.
⁸ Probably disorderly people who resorted there to associate with the 'mixed multitude' that joined them.

5 "We remember¹ the fish,² which we did eat in Egypt freely; the cucumbers, and
6 the melons, and the leeks,³ and the onions, and the garlick: but now⁴ our soul is
7 dried away: *there is* nothing at all, beside this manna, *before* our eyes. (And
8 the manna was as coriander seed,⁴ and the colour thereof as the colour of
8 bdellium. And the people went about, and gathered it, and ground it in mills,
or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste
9 of it was as the taste of fresh oil.⁵ And when the dew fell upon the camp in
the night, the manna fell upon it.)
10 Then Moses heard the people weep throughout their families, every man in
the door of his tent; and the anger of the LORD was kindled greatly; Moses
11 also was displeased. And Moses said unto the LORD, Wherefore hast thou
afflicted thy servant? and wherefore have I not found favour in thy sight, that
12 thou layest the burden of all this people upon me? Have I conceived all this
people? have I begotten them, that thou shouldest say unto me, Carry them in
thy bosom, as a nursing father beareth the sucking child, unto the land which
13 thou swarest unto their fathers? Whence should I have flesh to give unto all
this people? for they weep unto me, saying, Give us flesh, that we may eat.
14 I am not able to bear all this people alone, because it is too heavy for me.
15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have
found favour in thy sight; and let me not see my wretchedness.⁶
16 And the LORD said unto Moses, Gather unto me seventy men of the elders of
Israel, whom thou knowest to be the elders of the people, and officers over them;
and bring them unto the tabernacle of the congregation, that they may stand there
17 with thee. And I will come down and talk with thee there: and I will take
of the spirit which is upon thee, and will put it upon them; and they shall bear
18 the burden of the people with thee, that thou bear it not thyself alone. And say
thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat
flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh
to eat? for it was well with us in Egypt: therefore the LORD will give you flesh,
19 and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither
20 ten days, nor twenty days; but even a whole month, until it come out at your
nostrils, and it be loathsome unto you: because that ye have despised the LORD
which is among you, and have wept before him, saying, Why came we forth out
21 of Egypt? And Moses said, The people, among whom I am, are six hundred
thousand footmen; and thou hast said, I will give them flesh, that they may eat
22 a whole month. Shall the flocks and the herds be slain for them, to suffice
them? or shall all the fish of the sea be gathered together for them, to suffice them?
23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see
now whether my word shall come to pass unto thee or not.
24 And Moses went out, and told the people the words of the LORD, and gathered
the seventy men of the elders of the people, and set them round about the taber-
25 nacle. And the LORD came down in a cloud, and spake unto him, and took of
the spirit that was upon him, and gave it unto the seventy elders: and it came
to pass, that when the spirit rested upon them, they prophesied, and did not
26 cease.⁷ But there remained two of the men in the camp, the name of the one was
Eldad, and the name of the other Medad: and the spirit rested upon them; and
they were of them that were written, but went not out unto the tabernacle: and
27 they prophesied in the camp. And there ran a young man, and told Moses, and
28 said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun,
the servant of Moses, one of his young men, answered and said, My lord Moses,
29 forbid them. And Moses said unto him, Enviest thou for my sake? would

- ch. 21. 5.

see refs. Ex. 16. 14,
15, 31.
d Ps. 12.
e Ex. 16. 16-18.
f Ex. 16. 31.
g Ex. 16. 13, 14.

a ch. 14. 1, 2.
i Ps. 78. 21.
k Ps. 106. 33.
l Ex. 17. 4; Deu. 1. 12.

m Is. 40. 11.

n Is. 49. 23; 1 Thea.
o 2. 7.
p Ge. 22. 16, 17; 26. 3;
q Job. 24; Ex. 17. 5.
r Mt. 15. 33; Mk. 8. 4.
s Ex. 18. 18; Deu. 1.
t see 1 Kl. 19. 4; Jon.
4. 3.
u Zeph. 3. 15.

v see Ex. 24. 1, 9.

w Deu. 16. 18.

x ver. 25; Ge. 11. 5;
y 18. 21; Ex. 19. 20.
z 1 Sam. 10. 6; 2 Kl.
2. 9, 15; 1 Sa. 9. 30;
aa Is. 44. 3; Joel 2. 28.
ab Ex. 18. 22.
ac Ex. 19. 10.

b vera. 4-6; Ex. 16. 7.

c ver. 5; Ac. 7. 39.

d Ps. 78. 29; 106. 15.

f ch. 21. 5.

g ch. 1. 40; 2. 32; Ge.
12. 2; Ex. 12. 37;
38. 26.

h see 2 Kl. 7. 2; Mt.
15. 33; Mk. 8. 4;
John 6. 7, 9.

i Ge. 18. 14; Is. 50. 2;
59. 1; Mic. 2. 7; Mt.
19. 26.

j ch. 23. 19; 2 Kl. 7.
2. 17-19; Exo. 12.
25; 24. 14; Mt. 24.
35.

k ver. 16.

l ver. 17; ch. 12. 5;

m Ex. 34. 5.

n see 2 Kl. 2. 15.

o see 1 Sam. 10. 5, 6,
10; 19. 20-24; Joel
2. 28; Ac. 2. 17, 18;
1 Cor. 14. 1 etc.; 2
Pet. 1. 21.

p Ex. 3. 11; 1 Sam.
23. 20; Jer. 34. 5.

q see Mk. 9. 38, 39;

r Lk. 9. 49; John 3.

s 26.

t 1 Cor. 3. 3; Phil. 2.

u 1 Cor. 14. 5; Phil. 1.

v 15-18.

1 They now forgot the brick-kilns and the taskmasters of Egypt (Exod. ii. 23; vi. 9). This discontent was the more inexcusable as they not only had an abundant supply of wholesome and nutritious food, but they had the prospect of being, in a few months, in possession of the promised land.

2 Fish is particularly valued in the hotter seasons in Egypt, and is eaten with the condiments here mentioned.

3 Perhaps, rather, the lotus.

4 That is, like in shape, being round: 'bdellium' was probably a whitish gum.

5 The variety of cooking and the pleasantness of taste are adduced as proofs of the unreasonableness of the people's complaint.

6 Eminent as Moses was for meekness, he spoke unbecomingly upon this occasion; undervaluing the honour God had conferred upon him in making him the minister

of his power; losing sight of the obligation he was under by the Divine commission; magnifying his own doings, and forgetting that God did, in effect, ease him of his burden, and that his grace could make him equal to still greater requirements.

7 God is righteous in making that loathsome to men which they have inordinately lusted after.

8 The words translated 'did not cease,' are by some supposed to intimate that these seventy were favoured with a permanent gift of inspiration, and formed the first Sanhedrim, or council of elders. But we find no trace of such a council for more than a thousand years afterwards. Others, translating the words 'did not add,' infer that the prophetic influence lasted only for the time. Others, again, by a slight alteration in the text, connect the words with the next verse, thus: 'And two of the men did not assemble themselves, but remained in the camp.'

God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them! And Moses gat him into the camp, he and the elders of Israel.

31 And there went forth *a* wind from the LORD, and brought¹ quails from the sea, and let *them* fall² by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon³ the face of the earth. And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten *homers*:⁴ and they spread *them* all abroad⁵ for themselves round about the camp. And while the *flesh* was yet between their teeth, ere it was chewed, the wrath⁶ of the LORD was kindled against the people, and the *LORD* smote the people with a very great plague.⁷ And he called the name of that place *Kibroth-hattaavah* [*i. e.* The graves of lust]: because there they buried the people that lusted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

Aaron and Miriam murmur, and are rebuked; Miriam's leprosy.

12 AND *Miriam* and Aaron spake against Moses because of the Ethiopian woman⁸ whom he had married: for *he* had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? *hath* he not spoken also by us? And the LORD *heard* it. (*Now* the man Moses was very meek, above all the men which were upon the face of the earth.) *And* the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. *And* the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him *in* a vision, *and* will speak unto him *in* a dream.

7 *My* servant Moses is not so, *who* is faithful in all *mine* house; *with* him will I speak¹⁰ mouth to mouth, even *apparently*, and not in dark speeches: and *the* similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the LORD was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, *behold*, Miriam became *leprous*, white as snow: and Aaron looked upon Miriam, and behold, *she* was leprous. And Aaron said unto Moses, Alas! my lord, I beseech thee, *lay* not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be *as* one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. And the LORD said unto Moses, *If* her father had but spit in her face, should she not be ashamed seven days?¹¹ let her be *shut* out from the camp seven days, and after that let her be received *again*. *And* Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from *Hazeroth*, and pitched in the wilderness of Paran.

Twelve men sent to spy Canaan; their proceedings and report; the people rebel, and that whole generation is rejected.

13 AND the LORD spake unto Moses, saying, *Send*¹² thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every

¹ In this, as in many other miracles, God did not entirely dispense with the operation of secondary causes.

² More literally, 'sent them forth (or dispersed them) over the camp.'

³ Or, 'above.' Wearied with their long flight over the sea, they flew within easy reach of the people.

⁴ If literally so, it is more than eighty bushels; and it can hardly be supposed that he gathered only for his own use. The word is rendered 'heaps' in Exod. viii. 14.

⁵ In order to dry them; having learned to cure them, probably, from the Egyptians.

⁶ This signal judgment appears to have left a very strong impression upon the people: see refs.

⁷ Perhaps some bodily disease, the effect of their surfeit.

⁸ Or, 'woman of Cush.' It is likely that this was Ziporah; as the Midianites (to whom, as a Kenite, she belonged) settled in the Arabian Cush, and connected themselves with the Amalekites, most of whom were Cushites. Her return to Moses at Sinai, and the influence of her brother Hobab, might awaken the jealousy of Miriam and

Aaron, who had before enjoyed the highest consideration.

⁹ This clause was probably inserted when the Pentateuch was finished, after the death of Moses. It aggravates the crime of Miriam and Aaron; and shows why God took up the matter, though Moses did not.

¹⁰ Rather, 'Not so my servant Moses (who is faithful in all my house); with him will I speak,' etc. The distinguished honour here given by God to his *servant* Moses is appropriately used in the Epistle to the Hebrews (ch. iii. 3—6), to enhance the honour of the *Son* of God.

¹¹ That is, 'If her father had thus signified his displeasure against her, would she not be so troubled and concerned at it as to shut herself up for some time, being ashamed of her folly?' Spitting in a person's presence was a mark of extreme displeasure.

¹² It appears, from Deut. i. 22—26, that this proposal to search the land before entering it came from the *people*, though sanctioned by God. They were now at Kadesh-barnea, at the southern border of the promised land, between the deserts of Paran (et-Tyh) and Zin (el-Arabah)

^a Mt. 9. 37, 38.

^b Ex. 10. 13, 19; 16. 17; Ps. 78. 26—28; 105. 40.

^c Ex. 16. 26; Eze. 45. 11.

^d Ps. 78. 30, 31; 106. 14, 15.

^e ch. 16. 49.

^f Deu. 9. 23.

^g ch. 33. 17.

^h ch. 26. 59.

ⁱ Ex. 2. 21.

^j Ex. 7. 10; 15. 20, 21; Mic. 6. 4.

^k ch. 11. 1; Ge. 29. 33;

^l 2 Ki. 19. 4; Is. 37. 4;

^m Eze. 35. 12, 13.

ⁿ 2 Cor. 12. 11.

^o Ps. 78. 9.

^p ch. 11. 25; 16. 19.

^q Ge. 15. 1; 46. 2; Job 33. 15; Eze. 1. 1;

^r Dan. 8. 2; 10. 6, 16;

^s 17; Lk. 1. 11, 22;

^t Ac. 10. 11, 17; 22. 17, 18.

^u Ge. 31. 10, 11; 1 Ki. 8. 5; Mt. 1. 20.

^v Ps. 105. 26.

^w Heb. 3. 2, 5.

^x 1 Tim. 3. 15.

^y Ex. 33. 11; Deu. 34. 10.

^z 1 Cor. 13. 12.

^{aa} Ex. 33. 19, 23.

^{ab} Lk. 10. 16; 2 Pet. 2. 10; Jude 8.

^{ac} Deu. 24. 9.

^{ad} Le. 12. 3; 2 Ki. 5. 27; 15. 5; 3 Chr. 28. 19, 20.

^{ae} 2 Sam. 19. 19; 24. 10; 1 Fro. 30. 32.

^{af} Ps. 68. 4.

^{ag} Deu. 23. 9; Is. 50. 6; see Heb. 12. 9.

^{ah} ch. 5. 2, 3; Le. 13. 45, 46.

^{ai} Deu. 24. 9; 2 Chr. 24. 20, 21.

^{aj} ch. 11. 35; 33. 18.

^{ak} ch. 32. 8; Deu. 1. 22—25.

3 tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the Lord sent them ^afrom the wilderness of
 4 Paran: all those men *were* heads of the children of Israel. And these *were* their
 5 names: of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of
 6 Simeon, Shaphat the son of Hori. ^cOf the tribe of Judah, ^fCaleb the son of
 7 Jephunneh. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of
 9 Ephraim, ^eOshea the son of Nun. Of the tribe of Benjamin, Palti the son of
 10 Raphu. Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph,
 12 *namely*, of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan,
 13 Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael.
 14 Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel
 16 the son of Machi. These *are* the names of the men which Moses sent to spy out
 the land. And Moses called ¹Oshea ^athe son of Nun Jehoshua.
 17 And Moses sent them to spy out the land of Canaan, and said unto them, Get
 18 you up this way ⁴southward, ³and go up into ^athe mountain: and see the land,
 what it is; and the people that dwelleth therein, whether they *be* strong or weak,
 19 few or many; and what the land is that they dwell in, whether it *be* good or bad;
 and what cities *they be* that they dwell in, whether in tents, or in strong holds;
 20 and what the land is, whether it *be* ¹fat or lean, whether there be wood therein,
 or not. And ^mbe ye of good courage, and bring of the fruit of the land.
 21 Now the time was the time of the ²firstripe grapes. ³So they went up, and
 searched the land ^ofrom the wilderness of Zin ⁴unto ²Rehob, ⁵as men come to
 22 Hamath. And they ascended by the south, and came unto ⁷Hebron; ⁶where
 Ahiman, Sheshai, and Talmai, ⁶the children of Anak, ⁶*were*. (Now ⁷Hebron was
 23 built seven years before ²Zoan in Egypt.) ²And they came unto the brook [*or*,
⁷valley⁷] of Eshcol, and cut down from thence a branch with one cluster of
 grapes, and they bare it between two upon a staff; ⁸and *they brought* of the
 24 pomegranates, and of the figs. The place was called the brook [*or*, valley]
 Eshcol [*i. e.* a cluster of grapes], because of the cluster of grapes which the
 children of Israel cut down from thence.
 25, 26 And they returned from searching of the land after forty days. And they went
 and came to Moses, and to Aaron, and to all the congregation of the children of
 Israel, ²unto the wilderness of Paran, to ^aKadesh; and brought back word unto
 27 them, and unto all the congregation, and showed them the fruit of the land. And
 they told him, and said, We came unto the land whither thou sentest us, and
 28 surely it floweth with ^bmilk and honey; ^cand this *is* the fruit of it. Nevertheless
^dthe people *be* strong that dwell in the land, and the cities *are* walled, *and very*
 29 great; and moreover we saw ^ethe children of Anak there. ⁹The Amalekites
 dwell in the land of the south: and the Hitites, and the Jebusites, and the
 Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by
 the coast of Jordan.
 30 And ^fCaleb ¹⁰stilled the people before Moses, and said, Let us go up at once,
 31 and possess it; for we are well able to overcome it. ^aBut the men that went up
 with him said, We be not able to go up against the people; for they *are* stronger
 32 than we. And they ¹¹brought up an evil report ¹¹of the land which they had
 searched unto the children of Israel, saying, The land, through which we have
 gone to search it, *is* a land that eateth up the inhabitants thereof; and ^aall the
 33 people that we saw in it *are* men of a great stature. And there we saw the
 giants, ¹²the sons of Anak, *which come* of the giants: and we were in our own
 sight ^mas grasshoppers, and so we were ⁿin their sight.

^a ch. 12. 16; 32. 8;
Deu. 1. 19; 9. 23.

^c ch. 24. 19; 1 Chr. 4.
12.
^f ver. 30; ch. 14. 6, 24,
30, 32; 24. 19; Jos.
14. 6—15; Judg. 1.
12.

^e ver. 16; ch. 27. 18,
22; Deu. 31. 7, 8, 14,
23; 24. 9.

^a ver. 6; ch. 14. 6, 30;
Ex. 17. 9.

¹ ver. 21.
² Deu. 14. 10; Judg. 1.
9, 19.

¹ No. 9. 25, 35; Eze.
24. 14.
^m Deu. 31. 6, 7, 23.

ⁿ ver. 23, 24.

^o ch. 24. 3; Jos. 15. 1.
^p Jos. 19. 28.
^q Ge. 12. 18; 21. 2.
^r Jos. 11. 21, 22; 15.
13, 14; Judg. 1. 10.
^s ver. 33.
^t Jos. 21. 11.
^u Ex. 78. 12; 1s. 19. 11;
20. 4.
^v Deu. 1. 24, 25.
^w ch. 32. 9; Judg. 16. 4.

^a ver. 3.
^b ch. 26. 1, 16; 32. 8;
33. 36; Deu. 1. 19;
Jos. 14. 6.

^b Ex. 3. 8, 17; 33. 3.
^c Deu. 1. 25.
^d Deu. 1. 28; 9. 1, 2.
^e ver. 33.
^f ch. 14. 43; Ex. 17. 8;
Judg. 6. 3; 1 Sam.
14. 45; 15. 3, etc.

^f see ch. 14. 6—9, 21;
Jos. 14. 7.
^a ch. 32. 9; Deu. 1. 28;
Jos. 14. 8.

¹ ch. 14. 36, 37.

^a Am. 2. 9.

¹ Deu. 1. 28; 2. 10;
8. 2.
^m 1s. 40. 22.
ⁿ 1 Sam. 17. 42.

on the borders of Edom, a little north-west of Mount Hor. It was afterwards the south-eastern point of the portion of Judah. If this be borne in mind, it will elucidate several portions of the subsequent history.

¹ Or, 'had called,' at the time of his victory over Amalek (Exod. xvii. 9—13). *Jehoshua* means 'salvation'; *Jehoshua*, 'the salvation of Jehovah.'

² Not southward from the place where they were now encamped, but into the southern part of Canaan.

³ It was probably about August.

⁴ On the south-east of Palestine. It is the long, desert valley stretching from the Elanitic Gulf, at Elath, or Ezion-geber, to the Dead Sea, and is now called el-Ghor and el-Arabah. Kadesh lies on its border.

⁵ Rehob is on the north of Palestine; a city and chief-taincy of Syria, near Mount Hermon. Hamath is a large city on the river Orontes, lying still further north.

⁶ The Anakim were descended from Arba, who gave

his name to Kirjath-arba, or Hebron. The date of the foundation of Hebron indicates the time when the Anakim had taken possession of the district. This race of giants seems to have been numerous at this period. In the time of David only a few individuals of them remained.

⁷ Now called a *wady*. The water of these valleys is soon exhausted in the dry season.

⁸ Least the weight of the cluster should injure the berries. The grapes of Palestine are still very large; and bunches have been known to weigh twelve pounds each.

⁹ Implying that it was therefore hopeless to attempt to conquer the land. They forgot what God had already done for them, and his solemn promise to put them in possession of the land.

¹⁰ And Joshua with him: see ch. xiv. 30.

¹¹ It seems that they now altered their story, and represented the land as unfertile, or unhealthy.

14 And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And whosoever hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not. But all the congregation bade stone them with stones.

And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them:) and they will tell it to the inhabitants of this land; for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying, The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

21 And the LORD said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereto he went; and his seed shall possess it.

25 Now the Amalekites and the Canaanites dwelt in the valley. To-morrow turn you, and get you into the wilderness by the way of the Red Sea.

27 And the LORD spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the

ch. 11. 4.
 ch. 16. 41; Ex. 16. 3; 17. 3; Pa. 106. 25.
 see vers. 28, 29.
 see ver. 31.
 No. 9. 16. 17.
 see Deu. 17. 16; Ac. 7. 39.
 ch. 16. 4. 22.
 vers. 24, 30, 35; ch. 12. 6. 8.
 Ge. 37. 34; 44. 13; Jos. 7. 4; Judg. 11. 35; 3 Sam. 5. 31; Job 1. 20; Mt. 20. 65; Ac. 14. 14.
 ch. 13. 27; Deu. 1. 25.
 Deu. 10. 16; 3 Sam. 15. 25, 26; 22. 30; 1 Ki. 10. 6; Pa. 73. 8; 147. 10, 11; Is. 62. 4.
 ch. 13. 27; see refa. Ex. 3. 6.
 ch. 9. 7, 23. 24.
 Deu. 7. 18; 30. 3.
 ch. 24. 9; Pa. 74. 14.
 Ge. 48. 21; Ex. 33. 16; Deu. 20. 1, 3, 4; 31. 6, 8; Jos. 1. 6; Judg. 1. 29; 3 Chr. 12. 1; 1 Chr. 20. 17; 22. 8; Pa. 46. 11; Is. 8. 10; 41. 10; Am. 5. 14; Zec. 8. 22; 8. 31.
 Ex. 17. 4; 1 Sam. 30. 6.
 ch. 16. 19, 49; 20. 6; Ex. 6. 7, 10; 24. 16, 17; 40. 34; Lu. 9. 23.
 ver. 23; Deu. 9. 7, 8, 22; Pa. 96. 8; Heb. 3. 16.
 Deu. 1. 32; 9. 23; Pa. 78. 22, 29, 49; 106. 24; John 12. 37; Heb. 3. 16.
 1 ch. 16. 46—49.
 see refa. Ex. 22. 10.
 Ex. 32. 12; Deu. 9. 26—29; 32. 27; Pa. 106. 23; Eze. 20. 9, 14.
 Ex. 15. 14; Jos. 2. 21.
 ch. 9. 15—21; 10. 34; Ex. 13. 21; 40. 36; Nu. 9. 12; Pa. 73. 14; 105. 39.
 Deu. 9. 28; Jos. 7. 9.
 Ex. 34. 6, 7; Pa. 103. 8; 145. 8; Jon. 4. 2.
 Ex. 6. 1; 34. 7.
 Ex. 34. 9.
 Pa. 106. 45.
 Ex. 32. 10—14; Pa. 78. 23; 106. 43; Mic. 7. 18.
 Pa. 106. 23; Jam. 5. 16; 1 John 5. 14—16.
 Deu. 28. 40; Is. 49. 18.
 Pa. 72. 19; Hab. 2. 14.
 Deu. 1. 31—33, 35; Pa. 95. 11; 106. 29;
 Heb. 3. 17, 18.
 Ex. 17. 8; Pa. 95. 9.
 Ge. 31. 7, 41; Job 18. 3.
 ch. 26. 64; 32. 11; Deu. 1. 35; Eze. 20. 15.
 see vers. 6—9, 30; ch. 13. 30; Deu. 1. 36; Jos. 24. 6, 9, 13, 14.
 ch. 32. 12; Jos. 14. 8, 9.
 A Deu. 1. 40.
 ver. 11; Ex. 16. 28; Mt. 17. 23.
 Ex. 16. 12.
 ver. 22; ch. 25. 63; 32. 11; Deu. 1. 35; Heb. 4. 17.
 see ver. 2.
 vers. 28, 29.
 ch. 1. 45; 26. 64.

1 Their impious prayer was heard and granted; and the settlement of the people in the promised land was postponed for a whole generation.
 2 That is, so easily, and with so much advantage to ourselves, shall we master them.
 3 On this, as on a former occasion (Exod. xxxii., xxxiii.), Moses appears in a most interesting aspect. On part of his reasoning (vers. 15, 16) it might possibly be remarked, that God could and did find means to fulfil his promise, whilst he destroyed all the murmurers. But he successfully appeals (vers. 17, 18) to Jehovah's manifestation of

his great power in a way of mercy (see Exod. xxxiii. 18; xxxiv. 6); and his disinterested and fervent intercession, offered with special regard to the honour of the Divine name, is evidently acceptable to God (ver. 20).
 4 This may mean either, 'I will pardon in such a way as to make my glory the more manifest, by uniting justice with forbearance;' or, 'as truly as I live, and as all the earth shall be filled with my glory, because,' etc.
 5 That is, many: a definite for an indefinite number.
 6 Rather, 'are dwelling'; i. e. are awaiting you in the valley. They were also on the hill: see ver. 45.

land, *concerning* which I sware to make you dwell therein, ^p save Caleb the son of Jephunneh, and Joshua the son of Nun. ^q But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ^r ye have despised. But *as for you*, ^s your carcases, they shall fall in this wilderness.

33 And your children shall ^t wander in the wilderness ^u forty years, ^v and ^w bear your whoredoms, ^x until your carcases be wasted in the wilderness. ^y After the number of the days in which ye searched the land, *even* ^z forty days, each day for a year, shall ye bear your iniquities, *even* forty years, ^{aa} and ye shall know my breach of promise ^{ab} [or, altering of my purpose]. ^{ac} I the LORD have said, I will surely do it unto all ^{ad} this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ^{ae} And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, ^{af} died by the plague before the LORD. ^{ag} But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: ^{ah} and the people mourned greatly. And they rose up ^{ai} early in the morning, and gat them up unto the top of the mountain, saying, Lo, ^{aj} we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress ^{ak} the commandment of the LORD? But it shall not prosper.

42 ^{al} Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies. ^{am} For the Amalekites and the Canaanites *are* there before you, ^{an} and ^{ao} ye shall fall by the sword: ^{ap} because ye are turned away from the LORD, therefore the LORD will not be with you.

44 ^{aq} But they presumed to go up unto the hill top. Nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. ^{ar} Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ^{as} smote them, and discomfited them, *even* unto ^{at} Hormah. ^{au}

Laws respecting the meat and drink-offerings, and other sacrifices.

15 AND ^{av} the LORD spake unto Moses, saying, ^{aw} Speak unto the children of Israel, and say unto them, When ye be come into the land ^{ax} of your habitations, which I give unto you, and ^{ay} will make an offering by fire unto the LORD, a burnt offering, or a sacrifice ^{az} in performing [separating] a vow, or in a freewill offering, or ^{ba} in your solemn feasts, to make a ^{bb} sweet savour unto the LORD, of the herd, or of the flock: then ^{bc} shall he that offereth his offering unto the LORD bring ^{bd} a meat offering of a tenth deal of flour mingled ^{be} with the fourth ^{bf} part of an hin of oil.

5 ^{bg} And the fourth ^{bh} part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. ^{bi} Or for a ram, thou shalt prepare ^{bj} for a meat offering two tenth deals of flour mingled with the third ^{bk} part of an hin of oil. And for a drink offering thou shalt offer the third ^{bl} part of an hin of wine, ^{bm} for a sweet savour unto the LORD. And when thou preparest a bullock ^{bn} for a burnt offering, or ^{bo} for a sacrifice in performing a vow, or ^{bp} peace offerings ^{bq} unto the LORD: then shall he bring ^{br} with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine, ^{bs} for an offering made by fire, of a sweet savour unto the LORD. ^{bt} Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. According to the number that ye shall prepare, so shall ye do to every one according to their number. All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. And if a stranger ^{bu} sojourn with you, or whosoever ^{bv} be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. ^{bw} One ordinance ^{bx} shall be both for you of the

^p ver. 30; ch. 26. 65; 32. 12; Deu. 1. 36. 38.

^q ver. 3; Deu. 1. 39.

^r Pa. 104. 24.

^s 1 Cor. 10. 5; Heb.

^t ch. 32. 13; Jon. 14.

^u 10; Pa. 107. 4. 40.

^v ch. 33. 38; Deu. 1.

^w 3; 2. 14.

^x Jer. 23. 35.

^y ch. 13. 25.

^z Pa. 95. 10; Pa. 4. 6.

^{aa} see 1 Ki. 8. 55; Pa.

^{ab} 77. 5; 105. 49; Heb.

^{ac} 4. 1.

^{ad} ch. 23. 19.

^{ae} ver. 27, 29; ch. 26.

^{af} 65; 1 Cor. 10. 5.

^{ag} ch. 13. 31, 32.

^{ah} ver. 12; 1 Cor. 10. 10;

^{ai} Heb. 3. 17; Jude 5.

^{aj} ch. 26. 65; Jon. 14.

^{ak} 6, 10.

^{al} Ex. 33. 4.

^{am} A Deu. 1. 41.

^{an} ver. 25; 2 Chr. 34. 50.

^{ao} A Deu. 1. 42.

^{ap} 1 ver. 25; ch. 13. 29.

^{aq} Le. 26. 17.

^{ar} 2 Chr. 15. 2; Ia. 63.

^{as} 10.

^{at} Deu. 1. 43.

^{au} Ver. 43; Deu. 1. 44.

^{av} A Deu. 32. 30.

^{aw} ch. 21. 3; Judg. 1. 17.

^{ax} ver. 18; Le. 23. 10;

^{ay} Deu. 7. 1.

^{az} Le. 1. 2, 3.

^{ba} Le. 7. 16; 22. 18, 21

^{bb} —23.

^{bc} Le. 27. 2.

^{bd} ch. 28. 19, 27; 29. 2,

^{be} 8, 13; Le. 24. 8, 12,

^{bf} 36; Deu. 16. 10.

^{bg} 9 Ge. 8. 21; Ex. 29. 18.

^{bh} Le. 21. 1; 6. 14.

^{bi} Ex. 29. 40; Le. 23. 13.

^{bj} ch. 28. 5; Le. 14. 10.

^{bk} ch. 28. 7, 11; Pa. 116.

^{bl} 13.

^{bm} ch. 28. 12, 14.

^{bn} Le. 7. 11—18.

^{bo} ch. 28. 12, 14; Le. 6.

^{bp} 14—17.

^{bq} ch. 28.

^{br} A ver. 29; ch. 9. 14;

^{bs} Ex. 12. 49.

1 This includes the whole time of 'wandering,' from the departure out of Egypt to the entrance into Canaan.

2 This term is frequently used to express unfaithfulness to the Divine covenant, especially by idolatry.

3 This may be rendered 'disannulling,' or 'vengeance;' but more probably 'forsaking.' From *this* generation God withheld his favour.

4 This is a remarkable instance of the close connection between unbelief and presumption.

5 It was almost impossible to force this pass against an army in possession of it, except by superhuman power.

6 Called elsewhere Zephath (now es-Sufah): see refs.

7 The events recorded in ch. xv.—xix. occurred at various times during the thirty-seven years of wanderings

in the desert. The precise date of each is not stated.

8 As the fulfilment of this precept would hardly be possible in the wilderness, it was not to be observed till the Israelites came into the promised land. It was probably an addition to the previous laws of sacrifices. The wheat-offering was to be proportioned to the victim, and so to the means of the offerer. The completion of these arrangements in the wilderness would tend to confirm the faith of the people in the ultimate fulfilment of the Divine promise respecting the possession of Canaan.

9 These regulations both encouraged devout foreigners to settle in Canaan and to embrace the faith and worship of Jehovah, and tended to prevent the introduction of heathen usages.

congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD. 16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17, 18 And the LORD spake unto Moses, saying, 'Speak unto the children of Israel, 19 and say unto them, When ye come into the land whither I bring you, then it shall be, that, when ye eat of ^a the bread of the land, ye shall offer up an heave offering 20 unto the LORD. 'Ye shall offer up a cake of the first of your dough *for* an heave offering: as ye *do* ^m the heave offering of the threshing floor, so shall ye heave it. 21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 And ⁿ if ye have erred, ¹ and not observed all these commandments, which the 23 LORD hath spoken unto Moses, *even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and hence- 24 forward among your generations; then it shall be, ^o if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer ^p one young bullock for a burnt offering, for a sweet savour unto the LORD, ^q with his meat offering, and his drink offering, according to the manner 25 [*or*, ordinance], and ^r one kid of the goats for a sin offering. ^s And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, 26 their ignorance: and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 And ^t if any soul sin through ignorance, then he shall bring a she-goat of the 28 first year for a sin offering. ^u And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to 29 make an atonement for him; and it shall be forgiven him. ^v Ye shall have one law for him that sinneth through ignorance, *both* ^w for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ^x But the soul that doeth *ought* presumptuously ² [with an high hand], *whether* ^y he be born in the land, or a stranger, the same reproacheth the LORD; and that 31 soul shall be cut off from among his people. ³ Because he hath ^z despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; ^a his iniquity *shall* be upon him.

Punishment of the sabbath-breaker; the memento on the garments.

32 AND while the children of Israel were in the wilderness, ^b they found a man 33 that gathered sticks ⁴ upon the ^c sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. 34 And they put him ^d in ward, because it was not declared what should be done to 35 him. And the LORD said unto Moses, ^e The man shall be surely put to death: 36 all the congregation shall ^f stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37, 38 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid ^g them that they make them fringes ⁵ in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a 39 ribband ⁶ of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye ^h seek not after your own heart and your own eyes, after which ye use ⁷ to go a 40 whoring: that ye may remember, and do all my commandments, and be ⁱ holy 41 unto your God. 'I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

ⁱ ver. 2; Deu. 26. 1.

^a Jos. 5. 11, 12.

ⁱ Ex. 22. 19; Deu. 26. 2, 10; Pro. 3. 9, 10. ^m Le. 2. 14; 23. 10, 16.

ⁿ Le. 4. 2.

^o see refs. Le. 4. 13.

^p Le. 4. 14—21.

^q vers. 8—10.

^r ch. 28. 15; Le. 4. 23; Ezra 6. 17; 8. 35. ^s Le. 1. 4; 4. 20.

^t Le. 4. 27, 28.

^u Le. 4. 35.

^v ver. 15.

^w Deu. 17. 12; Ezra 10. 6; Pa. 19. 13; Heb. 10. 26, 29; 2 Pet. 2. 10.

^x Le. 26. 15; 2 Sam. 12. 9; Pro. 13. 13.

^y Le. 5. 1; Esa. 18. 20.

^b Ex. 16. 23; 20. 8—10; 31. 14, 15; 35. 2, 3. ^c see ver. 30.

^d Le. 24. 12.

^e Ex. 31. 14, 15.

^f Le. 20. 3, 27; 24. 14; Deu. 17. 10; 1 Ki. 21. 13; Ac. 7. 58.

^g Deu. 22. 12; Mt. 9. 20; 23. 5.

^h see Deu. 20. 19; Job 31. 7; Eccl. 11. 9; Jer. 9. 14; Esa. 6. 9; Pa. 73. 27; 106. 39; ⁱ Le. 11. 44, 45; Ro. 12. 1; Col. 1. 22; 1 Pet. 1. 16, 16. ^j see refs. Le. 22. 32, 33.

¹ This probably refers to undesigned transgressions of the ceremonial law. Other sins of thoughtlessness had been already provided for: see Lev. ch. iv.

² This also probably refers to positive institutions, such as the sabbath (see vers. 32—36). In disobeying them, a man directly denied the authority of the God of Israel.

³ The principle of this punishment was not peculiar to the Mosaic economy, but reappears in Christianity in a still more severe and awful form. See Matt. xii. 31, 32; Acts v. 1—10; Heb. vi. 4—8; 1 John v. 16. Under both dispensations there is excision for the wilful and presumptuous offender: but it is carried out, in the one case,

by the infliction of temporal death; in the other, by delivering him up to the judgment of eternal death.

⁴ This instance of the sabbath-breaker appears to be mentioned as an example of the presumptuous sins spoken of in vers. 30, 31.

⁵ Or, 'flowers.'

⁶ Or, 'linc;' or, 'lace,' as in Exod. xxviii. 28, 37. Those were of the same colour as the high priest wore on his breastplate and mitre: and it is supposed that they were designed to indicate that the Hebrews were, as priests, consecrated to God, and to prevent their sinning through forgetfulness. See Exod. xix. 6; 1 Pet. ii. 5, 9.

The rebellion and death of Korah and his party; murmuring and punishment of the people.

- 16** NOW ^a Korah, ¹ the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took ² *men*: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^a famous in the congregation, men of ³ renown: and ^a they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take too much upon you, seeing ^a all the congregation are holy, every one of them, and ^a the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?*
- 4, 5** And when Moses heard *it*, ^a he fell upon his face: ³ and he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will show who *are* his, and *who is* ^a holy; and will cause *him* to come near unto him: even *him* whom ⁶ he hath ^a chosen will he cause to "come near unto him. This do; Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take too much upon you*, ye sons of Levi.
- 8** And Moses said unto Korah, Hear, I pray you, ye sons of Levi: *seemeth it but* ⁹ *a small thing unto you, that the God of Israel hath ^a separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?*
- 10** And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause *both* thou and all thy company *are* gathered together ^a against the LORD: ^a and what *is* Aaron, that ye murmur against him?
- 12** And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: ^b *is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou ^c make thyself altogether a prince over us? Moreover thou hast not brought us into ^d a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.
- 15** And Moses was ^e very wroth, and said unto the LORD, ^f Respect not thou their offering: ^g I have not taken one ass from them, neither have I hurt one of them.
- 16** And Moses said unto Korah, ^h Be thou and all thy company ⁱ before the LORD, thou, and they, and Aaron, to-morrow: and take every man his censor, and put incense in them, and bring ye before the LORD every man his censor, two hundred and fifty ^j censers; thou also, and Aaron, each ^k of you his censor.
- 18** And they took every man his censor, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all ^l the congregation against them unto the door of the tabernacle of the congregation. And ^m the glory of the LORD appeared unto all the congregation.
- 20, 21** And the LORD spake unto Moses and unto Aaron, saying, ⁿ Separate yourselves from among this congregation, that I may ^o consume them in a moment. And they ^p fell upon their faces, and said, O God, ^q the God of the spirits of all flesh, shall ^r one man sin, and wilt thou be wroth with all the congregation? And the LORD spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.
- 25** And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, ^s Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.
- 28** And Moses said, ^t Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* ^u of mine own mind. If these men die the common death of all men, or if they be ^v visited after the visitation of all men; **30** *then* ^w the LORD hath not sent me. But if the LORD make ^x a new thing, and the

^a ch. 26. 9, 10; 27. 3; Ex. 6. 21; Jude 11.

^b ch. 26. 9.

^c Pa. 106. 16.

^d Ex. 19. 6.

^e ch. 14. 14; 33. 34; Ex. 25. 45.

^f ch. 14. 5; 20. 6.

^g ver. 3; 1. 21. 6-8; 12. 15; 2 Tim. 2. 19.

^h ch. 17. 5; Ex. 28. 1; 1 Sam. 2. 26; Pa. 106. 26.

ⁱ ch. 3. 10; 1. 10. 3; 21. 17, 18; Pa. 63. 4; Esa. 40. 46; 44. 15, 16.

^j 1 Sam. 13. 23; 1. 7. 13.

^k ch. 1. 23; 3. 41, 45; 6. 14-16; Deut. 10. 8.

^l 1 Sam. 8. 7; Lk. 10. 16.

^m ch. 16. 7, 8; 1 Cor. 3. 5.

ⁿ ver. 9.

^o Ex. 2. 14; Ac. 7. 27, 35.

^p Ex. 3. 8; Lk. 20. 24.

^q ch. 12. 3; Ex. 32. 19.

^r Ge. 4. 4, 5.

^s 1 Sam. 12. 3, 4; Ac. 20. 31; 2 Cor. 7. 2.

^t A vera. 6, 7.

^u 1 Sam. 12. 3, 7.

^v ver. 49; ch. 12. 5, 14, 10; Ex. 16. 7, 10; Lk. 9. 6, 23.

^w ver. 45; Ge. 19. 15-22; Jer. 51. 61; Ac. 2. 40; Rev. 16. 4.

^x ver. 45; Ex. 32. 10; 33. 5.

^y ver. 45; ch. 14. 5.

^z ch. 27. 10; Job 12. 10; Ecc. 12. 7; 1. 57; 16; Zec. 12. 1; Heb. 12. 9.

^{aa} Ge. 18. 23-25; 2 Sam. 24. 17.

^{ab} Ge. 19. 12, 14; 1. 52. 11; 2 Cor. 6. 17; Rev. 18. 4.

^{ac} Ex. 3. 12; 4. 1-9; Den. 18. 22; Zec. 2. 9, 11; 4. 9; John 5. 35.

^{ad} ch. 24. 13; 1 Ki. 18. 36; Jer. 23. 16; Esa. 13. 17; John 5. 30; 6. 39.

^{ae} Ex. 20. 5; 33. 31; Job 35. 15; 1. 10, 31; Jer. 5. 9.

^{af} 1 Ki. 22. 28; Job 31. 3; 1. 28. 21.

¹ Korah was first cousin to Moses and Aaron: see Exod. vi. 18, 20, 21. The Kohathites and the Reubenites, having their camps near to each other (ch. ii. 10; iii. 29), could the more easily conspire together: and the princes of Reuben, as descendants of Jacob's eldest son, might be displeased at losing the precedence usually connected with the birthright. As On is not mentioned afterwards, it is supposed that he withdrew from the conspiracy.

² Rather, *took counsel*; conspired.

³ Under an overwhelming sense of the evil of this matter. See ch. xiv. 5.

⁴ If the head of every family, or even of every division, had officiated as a priest before the appointment of Aaron, it would not be difficult to find so many censers.

⁵ Probably not absolutely *all* the people. But the whole narrative shows that many were inclined to side with the conspirators; from whom, however, they separated themselves when the danger became imminent: see vers. 27, 41.

earth open her mouth, and swallow them up, with all that *appertain* unto them, and they ^v go down quick ¹ into the pit; then ye shall understand that these men
 31 have provoked the LORD. ² And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:
 32 and the earth opened her mouth, and swallowed them up, and their houses, and
 33 ^a all the men that *appertained* unto ³ Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed
 34 upon them: and ^b they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth
 35 swallow us up *also*. And there ^c came out a fire from the LORD, and consumed ^d the two hundred and fifty men that offered incense.
 36, 37 And the LORD spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censens out of the burning, and scatter
 38 thou the fire yonder; for ^e they are hallowed. The censens of these ^f sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: ^g and
 39 they shall be a sign unto the children of Israel. ³ And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar: *to be* a memorial unto the children of Israel, ^h that no stranger, which *is* not of the seed of Aaron, ⁱ come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.
 41 But on the morrow ^k all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.
 42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and,
 43 behold, ^l the cloud covered it, and ^m the glory of the LORD appeared. And Moses
 44 and Aaron came before the tabernacle of the congregation. And the LORD spake unto Moses, saying, ⁿ Get you up from among this congregation, that I may consume them as in a moment. And ^o they fell upon their faces.
 46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and ^p make an atonement for them: ^q for there is wrath gone out from the LORD; the plague is
 47 begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put
 48 on incense, and made an atonement for the people. ⁴ And he stood between the
 49 dead and the living: and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about
 50 the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

The tribe of Levi chosen by the budding of Aaron's rod; the priests to bear the people's sins.

17 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, ² and take of every one of them a rod ⁵ according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou
 3 every man's name upon his rod. And thou shalt write Aaron's name upon the
 4 rod of Levi: for one rod *shall be* for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testi-
 5 mony, ^r where I will meet with you. And it shall come to pass, *that* the man's rod, ^s whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, ^t whereby they murmur against you.
 6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses,
 7 *even* twelve rods: and the rod of Aaron *was* among their rods. And Moses laid up the rods before the LORD in ^u the tabernacle of witness.
 8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was ^v budded, and
 9 brought forth buds, and bloomed blossoms, and yielded almonds. And Moses

^v ver. 33; Ps. 55. 15.

^w ch. 26. 10; 27. 3; Deu. 11. 6; Ps. 106. 17.

^x see ver. 17; ch. 26. 11; 1 Chr. 6. 27, 27.

^y Jude 11.

^z ch. 11. 1; Le. 10. 9; Ps. 106. 18.

^{aa} ver. 17.

^{ab} see Le. 27. 26; 1 Ki. 2. 23; Pro. 20. 9; Hab. 2. 10.

^{ac} ch. 17. 10; 26. 10; Exe. 14. 6; 1 Cor. 10. 11.

^{ad} ch. 3. 10, 26; 3 Chr. 26. 19.

^{ae} 1 Ki. 13. 1-3; 2 Chr. 26. 16-21.

^{af} ch. 14. 2; Ps. 106. 23.

^{ag} Ex. 40. 34.

^{ah} ver. 19; ch. 20. 6.

^{ai} vera. 21, 24.

^{aj} ver. 22; ch. 20. 6.

^{ak} Ex. 30. 7-10.

^{al} ch. 1. 53; 8. 19; 11. 33; 16. 6; Le. 10. 6; 1 Chr. 27. 24; Ps. 106. 29.

^{am} Ex. 25. 16-22; 29. 42, 43; 30. 36.

^{an} ch. 16. 5.

^{ao} ch. 16. 11.

^{ap} ch. 16. 2; Ex. 38. 21; Ac. 7. 44.

^{aq} ver. 5.

¹ The word 'quick' is used here and elsewhere in Scripture in its old English sense, meaning *alive*.

² Or, 'took part with.' Some, at least, of his family, who probably remained in his tent in the Kohathites' quarter, were not involved in his doom; for the prophet Samuel, and the singers his descendants, were of this family: comp. 1 Sam. i. 1, with 1 Chron. vi. 33-38. See also title of Psa. lxxxiv., and note.

³ This would keep the people in mind of the fate of

the conspirators, and tend to prevent future rebellion.

⁴ In this interposition, Aaron appears a remarkable type of Christ; who, by his atonement and intercession, has averted from all who live by him the penalty which their sins have deserved.

⁵ The ruler's staff was made of the best seasoned and most durable wood: and the budding of such a staff is used by ancient poets to represent an absolute impossibility. Aaron's rod probably retained its leaves and fruit.

- brought out all the rods from before the LORD unto all the children of Israel : and they looked, and took every man his rod.
- 10 And the LORD said unto Moses, Bring ^v Aaron's rod again before the testimony, to be kept ^a for a token against the rebels ; ^c and thou shalt quite take away ^d their murmurings from me, that they die not. And Moses did so : as the LORD commanded him, so did he.
- 12 And the children of Israel spake unto Moses, saying, Behold, we die, we 13 perish, we all perish. ^b Whosoever cometh any thing near unto the tabernacle of the LORD shall die : ¹ shall we be consumed with dying ?
- 18 And the LORD said ² unto Aaron, ^e Thou and thy sons and thy father's house with thee shall ^a bear the iniquity of the sanctuary : and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be ^b joined unto thee, and ^c minister unto thee : but ^d thou and thy sons with thee shall ^e minister before the tabernacle of witness. And they shall keep thy charge, and ^a the charge of all the tabernacle : ^b only they shall not come nigh the vessels of the sanctuary and the altar, ^c that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle : ^d and a stranger shall not come nigh unto you. And ye shall keep ^e the charge of the sanctuary, and the charge of the altar : ^a that there be no wrath any more upon the children of Israel. And I, behold, I have ^b taken your brethren the Levites from among the children of Israel : ^c to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation. Therefore ^d thou and thy sons with thee shall keep your priest's office for every thing of the altar, and ^e within the veil ; and ye shall serve : I have given your priest's office ^a unto you as a service of gift : and ^b the stranger that cometh nigh shall be put to death.
- The duties and portions of the priests and Levites.*
- 8 AND the LORD spake unto Aaron, Behold, ^a I also have given thee the charge of mine heave offerings of all the hallowed things ^b of the children of Israel : unto thee have I given them ^c by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, ^d reserved from the fire : every oblation of theirs, every ^e meat offering of theirs, and every ^f sin offering of theirs, and every ^g trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. ^a In the most holy place shall thou eat it ; every male shall eat it : it shall be holy unto thee. And this is thine ; ^b the heave offering of their gift, with all the wave offerings of the children of Israel : I have given them unto ^c thee, and to thy sons and to thy daughters with thee, by a statute for ever : ^d every one that is clean in thy house shall eat of it. ^e All the best of the oil, and all the best of the wine, and of the wheat, ^f the firstfruits of them which they shall offer unto the LORD, them have I given thee. And whatsoever is first ripe in the land, ^g which they shall bring unto the LORD, shall be thine ; ^h every one that is clean in thine house shall eat of it.
- 14 ^a Every thing devoted in Israel shall be thine. Every thing that openeth ^b the matrix in all flesh, which they bring unto the LORD, ^c whether it be of men or beasts, shall be thine : nevertheless ^d the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a mouth old shalt thou redeem, ^e according to thine estimation, for the money of five shekels, after the shekel of the sanctuary,
- 17 ^a which is twenty gerahs. ^b But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem ; they are holy : ^c thou shalt sprinkle their blood upon the altar, and shalt burn their fat ^d for an offering made by fire, for a sweet savour unto the LORD. And the flesh of them shall be thine, as the ^e wave breast and as the right shoulder are thine. ^f All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever ; ^g it is a covenant of salt ^h for ever before the LORD unto thee and to thy seed with thee.

¹ The awful judgments of God seem to have produced despondency rather than penitence.

² These commands were given with renewed strictness, that the priests and Levites might be on the watch to prevent future danger ; also, perhaps, to remind both them and the people that the honour of their ministry was attended with corresponding responsibility.

³ The priests had no share at all of the land, and the Levites had little beside their cities ; an arrangement obviously intended to keep up their peculiar position in the

community. The Levites, however, had a tithe of the produce, out of which they reserved one-tenth for the priests. The priests had also reserves from the various offerings ; some being shared among them all, and some appropriated to those who were actually on service. It is probable, however, that out of their dues they had to provide the requisites of the tabernacle worship.

⁴ A 'covenant of salt' signifies an everlasting covenant (see 2 Chron. xiii. 5) ; probably in reference to the preserving quality of salt.

^v Heb. 9. 4.
^a ch. 16. 38.
^c ver. 5.

^b ch. 1. 51, 53 ; 18. 4, 7.

^c ch. 17. 13.

^d Ex. 26. 33.

^e see Ge. 26. 34.
^f see refs. ch. 3. 6—9.
^g ch. 3. 10.

^h ch. 3. 25, 31, 36.
ⁱ ch. 18. 40.
^j ch. 4. 15.

¹ ch. 1. 51 ; 3. 10.

² ch. 8. 9 ; Ex. 27. 51 ; 30. 7 ; 1. 24. 3.

³ ch. 8. 19 ; 16. 46.

⁴ ch. 3. 12, 45.

⁵ ch. 3. 9 ; 8. 19.

⁶ ver. 5 ; ch. 3. 10.

⁷ 1. 16. 2. 12—14 ; Heb. 9. 3—5.

⁸ ver. 5 ; see on ch. 1. 51.

⁹ ch. 5. 9 ; 1. 6. 16. 18, 26 ; 7. 6, 32.

¹⁰ Ex. 29. 29 ; 40. 13, 15.

¹¹ 1. 2. 2, 3 ; 10. 12, 13.
¹² 1. 4. 22, 27 ; 6. 25, 26.
¹³ 1. 3. 1, 5 ; 7. 7 ; 10. 12 ; 14. 13.

¹⁴ Ex. 29. 31, 32 ; 1. 6. 16, 18, 26, 29 ; 7. 6.

¹⁵ Ex. 29. 27, 28 ; 1. 7. 30, 34.

¹⁶ 1. 10, 14 ; Deu. 18. 3.

¹⁷ 1. 22. 2, 3, 11—13.
¹⁸ Ex. 23. 19 ; Deu. 18. 7, 11 ; 12. 35, 36.
¹⁹ Ex. 22. 29.

²⁰ ch. 15. 19 ; Ex. 22. 29 ; 23. 19 ; 34. 26 ; 1. 2. 14 ; Deu. 26. 2.

²¹ ver. 11.
²² 1. 27. 28.

²³ ch. 3. 13 ; Ex. 13. 2. 12 ; 22. 29 ; 1. 27. 26.
²⁴ Ex. 13. 13 ; 34. 20.

²⁵ ch. 3. 47 ; 1. 27. 2—7.

²⁶ ch. 3. 47 ; Ex. 30. 13 ; 1. 27. 23 ; Eze. 45. 12.

²⁷ Deu. 15. 19—22.
²⁸ 1. 3. 2—4.

²⁹ Ex. 29. 26—29 ; 1. 6. 16, 18, 26 ; 7. 6, 32.
³⁰ ver. 11 ; 1. 7. 14.

³¹ 1. 2. 13 ; 2 Chr. 13. 5.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: 'I am thy part and thine inheritance among the children of Israel. And, behold, "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* " the service of the tabernacle of the congregation. " Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, " lest they bear sin, and die. " But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that " among the children of Israel they have no inheritance. " But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, " Among the children of Israel they shall have no inheritance.

25, 26 And the LORD spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, " then ye shall offer up an heave offering of it for the LORD, *even* " a tenth part of the tithe. " And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, " then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. And ye shall eat *it* in every place, ye and your households: for *it is* " your reward for your service in the tabernacle of the congregation.

32 And ye shall " bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye " pollute the holy things of the children of Israel, lest ye die.

The law of the water of purification.

19 AND the LORD spake unto Moses and unto Aaron, saying, This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot,¹ wherein *is* " no blemish, 3 " and upon which never came yoke: and ye shall give her unto Eleazar² the priest, that he may bring her " forth without the camp, and *one* shall slay her 4 before his face: and Eleazar the priest shall take of her blood with his finger, and " sprinkle of her blood directly before the tabernacle of the congregation 5 seven times: and *one* shall burn the heifer in his sight; " her skin, and her flesh, 6 and her blood, with her dung, shall he burn: and the priest shall take " cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the 7 heifer. " Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean 8 until the even. And he that burneth her shall wash his clothes in water, and 9 bathe his flesh in water, and shall be unclean until the even. And a man *that is* clean shall gather up " the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of 10 Israel " for a water of separation:³ *it is* a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 " He that toucheth the dead⁴ body of any man shall be unclean seven days. 12 " He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day

¹ ch. 28 68; Deu. 10. 9; 12. 15; 14. 27, 30; 18. 1, 3; 19. 15; 20. 16, 18; Lam. 3. 24; Eze. 44. 22.
" vers. 24, 26; Le. 27. 30—32; Ne. 10. 37; 12. 44; Heb. 7. 5, 8, 9.
" ch. 2. 7, 8.
" see ref. ch. 1. 51.
" Le. 22. 9.
" ch. 3. 7.
" ver. 30.

² ver. 20; Deu. 10. 9; 14. 27, 30; 18. 1.

³ ver. 19.
" Ne. 10. 38.
" ver. 30.

⁴ ver. 27.

¹ Mt. 10. 10; 1. K. 10. 7; 1 Cor. 9. 10—14; 1 Tim. 5. 17, 18.
" Le. 19. 8; 24. 16.
" Le. 22. 2, 15.

" see ref. Ex. 12. 5.

² Deu. 21. 3; 1 Sam. 6. 7.
" Le. 4. 12, 21; 16. 27; Heb. 13. 11—12.

³ Le. 4. 6; 16. 14, 19; Heb. 9. 13.
" Ex. 20. 14; Le. 4. 11, 12.
" Le. 14. 4, 6, 49.

⁴ Le. 11. 25; 15. 5.

¹ Heb. 9. 13.

" vers. 13, 20, 31; ch. 31. 23; Zec. 13. 1.

" ver. 16; ch. 5. 2; 9. 6, 10; 31. 19; Le. 21. 1; Lam. 4. 14; Hag. 2. 13.
" ch. 31. 10.

¹ That is, without a spot of any other colour.

² It must not be done by the high priest, as he was to avoid all pollutions. As Eleazar, who took the heifer's blood on his finger, and the man who burnt her, and the man who gathered her ashes, all contracted uncleanness by so doing, it was hereby signified that sin had been laid upon the animal.

³ The 'water of separation,' or of purification, was formed by mixing in spring water the ashes of the heifer, together with other ingredients (ver. 6) which were also used in the cleansing of lepers (Lev. xiv. 6, 7). The blood of this victim was not brought into the sanctuary, as it represented the pollution from which the ashes mixed in spring water were to purify the unclean. It is nowhere stated how frequently this sacrifice was offered;

but it was probably done whenever a fresh supply of ashes was needed. It is said that, after the settlement of the people in Canaan, some of the ashes were kept in every town. They must have been in constant requisition; as it is scarcely possible that a person could die and be buried without some of his family or attendants coming into contact with the body. The sprinkling of the blood, and of the water containing the ashes, was a type of the work of Christ, probably representing the combined justification and sanctification of the believer. See Heb. ix. 13, 14.

⁴ This ordinance would prevent unnecessary or superstitious practices with the dead, and insure speedy burial: it also served to keep before the people the connection between sin and death.

13 he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, ^a defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: ¹ because ^a the water of separation was not sprinkled upon him, he shall be unclean; ^b his uncleanness ^{is} yet upon him.

14 This ^{is} the law, when a man dieth in a tent: all that come into the tent, and all

15 that ^{is} in the tent, shall be unclean seven days. And every ^c open vessel, which

16 hath no covering bound upon it, ^{is} unclean. And ^d whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And ¹ for an unclean *person* they shall take of the ^e ashes of the burnt hoifer of purification for sin, and running water [*or, living waters*] shall be put thereto

18 in a vessel: and a clean person shall take ^f hyssop, and dip ^{it} in the water, and sprinkle ^{it} upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a

19 grave: and the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: ^g and on the seventh day he shall purify himself, and

20 wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, ^h and shall not purify himself, that soul shall be cut off from among the congregation, because he hath ⁱ defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he ^{is} unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And ^j whatsoever the unclean *person* toucheth shall be unclean; and ^k the soul that toucheth ^{it} shall be unclean until even.

The people murmur for water; the rock smitten.

20 THEN ² came ^l the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh. And ^m Miriam died there, and was buried there.

2 ⁿ And there was no water for the congregation: ^o and they gathered themselves

3 together against Moses and against Aaron. And the people ^p chode with Moses, and spake, saying, Would God that we had died ^q when our brethren died before

4 the LORD! And ^r why have ye brought up the congregation of the LORD into

5 this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto ^s this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither ^t is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and ^u they fell upon their faces: and ^v the glory of the LORD appeared unto them. And the LORD spake unto Moses,

7 saying, ^w Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and ^x speak ye unto the rock before their eyes; and it shall give forth his water, and ^y thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod ^z from before the LORD, as he commanded him. And

10 Moses and Aaron gathered the congregation together before the rock, and he said unto them, ^{aa} Hear now, ye rebels; must we fetch you water out of this

11 rock? And Moses lifted up his hand, and with his rod he ^{ab} smote the rock twice: and ^{ac} the water came out abundantly; and the congregation drank, and their beasts *also*.

12 And the LORD spake unto Moses and Aaron, Because ^{ad} ye believed me not, ^{ae} to ^{af} sanctify ^{ag} me in the eyes of the children of Israel, therefore ^{ah} ye shall not bring this congregation into the land which I have given them.

13 ^{ai} This ^{aj} is the water of Meribah [*i. e.* strife]; because the children of Israel strove with the LORD, and he was ^{ak} sanctified in them.

The Israelites refused a passage through Edom.

14 ^{al} AND Moses sent messengers from Kadesh unto the king of Edom, ^{am} Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

* Le. 15. 21.

* ver. 9; ch. 8. 7.

* Le. 7. 20; 22. 3.

* ch. 31. 20; Le. 11. 32.

* ver. 11; ch. 31. 18.

* ver. 9.

* Ge. 26. 18.

* Ps. 51. 7.

* Le. 14. 9.

* ch. 15. 30.

* ver. 13.

* Hag. 2. 13.

* Le. 15. 5.

* ch. 33. 36.

* ch. 26. 59; Ex. 15. 20.

* Ex. 17. 1—4.

* ch. 16. 19, 12.

* ch. 14. 2; Ex. 16. 2.

* 3; 17. 2.

* ch. 11. 1, 33, 34; 14.

* 27; 16. 31—35, 43.

* Ex. 17. 3.

* ch. 14. 5; 16. 4, 22, 45.

* ch. 14. 10; Ex. 16.

* 7, 10.

* Ex. 4. 2, 17; 17. 5, 9.

* Mt. 21. 21.

* Ne. 9. 15; Ps. 78. 15,

* 16; 105. 41; 114. 8;

* Is. 43. 20; 48. 21.

* ch. 17. 10.

* Ps. 106. 32, 33.

* see ver. 8.

* Ex. 17. 6; Deu. 8.

* 16; 1 Cor. 10. 4.

* ch. 11. 21, 22; 27. 14;

* Deu. 1. 37; 3. 26;

* 32. 51.

* A. I. e. 10. 3; Exe. 20.

* 41; 35. 23; 38. 16;

* 1 Pet. 3. 15.

* ver. 24; Deu. 32. 46

* 50; 31. 4.

* Deu. 32. 8; Ps. 95. 8;

* 106. 32, etc.

* Ex. 17. 7.

* Is. 5. 16.

* Judge. 11. 16, 17.

* Ge. 32. 3, 4; Deu.

* 2. 4, etc.; 23. 7; Ob.

* 10, 12.

¹ Though the pollution contracted was only ceremonial, yet the neglect of the purification prescribed would make the ceremonially unclean man *morally* guilty.

² After about thirty-seven years' wanderings in the wilderness, the Israelites now advanced again towards Canaan, and came to Kadesh. The names of the principal intermediate encampments are given in ch. xxxiii.

³ In both the actions and the language of Moses and Aaron on this occasion, there are indications of a petu-

lance inconsistent with that calm faith in God which they commonly display. See Exod. xvii. 1—6, and Psa. cvi. 33. In some things, too, they departed from the instructions given to them. Moses smote the rock twice; which, at this time, he was not directed to do at all. God's displeasure with his servants presents a solemn admonition to Christians not to 'speak unadvisedly.'

⁴ That is, 'to treat me as the Holy One of Israel.' So in ver. 13.

15 how our fathers went down into Egypt, and we have dwelt in Egypt a long
 16 time; and the Egyptians vexed us, and our fathers: and when we cried unto
 the LORD, he heard our voice, and sent an angel, and hath brought us forth out
 of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:
 17 let us pass, I pray thee, through thy country: we will not pass through the
 fields, or through the vineyards, neither will we drink of the water of the wells:
 we will go by the king's high way, we will not turn to the right hand nor to
 18 the left, until we have passed thy borders. And Edom said unto him, Thou
 19 shalt not pass by me, lest I come out against thee with the sword. And the
 children of Israel said unto him, We will go by the high way: and if I and my
 cattle drink of thy water, then I will pay¹ for it: I will only, without doing
 20 anything else, go through on my feet. And he said, Thou shalt not go through.
 And Edom came out against him with much people, and with a strong hand.
 21 Thus Edom refused to give Israel passage through his border: wherefore Israel
 turned away from him.²

Aaron dies at mount Hor; and is succeeded by Eleazar.

22 AND the children of Israel, even the whole congregation, journeyed from
 Kadesh, and came unto mount Hor.³
 23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the
 24 land of Edom, saying, Aaron shall be gathered unto his people: for he shall not
 enter into the land which I have given unto the children of Israel, because ye
 25 rebelled against my word at the water of Meribah. Take Aaron and Eleazar
 26 his son, and bring them up unto mount Hor: and strip Aaron of his garments,
 and put them upon Eleazar his son: and Aaron shall be gathered unto his people,
 27 and shall die there. And Moses did as the LORD commanded. And they went
 28 up into mount Hor in the sight of all the congregation. And Moses stripped
 Aaron of his garments, and put them upon Eleazar his son;⁴ and Aaron died there
 in the top of the mount: and Moses and Eleazar came down from the mount.
 29 And when all the congregation saw that Aaron was dead, they mourned for Aaron
 thirty days, even all the house of Israel.

*The Israelites are attacked by Canaanites at Arad; the people, murmuring, are visited
 with fiery serpents; the brazen serpent.*

21 AND when king Arad⁵ the Canaanite, which dwelt in the south, heard tell
 that Israel came by the way of the spies;⁶ then he fought against Israel, and
 2 took some of them prisoners. And Israel vowed a vow unto the LORD, and
 said, If thou wilt indeed deliver this people into my hand, then I will utterly
 3 destroy⁷ their cities. And the LORD hearkened to the voice of Israel, and
 delivered up the Canaanites; and they utterly destroyed them and their cities:
 and he called the name of the place Hormah [i. e. utter destruction].
 4 And they journeyed from mount Hor by the way of the Red Sea,⁸ to compass
 the land of Edom: and the soul of the people was much discouraged [or,
 5 grievod] because of the way. And the people spake against God, and against
 Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness?
 for there is no bread, neither is there any water; and our soul loatheth this
 light bread.
 6 And the LORD sent fiery⁹ serpents among the people, and they bit the people;
 7 and much people of Israel died. Therefore the people came to Moses, and said,
 We have sinned, for we have spoken against the LORD, and against thee; pray
 unto the LORD, that he take away the serpents from us. And Moses prayed for

¹ Ge. 46. 6; Ac. 7. 16.
² Ex. 12. 40.
³ Ex. 1. 11, etc.; Deu. 28. 6; Ac. 7. 19.
⁴ Ex. 2. 23, 24; 3. 7-9.
⁵ Ex. 3. 2-6; 14. 19; 23. 20; 33. 2.
⁶ see ch. 21. 22-24; Deu. 2. 27.

⁷ Deu. 2. 6, 28.
⁸ ver. 18; Judg. 11. 17, 20; Ps. 120. 7; Au. 1. 11.
⁹ see Deu. 2. 27, 29.
¹⁰ Deu. 2. 4, 5, 8; Judg. 11. 18.

¹¹ ch. 33. 37.
¹² ch. 21. 4.

¹³ ch. 27. 13; 31. 2; Ge. 25. 8; Deu. 32. 50.
¹⁴ vera. 11, 12.

¹⁵ ch. 33. 38; Deu. 32. 50.

¹⁶ Ex. 20. 29, 30.

¹⁷ ch. 33. 38, 39; Deu. 10. 6; 32. 50.

¹⁸ so Deu. 34. 8.

¹⁹ ch. 33. 40; see Judg. 1. 16.

²⁰ ch. 13. 21, 22.

²¹ Ge. 28. 20; Judg. 11. 20.
²² Le. 27. 23, 29.

²³ ch. 20. 22; 33. 41.
²⁴ Judg. 11. 18.

²⁵ ch. 11. 1; Pa. 78. 13.

²⁶ Ex. 16. 3; 17. 3.

²⁷ ch. 11. 6; Pro. 27. 7.

²⁸ Deu. 8. 15; 1 Cor. 10. 9.

²⁹ Ps. 78. 34.

³⁰ ver. 5.

³¹ Ex. 4. 8, 28; 1 Sam. 12. 19; 1 Kl. 13. 6; Ac. 8. 24.

¹ Water being scarce and valuable in that district, the permission to use it is often purchased.

² As the Israelites had refused to enter Canaan from the south, and were not now to be allowed to do so, the nearest route from Kadesh to the point at which they were to commence the invasion of the land was eastward through Idumea. But the passes through the mountains of Seir were very few and difficult, being mere ravines; so that they might be easily defended. Had the Israelites been allowed, as they requested, to march through one of these, they would quickly have reached the edge of the Great Desert on the eastern side of Idumea. But the refusal of Edom compelled them to travel along the western border of Idumea to Ezion-geber (see ch. xxi. 4); and then, crossing the mountain-ridge at a depression in the range (probably the pass of Wady el-Ithm), to go along its eastern side to the land of Moab. See map.

³ On the east of the desert of Zin (el-Arabah), and west of Petra; now called, from the event here related, Djebel

Nebi Harun; or, 'the mount of the prophet Aaron.'

⁴ The investiture of Eleazar before the death of Aaron seems to indicate the perpetuity of the priestly office; and reminds us of Him who 'ever liveth to make intercession' for us (Heb. vii. 25).

⁵ Rather, 'the Canaanite king of Arad.' Arad was a city in the south of Palestine (Josh. xii. 14).

⁶ The Heb. word 'Atharim,' here rendered 'the spies,' is better read as a proper name: 'by the way of Atharim.'

⁷ Or, 'devote to destruction;' and so in ver. 3. This is supposed to have been accomplished soon afterwards by Joshua. See Josh. x. 41; xii. 14; Judg. i. 17.

⁸ That is, to Ezion-geber, at the head of the eastern gulf. This road, along the Arabah, is peculiarly rough and wearisome.

⁹ So called, perhaps, from the inflammation attending their bite. Though this desert abounds with venomous serpents and scorpions, the Israelites had not been seriously molested by them till they murmured against God.

8 the people. ^a And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he 9 looketh upon it, shall live. And ^a Moses made a serpent of brass,¹ and put it upon a pole, and it came to pass, that if a serpent had bitten any man,^b when he beheld the serpent of brass,^c he lived.

Further journeys of the Israelites; victories over Sihon and Og.

10 AND the children of Israel set forward,² and ^d pitched in Oboth.
11 And they journeyed from Oboth, and ^e pitched at Ije-abarim, in the wilderness which is before Moab, toward the sunrise.
12, 13 ^f From thence they removed, and pitched in the valley of Zared. From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for ^g Arnon is the border of Moab, 14 between Moab and the Amorites.³ Wherefore it is said in the book⁴ of the wars of the LORD,

What he did in the Red Sea [*or*, Vaheb in Suphah],

15 And in the brooks of Arnon,—and at the stream of the brooks That goeth down to the dwelling of Ar,—^h and lieth upon the border of Moab.
16 And from thence *they went*⁵ ⁱ to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, ^j and I will give them water.
17 ^k Then Israel sang this song,

Spring up, O well; sing ye unto it:

18 The princes digged⁶ the well,—the nobles of the people digged it, By the *direction* of ^l the lawgiver, with their staves.
19 And from the wilderness *they went* to Mattanah: and from Mattanah to 20 Nahaliel: and from Nahaliel to Bamoth: and from Bamoth *in* the valley, that is in the country of Moab, to the top of Pisgah [*or*, the hill], which looketh ^m toward Jeshimon [*or*, the wilderness].

21, 22 And ⁿ Israel sent messengers unto Sihon king of the Amorites, saying, ^o Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the king's

23 *high way*, until we be past thy borders. ^p And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: ^q and he came to Jahaz, and fought against

24 Israel. And ^r Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border

25 of the children of Ammon *was* strong. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages 26 thereof. For Heshbon *was* the city of Sihon the king of the Amorites,⁷ who had fought against the former king of Moab, and taken all his land out of his hand, 27 even unto Arnon. Wherefore they that speak in proverbs⁸ say,

Come into Heshbon,—let the city of Sihon he built and prepared:

28 For there is ^s a fire gone out of Heshbon,—a flame from the city of Sihon:

It hath consumed ^t Ar of Moab,—and the lords of the high places of Arnon.

29 Woe to thee, Moab!—Thou art undone, O people of ^u Chemosh:⁹

1 This had evidently no natural tendency to cure the disease, but derived all its value and efficacy from Divine appointment. It is used by our Lord to represent his work; and admirably illustrates the perfect freeness and accessibility of the gospel remedy for sin, as well as the simplicity of its application by faith in Christ (John iii. 14, 15). A superstitious use was afterwards made of this brazen serpent, which had been preserved as a memorial of this judgment and deliverance: see 2 Kings xviii. 4.

2 Northwards, along the route east of the hills of Edom.

3 The Amorites had formerly, in the time of Abraham, been located on the western side of Jordan (Gen. xiv. 7); but after that period they appear to have extended their conquests across the Jordan, and to have wrested from the Moabites all that portion of their country which lay north of the Arnon.

4 The whole of this passage (vers. 14—20) is extremely obscure. If the book is rightly named, it might be a poetical history of God's deliverances of Israel from their Egyptian and other enemies, resembling Deut. xxxii., and Psa. lxxviii., *ov.*; and intended to be learned and sung by the people. But many divide the sentence thus: 'in the book of the wars; Jehovah came with him to Suph;' or, 'took Vaheb in a storm;' or, 'showed himself in a whirlwind.' Probably the extract refers to the

^a Pa. 106. 43—45.

^a 2 Ki. 18. 4; John 3. 14, 15; 12. 32; Ro. 8. 3; 2 Cor. 5. 21.
^b Is. 45. 22; John 1. 29; Heb. 12. 2.
^c John 6. 40; Ro. 1. 17.

^d ch. 23. 42.

^e ch. 23. 44.

^f Deut. 2. 13.

^g ch. 22. 36; Judg. 11. 18.

^h Deut. 2. 18, 29.

ⁱ Judg. 9. 21.

^j ch. 20. 8; Ex. 17. 6.

^k Ex. 15. 1; Pa. 105. 9; 106. 12.

^l Deut. 33. 4; Is. 53. 22; John 1. 17.

^m ch. 23. 28.

ⁿ ch. 20. 14—19; Deut. 2. 26, 27; Judg. 11. 19.
^o ch. 20. 17.

^p Deut. 29. 7.

^q Deut. 2. 32; Judg. 11. 20.

^r Deut. 2. 33; 29. 7; Jos. 12. 1, 2; 24. 8; No. 9. 22; Pa. 135. 10, 11; 136. 19; Am. 2. 9.

^s Jer. 48. 45, 46.

^t Deut. 2. 9, 18; Is. 16. 1.

^u Judg. 11. 24; 1 Ki. 11. 7, 33; 2 Ki. 23. 13; Jer. 48. 7, 15.

borders of Moab, upon which Israel was not to enter.

5 The words '*they went*,' supplied by the translators, are a very questionable addition. Vers. 16—20 seem to be a continuation of the preceding poetical quotation; as the places here mentioned are not enumerated among the encampments of the Israelites; but they were most likely towns or villages on the frontier between the Moabites and the Amorites.

6 In the fertile districts on the east of the Jordan, on the edge of the desert, water may be found, on turning up the sand, at the depth of a few inches.

7 This is mentioned to show the right of the Israelites to Heshbon (the Amorites being descendants of Canaan); though they were not allowed by God to take any of the cities then possessed by the Moabites, who were descendants of Lot. See Deut. ii. 18, 19. As a further proof, a passage is quoted (vers. 27—30) from a poet of that country, describing the invasion of the land, the burning of the Moabite cities of Heshbon and Ar, the erection of new Amorite cities in their place, and the complete subjugation of the country by the invaders. Respecting the importance of this, see Judg. xi. 13—27.

8 Or rather, 'poems.'

9 Chemosh was the idol worshipped by the Moabites and Ammonites. This is quoted in Jer. xviii. 45, 46.

- He hath given his sons that escaped,—and his daughters, into captivity Unto Sihon king of the Amorites.
- 30 We have shot at them;—Heshbon is perished even ^v unto Dibon, And we have laid them waste even unto Nophah,—which *reacheth* unto ^v Medeba.
- 31, 32 Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out ^v Jaazer; and they took the villages thereof, and drove out the Amorites that *were* there.
- 33 ^v And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle ^v at Edrei.
- 34 And the LORD said unto Moses, ^v Fear him not: for I have delivered him into thy hand, and all his people, and his land; and ^v thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. ^v So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

The king of Moab sends for Balaam to curse Israel.

- 22 AND ^v the children of Israel set forward, and pitched in the plains of Moab on this side ¹ Jordan *by* Jericho.
- 2 And ^v Balak the son of Zippor saw all that Israel had ^v done to the Amorites.
- 3 And ^v Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel. And Moab said unto ^v the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time. ^v He sent messengers therefore unto Balaam the son of Beor to ^v Pethor, ² which is by the river of the land of the children of his people, ³ to call him, saying, Behold, there is a people come out from Egypt: behold, ⁶ they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, ^v curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest *is* cursed. And the elders of Moab and the elders of Midian departed with ^v the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, ^v Lodgo here this night, ^v and I will bring you word again, as the LORD ⁴ shall speak unto me. And the princes of Moab abode with Balaam.
- 9 ^v And God came unto Balaam, and said, What men *are* these with thee?
- 10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*, Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for ^v they *are* blessed.
- 13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you.
- 14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.
- 15 And Balak sent yet again princes, more, and more honourable than they.
- 16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: ^v come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, ^v If Balak would give me his house full of silver and gold, ² I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, ^v tarry ye also here this night, that I may know what the LORD will say unto me more. ⁵
- 20 ^v And God came unto Balaam at night, and said unto him, If the men come to

^v Jer. 48. 18, 22.
^v Is. 16. 2.

^v ch. 32. 1; Jer. 48. 32.

^v Deu. 3. 1; 29. 7.

^v Jos. 13. 12.

^v Deu. 3. 2.

^v ver. 24; Ps. 135. 10, 11; 136. 20.
^v Deu. 3. 3, 4, etc.

^v ch. 33. 48.

^v Judg. 11. 23.
^v ch. 21. 30—32.
^v Ex. 16. 15.

^v ch. 31. 9; Jos. 12. 21.

^v Deu. 23. 4; Jos. 13. 22; 24. 9; No. 13. 1, 2; Mic. 6. 5; 2 Pet. 2. 15; Jude 11; Rev. 2. 14.

^v Gen. ch. 22. 7; Deu. 23. 4.
^v Ge. 13. 16; Ex. 1. 7.
^v ch. 23. 7.

^v 1 Sam. 9. 7, 8; Mic. 2. 11.

^v ver. 10; ch. 12. 6.

^v ch. 23. 12.

^v ver. 20; Ge. 20. 3; 31. 24.

^v ch. 27. 20, 22; Ge. 12. 2; Ps. 144. 16; Ro. 11. 28.

^v ver. 6.

^v ch. 24. 12.

^v 1 Ki. 22. 14; 2 Chr. 18. 12.
^v ver. 9; 1 Tim. 6. 9, 10; 2 Pet. 2. 15; Jude 11.

^v ver. 9.

¹ That is, on the eastern side; over against Jericho.
² Pethor seems to have been in the highlands of the upper Euphrates: see ch. xxiii. 7.

³ This means perhaps the people of Balak, who, as a Moabite, was a descendant of Terah.

⁴ Many passages of Scripture show that sometimes God uses for his purposes, and therefore qualifies with special gifts, persons of whom, nevertheless, he does not approve. Balaam seems to have known something of God, and to have felt his subjection to him, and to have had some restraints from his conscience; but he loved the ^v wages

of unrighteousness^v more than the approval of God. Some suppose that Balaam was the last of the Divinely-inspired prophets of the patriarchal dispensation, under which men had now generally lapsed into idolatry; and that as such he was brought, under the overruling Providence of God, to bear testimony to his newly-constituted church, and to foretell its future greatness and glory.

⁵ Balaam's second inquiry shows how obstinately he was set upon going. It is very offensive to God, and most plainly shows the corruption of the heart, to ask or to desire *permission* to sin.

call thee, rise up, *and* go with them;¹ but 'yet the word which I shall say unto thee, that shalt thou do.

- 21 And Balaam rose up in the morning, and saddled his ass, and went with the
 22 princes of Moab. And God's anger was kindled because he went: 'and the
 angel² of the LORD stood in the way for an adversary against him. Now he was
 23 riding upon his ass, and his two servants *were* with him. And 'the ass saw the
 angel of the LORD standing in the way, and his sword drawn in his hand: and
 the ass turned aside out of the way, and went into the field: and Balaam smote
 24 the ass to turn her into the way. But the angel of the LORD stood in a path of
 25 the vineyards, a wall *being* on this side, and a wall on that side. And when the
 ass saw the angel of the LORD, she thrust herself unto the wall, and crushed
 26 Balaam's foot against the wall: and he smote her again. And the angel of the
 LORD went further, and stood in a narrow place, where *was* no way to turn
 27 either to the right hand or to the left. And when the ass saw the angel of the
 LORD, she fell down under Balaam: and 'Balaam's anger was kindled, and he
 28 smote the ass with a staff. And the LORD 'opened the mouth of the ass, and she
 said unto Balaam, What have I done unto thee, that thou hast smitten me these
 29 three times? And Balaam said unto the ass, Because thou hast mocked me: I
 30 would there were a sword in mine hand, 'for now would I kill thee. 'And the
 ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since
 I *was* thine unto this day? was I ever wont to do so unto thee? And he said,
 31 Nay. Then the LORD 'opened the eyes of Balaam, and he saw the angel of the
 LORD standing in the way, and his sword drawn in his hand: and he 'bowed
 32 down his head, and fell flat on his face. And the angel of the LORD said unto
 him, Wherefore hast thou smitten thine ass these three times? behold, I went
 33 out to withstand thee, because *thy* way is "perverse" before me: and the ass
 saw me, and turned from me these three times: unless she had turned from me,
 34 surely now also I had slain thee, and saved her alive. And Balaam said unto
 the angel of the LORD, 'I have sinned; for I knew not that thou stoodest in the
 way against me: now therefore, if it displease thee, I will get me back again.
 35 And the angel of the LORD said unto Balaam, Go with the men:³ 'but only the
 word that I shall speak unto thee, that thou shalt speak. So Balaam went with
 the princes of Balak.
 36 And when Balak heard that Balaam was come, 'he went out to meet him unto
 a city of Moab, 'which *is* in the border of Arnon, which *is* in the utmost coast.
 37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee?
 wherefore camest thou not unto me? am I not able indeed 'to promote thee to
 38 honour? And Balaam said unto Balak, Lo, I am come unto thee: 'have I now
 any power at all to say any thing? "the word that God putteth in my mouth,
 39 that shall I speak. And Balaam went with Balak, and they came unto Kirjath-
 40 huzoth [*or*, a city of streets]. And Balak offered⁴ oxen and sheep, and sent to
 Balaam, and to the princes that *were* with him.

Balaam's prophecies.

- 41 AND it came to pass on the morrow, that Balak took Balaam, and brought him
 up into the 'high places of Baal,⁵ that thence he might see the utmost *part* of
 23 the people. And Balaam said unto Balak, 'Build me here seven⁶ altars, and
 2 prepare me here seven oxen and seven rams. And Balak did as Balaam had
 spoken; and Balak and Balaam 'offered on *every* altar a bullock and a ram.
 3 And Balaam said unto Balak, 'Stand by thy burnt offering, and I will go:
 peradventure the LORD will come 'to meet me: and whatsoever he showeth me
 4 I will tell thee. And he went to an high place [*or*, he went solitary]. 'And
 God met Balaam: and he said unto him, I have prepared seven altars, and I have
 5 offered upon *every* altar a bullock and a ram. And the LORD 'put a word in

¹ The former prohibition of the journey had respect to its avowed and sole object, the *cursing of Israel* (see vers. 6, 11, 12). Here, while Balaam is permitted to go, the design of the journey is again expressly forbidden; though he doubtless hoped that, having got leave to go, he should in some way gain his own ends. At first, in mercy to Balaam, he is forbidden to take a course that would lead him to destruction; and the permission which he afterwards obtains resembles that which God may be said to give to the determined sinner, when He in anger (ver. 22) removes the obstacles to his crime.

² This is, undoubtedly, a plain narrative of a miraculous event; and is referred to, as such, in 2 Pet. ii. 16.

³ Balaam was evidently going with the secret hope

that he might succeed in cursing Israel; and so gratify Balak, and obtain his rewards. As, however, God designed not only that he should not curse, but that he should *bless*, he is commanded to proceed on his journey.

⁴ Or, 'killed:': making a great feast.

⁵ This was the name of the chief Syrian and Phœnician deity; which represented the sun and the vivifying powers of nature. It bore among the Moabites the name *Baal-Peor*; and its worship here, as at Babylon, was exceedingly obscene. Balaam's expectation that sacrifices offered at such a place could propitiate Jehovah, shows how much superstition may be mixed with some knowledge of the true God.

⁶ A sacred number.

¹ ver. 25; ch. 22. 12, 26; 24. 12.

² vers. 22, 25; Ge. 48. 16; Ex. 3. 2; 4. 24.

³ see 2 Ki. 6. 17; 1 Chr. 21. 16; Dan. 10. 7; Ac. 22. 9; 2 Pet. 2. 16; Jude 11.

⁴ Pro. 14. 16.

⁵ 1. K. 1. 37; 1 Cor. 1. 27; 2 Pet. 2. 16.

⁶ Pro. 12. 10; 2 Pet. 2. 16.

⁷ see Ge. 31. 19; 2 Ki. 6. 17; 1. K. 24. 16, 31; Ex. 34. 5.

⁸ 2 Pet. 2. 14, 15; "vers. 20, 22, 23.

⁹ 1 Sam. 15. 24, 30; 26. 21; 2 Sam. 12. 13; Job 34. 31, 32.

¹⁰ ver. 20.

¹¹ Ge. 14. 17.

¹² ch. 21. 13.

¹³ ver. 17; ch. 24. 11.

¹⁴ ver. 18.

¹⁵ ch. 22. 16, 26; 24. 13; 1 Ki. 22. 14; 2 Chr. 18. 13.

¹⁶ Deu. 12. 2.

¹⁷ ver. 29; Exe. 33. 31.

¹⁸ vers. 14, 30.

¹⁹ ver. 15.

²⁰ ch. 24. 1.

²¹ ver. 16; ch. 22. 9, 20.

²² ver. 16; ch. 22. 25; Deu. 18. 18; Jer. 1. 9.

6 Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the 7 princes of Moab. And he took up his parable,¹ and said,

Balak the king of Moab hath brought me from / Aram,
Out of the mountains of the east, saying,
'Come, curse me Jacob,—and come, ^A defy Israel.

8 'How shall I curse, whom God hath not cursed?
Or how shall I defy, whom the LORD hath not defied?
9 For from the top of the rocks I see him,—and from the hills I behold him:
Lo,² the people shall dwell alone,³
And 'shall not be reckoned among the nations.
10 "Who can count the dust of Jacob,—and the number of * the fourth part of Israel?
Let me die ° the death of the righteous,—and let my last end be like theirs!

11 And Balak said unto Balaam, What hast thou done unto me? ° I took thee to
12 curse mine enemies, and, behold, thou hast blessed them altogether. And he
13 answered and said, ° Must I not take heed to speak that which the LORD hath
14 put in my mouth? And Balak said unto him, Come, I pray thee, with me unto
15 another place, from whence thou mayest see them: thou shalt see but the utmost
16 part of them, and shalt not see them all: and curse me them from thence. And
17 he brought him into the field of Zophim, to the top of Pisgah [or, the hill], ° and
18 he built seven altars, and offered a bullock and a ram on every altar. And he said
19 unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.
20 And the LORD met Balaam, and ° put a word in his mouth, and said, Go again
21 unto Balak, and say thus. And when he came to him, behold, he stood by his
22 burnt offering, and the princes of Moab with him. And Balak said unto him,
23 What hath the LORD spoken? And he took up his parable, and said,

'Rise up, Balak, and hear;—harken unto me, thou son of Zippor:

24 "God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
25 Behold, I have received *commandment* to bless:
And ° he hath blessed; and ° I cannot reverse it.
26 He⁴ hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
'The LORD his God is with him,—⁵ and the shout of a king is among them.
27 ° God brought them out of Egypt;—he hath as it were ° the strength of an unicorn.⁵
28 Surely there is ° no enchantment against Jacob,
Neither is there any divination against Israel:
According⁶ to this time it shall be said of Jacob,
And of Israel, / What hath God wrought!
29 Behold, the people shall rise up ° as a great lion,—and lift up himself as a young lion:
° He shall not lie down until he eat ° of the prey,—and drink the blood of the slain.
30 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.
31 But Balaam answered and said unto Balak, Told not I thee, saying, 'All that the
LORD speaketh, that I must do?

* ver. 19; ch. 24. 3, 15, 23; Job 27. 1; 22. 1; Ps. 78. 3; Eze. 17. 2; Mic. 2. 4; Hab. 2. 8; ch. 22. 5; Deu. 23. 4.

ch. 22. 6, 11, 17. 1 Sam. 17. 10. 1 vers. 20, 23; Is. 47. 15, 13.

† Ex. 10. 5, 6; Deu. 33. 28; Est. 3. 8. ‡ Ex. 33. 15; Deu. 32. 8; Ezra 9. 2; Jer. 46. 28; Eph. 2. 12—14.

¶ ch. 13. 16; 22. 17. # ch. 2. 9, 16, 24, 31. ° Ps. 37. 37; 118. 15; Pro. 14. 22; Is. 57. 1, 2; Phil. 1. 21; 2 Tim. 4. 8; Rev. 14. 13. † ch. 22. 11, 17; 24. 10. ‡ vers. 20, 26; ch. 22. 28.

* vers. 1, 2.

* ver. 5; ch. 22. 33.

† Judg. 3. 30.

* 1 Sam. 15. 29; Ps. 89. 24, 33; Mal. 3. 5; 1 k. 21. 33; Ro. 11. 29; Tit. 1. 3; Heb. 6. 18; Jam. 1. 17.

* ch. 22. 12; Ge. 12. 9, 22, 17; Num. 22. 12. † ch. 22. 18, 38.

‡ Jer. 50. 20; Mic. 7. 18—20; Ro. 4. 7, 8; 2 Cor. 5. 19.

§ Ex. 13. 21; 29. 45, 46; 33. 14.

¶ Ps. 89. 15, 18; Is. 33. 22.

ch. 24. 8; see refs. Ex. 20. 2.

† Deu. 33. 17; Job 38. 10, 11. ‡ ch. 24. 1. § Ps. 31. 19; 44. 1.

¶ Ge. 49. 9. † Ge. 49. 27; Mic. 5. 8, 9.

† ver. 12; ch. 22. 38; 1 Ki. 22. 14.

1 Or, 'poetic prophecy.' The poetical structure of the first clause appears more clearly in the Hebrew, which stands nearly thus:—

'From Aram, Balak hath brought me,
The king of Moab, from the mountains of the east.'

2 The Israelites are pronounced blessed (1) in their separation from other nations; (2) in their multiplied numbers; (3) in their future hopes. The last head pathetically suggests the dismal uncertainty then prevalent among heathen nations concerning the state of man after death, and shows how much light had been thrown upon it by revelation, even before the gospel of Christ 'brought life and immortality to light.' The death of God's people was cheered by the enjoyment of his favour, by satisfaction in reviewing the past, and by bright anticipations of the future destinies of their race: whilst their 'last end'—their *after state*—was believed to be supremely happy. But Balaam's desire for this was vain; regarding only the end, without any care for the way of attaining it.

3 In other passages (see Deut. xxxiii. 28; Jer. xlix. 31) this expression is used in connection with 'in safety.' As long as the Israelites continued separate in spirit and conduct from the heathen, they were preserved in safety from hostile attacks.

4 The Samaritan, Syriac, and all the Targums, render this, 'I have not beheld.' The Targums, with the Septuagint and Vulgate, make the 'iniquity' and 'perverseness' to refer specifically to idolatry. Some critics, however, translate the words thus: 'He will not see (i. e. permit) injury to Jacob, nor allow a plot against Israel.'

5 The Hebrew word 'reem,' here and elsewhere translated 'unicorn,' has been supposed to mean the rhinoceros; but it is more probably the *oryx*.

6 Perhaps rather, 'Already it is said of Jacob,' etc. Or the whole verse may be rendered thus: 'Surely there is no soothsaying in Jacob; neither is there any divination in Israel: [but] in the [proper] time it is told to Jacob and to Israel what God doth.'

27 And Balak said unto Balaam, ^a Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me thom
28 from thence. And Balak brought Balaam unto the top of Poor, that looketh
29 toward Jeshimon. And Balaam said¹ unto Balak, ^m Build me here seven altars,
30 and prepare me here seven bullocks and seven rams. And Balak did as Balaam
had said, and offered a bullock and a ram on every altar.

24 And when Balaam saw that it pleased the Lord to bless Israel, he went not, as
at ^r other times, to seek for² enchantments, but he set his face toward the wilder-
2 ness. And Balaam lifted up his eyes, and he saw Israel ^o abiding in his tents
3 according to their tribes; and ^p the spirit of God came upon him. ^q And he took
up his parable, and said,

Balaam the son of Beor hath said,
And the man whose eyes are open [*or*, who had his eyes shut, but now opened]
hath said :

4 He hath said, which heard the words of God,³

^r Which saw the vision of the Almighty,
^s Falling into a trance, but having his eyes open :

5 How goodly are thy tents, O Jacob—and thy tabernacles, O Israel !

6 As the valleys are they spread forth,—as gardens by the river's side,

^t As the trees of lign aloes⁴ ^u which the Lord hath planted,

And as cedar trees beside the waters.

7 He shall pour the water out of his buckets,—and his seed shall be ^v in ⁵ many waters,
And his king shall be higher than ^w Agag,⁶—and his ^z kingdom⁷ shall be exalted.

8 ^a God brought him forth out of Egypt;

He hath as it were the strength of an unicorn :

He shall ^b eat up the nations his enemies,—and shall ^c break their bones,

And ^d pierce them through with his arrows.

9 ^e He couched, he lay down as a lion,—and as a great lion : who shall stir him up ?

^f Blessed is he that blesseth thee,—and cursed is he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he ^g smote his hands
together : and Balak said unto Balaam, ^h I called thee to curse mine enemies, and,
11 behold, thou hast altogether blessed them these three times. Therefore now flee
thou to thy place : ⁱ I thought to promote thee unto great honour ; but, lo, the
Lord hath kept thee back ^j from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou
13 sentest unto me, saying, ^k If Balak would give me his house full of silver and
gold, I cannot go beyond the commandment of the Lord, to do either good or

14 bad of mine own mind ; but what the Lord saith, that will I speak ? And now,
behold, I go unto my people : come therefore, and ^l I will advertise⁹ thee what

15 this people shall do to thy people ^m in the latter days.¹⁰ ⁿ And he took up his
parable, and said,

Balaam the son of Beor hath said,—and the man whose eyes are open hath said :

16 He hath said, which heard the words of God,

And knew the knowledge of ^o the Most High,

Which saw the vision of the Almighty,

Falling into a trance, but having his eyes open :

17 ^p I shall see him,¹¹ but not now :—I shall behold him, but not nigh :

There shall come ^q a Star out of Jacob,—and ^r a Sceptre shall rise out of Israel,

^s And shall smite the corners of Moab,—and destroy all the children of Sheth.¹²

^k ver. 13.

ⁱ ch. 21. 20.
^m vera. 1, 2.

ⁿ ch. 23. 3, 15.

^o ch. 2. 2, etc.

^p ch. 11. 25 ; 1 Sam.
10. 10 ; 19. 20, 23 ;
2 Chr. 15. 1,
^q ch. 23. 7, 13.

^r ch. 22. 31.

^s see 1 Sam. 10. 24 ;
Eze. 1. 28 ; Dan. 8.
18 ; 10. 15, 16 ; 2 Cor.
12. 2—4 ; Rev. 1. 10,
17.

^t Ps. 1. 3 ; Jer. 17. 8.
^u Ps. 104. 16 ; Is. 61. 3.

^v Jer. 51. 13 ; Rev. 17.
1, 15.

^w 1 Sam. 15. 9.

^x 2 Sam. 5. 12 ; 1 Chr.
11. 2.

^y ch. 23. 22 ; see refs.

^z Ex. 20. 2.

^a ch. 14. 9 ; 23. 24 ;
Deut. 7. 1.

^b Ps. 2. 9 ; Is. 38. 13.
Jer. 50. 17.

^c Ps. 45. 5 ; Jer. 50. 9.

^d Ge. 49. 9.

^e Ge. 12. 3 ; 27. 29 ;
Ps. 122. 6.

^f Eze. 21. 14, 17 ; 22. 13.

^g ch. 22. 6, 11, 17 ; 23.
11 ; Deut. 23. 4, 5 ;
Jos. 24. 9, 10 ; Ne.
12. 2.

^h ch. 22. 17, 37.

ⁱ Mic. 6. 5 ; Rev. 2. 14

^j Ge. 49. 1 ; Dan. 2.
28 ; 10. 14.

^k vera. 3, 4.

^l Ps. 7. 17 ; 92. 8 ; Ar.
7. 18.

^m Job 19. 25—27 ; Rev.
22. 17.

ⁿ Mt. 2. 2, 9 ; Rev. 22.
16.

^o Ge. 49. 10 ; Ps. 45. 6 ;
110. 2 ; Heb. 1. 8.

^p 2 Sam. 8. 2 ; 2 Ki. 3.
24 ; Jer. 48. 45.

1 The whole transaction seems to show that Balaam was unwillingly held back by an inward restraint from complying with Balak's wish.

2 Finding his superstitious rites unavailing, he turned his face at once towards the wilderness, and looked over the Hebrew camp.

3 This is a solemn protestation that he spoke not by enchantment, but by inspiration. So ver. 16.

4 This was probably the *agularia agalochum*, a highly fragrant tree. See Psa. xlv. 8 ; John xix. 39.

5 Or, 'by ;' or, perhaps, 'as.'

6 The Amalekites, who were probably a Cushite race, had been for some time one of the most powerful predatory tribes of the deserts east and south of Canaan (see Exod. xvii. 8) ; and their king was naturally much feared. *Agag* seems to have been the common title of the kings of Amalek. See 1 Sam. xv. 9 ; Esth. iii. 1, 10 ; viii. 3.

7 The Targum of Jerusalem substitutes for 'his king-

dom,' *the kingdom of the Messiah.*

8 Pursuing his own selfish designs, Balaam was disappointed of his expected reward ; but was made to serve God's purpose in discouraging the enemies of Israel.

9 Or, 'inform ;' or, 'advise.'

10 That is, in the distant future, as in Gen. xlix. 1.

11 Or, 'I see it' (*i. e.* the star), 'but not now ; I behold it, but not nigh.' The words 'star' and 'sceptre' clearly refer to a king of Israel ; and it must be one who inflicted severe punishments upon Moab and Edom. The subsequent history (2 Sam. viii. 2, 14) shows this to have been David, whose conquests and reign are, in the Bible, representative of those of Messiah.

12 Or, 'children of violence.' This line is quoted, with slight variations, in Jer. xlvi. 45 ; and the word 'sheth' is there exchanged for a derivative of the same root, having the same meaning : so that it seems not to be a proper name, but to signify *violence* or *tumult*.

- 18 And 'Edom shall be a possession,—Seir also shall be a possession for his enemies; And Israel shall do valiantly.
 19 * Out of Jacob shall come he that shall have dominion, And shall destroy him that remaineth of the city.
 20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first¹ of the nations; * But his latter end *shall be* that he perish for ever.²
 21 And he looked on the Kenites,³ and took up his parable, and said, Strong is thy dwelling-place,—and thou puttest thy nest⁴ in a rock.
 22 Nevertheless ⁵ the Kenite shall be wasted, Until Asshur shall carry thee away captive.
 23 And he took up his parable, and said, Alas! who shall live⁵ when God doeth this!
 24 And ⁶ ships *shall come* from the coast of * Chittim, * And shall afflict Asshur, and shall afflict * Eber,⁷—and he⁸ also shall perish for ever.
 25 And Balaam rose up, and went and ⁹ returned to his place:⁹ and Balak also went his way.

Idolatry of the Israelites; punishment of the ringleaders.

- 25 AND Israel abode in * Chittim, and ^d the people began to commit whoredom¹⁰ ² with the daughters of Moab. And ^c they called the people unto ^f the sacrifices of their gods: and the people did eat, and ^e bowed down to their gods. And Israel joined himself unto Baal-peor. And ^h the anger of the Lord was kindled against Israel.¹¹ And the Lord said unto Moses, ⁱ Take all the heads of the people, and hang them¹² up before the Lord against the sun,¹³ ^k that the fierce anger of the Lord may be turned away from Israel. And Moses said unto ^l the judges of Israel, ^m Slay ye every one his men that were joined unto Baal-peor.
 6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, ⁿ who *were* weeping *before* the door of the tabernacle of the congregation. And ^o when Phinchas, ^p the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So ^q the plague was stayed from the children of Israel. And ^r those that died in the plague were twenty and four thousand.¹⁴
 10, 11 And the Lord spake unto Moses, saying, * Phinchas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake [*or*, with my zeal¹⁵] among them, that I consumed not the children of Israel in ^s my jealousy. Wherefore say, * Behold, I give unto him my covenant of peace:¹⁵ and ^t he shall have it, and ^v his seed after

¹ Ge. 27. 29; 2 Sam. 8. 14; Ps. 69. 8, 9, 12; Am. 9. 12.
² Ge. 49. 10; Mic. 5. 2, 4; Mt. 28. 18.
³ Ex. 17. 14; 1 Sam. 14. 48; 15. 3, 8.
⁴ Ge. 15. 19.
⁵ Ge. 10. 4; Dan. 11. 30.
⁶ Ge. 10. 21, 25; 14. 13; 41. 12.
⁷ See ch. 31. 8.
⁸ ch. 33. 49; Jos. 2. 1; Mic. 6. 5.
⁹ ch. 31. 16; 1 Cor. 10. 8.
¹⁰ Jos. 22. 17; Ps. 106. 28; Hos. 9. 10.
¹¹ Ex. 31. 15, 16; 1 Cor. 10. 21.
¹² See refs. Ex. 20. 5.
¹³ A. Jos. 22. 17; Ps. 106. 28, 29.
¹⁴ Deut. 4. 3; 13. 6—9; Jos. 22. 17.
¹⁵ ver. 11; Deut. 13. 17.
¹⁶ Ex. 18. 21, 25.
¹⁷ Jos. 22. 20; 32. 27, 28; Deut. 13. 6, 9, 13, 15.
¹⁸ Joel 2. 17.
¹⁹ Ps. 106. 30.
²⁰ Ex. 6. 25.
²¹ Ps. 106. 29—31.
²² Deut. 4. 3; 1 Cor. 10. 8.
²³ Ps. 106. 30.
²⁴ see 2 Cor. 11. 2.
²⁵ Ex. 20. 5; Deut. 32. 16, 21; 1 Ki. 14. 22; Ps. 78. 58; Ecc. 10. 38; Zeph. 1. 18; 3. 8.
²⁶ Mal. 2. 4, 5; 3. 1.
²⁷ see 1 Chr. 6. 4, etc.

1 Rather, 'chief,' as in 1 Sam. xv. 21. See ver. 7.
 2 Amalek had been devoted to extermination: see refs.
 3 See note on ch. xii. 1. The Kenites, except those who, with Hobab, connected themselves with Israel, gradually disappear, being mentioned only in 1 Sam. xv. 6. The Assyrians overran all these countries about the beginning of the Hebrew captivity: see 2 Kings xv. 29.
 4 In this word there is a play upon the name *Kenite*; *ken* being the Hebrew word for 'nest.'
 5 This prophecy probably contemplated the frequent and desolating wars of the Macedonian, Græco-Egyptian, and Græco-Syrian kings, which prepared the way for the Roman conquests.
 6 Or, 'For.' * Chittim' seems to be a general name for the maritime nations of southern Europe.
 7 'Eber' means, probably, not the Hebrews alone, but all the Syrians.
 8 That is, probably, this *last conqueror* shall perish. In this prophetic sketch of the destinies of the country through many ages, the subjugation of Moab and Edom, the extermination of Amalek, the disappearance of the Kenites, the overthrow of the Assyrian and Syrian powers, and, finally, the extirpation of the Western invaders, are depicted with wonderful accuracy. And the prediction respecting Israel (vers. 18, 19) indicates the glory and perpetuity of its Divine kingdom.
 9 Balaam seems not to have reached Mesopotamia. After being dismissed by Balak he went to the Midianites,

who had united with the Moabites in bringing him from his own country (see ch. xxii. 4, 7); and with them he was slain (ch. xxxi. 8), leaving a name which has become a by-word in the world.
 10 The close connection between idolatry and licentiousness, so clearly shown in this narrative, illustrates the propriety of the bold figures of some of the prophets (as in Ezek. xvi., etc.), and of the frequent use of the same word to designate both sins. We learn from ch. xxxi. 16, and Rev. ii. 14, that Balaam suggested to Balak the use of these temptations in order to weaken the Israelites.
 11 Israel's sin did that which all Balaam's enchantments could not do—it brought God's anger upon them.
 12 This means, not the heads or chiefs, but the idolaters. The chiefs were to execute the sentence.
 13 That is, during the day. The bodies of criminals were to be taken down at sunset (Deut. xxi. 23).
 14 As in 1 Cor. x. 8 we read *twenty-three* thousand, it has been supposed that the other thousand were put to death by the chiefs or judges. Perhaps the whole number might be between twenty-three and twenty-four thousand.
 15 Or, 'favour.' This promise was remarkably fulfilled; as the high priesthood continued in his family up to the time of Christ, with the exception of a short period when Eli and his family held the office, probably in consequence of some personal disqualification of the right heir. See 1 Sam. i.; 1 Kings ii. 27; and 1 Chron. vi. 4—8, compared with xxiv. 3, 6.

him, *even* the covenant of ² an everlasting priesthood; because he was ^a zealous for his God, and ^b made an atonement for the children of Israel. Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of ^c Zur: he *was* head over a people, *and* of a chief house in Midian.

16, 17 And the LORD spake unto Moses, saying, ^d Vex the Midianites, and smite them: for they vex you with their ^e wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

Second numbering of the Israelites on the plains of Moab.

26 AND it came to pass ^f after the plague, ¹ that the LORD spake unto Moses and ² unto Eleazar the son of Aaron the priest, saying, ³ Take ² the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout ³ their fathers' house, all that are able to go to war in Israel. And Moses and Eleazar the priest spake with them ⁴ in the plains of Moab by Jordan *near* Jericho, saying, *Take the sum of the people*, from twenty years old and upward; as the LORD ⁴ commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ^a Reuben, the oldest son of Israel: the children of Reuben; Hanoch, *of whom* ⁶ cometh the family of the Hanochites: of Pallu, the family of the Palluites: of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them ⁸ were forty and three thousand and seven hundred and thirty. And the sons of ⁹ Pallu; Eliab. And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is* that Dathan and Abiram, *which were* ¹ famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove ¹⁰ against the LORD: ² and the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: ³ and they became a sign. Notwithstanding ⁴ the children of Korah died not.

12 The sons of Simeon after their families: of ¹ Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of ² Jachin, the family of the Jachinites: of ³ Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites. These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 The children of Gad after their families: of ¹ Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: of ² Ozni, the family of the Oznites: of Eri, the family of the Erites: ³ of ⁴ Arod, the family of the Arodites: of Areli, the family of the Arelites. These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ^a The sons of Judah *were* Er and Onan; and Er and Onan died in the land of ²⁰ Canaan. And ^b the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites. And the sons of Pharez were; of Hezron, the family of the Hezronites:

^a Fr. 40. 15.
^b 1 Ki. 19. 10, 14; A. 22. 3; Ro. 10. 2
^c Ex. 32. 30; Heb. 2. 17.
^d ch. 31. 8; Jos. 13. 21.
^e ch. 31. 2.
^f ch. 31. 15, 16; Rev. 2. 14.

f ch. 25. 8.
g ch. 1. 2. 3; Ex. 30. 12; 38. 25, 26.

h ver. 63; ch. 42. 1; 31. 12; 35. 48; 35. 1

i ch. 1. 1.

j Ge. 29. 32; 46. 8; Ex. 6. 14; 1 Chr. 5. 1.

k ch. 16. 1, 2; Jude 11

l ch. 16. 31—35; Ps. 106. 17, 18.

m ch. 16. 38; see 1 Cor. 10. 6; 2 Pet. 2. 6.
n Ex. 6. 24; 1 Chr. 6. 22; Ps. 42, 44, & 45, titles.
o Ge. 46. 10; Ex. 6. 15, Jemuel.
p 1 Chr. 4. 24 Jarrh.
q Ge. 46. 10, Zohar.

r Ge. 46. 10, Ziphon.

s or, Ezbon, Ge. 46. 16.
t Ge. 46. 16, Atod.

u Ge. 38. 2, etc.; 46. 12.
v 1 Chr. 2. 3.

¹ The plague mentioned in the preceding chapter seems to have swept away the last remains of that perverse generation whose sins had provoked the sentence that they should not enter Canaan.

² From this second census it appears that the nation, which forty years before was increasing rapidly, had by this time been diminished by more than a thousand full-grown males. The change from a settled to a wandering life would not have effected this, without those remarkable plagues by which God punished their repeated sins. This decrease, however, was confined to five of the tribes; and in some of them it appears to have been connected with recorded facts in their history. While the three tribes composing the camp of Judah had all increased, those in the camp of Reuben, in which the conspiracy of Dathan and Abiram had been formed, had all diminished. The tribe of Simeon, included in this division (whose decrease is the greatest of all), had probably been greatly implicated in the recent idolatry, after the example of its prince (ch. xxv. 14); and appears never to have recovered from its depression, but to have subsequently become almost merged in the tribe of Judah. The following table exhibits the numbers of men twenty years old and

upward in the several tribes, at each numbering, with their increase and decrease during the interval:—

	Census in ch. i.	Census in ch. xxvi.	Increase.	Decrease.
Reuben	46,500	43,730	....	2,770
Simeon	59,300	22,200	....	37,100
Gad	45,650	40,500	....	5,150
Judah	74,600	76,500	1,900	....
Issachar	54,400	64,300	9,900	....
Zebulun	57,400	60,500	3,100	....
Ephraim	40,500	32,500	....	8,000
Manasseh	32,200	52,700	20,500	....
Benjamin	35,400	45,600	10,200	....
Dan	62,700	64,400	1,700	....
Asher	41,500	53,400	11,900	....
Naphtali	53,400	45,400	....	8,000
	603,550	601,730	59,200	61,020

Decrease on the whole..... 1,820
The numbers of the Levites from a month old, at the first numbering, were..... 22,273
Ditto, at the second numbering..... 23,000

22 of Hamul, the family of the Hamulites. These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ^a *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites:

24 ^a *of* ^a Pua, the family of the Punites: *of* ^b Jashub, the family of the Jashubites: *of*

25 Shimron, the family of the Shimronites. These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ^c *Of* the sons of Zebulun after their families: *of* Serod, the family of the Sardites: *of* Elon, the family of the Elonites: *of* Jahleel, the family of the Jahleelites. These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28, 29 ^d The sons of Joseph after their families *were* Manasseh and Ephraim. *Of* the sons of Manasseh: *of* ^e Machir, the family of the Machirites: and Machir begat

30 Gilead: *of* Gilead *come* the family of the Gileadites. These *are* the sons of Gilead: *of* ^f Jeezer, the family of the Jeezerites: *of* Helek, the family of the Helekites: and *of* Asriel, the family of the Asrielites: and *of* Shechem, the

32 family of the Shechemites: and *of* Shemida, the family of the Shemidaites: and

33 *of* Hephher, the family of the Hephherites. And ^g Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were*

34 Mahlah, and Noah, Hoglah, Milcah, and Tirzah. These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 These *are* the sons of Ephraim after their families: *of* Shuthelah, the family of the Shuthallites: *of* ^h Beecher, the family of the Bachrites: *of* Tahan, the

36 family of the Tahanites. And these *are* the sons of Shuthelah: *of* Eran, the

37 family of the Eranites. These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ⁱ The sons of Benjamin after their families: *of* Bela, the family of the Belaites: *of* Ashbel, the family of the Ashbelites: *of* ^k Ahiram, the family of the Ahiramites:

39 *of* ^l Shupham, the family of the Shuphamites: *of* Hupham, the family of the Huphamites. And the sons of Bela *were* ^m Ard and Naaman: *of* ⁿ Ard, the family

41 of the Ardites: and *of* Naaman, the family of the Naamites. These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

43 ^o These *are* the sons of Dan after their families: *of* ^o Shuham, the family of the

43 Shuhamites. These *are* the families of Dan after their families. All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ^p *Of* the children of Asher after their families: *of* Jimna, the family of the Jimnites: *of* Jesui, the family of the Jesuites: *of* Beriah, the family of the

45 Beriites. *Of* the sons of Beriah: *of* Heber, the family of the Hoberites: *of*

46 Malchiel, the family of the Malchielites. And the name of the daughter of

47 Asher *was* Sarah. These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ^q *Of* the sons of Naphtali after their families: *of* Jahzeel, the family of the

49 Jahzeelites: *of* Guni, the family of the Gunites: *of* Jezer, the family of the

50 Jezerites: *of* ^r Shillem, the family of the Shillemites. These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 ^s These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52, 53 And the Lord spake unto Moses, saying, ^t Unto these the land shall be divided

54 for an inheritance according to the number of names. ^u To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be ^v divided by lot: ¹ according to the names of

56 the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few.

57 ^w And these *are* they that were numbered of the Levites ² after their families:

^a Ge. 46. 13; 1 Chr 7. 1.

^a or, Phueah.
^b or, Job.

^c Ge. 46. 14.

^d Ge. 46. 20.

^e Jos. 17. 1; 1 Chr. 7. 14, 15.

^f called Abiezer, Jos. 17. 2; Judg. 6. 11, 24, 34.

^g ch. 27. 1; 36. 11.

^h 1 Chr. 7. 20, *Heved*.

ⁱ Ge. 46. 21; 1 Chr. 7. 6.

^k Ge. 46. 21, *Ehi*; 1 Chr. 8. 1, *Ahrah*.

^l Ge. 46. 21, *Muppim* and *Hupham*.

^m 1 Chr. 8. 3, *Addar*.

ⁿ Ge. 46. 23.

^o or, *Hushim*.

^p Ge. 46. 17; 1 Chr. 7. 30.

^q Ge. 46. 24; 1 Chr. 7. 13.

^r 1 Chr. 7. 13, *Shallum*.

^s see ch. 1. 43.

^t Jos. 11. 23; 14. 1; Ps. 103. 44.

^u ch. 33. 54.

^v ch. 33. 54; 34. 13; Jos. 11. 27; 14. 2;

18. 6, 10, 11; Pro. 16. 23; 18. 18; Ac. 1. 26.

^w Ge. 46. 11; Ex. 6. 16-19; 1 Chr. 6. 1, 16.

¹ Whilst the foregoing law, with perfect justice, apportioned the extent of territory to the numbers of the several tribes, there might still be room for jealousy with regard to location. God now directs that the locality

of each should be decided by an appeal to him by the lot.

² Some suppose that the tribe of Levi (which was not numbered with the rest at Mount Sinai, but by itself)

of Gershon, the family of the Gershonites : of Kohath, the family of the Kohath-
 58 ites : of Merari, the family of the Merarites. These *are* the families of the
 Levites : the family of the Libuites, the family of the Hebronites, the family of
 the Mahlites, the family of the Mushites, the family of the Korathites. And
 59 Kohath begat Amram. And the name of Amram's wife was ^a Jochebed, the
 daughter of Levi, whom *her mother* bare to Levi in Egypt : and she bare unto
 60 Amram Aaron and Moses, and Miriam their sister. ^a And unto Aaron was born
 61 Nadab, and Abihu, Eleazar, and Ithamar. And ^b Nadab and Abihu died, when
 62 they offered strange fire before the LORD. ^c And those that were numbered of
 them were twenty and three thousand, all males from a month old and upward :
^d for they were not numbered among the children of Israel, because there was ^e no
 inheritance given them among the children of Israel.
 63 These *are* they that were numbered by Moses and Eleazar the priest, who
 numbered the children of Israel ^f in the plains of Moab by Jordan *near* Jericho.
 64 ^g But among these there was not a man of them whom Moses and Aaron the priest
 numbered, when they numbered the children of Israel in the wilderness of Sinai.
 65 For the LORD had said of them, They ^h shall surely die in the wilderness. And
 there was not left a man of them, ⁱ save Caleb the son of Jephunneh, and Joshua
 the son of Nun.

Law respecting the inheritance of daughters.

27 THEN came the daughters ¹ of ^a Zelophehad, the son of Hephher, the son of
 Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son
 of Joseph : and these *are* the names of his daughters ; Mahlah, Noah, and Hoglah,
 2 and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest,
 and before the princes and all the congregation, *by* the door of the tabernacle of the
 3 congregation, saying, Our father ^d died in the wilderness, and he was not in the
 company of them that gathered themselves together against the LORD ^m in the
 4 company of Korah ; but died ⁿ in his own ² sin, and had no sons. ^o Why should
 the name of our father be done away from among his family, because he hath no
 son ? ^p Give unto us *therefore* a possession among the brethren of our father.
 5, 6 And Moses ^q brought their cause before the LORD. And the LORD spake unto
 7 Moses, saying, The daughters of Zelophehad speak right : ^r thou shalt surely give
 them a possession of an inheritance among their father's brethren ; and thou shalt
 8 cause the inheritance of their father to pass unto them. And thou shalt speak
 unto the children of Israel, saying, If a man die, and have no son, then ye shall
 9 cause his inheritance to pass unto his daughter. And if he have no daughter,
 10 then ye shall give his inheritance unto his brethren. And if he have no brethren,
 11 then ye shall give his inheritance unto his father's brethren. And if his father
 have no brethren, then ye shall give his inheritance unto his ^s kinsman that is
 next to him of his family, and he shall possess it : and it shall be unto the chil-
 dren of Israel ^t a statute of judgment, as the LORD commanded Moses.

Moses warned of his death, and Joshua appointed to succeed him.

12 AND the LORD said unto Moses, ^u Get thee up into this mount Abarim, ³ and
 13 see the land which I have given unto the children of Israel. And when thou hast
 soon it, thou also ^v shalt be gathered unto thy people, ^w as Aaron thy brother was
 14 gathered. For ye ^x rebelled against my commandment in the desert of Zin, in the
 strife of the congregation, to sanctify me at the water before their eyes : that is
 the ^y water of Meribah in Kadesh in the wilderness of Zin.
 15, 16 And Moses spake unto the LORD, saying, Let the LORD, ^b the God of the
 17 spirits of all flesh, set a man over the congregation, ^c which may go out before
 them, and which may go in before them, and which may lead them out, and
 which may bring them in ; that the congregation of the LORD be not ^d as sheep
 which have no shepherd.
 18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man ^e in

^a Ex. 2. 1, 2 ; G. 20.
^b ch. 3. 2.
^c ch. 3. 4 ; Le. 10. 1, 2 ; 1 Chr. 21. 2.
^d see ch. 3. 39.
^e ch. 1. 49.
^f ch. 18. 20, 23, 21 ; Deu. 10. 9 ; Jos. 13. 11, 33 ; 14. 3.
^g vers. 1—3.
^h ch. 1 ; Deu. 2. 14, 15.
ⁱ A ch. 11. 28, 29 ; 1 Cor. 10. 5, 6.
^j ch. 11. 30.

^k ch. 28. 33 ; 36. 1, 11 ; Jos. 17. 3.
^l ch. 14. 35 ; 26. 64, 65.
^m ch. 16. 1—3.
ⁿ Ex. 18. 4 ; Ro. 5. 12, 21 ; G. 23.
^o Pa. 109. 13.
^p Jos. 17. 4.
^q Ex. 18. 15—19.
^r ch. 36. 2 ; Pa. 68. 5 ; Jer. 49. 11.

^s Ru. 4. 3—6 ; Jer. 32. 8.
^t ch. 35. 29.

^u ch. 33. 47, 48 ; Deu. 3. 27 ; 32. 49 ; 34. 1.
^v ch. 31. 2 ; Deu. 10. 6.
^w ch. 20. 21, 28.
^x ch. 20. 4—13, 21 ; Deu. 1. 37 ; 32. 51 ; Pa. 105. 32.
^y Ex. 17. 7.
^z ch. 16. 22 ; Heb. 12. 9.
^{aa} Deu. 31. 2 ; 1 Sam. 8. 20 ; 18. 13 ; 2 Chr. 1. 10.
^{ab} 1 Ki. 22. 17 ; Exe. 31. 5 ; Zec. 10. 2 ; Mt. 9. 36 ; Mk. 6. 34.
^{ac} ch. 11. 17 ; Ge. 41. 38 ; Judg. 3. 10 ; 11. 29 ; 1 Sam. 16. 13, 14.

did not come under the sentence that none of that generation should enter Canaan. Eleazar and Ithamar, and perhaps some others of the Levites, are supposed to have been of that generation, and yet to have entered Canaan. See Josh. xvii. 4 ; xxiv. 33.

¹ By the custom of the nations with which the Hebrews were connected, daughters appear to have been deprived of all share in the paternal inheritance ; which, when there was no son, went to the nearest kinsman (vers. 9—11) in the male line. This case gave occasion for an improvement, by the enactment of a law which divided the inheritance among daughters, if there were no sons, making their children the genealogical representatives of

their father's house. Subsequently, in ch. xxxvi., such heiresses are required to marry only into their own tribe, to prevent the alienation of any of its territory.

² Having been guilty of no offence which attained his family : but having died in the common course of nature. It is remarkable that the failure of sons should have been so rare as to be mentioned only in this instance.

³ 'Abarim' was the name of the mountain-ridge on the east of Jordan and the Dead Sea. See Deut. xxxiv. 1, and note. It appears from Deut. iii. 23—28, that Moses petitioned again to be permitted to go over Jordan ; and, when his request was refused, meekly 'set his house in order.'

19 whom *is* the spirit,¹ and *lay* thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and ^sgive him a charge in their sight.
 20 And ^athou shalt put *some* of thine honour upon him, that all the congregation of
 21 the children of Israel ^tmay be obedient. ^aAnd he shall stand before Eleazar the priest, who shall ask *counsel* for him ^tafter the judgment of Urim before the LORD: ^mat his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.
 22 And Moses did as the LORD commanded him: and he took Joshua, and set
 23 him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, ^mand gave him a charge, as the LORD commanded by the hand of Moses.

The daily sacrifice, and the offerings for the sabbaths and festivals.

28 AND the LORD spake unto Moses, saying,² Command the children of Israel, ²and say unto them, My offering, *and* ^omy bread³ for my sacrifices made by fire, *for* ^pa sweet savour unto me, shall ye observe to offer unto me in their due season.
 3 And thou shalt say unto them, ^qThis *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a
 4 continual burnt offering. The one lamb shalt thou offer in the morning, and the
 5 other lamb shalt thou offer at even [between the two evenings^r]; and ^aa tenth part of an ephah of flour for a ^tmeat offering, mingled with the fourth part of an
 6 ^hhin of beaten oil. *It is* ^aa continual burnt offering, which was ^vordained in
 7 mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink offering thereof shall be the fourth part of an hin for the one lamb: ^ain the holy place shalt thou cause the strong⁴ wine to be poured unto the LORD for a
 8 drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.
 9 And on the sabbath day two⁵ lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering
 10 thereof. *This is* ^athe burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.
 11 And ^bin the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; and ^cthree tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one
 12 ram; and a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the
 13 LORD. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb. *This is* the burnt offering of every month throughout the months of the year.
 14 And ^done kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.
 15 ^eAnd in the fourteenth day of the first month *is* the passover of the LORD.
 16 ^fAnd in the fifteenth day of this month *is* the feast: seven days shall unleavened
 17 bread be eaten. In the ^gfirst day shall be a holy convocation; ye shall do no manner of servile work *therein*: but ye shall offer a sacrifice made by fire *for* a
 18 burnt offering unto the LORD; two young bullocks, and one ram, and seven
 19 lambs of the first year: ^hthey shall be unto you without blemish: and their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a
 20 bullock, and two tenth deals for a ram; a several tenth deal shalt thou offer for
 21 every lamb, throughout the seven lambs: and ⁱone goat *for* a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the
 22 morning, which *is* for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD; it shall be offered beside the continual burnt
 23 offering, and his drink offering. And ^kon the seventh day ye shall have an holy convocation; ye shall do no servile work.

1 Co. 48. 14, 15; Deu. 34. 9; Mk. 10. 6; Ac. 6. 6; 8. 14-17; 19. 6; 2 Tim. 1. 6; Heb. 6. 2.
 Deu. 31. 7, 8.
 h see ch. 11. 17, 28; 1 Sam. 10. 6, 9; 2 Kl. 2. 9, 10, 15.
 i Jos. 1. 16-18.
 j see Jos. 9. 14; Judg. 1. 1; 20. 19, 23, 26; 1 Sam. 23. 9; 30. 7.
 k see refs. Ex. 28. 30. m Jos. 9. 14; 1 Sam. 22. 10, 13, 15.
 n ver. 19; Deu. 3. 28; 31. 7.

o Le. 3. 11; 21. 6, 8; Mal. 1. 7, 12.
 p see refs. Ge. 8. 21.
 q see refs. Ex. 29. 38, 39.

r Ex. 12. 6.
 s ch. 12. 4; Ex. 16. 36.
 t Le. 2. 1.
 u Ex. 29. 40.
 v Ex. 29. 43; see Am. 3. 25.
 w Ex. 24. 18.
 x ch. 15. 5, 7, 10; Ex. 25. 42.

a Exe. 40. 4, 5.

b ch. 10. 10; 1 Sam. 20. 5; 1 Chr. 23. 31; 2 Chr. 3. 4; Ezra. 3. 5; Ne. 10. 33; Is. 1. 14, 14; Exe. 45. 17; 46. 6; Hos. 2. 11; Col. 2. 16.
 c ch. 15. 4-12.

d ver. 22; ch. 15. 24.

e ch. 9. 3; Ex. 12. 2-11, 18; 1. e. 23. 5; Deu. 16. 1; Exe. 45. 21.
 f Le. 23. 6.
 g Ex. 12. 16; Le. 23. 7.

h ver. 31; ch. 29. 8; Le. 22. 20; Deu. 15. 21.

i ver. 15.

j Ex. 12. 16; 13. 6; Le. 23. 8.

1 That is, a special communication of his Divine influences. The distinction between Moses and Joshua is strongly marked. Joshua is to receive his honour and charge from Moses, and to have Divine instructions given to him through the medium of the high priest; not, like Moses, directly from God.
 2 The feasts and offerings to which the following directions relate having been before enjoined, some have thought that their observance had been interrupted, or at least partially neglected, in the desert, and that they

were now reappointed. See Amos v. 25; Acts vii. 42. Besides, these directions were given to a new generation, who were children when the former laws were given.
 3 Or, 'my food for sacrifices made by fire.' So ver. 24.
 4 That is, of the best quality. We are to serve God with the best we have.
 5 Probably two *in addition* to the daily offerings specified immediately before. The regular observance of these rites on the sabbath would help to keep this holy institution in constant remembrance. See Ezek. xlvi. 4, 5.

- 26 Also 'in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no
- 27 servile work: but ye shall offer the burnt offering for a sweet savour unto the
- 28 LORD; ^a two young bullocks, one ram, seven lambs of the first year; and their
- 29 meat offering of flour mingled with oil, three tenth deals unto one bullock, two
- 30 tenth deals unto one ram, a several tenth deal unto one lamb, throughout the seven
- 31 *them* beside the continual burnt offering, and his meat offering, (^b they shall be unto you without blemish,) and their drink offerings.
- 29 And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ¹ ye shall do no servile work: ^c it is a day of blowing the trumpets
- 2 unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:
- 3 and their meat offering *shall be of* flour mingled with oil, three tenth deals for a
- 4 bullock, *and* two tenth deals for a ram, and one tenth deal for one lamb, through-
- 5 out the seven lambs: and one kid of the goats *for* a sin offering, to make an
- 6 atonement for you: beside ^d the burnt offering of the month, and his meat offering, and ^e the daily burnt offering, and his meat offering, and their drink offerings, ^f according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.
- 7 And ^g ye shall have on the tenth *day* of this seventh month an holy convocation;
- 8 and ye shall ^h afflict your souls: ye shall not do any work *therein*: but ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; ⁱ they shall be unto you without blemish: and their meat offering *shall be of* flour mingled with oil, three tenth deals to a
- 9 bullock, *and* two tenth deals to one ram, a several tenth deal for one lamb,
- 10 throughout the seven lambs: one kid of the goats *for* a sin offering; ² beside ^j the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.
- 12 And ^k on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven
- 13 days: and ^l ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs
- 14 of the first year; they shall be without blemish: and their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen
- 15 bullocks, two tenth deals to each ram of the two rams, and a several tenth deal to
- 16 each lamb of the fourteen lambs: and one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen
- 18 lambs of the first year without spot: and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to
- 19 their number, ^m after the manner: and one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.
- 20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year
- 21 without blemish; and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number,
- 22 ⁿ after the manner: and one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- 23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first
- 24 year without blemish: their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after
- 25 the manner: and one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first
- 27 year without spot: and their meat offerings and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after
- 28 the manner: and one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- 29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first
- 30 year without blemish: and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after

¹ Ex. 23. 16; 34. 22; Le. 23. 10, 15; Deu. 16. 10; Ac. 2. 1.

² see Le. 23. 18, 19.

³ ver. 10; Mal. 1. 13, 14.

⁴ ch. 10. 1—10; Le. 23. 24, 25.

⁵ ch. 29. 11—15.

⁶ ch. 29. 3—8.

⁷ ch. 15. 11, 12.

⁸ Le. 16. 29—31; 23. 27.

⁹ Le. 16. 29; Ps. 33. 13; Is. 54. 5.

¹⁰ ch. 28. 19.

¹¹ Le. 16. 3, 5, 9.

¹² Le. 23. 34—43; Deu. 16. 13; Exo. 45. 25.

¹³ Ezra 3. 4.

¹⁴ ver. 3, 4, 9, 10; ch. 15. 12; 28. 7, 14.

¹⁵ ver. 18.

¹ The days of holy convocation, mentioned in this and the preceding chapter, would concur with the weekly sabbath in promoting the knowledge of God, and an attention to his prescribed services.

² This was besides the great annual sin-offering of atonement (Lev. xvi.); signifying the imperfection of the sacrifices under the law, and their insufficiency to take away sin.

- 31 the manner: and one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the
- 33 first year without blemish: and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number,
- 34 after the manner: and one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 35 On the eighth day ye shall have a ^esolemn assembly: ye shall do no servile
- 36 work *therein*: but ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year
- 37 without blemish: their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the
- 38 manner: and one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- 39 These *things* ye shall do [*or*, offer] unto the LORD in your ^dset feasts, beside your ^evows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.
- 40 And Moses told the children of Israel according to all that the LORD commanded Moses.

Law respecting vows.

- 30 AND Moses spake unto ^fthe heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded. ^gIf a man vow¹ a vow unto the LORD, or ^hswear an oath to bind his soul with a bond; he shall not break [*profane*]ⁱ his word, he shall ^kdo according to all that proceeded out of his mouth.
- 3 If a woman also vow² a vow unto the LORD, and bind *herself* by a bond, *being*
- 4 in her father's house in her youth; and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her
- 5 soul shall stand. But if her father disallow her in the day that he hearth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.
- 6 And if she had at all an husband, when she vowed, or uttered aught out of her
- 7 lips, wherewith she bound her soul; and her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her
- 8 bonds wherewith she bound her soul shall stand. But if her husband ^ldisallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.
- 9 But every vow of ^ma widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.
- 10 And if she vowed in her husband's house, or bound her soul by a bond with an
- 11 oath; and her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her
- 12 soul shall stand. But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: ⁿher husband hath made them
- 13 void; and ^othe LORD shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.
- 14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth
- 15 them, because he held his peace at her in the day that he heard *them*. But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.
- 16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

Conquest of Midian.

- 31 AND the LORD spake unto Moses, saying, ^pAvenge the children of Israel of ^qthe Midianites: ^rafterward shalt thou ^sbe gathered unto thy people.

¹ The matter of the vow is supposed to be something lawful; but which, at least in some measure, was not a duty before the vow was made.

² The rest of this chapter regulates the vows of women, so as to preserve the rights of fathers and husbands; and,

at the same time, to set reasonable bounds to their interference.

³ As the Midianites were not a Canaanitish nation, they would not have been molested if they had not seduced the Israelites into sin.

^c Le. 23. 36; John 7. 37.

^d Le. 23. 7; 1 Chr. 23. 31; 2 Chr. 31. 3; Ezra 3. 5; Ne. 10. 33; Is. 1. 14.
^e Le. 7. 11, 16; 22. 21, 23.

^f ch. 1. 4, 16; 7. 2

^g Le. 27. 2; Deu. 23. 21, 22; Judg. 11. 30, 31, 33, 39; Ps. 56. 12; Eccl. 5. 4

^h Le. 5. 4; Mt. 14. 7; 9; Ac. 23. 12, 14.

ⁱ Ps. 56. 30.
^k Job 22. 27; Ps. 22. 25; 50. 14; 66. 13, 14; 116. 14, 18; Nah. 1. 15.

^l Ge. 3. 16; 1 Cor. 7. 4; 14. 34; Eph. 5. 22—24.

^m Ro. 7. 2

ⁿ 1 Cor. 11. 3

^o veru. 5, 8.

^p ch. 25. 17, 18; Nah. 1. 2.
^q ch. 27. 13.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

4 Of every tribe ^a a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered ¹ out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and ² the trumpets to blow in his hand.

7 And they warred against the Midianites, as the Lord commanded Moses; and 8 they slew all the ^amales.³ And they slew the kings of Midian, beside the rest of them that were slain; *namely*, ^a Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: ^a Balaam⁴ also the son of Beor they slew with the sword. And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all 11 their goodly castles, with fire. And ^a they took all the spoil, and all the prey,⁵ 12 both of men and of beasts. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan near Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, 14 went forth to meet them without the camp. And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, 15 which came from the battle. And Moses said unto them, Have ye saved ^a all the women alive? Behold, ^b these caused the children of Israel, through the ^c counsel of Balaam, to commit trespass against the Lord in the matter of Peor, 17 and ^d there was a plague among the congregation of the Lord. Now therefore ^e kill every male among the little ones, and kill every woman⁶ that hath known 18 man by lying with him. But all the women children, that have not known a 19 man by lying with him, ^f keep alive for yourselves. And ^g do ye abide without the camp seven days:⁷ whosoever hath killed any person, and ^h whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, 20 and on the seventh day. And purify *all your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 And Eleazar the priest said unto the men of war which went to the battle, 22 This *is* the ordinance of the law which the Lord commanded Moses; only the 23 gold, and the silver, the brass, the iron, the tin, and the lead, every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified ⁱ with the water of separation: and all that 24 abideth not the fire ye shall make go through the water. ^k And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterwards ye shall come into the camp.

25, 26 And the Lord spake unto Moses, saying, Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief 27 fathers of the congregation: and ^l divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: and levy ^m a tribute unto the Lord of the men of war which went out to battle: ⁿ one soul of five hundred, *both* of the persons, and of the heeves, 29 and of the asses, and of the sheep: take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the Lord. And of the children of Israel's 30 half, thou shalt take ^o one portion of fifty, of the persons, of the heeves, of the asses, and of the flocks, of all manner of beasts, and ^p give them unto the Levites, 31 ^q which keep the charge of the tabernacle of the Lord. And Moses and Eleazar the priest did as the Lord commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was

^r Le. 26. 8; Judg. 7. 2; 1 Sam. 14. 6.

^s ch. 10. 9.

^t Deu. 20. 13; Judg. 21. 11; 1 Sam. 27. 9; 1 Ki. 11. 15, 16.
^u see Judg. 6. 1, 2, 33.
^v Jos. 13. 21.
^w Jos. 13. 22.

^x Deu. 20. 14; Jos. 8. 2.

^y see Deu. 20. 14, 16—18; 1 Sam. 15. 3.
^z ch. 25. 1—3.

^{aa} ch. 21. 11; 25. 18; 2 Pet. 2. 15; Rev. 2. 14.
^{ab} ch. 25. 9.

^{ac} Judg. 21. 11.

^{ad} Le. 25. 44; Deu. 21. 10—14.
^{ae} ch. 5. 2.
^{af} ch. 19. 11, etc.

^{ag} ch. 19. 9, 17.

^{ah} ch. 19. 19; Le. 11. 25.

^{ai} Jos. 22. 8; 1 Sam. 30. 24, 25.

^{aj} Ge. 14. 20; Jos. 6. 19, 24.
^{ak} see vers. 30, 47; ch. 18. 26.

^{al} see vers. 42—47.

^{am} ch. 18. 24.

^{an} ch. 3. 7, 8, 25, 31, 36, 18. 3, 4.

1 Or, 'separated.'

2 Rather, 'with the holy instruments *even* the trumpets, which were to be taken to battle.

3 This seems to have affected only the tribes in that neighbourhood; as the Midianites are afterwards mentioned as a powerful nation (Judg. vi.)

4 He who had instigated the sin most justly shared the punishment.

5 A distinction appears to be made between the *spoil* and the *prey*: the former (which was perhaps taken from the persons of the slain) being retained by the soldiers; the latter being divided into halves, of which the soldiers had one, and the rest of the people the other;

and a five-hundredth part being offered from the soldiers' portion, and a fiftieth from the people's, to the Lord. Thus, those who had the toil and danger justly received the larger share. See 1 Sam. xxx. 24.

6 This unusual severity was an act of retributive justice upon those who had occasioned the sin of Israel and the ruin of their own nation (ch. xxv. 17, 18).

7 This law, which subjected the victor to a whole week's separation, and to special purifications, instead of welcoming him instantly on his return from battle, would tend greatly to discountenance the practice of war among the Hebrews, and gradually to elevate their tone of feeling above that of other nations. See 1 Chron. xxviii. 3.

33 six hundred thousand and seventy thousand and five thousand sheep, and three-
34 score and twelve thousand beeves, and threescore and one thousand asses, and
35 thirty and two thousand¹ persons in all, of women that had not known man by
lying with him.

36 And the half, *which was* the portion of them that went out to war, was in
number three hundred thousand and seven and thirty thousand and five hundred
37 sheep: and the LORD's tribute of the sheep was six hundred and threescore and
38 fifteen. And the beeves *were* thirty and six thousand; of which the LORD's
39 tribute *was* threescore and twelve. And the asses *were* thirty thousand and five
40 hundred; of which the LORD's tribute *was* threescore and one. And the persons
were sixteen thousand; of which the LORD's tribute *was* thirty and two persons.
41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar
the priest, ^r as the LORD commanded Moses. ^r see ch. 18, 8, 13.

42 And of the children of Israel's half, which Moses divided from the men that
43 warred, (now the half *that pertained unto* the congregation was three hundred
44 thousand and thirty thousand and seven thousand and five hundred sheep, and
45 thirty and six thousand beeves, and thirty thousand asses and five hundred, and
46 sixteen thousand persons;) even ^s of the children of Israel's half, Moses took one
47 portion of fifty, *both* of man and of beast, and gave them unto the Levites, which
kept the charge of the tabernacle of the LORD; as the LORD commanded Moses. ^s ver. 30.

48 And the officers which *were* over thousands of the host, the captains of thou-
49 sands, and captains of hundreds, came near unto Moses: and they said unto
Moses, Thy servants have taken the sum of the men of war which *are* under our
50 charge, and there lacketh not one man of us. We have therefore brought ^f an
oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and
bracelets, rings, earrings, and tablets, ^f to make an atonement for our souls before
51 the LORD. And Moses and Eleazar the priest took the gold of them, *even* all
52 wrought jewels. And all the gold of the offering that they offered up to the
LORD, of the captains of thousands, and of the captains of hundreds, was sixteen
53 thousand seven hundred and fifty² shekels. (*For* ^f the men of war had taken
54 spoil, every man for himself.) And Moses and Eleazar the priest took the gold
of the captains of thousands and of hundreds, and brought it into the tabernacle
of the congregation, ^f for a memorial for the children of Israel before the LORD. ^f Ex. 30, 12, 15, 16.

The country conquered east of Jordan parted among the tribes of Reuben, Gad, and half of Manasseh.

32 NOW the children of Reuben and the children of Gad had a very great multi-
tude of cattle: and when they saw the land of ^z Jazer,³ and the land of Gilead,⁴
2 that, behold, the place *was* a place for cattle; the children of Gad and the children
of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the
3 princes of the congregation, saying, Atrath, and Dibon, and Jazer, and ^a Nimrah,
4 and Heshbon, and Elealeh, and ^b Shebam, and Nebo, and ^c Beon, *even* the country
^d which the LORD smote before the congregation of Israel, *is* a land for cattle,
5 and thy servants have cattle: wherefore, said they, if we have found grace in
thy sight, let this land be given unto thy servants for a possession,⁵ *and* bring
us not over Jordan.

6 And Moses said unto the children of Gad and to the children of Reuben, Shall
7 your brethren go to war, and shall ye sit here? And wherefore discourage ye
the heart of the children of Israel from going over into the land which the LORD
8 hath given them? Thus did your fathers, ^e when I sent them from Kadesh-
9 barnea ^f to see the land. ^e For ^e when they went up unto the valley of Eshcol,
and saw the land, they discouraged the heart of the children of Israel, that they
10 should not go into the land which the LORD had given them. ^h And the LORD's
11 anger was kindled the same time, and he sware, saying, Surely none of the men
that came up out of Egypt, ^g from twenty years old and upward, shall see the
land which I sware unto Abraham, unto Isaac, and unto Jacob; because ^h they
12 have not wholly followed me: save Caleb the son of Jephunneh the Kenezite,
13 and Joshua the son of Nun: ⁱ for they have wholly followed the LORD. And
the LORD's anger was kindled against Israel, and he made them ^m wander in the
^g ch. 21, 32; Jos. 13, 25; ^h 2 Sam. 24, 5.
^a ver. 36, Beth-nimrah.
^b ver. 38, Shubmah.
^c ver. 36, Haal-meon.
^d ch. 21, 24, 34; Deu. 2, 24—35.
^e ch. 13, 2, 3, 26.
^f Deu. 1, 22.
^g ch. 13, 24, 28, 29, 31—33; Deu. 1, 24, 28.
^h ch. 14, 11, 21; Deu. 1, 34.
ⁱ ch. 14, 23, 26, 29; Deu. 1, 35.
^j see refs. ch. 14, 21, 30.
^k ch. 14, 24; Deu. 1, 36; Jos. 11, 8, 9.
^m ch. 14, 33—35.

¹ The total population of these tribes of Midianites must have been about three hundred thousand.

² Amounting to nearly £38,000 of our money.

³ Now el-Belka, reaching from the river Arnon nearly to the Jabbok; the most fertile land in the whole district. The southern part of this formed the portion of Reuben.

⁴ Now Jebel Ajlun, extending from Jazer to Bashan: the south of this, with the north of Jazer, was given to

the tribe of Gad. The divisions of the grazing districts were probably not very accurately defined.

⁵ This proposal appears selfish and unbelieving, and the reply of Moses was most just and fair. Whether the two tribes had originally intended to send on their warriors to aid their brethren in subduing Canaan does not appear; but, if it were so, that essential condition should have been stated at the outset.

wilderness forty years, until * all the generation that had done evil in the sight
 14 of the LORD was consumed. And, behold, ye are risen up in your fathers' stead,
 an increase of sinful men, to augment yet the fierce anger of the LORD toward
 15 Israel. For if ye ^p turn away from after him, he will yet again leave them in
 the wilderness; and ye shall destroy all this people.
 16 And they came near unto him, and said, We will build sheepfolds here for our
 17 cattle, and cities for our little ones: but ^v we ourselves will go ready armed
 before the children of Israel, until we have brought them unto their place: and
 our little ones shall dwell in the fenced cities because of the inhabitants of the
 18 land. ^v We will not return unto our houses, until the children of Israel have
 19 inherited every man his inheritance. For we will not inherit with them on
 yonder side Jordan, or forward; ^v because our inheritance is fallen to us ^v on this
 side Jordan eastward.
 20 And * Moses said unto them, If ye will do this thing, if ye will go armed before
 21 the LORD to war, and will go all of you armed over Jordan before the LORD,
 22 until he hath driven out his enemies from before him, and * the land be subdued
 before the LORD: then afterward ^v ye shall return, and be guiltless before the
 LORD, and before Israel; and * this land shall be your possession before the
 23 LORD. But if ye will not do so, behold, ye have sinned against the LORD: and
 24 be sure ^v your sin will find you out.¹ ^b Build you cities for your little ones, and
 folds for your sheep; and do that which hath proceeded out of your mouth.
 25 And the children of Gad and the children of Reuben spake unto Moses, saying,
 26 Thy servants will do as my lord commandeth. ^v Our little ones, our wives, our flocks,
 27 and all our cattle, shall be there in the cities of Gilead: ^v but thy servants will
 pass over, every man armed for war, before the LORD to battle, as my lord saith.
 28 So ^v concerning them Moses commanded Eleazar the priest, and Joshua the
 29 son of Nun, and the chief fathers of the tribes of the children of Israel: and
 Moses said unto them, If the children of Gad and the children of Reuben will
 pass with you over Jordan, every man armed to battle, before the LORD, and the
 land shall be subdued before you; then ye shall give them the land of Gilead
 30 for a possession: but if they will not pass over with you armed, they shall have
 31 possession among you in the land of Canaan. And the children of Gad and the
 children of Reuben answered, saying, As the LORD hath said unto thy servants,
 32 so will we do. We will pass over armed before the LORD into the land of
 Canaan, that the possession of our inheritance on this side Jordan *may be ours*.
 33 And ^v Moses gave unto them, *even* to the children of Gad, and to the children
 of Reuben, and unto ^v half the tribe of Manasseh² the son of Joseph, ^b the kingdom
 of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land,
 with the cities thereof in the coasts, *even* the cities of the country round about.
 34, 35 And the children of Gad built³ ^v Dibon, and Ataroth, and ^v Aroer, and Atroth,
 36 Shophan, and ^v Jaazer, and Jogbehah, and ^v Beth-nimrah, and Beth-haran, ^v fenced
 cities: and folds for sheep.
 37 And the children of Reuben ^v built Heshbon, and Elealeh, and Kirjathaim, and
 38 ^v Nebo, and ^v Baal-meon, (^v their names being changed,⁴) and Shibmah: and gave
 other names unto the cities which they builded.
 39 And the children of ^v Machir the son of Manasseh went to Gilead, and took it,
 40 and dispossessed the Amorite which *was* in it. And Moses ^v gave Gilead unto
 41 Machir the son of Manasseh; and he dwelt therein. And ^v Jair⁵ the son of
 Manasseh went and took the small towns thereof, and called them ^v Havoth-jair.
 42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah,
 after his own name.

The encampments of the Israelites recapitulated.

33 THESE *are* the journeys⁶ of the children of Israel, which went forth out of
 2 the land of Egypt with their armies under the hand of Moses and Aaron. And
 Moses wrote their goings out ^v according to their journeys by the commandment
 of the LORD: and these *are* their journeys according to their goings out.

¹ That is, 'it will bring upon you just punishment.'

² This tribe was numerous, and the country east of Jordan was disproportionately large for two tribes. Hence, half of Manasseh was included in the arrangement. These tribes on the east of Jordan, which were first settled, were among the first to be displaced and carried into exile by the Assyrians: see 2 Kings xv. 29.

³ That is, 'rebuilt,' or 'fortified.'

⁴ As bearing the names of idols. See Exod. xxiii. 13.

⁵ By his great grandfather's side he belonged to Judah;

but his grandmother was a daughter of Machir the son of Manasseh: and he passed into her family; Manasseh probably adopting his father Segub.

⁶ All the stations are not given here, as is clear from ver. 16, where Taberah is omitted. It appears impossible now to fix the sites of the greater part of these places; especially those of the encampments during the thirty-seven years' wanderings, all of which seem to have been in the deserts of Paran and Zin, extending over a very small tract of country.

* ch. 26. 64, 65.

° Deu. 1. 34.

° Deu. 30. 17; Jos. 22. 16, 18; 3 Chr. 7. 19; 15. 2.

° Jos. 4. 12, 13.

° Jos. 22. 4, 5.

° vera. 22, 23; Jos. 12. 1; 13. 4.
 ° 2 Ki. 10. 33.

° Deu. 3. 18; Jos. 1. 14; 4. 12, 13.

° Deu. 3. 20; Jos. 11. 23; 18. 1.
 ° Jos. 22. 4.

° Deu. 3. 12, 15, 16, 18; Jos. 1. 10; 13. 8, 32; 22. 4, 5.

° Ge. 4. 7; 44. 16; Pro. 13. 21; Is. 3. 11; 58. 12; 1 Cor. 4. 5.
 ° vera. 16, 34, etc.

° Jos. 1. 14.

° Jos. 4. 12.

° Jos. 1. 13.

° Deu. 3. 12—17; 28. 8; Jos. 12. 6; 13. 6; 22. 4.
 ° ch. 34. 14.
 ° ch. 21. 24, 33, 35.

° ch. 33. 45, 16.
 ° Deu. 2. 26; Jos. 13. 9.
 ° vera. 1, 3, Jaazer.
 ° ver. 3, Manarah.
 ° ver. 24.

° ch. 21. 27.

° Is. 46. 1.

° ch. 22. 41.

° see ver. 3; Ge. 28. 18; Ex. 23. 13; Jos. 23. 7.

° Ge. 50. 22.

° Deu. 3. 12, 13, 15;

Jos. 13. 31; 17. 1.

° Deu. 3. 14; Jos. 13. 30; 1 Chr. 2. 21—23.

° Judg. 10. 4; 1 Ki. 4. 13.

° ch. 9. 17—23.

3 And they ² departed from Ramases in ^a the first month, on the fifteenth day of the first month. On the morrow after the passover the children of Israel went
4 out ^b with an high hand in the sight of all the Egyptians. For the Egyptians buried all *their* firstborn, ^c which the LORD had smitten among them: ^d upon
5 their gods also the LORD executed judgments. ^e And the children of Israel
6 removed from Ramases, and pitched in Succoth.—And they departed from
7 Succoth, and pitched in Ethain, which *is* in the edge of the wilderness.—And
8 they removed from Ethain, and turned again unto Pi-hahiroth, which *is* before
8 Baal-zephon: and they pitched before Migdol.—And they departed from before
Pi-hahiroth, and ^h passed through the midst of the sea into the wilderness, and
went three days' journey in the wilderness of Ethaim, and pitched in Marah.—
9 And they removed from Marah, and ⁱ came unto Elim: and in Elim *were* twelve
fountains of water, and threescore and ten palm trees; and they pitched there.—
10 And they removed from Elim, and encamped by the Red Sea.—And they removed
12 from the Red Sea, and encamped in the ^k wilderness of Sin.—And they took
13 their journey out of the wilderness of Sin, and encamped in Dophkah.—And
14 they departed from Dophkah, and encamped in Alush.—And they removed from
Alush, and encamped at ^l Rephidim, where was no water for the people to drink.—
15 And they departed from Rephidim, and pitched in the ^m wilderness of Sinai.—
16 And they removed from the desert of Sinai, and pitched ⁿ at Kibroth-hattaavah
17 [*i. e.* the graves of lust].—And they departed from Kibroth-hattaavah, and
18 ^o encamped at Hazeroth.—And they departed from Hazeroth, and pitched in
19 ^p Rithmah.—And they departed from Rithmah, and pitched at Rimmon-parez.—
20 And they departed from Rimmon-parez, and pitched in Libnah.—And they
22 removed from Libnah, and pitched at Rissah.—And they journeyed from Rissah,
23 and pitched in Kehelathah.—And they went from Kehelathah, and pitched in
24 mount Shapher.—And they removed from mount Shapher, and encamped in
25 Haradah.—And they removed from Haradah, and pitched in Makheloth.—And
27 they removed from Makheloth, and encamped at Tahath.—And they departed
28 from Tahath, and pitched at Tarah.—And they removed from Tarah, and pitched
29 in Mitheah.—And they went from Mitheah, and pitched in Hashmonah.—And
31 they departed from Hashmonah, and ^q encamped at Moseroth.—And they de-
32 parted from Moseroth, and pitched in Bene-jaakan.—And they removed from
33 ^r Bene-jaakan, and ^s encamped at Hor-hagidgad.—And they went from Hor-
34 hagidgad, and pitched in Jotbathah.—And they removed from Jotbathah, and
35 encamped at Ebronah.—And they departed from Ebronah, ^t and encamped at
36 Ezion-gaber.—And they removed from Ezion-gaber, and pitched in the ^u wilder-
37 ness of Zin, which *is* Kadesh.—And they removed from ^v Kadesh, and pitched in
mount Hor, in the edge of the land of Edom.

38 And ^w Aaron the priest went up into mount Hor at the commandment of the
LORD, and died there, in the fortieth year after the children of Israel were come
39 out of the land of Egypt, in the first *day* of the fifth month. And Aaron *was*
an hundred and twenty and three years old when he died in mount Hor.

40 And ^x king Arad¹ the Canaanite, which dwelt in the south in the land of
Canaan, heard of the coming of the children of Israel.

41, 42 And they departed from mount ^a Hor, and pitched in Zalmonah.—And they
43 departed from Zalmonah, and pitched in Punon.—And they departed from Punon,
44 and ^b pitched in Oboth.—And ^c they departed from Oboth, and pitched in ^d Ije-
45 abarim, in the border of Moab.—And they departed from Iim, and pitched ^e in
46 Dibon-gad.—And they removed from Dibon-gad, and encamped in ^f Almon-
47 diblathaim.—And they removed from Almon-diblathaim, ^g and pitched in the
48 mountains of Abarim, before Nebo.—And they departed from the mountains of
49 Abarim, and ^h pitched in the plains of Moab by Jordan *near* Jericho.—And they
pitched by Jordan, from Beth-jesimoth *even* unto ⁱ Abel-shittim in the plains
of Moab.

The Canaanites to be destroyed.

50 AND THE LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho,
51 saying, Speak unto the children of Israel, and say unto them, ^a When ye are
52 passed over Jordan into the land of Canaan; ^b then ye shall drive out all² the
inhabitants of the land from before you, and destroy all their pictures,³ and

¹ See note on ch. xxi. 1.

² The Canaanites were excepted from the ordinary laws of war, and were to be utterly exterminated. (See note at the end of Joshua, p. 244.) The commands which follow teach the important lesson, that all temptations and incitements to sin must be resolutely kept at the furthest

possible distance from us. The danger of neglecting this is illustrated by the sad defections of the Israelites.

³ Or, 'figures': perhaps other representations than those of idols, but having unhallowed associations. These, especially when exquisitely finished by art, tend to familiarize the mind with heathenish ideas and sentiments.

^a Ex. 1. 11; 12. 37.
^b Ex. 12. 2; 13. 4.

^b Ex. 14. 8.

^c Ex. 12. 29, 30.
^d Ex. 12. 12; 18. 11;
^e Ex. 19. 1; Rev. 12. 8.
^f Ex. 12. 37.

^f Ex. 13. 20.

^g Ex. 14. 2, 9.

^h Ex. 14. 22; 15. 22—24.

ⁱ Ex. 15. 27.

^k Ex. 16. 1.

^l Ex. 17. 1—9; 19. 2.

^m Ex. 16. 1; 19. 1, 2.

ⁿ ch. 11. 34.

^o ch. 11. 35.

^p ch. 12. 16.

^q Deu. 10. 6.

^r see Ge. 36. 27; Deu. 10. 6; 1 Chr. 1. 42.
^s Deu. 10. 7.

^t Deu. 2. 8; 1 Ki. 9. 26; 22. 48.
^u ch. 20. 1; 27. 14.

^v ch. 20. 22, 23; 21. 4.

^w ch. 20. 21—25; Deu. 10. 6; 32. 50.

^x ch. 21. 1, etc.

^a ch. 21. 4.

^b ch. 21. 10.
^c ch. 21. 11.

^d or, *Heaps of Abarim*, ch. 21. 11.

^e ch. 21. 34.
^f Jer. 48. 23; Eze. 6. 14.

^g ch. 21. 20; Deu. 32. 49.

^h ch. 22. 1.

ⁱ or, *The plains of Shittim*, ch. 25. 1; Jos. 2. 1.

^a Deu. 7. 1, 2; 9. 1; Jos. 3. 17.

^b Ex. 32. 24, 31—33; 34. 13; Deu. 7. 2, 5, 25, 26; 12. 3; Jos. 11. 13; Judg. 2. 2.

destry all their molten images, and quite pluck down all their high places: 53 and ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have 54 given you the land to possess it. And ^m ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be ⁿ in the place where his lot falleth; according to the tribes 55 of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* ^o pricks in your eyes, and thorns in your sides, and shall vex you in the land wheroin ye dwell. Moreover it shall come to pass, *that* ^p I shall do unto you, as I thought to do unto them.

Boundaries of the promised land; the men appointed to divide it.

34 AND the LORD spake unto Moses, saying, Command the children of Israel, and 2 say unto them, When ye come into ^r the land of Canaan; (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:) 3 Then ^r your south quarter¹ shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of ^s the Salt Sea² 4 eastward: and your border shall turn from the south³ ^t to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south ^u to Kadesh-barnea, and shall go on to ^v Hazar-addar, and pass on to Azmon: and the border shall fetch a compass from Azmon ^w unto the river of Egypt, and the goings out of it shall be at the sea. 6 And *as for* the western border, ye shall even have the ^x Great Sea⁴ for a border: this shall be your west border. 7 And this shall be your north border: from the Great Sea ye shall point out for 8 you ^y mount Hor:⁵ from mount Hor ye shall point out *your border* ^z unto the 9 entrance of Hamath; and the goings forth of the border shall be to ^a Zedad: and the border shall go on to Ziphron, and the goings out of it shall be at ^b Hazar-enan: this shall be your north border. 10, 11 And ye shall point out your east border from Hazar-enan to Shepham: and the coast shall go down from Shepham ^c to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea ^d of Chinnereth eastward: and the border shall go down to Jordan, and the goings out of it shall be at ^e the Salt Sea. This shall be your land with the coasts thereof round about. 13 And Moses commanded the children of Israel, saying, ^f This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, 14 and to the half tribe: ^g for the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of 15 Manassah have received their inheritance: the two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising. 16, 17 And the LORD spake unto Moses, saying, These *are* the names of the men which shall divide the land unto you: ^h Eleazar the priest, and Joshua the son 18 of Nun. And ye shall take one ⁱ prince of every tribe, to divide the land by 19 inheritance. And the names of the men *are* these: Of the tribe of Judah, Caleb 20 the son of Jephunneh. And of the tribe of the children of Simeon, Shemuel the 21 son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And 22 the prince of the tribe of the children of Dan, Bukki the son of Jogli. The 23 prince of the children of Joseph, for the tribe of the children of Manassah, 24 Hanniel the son of Ephod. And the prince of the tribe of the children of 25 Ephraim, Kemuel the son of Shiphtan. And the prince of the tribe of the 26 children of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe 27 of the children of Issachar, Paltiel the son of Azzan. And the prince of the tribe 28 of the children of Asher, Ahihud the son of Shelomi. And the prince of the 29 tribe of the children of Naphtali, Pedahel the son of Ammihud. 29 ^m These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

The cities of the Levites, and the cities of refuge.

35 AND the LORD spake unto Moses in the plains of Moab by Jordan *near*⁶ 2 Jericho, saying, ⁿ Command the children of Israel, that they give unto the

¹ Or, 'corner.'

² Called 'sea of the plain' (Deut. iii. 17; Josh. xii. 3); now called the Dead Sea. It was the site of Sodom and Gomorrah: see note on Gen. xix. 24.

³ Or, 'southward.'

⁴ The Mediterranean Sea. On 'sea of Chinnereth,' ver. 11, see refs.

⁵ Or, 'the mount (i. e. summit) of the mountain,' i. e. the summit of Lebanon.

⁶ Rather, 'over against.'

^m ch. 26. 53—56.

ⁿ Jos. 15. 1—12; 16. 1, etc.; 17. 1, etc.; 18. 11, etc.; 19. 1—48.

^o Jos. 23. 13; Judg. 2. 3; Ps. 106. 34—36; see Ex. 23. 33; Eze. 28. 24.
^p Deut. 28. 63; Jos. 23. 15, 16; 2 Chr. 36. 17—20.

^q Ex. 17. 8; Deut. 1. 7; Ps. 78. 55; 103. 11; Eze. 47. 14.

^r Ex. 23. 31; Jos. 15. 1—12; see Eze. 47. 13, etc.

^s Gen. 14. 3; Jos. 3. 16; 15. 2; Eze. 47. 18.
^t Jos. 15. 3.

^u ch. 13. 20; 32. 8.

^v see Jos. 15. 3, 4.

^w see Gen. 15. 18; Jos. 15. 4, 47; 1 Krl. 8. 65; Is. 27. 12.

^x Jos. 1. 4.

^y ch. 33. 37.

^z ch. 13. 21; 2 Krl. 14. 25.

^a Eze. 47. 15.

^b Eze. 47. 17.

^c 2 Krl. 23. 33; Jer. 30. 5, 6.

^d Deut. 3. 17; Jos. 11. 2; Ps. 52; called *lake of Gennesareth*, Mt. 14. 34; i. k. 5. 2; *sea of Galilee*, Mt. 4. 18; 15. 29; & *sea of Tiberias*, John 6. 1.

^e ver. 3.

^f see Jos. 14. 1, 2.

^g ch. 32. 33; Jos. 14. 2, 3.

^h Jos. 14. 1; 19. 51.

ⁱ ch. 1. 4, 16.

^j Jos. 19. 51.

^k Jos. 14. 3, 4; 21. 2; see Eze. 45. 1, etc.; 48. 6, etc.

Levites of the inheritance of their possession cities to dwell in;¹ and ye shall give *also* unto the Levites suburbs for the cities round about them. And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities. And among the cities which ye shall give unto the Levites there shall be ^o six cities for refuge,² which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. So all the cities which ye shall give to the Levites shall be ^p forty and eight cities: them shall ye give with their suburbs. And the cities which ye shall give shall be ^q of the possession of the children of Israel: ^r from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

10 And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, ^s When ye be come over Jordan into the land of Canaan; then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares [by error]. ^t And they shall be unto you cities for refuge from the avenger; that the manslayer die not, ^u until he stand before the congregation in judgment. And of these cities which ye shall give ^v six cities shall ye have for refuge. ^w Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and ^x for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

11 ^y And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. Or ^z if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. ^{aa} The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. But ^{ab} if he thrust him of hatred, or hurl at him ^{ac} by laying of wait, that he die; or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; ^{ad} for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

12 But if he thrust him suddenly ^{ae} without enmity, or have cast upon him any thing without laying of wait, or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm: then ^{af} the congregation shall judge between the slayer and the revenger of blood according to these judgments: and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and ^{ag} he shall abide in it unto the death of the high priest, ^{ah} which was anointed with the holy oil.

13 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: because ^{ai} he should have remained in the city of his refuge until the death of the high priest. But after the death of the high priest the slayer shall return into the land of his possession.

14 So these things shall be for ^{aj} a statute of judgment unto you throughout your generations in all your dwellings.

15 Whoso killeth any person, the murderer shall be put to death by the ^{ak} mouth of witnesses: but one witness shall not testify against any person to cause him to

^o vers. 13, 14; Deu. 4. 41; Jos. 20. 2, 7, 8; 21. 8, 17, 21, 27, 32, 36, 38; Mt. 11. 23; Heb. 6. 18. ^p Jos. 21. 41.

^q Jos. 21. 3. ^r ch. 26. 54; 2 Cor. 8. 13, 14.

^s Deu. 19. 2; Jos. 20. 2.

^t Ex. 21. 13.

^u Jos. 19; Deu. 19. 6; Jos. 20. 3, 5, 6.

^v vers. 21; Deu. 19. 11, 12.

^w ver. 6.

^x Deu. 4. 41; Jos. 20. 7—9.

^y ch. 15. 10; Ro. 3. 29; Gal. 3. 28.

^z Ex. 21. 12, 14; 1 Le. 24. 17; Deu. 19. 11, 12.

^{aa} vers. 21, 24, 27; Deu. 19. 6, 12; Jos. 20. 3, 5.

^{ab} Ge. 4. 8; 2 Sam. 3. 27; 20. 10; 1 Ki. 2. 31, 32.

^{ac} Ex. 21. 14; Deu. 19. 11.

^{ad} ver. 11; Ex. 21. 13; Deu. 19. 5.

^{ae} ver. 12; Jos. 20. 6.

^{af} Jos. 20. 6; Ro. 3. 21—26; Eph. 2. 16—18; Heb. 7. 25—28.

^{ag} Ex. 23. 7; Le. 4. 3; 21. 10.

^{ah} John 15. 4—6; Heb. 3. 14; 10. 26—30, 39.

^{ai} ch. 27. 11.

^{aj} Deu. 17. 6, 7; 19. 15; Mt. 18. 16; 2 Cor. 13. 1; Heb. 10. 28.

¹ For these, see Josh. ch. xxi. By the cities of the Levites being distributed over the land, the whole country might have had the benefit of their religious instructions.

² This merciful law imposed a salutary check upon the ancient custom of blood-revenge, which unhappily still prevails in the East. The unintentional manslayer was safe, in his refuge, from the avenger; though subject to some restrictions, which would tend to enhance the value of human life. On the other hand, the murderer was

subjected to the disgrace of a judicial condemnation; and could not, either by pecuniary compensation or by any other means, purchase exemption from punishment, as would have been allowed among other nations. The cities of refuge have commonly been represented as typical of Christ: whether they were so or not, they were at least remarkably illustrative of the safety which believers enjoy in Him. The cities afterwards appointed were so situated, that from every part of the land one or other of them was easily accessible.

31 die. Moreover ^a ye shall take no satisfaction for the life of a murderer, which ^{is} 32 guilty of death: but he shall be surely put to death. ^o And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for blood ^{is} it defileth the land: and the land cannot be cleansed [there can be no expiation for the land]

34 of the blood that is shed therein, but ^{is} by the blood of him that shed it. ^r Defile not therefore the land which ye shall inhabit, wherein I dwell: for ^{is} I the LORD dwell among the children of Israel.

Law respecting heiresses; conclusion of the book.

36 AND the chief fathers of the families of the ^{is} children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children

2 of Israel: and they said, "The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and ^{is} my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so

4 shall it be taken from the lot of our inheritance. And when ^{is} the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the 6 LORD, saying, The tribe of the sons of Joseph ^{is} hath said well. This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; ^{is} only to the family of the

7 tribe of their fathers shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of

8 Israel shall ^{is} keep himself to the inheritance of the tribe of his fathers. And ^{is} every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the 9 children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 ^{is} for Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of 12 Zelophehad, were married unto their father's brothers' sons: *and* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel ^{is} in the plains of Moab by Jordan *near* Jericho.

^a Ge. 9. 5.

^o Ac. 4. 12; Gal. 3. 10
—13.

^r Ps. 106. 38; Mic. 4. 11.

^s Ge. 9. 6.
^t Le. 18. 25; Deu. 21. 23.
^u Ex. 25. 8; 29. 45, 46.

^v ch. 26. 23.

^w ch. 26. 55, 56; 33. 54;
Jos. 17. 3.
^x ch. 27. 1, 7; Jos. 17. 3, 4.

^y Le. 25. 10—13, 23.

^z ch. 27. 7.

^{aa} ver. 12.

^{bb} 1 Ki. 21. 3.

^{cc} 1 Chr. 23. 22.

^{dd} ch. 27. 1.

^{ee} ch. 26. 3; 33. 50.

THE FIFTH BOOK OF MOSES, CALLED

DEUTERONOMY.

THIS book is a repetition of much, both of the history and of the laws, contained in the three foregoing books; and was delivered to the Israelites by Moses, both orally and in writing, in the second month of the fortieth year of their wanderings in the wilderness. The Greek title 'Deuteronomy' signifies the *second law* (or, 'the law repeated'); as this is a second edition of the law, with *additions* adapted to the state of the people now just entering the promised land, and preparatory to the further developments which God was about to make of his purposes; and with *explanations* illustrating the holiness of heart which the law required, and inculcating the spirit in which its services and worship must be performed. This solemn reiteration of the law at this time was the more necessary as the race of men to whom it was first given were all dead, and a new one had sprung up.

The various mercies which God had bestowed upon them and their forefathers, from their departure out of

Egypt, are recapitulated; the people are reminded of their disobedience, ingratitude, and chastisements; and the law, both in its letter and spirit, is repeated, expatiated upon, and enforced by every variety of argument and motive. On the one hand, prosperity, happiness, and honour—both individual and national—are promised upon obedience: and, on the other, the miseries are foretold which should follow their apostasy—their plagues, captivities, and dispersions; their extreme sufferings when besieged; the desolation of their land; their degradation and oppressions; and their present condition, as exhibited to our own observation:—and to these predictions are added promises of abundant mercy and blessing, upon repentance.

Such are the general outlines of this book: and, as it must have been exceedingly useful to those to whom it was primarily addressed, so will it prove to us, if, comparing the history here recited with God's dispensations

towards ourselves, both in temporal and in spiritual things, and our conduct towards Him, we apply the exhortations and persuasions to our own consciences, to excite our minds to believing and grateful obedience.

The contents of this book (which is itself a kind of analysis of the three preceding books), are arranged by Diodati under three general heads:—

I. An introduction, or preface, adapted to gain attention from the people: 1. Commemorating the blessings conferred on them; both in *peace*, by the gift of a wise and religious magistracy (ch. 1.), and in *war*, by making them victorious over the kings of Heshbon and Bashan (ii., iii.) 2. Describing the precious law given to them, as to its Author, its miraculous promulgation, its subject-matter, and the benefits which would redound to them by its observance (iv. 1—40).

II. The second part contains, 1. *The main principles of religion in the ten commandments* (iv. 44—49, v.); followed by a declaration of the end of the law—obedience; with an exhortation thereto (vi.), and dissuasives from those things which would hinder their obedience—viz., intercourse with heathen nations (vii.), forgetfulness of God's mercies (viii.), and self-righteousness; to beat down which Moses reminds them of their own frequent rebellions, murmurings, and provocations, and of God's

free and undeserved grace and love towards them (ix., x. 1—11). 2. *Practical exhortations* deduced from these principles, introduced by an earnest and impressive appeal (x. 12—22, xi.) These chiefly concern the *worship of God*—as to its proper place and manner (xii.); the avoiding and punishing seducers to idolatry (xiii.); the guarding against legal uncleanness (xiv. 1—21); and the times and seasons of worship, including the sabbatical year (xv.) and the annual festivals (xvi. 1—17): and the *conduct of men*; either in *civil* (xvi. 18—22, xvii.) or in *ecclesiastical* authority (xviii.); or *universally considered* in their several duties to God and man, in many laws—moral, judicial, and ceremonial (xix.—xxvi.)

III. The conclusion, which, after enjoining a solemn repetition of the law (xxvii.), is, 1. *Exhortatory*: persuading to obedience—by promises of blessings, and by denouncement of curses (xxviii.); by the remembrance of the great things which God had done for them; by the obligation of a solemn covenant (xxix.); and by encouragements to repentance (xxx.) 2. *Historical*: Moses resigns his charge to Joshua, and delivers the law to the priests (xxxi. 1—21); composes a prophetic song, which he delivers to the people (xxxii. 22—30, xxxiii.); pronounces a blessing upon the tribes, each in particular (xxxiii.); views the promised land, into which he must not enter; dies and is buried (xxxiv.)

Moses' address to the people, reviewing the history of their journeys; with exhortations, warnings, and promises.

- 1 THESE *be* the words¹ which Moses spake unto all Israel^a on this side Jordan² in the wilderness, in the plain over against the Red Sea³ [or, Zuph], between
 2 Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (*These are eleven days' journey* from Horeb by the way of mount Seir⁴ unto Kadesh-barnea.)
 3 And it came to pass^c in the fortieth year, in the eleventh^d month, on the first^e day of the month, *that* Moses spake unto the children of Israel, according unto all that
 4 the LORD had given him in commandment unto them; ^dafter he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth^e in Edrei.
 5 On this side Jordan, in the land of Moab, began Moses to declare this law,
 6 saying,—The LORD our God spake unto us^f in Horeb, saying, Ye have dwelt long
 7 ^genough in this mount: turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, ^hAbraham, Isaac, and Jacob, to give unto them and to their seed after them.
 9 And ⁱI spake unto you at that time, saying, I am not able to bear you myself
 10 alone: the LORD your God hath multiplied you, and, behold, ^jye *are* this day as
 11 the stars of heaven for multitude. (*The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, ^kas he hath promised you!*)
 12 ^lHow can I myself alone bear your cumbrance, and your burden, and your strife?
 13 ^mTake you wise men, and understanding, and known among your tribes, and I
 14 will make them rulers over you. And ye answered me, and said, The thing
 15 which thou hast spoken *is good for us* to do. So I took the chief of your tribes,

^a Jos. 9. 1, 10; 22. 4, 7.

^b ch. 9. 23; Num. 13. 26.
^c Num. 33. 38.

^d Num. 21. 21—35.

^e Num. 21. 33; Jos. 13. 12.

^f Ex. 3. 1; 17. 6.

^g see Ex. 10. 1, 2; Num. 10. 11—13.

^h Ge. 12. 7; 15. 19; 17. 7, 8; 26. 4; 28. 13.

ⁱ Ex. 18. 18; Num. 11. 14.

^k ch. 10. 23; 28. 62; Ge. 15. 5; 1 Chr. 27. 23; No. 8. 23.

^l 2 Sam. 24. 3.

^m Ge. 12. 2, 3; 15. 5; 22. 17; 26. 4; Ex. 22. 13; Num. 6. 27.

ⁿ 1 K1. 3. 8, 9.

^o see Ex. 18. 21; Num. 11. 16, 17.

1 As this book is chiefly a recapitulation of the history and laws before recorded (to which references are made in the margin), the following notes will be confined to subjects not previously noticed. Some of these appear to be adaptations of the law to the improved character of the people, who were better prepared to submit to its spiritual precepts than their fathers had been; whilst others were probably explanations, arising out of particular events which had occurred.

2 Or, rather, 'near the passage of Jordan.'

3 The word 'Sea' is not in the original, which has only 'Zuph,' or rather 'Suph.' Perhaps the place intended is Suph, or Suphah (Numb. xxi. 14, marg. reading). But it is more probable that the sentences should be differently divided, and that vers. 1 and 2 should be read thus:—
 'These be the words which Moses spake unto all Israel at the passage of Jordan. By the wilderness along the

Arabah in front of the Red Sea, between Paran, and between Tophel and Laban (Libnah, Numb. xxxiii. 20), and Hazeroth and Di-zahab, there are eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea.' Some commentators would place ver. 2 after ver. 19; considering it to have no connection with vers. 1 and 3. But if the passage be read as above, it appears like an exact specification of the short, natural route from Horeb to Canaan, put in direct contrast with the *place*, 'near the Jordan,' and the *time*, 'the fortieth year,' at which the following words were spoken; and it was calculated to call to mind the sin of the Israelites which had so greatly prolonged their journey.

4 There is another route, not along the plain of the Arabah and by Mount Seir, but over the high ground to the west.

5 Of the sacred year—about February.

wise men, and known, ^p and made them heads over you, ^q captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and 16 officers among your tribes. And I charged your judges at that time, saying, Hear *the causes* between your brethren, and ^r judge righteously between *every* man and 17 his ^s brother, and the stranger *that is* with him. ^t Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ^u ye shall not be afraid of the face of man; for ^v the judgment is God's: ¹ and the cause that is too 18 hard for you, ^w bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do.

19 And when we departed from Horeb, ^x we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as 20 the LORD our God commanded us; and ^y we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our 21 God doth give unto us. Behold, the LORD thy God hath set the land before thee: go up *and* possess it, as the LORD God of thy fathers hath said unto thee; ^z fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, ^a We will send men before us, and they shall search us out the land, and bring us word again by what way we 23 must go up, and into what cities we shall come. And the saying pleased me well: 24 and ^b I took twelve men of you, one of a tribe: and ^c they turned and went up into the 25 mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, ^d *It is* a good land which the LORD our God doth give us.

26 ^e Notwithstanding ye would not go up, but rebelled against the commandment 27 of the LORD your God: and ye ^f murmured in your tents, and said, Because the LORD ^g hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? our 28 brethren ^h have discouraged our heart, saying, ⁱ The people is greater and taller than we; the cities ^j are great and walled up to heaven; and moreover we have seen the sons of the ^k Anakims there.

29, 30 Then I said unto you, Dread not, neither be afraid of them. ^l The LORD your God which goeth before you, he shall fight for you, ^m according to all that 31 he did for you in Egypt before your eyes; and in the ⁿ wilderness, where thou hast seen how that the LORD thy God ^o bare ² thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32, 33 Yet in this thing ^p ye did not believe the LORD your God, ^q who went in the way before you, ^r to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, ^s and sware, 35 saying, ^t Surely there shall not one of these men of this evil generation see that 36 good land, which I sware to give unto your fathers, ^u save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden 37 upon, and to his children, because ^v he hath wholly followed the LORD. ^w Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in 38 thither: ^x *but* Joshua the son of Nun, ^y which standeth before thee, he shall go in 39 thither: ^z encourage him: for he shall cause Israel to inherit it. ^a Moreover your little ones, which ^b ye said should be a prey, and your children, which in that day ^c had no knowledge ³ between good and evil, they shall go in thither, 40 and unto them will I give it, and they shall possess it. ^d But *as* for you, turn you, and take your journey into the wilderness by the way of the Red Sea.

41 Then ye answered and said unto me, ^e We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready ^f to go up 42 into the hill. And the LORD said unto me, Say unto them, ^g Go not up, neither 43 fight; for I *am* not among you; lest ye be smitten before your enemies. So I spake unto you; and ye would not hear, but rebelled against the commandment 44 of the LORD, and ^h went presumptuously up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you, ⁱ as bees do, and destroyed you in Seir, *even* unto ^j Hormah. And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear 45 unto you. ^k So ye abode in Kadesh many days, according unto the days that ye abode *there*.

^p Ex. 18. 25, 26.
^q Num. 31. 14.

^r ch. 16. 18; Ex. 23. 2, 3, 7, 8; John 7. 21.
^s Ex. 22. 21; 23. 9; Le. 24. 32.

^t ch. 16. 19; Le. 19. 15; 1 Sam. 16. 7; Pro. 24. 23; Jam. 2. 1.
^u Job 31. 34; Pro. 29. 25.

^v 2 Chr. 19. 6.
^w Ex. 18. 18, 27, 28.
^x ch. 8. 15; Num. 10. 12; Jer. 2. 6.

^y Num. 13. 25.

^z Jos. 1. 9.

^a Num. 13. 1—20.

^b Num. 13. 3.
^c Num. 13. 21—27.

^d Num. 13. 27.

^e Num. 14. 1—4; Ps. 106. 24, 25.
^f Ex. 16. 3; Num. 14. 3.

^g ch. 9. 28.

^h Jos. 2. 11.
ⁱ ch. 9. 1, 2; Num. 13. 24, 31—33.
^j Num. 13. 28.

^k Ex. 14. 14, 25; No. 4. 20.
^l Ex. ch. 7 to 15.

^m Ex. ch. 16 & 17.

ⁿ ch. 23. 11, 12; Ex. 19. 4; 1. 46; 3. 4; 63. 9; Hose. 11. 3; see on Ac. 13. 18.
^o Ps. 106. 24; Jude 5.
^p Ex. 13. 21, 22; Ps. 78. 14.
^q Num. 10. 33; Exe. 20. 6.
^r ch. 2. 14, 15.

^s Num. 14. 22—30; Ps. 95. 11.
^t Num. 14. 24, 30; Jos. 14. 9.

^u Num. 14. 24.
^v ch. 3. 26; 4. 21; 34. 4; Num. 20. 12; 27. 14; Ps. 106. 32.
^w Num. 14. 30.
^x Ex. 24. 13; 33. 11; see 1 Sam. 16. 22.
^y ch. 31. 7, 23; Num. 27. 18—23.
^z Num. 14. 31.
^a Num. 14. 3.
^b Is. 7. 15, 16; Ro. 9. 11.
^c Num. 14. 25.

^d Num. 14. 30, 40.

^e Num. 14. 41, 42.

^f Num. 14. 44, 45.
^g Ps. 118. 19.
^h Judg. 1. 17.

ⁱ Num. 13. 25; 20. 1, 22; Judg. 11. 17.

¹ Those who act for God, as his vicegerents upon earth, must act *like* him. He will protect them in doing right, and call them to account if they do wrong.

² Including all kinds of care and support.

³ These, being the words of God at the time of the rebellion, ought rather to be rendered, 'who at *this* day have no knowledge,' etc.

⁴ Or, 'ye despised the warning so as to go up,' etc.

2 Then we turned, and took our journey into the wilderness by the way of the Red Sea, ^aas the Lord spake unto me: and we compassed mount Seir many days.¹
 2 And the Lord spake unto me, saying, Ye have compassed this mountain ^plong enough: turn you northward. And command thou the people, saying, ^qYe are to pass through the coast of your brethren the children of Esau, which dwell in Seir; ^rand they shall be afraid of you: take ye good heed unto yourselves therefore: meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; ^sbecause I have given mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; ^tand ye shall also buy water of them for money, that ye may drink. For the Lord thy God hath ^ublessed thee in all the works of thy hand: ^vhe knoweth thy walking through this great wilderness: ^wthese forty years the Lord thy God hath *been* with thee; thou hast lacked nothing.
 8 ^xAnd when we passed by from our brethren the children of Esau, which dwell in Seir, through the way of the plain² from ^aElath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. And the Lord said unto me, Distress not the Moabites [*or*, use no hostility against Moab], neither contend with them in battle: for I will not give thee of their land for a possession; because I have given ^bAr³ unto ^cthe children of Lot for a possession. (^dThe Emims⁴ dwell therein in times past, a people great, and many, and tall, as ^ethe Anakims; which also were accounted giants, as the Anakims; but the Moabites call them Emims. ^fThe Horims also dwell in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; ^gas Israel did unto the land of his possession, which the Lord gave unto them.) Now rise up, *said I*,⁵ and get you over ^hthe brook [*or*, valley¹] Zered. And we went over the brook Zered.
 14 And the space in which we came ⁱfrom Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; ^juntil all the generation of the men of war were wasted out from among the host, ^kas the Lord swore unto them. For indeed ^lthe hand of the Lord was against them, to destroy them from among the host, until they were consumed.
 16 So it came to pass, when all the men of war were consumed and dead from among the people, that the Lord spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day: and *when* thou comest nigh over against the children of Ammon, ^mdistress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto ⁿthe children of Lot for a possession. (That also was accounted a land of giants: giants dwell therein in old time; and the Ammonites call them ^oZamzummims; ^pa people great, and many, and tall, as the Anakims; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead: as he did to the children of Esau, ^qwhich dwell in Seir, when he destroyed ^rthe Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: and ^sthe Avims which dwell in Hazerim, *even* unto ^tAzzah, ^uthe Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.) Rise ye up, take your journey, and ^vpass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.
 25 ^wThis day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.
 26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon ^xwith words of peace, saying, ^yLet me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.
 28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: ^zonly I will pass through on my feet; (^aas the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did⁶ unto me);

^o ch. 1. 40; Num. 14. 25.
^p see vera. 7, 14; ch. 9 Num. 20. 14—21.
^r Ex. 15. 15.
^s Ge. 32. 8; Jos. 24. 4.
^t Num. 20. 19.
^u see refs. Ge. 12. 2.
^v Job 23. 10; Ps. 1. 6.
^w ch. 8. 2—4.
^x Num. 20. 20, 21; Judg. 11. 18.
^y 1 Ki. 9. 26.
^z Num. 21. 29; 1a. 15.1.
^a Ge. 19. 30, 37.
^b Ge. 14. 5.
^c ch. 9. 2; Num. 13. 22, 23.
^d ver. 22; Ge. 14. 6: 26. 20.
^e Num. 21. 21—35.
^f A Num. 21. 12.
^g Num. 13. 23.
^h Num. 13. 26.
ⁱ Num. 14. 33; 26. 64.
^j ch. 1. 34, 35; Num. 14. 33; Ex. 20. 15.
^k Pa. 78. 33; 106. 28.
^l ver. 9.
^m Ge. 19. 38.
ⁿ Ge. 14. 5. *Zuzims.*
^o see ver. 10.
^p Ge. 36. 8.
^q ver. 12; Ge. 14. 6: 36. 20—30.
^r Jos. 13. 3.
^s Jer. 25. 20.
^t Ge. 10. 14; Am. 9. 7.
^u Num. 21. 13—15; Judg. 11. 18, 21.
^v ch. 11. 25; Ex. 15. 14, 15; 23. 27; Jos. 2. 9—12.
^w ch. 20. 10.
^x Num. 21. 21, 22; Judg. 11. 18.
^y Num. 20. 19.
^z ch. 23. 7, 4; see Num. 20. 18; Judg. 11. 17, 18.

1 From this it seems probable that most of the thirty-seven or thirty-eight years of wandering were spent in this neighbourhood; and not, as some have supposed, in the western desert.
 2 The word rendered 'the plain' is, in the Heb. and Sept., 'the Arabah.' See note (3) on ch. i. 1. *Elath* and *Ezion-gaber* were a fortress and a port, at the head of the eastern arm of the Red Sea, near the modern Akabah.
 3 Ar was the capital of Moab (see Isa. xv. 1), and was called also 'Rabbath Moab.'
 4 Vers. 10—12, and 20—23, are probably explanatory

additions made after this book was written; perhaps designed to show that the extermination of the Canaanites by the Hebrews was not an unprecedented act.
 5 The previous verses being read as a parenthesis, it will appear that this is part of what God said to Moses.
 6 Though the Edomites refused the Hebrews a passage through the heart of their country, by those defiles which have always been jealously guarded by their possessors, they did not obstruct them in their journey round the borders. Sihon and Og, however, refused them a passage along their confines.

until I shall pass over Jordan into the land which the LORD our God giveth us.

30 ¹But Sihon king of Heshbon would not let us pass by him: for ²the LORD thy God ³hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to ⁴give Sihon and his land

32 before thee: begin to possess, that thou mayest inherit his land. ⁵Then Sihon

33 came out against us, he and all his people, to fight at Jahaz. And ⁶the LORD our God delivered him before us; and ⁷we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and ⁸utterly destroyed the men, and the

35 women, and the little ones, of every city; we left none to remain: only the cattle

we took for a prey unto ourselves, and the spoil of the cities which we took.

36 ⁹From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that

is by the river, even unto Gilead, there was not one city too strong for us: ¹⁰the

37 LORD our God delivered all unto us: ¹¹only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river ¹²Jabbok,¹ nor unto the cities in the mountains, nor unto ¹³whatsoever the LORD our God forbade us.

3 Then we turned, and went up the way to Bashan: and ¹⁴Og the king of Bashan

¹⁵came out against us, he and all his people, to battle ¹⁶at Edrei. And the LORD

said unto me, Fear him not: for I will deliver him, and all his people, and his

land, into thy hand; and thou shalt do unto him as thou didst unto ¹⁷Sihon king

3 of the Amorites, which dwelt at Heshbon. So the LORD our God delivered into

our hands Og also, the king of Bashan, and all his people: ¹⁸and we smote him

4 until none was left to him remaining. And we took all his cities² at that time,

there was not a city which we took not from them, threescore cities, ¹⁹at the

5 region of Argob, the kingdom of Og in Bashan. All these cities *were* ²⁰fenced

6 with high walls, gates, and bars; beside unwall'd towns a great many. And we

utterly destroyed them, as we did unto Sihon king ²¹of Heshbon, utterly destroying

7 the men, women, and children, of every city. But all the cattle, and the

8 spoil of the cities, we took for a prey to ourselves. And we took at that time

out of the hand of the two kings of the Amorites the land that *was* on this side

9 Jordan, from the river of Arnon unto mount Hermon;³ (*which* ²²Hermon is)

10 Sidonians call Sirion; and the Amorites call it ²³Shenir; ²⁴all the cities of the

plain, and all Gilead, and ²⁵all Bashan, unto Salchah and Edrei, cities of the

11 kingdom of Og in Bashan. ²⁶For only Og king of Bashan remained of the remnant

of ²⁷giants;⁴ behold, his bedstead *was* a bedstead of iron; *is* it not in ²⁸Rabbath

of the children of Ammon? nine cubits *was* the length thereof, and four cubits

the breadth of it, after the cubit of a man.⁵

12 And this land, *which* we possessed at that time, ²⁹from Aroer, which *is* by the

river Arnon, and half mount Gilead, and ³⁰the cities thereof, gave I unto the

13 Reubenites and to the Gadites. ³¹And the rest of Gilead, and ³²all Bashan, *being* the

kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob,

14 with all Bashan, which was called the land of giants. ³³Jair⁶ the son of Manasseh

took all the country of Argob ³⁴unto the coasts⁷ of Geshuri and Maachathi; and

15 ³⁵called them after his own name, Bashan-havoth-jair, unto this day. ³⁶And I gave

16 Gilead unto Machir. And unto the Reubenites ³⁷and unto the Gadites I gave

from Gilead even unto the river Arnon half the valley, and the border even

unto the river Jabbok, ³⁸which *is* the border of the children of Ammon;

17 the plain also, and Jordan, and the coast *thereof*, from ³⁹Chinnereth ⁴⁰even

unto the Sea of the plain, ⁴¹even the Salt Sea, under Ashdoth-pisgah [*or*,

18 under the springs of Pisgah, *or*, the hill] eastward. And I commanded you

at that time, saying, The LORD your God hath given you this land to

possess it: ⁴²ye shall pass over armed before your brethren the children of

19 Israel, all *that are* meet for the war. But your wives, and your little ones,

and your cattle, (*for* I know that ye have much cattle,) shall abide in your

20 cities which I have given you; until the LORD have given rest unto your brethren,

as well as unto you, and *until* they also possess the land which the LORD your

¹ Num. 21. 23.
² Jos. 11. 20.
³ Ex. 4. 21.

⁴ ch. 1. 8.
⁵ Num. 21. 23—30.
⁶ ch. 7. 2; 20. 16.
⁷ ch. 29. 7; Num. 21. 24.
⁸ ch. 7. 2, 26; Le. 27. 25.

⁹ ch. 3. 12; 4. 48; Jos. 13. 5.
¹⁰ Pa. 44. 3.

¹¹ vers. 5, 9, 19; Judg. 11. 15.
¹² ch. 3. 16; Ge. 32. 22; Num. 21. 24.
¹³ vers. 5, 9, 19.
¹⁴ ch. 29. 7; Num. 21. 33, etc.
¹⁵ ch. 1. 4.

¹⁶ Num. 21. 23—25, 34.

¹⁷ Num. 21. 35.

¹⁸ 1 Ki. 4. 13.

¹⁹ Num. 13. 28.

²⁰ ch. 2. 24; Pa. 135. 10—12; 136. 19—21.

²¹ ch. 4. 48; Pa. 26. 5.

²² 1 Chr. 5. 23.
²³ ch. 4. 49.
²⁴ Jos. 12. 5; 13. 11.

²⁵ Am. 2. 9.

²⁶ Ge. 14. 5.
²⁷ 2 Sam. 12. 26; Jer. 49. 2; Eze. 21. 20.

²⁸ ch. 2. 36; Jos. 12. 2.

²⁹ Num. 32. 33—39;
³⁰ Jos. 12. 6; 13. 8, etc.
³¹ Jos. 12. 5; 13—42;
³² Jos. 13. 29.

³³ 1 Chr. 2. 22.

³⁴ Jos. 13. 13; 2 Sam. 3. 3; 10. 6.
³⁵ Num. 32. 41.
³⁶ Num. 32. 39.
³⁷ 2 Sam. 21. 5.

³⁸ Num. 21. 24; Jos. 12. 2.
³⁹ Num. 34. 11.
⁴⁰ ch. 4. 49; Num. 31. 12; Jos. 12. 3.
⁴¹ Ge. 14. 3.

⁴² Num. 32. 20, etc.

¹ This statement refers to the upper waters of the Jabbok (or Zerka), which in the higher part of its course flowed through the land of the Ammonites.

² That is, all his walled towns; which might, however, be very small.

³ This was the southern part of the eastern range of mountains parallel with Lebanon, and called afterwards Anti-Libanus (now Djebel-esch-Schiekh). It seems at that time to have divided the territories of the Amorites from those of the Zidonians, who were already a powerful people. See ver. 9; Josh. xix. 28.

⁴ Or, 'Rephaim'; and so in ver. 13: a particular race, many of whom were of large stature. The bedstead was probably only a frame, or raised platform; and, though it was doubtless ostentatiously large, it indicates the size of the chieftain. See note on Gen. vi. 4.

⁵ The cubit was eighteen inches. This verse, with the last clause of ver. 14, is supposed to have been added after the death of Moses.

⁶ See note on Num. xxxii. 41.

⁷ Or, 'borders.' Geshur and Maachah are further mentioned in Josh. xiii. 13.

God hath given them beyond Jordan : and *then* shall ye ^a return every man unto his possession, which I have given you.

21 And ^a I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings : ^b so shall the LORD do unto all the kingdoms whither thou passest. Ye shall not fear them : for ^c the LORD your God he shall fight for you.

22, 24 And ^a I besought the LORD at that time, saying, O Lord God, thou hast begun to show thy servant ^a thy greatness, and thy mighty hand : for ^f what God *is there* in heaven or in earth, that can do according to thy works, and according to

25 thy might ? I pray thee, let me go over, and see ^e the good land that *is* beyond Jordan, that goodly mountain, ¹ and Lebanon. But the LORD ^a was wroth with me for your sakes, and would not hear me : and the LORD said unto me, Let it suffice thee ; speak no more unto me of this matter. ^d Get thee up into the top of Pisgah [*or*, the hill], and lift up thine eyes westward, and northward, and south-

ward, and eastward, and behold *it* with thine eyes : for thou shalt not go over thus Jordan. But ^a charge Joshua, and encourage him, and strengthen him : for he shall go over before this people, and he shall cause them to inherit the land which

28 thou shalt see. So we abode in ^d the valley over against Beth-peor.

4 Now ² therefore hearken, O Israel, unto ^a the statutes and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. ^a Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of ^a Baal-peor : for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do *them* ; for this ² is your wisdom ³ and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great

7 nation *is* a wise and understanding people. For ^a what nation *is there* so great, who *hath* ^r God so nigh unto them, as the LORD our God *is* in all *things* that we

8 call upon him *for* ? And what nation *is there* so great, that hath ^a statutes and judgments *so* righteous as all this law, which I set before you this day ?

9 Only take heed to thyself, and ^c keep thy soul diligently, ^a lest thou forget the things which thine eyes have seen, ^a and lest they depart from thy heart all the

10 days of thy life : but ^v teach them thy sons, and thy sons' sons ; *specialty* ² the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth,

11 and *that* they may teach their children. And ye came near and stood under the mountain ; and the ^a mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. ^b And the LORD spake unto you out of the midst of the fire : ^c ye heard the voice of the words, but saw ^d no similitude ;

13 ^c only *ye* heard a voice. ^e And he declared unto you his covenant, which he commanded you to perform, ^v even ² ten commandments ; and ^a he wrote them upon

14 two tables of stone. And ^d the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 ^a Take ye therefore good heed unto yourselves ; for ye saw no manner of ^d similitude on the day *that* the LORD spake unto you in Horeb out of the midst

16 of the fire : lest ye ^m corrupt *yourselves*, and ^a make you a graven image, the 17 similitude ⁴ of any figure, ^a the likeness of male or female, the likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

^a Jos. 22. 4, 5.
^b Num. 27. 18-23.
^c Jos. 10. 26.
^d ch. 1. 30 ; 20. 4 ; Ex. 14. 14.
^e see 2 Cor. 12. 8, 9.
^f ch. 11. 2.
^g Ex. 15. 11 ; 2 Sam. 7. 22 ; Pa. 71. 19 ; Ps. 61 ; 89. 6, 5.
^h ch. 4. 22 ; Ex. 3. 8.
ⁱ ch. 1. 27 ; 31. 2 ; 32. 51, 62 ; 34. 4 ; Num. 20. 12 ; 27. 14 ; Pa. 106. 32.
^j Num. 27. 12.
^k ch. 1. 38 ; 31. 3, 7 ; Num. 27. 18, 23.
^l ch. 4. 46 ; 34. 6.
^m ch. 5. 1 ; 8. 1 ; 1. 6. 18. 5 ; 19. 37 ; 20. 8 ; 22. 31 ; Exe. 20. 11 ; Ro. 10. 5.
ⁿ ch. 12. 32 ; Jos. 1. 7 ; Pro. 30. 6 ; Eccl. 12. 13 ; Mt. 15. 6, 9 ; Rev. 22. 15, 19.
^o Num. 25. 3, 4, etc. ; Jos. 22. 17 ; Pa. 106. 28, 29.
^p Job 28. 28 ; Pa. 19. 7 ; 111. 10 ; Pro. 1. 7 ; Jam. 2. 13.
^q 2 Sam. 7. 23.
^r Pa. 46. 1 ; 145. 16 ; 148. 14 ; Ja. 25. 6.
^s Pa. 19. 7-11 ; 119. 80, 96 ; 147. 20 ; Ro. 7. 12-14.
^t Pro. 4. 23.
^u Pro. 3. 1, 3 ; 4. 31 ; Lk. 8. 18 ; Heb. 2. 3 ; Jam. 1. 22.
^v Pa. 119. 1-11 ; Pro. 3. 1-4 ; 21. 1 ; Heb. 2. 1 ; Rev. 3. 3.
^w see refs. ch. 6. 7 ; Ge. 18. 19 ; Ex. 13. 14-16.
^x Ex. 19. 9, 16 ; 20. 18 ; Heb. 12. 18, 19, 25.
^y ch. 5. 23 ; Ex. 19. 18.
^z ch. 5. 4, 22.
^{aa} vers. 33, 36.
^{ab} 1a. 40. 18.
^{ac} Ex. 30. 22 ; 1 Kl. 19. 12.
^{ad} ch. 9. 9, 11 ; Ex. 19. 5. 4 ; Ex. 34. 28.
^{ae} Ex. 24. 12 ; 31. 18.
^{af} ch. 22. 8, 23 ; Ex. 21. 1.
^{ag} Jos. 23. 11.
^{ah} ver. 12 ; 1a. 40. 18.
^{ai} Ex. 32. 7.
^{aj} see ref. ch. 5. 8.
^{ak} Au. 17. 29 ; Ro. 1. 23.

1 This may refer to the general appearance of the land of Canaan, beautifully diversified by its ranges of mountains. Or it may be rendered, 'that goodly mountain, even Lebanon ; whose glittering white summits in the north bounded the views from the eastern hills.'
 2 These exhortations to the people (vers. 1-40), founded on the preceding review of their history, urge chiefly a loyal allegiance to their Divine King. The sentiments of fear, hope, and gratitude are all strongly appealed to ; the covenant solemnly ratified at Sinai is brought to mind ; and instances of God's jealous regard to his own honour are adduced as a warning.

3 Personal piety not only benefits the individual, but elevates the society or nation in which it prevails.
 4 In vers. 16-19, we have an exact description of the two principal forms of false worship : 1, the worship of *idols*, the vulgar superstition of Egypt (vers. 16-18) ; and, 2, the worship of the *heavenly bodies*, the more plausible, but equally dangerous device of the Chaldeans and Persians (ver. 19). These two kinds of idolatry were already united ; and, in after ages, they were both established in the kingdom of Israel by Jeroboam's golden calf and Ahab's worship of Baal, which brought upon the nation the plagues here threatened (vers. 26-28).

18 the likeness of any thing that creepeth on the ground, the likeness of any fish
 19 that *is* in the waters beneath the earth: and lest thou ^plift up thine eyes unto
 heaven, and when thou seest the sun, and the moon, and the stars, *even* ^qall the
 host of heaven, shouldest be driven to ^rworship them, and serve them, ^swhich
 the LORD thy God hath divided unto all nations under the whole heaven.
 20 But the LORD hath taken you, and ^tbrought you forth out of the iron furnace,¹
even out of Egypt, ^uto be unto him a people of inheritance,² *as ye are* this day.
 21 Furthermore ^vthe LORD was angry with me for your sakes, and sware that
 I should not go over Jordan, and that I should not go in unto that good land, which
 22 the LORD thy God giveth thee *for* an inheritance: but ^wI must die in this land,
^xI must not go over Jordan: but ye shall go over, and possess ^ythat good land.
 23 Take heed unto yourselves, ^zlest ye forget the covenant of the LORD your God,
 which he made with you, ^{aa}and make you a graven image, *or* the likeness of any
 24 thing, which the LORD thy God hath forbidden thee. For ^{ab}the LORD thy God is
 a consuming fire, *even* ^{ac}a jealous God.
 25 When thou shalt beget children, and children's children, and ye shall have
 remained long in the land, and ^{ad}shall corrupt *yourselves*, and make a graven
 image, *or* the likeness of any thing, and ^{ae}shall do evil in the sight of the LORD
 26 thy God, to provoke him to anger: ^{af}I call heaven and earth to witness against
 you this day, that ye shall soon utterly perish from off the land whereunto ye
 go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall
 27 utterly be destroyed. And the LORD ^{ag}shall scatter you among the nations, and
 ye shall be left few in number among the heathen, whither the LORD shall lead
 28 you. And ^{ah}there ye shall serve gods, the work of men's hands, wood and stoue,
^{ai}which neither see, nor hear, nor eat, nor smell.
 29 ^{aj}But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if
 30 thou seek him with all thy heart and with all thy soul. When thou art in tribu-
 lation, and ^{ak}all these things are come upon thee, *even* in the latter days, if thou
 31 ^{al}turn to the LORD thy God, and shalt be obedient unto his voice; (for the LORD
 thy God is ^{am}a merciful God;) ^{an}he will not forsake thee, neither destroy thee,
^{ao}nor forget the covenant of thy fathers which he sware unto them.
 32 For ^{ap}ask now of the days that are past, which were before thee, since the day
 that God created man upon the earth, and *ask* ^{aq}from the one side of heaven unto
 the other, whether there hath been *any such thing* as this great thing *is*, or hath
 33 been heard like it? ^{ar}Did *ever* people hear the voice of God speaking out of the
 34 midst of the fire, as thou hast heard, and live? Or hath God assayed to go and
^{as}take him a nation from the midst of *another* nation, ^{at}by temptations, ^{au}by
 signs, and by wonders, and by war, and ^{av}by a mighty hand, and ^{aw}by a stretched
 out arm, ^{ax}and by great terrors, according to all that the LORD your God did for
 35 you in Egypt before your eyes? Unto thee it was showed, that thou mightest
 36 know that the LORD he is God; ^{ay}there is none else beside him. ^{az}Out of heaven
 he made thee to hear his voice, that he might instruct thee: and upon earth he
 showed thee his great fire; and thou heardest his words out of the midst of the
 37 fire. And because ^{ba}he loved thy fathers, therefore he chose their seed after
 them, and ^{bb}brought thee out in his sight, with his mighty power, out of Egypt;
 38 ^{bc}to drive out nations from before thee greater and mightier than thou *art*, to
 bring thee in, to give thee their land *for* an inheritance, *as it is* this day.
 39 Know therefore this day, and consider *it* in thine heart, that ^{bd}the LORD he is
 40 God in heaven above, and upon the earth beneath: *there is* none else. ^{be}Thou
 shalt keep therefore his statutes, and his commandments, which I command thee
 this day, ^{bf}that it may go well with thee, and with thy children after thee, and
 that thou mayest ^{bg}prolong *thy* days upon the earth, which the LORD thy God
 giveth thee, for ever.³

Appointment of the cities of refuge east of Jordan.

41 THEN Moses ^{ch}severed three cities on this side Jordan toward the sunrising;
 42 ^{ci}that the slayer might flee thither, which should kill his neighbour unawares,
 and hated him not in times past; and that fleeing unto one of these cities he
 43 might live: *namely*, ^{ck}Bezer⁴ in the wilderness, in the plain country, of the
 Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the
 Manassites.

^p ch. 17. 13; Job 31.
^q ch. 2. 1; 2 Ki. 17. 16.
^r 21. 3.
^s Ro. 1. 25.
^t Ge. 1. 16—18.
^u Ex. 1. 14; 1 Ki. 8.
 51; Jer. 11. 4.
^v ch. 9. 29; 32. 9; Ex.
 19. 5, 6.
^w ch. 1. 37; 3. 26;
 Num. 20. 12.
^x 2 Pet. 1. 13—15.
^y ch. 3. 27.
^z ch. 3. 25.
^{aa} ver. 9.
^{ab} ver. 16; Ex. 20. 4, 5.
^{ac} ch. 9. 3; Ex. 21. 17;
 Ja. 33. 14; Jer. 21.
 12—14; Nah. 1. 6;
 Zeph. 1. 18; Heb.
 12. 29.
^{ad} ch. 6. 15; Ex. 20. 5;
 Is. 42. 8.
^{ae} Jer. 17. 17, etc.
^{af} ch. 30. 18, 19; Ja. 1.
 2; Mic. 1. 2; 6. 2.
^{ag} ch. 28. 62—64; Le.
 26. 33; No. 1. 8;
 Eze. 12. 15.
^{ah} ch. 28. 36, 64; 1 Sam.
 26. 19; Jer. 16. 13;
 Eze. 20. 32; Ac. 7.
 42.
^{ai} Ps. 115. 4—7; 135.
 15, 16; Is. 44. 9; 45.
 20; 46. 7.
^{aj} ch. 30. 1—3; Le. 26.
 38—42; 2 Chr. 15. 1,
 15; No. 1. 9; Ja. 55.
 Jer. 29. 12—11;
 Mt. 7. 7, 8.
^{ak} Dan. 9. 11—11.
^{al} ch. 31. 29; Ge. 49. 1;
 Jer. 33. 20; Hos. 3. 5.
^{am} Joel 2. 12.
^{an} Ex. 31. 6; 2 Chr. 30.
 9; No. 9. 31; Ps. 116.
 6; Jon. 4. 2.
^{ao} 1 Sam. 12. 22.
^{ap} Le. 26. 12, 45.
^{aq} ch. 8. 8.
^{ar} Mt. 24. 31.
^{as} ch. 5. 21—26; Ex.
 20. 18, 19; 24. 11;
 34. 20.
^{at} Ex. 3. 17—20.
^{au} ch. 7. 19; 29. 3; Ex.
 10. 7.
^{av} Ex. 7. 3.
^{aw} Ex. 15. 3; 1 Pat. 5. 6.
^{ax} Ex. 6. 6.
^{ay} ch. 26. 8; 31. 12;
 Ex. 12. 39—33.
^{az} ch. 32. 30; see refra.
 Deu. 4. 35.
^{ba} Ex. 19. 3, 19; 20. 18,
 22; 21. 16; No. 9. 13;
 Heb. 12. 18.
^{bb} ch. 7. 7—9; 10. 15.
^{bc} Ex. 13. 3, 9, 11.
^{bd} ch. 7. 1; 9. 1—5;
 Ex. 23. 27, 28.
^{be} ch. 2. 11; 1 Chr.
 29. 11.
^{bf} Le. 22. 31.
^{bg} ch. 5. 16; 6. 3, 18;
 12. 25, 28; 22. 7;
 Eph. 6. 3; 1 Tim.
 4. 8.
^{ch} Pro. 3. 1, 2.
^{ci} see refra. Num. 35. 6,
 14, 15.
^{ck} ch. 19. 4; Num. 35.
 6, 11, 12.
^{cl} Jos. 20. 8.

¹ A furnace for smolting iron must be of the most intense heat: hence it is a striking emblem of severe affliction.
² Hence the Israelites were called a 'purchased or acquired people'—a title applied in a higher sense to Christians, as being the partakers of a far greater and more glorious salvation (1 Pet. ii. 9, etc.)

³ 'For ever' here means 'as long as it shall last.'
⁴ The exact situation of Bezer and Golan is not known. Ramoth Gilead is supposed to be the place now called es-Salt. From the general description here given, it is evident that these cities were so distributed as to be easily accessible to all the eastern tribes.

Introduction to the repetition of the Law; the covenant at Horeb.

44 AND this is the law which Moses set before the children of Israel: these are
45 the testimonies, and the statutes, and the judgments, which Moses spake unto
46 the children of Israel, after they came forth out of Egypt, on this side Jordan,
in the valley over against Beth-peor, in the land of Sihon king of the Amorites,
who dwelt at Heshbon, whom Moses and the children of Israel smote, after
47 they were come forth out of Egypt: and they possessed his land, and the land
of Og king of Bashan, two kings of the Amorites, which were on this side
48 Jordan toward the sunrising; from Aroer, which is by the bank of the river
49 Arnon, even unto mount Sion, which is Hermon, and all the plain on this
side Jordan eastward, even unto the Sea of the Plain, under the springs of
Pisgah.

5 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes
and judgments which I speak in your ears this day, that ye may learn them, and
2 keep, and do them. The Lord our God made a covenant¹ with us in Horeb.
3 The Lord made not this covenant with our fathers,² but with us, even us, who
4 are all of us here alive this day. The Lord talked with you face to face in the
5 mount out of the midst of the fire, (I stood between the Lord and you at that
time, to show you the word of the Lord: for³ ye were afraid by reason of the
fire, and went not up into the mount;) saying,

6 I am the Lord thy God, which brought thee out of the land of Egypt, from
7 the house of bondage. Thou shalt have none other gods before me.

8 Thou shalt not make thee any graven image, or any likeness of any thing
that is in heaven above, or that is in the earth beneath, or that is in the waters
9 beneath the earth: thou shalt not bow down thyself unto them, nor serve
them: for I the Lord thy God am a jealous God, visiting the iniquity of the
fathers upon the children unto the third and fourth generation of them that hate
10 me, and showing mercy unto thousands of them that love me and keep my
commandments.

11 Thou shalt not take the name of the Lord thy God in vain: for the Lord
will not hold him guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the Lord thy God hath commanded
13 thee. Six days thou shalt labour, and do all thy work: but the seventh day is
14 the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor
thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine
ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy
gates;⁵ that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and that the
Lord thy God brought thee out thence through a mighty hand and by a
stretched out arm: therefore the Lord thy God commanded thee to keep the
sabbath day.

16 Honour thy father and thy mother, as the Lord thy God hath commanded
thee; that thy days may be prolonged, and that it may go well with thee, in
the land which the Lord thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy
neighbour's house, his field, or his manservant, or his maidservant, his ox, or his
ass, or any thing that is thy neighbour's.

22 These words the Lord spake unto all your assembly in the mount out of the
midst of the fire, of the cloud, and of the thick darkness, with a great voice: and
he added no more.⁶ And he wrote them in two tables of stone, and delivered

¹ ch. 3. 29.

² ch. 1. 4; Num. 21.
21—22.

³ ch. 3. 3, 4; Num. 21.
32—35.

⁴ ch. 3. 36; 3. 12.

⁵ ch. 3. 9; Ps. 133. 3.

⁶ ch. 3. 17.

¹ ch. 4. 23; Ex. 19. 2.
5, 6.

² ch. 29. 10—15; see
Mt. 13. 17; Heb. 8. 9.

³ ch. 4. 33, 36; 34. 10;

Ex. 19. 9, 19; 20. 22.

⁴ Ex. 20. 21; Gal. 3.
19.

⁵ Ex. 19. 16; 20. 18;
24. 2.

⁶ ch. 6. 4; Ex. 20. 2.
etc.; Le. 26. 1; Ps.
81. 10.

⁷ see refa. Ex. 20. 3.

⁸ see refa. Ex. 20. 4—6.

A Ex. 34. 7.

J Jer. 32. 18; Dan. 9. 4.

J Ex. 20. 7; Le. 19. 12;
Mt. 5. 33.

J Ex. 20. 8—11.

M Ex. 23. 12; 35. 2;
Exe. 21. 12.

N (ca. 2. 2; Ex. 16. 29,
30; Heb. 4. 4.

O ch. 15. 15; 16. 12;
24. 18, 22.

P ch. 4. 34, 37.

Q ch. 27. 16; Ex. 20.
12; Le. 19. 3; Eph.
6. 2, 3; Col. 3. 20.

R ch. 4. 40.

S Ex. 20. 13; Mt. 5. 21.

T Ex. 20. 14; Lk. 16.
20; Jam. 2. 11.

U Ex. 20. 15; Ro. 13. 9.

V Ex. 20. 16.

W Ex. 20. 17; Mt. 2. 2;
Mat. 2. 9; Lk. 12.
15; Ro. 7. 7; 13. 9.

X ch. 4. 13; Ex. 24. 12;
31. 18.

1 The Divine condescension turned the command into a covenant, that the people might be the more strongly bound to obedience by their own solemn consent, and the more encouraged to it by God's promise; both of which are implied in the 'covenant.'

2 That is, not with them alone. Not only had the grown-up men of this generation been present at Sinai, as youths or children; but the covenant itself was national and permanent.

3 In this brief narrative, Moses mentions only one of the reasons why the people did not go up: see refs.

4 There are several variations in this recital of the Decalogue as compared with Exod. ch. xx.; but they are

all of that natural and unimportant description which serve to confirm the truth of the narrative.

5 In reciting the fourth commandment, Moses omits the words referring to the original institution of the sabbath, as being well known; and comments upon the beneficent provision for a rest to the servant as well as the master. None are more prone to become tyrants than those who have been slaves: it was therefore important, as the people were soon about to be masters of Canaan, to keep them in mind of their former hard servitude, and of their duties to their dependents.

6 That is, He added no more in this way, speaking with a great voice.'

23 them unto me. ^a And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, ^b even all the heads of your tribes, and your elders; and ye said, Behold, the LORD our God hath showed us his glory and his greatness, and ^c we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he ^d liveth. Now therefore why should we die? for this great fire will consume us: ^e for we hear the voice of the LORD our God any more, then we shall die. ^f For who is *there of* all flesh, that hath heard the voice of ^g the living God speaking out of the midst of the fire, as we *have*, and lived? 27 Go thou near, and hear all that the LORD our God shall say: and ^h speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it* and do *it*. 28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: ⁱ they have well said all that they have spoken. 29 'Oh that' there were such an heart in them, that they would fear me, and ^j keep all my commandments always, 'that it might be well with them, and with their children for ever! Go, say to them, Get you into your tents again. But as for 30 thee, stand thou here by me, ^k and I will speak unto thee all the commandments, and the statutes, and the judgments, ^l which thou shalt teach them, that they may 31 do *them* in the land which I give them to possess it. Ye shall observe to do therefore as the LORD your God hath commanded you: ^m ye shall not turn aside to the right hand or to the left. Ye shall walk in ⁿ all the ways which the LORD your God hath commanded you, that ye may live, ^o and *that it may be* well with you, and *that ye may prolong your days* in the land which ye shall possess.

Exhortations and persuasives to obedience.

6 NOW these *are* ^p the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land 2 whither ye go to possess it: ^q that thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; ^r and that thy days may be prolonged. 3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, ^s as the LORD God of thy fathers hath promised thee, in ^t the land that floweth with milk and honey. 4, 5 ^u Hear, O Israel: The LORD our God *is* one³ LORD: and ^v thou shalt love the LORD thy God ^w with all thine heart, and with all thy soul, and with all thy 6 might. And ^x these words, which I command thee this day, shall be in thine 7 heart: and ^y thou shalt teach them diligently unto thy children, ^z and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, 8 and when thou liest down, and when thou risest up. ^{aa} And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine 9 eyes. ^{ab} And thou shalt write⁴ them upon the posts of thy house, and on thy gates. 10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, and to Isaac, and to Jacob, to give 11 thee great and goodly cities, ^{ac} which thou buildedst not, and houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; ^{ad} when thou shalt have 12 eaten and be full; *then* beware lest thou forget⁵ the LORD, which brought thee 13 forth out of the land of Egypt, from the house of bondage. Thou shalt ^{ae} fear the LORD thy God, and serve him,⁶ and ^{af} shalt swear by his name. Ye shall

^a Ex. 20. 18, 19.
^b Ex. 19. 19.
^c ch. 4. 33; Judg. 13. 22.
^d ch. 18. 16.
^e ch. 4. 33.
^f Jos. 3. 10; 1 Sam. 17. 28; Jer. 10. 10; 1 Thea. 1. 9.
^g Ex. 20. 19; Heb. 12. 19.
^h ch. 18. 17.
ⁱ ch. 29. 29; Ps. 81. 13; 125. 6; Mt. 23. 37; Lk. 19. 43.
^j ch. 11. 1.
^k ch. 4. 40.
^l Gal. 3. 10.
^m ch. 17. 20; 28. 14; Jos. 1. 7; 23. 6; Ps. 125. 6; Pro. 4. 27.
ⁿ ch. 10. 12; Ps. 119. 6; Jer. 7. 23; Lk. 1. 6.
^o see refa. ch. 4. 40.

^p ch. 4. 1; 5. 31; 12. 1.
^q ch. 10. 12, 13; Ex. 20. 20; Ps. 111. 10; 138. 1; Eccl. 12. 13.
^r ch. 4. 40; Pro. 31. 2.
^s Ge. 12. 2; 13. 16; 15. 5; 22. 17.
^t Is. 42. 8; 45. 6; Jer. 10. 10; Mk. 12. 29.
^u 32; John 17. 3; 1 Cor. 8. 4, 6.
^v ch. 10. 12; 11. 13; 22. 37; Mk. 12. 30; Lk. 10. 27.
^w 2. 23, 33; Mt. 10. 37; 2 Cor. 5. 14, 15.
^x ch. 11. 18; 32. 46; Ps. 37. 31; 40. 8; 113. 11, 39; Pro. 3. 1-3; Is. 51. 7; Col. 3. 16.
^y ch. 4. 9; 11. 19; Ps. 7. 13; Eph. 6. 4.
^z Ps. 40. 10; 119. 46; Pro. 10. 21; 15. 7; Mat. 3. 16; Mt. 12. 33; Eph. 4. 23; Col. 4. 6.
^{aa} ch. 11. 18; Ex. 13. 9, 16; Pro. 3. 3; 6. 21; 7. 3.
^{ab} ch. 11. 20; Is. 57. 8.
^{ac} Jos. 24. 13; Ne. 9. 25; Ps. 105. 44.
^{ad} ch. 8. 10, etc.; Pro. 30. 8, 9; Jer. 2. 31, 32.
^{ae} ch. 10. 12, 20; 13. 4; Mt. 4. 10; Lk. 4. 8.
^{af} Le. 19. 2; Jos. 2. 12; Ps. 63. 11; Is. 45. 23; 65. 16; Jer. 4. 2; 5. 7; 12. 16.

1 These words supply a powerful encouragement to pray for the influences of the Holy Spirit, who is so willing to help us in keeping the commands of God; whilst they are awfully condemnatory of the presumptuous sinner who would say, 'Who hath resisted his will?'

2 Though neither etymology nor usage establishes any considerable difference of meaning between the first two of these three words, it appears that they were employed in connection with the third term (which generally refers to social claims and duties), to include the whole moral, ritual, and social Law.

3 That is, 'There is no God but one, Jehovah; to whom, therefore, our entire love is due.'

4 A similar practice is still common in Syria and Egypt, where sentences from the Koran are inscribed upon the

door and posts. The Jews affix to the right-hand post small tubes of lead or cane, called *mezuzoth*; in which a piece of parchment is rolled, having on the inside Deut. vi. 6-9; xi. 13-20, and on the outside the Divine title SHADDAI, which is seen through a hole in the case. These *mezuzoth* are superstitiously regarded as preservatives from evil, and are kissed by the devout. When books were very scarce, the inscription of appropriate passages from the word of God, in places where they might be often and publicly seen, would be obviously useful.

5 In a time of prosperity we are in danger of forgetting our dependence upon God, and our obligations to him.

6 The Greek version, which is quoted by our Lord in Matt. iv. 10, adds 'only.' Such is evidently the meaning of the text.

not ^a go after other gods, ^b of the gods of the people which *are* round about 15 you, (for ^c the LORD thy God *is* a jealous God among you,) ^d lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ^e Ye shall not tempt the LORD your God, ^f as ye tempted *him* in Massah.

17 Ye shall ^g diligently keep the commandments of the LORD your God, and his 18 testimonies, and his statutes, which he hath commanded thee. And thou ^h shalt do *that which is right and good* in the sight of the LORD: ⁱ that it may be well with thee, and that thou mayest go in and possess the good land which the LORD 19 sware unto thy fathers, ^j to cast out all thine enemies from before thee, as the LORD hath spoken.

20 And ^k when thy son asketh thee in time to come, saying, What *mean* the 21 testimonies, and the statutes, and the judgments, which the LORD our God hath 22 commanded you? then thou shalt say unto thy son, ^l We were Pharaoh's bond- 23 men in Egypt; and the LORD brought us out of Egypt ^m with a mighty hand: 24 and the LORD showed signs and wonders, great and sore, upon Egypt, upon 25 Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the LORD commanded us to do all these statutes, ⁿ to fear the LORD our God, ^o for our good always, that ^p he might preserve us alive, as *it is* at this day. And ^q it shall be our righteousness, if we observe to do ^r all these commandments before the LORD our God, as he hath commanded us.

Intercourse with the Canaanites forbidden.

7 WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, ^s the Hittites, ^t and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the 2 Hivites, and the Jebusites, seven nations ^u greater and mightier than thou; and when the LORD thy God shall ^v deliver them before thee; thou shalt smite them, and ^w utterly destroy ^x them; ^y thou shalt make no covenant with them, nor show 3 mercy unto them: ^z neither shalt thou make marriages ^{aa} with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: ^{ab} so will the anger of the LORD be kindled against you, and destroy thee 5 suddenly. But thus shall ye deal with them; ye shall ^{ac} destroy their altars, and break down their images [statues, or pillars], and cut down their groves, and burn their graven images with fire.

6 ^{ad} For thou *art* an holy people unto the LORD thy God: ^{ae} the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* 7 upon the face of the earth. The LORD did not ^{af} set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* ^{ag} the fewest 8 of all people: but ^{ah} because the LORD loved you, and because he would keep ^{ai} the oath which he had sworn unto your fathers, ^{aj} hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, ^{ak} the faithful God, ^{al} which keepeth covenant and mercy with them that love him and keep his command- 10 ments to a thousand generations; and ^{am} repayeth them that hate him to their face, ^{an} to destroy them: ^{ao} he will not be slack to him that hateth him, he will repay 11 him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ^{ap} Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee ^{aq} the covenant and the 13 mercy which he sware unto thy fathers: and he will ^{ar} love thee, and bless thee, and multiply thee: ^{as} he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

^a ch. 8:19; 11:26; Ex. 14:14; Jer. 25:6; 1 ch. 13:7; ^b see refs. Ex. 20:5; ch. 7:4; 11:17.

^c Mt. 4:7; Lk. 4:12. ^d Ex. 17:3-7; Num. 23:4; 24:4, 5; 1 Cor. 10:9. ^e ch. 11:13, 22; Ex. 15:26; Pa. 119:4. ^f ch. 32:29; 13:18; Ex. 17:26; Eze. 18:5, 19:21, 27. ^g ch. 4:40. ^h Ex. 23:29-30; Num. 33:52, 53.

ⁱ Ex. 12:26; 13:14.

^j see refs. Ex. 20:2. ^k Ex. 2:19; 13:3.

^l ch. 4:34; Ex. ch. 7 to 12, & 14; Pa. 135:5.

^m ver. 2.

ⁿ ch. 10:13; Job 33:7, 8; 1a. 3:10; Jer. 5:2; Mt. 6:33; Ro. 6:21, 22. ^o ch. 4:1; 8:1; Pa. 41; Lk. 10:38. ^p det. 24:13; 1a. 18:5; Pro. 12:28; Eze. 20:11; Lk. 10:28, 29; Ro. 10:3, 5; Gal. 3:12. ^q ch. 31:3; Pa. 44:2, 3. ^r Ge. 15:18-21; Ex. 23:23; 33:2.

^s ch. 4:38; 9:1.

^t ch. 23:14.

^u ch. 20:16, 17; La. 27:28, 29; Num. 33:52; Jos. 6:17; 8:24; 9:24; 10:28, 40; 11:11, 12. ^v Ex. 23:29, 31; 34:12, 15; Judg. 2:2; see ch. 20:10, etc.; Jos. 2:14; 3:10; 24:24. ^w Ex. 34:16; Jos. 23:12; 1 Ki. 11:2; Ezra 2:2.

^x ch. 6:15.

^y ch. 12:2, 3; Ex. 23

^z 24; 34:13.

^{aa} ch. 4:2; Ex. 19:6;

^{ab} Pa. 50:5; Jer. 2:3;

^{ac} P. Ex. 19:5; Am. 3:2;

^{ad} Pet. 2:9.

^{ae} Re. 9:11-15; 1 John 3:1.

^{af} ch. 10:22.

^{ag} ch. 4:37; 10:15; Pa.

^{ah} 44; Jer. 31:3.

^{ai} Ge. 22:16-18; Ex.

^{aj} 32:13; Pa. 105:8-10;

^{ak} Lk. 1:55, 72, 73.

^{al} Ex. 13:5, 14.

^{am} Is. 49:7; Lam. 3:23;

^{an} Cor. 1:5; 10:13;

^{ao} 2 Cor. 1:18; 1 Thes.

^{ap} 5:24; 2 Thes. 3:3;

^{aq} 2 Tim. 2:13; Heb.

^{ar} 10:25; 11:11; 1 John 1:9.

^{as} ch. 5:10; Ex. 20:6;

^{at} Ne. 1:5; Dan. 9:4.

^{au} ch. 32:41; Pa. 21:8;

^{av} 9; 1a. 50:18; Nah.

^{aw} 1:2.

^{ax} ch. 32:35; 2 Pet. 3.

^{ay} 9:12.

^{az} ch. 28:1; La. 26:3.

^{ba} Pa. 105:8, 9; Lk. 1.

^{bb} 55, 72, 73.

^{bc} 1 John 14:21.

^{bd} ch. 23:5-8.

1 This requirement of universal obedience for justification by the Law, shows that God's favour to his people does not at all relax his claims; and suggests the necessity of another 'righteousness' in order to man's acceptance with him. See Gal. iii. 19, 22, 24.

2 This list of nations differs from that in Gen. xv. 19-21, as some of the tribes there named had probably been merged in others; whilst some situated on the east of Jordan had been already conquered. The Perizzites appear to have been dispersed over the mountains after-

wards occupied by the tribes of Ephraim and Judah, not dwelling in fortified cities.

3 See note at the end of the book of Joshua, p. 244.

4 So in the New Testament, Christians are enjoined to marry only 'in the Lord' (1 Cor. vii. 39); and the general rule respecting all voluntary affinities is clearly laid down in 2-Cor. vi. 14. In marriages in which this Divine rule is violated, it is presumptuous to expect a happy result.

5 This probably means *openly*, so as to be noticed as a Divine judgment by themselves and others.

- 14 ^f Thou shalt be blessed above all people: ^g there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none of the ^h evil diseases of Egypt, ⁱ which thou knowest, upon thee; but will lay them upon all *them* that hate thee.
- 15 And ^j thou shalt consume all the people which the LORD thy God shall deliver thee; ^k thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* ^l a snare unto thee. If thou shalt say in thine heart, These nations *are* more than I; how can I ^m dispossess them? ⁿ Thou shalt not be afraid of them: *but* shalt well ^o remember what the LORD thy God did unto Pharaoh, and unto all Egypt; ^p the great temptations which thine eyes saw; and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: ^q so shall the LORD thy God do unto all the people of whom thou art afraid. ^r Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the LORD thy God *is* among you, ^s a mighty God and terrible. ^t And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beast of the field increase upon thee. ^u But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. ^v And ^w he shall deliver their kings into thine hand, and thou shalt destroy their name ^x from under heaven: ^y there shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods ^z shall ye burn with fire: thou ^{aa} shalt not desire the silver or gold that *is* on them, nor take *it* unto thee, lest thou be ^{ab} snared therein: for *it is* ^{ac} an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like *it*: *but* thou shalt utterly detest *it*, and thou shalt utterly abhor *it*; ^{ad} for *it is* a cursed ^{ae} thing.

Obedience enforced by the remembrance of God's benefits, and the fatal consequences of apostasy.

- 8 ALL the commandments which I command thee this day ^f shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. And thou shalt ^g remember all the way which the LORD thy God ^h led thee these forty years in the wilderness, to humble ⁱ thee, and ^j to prove thee, ^k to know what *was* in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and ^l suffered thee to hunger, and ^m fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth ⁿ not live by bread only, but by every ^o word ^p that proceedeth out of the mouth of the LORD doth man live. ^q Thy raiment waxed not old ^r upon thee, neither did thy foot swell, these forty years. ^s Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee. Therefore thou shalt keep the commandments of the LORD thy God, ^t to walk in his ways, and to fear him.
- 7 For the LORD thy God bringeth thee into a good ^u land, ^v a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt

- ^f Pa. 147; 19, 20.
^g Ex. 23, 25, etc.
^h ch. 28, 27, 60; Ex. 9, 14; 16, 26.
ⁱ ver. 2.
^j ch. 13, 8; 19, 13, 21; 22, 12.
^k ch. 12, 30; Ex. 30, 3; 23, 33; Judg. 3, 27; Pa. 108, 26.
^l Num. 33, 63.
^m ch. 1, 29; 31, 6.
ⁿ Ex. ch. 7 to 14; Pa. 105, 8.
^o ch. 4, 34; 26, 3.
^p Ex. 23, 28—30; Jos. 24, 12.
^q Num. 11, 30; 14, 9, 14, 43; 16, 3; Jos. 3, 10.
^r ch. 10, 17; Ne. 1, 5; 4, 14; 9, 32.
^s Ex. 23, 29, 30.
^t ver. 2.
^u Jos. 10, 24, 25, 42; 12, 1, etc.
^v ch. 9, 14; 25, 19; 29, 20; Ex. 17, 14; Pa. 9, 8.
^w ch. 11, 25; Jos. 1, 5; 10, 8; 23, 9.
^x ver. 5; ch. 12, 3; Ex. 32, 20; 1 Chr. 14, 12.
^y Jos. 7, 1, 21.
^z Judg. 8, 24—27; 1 Zeph. 1, 3.
^{aa} ch. 17, 1.
^{ab} ch. 13, 17; 1, 27, 28; Jos. 6, 17, 18; 7, 1; Is. 30, 22.
^{ac} ch. 4, 1; 5, 32, 33; 6, 1—3.
^{ad} ch. 7, 18.
^{ae} ch. 1, 3, 33; 2, 7; 29, 5; Pa. 136, 16; Am. 2, 10.
^{af} ch. 13, 3; Ge. 22, 1; Ex. 15, 25; 18, 4; 2 Chr. 32, 31; Pa. 81, 7; 1 Pet. 1, 7.
^{ag} 2 Chr. 32, 31; Jer. 17, 9, 10; John 2, 25.
^{ah} Ex. 16, 2, 3.
^{ai} Ex. 16, 4, 12, 14, 35; Pa. 78, 23—25.
^{aj} Pa. 104, 29; Mt. 4, 4; Lk. 4; John 6, 27, 49—51.
^{ak} ch. 23, 5; Ne. 9, 21.
^{al} 2 Sam. 14; Pa. 81, 32; Pro. 3, 12; Heb. 12, 5—11; Rev. 3, 19.
^{am} ch. 5, 33.
^{an} ch. 11, 10—12.

¹ Egypt is peculiarly subject to plagues, ophthalmia, and elephantiasis.

² Though the destruction of the Canaanites was designed by God to be gradual, it was greatly delayed by the unbelief of the people: see Judg. i. ii., etc. God's promises are fulfilled 'according to our faith.'

³ Solemnly devoted to destruction.

⁴ Thus the arrangement which provided for the removal of one unbelieving generation afforded salutary discipline to the next.

⁵ That is to say, by any means, either with or without food, which God may be pleased to appoint. So this passage is used by our Lord, Matt. iv. 4.

⁶ Some commentators of learning and piety suppose this not to have been a miracle; and refer to Isa. xlvi. 21 (where it is said 'they thirsted not,' *i. e.* were not left to thirst), as a proof that such a statement is not necessarily to be taken absolutely. And it is certainly true that the garments of the common people, being almost entirely woolen, might have been furnished, in great measure, by their own flocks. Yet the close connection in which

this fact is placed, both here and at ch. xxix. 5, with the gift of the manna, and the notice of it in Neh. ix. 9—25, in the enumeration of the miraculous deliverances and gifts of this period, make it appear more likely that in this, too, there was a similar supernatural interposition. At the same time, it is important to avoid, not only the Rabbinical traditions about the growth of the clothes keeping pace with that of the wearers, but also all minute specification of matters which are so briefly recorded; and to remember that the ordinary conduct of God's providence affords as *real* and often as *striking* evidences of his power and care as miracles do.

⁷ Though Palestine is at present far from being a productive country, it still retains numerous traces of high cultivation and great fruitfulness. Water is here mentioned, as it is the prime requisite to fertility; and its peculiar distribution in Canaan is specified as being very different from that of Egypt, which depended upon one great river. The 'depths' are probably the lakes, or subterranean reservoirs, which, in countries of limestone formation, feed the streams.

- not lack any *thing* in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.¹
- 10 When thou hast eaten and art full, then thou shalt bless the LORD thy God
- 11 for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art
- 12 full, and hast built goodly houses, and dwelt therein: and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast
- 13 is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;
- 14 who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers know not; that he might humble thee, and that he
- 15 might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.
- 16 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

Self-righteousness reproved, and God's mercy exalted, by a recital of the repeated rebellions of the Hebrews.

- 9 HEAR, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, a people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!
- 2 Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.
- 3 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land. But for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.
- 4 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness. From the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.
- 5 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: and the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant. And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

1 Rather, 'copper.' These metals are found in Lebanon.
2 That is, *shortly*—within a little time; the word 'day' being often put for *time*: as in John viii. 56; Acts viii. 1 (Greek); 2 Cor. vi. 2.

3 Even to the present day, in Syria and other Eastern countries, the *height* of the walls is regarded more than

anything else in the fortifications of a town or fortress.

4 Rather, 'Even;' i. e. when you had just received His commands in the most solemn manner. This was a most striking proof that the land of Canaan was a gift of pure grace to the Hebrews, and not in any sense a reward of any righteousness of their own.

* ch. 32. 25; 1 Chr. 22. 14; Job 28. 1.

† see ref. ch. 6. 11, 12.

* ch. 28. 47; 32. 15; Pro. 30. 9; Hos. 13. 6.

* ch. 17. 20; 2 Chr. 32. 25; 1 Cor. 4. 7.

† Pa. 103. 21.

* ch. 1. 19; Is. 63. 12

* Num. 21. 6; Hos. 13. 5.

† Ex. 17. 6; Num. 20. 11; Pa. 78. 15; 114. 8.

* ver. 3; Ex. 16. 15.

† ver. 2.

† Jer. 24. 5, 6; Heb. 12. 11.

† ch. 9. 11; 1 Cor. 4. 7.

† 1 Sam. 2. 7; Pro. 10. 22; Hos. 2. 8.

* ch. 7. 8, 12.

† ch. 4. 26; 30. 18.

† Dan. 9. 11, 12.

† ch. 11. 31; Jos. 3. 16; 4. 19.

* ch. 28; 7. 1; 11. 23.

* ch. 1. 29.

* ch. 2. 11, 12, 21; Num. 13. 22, 28, 32, 33.

† ch. 1. 30; 20. 4; 31. 3; Jos. 3. 11.

* ch. 4. 24; Is. 27. 4; Heb. 12. 29.

† ch. 7. 23; 31. 3.

* ch. 7. 24; Ex. 23. 29—31.

† ch. 8. 17; Ro. 11. 6, 20; 1 Cor. 4. 4, 7; 2 Tim. 1. 9; Tit. 3. 3—5.

* ch. 12. 31; 18. 12; Ge. 15. 16; Le. 18. 24, 25.

† Tit. 3. 5.

† Ge. 12. 7; 13. 15; 15. 7; 17. 8; 28. 3, 4; 13. 28.

* ver. 13; Ex. 32. 9; 33. 3; 34. 9.

* ch. 31. 27; Ex. 14. 11; 16. 2; 17. 2; Num. 11. 4; 14. 1—3; 16. 1—3; 20. 2—5; 21. 5; 23. 2; Pa. 78. 8.

† Ex. 32. 1—6; Pa. 106. 19—21.

* Ex. 24. 12, 15.

† Ex. 24. 18; 34. 29; 1 Ki. 19. 8; Mt. 4. 2.

* Ex. 31. 18.

† ch. 4. 10; 10. 4; 18. 7; Ex. 19. 17; 20. 1—17.

† Ex. 32. 1—20.

* ch. 31. 29; Judg. 2. 17.

- 13 Furthermore 'the LORD spake unto me, saying, I have seen this people, and,
 14 behold, ^ait is a stiffnecked people: 'let me alone, that I may destroy them, and
 blot out their name from under heaven: "and I will make of thee a nation
 15 mightier and greater than they. "So I turned and came down from the mount,
 and ^rthe mount burned with fire; and the two tables of the covenant *were* in my
 16 two hands. And ^rI looked, and, behold, ye had sinned against the LORD your
 God, *and* had made you a molten calf: ye had turned aside quickly out of the
 17 way which the LORD had commanded you. And I took the two tables, and cast
 18 them out of my two hands, and brake them before your eyes. And I ^rfell down
 before the LORD, as at the first, forty days and forty nights: I did neither eat
 bread, nor drink water, because of all your sins which ye sinned, in doing
 19 wickedly in the sight of the LORD, to provoke him to anger. 'For I was afraid
 of the anger and hot displeasure, wherewith the LORD was wroth against you to
 20 destroy you. 'But the LORD hearkened unto me at that time also. And the
 LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron
 21 also the same time. And ^aI took your sin, (the calf which ye had made,) and
 burnt it with fire, and stamped it, *and* ground it very small, *even* until it was as
 small as dust: and I cast the dust thereof into the brook that descended out of
 the mount.
 22 (And at ^rTaberah, and at ^rMassah, and at ^rKibroth-hattaavah, ye provoked
 23 the LORD to wrath. Likewise ^awhen the LORD sent you from Kadesh-barnea,
 saying, Go up and possess the land which I have given you; then ye rebelled
 against the commandment of the LORD your God, and ^bye believed him not, nor
 24 hearkened to his voice. 'Ye have been rebellious against the LORD from the
 day that I knew you.)
 25 ^aThus I fell down before the LORD forty days and forty nights, as I fell down
 26 at the first; because the LORD had said he would destroy you. 'I prayed there-
 fore unto the LORD, and said, O Lord God, destroy not thy people and thine
 inheritance, which thou hast redeemed through thy greatness, which thou hast
 27 brought forth out of Egypt with a mighty hand. Remember thy servants,
 Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to
 28 their wickedness, nor to their sin: lest ^rthe land whence thou broughtest us out
 say, ^aBecause the LORD was not able to bring them into the land which he
 promised them, and because he hated them, he hath brought them out to slay
 29 them in the wilderness. ^aYet they *are* thy people and thine inheritance, which
 thou broughtest out by thy mighty power and by thy stretched out arm.
 10 At that time the LORD said unto me, 'Hew thee two tables of stone like unto
 the first, and come up unto me into the mount, and ^amake thee an ark of wood.
 2 And I will write on the tables the words that were in the first tables which thou
 3 brakest, and 'thou shalt put them in the ark. And I made an ark *of* ^mshittim
 wood, and ^ahewed two tables of stone like unto the first, and went up into the
 4 mount, having the two tables in mine hand. And ^ahe wrote on the tables,
 according to the first writing, ^rthe ten commandments, ^rwhich the LORD spake
 unto you in the mount out of the midst of the fire ^rin the day of the assembly:
 5 and the LORD gave them unto me. And I turned myself and ^acame down from
 the mount, and ^aput the tables in the ark which I had made; ^aand there they
 be, as the LORD commanded me.
 6 And ^athe children of Israel took their journey from Beeroth ^rof the children
 of Jaakan to ^rMosera: ^athere Aaron died, and there he was buried; and Eleazar
 7 his son ministered in the priest's office in his stead. ^aFrom thence they journeyed
 unto Gudgodah; and from Gudgodah to Jothath, a land of rivers of waters.
 8 At that time ^bthe LORD separated the tribe of Levi, ^cto bear the ark of the
 covenant of the LORD, ^dto stand before the LORD to minister unto him, and ^eto
 9 bless in his name, unto this day. ^fWherefore Levi hath no part nor inheritance
 with his brethren; the LORD *is* his inheritance, according as the LORD thy God
 promised him.
 10 And ^rI stayed in the mount, according to the first time, forty days and forty
 nights; and ^athe LORD hearkened unto me at that time also, *and* the LORD would
 11 not destroy thee. 'And the LORD said unto me, Arise, take *thy* journey before
 the people, that they may go in and possess the land, which I swore unto their
 fathers to give unto them.

- Ex. 32. 9.
 ver. 6; ch. 10. 16;
 31. 27; 31. 17. 14.
 Ex. 32. 10.
 ch. 29. 30; Pa. 9. 5;
 103. 15.
 Num. 14. 12.
 Ex. 32. 15.
 ch. 4. 11; 5. 23; Ex.
 19. 18.
 Ex. 32. 19.
 Ex. 34. 28; Pa. 106.
 23.
 Ex. 32. 10, 11.
 ch. 10. 10; Ex. 32.
 14; 33. 17; Pa. 106.
 23. 18.
 Ex. 32. 30; Is. 31. 7.
 Num. 11. 1-5.
 Ex. 17. 7.
 Num. 11. 4, 34.
 Num. 13. 1-3; 14.
 1-4, 10-41.
 ch. 1. 32, 33; Pa.
 106. 24, 25.
 ch. 31. 27.
 ver. 18.
 see refs. Ex. 32. 11,
 etc.
 Ge. 41. 57; 1 Sam.
 14. 25.
 Ex. 32. 12; Num.
 14. 16.
 ch. 4. 20; 1 Ki. 8. 51;
 Num. 1. 10; Pa. 55. 7;
 Is. 63. 19.
 Ex. 31. 1, 2.
 Ex. 25. 10-15.
 Ex. 25. 16, 21.
 Ex. 25. 5, 10; 37. 1.
 Ex. 34. 4.
 Ex. 34. 28.
 ch. 4. 13.
 Ex. 20. 1-17.
 ch. 9. 10; 18. 16;
 Ex. 19. 17.
 Ex. 34. 29.
 Ex. 40. 20.
 1 Ki. 8. 9.
 Num. 33. 31.
 Num. 33. 30.
 Num. 30. 23-28;
 33. 33.
 Num. 33. 32, 33.
 Ex. 28. 1; 29. 1;
 Num. 3. 6; 4. 4; 8.
 14; 16. 9.
 Num. 1. 50; 4. 15.
 ch. 18. 5.
 ch. 21. 5; Lev. 9. 22;
 Num. 6. 23-26.
 ch. 18. 1; Num.
 18. 20-24; Ex. 44.
 29.
 ch. 9. 18, 25; Ex. 34.
 23.
 ch. 9. 19; Ex. 32. 14,
 33. 34; 33. 17.
 Ex. 32. 34; 33. 1.

1 Vers. 6 and 7 appear to be misplaced; as they interrupt the narrative, and do not quite harmonize with Numb. xxxiii. But they are found in all the ancient versions, though somewhat altered in the Samaritan, so as to agree with the other account. The Arabic (which

is comparatively modern) begins thus: 'And I obtained favour for Aaron, so that he lived till the children of Israel,' etc.

2 That is, whilst the Israelites were encamped at Horob: see refs.

Exhortations and persuasives to obedience.

- 12 AND now, Israel, ^a what doth the LORD thy God require of thee, but ^t to fear the LORD thy God, ^m to walk in all his ways, and ⁿ to love him, and to serve the LORD thy God ^o with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day ^p for thy good? Behold, ^q the heaven and the heaven of heavens *is* the LORD's thy God, ^r the earth *also*, with all that therein *is*. ^s Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day. Circumcise therefore ^t the foreskin of your heart, and be no more ^u stiffnecked. For the LORD your God *is* ^v God of gods, and ^w Lord of lords, ^x a great God, ^y a mighty, and a terrible, which ^z regardeth not persons, nor taketh reward: ^{aa} he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. ^{ab} Love ye therefore the stranger: for ye were strangers in the land of Egypt.¹ ^{ac} Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou ^{ad} cleave, ^{ae} and swear by his name. ^{af} He *is* thy praise, and he *is* thy God, ^{ag} that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt ^{ah} with threescore and ten persons; and now the LORD thy God hath made thee ^{ai} as the stars of heaven for multitude. Therefore thou shalt ^{aj} love the LORD thy God, and ^{ak} keep his charge, and his statutes, and his judgments, and his commandments, *always*.
- 2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen ^{al} the chastisement of the LORD your God, ^{am} his greatness, ^{an} his mighty hand, and his stretched out arm, ^{ao} and his miracles, and his acts, which he did, in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; ^{ap} how he made the water of the Red Sea to overflow them as they pursued after you, and ^{aq} how the LORD hath destroyed them unto this day; ^{ar} and what he did unto you in the wilderness, until ye came into this place; and ^{as} what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel: but ^{at} your eyes have seen all the great acts of the LORD which he did. ^{au} Therefore shall ye keep all the commandments which I command you this day, that ye may ^{av} be strong, and go in and possess the land, whither ye go to possess it; and ^{aw} that ye may prolong *your* days in the land, ^{ax} which the LORD swore unto your fathers to give unto them and to their seed, ^{ay} a land that floweth with milk and honey.
- 10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, ^{az} where thou sowedst thy seed, and wateredst *it* with thy foot,³ as a garden of herbs: ^{ba} but the land, whither ye go to possess it, *is* a land of hills and valleys, and drinketh water of the rain of heaven: a land which the LORD thy God careth for: ^{bb} the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.
- 13 And it shall come to pass, if ye shall hearken ^{bc} diligently unto my commandments which I command you this day, ^{bd} to love the LORD your God, and to serve him with all your heart and with all your soul, that ^{be} I will give *you* the rain of your land in his due season, ^{bf} the first rain and the latter rain, ^{bg} that thou mayest gather in thy corn, and thy wine, and thine oil. ^{bh} And I will send grass in thy fields for thy cattle, that thou mayest ^{bi} eat and be full.
- 16 Take heed to yourselves, ^{bj} that your heart be not deceived, and ye turn aside, and ^{bk} serve other gods, and worship them; and ^{bl} then ^{bm} the LORD's wrath be kindled against you, and he ^{bn} shut up the heaven, that there be no rain, and that the land yield not her fruit; and ^{bo} lest ^{bp} ye perish quickly from off the good land which the LORD giveth you.

¹ Mic. 6. 8; 1 John 3. 23; Pa. 128. 1.
² ch. 5. 23.
³ ch. 11. 11. 30.
⁴ 16. 21; Mt. 22. 37.
⁵ ch. 4. 29.
⁶ see ref. ch. 6. 24.
⁷ Ki. 8. 27; Ne. 9. 6; Pa. 115. 19; 148. 4; Ja. 66. 1.
⁸ Ge. 14. 19; Ex. 19. 5; 24. 24. 1.
⁹ see r. f. ch. 4. 37.
¹⁰ ch. 30. 6; Le. 26. 41; Jer. 4. 4; Ro. 2. 28, 29; Gal. 2. 19.
¹¹ ch. 9. 6, 13.
¹² Jos. 22. 22; 1 Chr. 16. 23, 26; Pa. 136. 2; Dan. 2. 47; Ps. 34. 9.
¹³ Pa. 193. 3; Rev. 17. 14; 19. 16.
¹⁴ Ne. 9. 32.
¹⁵ ch. 9. 21.
¹⁶ 2 Chr. 19. 7; Job 34. 19; Mk. 12. 14; Ac. 10. 34; Ro. 2. 11; Gal. 3. 12; Eph. 6. 9; Col. 3. 25; 1 Pet. 1. 17.
¹⁷ Pa. 68. 5; 146. 9; Jer. 49. 11; Hos. 14. 3.
¹⁸ Le. 19. 33, 34.
¹⁹ ch. 12; Ex. 20. 20; Mt. 4. 10; Lk. 4. 8.
²⁰ ch. 11. 22; 13. 4.
²¹ Pa. 64. 11.
²² Ex. 15. 2; Pa. 22. 3; Jer. 17. 14.
²³ ch. 4. 32—35; 1 Sam. 12. 24; 2 Sam. 7. 23; Pa. 106. 21, 22.
²⁴ Ge. 46. 27; Ex. 1. 5; Ac. 7. 14.
²⁵ ch. 1. 10; 26. 62; Ge. 15. 1; Ac. 3. 23.
²⁶ ch. 6. 5; 10. 12; 30. 16, 20.
²⁷ Le. 8. 35; Zec. 3. 7.
²⁸ ch. 2. 25.
²⁹ ch. 5. 21.
³⁰ ch. 7. 19.
³¹ ch. 4. 31; Pa. 78. 12; 132. 9.
³² Ex. 14. 27, 28; 15. 9, 10; Ps. 106. 11.
³³ Pa. 78. 14—25.
³⁴ Num. 16. 1, 31—33; 27. 3; Pa. 106. 17.
³⁵ ch. 5. 3; 7. 19.
³⁶ Pa. 106. 17.
³⁷ Jos. 1. 6, 7; Is. 40. 31.
³⁸ ch. 4. 40; 5. 16; 6. 2; Pa. 34. 12—14; Pro. 3. 16; 10. 27.
³⁹ ch. 6. 18; 9. 4.
⁴⁰ Ex. 3. 8.
⁴¹ Zec. 14. 18.
⁴² ch. 6. 7—9.
⁴³ 1 Ki. 9. 3; Ezra 5. 5; Pa. 33. 18; Jer. 21. 6.
⁴⁴ ver. 22; ch. 6. 17.
⁴⁵ ch. 6. 5; 10. 12.
⁴⁶ ch. 28. 12; see ref. Le. 26. 4.
⁴⁷ Jos. 12. 53; Jam. 5. 7.
⁴⁸ Pa. 104. 14.
⁴⁹ ch. 6. 11; Joel 2. 19.
⁵⁰ ch. 4. 9, 29; 29. 18; Job 31. 37; Is. 44. 20.
⁵¹ ch. 8. 19; 30. 17.
⁵² ch. 6. 15.
⁵³ ch. 28. 23, 24; 1 Ki. 8. 35; 11. 6, 20; 7. 13; Am. 4. 7; Hag. 1. 10, 11; 2. 19, 20; ch. 4. 26; 8. 10, 20; 30. 15; Jos. 23. 13, 15, 16.

¹ The remembrance of past sufferings from the hand of man, instead of exciting revenge or misanthropy, ought to produce a tender sympathy with all the distressed.

² All of them had seen *some*, and some of them had seen *all* of these things.

³ Watering 'with the foot' may mean either by the tread-wheels which are still used in that country to raise water, or by the runnels, or channels, which conveyed water from reservoirs through the gardens, and which were opened or closed by moving the earth with the foot. Egypt is dependent upon this artificial irrigation, in connection with the periodical overflowing of the Nile.

⁴ The rainy season in Palestine begins in autumn, when the land is prepared for sowing; and it ends about March, when the grain is swelling before it ripens. The rain is most copious at the *former* and *latter* part of the season, though it falls occasionally through the intervening winter months; but there is rarely any during the summer. Upon the regular recurrence of these rains the fertility of the country depends. The form of the promise shows that, whatever be the second causes of prosperity, all are alike dependent upon the blessing of God, and subject to his control. See Gen. xli. 28—30; 1 Kings xvii. 1, etc.

- 18 Therefore ^a shall ye lay up these my words in your heart and in your soul, and ^b bind them for a sign upon your hand, that they may be as frontlets between your
 19 eyes. ^c And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down,
 20 and when thou risest up. ^d And thou shalt write them upon the door posts of
 21 thine house, and upon thy gates; that ^e your days may be multiplied, and the
 days of your children, in the land which the LORD sware unto your fathers to
 give them, ^f as the days of heaven upon the earth.¹
- 22 For if ^g ye shall diligently keep all these commandments which I command you,
 to-do them, to love the LORD your God, to walk in all his ways, and ^h to cleave
 23 unto him; then will the LORD ⁱ drive out all these nations from before you, and
 24 ye shall ^j possess greater nations and mightier than yourselves. ^k Every place
 whereon the soles of your feet shall tread shall be yours: ^l from the wilderness
 and Lebanon, from the river, the river Euphrates, even unto the uttermost sea
 25 shall your coast be. ^m There shall no man be able to stand before you: ⁿ for the
 LORD your God shall ^o lay the fear of you and the dread of you upon all the land
 that ye shall tread upon, ^p as he hath said unto you.
- 26, 27 ^q Behold, I set before you this day a blessing and a curse; ^r a blessing, if ye
 obey the commandments of the LORD your God, which I command you this day:
 28 and a ^s curse, if ye will not obey the commandments of the LORD your God, but
 turn aside out of the way which I command you this day, to go after other gods,
 which ye have not known.
- 29 And it shall come to pass, when the LORD thy God hath brought thee in unto
 30 the land whither thou goest to possess it, that thou shalt put ^t the blessing upon
 mount Gerizim,² and the curse upon mount Ebal. ^u Are they not on the other side
 Jordan, by the way where the sun goeth down, in the land of the Canaanites,
 which dwell in the champaign³ over against Gilgal, ^v beside the plains of Moreh?
 31 ^w For ye shall pass over Jordan to go in to possess the land which the LORD your
 32 God giveth you, and ye shall possess it, and dwell therein. And ye shall observe
^x to do all the statutes and judgments which I set before you this day.

Memorials of idolatry to be destroyed; God's appointed place of worship to be observed.

- 12 ^y THESE are the statutes and judgments, which ye shall observe to do in the
 land,⁴ which the LORD God of thy fathers giveth thee to possess it, ^z all the days
 that ye live upon the earth.
- 2 ^{aa} Ye shall utterly destroy all the places,⁵ wherein the nations which ye shall
 possess [*or*, inherit] served their gods, ^{ab} upon the high mountains, and upon the
 3 hills, and under every green tree: and ^{ac} ye shall overthrow their altars, and break
 their pillars,⁶ and burn their groves with fire; and ye shall hew down the graven
 images of their gods, and destroy the names of them out of that place.
- 4, 5 ^{ad} Ye shall not do so⁷ unto the LORD your God. But unto the place⁸ which
 the LORD your God shall ^{ae} choose out of all your tribes to put his name there,
 6 ^{af} even unto his habitation shall ye seek, and thither thou shalt come: and ^{ag} thither
 ye shall bring your burnt offerings, and your sacrifices, and your ^{ah} tithes, and
 heave offerings of your hand, and your vows, and your freewill offerings, and the
 7 firstlings of your herds and of your flocks: and ^{ai} there ye shall eat before the
 LORD your God, and ^{aj} ye shall rejoice in all that ye put your hand unto, ye and
 your households, wherein the LORD thy God hath blessed thee.
- 8 Ye shall not do after all ^{ak} the things that we do here this day, ^{al} every man what-
 9 soever is right in his own eyes. For ye are ^{am} not as yet come to the rest and to

1 That is, as long as the world lasts: see refs.
 2 Gerizim lay on the south, and Ebal on the north, of the narrow valley in which Shechem (now Nablus) is built. Both are precipitous hills, rising direct from the valley, about two hundred paces apart; Gerizim being rather less rocky and more productive than Ebal. The scene must have been very solemn, when the people, divided into two companies, stood on the nearest spurs of the two mountains, where they might all hear the blessings and curses of the Law, and, by uttering their simultaneous responses, bound themselves afresh to obedience. See ch. xxvii. 11—13; Josh. viii. 30—35.
 3 On the west of the two mountains the country gradually sinks down into the open plains of Sharon; and on the south-east into the plain of Moreh, which was then inhabited by the Canaanites.
 4 Some of these precepts are connected with the conquest of the land, and the extirpation of all relics of

former superstition; others are adaptations of previous laws to the state of the people when settled in Canaan.

5 The absence of all reference to idolatrous temples, both here and throughout the early history down to the time of Samson, or perhaps of Eli, leads to the inference that in Canaan, and possibly in Egypt, there had been no house of any kind erected as the supposed dwelling-place of God. The places here specified seem to show that the idolatry of Canaan was originally that 'nature-worship' which so soon superseded the service of the God of nature.

6 Or, 'statues.'

7 That is, Ye shall not worship Jehovah by an image.

8 When the people were settled in Canaan, the tabernacle appears to have been erected first at Shiloh, and afterwards at Gibeon; but the ark was ultimately fixed at Jerusalem: see refs. The observance of this law would prevent the introduction of corrupt customs into their worship, and preserve the union of the tribes.

^a see refs. ch. 6. 6—9.

^b ch. 6. 8.

^c ch. 4. 9, 10; 6. 7.

^d ch. 6. 9.

^e ch. 4. 40; 6. 2; Pro. 3. 2; 4. 10; 8. 11.

^f Pa. 72. 5; 89. 29.

^g ver. 13; ch. 6. 17.

^h ch. 10. 30; 30. 20.

ⁱ ch. 4. 38; 9. 5.

^j ch. 9. 1.

^k Jos. 1. 3; 14. 9.

^l Ge. 15. 18—21; Ex. 23. 31; Num. 34. 3, etc.

^m ch. 7. 24.

ⁿ ch. 2. 25.

^o Ex. 23. 27.

^p ch. 30. 1, 15—20.

^q ch. 28. 1—14; 1. a. 26.

^r 3—13.

^s ch. 28. 15, etc.; Le. 26. 14, etc.

^t ch. 27. 11—13; Jos. 8. 30—35.

^u Ge. 12. 6; Judg. 7. 1.

^v ch. 9. 1; Jos. 1. 11.

^w ch. 5. 32; 12. 32.

^x ch. 6. 1.

^y ch. 4. 10; 1 Ki. 8. 40.

^z ch. 7. 5, 25; Ex. 34. 13.

^{aa} Num. 22. 41; 2 Ki. 16. 4; 17. 10, 11;

^{ab} Jer. 3. 6.

^{ac} Num. 33. 52; Judg. 2. 2.

^{ad} ch. 16. 21, 22; Le. 24. 23.

^{ae} ch. 16. 2; 26. 2; Jos. 9. 27; 1. 1; 1 Ki. 8. 29;

^{af} 1 Chr. 16. 39, 40; 2 Chr. 1. 3;

^{ag} 7. 12; Pa. 78. 68; 132. 15, 14.

^{ah} Le. 17. 3, 4.

^{ai} ch. 14. 22, 23; 15. 19, 20; see refs. Le. 27. 30.

^{aj} ch. 14. 23, 26.

^{ak} ch. 16. 11, 14, 15; 26. 11; 27. 7; Le. 23. 40.

^{al} Num. 15. 39; Judg. 17. 6; 21. 25.

^{am} ch. 25. 19.

- 10 the inheritance, which the LORD your God giveth you. But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be ^a a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: and ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as ^b he hath no part nor inheritance with you.
- 11 ^c Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: ^d but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.
- 12 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: ^e the unclean and the clean may eat thereof, ^f as of the roebuck, ^g and as of the hart. ^h Only ye shall not eat the blood; ye shall pour it upon the earth as water.
- 13 Thou mayest not eat within thy gates the tithe³ of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: ⁱ but thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto. ^j Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.
- 14 When the LORD thy God shall enlarge thy border, ^k as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. ^l Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike. ^m Only be sure that thou eat not the blood: ⁿ for the blood is the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; ^o that it may go well with thee, and with thy children after thee, ^p when thou shalt do *that which* is right in the sight of the LORD.
- 15 Only thy ^q holy things which thou hast, and ^r thy vows, thou shalt take, and go unto the place which the LORD shall choose: and ^s thou shalt offer thy burnt offerings, the flesh ^t and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.
- 16 Observe and hear all these words which I command thee, ^u that it may go well with thee, and with thy children after thee for ever, when thou doest *that which* is good and right in the sight of the LORD thy God.
- 17 When ^v the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself ^w that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. ^x Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for ^y even their sons and their daughters they have burnt⁴ in the fire to their gods. What thing soever I command you, observe to do it: ^z thou shalt not add thereto, nor diminish from it.

Laws against idolatry and heathenish practices; regulations respecting food.

- 13 IF there arise among you a prophet,⁵ or a ^a dreamer of dreams, ^b and giveth

1 On vers. 13—15, see note on Lev. xvii. 3.
 2 That is, of the tame as of the wild. The 'roebuck' is probably the antelope.
 3 This seems to refer to a second tithe, or to some voluntary offering in fulfilment of a vow, beside what was required for the Levites.
 4 The sacrificing of their children to idols was sometimes carried to a very dreadful extent by the heathen.

When the Carthaginians, who were descended from one of the ancient nations of Canaan, were besieged by Agathocles, they offered in sacrifice two hundred children of their noblest families. In the time of the Druids, it was the custom in England, on solemn occasions, to inclose children in a huge idol made of wicker-work, and burn them alive.
 5 All pretensions to a Divine commission must be submitted to the test of the revelation already given.

ch. 11. 31.
 A vers. 5, 14, 18, 21, 26; ch. 14. 23; 15. 20; 16. 2, etc.; 17. 8; 18. 6; 23. 18; 24. 2;
 † ver. 7.
 ‡ ch. 10. 9; 14. 29; Num. 18. 20, 23, 24; 1 Le. 17. 3, 4; 1 Ki. 12. 28—32.
 § ver. 11.
 ¶ ver. 21.
 ○ ver. 22.
 p ch. 14. 5; 15. 22.
 q vers. 23, 24; ch. 15. 23; Ge. 9. 4; Le. 7. 26; 17. 10; Ac. 15. 29.
 r vers. 11, 12; ch. 14. 23.
 s ch. 14. 27—29; 2 Chr. 31. 4—21; 34. 10, 34—39; 1 Cor. 9. 10—14.
 t ch. 11. 24; 18. 8; Ge. 15. 10; 28. 14; Ex. 34. 24.
 u ver. 15.
 v ver. 16.
 w Ge. 9. 4; Le. 17. 11, 14.
 x ch. 4. 40; Is. 3. 10.
 y ch. 6. 18; 13. 18; Ex. 15. 26; 1 Ki. 11. 30.
 z Num. 5. 9, 10; 18. 19.
 a Sam. 1. 21, 22, 24.
 b Le. 1. 5, 9, 13; 17. 11.
 c Le. 4. 30; 17. 11.
 f ver. 25.
 g ch. 9. 3; 19. 1; Ex. 23. 23; Jos. 23. 4.
 h ch. 7. 16.
 i ver. 4; ch. 18. 9; Le. 18. 3, 26, 30; 2 Ki. 17. 15—17.
 j ch. 18. 10; Le. 18. 21; 26. 2; Jer. 22. 35; Esa. 23. 37.
 k see refa. ch. 4. 2.
 l Zec. 10. 2.
 m Mt. 21. 24; 3 Thea. 2. 5.

2 thee a sign or a wonder, and ¹ the sign or the wonder come to pass, ¹ whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; ² thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God ³ proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall ⁴ walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and ⁵ cleave unto him. And ⁶ that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken ⁶ to turn you away from the LORD your God, ⁷ which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. ⁸ So shalt thou put the evil away from the midst of thee.

6 ⁹ If thy brother, the son of thy mother, ¹⁰ or thy son, or thy daughter, or ¹¹ the wife of thy bosom, or thy friend, ¹² which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, ¹³ which thou hast not known, thou, nor thy fathers; ¹⁴ namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; thou shalt ¹⁵ not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but ¹⁶ thou shalt surely kill ¹⁷ him; ¹⁸ thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt ¹⁹ stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. And ²⁰ all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ²¹ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, *Certain* men, ²² the children of Belial ²³ [or, naughty men], ²⁴ are gone out from among you, and have ²⁵ withdrawn the inhabitants of their city, saying, ²⁶ Let us go and serve other gods, which ye have not known; then shalt thou inquire, and make search, and ask diligently; and, behold, ²⁷ if it be truth, ²⁸ and the thing certain, ²⁹ that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, ³⁰ destroying ³¹ it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt ³² burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be ³³ an heap for ever; it shall not be built again. And ³⁴ there shall cleave nought of the cursed [or, devoted] thing to thine hand: that the LORD may ³⁵ turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, ³⁶ as he hath sworn unto thy fathers; when thou shalt hearken to the voice of the LORD thy God, ³⁷ to keep all his commandments which I command thee this day, to do *that which is right* in the eyes of the LORD thy God.

14 ³⁸ Ye are ³⁹ the children of the LORD your God: ⁴⁰ ye shall not cut yourselves, ⁴¹ nor make any baldness between your eyes for the dead. ⁴² For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

3, 4 ⁴³ Thou shalt not eat any abominable thing. ⁴⁴ These are the beasts which ye shall eat: ⁴⁵ the ox, the sheep, and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg ⁴⁶ [or, bison], and the wild ox, and the chamois. ⁴⁷ And every beast that parteth the hoof, and cleaveth the cleft into two claws, ⁴⁸ and cheweth the cud among the beasts, that ye shall eat. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; ⁴⁹ as the camel, and the hare, and the coney: for they chew the cud,

¹ see ch. 18. 22; 1 Ki. 13. 2; Jer. 28. 9; Mt. 7. 22, 23; Rev. 13. 13, 14.
P Is. 8. 20; 1 John 4. 1.

² ch. 8. 2; Mt. 24. 24; 1 Cor. 11. 10; 2 Thim. 2. 11; Rev. 13. 14.
³ ch. 6. 13; 3 Ki. 23. 3; 2 Chr. 34. 31.
⁴ ch. 10. 20; 30. 20.

⁵ ch. 18. 20; Jer. 14. 15; 28. 15—17; Zec. 13. 3.
ch. 7. 4.
⁶ Ex. 20. 2.

⁷ ch. 17. 7; 22. 21, 22, 24; 1 Cor. 6. 13.

⁸ ch. 17. 2.

⁹ ch. 23. 34; see Ge. 16. 3; Pro. 6. 20; Mic. 7. 5.
¹⁰ 1 Sam. 18. 1, 3; 20. 17; Job 31. 27.
¹¹ ch. 23. 15—18.

¹² Ex. 20. 3; Pro. 1. 10; Gal. 1. 8.

¹³ ch. 17. 2—5.
¹⁴ ch. 17. 6, 7; Ac. 7.

¹⁵ Le. 20. 2, 27.

¹⁶ ch. 17. 13; 19. 20; 1 Tim. 5. 20.

¹⁷ Jos. 22. 11, etc.; Judg. 20. 1, 2.
¹⁸ Judg. 19. 22; 1 Sam. 2. 12; 17. 25; 1 Ki. 21. 10, 13; 2 Cor. 6. 15; 1 John 2. 19; Jude 19.
¹⁹ 2 Ki. 17. 21.
²⁰ ver. 2, 6.

²¹ Ex. 22. 20; Le. 27. 23; Jos. 6. 17, 21.

²² Jos. 6. 24.

²³ Jos. 8. 29; Is. 17. 1; 25. 2; Jer. 49. 2.
²⁴ ch. 7. 26; Jos. 6. 18.

²⁵ Jos. 6. 26; 7. 26.

²⁶ Ge. 22. 17; 26. 4, 24; 28. 14.
²⁷ ch. 12. 25, 26, 32.

²⁸ Ex. 4. 22, 23; Ro. 8. 16; 9. 8, 26; Gal. 3. 24.

²⁹ Le. 19. 27, 28; 21. 5; Jer. 10. 6; 41. 5; 47. 5; 1 Thes. 4. 13.
³⁰ ch. 7. 6; 28. 18, 19; Ex. 12. 6; 1e. 20, 25.
³¹ 1e. 11. 43; Eze. 4. 14; Ac. 10. 13, 14.
³² La. 11. 2, etc.

1 Which might arise from contrivance, or the artful use of superior scientific knowledge.

2 Where polygamy prevails, the fraternal bond is far the strongest between children of the same mother.

3 That is, after legal trial; the accuser and witnesses being expected to cast the first stone. As the government of Israel was a theocracy (God himself being their King), idolatry was high-treason.

4 Or, 'children of mischief': a frequent designation of the profligate or rebellious: see refs.

5 The doom of the Canaanites was to come upon such a city.

6 These barbarous and superstitious customs are still practised among many heathen nations.

7 This list of clean and unclean animals differs from that

in Lev. xi. The distinction between the two seems to be that, in Lev. xi., the general rules are laid down, illustrated by a few examples; whereas, in this passage, the object was to enumerate special instances. These precepts concerning food plainly belonged only to the Jews, and were not intended to be of perpetual and universal obligation: see Acts x. 15; 1 Tim. iv. 4. There is a remarkable distinction observable between the law as to meats (see ver. 21) and that as to the Sabbath; the obligation of the latter being extended to the 'stranger' within their gates (Exod. xx. 10).

8 Heb., 'dishon.' The Greek rendering seems to identify this animal with the African *hidæe*, a species of roebuck.

9 As the chamois is not found so far south, some other animal is probably meant.

8 but divide not the hoof; *therefore they are* unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 "These ye shall eat of all that *are* in the waters: all that have fins and scales 10 shall ye eat: and whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11, 12 Of all clean birds ye shall eat. "But these *are they* of which ye shall not 13 eat: the eagle, and the ossifrage, and the ospray, and the glede, and the kite, and 14 the vulture after his kind, and every raven after his kind, and the owl, and the 15 night hawk, and the cuckow, and the hawk after his kind, the little owl, and the 16 great owl, and the swan, and the pelican, and the gier eagle, and the cormorant, 17 and the stork, and the heron after her kind, and the lapwing, and the bat. And 18 every creeping thing that flieth is unclean unto you: they shall not be eaten. 19 But of all clean fowls ye may eat.

20 "Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God. "Thou shalt not see the kid in his mother's milk.

Laws respecting tithes; the year of release; and the firstlings of cattle.

22 "THOU shalt truly tithe all the increase of thy seed, that the field bringeth 23 forth year by year. "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, and the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 "At the end of three years thou shalt bring forth all the tithe¹ of thine increase 29 the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.

15 At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release. Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release; save when there shall be no poor among you [or, to the end that there be no poor among you]; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it: only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day. For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open

* Le. 11. 26, 27.
* Le. 11. 9-12

* Le. 11. 13-19.

† Le. 11. 20-23.
‡ see Le. 11. 21.

A Le. 17. 15; 22. 8;
Eze. 4. 14.

† ver. 2.
‡ Ex. 23. 19; 34. 26.

† ch. 12. 6, 17; Le. 27. 30; Nu. 10. 37.
‡ ch. 12. 5-7, 17, 18.

* ch. 15. 19, 20.

* see ch. 11. 21; 12. 21.

† ch. 12. 7, 12, 16; 26. 11.
‡ ch. 12. 12, 18, 19.

† ch. 18. 1, 2; Num. 18. 20.

* ch. 26. 12-15; Am. 4. 4.
† ch. 26. 12.

† ver. 27; ch. 12. 12.
‡ Ex. 22. 22; Le. 19. 34.

† ch. 15. 10; Pa. 41. 1; Pro. 3. 9, 10; Is. 58. 7-12; see Mal. 3. 10; 2 Cor. 9. 0-11.
‡ ch. 31. 10; Ex. 21. 2; 23. 10, 11; Le. 25. 2-4; Jer. 34. 14.
§ Nu. 5. 7-11; Mt. 6. 12, 14, 15; Jam. 2. 13.
b see ch. 23. 20.

* ch. 28. 8, 11.

† ch. 11. 13-15; 28. 1.

* ch. 28. 12, 44.
† ch. 28. 13; 1 Ki. 4. 21, 24; Ezra 4. 20; Pro. 22. 26.

† ver. 9; Pro. 21. 13; Jam. 2. 15, 16; 1 John 3. 16, 17.

A Le. 25. 35; Pa. 112. 9; 145. 16; Pro. 11. 21; 19. 17; Ecc. 11. 6; Mt. 5. 42; Lk. 6. 34, 35.

1 This seems to refer to a second tenth of the produce, in that year, which went to defray the expenses attending the festivals; and any surplus remaining at the end of three years was to be used in entertaining the Levite, the stranger, and the poor.

2 It has been supposed that this precept relates only to the enforcement of such claims during the Sabbath year, and not to the total remission of debts. It is more likely, however, that it does not refer to debts arising from the ordinary transactions of commerce, but to loans made to

the poor, which were to be entirely cancelled, if the debtor were not soon in a condition to repay. Thus the harsh custom of selling the debtor and his family into slavery was in part prevented; whilst, by subsequent laws (ver. 12), its hardships were mitigated.

3 Ver. 11 shows that this statement is not to be taken absolutely. The tendency of the law was to prevent pauperism and mendicancy; but even these Divine commands could not be expected, under human administration, perfectly to accomplish their ends.

thine hand wide unto him, and shalt surely lend him sufficient for his need, *in* 9 *that* which he wanteth. Beware¹ that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and ² he cry unto the LORD against thee, and 'it be sin unto thee. Thou shalt surely give him, and ³ thine heart shall not be grieved when thou givest unto him: because that ⁴ for this thing the LORD thy God shall bless thee in all thy works, and in all 10 that thou puttest thine hand unto. For ⁵ the poor shall never cease out of the land: therefore I command thee, saying, ⁶ Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

13 *And* ⁷ if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee,² and serve thee six years; then in the seventh year thou shalt let him go free 13 from thee. ⁸ And when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath 14 'blessed thee thou shalt give unto him. And ⁹ thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, ¹⁰ if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; then thou shalt take 17 an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth ¹¹ a double hired servant *to thee*, in serving thee six years:³ and the LORD thy God shall bless thee in all that thou doest.

19 ¹² All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of 20 thy bullock, nor shear the firstling of thy sheep. ¹³ Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 ¹⁴ And if there be *any* blemish therein, *as if it be* lame, or blind, or have any ill 22 blemish, thou shalt not sacrifice it unto the LORD thy God. Thou shalt eat it within thy gates: ¹⁵ the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart. ¹⁶ Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

The yearly festivals.

16 OBSERVE the ¹⁷ month of Abib, and keep the passover unto the LORD thy God: for ¹⁸ in the month of Abib the LORD thy God brought thee forth out of 2 Egypt / by night. ¹⁹ Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and ²⁰ the herd, in the ²¹ place which the LORD shall choose to place his name there. ²² Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; ²³ for thou camest forth out of the land of Egypt in haste: ²⁴ that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 ²⁵ And there shall be no leavened bread seen with thee in all thy coast seven days; ²⁶ neither shall there *any thing* of the flesh, which thou sacrificedst the 5 first day at even, remain all night until the morning. ²⁷ Thou mayest not sacrifice⁵ [*or, kill*] the passover within any of thy gates, which the LORD thy God 6 giveth thee; ²⁸ but at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover ²⁹ at even, at the going down of 7 the sun, at the season that thou camest forth out of Egypt. And thou shalt ³⁰ roast and eat *it* ³¹ in the place which the LORD thy God shall choose: and thou 8 shalt turn in the morning, and go unto thy tents. ³² Six days thou shalt eat unleavened bread: and ³³ on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ³⁴ Seven weeks shalt thou number unto thee: begin to number the seven weeks

¹ ch. 28. 54, 56; Pro. 21. 6; 28. 22; Mt. 23. 15.
² ch. 24. 15.
³ Mt. 25. 41, 42; Jam. 1. 17.
⁴ Ac. 20. 35; 2 Cor. 9. 6, 7—11.
⁵ ver. 4; ch. 14. 29; 21. 19; Ps. 41. 1; Pro. 22. 9.
⁶ Pro. 22. 2; Mt. 26. 11; Mk. 14. 7; John 12. 8.
⁷ ver. 8.
⁸ ver. 1; Ex. 21. 2—6; Le. 25. 39; Jer. 31. 14.
⁹ Ge. 31. 42; Jer. 22. 13.
¹⁰ Pro. 10. 22.
¹¹ ch. 5. 15; 16. 12.
¹² Ex. 21. 5, 6.
¹³ see Is. 16. 14; 21. 16.
¹⁴ Ex. 13. 2, 12; 34. 19; Le. 27. 26; Num. 3. 18.
¹⁵ ch. 12. 5—7, 17; 14. 23; 16. 11, 14.
¹⁶ ch. 17. 1; Le. 22. 20—21.
¹⁷ ch. 12. 15, 22.
¹⁸ ch. 12. 16, 23; see refa. Ge. 9. 4.
¹⁹ Ex. 12. 2, etc.
²⁰ Ex. 13. 4; 31. 18.
²¹ Ex. 12. 27—42.
²² Ex. 12. 5—7.
²³ Num. 28. 19.
²⁴ ch. 12. 5, 11, 26.
²⁵ Ex. 12. 15, 19, 30; 13. 3, 6, 7; 34. 18.
²⁶ Ex. 12. 14.
²⁷ Ex. 12. 15; 13. 7.
²⁸ Ex. 12. 10; 34. 25.
²⁹ ch. 12. 5, 6.
³⁰ Ex. 12. 6.
³¹ Ex. 12. 8, 9; 2 Chr. 35. 13.
³² ver. 2, 6; 2 Ki. 23. 23; John 2. 13, 23; 11. 55.
³³ Ex. 12. 15.
³⁴ Ex. 12. 16; 13. 6; Le. 23. 8, 36.
³⁵ Ex. 22. 16; 34. 22; Le. 23. 15; Num. 28. 26; Ac. 2. 1.

1 The most perfect social regulations, especially such as aim at the higher kinds of good, may be evaded by those who are ill disposed. The observance of these, therefore, God takes under his own cognizance, enforcing them by special warnings and commands, and engaging to support them by his Providence (ver. 10), by giving a peculiar blessing to those who conscientiously regard them.

2 This would apply to those who sold themselves for servants, or had been sold, either by their parents through extreme poverty, or under a judicial sentence, as a punishment for some crime.

3 These laws and regulations respecting slaves are in admirable contrast to those of the Spartans, Romans, and other ancient nations; amongst whom neither the person nor the life of the slave had any protection.

4 It was insipid and unsavoury, because baked without leaven: or it was, perhaps, called 'bread of affliction' because eaten in remembrance of the bitter bondage out of which they had been delivered.

5 One effect of this law was to prevent superstitious additions to the appointed rites; whilst it secured honour to the sanctuary.

10 from *such time as thou beginnest to put the sickle to the corn.* And thou shalt keep the feast of weeks unto the LORD thy God ^awith a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God,* ^baccording as the LORD thy God hath blessed thee: and ^cthou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there. ^dAnd thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ^eThou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and ^fthou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. ^gSeven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ^hThree times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and ⁱthey shall not appear before the LORD empty: every man *shall give* as he is able, ^jaccording to the blessing of the LORD thy God which he hath given thee.

Administration of law; the duties of judges and kings.

18 ^kJUDGES and officers shalt thou make thee in all thy ^lgates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. ^mThou shalt not wrest judgment; ⁿthou shalt not respect persons, ^oneither take a gift: for a gift doth blind the eyes of the wise, and pervert the words [*or, matters*] of the righteous. That which is altogether just shalt thou follow, that thou mayest ^plive, and inherit the land which the LORD thy God giveth thee.

21 ^qThou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee. ^rNeither shalt thou set thee up *any image* [*or, statue, or, pillar*]; which the LORD thy God hateth.

17 ^sThou ^tshalt not sacrifice unto the LORD thy God *any* bullock, or sheep [*or, goat*]; wherein is blemish, *or any evilfavouredness*: for that *is* an abomination unto the LORD thy God.

2 ^uIf there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, ^vin transgressing his covenant, and hath gone and served other gods, and worshipped them, either ^wthe sun, or moon, or any of the host of heaven, ^xwhich I have not commanded; ^yand it be told thee, and thou hast heard *of it*, and inquired diligently, and behold, ^z*it be true, and the thing certain,* ^{aa}that such abomination is wrought in Israel: then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, ^{ab}even that man or that woman, and ^{ac}shalt stone them with stones, till they die.

6 ^{ad}At the mouth of two¹ witnesses, or three witnesses, shall he that is worthy of death be put to death; ^{ae}but at the mouth of one witness he shall not be put to death. ^{af}The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So ^{ag}thou shalt put the evil away from among you.

8 ^{ah}If there arise a matter too hard for thee in judgment, ^{ai}between blood and blood, between plea and plea, and between stroke and stroke, ^{aj}being matters of controversy within thy gates: then shalt thou arise, ^{ak}and get thee up into the place which the LORD thy God shall choose; and ^{al}thou shalt come unto the priests the Levites, and ^{am}unto the judge that shall be in those days, and inquire; ^{an}and they shall show thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, ^{ao}to the right hand, nor ^{ap}to the left.

12 And ^{aq}the man that will do presumptuously, and will not hearken unto the priest

^a Pro. 3. 9, 10.
^b ver. 17; 1 Cor. 16. 2.
^c ver. 14; ch. 12. 7, 12, 16.
^d ch. 5. 15; 15. 15.
^e Ex. 23. 16; 1. e. 23. 34-36; Num. 29. 12.
^f Ne. 8. 9, etc.
^g Le. 23. 39-48.
^h Ex. 23. 14-17; 31. 23.
ⁱ see refs. Ex. 23. 15.
^j ver. 10; Le. 27. 6; Mk. 12. 41-44; 2 Cor. 8. 12.

^k ch. 1. 16; Ex. 18. 25, 26; 1 Chr. 23. 4; 26. 29; 2 Chr. 19. 5, 8.
^l see note on Ge. 19. 1. J. Ex. 23. 2, 6; 1. e. 19. 15.
^m ch. 1. 17; Ex. 23. 7; Pro. 21. 23.
ⁿ Ex. 23. 8; Pro. 17. 23; Eccl. 7. 7.
^o ch. 4. 1; Exe. 18. 5, 9.
^p Ex. 34. 13; 1 Kl. 14. 15; 16. 33; 2 Kl. 17. 16; 21. 3; 2 Chr. 33. 3.
^q Ex. 20. 4; 1. e. 26. 1.
^r ch. 15. 21; Mal. 1. 8, 13, 14.
^s ch. 13. 6.
^t ch. 4. 23; 1. e. 26. 15; Jos. 7. 11, 15; 21. 16; Judg. 2. 20; 2 Kl. 18. 12; Hos. 8. 1.
^u ch. 4. 19; Job 31. 26, 27.
^v Jer. 7. 29, 31; 19. 5; 29. 35.
^w ch. 13. 12, 14.
^x ch. 13. 10; 1. e. 24. 14, 16; Jos. 7. 25.
^y ch. 19. 15; Num. 35. 30; Mt. 18. 16; John 8. 17; 2 Cor. 13. 1; 1 Tim. 5. 19; Heb. 10. 24.
^z ch. 13. 9; Ac. 7. 58.
^{aa} ch. 13. 5; 19. 19.
^{ab} ch. 1. 17; 2 Chr. 19. 8-10; Hag. 2. 11; Mal. 2. 7.
^{ac} ch. 19. 4, 10, 11; Ex. 21. 13, 20, 22, 28; 22. 2; Num. 35. 11, 16, 18.
^{ad} ch. 12. 5; 19. 17; Pa. 122. 5.
^{ae} see Jer. 18. 14; Mal. 2.
^{af} ch. 19. 17-21.
^{ag} Exe. 44. 24.
^{ah} Num. 15. 30; Ezra 10. 8; Hos. 4. 4.

1 If this made crime more difficult of proof, it also gave the innocent a better safeguard against false witness; which would be the effect also of the next requirement, that the witnesses should themselves execute the sentence: thereby solemnly avouching their testimony by deed as well as by word.

'that standeth to minister there before the LORD thy God, or unto the judge, 13 even that man shall die: 1 and 2 thou shalt put away the evil from Israel. 3 And all the people shall hear, and fear, and do no more presumptuously.

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, "I will set a king 2 over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, " whom the LORD thy God shall choose: one 4 from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, 15 which is not thy brother. But he shall not multiply 2 horses to himself, nor cruse the people 3 to return to Egypt, to the end that he should multiply horses: 3 forasmuch as 7 the LORD hath said unto you, 'Ye shall henceforth return no more that way. 4 Neither shall he multiply wives to himself, that 5 his heart turn not away: neither shall he greatly multiply to himself silver and gold. 6 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of 7 that which is before the priests the Levites: and 2 it shall be with him, and he shall read therein all the days of his life: 8 that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he 6 turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, 4 in the midst of Israel.

Provision for the priests and Levites; pretended diviners to be punished; the Great Prophet promised.

18 THE priests the Levites, and all the tribe of Levi, 6 shall have no part nor inheritance with Israel: they 4 shall eat the offerings of the LORD made by fire, 2 and his inheritance. Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.

3 And this shall be the priest's due from the people, from them that offer 5 a sacrifice, whether it be ox or sheep; and 6 they shall give unto the priest the shoulder, and the two cheeks, and the maw. 7 The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. 6 For 8 the LORD thy God hath chosen him out of all the tribes, 4 to stand to minister in the name of the LORD, him and his sons for ever.

6 And if a Levite come from any of thy gates out of all Israel, where he 1 sojourned, and come with all the desire of his mind 2 unto the place which the LORD shall choose; then he shall minister in the name of the LORD his God, 4 as all his brethren the Levites do, which stand there before the LORD. They shall have like 3 portions to eat, beside 7 that which cometh of the sale of his patrimony.

9 When thou art come into the land which the LORD thy God giveth thee, 10 thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter 9 to pass through the fire, 2 or that useth divination, 8 or an observer of times, or an enchanter, or a witch, 9 or a charmer, or a consulter with 1 familiar spirits, or a wizard, or a 4 necromancer. For all that do these things are an abomination unto the LORD: and 1 because of these abominations the LORD thy God doth

1 ch. 18. 5, 7; 1 K. 10. 16; 1 Thes. 4. 8.
 2 ch. 13. 5.
 3 ch. 13. 11; 10. 20.
 4 1 Sam. 8. 5-7, 10, 20.
 5 see 1 Sam. 9. 15, 16; 10. 24; 16. 12; 1 Chr. 22. 10.
 6 Jer. 30. 21.
 7 1 Ki. 4. 26; 10. 96. 28; Ps. 20. 7.
 8 Is. 31. 1, 3; Eze. 17. 15.
 9 Ex. 13. 17; Num. 11. 3, 4.
 10 ch. 28. 69; Hos. 11. 4. see Jer. 42. 15.
 11 Ge. 2. 24.
 12 see 1 Ki. 11. 2-5; Ne. 13. 26.
 13 ch. 11. 12.
 14 ch. 31. 9, 26; 2 Ki. 22. 8.
 15 Jon. 1. 8; Ps. 119. 97.
 16 Ps. 19. 7, 11; 119. 105, 130.
 17 ch. 5. 22; 1 Ki. 15. 5.

1 ch. 10. 9; Num. 18. 20; 26. 62.
 2 Num. 18. 8, 9; Jos. 13. 14; 1 Cor. 9. 14.
 3 Le. 7. 30-31.
 4 Ex. 22. 29; Num. 18. 12, 24.
 5 Ex. 28. 1; Num. 3. 10.
 6 ch. 10. 8; 17. 12.
 7 Num. 35. 2, 3.
 8 ch. 12. 5.
 9 2 Chr. 31. 2.
 10 2 Chr. 31. 4; Ne. 12. 44, 47.
 11 ch. 12. 29-31; Le. 18. 26; 27. 30.
 12 ch. 12. 31; Le. 18. 21.
 13 Ex. 22. 18; Le. 19. 26, 31; 20. 27; Is. 8. 19, 20.
 14 Le. 20. 27; Ps. 58. 5.
 15 Le. 20. 27; 1 Chr. 10. 13; Gal. 5. 20.
 16 1 Sam. 29. 7, 11-14.
 17 ch. 9. 4; Le. 18. 24, 25, 27.

1 As being guilty of resisting the minister of the Divine Sovereign of Israel.

2 It is observable that whilst the principles of government are carefully and strictly settled, its outward form is regarded as unimportant, and left to the decision of the people. And it is provided that any king of Israel shall be only viceroy of Jehovah; and, as such, shall study his Divine law, and solemnly bind himself duly to administer it: thus establishing the supremacy of law over the monarch. For disregarding this fundamental principle, Saul was rejected; and David, for his hearty compliance with it, was approved as a man 'after God's own heart.'

3 At this period, horses were commonly used only in war; and it was God's design that the Israelites should not become a military people, but should depend on Him for protection. Besides, the use of horses would necessarily lead to intercourse with Egypt, whence, at that period, they were mostly procured, which would expose the Hebrews to the contamination of that idolatry to which they were peculiarly prone. Solomon's violation of this and the succeeding command (ver. 17) were the first steps in that course of apostasy which led to the division of the

nation, the establishment of the Egyptian calf-worship, and, at last, to the overthrow of the kingdom: see refs.

4 If the king were obedient to the laws of Jehovah, the monarchy was to be hereditary, as it became in David's family.

5 If this be the correct rendering, it would seem that, now that the Hebrews were about to be settled in their own land, the priest's due was increased (comp. with Lev. vii. 30-34). But it may, perhaps, refer to the ordinary killing of animals for food.

6 The first-fruits of these things were consecrated to God; and he appropriated them to the maintenance of the priests.

7 Though the Levites did not share in the division of the country, yet they might have houses and land in the suburbs of their cities. A Levite who devoted himself to constant service at the tabernacle was to retain this property, or its proceeds if it were sold, in addition to his portion of the offerings.

8 However futile such pretensions might be, they were mischievous, both because they deluded the people, and because they were closely connected with superstition, and particularly with demon-worship.

13 drive them out from before thee. Thou shalt be perfect [*or*, upright, *or*, sincere^u]
14 with the LORD thy God. For these nations, which thou shalt possess [*or*,
inherit], hearkened unto observers of times, and unto diviners: but as for thee,
the LORD thy God hath not suffered thee so *to do*.

15 ^uThe LORD thy God will raise up unto thee a Prophet¹ from the midst of
16 thee, of thy brethren, ^vlike unto me; ^wunto him ye shall hearken. According
to all that thou desiredst of the LORD thy God in Horeb ^xin the day of the
assembly, saying, ^yLet me not hear again the voice of the LORD my God, neither
17 let me see this great fire any more, that I die not. And the LORD said unto me,
18 ^zThey have well *spoken that which they have spoken*. ^aI will raise them up a
Prophet from among their brethren, like unto thee, and ^bwill put my words in
19 his mouth; ^cand he shall speak² unto them all that I shall command him. ^dAnd
it shall come to pass, *that* whosoever will not hearken unto my words which he
shall speak in my name, I will require *it* of him.

20 But ^ethe prophet, which shall presume to speak a word in my name, which I
have not commanded him to speak, or ^fthat shall speak in the name of other
21 gods, even that prophet shall die. And if thou say in thine heart, How shall we
22 know the word which the LORD hath not spoken? ^gWhen a prophet speaketh
in the name of the LORD, ^hif the thing follow not, nor come to pass, that *is* the
thing which the LORD hath not spoken, *but* the prophet hath spoken it ⁱpresumptuously: thou shalt not be afraid of him.

Laws respecting manslaughter and murder; landmarks; and witnesses.

19 WHEN the LORD thy God ^jhath cut off the nations whose land the LORD thy
God giveth thee, and thou succeedest them, and dwellest in their cities, and in
2 their houses; ^kthou shalt separate three³ cities for thee in the midst of thy land,
3 which the LORD thy God giveth thee to possess it. Thou shalt prepare thee a
way, and divide the coasts of thy land, which the LORD thy God giveth thee to
4 inherit, into three parts, that every slayer may flee thither. (And ^lthis *is* the
case of the slayer, which shall flee thither, that he may live: Whoso killeth his
5 neighbour ignorantly, whom he hated not in time past; as when a man goeth
into the wood with his neighbour to hew wood, and his hand fetcheth a stroke
with the ax to cut down the tree, and the head [iron] slippeth from the helve
[wood], and lighteth upon his neighbour, that he die; he shall flee unto one of
6 those cities, and live:) ^mlest the avenger of the blood pursue the slayer, while
his heart is hot, and overtake him, because the way is long, and slay him; whereas
he *was* not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.
8 And if the LORD thy God ⁿenlarge thy coast, as he hath sworn unto thy fathers,
9 and give thee all the land which he promised to give unto thy fathers; if thou
shalt keep all these commandments to do them, which I command thee *this* day,
to love the LORD thy God, and to walk ever in his ways; ^othen shalt thou add
10 three cities more for thee, beside these three: that innocent blood be not shed in
thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood
be upon thee.

11 But ^pif any man hate his neighbour, and lie in wait for him, and rise up
against him, and smite him mortally that he die, and fleeth into one of these
12 cities: then the elders of his city shall send and fetch him thence, and deliver
13 him into the hand of the avenger of blood, that he may die. ^qThine eye shall
not pity him, ^rbut thou shalt put away *the guilt of* innocent blood from Israel,
that it may go well with thee.

14 ^sThou shalt not remove thy neighbour's landmark,⁴ which they of old time
have set in thine inheritance, which thou shalt inherit in the land that the LORD
thy God giveth thee to possess it.

15 ^tOne witness shall not rise up⁵ against a man for any iniquity, or for any sin,

^u Ge. 17. 1.

^v Lk. 7. 16; John 1.
20. 47; 4. 26; 5. 41;
6. 14; 7. 10; 8. 12;
Ac. 3. 22; 23; 7. 37.
Heb. 1. 2.

^w Lk. 24. 19; Heb. 3.
2-6.

^x John 6. 29.

^y ch. 9. 10.

^z ch. 5. 21-29; Ex.
20. 19; Heb. 12. 1.

^a ch. 5. 28.

^b see refs. ver. 15.

^c Is. 51. 16; John 11.
10-21; 17. 8.

^d John 4. 26; 7. 16;
8. 26; 28. 40; 12. 19;
50; 15. 15.

^e Ac. 3. 23; Heb. 12.
25.

^f ch. 13. 5; Jer. 14. 14.
15; Eccl. 13. 6; Zec.
13. 3; Mt. 7. 15.

^g ch. 13. 1; 21; Jer. 2. 8.

^h Jer. 28. 1-14.

ⁱ see ch. 13. 3.

^j see ver. 20; Jer. 28. 15
-17.

^k ch. 12. 20.

^l ch. 4. 41-43; Ex.
21. 12; Num. 35. 10
-15; Jos. 20. 2.

^m ch. 4. 42; Num. 35.
15-24.

ⁿ Num. 35. 12.

^o ch. 12. 20; Ge. 15. 18.

^p Jos. 20. 7, 8.

^q ch. 27. 24; Ex. 21.
12, etc.; Num. 35.
16-21, 24; Pro. 28.
17.

^r ch. 13. 8; 25. 12.

^s ch. 21. 9; Num. 35.
33, 34; 1 Kl. 2. 31.

^t ch. 27. 17; Job 24. 2;
Pro. 22. 28; Hos. 5.
10.

^u see refs. ch. 17. 6.

¹ Whilst discountenancing these false pretensions, Moses is directed to promise the great Prophet, who, like himself, should be the accepted Mediator between Jehovah and his people (see ch. v. 23-28), acting as their Legislator, Governor, and Teacher; and, in this capacity, should introduce a new dispensation; which of itself shows his superiority, as the greater supersedes the less. For both the parallel and the contrast between Moses and 'the great Prophet,' see Heb. iii. 1-6; xii. 18-29.

² The Israelites being filled with terror at the awful majesty in which God appeared at Sinai, received the promise of a different display of his glory, which was

fulfilled when 'the Word was made flesh and dwelt among us, full of grace and truth' (John i. 14).

³ Three cities of refuge had been appointed for the country already conquered on the east of Jordan (ch. iv. 41-43). These three on the west of Jordan made the number six. See Numb. xxxv. 6.

⁴ Hedges and walls being used only to inclose gardens, the boundaries of landed property in general were marked by stones; and, as these might easily be removed, special laws are here made against such dishonest practices.

⁵ That is, 'shall not be accepted.' The same Hebrew word is rendered 'established' at the end of the verse.

in any sin that he sinneth: at the mouth of ^a two witnesses, or at the mouth of 16 three witnesses, shall the matter be established. If a false witness ^b rise up against 17 any man to testify against him *that which is wrong* [*or, falling away*]; then both the men, between whom the controversy is, shall stand before the LORD, ^c before 18 the priests and the judges, which shall be in those days; and the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, and hath 19 testified falsely against his brother; ^d then shall ye do unto him, as he had thought to have done unto his brother. So ^e shalt thou put the evil away from among you: 20 and those which remain shall hear, and fear, and shall henceforth commit no 21 more any such evil among you. ^f And thine eye shall not pity; *but* ^g life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.¹

The laws of war.

20 WHEN thou goest out to battle² against thine enemies, and seest ⁴ horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy 2 God is ⁵ with thee, which brought thee up out of the land of Egypt. And it shall be, when ye are come nigh unto the battle, ⁶ that the priest shall approach and 3 speak unto the people, and shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do 4 not tremble, neither be ye terrified because of them; for the LORD your God is he that goeth with you, ⁷ to fight for you against your enemies, to save you.

5 * And the officers shall speak unto the people, saying, What man is *there* that hath built a new house, and hath not ⁸ dedicated it? let him go and return to his 6 house, lest he die in the battle, and another man dedicate it. And what man is *he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and 7 return unto his house, lest he die in the battle, ⁹ and another man eat of it. * And what man is *there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, * What man is *there* that is fearful and fainthearted? let him go and return unto his 9 house, * lest his brethren's heart faint as well as his heart. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 When thou comest nigh unto a city to fight against it, ¹¹ then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that* is found therein shall be ¹² tributaries unto thee, and they shall serve thee. * And if it will make no peace with thee, but 13 will make war against thee, then thou shalt besiege it: and when the LORD thy God hath delivered it into thine hands, ¹⁴ thou shalt smite every male thereof with the edge of the sword: * but the women, and the little ones, and ¹⁵ the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and ¹⁶ thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which 16 *are* not of the cities of these nations. But ¹⁷ of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing 17 that breatheth: but thou shalt utterly destroy them; *namely*, ¹⁸ the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; 18 as the LORD thy God hath commanded thee: that ¹⁹ they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for 20 thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's *life*³) to employ *them* in the siege: only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt ²¹ build bulwarks against the city that maketh war with thee, until it be subdued.

^a 1 Kl. 21. 10, 13; Mt. 26. 69, 71.
^b Ex. 20. 16; 23. 1; Ps. 27. 12; 35. 11.
^c ch. 17. 9; 21. 5.

^d Pro. 19. 5, 9; Dan. 6. 24.
^e ch. 13. 5; 17. 7; 21. 21; 22. 21, 24; 24. 7.
^f ch. 17. 13; 21. 21.
^g ver. 13.
^h Ex. 21. 23—25; Le. 24. 20; Mt. 5. 38.

¹ see Jon. 11. 4—6; 2 Chr. 14. 9—11; Ps. 20. 7; 1a. 31. 1.
² ch. 31. 6, 8; Num. 23. 21; 2 Chr. 13. 12; 32. 7, 8.
³ Num. 10. 9, 9; 31. 6.

⁴ ch. 1. 30; 3. 22; Jon. 3. 10.
⁵ ch. 1. 15.
⁶ see Ne. 12. 27; Ps. 34. title.

⁷ Zeph. 1. 13.
⁸ ch. 21. 5; Lk. 14. 20; 3 Tim. 2. 4.

⁹ Judg. 7. 3; Lk. 9. 62; Rev. 2. 16.

¹⁰ Num. 31. 33.

¹¹ 2 Sam. 20. 18—20.

¹² Jos. 16. 10; Judg. 1. 31.
¹³ Jos. 11. 19, 20.

¹⁴ Num. 31. 7.
¹⁵ Num. 31. 9.
¹⁶ Jos. 8. 2.

¹⁷ Jos. 22. 8.

¹⁸ ch. 7. 1—3, 16; Num. 21. 2, 3, 35; 33. 52; Jos. 11. 14.
¹⁹ ch. 7. 1.

²⁰ ch. 7. 4; 12. 30, 31; 18. 9; Ex. 23. 33; 1 Cor. 15. 33; Eph. 5. 11.

²¹ 2 Chr. 26. 15; 1a. 37. 33; Jer. 6. 6.

¹ That is, he shall suffer the punishment to which his false testimony might have subjected the accused.

² The wisdom and mercy of the Hebrew laws of war will be best seen by contrasting them with those of other nations; which were, and in many cases still are, extremely barbarous. Vers. 2—8 seem designed to forbid the general levies of men so common in Asiatic warfare; and to promote the best of all courage, a firm reliance upon Jehovah. Vers. 10, 11 discountenance indiscriminate

slaughter, as well as pillage and slavery. On the exception of the Canaanites from this rule (vers. 16, 17), see note at the end of the book of Joshua, p. 244.

³ For instance, the produce of the date-palm is the principal food of several Arabian and African tribes, who have been exposed to famine by the cruelty of invaders in cutting down those invaluable trees. Such devastation would be peculiarly terrible, because, of course, years must elapse before newly-planted trees would bear fruit.

Expiation of uncertain murder.

21 IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him: then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain. And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a rough¹ valley, which is neither cared nor sown, and shall strike off the heifer's neck there in the valley. And the priests the sons of Levi shall come near; (for² them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and³ by their word shall every controversy and every stroke be tried:) and all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it: be merciful, O LORD, unto thy people Israel, whom thou hast redeemed,⁴ and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

Various laws regulating personal and social morals.

10 WHEN thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;² then thou shalt bring her home to thine house; and she shall shave her head, and pare [or, suffer to grow] her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money,³ thou shalt not make merchandise of her, because thou hast⁴ humbled her.

15 If a man have two wives,⁵ one beloved,⁶ and another hated, and they have borne him children, both the beloved and the hated; and if the firstborn son be her's that was hated: then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: but he shall acknowledge the son of the hated for the firstborn,⁷ by giving him a double portion of all that he hath: for he is⁸ the beginning of his strength; the right of the firstborn is his.

18 If a man have a stubborn and rebellious son,⁹ which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die. So shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 And if a man have committed a sin¹⁰ worthy of death, and he be to be put to death, and thou hang him¹¹ on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that¹² thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

22 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if

¹ ch. 10. 8; 1 Chr. 23. 13.
A ch. 17. 8-12.

² see Ps. 19. 12; 26. 6; Mt. 27. 24.

³ Jon. 1. 14.

⁴ ch. 19. 13.

⁵ Ps. 45. 10.

⁶ Ex. 21. 10, 11.

⁷ ch. 22. 10, 29; Ge. 31. 2; Judg. 19. 21.
⁸ Ge. 29. 30, 31, 33;
1 Sam. 1. 1, 5.

⁹ 1 Chr. 5. 2; 26. 10;
2 Chr. 11. 18-22;
21. 3.

¹⁰ see 1 Chr. 5. 1.

¹¹ Ge. 40. 3; Ps. 105. 36.
¹² Ge. 25. 31, 33.

¹ ch. 13. 5; 19. 10, 20;
22. 21, 24.
² ch. 13. 11.

³ ch. 19. 6; 22. 26; Ac. 23. 29; 25. 11, 25; 26. 31.
⁴ Jon. 8. 29; 10. 26, 27;
John 10. 31.
⁵ Gal. 3. 13.
⁶ Ec. 10. 25; Num. 35. 34.

⁷ Ex. 23. 4.
⁸ Pro. 24. 27; Is. 64. 7.

1 These words rather mean a ravine which had a stream running through it. This law shows the high value set upon human life.

2 This is evidently a restriction adapted gradually to suppress a wicked practice already existing. Its importance is proved by the terrible outrages to which even modern warfare often subjects the families of the conquered.

3 This command intimates how binding the laws of justice and honour are, particularly in such matters.

4 This is another restrictive law, showing the mischievousness of the then prevalent custom of polygamy. This law deprives the father of a power which was sometimes exercised by persons who practised polygamy, of

treating the firstborn of the favourite wife as the eldest, although he might not really be so; which must have given rise in families to much vexation and ill-will.

5 The power of parents over their children appears originally, in most nations, to have been absolute. This law, whilst it takes from the father the power of inflicting death, adds to the punishment of filial disobedience the disgrace of a public condemnation. The Bible everywhere places duties to parents next to duties to God; and, in fact, the political and social as well as religious importance of filial respect and obedience can hardly be overrated.

6 That is, after he is dead. The Egyptians and Canaanites used to leave bodies of criminals gibbeted.

- thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, 3 and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou 4 mayest not hide thyself. ¹Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.¹
- 5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment:² for all that do so *are* abomination unto the Lord thy God.
- 6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones or eggs, and the dam sitting upon the young, or upon 7 the eggs, ³thou shalt not take the dam with the young:³ *but* thou shalt in any wise let the dam go, and take the young to thee; ⁴that it may be well with thee, and *that* thou mayest prolong *thy* days.
- 8 When thou buildest a new house, then thou shalt make a battlement⁴ for thy roof, that thou bring not blood upon thine house, if any man fall from thence.
- 9 ⁵Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed 10 which thou hast sown, and the fruit of thy vineyard, be defiled. ⁶Thou shalt 11 not plow with an ox and an ass together. ⁷Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.
- 12 ⁸Thou shalt make thee ⁹fringes upon the four quarters of thy vesture, where- with thou coverest *thyself*.
- 13, 14 If any man take a wife, and ¹⁰go in unto her, and hate her, and give ¹¹occasions of speech against her, and bring up an evil name upon her, and say, I took this 15 woman, and when I came to her, I found her not a maid: then shall the father of the damsel, and her mother, take and bring forth *the tokens* of the damsel's 16 virginity unto the elders of the city in the gate: and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth 17 her; and, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens* of my daughter's virginity.
- 18 And they shall spread the cloth before the elders of the city. And the elders of 19 that city shall take that man and chastise him; and they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; 20 ¹²he may not put her away all his days. But if this thing be true, *and the tokens* 21 *of* virginity be not found for the damsel: then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath ¹³wrought folly in Israel, to play the whore in her father's house. ¹⁴So shalt thou put evil away from among you.
- 22 ¹⁵If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman. So shalt thou put away evil from Israel.
- 23 If a damsel *that is* a virgin be ¹⁶ betrothed unto an husband, and a man find her 24 in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath ¹⁷humiliated his neighbour's wife. ¹⁸So thou shalt put away evil from among you.⁵
- 25 But if a man find a betrothed damsel in the field, and the man force her, and 26 lie with her: then the man only that lay with her shall die: ¹⁹but unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when 27 a man riseth against his neighbour, and slayeth him, even so *is* this matter: for he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.
- 28 ²⁰If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold

* Mt. 7. 12; 1 Thea. 4. 6.

† Ex. 23. 5.

* Le. 23. 28.
A ch. 4. 40.

† Le. 19. 19.

* see 2 Cor. 6. 14—16.

† Le. 19. 19.

** Num. 15. 38; Mt. 23. 5.

* Ge. 29. 21; Judg. 15. 1.

* Ex. 23. 1.

* Mt. 19. 8, 9.

* Ge. 34. 7; Judg. 20. 6, 10; 2 Sam. 13. 12, 13.
* ch. 13. 5.
* Ex. 23. 14; 1. 20. 10; John 8. 5.

† Mt. 1. 18, 19.

* ch. 21. 14.

* vers. 21, 22.

† Ex. 22. 16, 17.

1 This law of kind and brotherly care for the property of others is one exhibition of that tenderness which frequently appears in the Jewish code, and is by no means an *exclusive* characteristic of Christian morality.

2 The practices here prohibited had occasioned the most revolting licentiousness. This regulation would tend to promote a respectful delicacy between the sexes.

3 This law teaches a spirit of mercy: it would also tend to prevent the extirpation of any species of birds; which, in a country producing many snakes and insects, might cause serious injury.

4 Or, 'parapet.' The flat roofs of the houses in Eastern countries are much used for walking and sleeping; and, of course, would be dangerous without a fence. This precautionary ordinance suggests the duty of carefully fencing, or removing, everything by which life may be endangered. It is an interesting example of the manner in which religion guards the temporal interests of men.

5 These laws, enforced by such solemn penalties, show how hateful unchastity is to God. Those which follow (vers. 25—29) are adapted to protect the victim, whilst they punish the perpetrator of crime.

29 on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; ^a because he hath humbled her, he may not put her away all his days.

30 "A man shall not take his father's wife, nor ^b discover his father's skirt.

23 If that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. A bastard shall not enter into the congregation of the LORD; even to his tenth¹ generation shall he not enter into the congregation of the LORD. "An Ammonite or Moabite² shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: ^d because they met you not with bread and with water in the way, when ye came forth out of Egypt; and ^e because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. (Nevertheless the LORD thy God ^f would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, ^g because the LORD thy God loved thee.) ^h Thou shalt not seek their peace nor their prosperity all thy days for ever. Thou shalt not abhor an Edomite; ⁱ for he is thy brother: thou shalt not abhor an Egyptian; ^j because ^k thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 When the host goeth forth against thine enemies, then keep thee from every wicked thing. ^l If there be among you any man, that is not clean by reason of uncleanness that chanceh him by night, then shall he go abroad out of the camp, he shall not come within the camp: but it shall be, when evening cometh on, ^m he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*. Thou shalt have a place also without the camp, whither thou shalt go forth abroad: and thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and thou shalt turn back and cover that which cometh from thee: for the LORD thy God ⁿ walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: ^o that he see no unclean thing in thee, and turn away from thee.

15 "Thou shalt not deliver unto his master⁵ the servant which is escaped from his master unto thee: he shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: ^p thou shalt not oppress him.

17 There shall be no whore ^q of the daughters of Israel, nor ^r a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of ^s a dog, ^t into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 "Thou shalt not lend upon usury to thy brother; usury of money, usury of ^u victuals, usury of any thing that is lent upon usury: ^v unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: ^w that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ^x When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. ^y That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel. When thou comest into the standing corn of thy neighbour, ^z then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

24 When a ^{aa} man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement,⁷ and give *it* in her hand, ^{ab} and send her

^a ver. 24.
^b ch. 27. 20; Le. 18. 8; 20. 11; 1 Cor. 5. 1.
^c see Ru. 3. 9; Ex. 10. 8.
^d No. 13. 1, 2.
^e see ch. 2. 20.
^f Num. 22. 5-7.
^g Num. 23. 5-12.
^h see refs. ch. 7. 7, 8.
ⁱ 2 Sam. 8. 2; 12. 26, 31; Ezra 9. 12.
^j Ge. 25. 24-26, 30; Num. 20. 14; Ohad. 10-12.
^k ch. 10. 19; Ex. 22. 21; 23. 9; Lev. 19. 34.
^l Le. 15. 16.
^m Le. 15. 5.
ⁿ Le. 26. 12, 2 Cor. 6. 16.
^o 1 Sam. 30. 15.
^p Ex. 22. 21.
^q Le. 19. 29; Pro. 2. 16. 31, 37; Ne. 5. 2, 7; Ge. 19. 3; 2 Kl. 23. 7.
^r Pa. 22. 16; Is. 56. 10, 11; Mt. 7. 0; Phil. 3. 2; Rev. 22. 15.
^s Ex. 22. 25; Le. 25. 31, 37; Ne. 5. 2, 7; Pa. 15. 5; Lk. 6. 34, 35.
^t see ch. 15. 3; Le. 19. 34.
^u ch. 15. 10.
^v Num. 30. 2; Ecc. 5. 4, 5.
^w Num. 30. 2; Pa. 66. 13, 14.
^x Mt. 12. 1, 2; Mk. 2. 23; Lk. 6. 1.
^y Mt. 5. 31; 19. 7-9; Mk. 10. 4.
^z Mt. 1. 19.

1 That is, for ever.

2 A solemn intimation of the fatal consequences of attempting to injure, and especially to lead astray, the people of God. See Numb. xxv. 16-18.

3 It has, with some probability, been inferred from this, that the mass of the people of Egypt were not implicated in the oppression of the Hebrews by their rulers, who, perhaps, were of a foreign dynasty.

4 The term 'holy' is here used as denoting the removal

of that which is offensive even in material things.

5 That is, a *foreign* master. The land of Israel was to be (as our own country now is) an asylum for the oppressed of all nations.

6 That is, a sodomite. We cannot honour God with our substance, unless it be honourably acquired.

7 This was intended to restrain a bad practice which had gone far to annul the original law of marriage, and which still prevails among the Arabs, who are allowed

- 2 out of his house. And when she is departed out of his house, she may go and
 3 be another man's *wife*. And *if* the latter husband hate her, and write her a bill
 4 of divorce, and giveth it in her hand, and sendeth her out of his house; or
 if the latter husband die, which took her *to be* his wife; ^aher former husband,
 which sent her away, may not take her again to be his wife, after that she is
 defiled; for that *is* abomination before the Lord: and thou shalt not cause the
 land to sin, which the Lord thy God giveth thee *for* an inheritance.
- 5 ^cWhen a man hath taken a new wife, he shall not go out to war, neither shall
 he be charged with any business: *but* he shall be free at home one year, and shall
^fcheer up his wife which he hath taken.
- 6 No man shall take the nether or the upper millstone to pledge: for he taketh
 a *man's* life¹ to pledge.
- 7 ^gIf a man be found stealing any of his brethren of the children of Israel, and
 maketh merchandise of him, or selleth him; then that thief shall die; ^hand thou
 shalt put evil away from among you.
- 8 Take heed in ⁱ'the plague of leprosy, that thou observe diligently, and do
 according to all that the priests the Levites shall teach you: as I commanded
 9 them, *so* ye shall observe to do. ^kRemember what the Lord thy God did ^l'unto
 Miriam by the way, after that ye were come forth out of Egypt.
- 10 When thou dost lend thy brother any thing, thou shalt not go into his house²
 11 to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost
 12 lend shall bring out the pledge abroad unto thee. And if the man *be* poor, thou
 13 shalt not sleep with his pledge: ^min any case thou shalt deliver him the pledge
 again when the sun goeth down, that he may sleep in his own raiment, and ⁿblest
 thee: and ^oit shall be righteousness unto thee before the Lord thy God.
- 14 Thou shalt not ^poppress an hired servant that is poor and needy, *whether he be*
 15 of thy brethren, or of thy strangers that *are* in thy land within thy gates. At
 his day³ thou ^qshalt give *him* his hire, neither shall the sun go down upon it;
 for he *is* poor, and setteth his heart upon it: ^rlest he cry against thee unto the
 Lord, and it be sin unto thee.
- 16 ^s'The fathers shall not be put to death for the children, neither shall the children
 be put to death for the fathers: ^tevery man shall be put to death for his own sin.
- 17 ^u'Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless;
 18 ^vnor take the widow's raiment to pledge: but ^wthou shalt remember⁵ that thou
 wast a bondman in Egypt, and the Lord thy God redeemed thee thence: there-
 fore I command thee to do this thing.
- 19 ^x'When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in
 the field, thou shalt not go again to fetch it: it shall be for the stranger, for the
 fatherless, and for the widow: that the Lord thy God may ^yblest thee in all the
 20 work of thine hands. When thou beatest thine olive tree, thou shalt not go over
 the boughs again: it shall be for the stranger, for the fatherless, and for the
 21 widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean
 it afterward: it shall be for the stranger, for the fatherless, and for the widow.
- 22 And ^zthou shalt remember that thou wast a bondman in the land of Egypt:
 therefore I command thee to do this thing.
- 25 If there be a ^{aa}controversy between men, and they come unto judgment, that
 the judges may judge them; then they ^{ab}shall justify the righteous, and condemn
 2 the wicked. And it shall be, if the wicked man *be* ^{ac}worthy to be beaten, that
 the judge shall cause him to lie down, ^{ad}and to be beaten before his face, accord-
 3 ing to his fault, by a certain number. ^{ae}Forty⁶ stripes he may give him, *and* not
 exceed: lest, *if* he should exceed, and beat him above these with many stripes,
 then thy brother should ^{af}seem vile unto thee.
- 4 ^{ag}'Thou shalt not muzzle⁷ the ox when he ^{ah}'treadeth out the corn.

^a Jer. 3. 1.

^c ch. 20. 7.

^f Pro. 5. 18.

^g Ex. 21. 16; 1 Tim. 1. 10.
^h ch. 19. 19.

ⁱ Le. 13 & 14; Mt. 5. 4.

^k see Lk. 17. 32; 1 Cor. 10. 6
^l Num. 12. 10—15.

^m see refs. Ex. 22. 26.

ⁿ Job 29. 11, 13; 31. 20; 2 Cor. 9. 13; 2 Tim. 1. 18.

^o ch. 6. 25; Pa. 106. 31; 112. 9; Dan. 4. 27.

^p Lk. 23. 40—43; Mal. 3. 5.

^q Lk. 19. 13; Jer. 22. 13; Mt. 20. 8; Jam. 5. 4.

^r ch. 15. 9; Jam. 5. 4.

^s 2 Ki. 14. 5, 6; 2 Chr. 25. 1; Jer. 31. 29, 30; Eze. 18. 20.

^t Ex. 22. 21, 22; Pro. 22. 22; Is. 1. 23; Jer. 5. 29; 22. 3; Eze. 22. 29; Zec. 7. 10; Mt. 3. 5.

^u Ex. 22. 26.

^v ver. 22; ch. 16. 12.

^w Lk. 19. 9, 10; 23. 22.

^x ch. 15. 10; Ps. 41. 1; Pro. 19. 17.

^z ver. 18.

^{aa} ch. 19. 17; Eze. 44. 24.

^{ab} ch. 16. 18—20; see Pro. 17. 15.

^{ac} Lk. 12. 48.

^{ad} Mt. 10. 17.

^{ae} 2 Cor. 11. 24.

^{af} Job 18. 3.

^{ag} Pro. 12. 10; 1 Cor. 9. 9; 1 Tim. 5. 18.

^{ah} Hos. 10. 11.

by a word to dissolve the marriage tie. To correct this custom, Moses allows a wife to be divorced only by a legal document, and forbids her husband to take her back after she had been married to another. For the law of Christ on this subject, see Matt. v. 31, 32; xix. 7—9.

¹ It was necessary in order to grind the corn for his family. Consistent to this is the ancient common law of England, which provides that no man shall be distrained of the utensils or instruments of his trade or profession, as the axe of a carpenter, or the books of a scholar, or beasts used for the plough, as long as there are other things upon which distress can be made.

² The sacredness thus given to the poor man's home strikingly illustrates the humane and refined spirit of these laws.

³ Probably it is to this merciful command that we should trace the present practice in those countries of ending work at sunset, and paying wages daily. See refs.

⁴ This would tend to prevent hereditary blood-feuds.

⁵ The spirit of this and the following precepts is beautifully expressed by our Lord: 'All things whatsoever ye would that men should do to you, do ye even so to them' (Matt. vii. 12).

⁶ The Jews, in practice, allowed only thirty-nine to be given, lest the number should be inadvertently exceeded. See 2 Cor. xi. 24.

⁷ Threshing in Palestine was performed by oxen, who were driven over the corn spread out upon a level floor, open to the air. This command enjoins a kind consideration of the wants of all who labour. See refs.

5 ^a If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother [or, next kinsman¹] shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, *that* the firstborn which she beareth ^m shall succeed in the name of his brother *which is* dead, that ⁿ his name be not put out of Israel. And if the man like not to take his brother's [or, next kinsman's] wife, then let his brother's wife go up to the ^o gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, ^p I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and ^q loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not ^r build up his brother's house.¹ And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: then thou shalt cut off her hand; ^s thine eye shall not pity her.

13 ^t Thou shalt not have in thy bag divers weights, a great and a small. 14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: ^u that thy days may be lengthened in the land which the LORD thy God giveth thee. For ^v all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

17 ^w Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, *even* all that were feeble behind thee, when thou wast faint and weary; and he ^x feared not God. Therefore it shall be, ^y when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, *that* thou shalt ^z blot out the remembrance of Amalek from under heaven; ² ² thou shalt not forget it.

The mode of offering first-fruits and tithes.

26 AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; ^a that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt ^b go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess ^c this day unto the LORD thy God, that I am come unto the country ^d which the LORD sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, ^e A Syrian ^f ready to perish was my father,⁴ and ^g he went down into Egypt, and sojourned there with ^h a few, and became there a nation, great, mighty, and populous: and ⁱ the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage: and ^j when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: and ^k the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and ^l with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, *even* ^m a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me.

And thou shalt set it before the LORD thy God, and worship before the LORD thy God: and ⁿ thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

* Mt. 22. 24; Mk. 12. 19; Lk. 20. 25.
 † Ge. 38. 8; Ru. 1. 13, 18; 3. 9.
 ‡ Mt. 23. 9.
 § Ru. 4. 10.
 ¶ Ru. 4. 1, 2.
 †† Ru. 4. 6.
 ††† Ru. 4. 7.
 †††† Ru. 4. 11.
 ††††† ch. 19. 13.
 †††††† Lk. 19. 35, 36; Pro. 11. 1; Ecc. 45. 10; Mic. 6. 11.
 ††††††† ch. 4. 40; Ex. 30. 12.
 †††††††† Pro. 11. 1; 1 The. 4. 6.
 ††††††††† Ex. 17. 9.
 †††††††††† Ps. 36. 1; Pro. 16. 6; Ru. 3. 18.
 ††††††††††† 1 Sam. 15. 3.
 †††††††††††† Ex. 17. 14.
 ††††††††††††† 1 Sam. 15. 3.
 †††††††††††††† ch. 16. 10; Ex. 23. 19; 34. 26; Num. 18. 13; Pro. 3. 9.
 ††††††††††††††† ch. 12. 5, 6.
 †††††††††††††††† Ge. 17. 8.
 ††††††††††††††††† Hos. 12. 12.
 †††††††††††††††††† Ge. 43. 1, 2; 45. 7, 11.
 ††††††††††††††††††† Ge. 45. 1-7; Ac. 7. 15.
 ††††††††††††††††††† ch. 10. 22; Ge. 46. 27; Ex. 1. 7, 12.
 †††††††††††††††††††† Ex. 1. 11, 14, 16, 22.
 ††††††††††††††††††††† Ex. 2. 23-25; 3. 9, 4. 31.
 †††††††††††††††††††††† ch. 5. 15; Ex. 12. 37, 41, 51; 13. 3, 14, 16.
 ††††††††††††††††††††††† ch. 4. 34.
 †††††††††††††††††††††††† Ex. 3. 8.
 ††††††††††††††††††††††††† ch. 12. 7, 12, 18; 16. 11.

* 1 This appears to have been a restrictive command, which enabled a man, by submitting to a small indignity, to escape compliance with a prevalent custom. See Gen. xxxviii. 8, 11. The Jews now almost universally avail themselves of this provision in such cases.
 † Some centuries later, Saul was ordered to put this sentence in execution (1 Sam. xv.); and he incurred Divine displeasure because he did not perform it effectually. The Amalekites who remained were afterwards

smitten by David (1 Sam. xxx.), and subsequently by the Simeonites in Hezekiah's time (1 Chron. iv. 43).
 † That is, 'I testify by this offering that I owe all I have to the bounty of Jehovah, who hath faithfully kept all his promises.'
 † This may be rendered, 'A Syrian, a wanderer, was my father;' and so would include Abraham and Isaac as well as Jacob. These verses were recited at the passover; and on the next day the first sheaf was presented.

- 12 When thou hast made an end of tithing all the ^r tithes of thine increase the third year, *which is* ^s the year of tithing, ^t and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and
- 13 be filled; then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy
- 14 commandments, ^u neither have I forgotten *them*: ^v I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my
- 15 God, *and* have done according to all that thou hast commanded me. ^w Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

Concluding admonition.

- 16 THIS day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast ^x avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments,
- 17 and to hearken unto his voice: and ^y the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldst keep all
- 18 his commandments; and to make thee ^z high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be ^a an holy people unto the LORD thy God, as he hath spoken.

The law to be written on stones, and solemnly rehearsed.

- 27 AND Moses with the elders of Israel commanded the people, saying, Keep all ^b the commandments which I command you this day. And it shall be on the day ^c when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that ^d thou shalt set thee up great stones, ^e and plaister them with plaister:
- 3 and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, ^f a land that floweth with milk and honey; as the LORD God of thy fathers hath
- 4 promised thee. Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, ^g in mount Ebal, ^h and thou shalt plaister them with plaister. And there shalt thou build an altar unto the
- 5 LORD thy God, an altar of stones: ⁱ thou shalt not lift up *any* iron tool upon them. Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt
- 6 offer burnt offerings thereon unto the LORD thy God: and thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. ^j And thou shalt write upon the stones all the words of this law ^k very plainly.
- 9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; ^l this day thou art become the people of the LORD thy
- 10 God. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.
- 11, 12 And Moses charged the people the same day, saying, These shall stand ^m upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and
- 13 Levi, and Judah, and Issachar, and Joseph, and Benjamin: and ⁿ these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and
- 14 Naphtali. And ^o the Levites shall speak, and say unto all the men of Israel with a loud voice,
- 15 ^p Cursed *be* ^q the man that maketh *any* graven or molten image, ^r an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret
- 16 *place*. ^s And all the people shall answer and say, Amen.—^t Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.—

¹ Books being scarce, these public monuments were of great importance. It seems likely, as the *plastering* is mentioned before the *writing*, that the uneven surface of the stones was covered with a smooth plaster, capable of resisting the action of the air in a dry climate, which was then engraved or painted. Such plaster-inscriptions are found among the antiquities of Egypt. Whether the law so inscribed were the Decalogue, or the blessings and curses here following, we are not told.

² The Samaritan reads 'Gerizim,' which is preferred by a few critics.

³ It was only in virtue of what the altar with its burnt-offerings and peace-offerings represented that they

could *rejoice* before God. Had the law stood there alone, it would have reminded them only of sin and condemnation; but, the altar of expiation being also there, they could worship God with joy as well as fear. Yet the altar did not annul the law, the words of which were written plainly upon the pillar; reminding us that reconciliation with God by the great Sacrifice does not exempt us from keeping his commandments.

⁴ Rather, 'Cursed is.' It should be observed that the sins here declared accursed are supposed to be committed in secret, and such as God only can avenge. To many of them the penalty of death was attached, upon discovery and conviction.

^r Le. 27. 30; Num. 18. 24.
^s ch. 11. 22—26.
^t ch. 12. 19; 16. 14.

^u Ps. 119. 141, 153, 170.
^v Ec. 7. 20; 21. 1, 11; Hos. 9. 4.

^w Is. 63. 15; Zec. 2. 13.

^x Ex. 20. 19; 24. 7.

^y ch. 7. 6; 11. 2; 28. 9; Ex. 6. 7; 10. 5.

^z ch. 4. 7, 8; 28. 1; Ps. 148. 11.
^a ch. 7. 6; 28. 9; Ex. 19. 6; 1 Pet. 2. 9.

^d Jos. 4. 1, 5.

^e Jos. 8. 32.

^f ch. 6. 3.

^g ch. 11. 29, 30; Jos. 8. 30, 31.

^h Ex. 20. 25; Jos. 8. 31.

ⁱ Hnh. 2. 2.

^k ch. 26. 16—18.

^l ch. 11. 26—29; Jos. 8. 33, 34; Judg. 9. 7.

^m Jos. 8. 33.

ⁿ ch. 33. 10; Jos. 8. 33; Dan. 9. 11.
^o ch. 4. 16, 23; 5. 8; Ex. 20. 4, 23; 31. 17; Le. 19. 4; 20. 1; Is. 44. 9; Hos. 13. 2.

^p ch. 23. 17.
^q Num. 5. 22; Jer. 11. 5; 1 Cor. 14. 16.
^r ch. 21. 18; Ex. 20. 12; 21. 17; Le. 19. 3.

17 'Cursed *be* he that removeth his neighbour's landmark. And all the people shall
 18 say, Amen.—'Cursed *be* he that maketh the blind to wander out of the way.
 19 And all the people shall say, Amen.—"Cursed *be* he that perverteth the judgment
 of the stranger, fatherless, and widow. And all the people shall say, Amen.—
 20 'Cursed *be* he that lieth with his father's wife; because he uncovereth his father's
 21 skirt. And all the people shall say, Amen.—'Cursed *be* he that lieth with any
 22 manner of beast. And all the people shall say, Amen.—'Cursed *be* he that lieth
 with his sister, the daughter of his father, or the daughter of his mother. And
 23 all the people shall say, Amen.—"Cursed *be* he that lieth with his mother-in-law.
 24 And all the people shall say, Amen.—^bCursed *be* he that smiteth his neighbour
 25 secretly. And all the people shall say, Amen.—^cCursed *be* he that taketh reward
 26 to slay an innocent person. And all the people shall say, Amen.—^dCursed *be* he
 that confirmeth not *all*¹ the words of this law to do them. And all the people
 shall say, Amen.

The blessing and the curse.

28 AND it shall come to pass, 'if thou shalt hearken diligently unto the voice of
 the LORD thy God, to observe *and* to do all his commandments which I command
 thee this day, that the LORD thy God ^fwill set thee on high above all nations of
 2 the earth: and all these blessings shall come on thee, and ^govertake thee, if thou
 3 shalt hearken unto the voice of the LORD thy God. ^hBlessed *shalt* thou *be* 'in the
 4 city, and blessed *shalt* thou *be* in the field. Blessed *shall be* ^athe fruit of thy body,
 and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and
 5 the flocks of thy sheep. Blessed *shall be* thy basket and thy store [*or*, dough, *or*,
 6 kneading-trough]. ⁱBlessed *shalt* thou *be* when thou comest in, and blessed *shalt*
 7 thou *be* when thou goest out. The LORD ^mshall cause thine enemies that rise up
 against thee to be smitten before thy face: they shall come out against thee one way,
 8 and flee before thee seven ways. The LORD shall ⁿcommand the blessing upon thee
 in thy storehouses [*or*, barns^l], and in all that thou ^pstettest thine hand unto; and
 9 he shall bless thee in the land which the LORD thy God giveth thee. ^qThe LORD
 shall establish thee an holy people unto himself, 'as he hath sworn unto thee, if
 thou shalt keep the commandments of the LORD thy God, and walk in his ways.
 10 And all the people of the earth shall see that thou art ^rcalled by the name of the
 11 LORD; and they shall be 'afraid of thee. And ^uthe LORD shall make thee
 plenteous in goods [*or*, for good], in the fruit of thy body, and in the fruit of thy
 12 cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy
 fathers to give thee. The LORD shall open unto thee his good treasure, the heaven
^sto give the rain unto thy land in his season, and ^tto bless all the work of thine
 13 hand: and ²thou shalt lend unto many nations, and thou shalt not borrow. And
 the LORD shall make thee ^vthe head, and not the tail; and thou shalt be above
 only, and thou shalt not be beneath; if that thou hearken unto the commandments
 of the LORD thy God, which I command thee this day, to observe and to do *them*:
 14 ^band thou shalt not go aside from any of the words which I command thee this
 day, *to* the right hand, or *to* the left, to go after other gods to serve them.
 15 But it shall come to pass, 'if thou wilt not hearken unto the voice of the LORD
 thy God, to observe to do all his commandments and his statutes which I com-
 mand thee this day; that all these curses² shall come upon thee, and ^dovertake
 16 thee: Cursed *shalt* thou *be* 'in the city, and cursed *shalt* thou *be* in the field.
 17 Cursed *shall be* thy basket and thy store. Cursed *shall be* the fruit of thy body,
 18 and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.
 19 Cursed *shalt* thou *be* ^fwhen thou comest in, and cursed *shalt* thou *be* when thou
 20 goest out. The LORD shall send upon thee ^gcursing, ^hvexation, and ⁱrebuke, in
 all that thou stettest thine hand unto for to do, ²until thou be destroyed, and until
 thou perish quickly; because of the wickedness of thy doings, whereby thou hast
 21 forsaken me. The LORD shall make ^j'the pestilence³ cleave unto thee, until he
 22 have consumed thee from off the land, whither thou goest to possess it. ^mThe
 LORD shall smite thee with a consumption,⁴ and with a fever, and with an in-
 flammation, and with an extreme burning, and with the sword [*or*, drought], and
 with ⁿblasting, and with mildew; and they shall pursue thee until thou perish.

^a ch. 19. 14; Pro. 22. 29.
^b Le. 19. 14.
^c ch. 10. 18; 24. 17; Ex. 22. 21, 22; Mal. 3. 5.
^d ch. 22. 30; Ge. 35. 22; 23. 4; Le. 18. 8; 20. 11.
^e Ex. 22. 19; Le. 18. 23; 20. 15.
^f Le. 18. 9; 20. 17.
^g Le. 18. 17; 20. 14.
^h ch. 19. 11; Ex. 20. 13; 21. 12, 14; Le. 24. 17; Num. 35. 31.
ⁱ ch. 10. 17. 16. 19; Ex. 23. 7, 8; Pa. 15. 5; Eccl. 22. 12; Mt. 26. 15; 27. 3, 4; Ac. 1. 18.
^j ch. 24. 15; Pa. 119. 21; Jer. 11. 3; Gal. 3. 10.
^k Ex. 15. 26; Le. 26. 3. 1a. 55. 2.
^l ch. 26. 19.
^m ver. 15; Zec. 1. 6.
ⁿ Pa. 128. 1, 4.
^o Ge. 39. 5.
^p ch. 7. 13; Ge. 22. 17; 49. 25; Pa. 107. 34; 127. 3; 138. 3; Pro. 10. 22; 1 Tim. 4. 8.
^q Pa. 121. 8.
^r Le. 26. 7, 8; 2 Sam. 22. 34, 39, 41; Pa. 80. 23.
^s Le. 25. 21.
^t Pro. 3. 10.
^u ch. 15. 10.
^v ch. 7. 6; 26. 18, 19; 29. 17; Ex. 19. 5, 6;
^w see v. ch. 7. 8.
^x Num. 6. 27; 2 Chr. 7. 11; 1a. 63. 19; Dan. 9. 19, 19.
^y ch. 11. 25.
^z ch. 30. 9; Pro. 10. 22.
^{aa} ch. 11. 14; see v. ch. 11. 26.
^{ab} ch. 15. 6.
^{ac} Is. 9. 14, 15.
^{ad} ch. 5. 32; 11. 16.
^{ae} Le. 26. 14; Lam. 2. 17; Dan. 9. 11, 13; Mal. 2. 2.
^{af} ver. 2.
^{ag} ver. 3, etc.
^{ah} 2 Chr. 15. 5.
^{ai} Mal. 2. 2.
^{aj} 1 Sam. 14. 20; Zec. 14.
^{ak} Ps. 80. 16; Is. 30. 17; 51. 20; Is. 15.
^{al} ch. 4. 26; Jon. 23. 16.
^{am} Le. 26. 25; Jer. 24. 10; Am. 4. 10.
^{an} Le. 26. 16.
^{ao} 1 Kl. 8. 37; Am. 4. 9; Hag. 2. 17.

1 The word 'all,' inserted by our translators, is supported by Gal. iii. 10, as well as by the Samaritan text and the Chaldee paraphrase.
 2 Perhaps there is nowhere to be found an enumeration of Divine punishments so awful as this: yet all of them are strikingly exemplified in the history of the Jews; especially in the repeated sieges and destruction of their cities, the desolation of their country, their captivities,

their oppressed condition through many centuries, and their present dispersion over the world. The details will be found in works on the fulfilment of prophecy. See note on this subject at the end of the Old Testament.
 3 The plague, on account of its ravages and its frequency, is the most dreaded scourge of Syria and Egypt.
 4 Rather, 'a wasting.' The disease which we call consumption is little known in the East.

23 And ^o thy heaven that *is* over thy head shall be brass,¹ and the earth that *is* under
 24 thee shall be iron. The Lord shall make the rain of thy land powder and dust:²
 25 from heaven shall it come down upon thee, until thou be destroyed. ^p The Lord
 shall cause thee to be smitten before thine enemies: thou shalt go out one way
 26 against them, and flee seven ways before them: and ^v shalt be removed into all
 the kingdoms of the earth. And ^r thy carcass shall be meat unto all fowls of the
 27 air, and unto the beasts of the earth, and no man shall fray *them* away. The Lord
 will smite thee with ^e the botch of Egypt, and with ^e the emeralds, and with ^e the
 28 scab, and with the itch, whereof thou canst not be healed. The Lord shall smite
 29 thee with madness,³ ^a and blindness, and ^v astonishment of heart: and thou shalt
^a grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper
 in thy ways: and thou shalt be only ^a oppressed and spoiled evermore, and no
 30 man shall save thee. ^b Thou shalt betroth a wife, and another man shall lie with
 her: ^c thou shalt build an house, and thou shalt not dwell therein: ^c thou shalt
 31 plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain
 before thine eyes, and thou shalt not eat thereof: thine ass shall be violently
 taken away from before thy face, and shall not be restored to thee: thy sheep shall
 32 be given unto thine enemies, and thou shalt have none to rescue them. ^c Thy sons
 and thy daughters shall be given unto another people, and thine eyes shall long,
 and ^f fail with longing for them all the day long: and there shall be no might in
 33 thine hand. ^e The fruit of thy land, and all thy labours, shall a nation which
 thou knowest not eat up: and thou shalt be only ^a oppressed and crushed away:
 34 so that thou shalt be mad ⁱ for the sight of thine eyes which thou shalt see. The
 35 Lord shall ^a smite thee in the knees, and in the legs, with a sore botch that cannot
 36 be healed, from the sole of thy foot unto the top of thy head. The Lord shall
ⁱ bring thee, and thy king which thou shalt set over thee, unto a nation which
 neither thou nor thy fathers have known; and ^m there shalt thou serve other gods,
 37 wood and stone. And thou shalt become ^m an astonishment, a proverb, ^o and a
 38 by-word, among all nations whither the Lord shall lead thee. ^p Thou shalt carry
 much seed out into the field, and shalt gather *but* little in; for ^e the locust shall
 39 consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink
 40 of the wine, nor gather the grapes; for ^e the worms shall eat them. Thou shalt
 have olive trees throughout all thy coasts, but thou shalt ^e not anoint *thyself* with
 41 the oil; for thine olive shall cast *his* fruit. Thou shalt beget sons and daughters,
 42 but thou shalt not enjoy them; for ^e they shall go into captivity. All thy trees
 43 and fruit of thy land shall the locust consume. The stranger that *is* within thee
 44 shall ^m get up above thee very high; and thou shalt come down very low. ^e He
 shall lend to thee, and thou shalt not lend to him: ^v he shall be the head, and
 thou shalt be the tail.
 45 Moreover ^a all these curses shall come upon thee, and shall pursue thee, and
 overtake thee, till thou be destroyed; because thou hearkenest not unto the
 46 voice of the Lord thy God, to keep his commandments and his statutes which he
 47 commanded thee: and they shall be upon thee ^a for a sign and for a wonder, and
 48 upon thy seed for ever. ^b Because thou servedst not the Lord thy God with joy-
 fulness, and with gladness of heart, ^e for the abundance of all things; therefore
 shalt thou ^a serve thine enemies which the Lord shall send against thee, ^e in hunger,
 and in thirst, and in nakedness, and in want of all things: and he ^f shall put a
 49 yoke of iron upon thy neck, until he have destroyed thee. ^e The Lord shall
 bring a nation⁴ against thee from far, from the end of the earth, ^a as swift as the
 50 eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce
 countenance, ⁱ which shall not regard the person of the old, nor show favour to the
 51 young: and he shall ^a eat the fruit of thy cattle, and the fruit of thy land, until
 thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or*
 the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.
 52 And he shall ⁱ besiege thee in all thy gates, until thy high and fenced walls come
 down, wherein thou trustedst, throughout all thy land: and he shall besiege thee
 53 in all thy gates throughout all thy land, which the Lord thy God hath given
 thee. And ^m thou shalt eat the fruit of thine own body,⁵ the flesh of thy sons and
 of thy daughters, which the Lord thy God hath given thee, in the siege, and in
 54 the straitness, wherewith thine enemies shall distress thee: *so that* the man that

^o Le. 26. 19; 1 Ki. 17. 1; Jer. 14 1-6.

^e ch. 32. 30; 1e. 26. 17, 36, 37; 1s. 30. 17.

^v Jer. 15. 4; 24. 9; 29. 18; Eze. 33. 46; Lk. 21. 24.

ⁱ 1 Sam. 17. 44, 46; Pa. 79. 1-3; Jer. 7. 32; 16. 4; 24. 20.

^a Ez. 9. 9; 15. 28.

^e 1 Sam. 5. 6, 9; Pa. 78. 68.

^m 1s. 3. 17.

^e Jer. 4. 9; Eze. 4. 17.

^v Jer. 5. 14; Ps. 69. 23; 1. 17; Ro. 11. 7-10.

ⁱ Judg. 3. 14; 4. 2, 3; 6. 1-6; Pa. 106. 40-42; Lam. 5. 8; 1k. 21. 24.

^e Job 31. 10; Jer. 8. 10; Hos. 4. 2.

^v Jer. 12. 10; Jer. 12. 13; Lam. 5. 2; Am. 5. 11; Mic. 6. 15; Zeph. 1. 13.

^a 2 Chr. 29. 9; Ne. 5. 3; 1s. 39. 7; Joel 2. 6.

^e Pa. 119. 82.

ⁱ Le. 26. 16; 2 Ki. 17. 21; 1s. 1. 7; Jer. 5. 17.

^v ver. 29.

^e ver. 67.

^a 1s. 1. 6; 3. 17, 24.

ⁱ 2 Ki. 17. 4-6; 24. 12-16; 25. 6, 7, 11.

^v 2 Chr. 33. 11; 36. 6, 20; Jer. 22. 11, 12, 24-27.

^e ch. 20. 5.

^v 1 Ki. 9. 7, 8; Jer. 24. 9; 25. 9; Zac. 8. 13.

^e Pa. 44. 13, 14.

^v 1s. 5. 10; Mic. 6. 15; Hing. 1. 6.

^v Joel 1. 4, 6, 7.

^v Joel 1. 4; Am. 4. 9.

^e Mic. 6. 15.

^v ver. 32; Lam. 1. 5.

^v Judg. 2. 14, 15; 2 Ki. 17. 20; John 10. 31; 19. 15.

^v ver. 12.

^v Lam. 1. 5.

^e ver. 15.

^a ch. 20. 29-31; 1s. 8. 18; Eze. 14. 8.

^b Ne. 9. 35-37.

^e ch. 32. 15.

^d Jer. 5. 19; 17. 4.

^e Eze. 4. 16, 17.

^f Jer. 28. 13, 14.

^g 1s. 5. 28-30; Jer. 5. 15-17; 6. 24, 23; Hab. 1. 6, 7; Lk. 19. 43.

^h Jer. 48. 40; 49. 22; Lam. 4. 10; Eze. 17. 3, 12; Hos. 8. 1.

ⁱ 2 Chr. 36. 17; 1s. 47. 1; Jer. 21. 7.

^k 1s. 1. 7; 62. 8.

^l 2 Ki. 17. 5; 21. 10, 11; 25. 1-4; Jer. 21. 4; 37. 8.

^m 1s. 28. 29; 2 Ki. 6. 28, 29; Jer. 19. 9; Lam. 2. 20; 4. 10.

1 The dull sultry heat reflected by the earth in hot climates, after a long drought, is not only destructive to vegetation, but intolerably oppressive to living creatures.

2 The winds raise the hot fine sand of the desert, and scatter it over the neighbouring regions, so as sometimes altogether to destroy their fertility.

3 The infatuation of the Jews in the events which led to the Chaldean and Roman invasions was most remarkable.

4 This description applies well to several oppressors of the Jews, but particularly to the Romans.

5 See refs.; and the history of the siege of Jerusalem, as related by Josephus.

is tender among you, and very delicate, ^a his eye shall be evil toward his brother, and toward ^o the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, ^p her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out ^q from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, ^r that thou mayest fear ^s this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues ^t wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all ^u the diseases of Egypt, which 61 thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which *is* not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye ^v shall be left few in number, whereas ye were ^w as the stars of heaven for multitude; because thou wouldest 63 not obey the voice of the Lord thy God. And it shall come to pass, *that* as the Lord ^x rejoiced over you to do you good, and to multiply you; so the Lord ^y will rejoice ^z over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord ^a shall scatter thee among all people, from the one end of the earth even unto the other; and ^b there thou shalt serve other gods, which neither thou nor thy fathers have 65 known, *even* wood and stone. And ^c among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: ^d but the Lord shall give thee there a trembling heart, and failing of eyes, and ^e sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none 67 assurance of thy life: ^f in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and ^g for the sight of thine eyes which thou shalt 68 see. And the Lord ^h shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, ⁱ Thou shalt see it no more again: and there ^j ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.²

29 These *are* the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside ^m the covenant which he made with them in Horeb.³

The covenant renewed; the blessing and the curse repeated.

2 AND Moses called unto all Israel, and said unto them, "Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all 3 his servants, and unto all his land; ^o the great temptations which thine eyes have 4 seen, the signs, and those great miracles: yet ^p the Lord hath not given you an 5 heart to perceive, and eyes to see, and ears to hear, ^q unto this day. ^r And I have led you forty years in the wilderness: ^s your clothes are not waxen old upon you, 6 and thy shoe is not waxen old upon thy foot: ^t ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the Lord your God.

7 And when ye came unto this place, ^u Sihon the king of Heshbon, and Og the 8 king of Bashan, came out against us unto battle, and we smote them: and we took their land, and ^v gave it for an inheritance unto the Reubenites, and to the Gadites, 9 and to the half tribe of Manassah. ^w Keep therefore the words of this covenant, and do them, that ye may ^x prosper in all that ye do.

10 Ye stand this day all of you before the Lord your God; your captains of your 11 tribes, your elders, and your officers, *with* all the men of Israel, your little ones, your wives, and thy ^y stranger that *is* in thy camp, from ^z the hewer of thy wood

^a see refs. ch. 15. 9.

^o ch. 12. 6.

^p ver. 54.

^q Ge. 49. 10.

^r ch. 6. 13.

^s Ex. 6. 3.

^t ver. 46; Lam. 4. 12;

Dan. 9. 12.

^u ch. 7. 15.

^v ch. 4. 27; Le. 26. 22;

^w Ki. 13. 7; 24. 14;

Ne. 7. 4; Is. 1. 9;

Jer. 42. 2.

^x ch. 10. 22; Ne. 9. 23.

^y ch. 30. 5; Is. 62. 3;

Jer. 32. 41.

^z Pro. 1. 26; Is. 1. 21.

^a see refs. ch. 4. 27, 28.

^b ver. 36.

^c Eze. 5. 12—17; Am.

9. 4, 5.

^d Is. 28. 36.

^e Is. 26. 16.

^f Job 7. 3, 4.

^g ver. 34.

^h Jer. 43. 7; 44. 12;

ⁱ Jer. 3. 13; 5. 3.

^j ch. 17. 10.

^k Ne. 5. 8; Est. 7. 4;

Joel 3. 6.

^m ch. 4. 10—13; 5. 2, 3.

ⁿ Ex. 19. 4.

^o ch. 4. 32—36; 7. 18,

19.

^p Pro. 20. 12; Is. 6. 9,

10; 63. 17; Mt. 13.

11—15; John 8. 43;

Ac. 28. 26, 27; Ro.

11. 7—10; 2 Cor. 3.

15; Eph. 4. 18; 2

Thim. 2. 11, 12.

^q ch. 1. 3; 8. 2.

^r see refs. ch. 8. 4.

^s see refs. ch. 8. 3.

^t ch. 2. 32; 3. 1; Num.

21. 21—35.

^u ch. 3. 12, 13; Num.

32. 33.

^v ch. 4. 6; Jos. 1. 7;

^w Jos. 1. 7.

^x Ex. 12. 38.

^y Jos. 9. 21—27.

¹ We learn from Ezek. xviii. 23, xxxiii. 11, that these words must not be taken literally. But they intimate, in strong antithetical language, that the threatenings of God are as certain of fulfilment as his promises.

² This was literally fulfilled by the Sidonians and the Romans; the latter of whom sold Hebrew captives till no man would buy them. See 'Sketch of Events,' etc., at the end of the Acts of the Apostles.

³ This covenant, made on the plains of Moab, seems to have contained some important new provisions, particularly in its restorative and remedial part; promising, upon repentance, a merciful recall from captivity and bondage, and, above all, moral renovation: see ch. xxx. 1—10.

⁴ As this is spoken reproachfully, it is evident that the withholding of God's grace is attributed to the people's neglect (see ch. v. 29). So in the refs.

12 unto the drawer of thy water:¹ that thou shouldest enter into covenant with the LORD thy God, and ² into his oath, which the LORD thy God maketh with thee

13 this day: that he may ³ establish thee to-day for a people unto himself, and *that* he may be unto thee a God, ⁴ as he hath said unto thee, and ⁵ as he hath sworn

14 unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only ⁶ do

15 I make this covenant and this oath; but with *him* that standeth here with us this day before the LORD our God, ⁷ and also with *him* that is not here with us this day.

16 For ye know how we have dwelt in the land of Egypt; and how we came

17 through the nations which ye passed by; and ye have seen their abominations,

18 and their idols, wood and stone, silver and gold, which *were* among them: lest there should be among you man, or woman, or family, or tribe, ⁸ whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; ⁹ lest there should be among you a root² that beareth gall [*or*, a poisonous herb] and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk ¹⁰ in the imagination [*or*, stubbornness¹] of mine heart, ¹¹ to add drunkenness to

20 thirst:³ ¹² the LORD will not spare him, but then ¹³ the anger of the LORD and ¹⁴ his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD ¹⁵ shall blot out his name from under

21 heaven. And the LORD ¹⁶ shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law.

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the

23 plagues of that land, and the sicknesses which the LORD hath laid upon it; *and that* the whole land thereof is ¹⁷ brimstone, ¹⁸ and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, ¹⁹ like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in

24 his wrath: even all nations shall say, ²⁰ Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: for

26 they went and served other gods, and worshipped them, ²¹ gods whom they knew not, and *whom* he had not given unto them [*or*, *who* had not given to them ²² any portion¹]: and the anger of the LORD was kindled against this land, ²³ to bring

28 upon it all the curses that are written in this book: and the LORD ²⁴ rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it* is this day.⁴

29 ²⁵ The secret things *belong* unto the LORD our God: but those things which are revealed⁵ *belong* unto us and ²⁶ to our children for ever, that *we* may do all the words of this law.

30 And ²⁷ it shall come to pass, when ²⁸ all these things are come upon thee, the blessing and the curse, which I have set before thee, and ²⁹ thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee, and shalt ³⁰ return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, ³¹ with all thine heart, and

3 with all thy soul; ³² that then the LORD thy God will turn thy captivity,⁶ and have compassion upon thee, and will return and ³³ gather thee from all the nations,

4 whither the LORD thy God hath scattered thee. ³⁴ If *any* of thine be driven out unto the outmost parts of heaven, ³⁵ from thence will the LORD thy God gather

5 thee, and from thence will he fetch thee: and the LORD thy God will bring thee

b No. 10. 20.

c ch. 7. 6; 28. 9

d Ex. 6. 7.

e Ge. 17. 7.

f Jer. 31. 31—34; Heb.

8. 7—12.

g see Ac. 2. 39; 1 Cor.

7. 14.

h ch. 11. 16, 17.

i Jer. 9. 15; Ac. 8. 23;

Heb. 12. 15.

k Num. 15. 39; Ecc.

11. 9.

l Jer. 3. 17; 7. 24.

m Job. 15. 16; 1a. 30. 1.

n Ez. 14. 7, 8.

o Pa. 74. 1.

p Ex. 20. 5; Pa. 79. 5;

Eze. 23. 25.

q ch. 9. 14; Ex. 32. 32,

33.

r Mt. 24. 31.

s Is. 34. 9.

t Judg. 9. 45; Pa. 107.

31; Jer. 17. 6; Zeph.

1. 9.

u Ge. 14. 9; 19. 24, 25;

Jer. 20. 16.

v 1 Ki. 9. 8, 9; Jer. 22.

8, 9; Lam. 2. 15—17.

w ch. 24. 61.

x ch. 28. 15, etc.; 1c.

26. 11, etc.; Dan. 9.

11—13.

y 1 Ki. 11. 15; 2 Ki.

17. 18; 2 Chr. 7. 20.

z Pa. 52. 5; Pro. 2. 22.

aa Ar. 1. 7; Ro. 11. 33.

34.

ab ch. 6. 7.

ac 1c. 26. 40.

ad ch. 28.

ae ch. 4. 29, 30; 1 Ki. 8.

47, 48.

af Ne. 1. 9; 1a. 55. 7;

Lam. 3. 40; Joel 2.

12. 13.

ag see refs. ch. 6. 5.

ah Pa. 106. 45—47; 126.

1—4; Jer. 28. 14;

Lam. 3. 22, 32.

ai Ezra. 1. 1—4; Pa. 117.

2; Jer. 31. 10; 32.

37; Eze. 34. 12, 13;

36, 24.

aj ch. 28. 61; Ne. 1. 9.

ak ch. 4. 29, 31; Zeph.

3. 19, 24.

1 These were the lowest and most laborious services, which were generally performed by slaves (Jos. ix. 21—27).

2 That is, an unperceived cause. 'Gall' is probably either hemlock or corn-cockle.

3 Heb., 'the drunken to the thirsty.' This appears to be a proverbial expression, meaning, 'to follow out determinately any evil course,' according with the stubbornness of heart just spoken of.

4 The consequences which Moses here foretold, as the result of the religious defection of the people, were such as no human wisdom could foresee, or experience suggest. The practice of idolatry did not prevent the aggrandisement of ancient Rome; nor could any mere statesman insure the accomplishment of a prophecy that military success should *always* attend the worship of the One true God, and that military discomfiture should *always* follow idolatry. It is evident that Moses derived his accurate

knowledge of futurity from the immediate inspiration of God.

5 All that is necessary for our salvation God has clearly revealed. Moses concludes his prophecy of the Jews' rejection in much the same manner as the apostle Paul concludes his discourse on the same subject (Rom. xi. 33).

6 In these gracious encouragements to repentance and promises of restoration we behold the spirit of the gospel, though in the forms of the older dispensation. They furnished the pious Nehemiah with a powerful plea in prayer (Neh. i. 9). In the application of these promises to the present state and futuro prospects of the Jews, great difference of opinion has arisen: some expositors maintain that, in addition to their general conversion to Christianity, an actual restoration to their own land is here foretold; whilst others suppose the blessings here promised to be wholly spiritual.

into the land which thy fathers possessed, and thou shalt possess it; and he will
 6 do thee good, and multiply thee above thy fathers. And ^athe Lord thy God will
 circumcise thine heart, and the heart of thy seed, to love the Lord thy God with
 7 all thine heart, and with all thy soul, that thou mayest live. And the Lord thy
 God will put all these curses upon thine enemies, and on them that hate thee,
 8 which persecuted thee. And thou shalt return and obey the voice of the Lord,
 9 and do all his commandments which I command thee this day. ^oAnd the Lord
 thy God will make thee plenteous in every work of thine hand, in the fruit of
 thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good:
 for the Lord will again ^prejoice over thee for good, as he rejoiced over thy fathers:
 10 if thou shalt hearken unto the voice of the Lord thy God, to keep his command-
 ments and his statutes which are written in this book of the law, ^{and} if thou turn
 unto the Lord thy God with all thine heart, and with all thy soul.
 11 For this commandment which I command thee this day, ^qit is not hidden from
 12 thee, neither is it far off.¹ ^rIt is not in heaven, that thou shouldest say, Who
 shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?
 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea
 14 for us, and bring it unto us, that we may hear it, and do it? But the word is
 very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.
 15 See, ^sI have set before thee this day life and good, and death and evil; in
 16 that I command thee this day to love² the Lord thy God, to walk in his ways,
 and to keep his commandments and his statutes and his judgments, that thou
 mayest live and multiply: and the Lord thy God shall bless thee in the land
 17 whither thou goest to possess it. But if thine heart turn away, so that thou wilt
 18 not hear, but shalt be drawn away, and worship other gods, and serve them; ^tI
 denounce unto you this day, that ye shall surely perish, ^{and that} ye shall not
 prolong ^{your} days upon the land, whither thou passest over Jordan to go to possess
 19 it. ^uI call heaven and earth to record this day against you, ^{that} ^vI have set
 before you life and death, blessing and cursing: therefore choose life, that both
 20 thou and thy seed may live: that thou mayest love the Lord thy God, ^{and} that
 thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy
^wlife, and the length of thy days: that thou mayest dwell in the land which the
 Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Moses encourages the people and Joshua; the apostasy of the Israelites foretold.

31 AND Moses went and spake these words unto all Israel. And he said unto
 2 them, I ^xam an hundred and twenty years old this day;³ I can no more ^ago out
 and come in: also the Lord hath said unto me, ^bThou shalt not go over this
 3 Jordan. The Lord thy God, ^che will go over before thee, ^{and} he will destroy
 these nations from before thee, and thou shalt possess them: ^{and} Joshua, he shall
 4 go over before thee, ^das the Lord hath said. ^eAnd the Lord shall do unto them
^fas he did to Sihon and to Og, kings of the Amorites, and unto the land of them,
 5 whom he destroyed. And ^gthe Lord shall give them up before your face, that
 ye may do unto them according unto all the commandments which I have com-
 6 manded you. ^hBe strong and of a good courage, ⁱfear not, nor be afraid of them:
 for the Lord thy God, ^khe ^lit is that doth go with thee; ^mhe will not fail thee,
 nor forsake thee.
 7 And Moses called unto Joshua,⁴ and said unto him in the sight of all Israel,
ⁿBe strong and of a good courage: for thou must go with this people unto the
 land which the Lord hath sworn unto their fathers to give them; and thou shalt
 8 cause them to inherit it. And the Lord, ^ohe ^pit is that doth go before thee; ^qhe
 will be with thee, he will not fail thee, neither forsake thee: fear not, neither be
 dismayed.
 9 And Moses wrote this law,⁵ ^rand delivered it unto the priests the sons of Levi,
^swhich bare the ark of the covenant of the Lord, and unto all the elders of Israel.
 10 And Moses commanded them, saying, At the end of ^tevery seven years, in the
 11 solemnity of the ^uyear of release, ^vin the feast of tabernacles,⁶ when all Israel is
 come to ^wappear before the Lord thy God in the place which he shall choose,
 12 ^xthou shalt read this law before all Israel in their hearing. ^yGather the people

^a ch. 10. 16; Jer. 24. 7;
 Ez. 23. 4; Eze. 11. 19;
 31. 25.
^b ch. 28. 11.
^c ch. 28. 63; Is. 65. 19;
 Jer. 32. 41; Zeph.
 3. 17.
^d Is. 45. 19.
^e Ro. 10. 6, etc.
^f vers. 1, 19; ch. 11. 28.
^g ch. 4. 26. 8. 19, 20
^h ch. 4. 26; 31. 28
ⁱ ver. 15.
^j Ps. 27. 1; 66. 9; John
 11. 25; 14. 6; 17. 3.
^k ch. 34. 7; Ex. 7. 7.
^l Num. 27. 17, 1 Ki.
 3. 7.
^m ch. 3. 26, 27; Num.
 20. 12; 27. 13.
ⁿ ch. 9. 3.
^o ch. 3. 28; Num. 27.
 21.
^p ch. 3. 21.
^q Num. 31. 21—38.
^r ch. 7. 2, 23—25.
^s Jos. 10. 25; 1 Chr.
 22. 13.
^t ch. 1. 29; 7. 18.
^u ch. 20. 4.
^v ch. 4. 31; Jos. 1. 5;
 1 Sam. 12. 22; 1 Chr.
 28. 20; Heb. 13. 5.
^w ch. 1. 38; 3. 29; Jos.
 1. 6.
^x ch. 9. 3; Ex. 13. 21,
 22; 33. 14.
^y Jos. 1. 5, 9; 1 Chr.
 28. 23.
^z ver. 25; ch. 17. 18.
^{aa} Num. 4. 15; Jos. 3.
 3; 1 Chr. 15. 12, 15.
^{ab} ch. 15. 1.
^{ac} Is. 23. 34; 43.
^{ad} ch. 16. 16, 17.
^{ae} Jos. 8. 34, 35; 2 Ki.
 23. 2; Ne. 8. 1—3,
 etc.
^{af} ch. 4. 10.

1 The Septuagint has, 'it is not too hard,' or heavy, 'for thee.' That which God expects of us is neither abstruse nor impossible; but commends itself at once to the understanding and conscience.
 2 This most emphatic close of the public recital of the Law, laying the chief stress upon that which must be the main-spring of obedience, *love* (vers. 16, 20), shows that the spirit of the Gospel pervaded the Law. For a

commentary on ver. 20, see the First Epistle of John.
 3 That is, 'already.'
 4 Thereby publicly announcing him as future leader.
 5 Probably the *whole*, in the three preceding books as well as this.
 6 As in that year the land rested from cultivation, all classes of the people could then better find time to attend this service.

together, men, and women, and children,¹ and thy stranger that *is* within thy gates,² that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and *that* their children,³ which have not known *any thing*,⁴ may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 And the Lord said unto Moses,⁵ Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. And⁶ the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the Lord said unto Moses, Behold, thou shalt sleep [lie down⁷] with thy fathers; and this people will rise up, and⁸ go a whoring after the gods of the strangers of the land, whither they go to be among them, and will⁹ forsake me,² and¹⁰ break my covenant which I have made with them. ¹¹ Then my anger shall be kindled against them in that day, and¹² I will forsake them, and I will¹³ hide my face from them, and they shall be devoured, and many evils and troubles shall¹⁴ befall them; so that they will say in that day,¹⁵ Are not those evils come upon us, because our God *is* not among us? And¹⁶ I will surely hide my face in that day from all the evils which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song¹⁷ for you, and teach it the children of Israel: put it in their mouths, that this song may be¹⁸ a witness for me against the children of Israel. For when I shall have brought them into the land which I swear unto their fathers,¹⁹ that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass,²⁰ when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for²¹ I know their imagination²² which they go about, even now, before I have brought them into the land which I swear.

Moses delivers the Law to the Levites, and his Song to the people.

22 MOSES therefore wrote this song the same day, and taught it the children of Israel. ²³ And he gave Joshua the son of Nun a charge, and said,²⁴ Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

24 And it came to pass, when Moses had made an end of²⁵ writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there²⁶ for a witness against thee. ²⁷ For I know thy rebellion, and thy²⁸ stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death! Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly²⁹ corrupt yourselves, and turn aside from the way which I have commanded you; and³⁰ evil will befall you³¹ in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

32 Give³² ear, O ye heavens, and I will speak; And hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain,³³—my speech shall distil as the dew,

¹ This festival, at which the Law was read, was the only one at which women and children were required to attend.

² Whilst God foreknew the future perverseness and rebellion of the people, he provided such safeguards as did preserve those who regarded them, and made the rest inexcusable.

³ While the autograph of the Law was to be preserved in the ark, and copied, at least in part, upon the stones set up in the centre of the land (ch. xxvii. 2—4), its principles and sanctions were to be impressed upon the minds of all by a national song; which has always been found a powerful method of affecting the mass of the people. The great usefulness of this inspired song is shown by the numerous allusions made to it by the prophets, both in expostulation and in promise (see refs. on this chapter);

and by the quotations from it in the New Testament. See especially Heb. x. 30, etc.; where the inspired writer uses its impressive threatenings to give force to his appeals to the Hebrew Christians.

⁴ This inspired poem combines much imaginative beauty with great force and tenderness. It is on the whole rather sorrowful, in foresight of the apostasy of the people; against which, however, they are earnestly warned: but at the close (ver. 43) it represents the Gentile joining with the Jew, and rejoicing in the triumphs of Divine mercy and power; a clear announcement that the blessings of the kingdom of God were to be ultimately extended to the whole world. See Rom. xv. 10.

⁵ This elegant figure, representing the power of persuasion, is applied, in Psa. lxxii. 6, to the Messiah.

✓ ch. 29. 29.
 * ch. 11. 2.
 * Ps. 78. 6, 7.

b ch. 34. 5; Num. 27. 18.
 * see ver. 23; Num. 27. 19.

d Ex. 33. 9.

* 2 Sam. 7. 12.

f Ex. 32. 6.
 g Ex. 34. 15; Judg. 2. 17.

h ch. 32. 15; Judg. 2. 12; 10. 6, 13; Jer. 2. 13.

i Judg. 2. 20; Jer. 31. 32.

o Judg. 2. 14, 15.
 l 2 Chr. 15. 2; Jer. 23. 33, 39.

m ch. 32. 20; Ps. 104. 29; 1a. 8, 17; 64. 7; Exo. 39. 23.

n No. 9. 32.
 p Judg. 6. 13.
 q Num. 11. 42.

r ver. 17.
 s vers. 21, 24.

* see refs. Ex. 3. 8.
 t ch. 8. 10—14; 32. 15; No. 9. 25, 26; Hos. 13. 6.

u ver. 16.
 v ver. 17.

✓ Hos. 5. 3; 13. 5, 6.
 w Am. 5. 25, 26.

* ver. 14.
 b ver. 7; Jos. 1. 6.
 c ch. 3. 28.

d ver. 9.

* see 2 Ki. 22. 8.
 f ver. 19.
 g ch. 9. 24; 32. 20.
 h ch. 9. 6; Ex. 32. 9.

i ch. 4. 26; 30. 19, 32. 1.
 k ch. 32. 5; Judg. 2. 19; 1a. 1. 4; Hos. 9. 9.

l ch. 28. 15, etc.
 m ch. 4. 30; Gen. 49. 1.

* ch. 4. 26; Ps. 50. 4; 1a. 1. 2; Jer. 2. 12; 6. 19; 22. 20.

n Job 23. 23, 24; 1a. 55, 10, 11; 1 Cor. 3. 6—8.

- ^p As the small rain upon the tender herb,—and as the showers upon the grass :
- 3 Because I will publish ^v the name of the LORD :—^r ascribe ye greatness unto our God.
- 4 *He is* ^v the Rock,¹ ^v his work *is* perfect :—for ^v all his ways *are* judgment :
- ^v A God of truth and ^v without iniquity,—just and right *is* he.
- 5 ^v They have corrupted themselves,—their spot *is* not *the spot* of his children :²
They are a ^v perverse and crooked generation.
- 6 Do ye thus ^v requite the LORD,—O foolish people and unwise ?
Is not he ^v thy father *that* hath ^v bought³ thee ?
Hath he not ^v made thee,⁴ and established thee ?
- 7 Remember the days of old,—consider the years of many generations :
^v Ask thy father, and he will show thee ;—thy elders, and they will tell thee.
- 8 When the ^v Most High ^v divided to the nations their inheritance,
When he ^v separated the sons of Adam,
He set the bounds of the people—according to the number of the children of Israel.
- 9 For ^v the LORD's portion *is* his people ;—Jacob *is* the lot of his inheritance.
- 10 He found him ^v in a desert land,—and in the waste howling wilderness ;
He led him about, he ^v instructed him,—he ^v kept him as the apple⁵ of his eye.
- 11 ^v As an eagle⁶ stirreth up her nest,—fluttereth over her young,
Spreadeth abroad her wings,—taketh them, beareth them on her wings :
- 12 *So* the LORD alone did ^v lead him,—and *there was* no ^v strange god with him.
- 13 He made him ride on the high places of the earth,
That he might eat the increase of the fields ;
And he made him to suck ^v honey out of the rock,—and oil out of the flinty rock ;⁷
- 14 Butter of kine, and milk of sheep,—with fat of lambs,
And rams of the breed of ^v Bashan, and goats,—^v with the fat of kidneys⁸ of wheat ;
And thou didst drink the pure ^v blood of the grape.
- 15 But ^v Jeshurun⁹ waxed fat, and ^v kicked :
^v Thou art waxen fat, thou art grown thick,—thou art covered *with fatness* ;
Then he ^v forsook God *which* ^v made him,
And lightly esteemed the ^v Rock of his salvation.
- 16 ^v They provoked him to jealousy with strange *gods*,
With abominations provoked they him to anger.
- 17 ^v They sacrificed unto devils,¹⁰ not to God ;—to gods ^v whom they knew not,
^v To new *gods* *that* came newly up,—whom your fathers feared not.
- 18 ^v Of the Rock *that* begat thee thou art unmindful,
And hast ^v forgotten God *that* formed thee.
- 19 ^v And when the LORD saw *it*, he abhorred *them*,
^v Because of the provoking of his sons, and of his daughters.
- 20 And he said, ^v I will hide my face from them,—I will see what their end *shall be* :
For *they are* a very ^v froward generation,—^v children in whom *is* no faith.¹¹
- 21 They have moved me to jealousy with *that which is* not God ;
They have provoked me to anger ^v with their vanities :
And ^v I will move them to jealousy with *those which are* not a people ;
I will provoke them to anger with a foolish nation.¹²
- 22 For ^v a fire *is* kindled in mine anger,—and shall burn unto the lowest hell,¹³
And shall ^v consume the earth with her increase,
And set on fire ^v the foundations of the mountains.
- 23 I will ^v heap mischiefs upon them ;—^v I will spend mine arrows upon them.
- 24 *They shall be* ^v burnt¹⁴ with hunger, and devoured with burning heat,
And with bitter destruction :

^a Pa. 7. 12, 13 ; Lam. 3. 13 ; Eze. 5. 16. ^b ch. 28. 53—57 ; Lam. 4. 4^a ; 5. 10.

^f Pa. 72. 6 ; Eze. 34. 26 ; Mic. 5. 7.
^g Ex. 3. 13 ; Ps. 5. 7 ;
^h Ps. 45. 1—12.
ⁱ ch. 5. 24 ; 1 Chr. 29. 11 ; Pa. 150. 2.
^j Sam. 2. 2 ; 2 Sam. 22. 2, 3 ; Ps. 18. 2 ; 31. 46 ; Is. 26. 4, marg. ; Hab. 1. 12.
^k Ge. 1. 31 ; 2 Sam. 22. 34 ; Pa. 19. 7 ; Jam. 1. 17.
^l Dan. 4. 37 ; Rev. 15. 3.
^m Ex. 34. 6 ; Jer. 10. 10.
ⁿ Job 34. 10—12 ; Pa. 92. 15.
^o ch. 31. 29.
^p Ps. 37. 17 ; Lk. 9. 41 ; Phil. 2. 15.
^q 2 Sam. 16. 17 ; Pa. 116. 12.
^r Ex. 4. 22, 23 ; Is. 63. 16.
^s Ex. 15. 16 ; Pa. 74. 2.
^t Pa. 68. 6 ; 149. 2 ; Is. 27. 11 ;
^u Pa. 77. 11 ; 143. 5.
^v ch. 4. 32 ; Ex. 13. 14 ; Pa. 116. 1 ; 78. 3, 4.
^w Asee. refs. Num. 24. 16.
^x Zec. 9. 2 ; Ac. 17. 26.
^y Is. 10. 25, 32 ; 11. 8, 9.
^z Ex. 15. 16 ; 19. 5, 6 ; 1 Sam. 10. 1 ; Pa. 74. 7 ; 133. 4 ; Is. 63. 21.
^{aa} ch. 8. 15 ; Pa. 107. 4, 5 ; Jer. 2. 6 ; Hos. 13. 6.
^{ab} ch. 4. 36.
^{ac} Pa. 17. 8 ; Pro. 7. 2 ; Zec. 2. 4.
^{ad} ch. 1. 31 ; Ex. 19. 4 ; Is. 5. 4 ; 46. 4 ; 63. 9 ; Hos. 11. 3.
^{ae} Pa. 78. 52, 53 ; Is. 63. 9, 13, 14.
^{af} Is. 43. 11, 12.
^{ag} ch. 33. 29 ; Is. 58. 14 ; Eze. 36. 2.
^{ah} Job 29. 6 ; Pa. 81. 16.
^{ai} Ex. 39. 19.
^{aj} Pa. 81. 16 ; 147. 11.
^{ak} Ge. 49. 11.
^{al} ch. 33. 5, 20 ; Is. 44. 2.
^{am} 1 Sam. 2. 21.
^{an} ch. 31. 20 ; Nr. 9. 25, 26 ; Pa. 17. 10 ; Jer. 2. 7 ; 5. 7, 28 ; Hos. 13. 6.
^{ao} ch. 31. 16 ; Is. 1. 4.
^{ap} Is. 51. 13.
^{aq} 2 Sam. 22. 47 ; Pa. 89. 26 ; 95. 1.
^{ar} 1 Ki. 11. 22 ; 1 Cor. 10. 21, 22.
^{as} Is. 17. 7 ; Pa. 106. 37 ; 1 Cor. 10. 20 ; Rev. 9. 21.
^{at} ch. 28. 64.
^{au} Judg. 5. 4.
^{av} Is. 17. 17.
^{aw} Jer. 2. 32 ; Hos. 8. 14.
^{ax} Judg. 2. 14 ; Pa. 78. 59 ; 106. 40.
^{ay} Is. 9. 17.
^{az} ch. 31. 17, 18.
^{ba} ver. 5.
^{bb} Is. 7. 9 ; 30. 9 ; Mt. 17. 17.
^{bc} Pa. 78. 58.
^{bd} 1 Sam. 12. 21 ; 1 Ki. 16. 13, 26 ; Pa. 31. 6 ; Jer. 5. 19 ; 10. 6 ; 14. 22 ; Jon. 2. 8 ; Ac. 14. 15.
^{be} Hos. 1. 10 ; Ro. 10. 19.
^{bf} Pa. 21. 9 ; Jer. 15. 14 ; 17. 4 ; Lam. 4. 11 ; Heb. 12. 29.
^{bg} Is. 24. 6, 19, 21.
^{bh} Mic. 1. 4 ; Nah. 1. 5.
^{bi} ch. 28. 15, etc. ; Is. 26. 15.

1 Some render this, 'the Creator ;' but the idea of *unchangeableness* appears to agree best with the context.

2 Literally, 'He hath corrupted (or destroyed) him ;—not his children, their blot.' The Sam., Sept., and Syriac, by a slight change, read, 'They have corrupted themselves : they are not his ; they are polluted children.'

3 That is, *delivered*. A frequent figure (see refs.), which seems to point to the redemption by Christ.

4 That is, 'made thee his people.' This language greatly resembles that of Isa. xliii. 1 ; xlv. 21.

5 Rather, 'pupil ;' an often-recurring metaphor, expressing constant and tender care : see refs.

6 This figure finely illustrates both the training of the Hebrews in the desert, and the way in which God prepares his people for the glory of heaven.

7 In the holes of the rocks the bees build their combs ;

whilst the olive-tree strikes its roots into the crevices.

8 This expression is used for fine, plump, full grains.

9 In the words that follow, the people are represented under the figure of a highly-fed animal.

10 Rather, 'idols ;' perhaps meaning *lords* or *destroyers*. The phrase 'new gods' alludes to the multiplication of idols in the progress of superstition.

11 That is, in whom no confidence can be placed.

12 That is, a people whom they despise. This passage is quoted in Rom. x. 19, to show that the Jews might have known that, if they forsook God, he would transfer their privileges to the despised Gentiles ; and that the Gentile nations should be the instruments of their punishment.

13 Or, 'hades ;' representing utter destruction.

14 Rather, 'exhausted.' 'Burning heat' probably means a burning *fever* ; though some render it, 'rapacious birds.'

- I will also send ^a the teeth of beasts upon them,
 With the poison ^a of serpents of the dust.
- 25 ^a The sword without, and terror within,
 Shall destroy both ^f the young man and the virgin,
 The suckling *also* with the man of gray hairs.
- 26 ^f I said, I would scatter them into corners,
 I would make the remembrance of them to cease from among men :
- 27 Were it not that I feared the wrath of the enemy,
 Lest their adversaries ^b should behave themselves strangely,
 And lest they should ⁱ say, Our hand *is* high,—and the Lord hath not done all this.¹
- 28 For they *are* a nation void of counsel,—^a neither *is* there any understanding in them.
- 29 ⁱ Oh that they were wise, *that* they understood this,
^m *That* they would consider their latter end!²
- 30 How should ⁿ one chase a thousand,—and two put ten thousand to flight,
 Except their Rock ^o had sold them,—and the Lord had ^p shut³ them up?
- 31 (For ^q their rock *is* not as our Rock,—^r even our enemies themselves *being* judges.)
- 32 For ^s their vine *is* ^t of the vine of Sodom,—and of the fields of Gomorrah :
 Their grapes *are* grapes of ^u gall,—their clusters *are* bitter :
- 33 Their wine *is* ^v the poison of dragons, and the cruel ^w venom of asps.
- 34 *Is* not this ^x laid up in store with me,—and sealed up among my treasures?⁵
- 35 ^y To me *belongeth* vengeance, and recompence;—^z their foot shall slide in *due* time:⁶
 For ^{aa} the day of their calamity *is* at hand,
 And the things that shall come upon them make haste.
- 36 ^{aa} For the Lord shall judge⁷ his people,—^{ab} and repent himself for his servants,
 When he seeth that *their* power *is* gone,—and ^{ac} *there* *is* none shut up, or left.
- 37 And he shall say,⁸ ^{ad} Where *are* their gods,—*their* rock in whom they trusted,
 38 Which did eat the fat of their sacrifices,—and drank the wine of their drunk offerings?
 Let them rise up and help you,—and be your protection.
- 39 See now that ^{ae} I, *even* I, *am* he,—and ^{af} *there* *is* no god with me :
^{ag} I kill, and I make alive;—I wound, and I heal :
^{ah} Neither *is* there any that can deliver out of my hand.
- 40 ^{ai} For I lift up my hand to heaven,—and say, I live for ever.⁹
- 41 ^{aj} If I whet my glittering sword,—and mine hand take hold on judgment ;
^{ak} I will render vengeance to mine enemies,—and will reward^o them that hate me.
- 42 I will make mine arrows ^{al} drunk with blood,—and my sword shall devour flesh ;
 And *that* with the blood of the slain and of the captives,
 From the beginning of ^{am} revenges upon the enemy.¹⁰
- 43 ^{an} Rejoice, O ye nations, *with* his people :
 For he will ^{ao} *avenge* the blood of his servants,
 And ^{ap} will render vengeance to his adversaries,
 And ^{aq} will be merciful unto his land, and to his people.
- 44 And Moses came and spake all the words of this song in the ears of the people,
 45 he, and Hoshea [*or*, Joshua] the son of Nun. And Moses made an end of speak-
 46 ing all these words to all Israel: and he said unto them, ^{ar} Set your hearts unto
 all the words which I testify among you this day, which ye shall command your
 47 children to observe to do, all the words of this law. For it *is* not a vain thing
 for you; ^{as} because it *is* your life: and through this thing ye shall prolong *your*
 days in the land, whither ye go over Jordan to possess it.
- Moses is ordered to go up Mount Nebo to die.*
- 48, 49 ^{at} AND the Lord spake unto Moses that selfsame day, saying, Get thee up into
 this ^{au} mountain Abarim, unto mount Nebo, which *is* in the land of Moab, that *is*
 over against Jericho; and behold the land of Canaan, which I give unto the
 50 children of Israel for a possession: and die in the mount whither thou goest up,

^a Le. 26. 22; Jer. 15. 3; 16. 4; Eze. 5. 17.
^d Ge. 3. 14; Am. 9. 3
^e Lam. 1. 20; Eze. 7. 15; 2 Cor. 7. 5.
^f Lam. 2. 21.
^g Eze. 20. 13, 14, 20—23.
^h Ex. 32. 12; Num. 14. 15, 16; Is. 10. 13—15; Jer. 19. 4.
ⁱ Pa. 140. 8
^j Is. 27. 119; Jer. 4. 22.
^k I see refs. ch. 5. 29.
^l Pa. 90. 18; Is. 47. 7; Jer. 5. 31; Lam. 1. 9; Lk. 12. 20.
^m Le. 26. 4; Jos. 23. 10; 2 Chr. 24. 24; Is. 30. 17.
ⁿ Judg. 2. 14; 3. 8; Pa. 14. 12; Is. 50. 1; 52. 3.
^o Job 11. 10.
^p 1 Sam. 2. 2.
^q 1 Sam. 4. 7, 8; Jer. 40. 3.
^r Is. 1. 10.
^s ch. 29. 16; Is. 5. 4.
^t Pa. 58. 4.
^u Pa. 140. 3; Ro. 3. 13.
^v Job 14. 17; Jer. 2. 2; Hos. 13. 12; Ro. 2. 5; 1 Cor. 4. 5; Rev. 20. 12, 13.
^w Pa. 94. 1; Nah. 1. 2; Ro. 12. 19; Heb. 10. 30.
^x Pa. 73. 18, 19; Pro. 4. 19.
^y 2 Pet. 2. 3; 3. 8—10.
^z Pa. 7. 8; 135. 14.
^{aa} Judg. 2. 18; Pa. 106. 45; Jer. 31. 20; Joel 2. 14; Am. 7. 3, 6.
^{ab} 1 Ki. 14. 10; 21. 21; 2 Ki. 9. 8; 14. 26.
^{ac} Judg. 10. 14; Jer. 2. 28.
^{ad} Pa. 102. 27; Is. 41. 4; 48. 12.
^{ae} Pa. 4. 35; Is. 45. 5, 18, 22.
^{af} 1 Sam. 2. 6; 2 Ki. 5. 7; Job 5. 18; Pa. 68. 20; Hos. 6. 1.
^{ag} Job 10. 7; Pa. 50. 22; Is. 43. 15.
^{ah} Ge. 14. 22; Ex. 6. 8; Num. 14. 30.
^{ai} Pa. 7. 12; Is. 27. 1; 31. 5; 64. 16; Eze. 21. 9, 10, 11, 21.
^{aj} Is. 1. 24; 56. 18; Nah. 1. 2.
^{ak} I see refs. Ex. 20. 5.
^{al} Jer. 46. 10.
^{am} Job 13. 24; Jer. 30. 14; Lam. 2. 5.
^{an} Is. 11. 10; 18. 23—25; Lk. 2. 10; 11. 32; Ro. 15. 9—13.
^{ao} Lev. 8. 10; 19. 2.
^{ap} ver. 41.
^{aq} Pa. 83. 1.
^{ar} ch. 6. 6, 7; 11. 18; 1 Chr. 22. 19; Eze. 40. 4.
^{as} ch. 30. 19; Le. 18. 5; Pro. 3. 2, 22; 4. 22; Ro. 10. 5; 1 Tim. 4. 8.
^{at} Num. 27. 12, 13.
^{au} ch. 34. 1; Num. 33. 47, 48.

1 Or, 'Lest their adversaries should boast, and say, Our high hand, and not the Lord, hath done this.'
 2 That is, their future destiny: some suppose the word to mean, as in some other places, the time of the Messiah.
 3 Rather, 'delivered.'
 4 Or, 'is worse than the vine,' etc.
 5 That is, this wickedness shall not be forgotten.
 6 Or, 'at the time when their foot shall slide.'
 7 In Heb. x. 30, this is quoted as meaning, 'The Lord will chastise his people.' The verse should therefore be rendered, 'For (or, when) the Lord will chastise his people, but (or, then) he will repent himself,' etc. God

here shows that his tender mercy may be exercised in connection with his sharpest discipline. It is to be observed that when the apostle Paul quotes from this song, he uses the Septuagint version.
 8 Or, 'Then he shall say,' etc. Having reduced them to the last extremity, and yet preserved them, he will have vindicated his claim to be the only God by his irresistible power displayed both in the way of justice and of mercy.
 9 Or, 'As I live for ever, if I whet,' etc. Jehovah swears by himself: see Heb. vi. 13.
 10 Or, as the Septuagint reads, 'From the head of the leaders of the enemy.' See also Judg. v. 2.

and be gathered unto thy people; as ¹ Aaron thy brother died in mount Hior, and 51 was gathered unto his people: because ² ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh [*or*, strifo at Kadesh], in the wilderness of Zin; because ye ³ sanctified me not in the midst of the children of 52 Israel. ⁴ Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

The blessing on Israel, spoken by Moses.

33 AND this is ¹ the blessing, wherewith Moses ² the man of God¹ blessed the 2 children of Israel before his death. And he said,

³ The Lord² came from Sinai,—and rose up from Seir unto them; He shined forth from mount Paran,—and he came with ⁴ ten thousands of saints: From his right hand *went* a fiery law for them.

3 Yea, ⁵ he loved the people; ⁶ all his saints are in thy hand: And they ⁷ sat down at thy feet;—*every one* shall ⁸ receive of thy words.

4 ⁹ Moses commanded us a law,—*even* the inheritance of the congregation of Jacob. 5 And he was ¹⁰ king⁴ in ¹¹ Jeshurun, When the heads of the people—and the tribes of Israel were gathered together.

6 Let Reuben live, and not die;—and let *not*⁵ his men be few.

7 And this is *the blessing* of Judah: and he said, Hear, Lord, the voice of Judah,—and bring him unto his people: ⁶ Let his hands be sufficient for him;—and be thou ⁷ an help *to him* from his enemies.

8 And of Levi he said, ⁸ Let thy Thummim and thy Urim *be* with ⁹ thy holy one,⁷ ¹⁰ Whom thou didst prove at Massah, *And with* whom thou didst strive at the waters of Meribah;

9 ¹¹ Who said unto his father and to his mother, I have not ¹² seen him; Neither did he acknowledge his brethren,—nor knew his own children: For ¹³ he hath observed thy word,—and kept thy covenant.

10 ¹⁴ They shall teach [*or*, Let them teach] Jacob thy judgments,—and Israel thy law: ¹⁵ They shall put [*or*, Let them put] incense before thee, ¹⁶ And whole burnt sacrifice upon thine altar.

11 Bless, Lord, his substance,⁸—and ¹⁷ accept the work of his hands: Smite through the loins of them that rise against him, And of them that hate him, that they rise not again.

12 *And* of Benjamin he said, The beloved of the Lord shall dwell in safety by him; *And the Lord* shall ¹⁸ cover him all the day long, And he shall dwell between his shoulders.⁹

13 *And* of Joseph he said, ¹⁹ Blessed of the Lord *be* his land,—for the precious things of heaven, for ²⁰ the dew, And for the deep¹⁰ that coucheth beneath,

¹ Num. 20. 25, 28; 33. 36.
² Num. 20. 11—13; 27. 14.
³ Isa. 10. 3.
⁴ ch. 34. 1—4; Num. 27. 12; Heb. 11. 13.
⁵ Ge. 49. 28.
⁶ Jos. 14. 6; Ps. 90. title.
⁷ A Ex. 19. 18, 20; Judg. 5. 4, 5; Hab. 3. 3.
⁸ Ps. 68. 7, 9, 17; Dan. 7. 9, 10; Ac. 7. 53; Gal. 3. 19; Heb. 2. 2, Jude 14; Rev. 5. 11; 9. 16.
⁹ ch. 7. 7, 8; Ex. 19. 5; Ps. 17. 4; Hos. 11. 1; Mal. 1. 2.
¹⁰ ch. 7. 1 Sam. 2. 9; Ps. 50. 5; Job. 10. 28, 29; Ro. 8. 35—39. m. l. k. 10. 39; Ac. 22. 3.
¹¹ Ps. 2. 1.
¹² John 1. 17; 7. 19.
¹³ Ps. 119. 72, 111.
¹⁴ Ge. 36. 31; Ex. 18. 19; Judg. 3. 2; 17. 6; 19. 1.
¹⁵ ch. 32. 15.
¹⁶ Ge. 49. 8.
¹⁷ Ps. 146. 5.
¹⁸ see refs. Ex. 28. 30.
¹⁹ L. e. 21. 7. Num. 16. 5.
²⁰ ch. 8. 2, 3, 16. Ex. 17. 7; Num. 20. 13; Ps. 81. 7.
¹ Ex. 32. 26—29; L. e. 21. 11; Num. 25. 7, 8; Mr. 10. 32; 19. 29; Mk. 3. 34, 35.
² Ge. 20. 32; 1 Chr. 17. 17; Job 37. 24.
³ Jer. 18. 18; Mal. 2. 5, 6.
⁴ ch. 17. 9—11; 21. 8; L. e. 10. 11; Eze. 41. 23, 24; Mal. 2. 7.
⁵ d Ex. 50. 7, 8; Num. 16. 40; 1 Sam. 2. 28.
⁶ L. e. 1. 9, 13, 17; Ps. 61. 19; Eze. 43. 27.
⁷ 2 Sam. 24. 23; Ps. 20. 3; Eze. 20. 40, 41; 43. 27.
⁸ Ps. 91. 4; Isa. 51. 16.
⁹ Ge. 49. 25.
¹⁰ Ge. 27. 28; Pro. 3. 20.

1 A frequent appellation of a Divine messenger. See Judg. xiii. 6, 8; 1 Sam. ix. 6—8, etc.

2 The ancient manuscript versions have various readings of this verse, the most simple and consistent of which are as follow: 'The Lord came forth from Sinai, and dawned upon them from Seir: He shone forth from Mount Paran, and came from Meribah-kadesh: [where] from his right hand [came] streams [of water].' Or, after 'Paran,'—'The Holy One came forth from myriads; fire from his right hand was a signal to them.'—According to the different renderings, it is supposed to refer either wholly to the august manifestations at Sinai, or to the repeated displays of Divine power at various periods during the journeys of the Israelites.

3 This word being plural, '*peoples*,' some have supposed that a reference is intended to the mercy made known to the Gentiles in the gospel. This verse is also rendered, 'Yea, he loved the peoples: all his saints he blessed: they sat at his feet, and received of his words.'

4 A prince, or chief ruler: see Judg. xix. 1.

5 The word *not* is not in the original; but was allowably inserted by our translators because it is in the previous clause. Some render it, 'though his men be few,' which, however, was not remarkably the case. One reading of the Septuagint inserts here the name 'Simeon,' which otherwise is omitted in the list; but this is hardly sufficient authority. In a catalogue of the tribes in Rev. vii., Dan

is in like manner left out. Perhaps Simeon was not noticed on account of its pre-eminence in the last outbreak of crime (Numb. xxv. 14); when its numbers were so reduced, that it received, at the division of the land, only some cities out of the portion of Judah: see Josh. xix. 9.

6 This is generally interpreted, 'Bring him home in safety from his wars.' Some, however, connect this with Jacob's blessing (Gen. xlix. 8—12); and with the Messiah, who was to spring from Judah.

7 Heb., 'with the man, thy consecrated one, whom,' etc. As, in 1 Cor. x. 9, the people are said to have tempted Christ, it is inferred that this passage refers to him as the great Antitype of the Levitical priesthood, though not reckoned in their genealogies (ver. 9). But some regard it as a prayer that the high priesthood might remain in the family of Aaron, 'the saint of the Lord,' though he had failed in the trial at Meribah; since they had, in zealous defence of God's honour, faithfully executed justice, without any respect of persons, even though the guilty parties might be their nearest kinsmen. See Exod. xxxii. 26—29; Numb. xxv. 7, 8.

8 Or, 'his strength.'

9 Or, 'God shall dwell among his mountains,' The temple was erected within the allotment of this tribe.

10 See note on ch. viii. 7. In this elaborately beautiful description, we have all the richness of the large and valuable portions of Ephraim and Manasseh set before us.

- 14 And for the precious fruits *brought forth* by the sun,
And for the precious things put forth by the moon,¹
- 15 And for the chief things of ^a the ancient mountains,
And for the precious things ¹ of the lasting hills,
- 16 And for the precious things of the earth and ^m fulness thereof,
And *for* the good-will of ⁿ him that dwelt in the bush:²
Let the *blessing* ^o come upon the head of Joseph,
And upon the top of the head of him *that was* separated from his brethren.
- 17 His glory *is* ³ like the ^p firstling of his bullock,
And his horns *are* like ^q the horns of unicorns:
With them ^r he shall push the people—together to the ends of the earth:
And ^s they *are* the ten thousands of Ephraim,
And they *are* the thousands of Manassah.
- 18 And of Zebulun he said,
^t Rejoice, Zebulun,⁴ in thy going out;—and, Issachar, in thy tents.
- 19 They ⁵ shall ^u call the people unto the mountain;
There ^v they shall offer sacrifices of righteousness:
For they shall suck *of* the abundance of the seas,—and *of* treasures hid in the sand.
- 20 And of Gad he said,
Blessed *be* he that ^y enlargeth Gad:
He dwelleth as a lion, and teareth the arm with the crown of the head.⁶
- 21 And ^z he provided the first part for himself,
Because there, *in* a portion of the lawgiver, *was* he seated;
And ^a he came with the heads of the people,
He executed the justice of the LORD,—and his judgments with Israel.
- 22 And of Dan he said,
Dan is a lion's whelp:—^b he ⁷ shall leap from Bashan.
- 23 And of Naphtali he said,
O Naphtali, ^c satisfied with favour,—and full with the blessing of the LORD:
^d Possess thou the west⁸ and the south.
- 24 And of Asher he said,
^e Let Asher *be* blessed with children;—let him be acceptable to his brethren,
And let him ^f dip his foot in oil.
- 25 Thy shoes *shall be* ^g iron [*or*, Under thy shoes shall be iron] and brass;
^h And as thy days, *so shall* thy strength *be*.⁹
- 26 *There is* ⁱ none like unto the God of ^k Jeshurun,
^l Who rideth upon the heaven in thy help,—and in his excellency on the sky.
- 27 The eternal God *is* thy ^m refuge,—and ⁿ underneath *are* the everlasting arms:¹⁰
And ^o he shall thrust out the enemy from before thee;
And shall say, Destroy *them*.

* Ge. 49. 26.

† Heb. 3. 6.

** Ps. 24. 1.

*** Ex. 3. 2—4; Ac. 7. 37, 38.

* Ge. 37. 28, 36; 49. 26.

† 1 Chr. 5. 1.

‡ Num. 23. 22; Ps. 69. 10.

† 1 Ki. 22. 11; Ps. 44. 5.

* Ge. 48. 19; Num. 26. 34, 37.

† Ge. 49. 13—15.

** Is. 2. 3; Mic. 4. 2.

† Ps. 4. 5; 51. 19; Mal. 3. 3.

‡ Jos. 13. 10, etc.; 1 Chr. 12. 8, etc.

* Num. 32. 16, 17, etc.

* Jos. 4. 12, 13.

b Jos. 19. 47; Judg. 18. 27.

c Ge. 49. 21.

d Jos. 19. 32, etc.

* Gen. 49. 20.

† Joh. 21. 6.

* ch. 8. 9.

† 10. 13.

† Ex. 15. 11; Ps. 86. 8;

Is. 40. 18, 25; Jer.

10. 6.

* ch. 32. 15.

† Ps. 18. 10; 68. 4, 33,

34; 104. 3; Is. 19. 1;

Hab. 3. 8.

** Ps. 46. 1, 7, 11; 48.

3; 90. 1, 2; 91. 1;

Is. 57. 15.

* Pro. 18. 10.

* see refs. ch. 9. 3—5.

1 Heb., 'moons': this refers probably to the more quickly growing vegetables and corn.

2 Rather, 'Let the good-will of Him that dwelt in the bush come upon the head,' etc. See refs. This appellation calls to mind God's faithfulness and watchfulness, as well as his delivering power.

3 Or, 'Let his glory be.' Ephraim was always a powerful tribe; and, after the disruption in the time of Rehoboam, was head of the kingdom of Israel.

4 The tribes of Zebulun and Issachar occupied the country between the Mediterranean Sea and the Sea of Galilee, including the celebrated plain of Jezreel, which belonged to Issachar. They consequently obtained much commercial advantage from their Phœnician neighbours.

5 This may either mean the *tribes*, referring perhaps to the adherence of the Galileans in after ages to the worship at Jerusalem, which the Samaritans, though they were nearer to the capital, forsook; or it may allude to Gentile *proselytes*, who, by connection with these northern tribes, were brought to honour Jehovah. See 1 Kings v. 1—6; Mark vii. 26, etc.

6 Gad is here represented as the leader of the eastern tribes, both in war and in the administration of justice. This passage, which, from its brevity, is difficult, may be rendered, 'He shall dwell as a lion; and shall tear the arm with the crown of the head; and shall see the chief

part kept for himself; (for there is the portion of the leader.) And he shall come,' etc.

7 That is, the lion; which was found in large numbers in Bashan.

8 Rather, as the ancient versions render it, 'the Sea,' *i. e.* the Sea of Galilee; the same word signifying *west* and *sea* in Hebrew, because the Great or Mediterranean Sea lay to the west of Canaan. A 'south land' is used, in Josh. xv. 19, for a warm, sunny country. The tribe of Naphtali was located on the southern slopes of Lebanon and Hermon.

9 The most probable rendering is, 'Thy bars (*i. e.* defences) shall be iron and brass; and, as thy days, so shall thy peace (*i. e.* safety) be.' Such an assurance would be peculiarly precious to a tribe situated on the north-western frontier, and therefore exposed to the incursions of the powerful nations in that quarter.

10 In this glowing and exultant description of Israel's safety, triumph, and happiness, the church of God in all ages may find encouragement to look for protection, support, the supply of all good, and the final victory over all her enemies, to her gracious, faithful, and almighty Head. The language indicates that the view of the departing prophet was extended to the distant future, and that, like his great progenitor, he beheld the day of Messiah and was glad.

28 ^p Israel then shall dwell in safety alone :
^q The fountain of Jacob ¹ shall be upon a land of corn and wine ;
 Also his ^r heavens shall drop down dew.
 29 ^s Happy art thou, O Israel :— ^t who is like unto thee, O people ^u saved by the LORD,
^v The shield of thy help,—and who is the sword of thy excellency !
 And thine enemies ^w shall be found liars [*or*, shall be subdued] unto thee ;
 And ^x thou shalt tread upon their high places.

Moses dies, and is succeeded by Joshua.

34 AND Moses went up from the plains of Moab ^a unto the mountain of Nebo, ²
 to the top of Pisgah [*or*, the hill], that is over against Jericho. And the LORD
^b showed him all the land of Gilead, ^c unto Dan, ³ and all Naphtali, and the land
^d of Ephraim, and Manasseh, and all the land of Judah, ^e unto the utmost sea, and
 the south, and the plain of the valley of Jericho, ^f the city of palm trees, unto
^g Zoar. And the LORD said unto him, ^h This is the land which I swore unto
 Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : ⁱ I
 have caused thee to see it with thine eyes, but thou shalt not go over thither.
 5 ^j So Moses the servant of the LORD died there in the land of Moab, according
^k to the word of the LORD. And he buried him in a valley in the land of Moab,
 over against Beth-peor : but ^l no man knoweth ⁴ of his sepulchre unto this day.
 7 ^m And Moses was an hundred and twenty years old when he died : ⁿ his eye was
 8 not dim, nor his natural force abated. And the children of Israel wept for
 Moses in the plains of Moab ^o thirty days : so the days of weeping and mourning
 for Moses were ended.
 9 And Joshua the son of Nun was full of the ^p spirit of wisdom ; for ^q Moses had
 laid his hands upon him : ^r and the children of Israel hearkened unto him, and
 did as the LORD commanded Moses.
 10 And there ^s arose not a prophet ⁵ since in Israel like unto Moses, ^t whom the
 11 LORD knew face to face, in all ^u the signs and the wonders, which the LORD sent
 him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his
 12 land, and in all that mighty hand, and in all the great terror which Moses
 showed in the sight of all Israel.

^p Ex. 33. 16; Num. 23. 9; Jer. 23. 6; 33. 16.
^q ch. 8. 7, 8; Ps. 68. 26.
^r ch. 11. 11; Ge. 27. 28.
^s ch. 4. 7, 8; Ps. 144. 15; 146. 5.
^t 2 Sam. 7. 23.
^u 1s. 12. 2; 45. 17.
^v Ge. 15. 1; Ps. 116. 9.
^w 2 Sam. 22. 45; 1s. 18. 4; 66. 3; 81. 15.
^x ch. 32. 13.
^a ch. 32. 49; Num. 27. 12; 33. 47.
^b ch. 3. 27; Num. 32. 29, 31—40.
^c Ge. 14. 14.
^d ch. 11. 21; Num. 34. 6; Jos. 15. 12.
^e Judg. 1. 16; 3. 13; 2 Chr. 28. 15.
^f Ge. 14. 2, 8.
^g Ge. 12. 7; 13. 15; 15. 18; 26. 3; 28. 13; Ps. 105. 9—11.
^h ch. 3. 27; 32. 52.
ⁱ ch. 32. 50; Jos. 1. 1, 2; Mic. 4. 4; Heb. 3. 5.
^j Judg. 9.
^k ch. 31. 2.
^l Gen. 27. 1; 48. 10; Jos. 14. 10, 11.
^m Gen. 50. 3, 10; Num. 20. 29.
ⁿ 1s. 11. 2; Dan. 5. 3.
^o Num. 27. 18—23.
^p Jos. 1. 16—18.
^q see ch. 18. 15, 18.
^r ch. 5. 4; Ex. 33. 11; Num. 12. 6, 8.
^s ch. 4. 34; 7. 19.

1 Ancient commentators explain this, 'the people flowing forth from Jacob.'

2 See note on Numb. xxvii. 12. Of the chain of mountains called 'Abarim,' one was called *Nebo*; and its peak, fronting the valley, *Pisgah*.

3 As this name was not given till the time of Judg. xviii. 1, 27—29, it is evident that this account of the death of Moses is a later addition: and vers. 10—12 seem to indicate that it was made at the period when Ezra arranged the Old Testament Scriptures.

4 The burial-place of Moses was probably concealed

that his tomb might not become the occasion of idolatry or superstition. Some suppose this to be referred to in Jude, ver. 9.

5 This appendix to the narrative shows how the expectation of the pious Israelite was kept alive by the promise of his great Lawgiver (ch. xviii. 15, 18): and confessedly that promise has not been fulfilled, nor can we see how it can now be accomplished, unless Jesus of Nazareth, 'a Prophet mighty in word and deed before God and all the people,' be the person 'of whom Moses and all the prophets have spoken.'

CONCLUDING REMARKS ON THE PENTATEUCH.

THE careful reader cannot have reached the end of this first general division of God's word without having learned much of its great design. He must already have found it to be a wonderful manifestation of the Divine attributes, plans, and works, and of the state and destinies of the human race.

The foregoing books have revealed God as *creating* and *forming* all things, in complete subordination to the purposes of his *omniscient* and *omnipotent* mind and will; thus rebuking all creature-worship and idolatry, and obviously leading to the display of his *supremacy* in the enactment of law, and of his *justice* in its administration. In the first application of his law to the transgressor begins the unfolding of that wonderful union of *holiness* and *love—righteousness* and *grace*—which thenceforward forms the prominent feature of the whole Bible. It appears in the sentence upon the tempter, and the respite granted to the tempted;—in the 'long-suffering' which 'waited in the days of Noah while the ark was preparing,' and 'the judgment' which 'spared not the old world,' 'bringing in the flood upon the world of the ungodly;'—

as well as in numerous subsequent instances. Nor has God's *sovereignty* in making, and his *faithfulness* in keeping his engagements been less clearly shown—in the first promise to fallen man—in the covenant with Noah and the new world—in the call of Abraham, the birth of his long-expected heir, and the multiplication of his family—in the deliverance of Israel from Egypt with great substance, and the judgment upon the oppressor—in the wonderful events of the wilderness journey—and in the possession in part of the promised land;—all pointing toward the distant fulfilment of higher hopes, and in their very delay illustrating the *unchangeableness* and *eternity* of Him who 'is not slack concerning his promise,' but with whom 'a thousand years are as one day.'

Meanwhile, another Divine economy of peculiar significance engages our chief attention. The Sovereign Ruler of the world, out of all the families of the earth, selects one, and separates the nation which he raises up from it as a kingdom for himself; whose history becomes thenceforth the principal subject of the book. Not passing by his rights as Creator (Exod. xx. 11),

CONCLUDING REMARKS ON THE PENTATEUCH.

he is pleased to rest his authority chiefly upon his claims as Redeemer (Exod. xx. 1, 2); and on this ground proceeds to utter his laws, to appoint his officers and ministers, and to institute all the observances of his court. The worship of God now becomes elaborately ceremonial. The simple teachings of the patriarchal sacrifices (which represented the fearful evil of sin, and typified the substitution of the innocent in the place of the guilty, in order that the guilty might be forgiven) are greatly expanded and augmented, shadowing forth many more of the blessings to be afterwards revealed. God has now a dwelling-place on earth, where he condescends to meet with man. Into it enters the appointed priest, the type of the one Mediator between God and man, bearing the sweet incense—the emblem of intercession—as well as the blood of atonement. The hands made clean by ‘divers washings’ represent to the worshippers the ‘pure heart’ with which God is to be approached; whilst days of fast and festival, with their multiplied sin-offerings and peace-offerings, tend to give peace to the humble penitent, and to confirm and cheer the faithful.

Thus clearly has God made known his perfections, and the essential principles, as well as some of the subordinate peculiarities, of his plan of redemption.

Equally also does this commencing portion of Holy Scripture give an insight into the character and condition of *man*. It brings out the truth that ‘God hath made man upright; but they have sought out many inventions.’ It shows how deeply seated is his depravity, and how various are the forms which it assumes—in the rapine and violence of the antediluvian world—the pollution and debasement of the Canaanites—and the unbelief and rebellion even of the Hebrews. On the other hand, it exhibits some of the noblest examples of Divine grace. Enoch, Noah, Abraham, Joseph, and especially Moses, display an elevated devotion and heroic faith scarcely surpassed under later dispensations. And the effective grouping of the characters depicted in strong contrasts of light and shade, or in the blended hues of kindred excellences, presents no inadequate delineation of ‘what is in man,’ both in his unregenerate condition, and when renewed by Divine influence. So that when we read of the two brothers, Cain and Abel—when we observe the ambitious hunter and tyrant of Babel, and the righteous king of Salem—when we witness Joseph’s triumphant chastity, and the licentious disorders of Judah and his household—when we mark the earnest faith of Caleb and Joshua, and the cowardly unbelief of their colleagues—when we contemplate Moses’ noble determination to renounce honour and wealth in Egypt, and boldly to espouse the cause of God’s despised people; as contrasted with the base covetousness and insidious schemes of Balaam;—we feel that little else than perhaps a deeper colouring and a stronger light is wanting to complete the picture, or to make the exhibition of human character as perfect and instructive as may be found in the further revelations of later ages.

It has, however, been maintained by some that the Old Testament is deficient in tenderness and in spirituality; and that its teachings are, in a great measure, if not wholly, superseded by the instructions of the new dispensation. It is true that ceremonial observances occupy a very prominent position in the law and national records of the Jews; and hence we are apt to lose sight of those frequent declarations which were intended, on this very account, to guard against a merely formal,

and to enforce a spiritual religion. But while in the method in which God has been pleased to reveal himself to man, the *outward* seems to come first, the *inward* ever accompanies it, and is ever ready to present itself to all who seek for it.

Taking only that portion of the law which relates to ceremonial purifications, what is it but a continual enforcement of inward holiness by the most lively symbols of outward purity? Surely no pious Jew of even ordinary piety and intelligence could suppose that these had no nobler end than mere bodily health and cleanliness, or fail to perceive their higher intent of giving an impressive representation of God’s love of inward purity and personal holiness. And these observations evidently apply still more strongly to that more important and more solemn portion of the ritual which consisted of sacrificial rites.

Nor is it otherwise in respect of the moral precepts. ‘The law of love,’ or that teaching which sums up all legal requirements and all duty in the cultivation of holy affections, holds a high place on the roll of the ancient lawgiver. This is no new commandment. Our Divine Teacher himself gives the words of Moses (Matt. xxii. 35–40); and in this, as in so many other instances, shows that he thought it not derogatory from his own high claims to cite what was already written in the Holy Scriptures. ‘Hear, O Israel: the Lord our God is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength’ (Deut. vi. 5). ‘And thou shalt love thy neighbour as thyself: I am the Lord’ (Lev. xix. 18).

It was the spiritual aspect of the law which drew from the devout Israelite those strong expressions of attachment which abound in the devotional books of the Old Testament; and which, if connected only with the mere ritual, might seem extravagant. Compare the fervent ejaculations of the 119th Psalm, expressing the writer’s admiration and love of the ‘statutes,’ the ‘ordinances,’ the ‘testimonies,’ the ‘judgments,’ the ‘precepts,’ the ‘commandments,’ the ‘word,’ the ‘law’ of Jehovah. Again, in the 19th Psalm, after a sublime hymn of praise to God for the wondrous arrangements of *natural law* in the firmament and the heavenly bodies, how hearty is the transition to the higher theme of adoration—

‘The law of the Lord is perfect, converting the soul:

The testimony of the Lord is sure, making wise the simple,’ etc.

So also in those passages which describe the character and happiness of the godly. How vividly, for example, does the 1st Psalm present the safety and blessedness of the man whose ‘delight is in the law of the Lord,’ and who ‘meditates therein day and night!’ And it should ever be borne in mind that this law, these statutes and testimonies, which elicited such devout and ardent attachment, were the very same which are comprised in the writings of the Jewish lawgiver. It was in Holy Scripture as it existed in David’s time, that he, and those who felt with him, ‘meditated day and night;’ and it was there they found all the light, love, holiness, and everlasting truth which good men in ancient days so delighted to extol.

It is obvious that the preceding remarks apply with ever-increasing force to the successive portions of the Old Testament, which grew more full both of evangelical sentiment and of devotional feeling, until the coming of Him who fulfilled and confirmed the whole.

GENERAL REMARKS

ON THE

HISTORICAL BOOKS OF THE OLD TESTAMENT.

THE historical books of Scripture, from Joshua to Esther, contain accounts of the Jewish church and nation, from their first settlement in the promised land, to their return thither after their exile in Babylon; extending over a period of 1000 or 1200 years.

There were great and mighty nations in the world at this time, distinguished by wealth, learning, and valour; yet the records of these are all lost either in silence or in fables: while the inconsiderable nation of the Jews, which 'dwelt alone,' and was 'not reckoned among the nations,' makes so great a figure in the best known, most ancient, and most lasting of all histories; in which no notice is taken of the affairs of other kingdoms and states, except as they are connected with those of the Jews:—for 'the Lord's portion is his people; Jacob is the lot of his inheritance' (Deut. xxxii. 9).

It is not, however, strictly speaking, a history of the Jews that we have here, but such a selection from their history, by the Holy Spirit, as was best adapted to exhibit the progressive development of the objects and purposes of the Divine government, and to make us 'wise unto salvation.' Such political events are related as illustrate the moral state of the times. That which no merely human history could give is here disclosed;—men's secret motives are laid bare, stripped of the disguises in which they sought to involve them. While events of great secular importance are sometimes passed by, and long reigns are compressed into a few lines, details of private life are dwelt upon, and subjects are introduced which an ordinary historian would have thought unworthy of notice. For example, immediately after the account of a great political occurrence—the deliverance of three kings and their armies from destruction—an instance is given of God's tender care for the widow of an obscure prophet (see 2 Kings iv.) These subjects are brought forward, because they display to us those things which are most regarded in God's sight, and which it is of most importance for us to know:—the character and attributes of God, the workings of the human heart, and the duties which men owe both towards God and towards their fellow-creatures. And interwoven with the whole history may be traced, as the great leading subject, the preparation made for the coming of the Saviour.

These books are of great use for understanding some other parts of the Scriptures. The account we have in the two books of Samuel of David's eventful life and reign is a key to many of his Psalms; and the later portions of the history in the Kings and the Chronicles throw much light upon the writings of the contemporary prophets.

As the people of Israel were typical of the church of God in the days of the Messiah, their histories, as well as the prophecies concerning them, looked forward to the latter days: for 'these things happened unto them for ensamples' (1 Cor. x. 11). By the tenor of this history we are taught three things concerning the church: (1.) That if we see not perfect purity and unity in the church, we are not therefore to be stumbled, though we must be grieved at its corruptions and divisions; for, though it is a Divine institution, its operations have always partaken of the imperfections of those into whose hands its interests have been committed. (2.) That we are not to expect the constant tranquillity and pros-

perity of the church. The Jewish nation was often oppressed, afflicted, and brought low; it had its years of servitude as well as its days of triumph: but God never suffered it to be wholly consumed or destroyed. Let us not, then, be surprised to see the New Testament church sometimes driven into the wilderness, and the powers of darkness seeming to prevail against it. (3.) That we need not fear its utter extirpation. For as the ancient Israel and the earthly Jerusalem, through the gracious care of Divine Providence, outdied all the storms by which they were tossed and threatened, and continued in existence till they were made to resign their honours to the gospel church, of which they were types; so shall that also, notwithstanding all its shocks, be preserved, till the purposes of God are accomplished, and the kingdom of grace is perfected in the kingdom of glory.

Another important use of this history is to afford practical direction in the way of duty. Though many of the individuals whose actions are here related are men of eminent station—judges, kings, or prophets; yet, in their lives, persons of every rank may see the deformity of sin and the beauty of holiness, and may learn to avoid the one and to imitate the other. The failings even of eminently good men are recorded here for our admonition; that he who thinks he stands may 'take heed lest he fall,' and that he who has fallen may not despair of forgiveness.

And as this history shows what God requires of us, so it shows what we may expect from his providence, especially concerning states and kingdoms. By his dispensations towards the Jewish nation it appears that as nations are, so they must expect to fare:—that while princes and people seek the interests of God's kingdom, he will secure and advance theirs; but that, when they rebel against him, and shake off his government, they can look for nothing but an inundation of judgments. It was always so with the Israelites: while they kept close to God, they prospered; when they forsook him, everything went wrong. It has been well observed, that though, as to *individuals*, the providences of God often appear to be promiscuously administered in this world, because for them another state of reward or punishment is coming; yet it is not so with *nations*; national virtues being ordinarily rewarded with temporal blessings, and national sins visited with temporal judgments; because public bodies and communities, as such, can be rewarded or punished only in this world. Indeed, so plainly are God's ways of disposing of kingdoms laid before us in this history, that it would be well if it were diligently and wisely studied by Christian statesmen.

There is much uncertainty with regard to the *authors* of these historical records. As historical documents frequently bear a title derived from the personages and subjects treated of, it cannot with any certainty be inferred that these books were written by the persons whose names they bear. It is highly probable that, during a considerable portion of the Hebrew history, there was a succession of Divinely-instructed men, whose office it was to record the leading events of their times in annals or chronicles, which were deposited in the national archives. These appear to have been from time to time connected and arranged by subsequent annalists; who made also, under the direction of the Holy Spirit, such explanations and additions as had become requisite.

THE BOOK OF JOSHUA.

THE preceding books have related the frequent rebellions and provocations of the Israelites who came out of Egypt, on account of which they were excluded from the good land which they had despised: this carries on the history of the next generation—those who were under twenty years of age when they left Egypt, and those who had been born and grown up in the wilderness—who appear to have been of a better spirit than their fathers. The trials and discipline they underwent, during their long wanderings, together with the instructions of Moses, had, through the grace of the Holy Spirit, the effect of awakening and humbling them, and fitting them to receive the fulfilment of the promise. It was with this generation that God renewed his covenant, as related in Deut. xxix. And he did great things for them. They believed in God; and, by faith, overcame the armies of the Canaanites, and obtained possession of the land. They showed, in several instances, a fervent zeal for God; as on the occasion of Achan's sin, and when they suspected that the two tribes and a half had set up an altar in opposition to the appointed altar of burnt-offering (ch. xxii.); and their piety is specially commended in ch. xxiii. 8.

The ordinances of Divine worship, which had been instituted at Sinai, were now more completely brought into practice. The tabernacle was permanently set up (ch. xxviii. 1); and the people, on their settlement in the land of promise, were put into a condition to observe the various laws and regulations which had been previously given, but which could not be fully carried into effect during their itinerant state.

The character of Joshua is especially worthy of notice, as typical of the 'Captain of our salvation.' The Hebrew word *Joshua*, which is the same as the Greek word *Jesus*,

signifies, *One whose salvation is Jehovah's*. See Acts vii. 45; Heb. iv. 8. And as Joshua conducted the Israelites through all opposition to the promised rest, so our Lord Jesus Christ brings all his people through every difficulty, and even death itself, to the heavenly glory.

We have no certain information either as to the author or the precise date of this book. It was undoubtedly written before the time of David (comp. ch. xv. 63, with 2 Sam. v. 6—8); and probably by one who was a contemporary (see ch. vi. 25), if not an eye-witness of what he relates. Upon the whole, it appears most likely that the writer was either Joshua himself, or one of the elders who survived him (ch. xxiv. 31).

This book may be divided into three principal sections:

I. THE CONQUEST OF CANAAN: including the appointment of Joshua, and his directions to the people (ch. i.); the spies sent to Jericho (ii.); the passage of the Jordan (iii., iv.); the circumcision and passover at Gilgal (v. 1—13); the capture and destruction of Jericho and of Ai, with Achan's sin and punishment (v. 14—viii. 29); the reading of the law on Mounts Ebal and Gerizim (viii. 30—35); the wily conduct of the Gibeonites (ix.); victories over the Canaanites, first in the south, and then in the north; and the subjugation of the country (x., xi.); with a recapitulation of conquests (xii.)

II. THE DIVISION OF THE COUNTRY, including both the conquered and the unconquered parts; describing the portions of the several tribes (xiii.—xix.); the appointment of the cities of refuge and the Levitical cities (xx., xxi.); the return of the two tribes and a half east of Jordan, and transactions which followed thereupon (xxii.)

III. JOSHUA'S FAREWELL ADMONITIONS AND DEATH (xxiii., xxiv.)

The appointment of Joshua; his directions to the people.

1 NOW after the death of Moses the servant of the LORD it came to pass, that
2 the LORD spake unto Joshua the son of Nun, Moses' minister, saying, ^b Moses my servant is dead; now therefore ^c arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.
3 ^d Every place that the sole of your foot shall tread upon, that have I given unto
4 you, as I said unto Moses. ^e From the wilderness and this ¹ Lebanon even unto the great river, the river Euphrates; all the land of the Hittites, ² and unto the
5 Great Sea ³ toward the going down of the sun, shall be your ^f coast. ^g There shall not any man be able to stand before thee all the days of thy life: ^h as I was with
6 Moses, so ⁱ I will be with thee: ^j I will not fail thee, nor forsake thee. ^k Be strong and of a good courage: for unto this people shalt thou divide for an
7 heritage the land ^l which I swear unto their fathers to give them. Only be thou strong and very courageous, ^m that thou mayest observe to do according to all the law, ⁿ which Moses my servant commanded thee: ^o turn not from it *to* the right hand or *to* the left, that thou mayest prosper [*or*, do wisely ^o] whithersoever thou
8 goest. ^p This book of the law shall not depart out of thy mouth; but ^q thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and
9 then thou shalt have good success [*or*, do wisely ^r]. ^s Have not I commanded thee? Be strong and of a good courage; ^t be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.
10, 11 Then Joshua commanded the officers of the people, saying, Pass through the

¹ Or, 'yonder;' Lebanon being in the extreme distance on the north. See note on Gen. xv. 18.

² The 'Hittites' are here put for *all the nations of Canaan*, either as occupying the mountains directly opposite, or as living nearest to the wilderness with which

the description of the land in ch. xiii.—xix. commences.

³ That is, the Mediterranean.

⁴ Courage would be required, not only to prosecute the war, but also to enforce all the commands of God upon the Israelites.

^a Ex. 24. 13; Deu. 1. 34.

^b see refs. Deu. 34. 5.

^c Num. 27. 16—21.

^d ch. 14. 9; Deu. 11. 24, 25.

^e Ge. 15. 18; Ex. 23. 31; Num. 34. 3—12.

^f see note, Ex. 10. 4.

^g Deu. 7. 24.

^h Ex. 3. 12.

ⁱ vers. 9, 17; ch. 3. 7;

6. 27; Deu. 31. 8, 23;

14. 2, 5.

^j see Deu. 31. 6—8;

Heb. 13. 5.

^k vers. 7, 9; Deu. 31. 7, 23.

^l Ge. 26. 3.

^m ch. 11. 15; Num. 27. 23; Deu. 31. 7.

ⁿ Deu. 5. 32; 28. 14.

^o Deu. 28. 9, 1 K. 2. 3.

^p Deu. 4. 6—9; 17. 18,

19; Ps. 37. 31; 145. 21.

^q Ps. 1. 2, 3; 119. 11,

15, 27; Pro. 3. 1.

^r ver. 7.

^s ver. 2; Deu. 31. 7, 8, 23.

^t Ps. 27. 1; Jer. 1. 7, 8.

host, and command the people, saying, Prepare you victuals;¹ for "within² three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

- 12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh,
 13 spake Joshua, saying, Remember "the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed [marshalled by five³], all the mighty men of valour, and help them; "until the Lord have given your brethren rest, as *he hath given you*, and they also have possessed the land which the Lord your God giveth them: "then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising.
- 16 And they answered Joshua, saying, "All that thou commandest us we will do,
 17 and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God "be with thee, as he was with Moses. "Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: "only be strong and of a good courage.

Two men sent as spies to Jericho.

- 2 AND Joshua the son of Nun sent [or, had sent] "out of Shittim two men to spy secretly, saying, Go view the land, even Jericho.³ And they went, and "came into an harlot's⁴ house, named "Rahab, and lodged there. And "it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house:⁵ for they be come to search out all the country.
- 4 "And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*: and it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out:⁶ whither the men went I wot not: pursue after them quickly; for ye shall overtake them.
- 6 But "she had brought them up to the roof of the house,⁷ and hid them with the stalks of flax,⁸ which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.
- 8 And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the Lord hath given you the land, and that "your terror is fallen upon us, and that all the inhabitants of the land "faint because of you. For we have heard how the Lord "dried up the water of the Red Sea for you, when ye came out of Egypt; and "what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom
 11 ye utterly destroyed. And as soon as we had "heard *these things*, "our hearts did melt, neither did there remain any more courage in any man, because of you:

¹ Food for a march of some days.

² Or, 'and yet three days.' Probably there were to be three whole days after the command was given: see ch. iii. 2. It is not necessary to suppose that Joshua waited for the return of the spies before he moved to the Jordan; as perhaps that is mentioned at the end of ch. ii., only to complete the account of their proceedings.

³ Jericho was about seven or eight miles from the river Jordan.

⁴ Many Jewish writers say that Rahab was an innkeeper; interpreting the word, 'a seller of food.' This is evidently designed to avoid the imputation supposed to be cast upon the family of David by her marriage with Salmon; and it has been adopted by some Christian authors for a similar reason. But the Septuagint, followed by Matthew (i. 5) and the apostle Paul (Hob. xi. 31), renders the word here, as everywhere else, 'harlot.' And that this is the proper translation will appear, if we consider that neither inns nor innkeepers are known in the East, and that such an occupation would be quite at variance with all the habits of oriental females,—that the public khans, which are the common resort of travellers, would be of all places the worst for concealment,—that Rahab shows how little she knew of right and wrong by the falsehood which she tells in ver. 5,—and that the vice attributed to her by this designation was unhappily

neither the least common nor the most abominable of those which filled up the iniquity of the Canaanites. And surely it is a signal instance of the condescending grace of God, that he should implant faith in the heart of such a person, leading her to take part with his people, and to hazard her life in protecting them; and should make her the mother (see Matt. i. 5) of a son so distinguished for virtue as Boaz, and through him an ancestor of the Messiah.

⁵ The proximity of the Hebrew camp caused unusual vigilance on the part of the king.

⁶ It must be remembered that Rahab lived under the deepest moral darkness: and therefore God approved her faith, though its practical exhibition was connected with so much that was faulty. See 2 Cor. viii. 12. By this we may learn to judge leniently of the deficiencies of converts from heathenism; while we must never forget that *we* shall be held accountable for our knowledge of the whole will of God.

⁷ The roofs of Eastern houses, being flat, with a parapet, were very suitable for such a purpose.

⁸ Which had doubtless just been brought in from the field, and laid out to be dried: for it was the time of flax as well as of barley harvest; both being ripe about the time of the passover (see ch. iii. 15, and note, compared with Exod. ix. 31, and note). The seasons in this part of Palestine are very similar to those of Egypt.

" ch. 3. 2; see Deu. 9. 1; 11. 31.

" ch. 22. 2-4; Num. 32. 20-23.

" as Ex. 13. 18.

" Num. 32. 17-19.

" ch. 22. 4, etc.

b Num. 32. 25.

c ver. 5; 1 Sam. 20.

13; 1 Ki. 1. 37.

d Deu. 17. 12; 1 Sam. 11. 12.

" Ezra 10. 4.

f Num. 13. 17-21;

25. 1.

g Heb. 11. 31; Jam.

2. 25.

h Mt. 1. 5; *Rachab*.

i Ps. 127. 1; Prov. 21. 30.

k 3 Sam. 17. 19, 20.

l Ex. 1. 17; 2 Sam. 17. 19.

m Ge. 35. 5; Ex. 23. 27;

Deu. 2. 25; 11. 24.

n Ex. 15. 15.

o ch. 4. 23; Ex. 14. 21.

p Num. 21. 24, 31, 33.

q Ex. 15. 14, 15.

r ch. 5. 1; 7. 5; Ia.

13. 7.

- 12 for ^a the LORD your God, he ^{is} God in heaven above, and in earth beneath. Now therefore, I pray you, ^asware unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto ^a my father's house, and ^a give me
- 13 a true token: and ^a that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.
- 14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that ^a we will deal kindly and truly with thee.
- 15 Then she ^a let them down by a cord through the window: for her house ^{was}
- 16 upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.
- 17 And the men said unto her, We ^{will be} ^a blameless of this thine oath which
- 18 thou hast made us swear. ^b Behold, ^{when} we come into the land, thou shalt bind this line of scarlet thread¹ in the window which thou didst let us down by: ^a and thou shalt bring thy father, and thy mother, and thy brethren, and all thy
- 19 father's household, home unto thee. And it shall be, ^{that} whosoever shall go out of the doors of thy house into the street, his blood ^{shall be} upon his head, and we ^{will be} guiltless: and whosoever shall be with thee in the house, ^{his}
- 20 blood ^{shall be} on our head, if ^{any} hand be upon him. And if thou utter this our business, then ^a we will be quit of thine oath which thou hast made us to swear.
- 21 And she said, According unto your words, so ^{be} it. And she sent them away, and they departed: and she bound the scarlet line in the window.
- 22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought ^{them} throughout all the way, but found ^{them} not.
- 23 So the two men returned, and descended from the mountain, and passed over,
- 24 and came to Joshua the son of Nun, and told him all ^{things} that befell them: and they said unto Joshua, Truly ^{the} LORD hath delivered into our hands all the land; for even all the inhabitants of the country do ^a faint because of us.

Passage of the Jordan; a memorial erected.

- 3 AND Joshua rose early in the morning; and they removed ^a from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.
- 2 And it came to pass ^a after three days, that the officers went through the host;
- 3 and they commanded the people, saying, ^a When ye see the ark of the covenant of the LORD your God, ^a and the priests the Levites bearing it, then ye shall
- 4 remove from your place, and go after it:² ^a yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it: that ye may know the way by which ye must go: for ye have not passed ^{this} way heretofore.
- 5 And Joshua said unto the people, ^a Sanctify yourselves: for to-morrow the LORD will do wonders among you.
- 6 And ^a Joshua spake unto the priests, saying, ^a Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.
- 7 And the LORD said unto Joshua, This day will I begin to ^a magnify thee in the sight of all Israel, that they may know that, ^a as I was with Moses, so I will be
- 8 with thee. And thou shalt command ^a the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ^a ye shall stand still in Jordan.
- 9 And Joshua said unto the children of Israel, Come hither, and hear the words
- 10 of the LORD your God. And Joshua said, ^a Hereby⁴ ye shall know that ^a the living God ^{is} ^a among you, and ^a that he will without fail ^a drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of ^a the Lord of all the earth passeth over before you into Jordan.
- 12 Now therefore ^a take ye twelve men out of the tribes of Israel, out of every tribe
- 13 a man. And it shall come to pass, ^a as soon as the soles of the feet of the priests

^a Deu. 4. 39; Ps. 83. 18.
^a ch. 9. 15, 18—20; 1 Sam. 20. 14, 15, 17.
^a 1 Tim. 5. 8.
^a ver. 16.

^a ch. 6. 17, 25; Judg. 1. 24; Mt. 5. 7.

^a 1 Sam. 19. 17; Ac. 9. 25.

^a ver. 20; Ge. 24. 6; Ex. 23. 7.
^a ver. 12.

^a ch. 6. 23

^a ver. 14; Mt. 27. 25.

^a ver. 17.

^a ch. 6. 2; 21. 41; Ex. 23. 31.
^a ver. 9; Ps. 48. 5, 6.

^a ch. 2. 1

^a ch. 1. 10, 11.

^a ver. 11; see Num. 10. 53.
^a Num. 1. 15; 10. 21; Deu. 31. 9, 25.
^a Ex. 19. 12.

^a ch. 7. 13; Ex. 19. 10—15; Le. 10. 3; 20. 7; Num. 11. 18. 1 Num. 16. 5; Joel 2. 16.
^a ver. 3; Num. 4. 15.

^a ch. 4. 14; 1 Chr. 29. 25; 2 Chr. 1. 1.

^a ch. 1. 5, 17.
^a ver. 3; 1 Chr. 15. 11, 12.
^a ver. 17.

^a Num. 16. 28—30; 1 K. 18. 36, 37.

^a Deu. 5. 25; 1 Sam. 17. 26; 2 K. 19. 4; Hos. 1. 10; Mt. 16. 16.
^a see Deu. 31. 17; 1 Thes. 1. 9.

^a Ex. 3. 8; 33. 2; Deu. 7. 1; Ps. 44. 2.

^a ver. 13; Is. 54. 5; Mic. 4. 13; Zec. 4. 14; 6. 5.
^a ch. 4. 2.
^a ver. 15, 16.

1 Rather, 'cord.'

2 This was different from the usual order of march. The ark, probably with the bright cloud which indicated the presence of Jehovah, went first to divide the waters; and remained in the centre of the stream on the upper side, as a protection to the passing multitude.

3 It is probable that God made this communication to

Joshua, and through him to the people, when they were all in order of march.

4 This miracle afforded a timely encouragement to Israel, as well as a great discouragement to their enemies, who probably regarded the Jordan, in its then swollen state, as an impassable barrier, at least for some weeks, to the host of the Hebrews.

that bear the ark of the LORD, ° the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off¹ *from* the waters that come down from above; and they ° shall stand upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ° ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and / the feet of the priests that bare the ark were dipped in the brim of the water, (for ° Jordan overfloweth² 15 all his banks ° all the time of harvest,) that the waters which came down from above stood *and* rose up upon an heap³ very far from the city Adam, that is beside 'Zaretan: and those that came down ^k toward the Sea of the Plain, *even* 'the Salt Sea, failed, *and* were cut off: and the people passed over right against 17 Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan; ° and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

4 And it came to pass, when all the people were clean passed ° over Jordan, that 2 the LORD spake unto Joshua, saying, ° Take you twelve men out of the people, out 3 of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where ° the priests' feet stood firm, twelve stones,⁴ and ye shall carry them over with you, and leave them in ° the lodging 4 place where ye shall lodge this night. Then Joshua called the twelve men, 5 whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, 6 according unto the number of the tribes of the children of Israel: that this may be ° a sign among you, *that* ° when your children ask *their fathers* in time to 7 come, saying, What *mean* ye by these stones? then ye shall answer them, That ° the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off. And these stones shall be for ° a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst⁵ of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.⁶

10 For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people ° hastened and 11 passed over. And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And ° the children of Reuben, and the children of Gad, and half the tribe of Manassah, passed over armed before the children of Israel, as Moses spake unto 13 them: about forty thousand⁷ prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 On that day the LORD ° magnified Joshua in the sight of all Israel; and they ° feared him, as they feared Moses, all the days of his life.

15, 16 And the LORD spake unto Joshua, saying, Command the priests that bear ° the 17 ark of the testimony, that they come up out of Jordan. Joshua therefore com- 18 manded the priests, saying, Come ye up out of Jordan. And it came to pass,

° ver. 11.
 § Ex. 15. 8; Ps. 78. 13; 114. 3.
 § Ac. 7. 45.
 § ver. 13.
 § 1 Chr. 12. 15; Jer. 12. 5; 49. 19
 § ch. 4. 18; 5. 10, 12.
 § Zartannah, 1 Ki. 4. 12; Zarihan, 7. 46.
 § Deu. 3. 17.
 § Ge. 14. 3; Num. 34. 3.
 ° Ex. 14. 22, 29; Ps. 66. 6.
 ° ch. 3. 17; Deu. 27. 2.
 ° ch. 3. 12.
 p ch. 3. 13.
 § vers. 19, 20.
 § Ex. 13. 9.
 § ver. 21; Ex. 13. 26, 27; 13. 14; Deu. 6. 20; Ps. 44. 1; 78. 3
 -6.
 § ch. 3. 13, 16.
 ° Ex. 12. 14; Num. 18. 40.
 § Ex. 12. 39; Ps. 119. 60; Pro. 27. 1; Eccl. 9. 10.
 § ch. 1. 14; Num. 32. 20, 27, 28.
 § ch. 3. 7.
 § Ex. 14. 31.
 § Ex. 25. 10—22.

1 As the channel of the Jordan is steep, and the stream rapid, almost all the lower part of its course would be quickly left dry for the people.
 2 The Jordan is usually very shallow; but it has a broad bed with steep banks, which it occasionally fills. This occurs during the months of March and April (the time of the barley harvest in those countries), when the snow on the mountains being melted, a large body of water comes down, in a turbid rapid current. This was just the time when the Israelites crossed; and on this account the miracle was the more impressive.
 3 This seems to intimate that the waters, being arrested by the passage of the ark, and forming a wall above it, filled up all the channel as far as Zaretan. If this be the place mentioned in 1 Kings iv. 12; vii. 46, it must have been about thirty miles above the place where the Israelites crossed, and near the great rapids, where the accumulation of water would naturally be stopped. The bed of the river

is so much below the level of the country, that this would cause little, if any, inundation.
 4 Probably as large as the strongest men of each tribe could carry. Such a heap would form a natural and durable monument.
 5 It has been supposed that two heaps of stones were made; one on the land, and another in the midst of the river. But the rapid torrent of the Jordan, which brings down great boulders, would probably soon destroy such an erection in the bed of the stream. As there is only *one* command mentioned, and only *one* heap said to remain, it seems most natural to suppose that this verse continues the narrative of the former, thus: 'And Joshua set up twelve stones, which had been taken up in the midst,' etc.
 6 That is, at the time either of the writing of the book, or of its arrangement in the canon.
 7 These were not all the males of those tribes capable of service; but probably a fair proportion of the able warriors.

when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over¹ all his banks, as they did before.

- 19 And the people came up out of Jordan on the tenth day of the first month, and
20 encamped in Gilgal, in the east border of Jericho. And those twelve stones,
21 which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in
22 time to come, saying, What mean these stones? then ye shall let your children
23 know, saying, Israel came over this Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which he dried up from before us,
24 until we were gone over: that all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

Circumcision renewed, and the passover celebrated at Gilgal; cessation of the manna.

- 5 AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.
- 2 At that time the LORD said unto Joshua, Make thee sharp knives,² and
3 circumcise again the children of Israel the second time.³ And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the
4 foreskins. And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the
5 wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.
- 6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not show them the land which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey. And their children, whom he raised up in their stead, them Joshua circumcised; for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their
9 places in the camp till they were whole. And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal [i. e. rolling] unto this day.
- 10 And the children of Israel encamped in Gilgal, and kept the passover⁴ on the fourteenth day of the month at even in the plains of Jericho.
- 11 And they did eat of the old corn of the land on the morrow after the passover,
12 unleavened cakes, and parched corn,⁵ in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Divine manifestation to Joshua; capture and destruction of Jericho.

- 13 AND it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man⁷ over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for

¹ Or, 'filled up.'

² Rather, 'knives of stone' or 'flint;' such being still used for similar purposes by some nations.

³ That is, renewing the observance of a suspended rite. This command would be a test of the Israelites' faith in God's protection and obedience to his law; whilst it showed that he was determined to maintain the terms of that covenant by virtue of which they were to enjoy Canaan and all their national privileges.

⁴ The meaning of this term is doubtful; but it may refer to the renewal of that covenant by which God set apart the Israelites to be his people. By the suspension of circumcision they seem to have been debarred from many of those privileges to which it was the appointed introduction, till the rejected generation of unbelievers had all been swept away.

⁵ After the passover, they were to keep the feast of un-

leavened bread; which they could not do according to the appointment, when they had nothing but manna to live upon. Perhaps this was one reason why the observance of the passover was intermitted in the wilderness. They were now furnished with the means of obeying the command in Lev. xxiii. 10.

⁶ The manna was now unnecessary; as not only the old corn, but the new would begin to be available. Thus, in later ages, miraculous gifts and powers were withdrawn from the church when they ceased to be necessary.

⁷ As God had manifested himself to Moses before he entered upon his great enterprise, so he now appears to Joshua, assuming a form and a name which would remind him of His own supremacy in the command of Israel, and of His promised guidance and protection in the anticipated conflict. So opportunely adapted to his servants' wants are God's manifestations of himself.

² Ex. 14. 26—28.
³ ch. 3. 15.

⁴ ch. 5. 9.
⁵ ver. 3, 8.

⁶ ver. 6.

⁷ ch. 3. 17.

⁸ Ex. 14. 21.

⁹ Ex. 9. 16; 1 Sam. 17. 40; 1 Ki. 8. 42, 43; 2 Ki. 19. 19; Ps. 105. 8; Dan. 6. 26, 27.
¹⁰ Ex. 15. 16; 1 Chr. 29. 12; Pa. 92. 13.
¹¹ Ex. 14. 31; 20. 20; Deu. 6. 2; Pa. 89. 7; Jer. 10. 7.
¹² Num. 13. 29.

¹³ ch. 2. 9—11; Ex. 15. 14, 15; Pa. 48. 6; Deu. 6. 2; Pa. 89. 7; Jer. 10. 7.
¹⁴ Num. 13. 29.

¹⁵ Ex. 4. 25.

¹⁶ Ge. 17. 10—14.

¹⁷ or, Gibeah-haara-

¹⁸ Num. 14. 29; 26. 64, 65; Deu. 2. 16.

¹⁹ Deu. 12. 8, 9; Hos.

²⁰ Num. 14. 33, 34; Deu. 1. 3; 2. 7, 14; Pa. 35. 10.

²¹ Num. 14. 23; Pa. 95. 11; Heb. 3. 11.

²² Ex. 3. 8.
²³ Num. 14. 31; Deu. 1. 33.

²⁴ Ge. 31. 14; 1 Sam. 14. 6; 17. 23; see ch. 24. 14; Le. 19. 3; Exe. 29. 7; 23. 3, 8.
²⁵ ch. 4. 19.
²⁶ Ex. 12. 3, 6; Num. 9. 5.

²⁷ Ex. 16. 35.

²⁸ Deu. 6. 10, 11.

²⁹ ch. 6. 2; Ge. 19. 2; 32. 24—30; Ex. 23. 23; Dan. 10. 5; Zac. 1. 8; Ac. 1. 10.
³⁰ Num. 22. 23; 1 Chr. 21. 16.

14 us, or for our adversaries? And he said, Nay; but as captain [*or*, prince¹] of the host of the LORD am I now come. And Joshua ² fell on his face to the earth, and

15 did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, 'Loose thy shoe from off thy foot; **6** for the place whereon thou standest *is* holy. And Joshua did so. (Now Jericho was straitly shut up¹ because of the children of Israel: none went out, and none came in.) And ² the LORD said unto Joshua, See, "I have given into thine hand

3 Jericho, and the ²king thereof, *and* the mighty men of valour. And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do

4 six days. And seven priests shall bear before the ark seven ²trumpets of rams' horns: ² and the seventh day ye shall compass the city seven times, and ² the priests shall blow with the trumpets. And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

6 And Joshua the son of Nun called the priests, and said unto them, 'Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, ² and the rereward came after the ark, *the priests* going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your

11 mouth, ² until the day I bid you shout; then shall ye shout. So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, ² and the priests took up the ark of the LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: "only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people,

17 ² Shout; for the LORD hath given you the city. And the city shall be accursed³ [*or*, devoted²], *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because ² she hid the messengers that we sent. And ye, ² in any wise⁴ keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, ² and trouble it. But all the ² silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that ² the wall fell down flat,⁵ so that the people went up

21 into the city, every man straight before him, and they took the city. And they ² utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.⁶

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, ² as ye sware unto her. And the young men that were spies went in, and brought out Rahab, ² and her father, and her mother, and her brethren, and all that she

¹ see Ex. 23. 20—22; Dan. 10. 13, 21; 12. 1; Rev. 12. 7; 19. 11, 14.

² Ge. 17. 3.

³ Ex. 3. 5; Ac. 7. 33.

⁴ see ch. 5. 13. ch. 2. 9, 24; 8. 1; Ps. 44. 3.

⁵ Deu. 7. 24.

⁶ Judg. 7. 16, 22.

⁷ Num. 10. 8.

⁸ Num. 10. 25.

⁹ 2 Sam. 5. 23, 24.

¹⁰ Deu. 31. 25.

¹¹ ver. 4.

¹² 2 Chr. 13. 15.

¹³ 1e. 27, 28, 29; Mic. 4. 13.

¹⁴ ch. 2. 4; 1 Sam. 15. 6.

¹⁵ ch. 7. 1, 11, 12; Deu. 7. 26; 13. 17; Ro. 12. 9; 2 Cor. 6. 17.

¹⁶ ch. 7. 25; Num. 31. 21—23; 2 Sam. 21. 1; 1 Ki. 18. 17, 18.

¹⁷ 2 Sam. 8. 11; Jon. 1. 12.

¹⁸ ver. 5; Heb. 11. 30.

¹⁹ Deu. 7. 2; 1 Sam. 18. 3.

²⁰ ch. 2. 12—14; Heb. 11. 31.

²¹ ch. 2. 13.

¹ Heb., 'did shut up, and was shut up:' perhaps referring both to the besiegers and the besieged.

² Heb., 'trumpets of jubilee,' used on joyful occasions.

³ So that for any person to appropriate anything to himself was sacrilege, by which he would become similarly accursed or devoted to utter destruction. This curse, called in Hebrew *cherem*, was irrevocable (see ver. 26; 1 Kings xvi. 34); and is fitly used to represent the final and irremediable doom of the enemies of Christ (1 Cor. xvi. 22).

⁴ That is, by all means, most carefully.

⁵ There was clearly nothing in what the people did which had any natural connection with the result. It would, however, serve to confirm in themselves, and to exhibit to their enemies, an implicit obedience to the Divine commands, and a perfect reliance upon the promised aid of Divine power. Their conduct on this occasion is highly commended in Heb. xi. 30.

⁶ See note on the destruction of the Canaanites, at the end of this book.

had; and they brought out all her kindred, and left them ^a without the camp of Israel.¹

24 And they burnt the city with fire, and all that *was* therein: ^a only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* ^m unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 And Joshua adjured *them* at that time, saying, "Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it."²

27 ^o So the LORD was with Joshua; and ^p his fame was *noised* throughout all the country.

Achan's covetousness discovered and punished.

7 BUT the children of Israel committed a trespass³ in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: "and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim,⁴ and smote them in the going down [*or*, in Morad]: wherefore ^x the hearts of the people melted, and became as water."⁵

6 And Joshua ^y rent his clothes, and ^z fell to the earth upon his face before the ark of the LORD ^a until the eventide, he and the elders of Israel, and ^b put dust upon their heads. And Joshua said, Alas! O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? ^d would to God we had been content, and dwelt on the other side

8 Jordan! O Lord, what shall I say, when Israel turneth their backs before their 9 enemies! For the Canaanites and all the inhabitants of the land ^e shall hear of it, and shall environ us round, and ^f cut off our name from the earth: and ^g what wilt thou do unto thy great name?⁶

10 And the LORD said unto Joshua, Get thee up;⁷ ^h wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: ^a for they have even taken of the accursed thing, and have also ^b stolen, and ^c dissembled also, and they have put it *even* ^m among their

12 own staff. ^o Therefore the children of Israel could not stand before their enemies, but turned *their* backs before their enemies, because ^p they were accursed: ^q neither will I be with you any more, ^r except ye destroy the accursed from

13 among you. Up, ^s sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, ^u until ye take

14 away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which ^x the LORD taketh⁸ shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. ^y And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he

A Num. 31. 10.

i Deu. 13. 16.
i ver. 19.j see Mr. 1. 5.
m see ch. 4. 9.

n 1 Ki. 16. 31

o ch. 1. 5.
p ch. 9. 1, 3, 9.q ch. 22. 20; 1 Chr. 2.
7, Achar.
r or, Zimri, 1 Chr. 2. 6.
s ch. 6. 17, 19.t Ge. 12, 8, Hai; No.
11. 31, Aya.u Is. 26. 17; Deu. 28.
25.x ch. 2. 9, 11; Is. 26.
26; Ps. 22. 14; Is.
13. 7.y see refs. Num. 14. 6.
z Num. 16. 22, 45.a Judg. 30. 25, 26;
21. 2.b 1 Sam. 4. 12; 2 Sam.
1. 2; 13. 19; Ne. 9.
1; Job 2. 12.c Ex. 5. 22; Num. 14.
3; 2 Ki. 3. 10.

d Ex. 16. 3.

e Ex. 32. 12; Num.
14. 15.

f Ps. 83. 4.

g see Ex. 32. 12; Num.
11. 13; Eze. 20. 9;
Joel 2. 17.

h Ex. 14. 15.

i ver. 1.

k ch. 6. 17—19.

l Mal. 3. 9, 5.

m see Ps. 41. 21; Ac.
5. 1, 2; Heb. 4. 13.

n Hab. 2. 6.

o see Num. 14. 15;
Judg. 2. 15.p ch. 6. 18; Deu. 7. 26.
q Jer. 6. 8.

r Jer. 3. 13.

s Ex. 19. 10.

t see refs. ch. 3. 5.

u 1 Cor. 5. 11—13.

x 1 Sam. 10. 19—21;
14. 41, 42; Pro. 16.
33; Ac. 1. 24—26.

y see 1 Sam. 14. 33, 39.

¹ As unfit, without purification, for admission to the community of Israel. Ver. 25 seems to intimate that Rahab was afterwards so admitted.

² If, as is generally supposed, this curse involved the death of all the builder's sons, and the consequent extinction of his name, it was well adapted to deter any ambitious projector. For its fulfilment, see 1 Kings xvi. 34. It, however, did not extend beyond the family of the builder, as at various times the city is spoken of as inhabited.

³ Achan was evidently the only delinquent in this matter among all the thousands of Israel: a wonderful instance of religious discipline and obedience.

⁴ Or, 'till they had routed them.' Some, however, would translate, 'into the ravines.'

⁵ It is an ordinary principle of the Divine government of this world, that whole communities are often profited by the virtues, and suffer from the vices, of a single individual.

⁶ Joshua was even more concerned for God's glory than for Israel's safety: but his prayer shows also a mixture of despondency and unbelief.

⁷ The time is not to be spent in empty grief which is required for vigorous reformation.

⁸ Intimating that the decision of the lot would be ordered by a special providence (Prov. xvi. 33).

hath ^a transgressed the covenant of the LORD, and because he ^a hath wrought folly [*or*, wickedness] in Israel.

- 16 So Joshua ^a rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken. And he brought the family ¹ of Judah; and he took the family of the ^c Zarahites. And he brought the family of the Zarahites man by man; and Zabdi was taken: and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, ^d was taken.
- 19 And Joshua said unto Achan, ^e My son, ^f give, I pray thee, glory to the LORD God of Israel, ^g and make confession unto him; and ^h tell me now what thou hast done; hide *it* not from me. And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: when ⁱ I saw among the spoils a goodly Babylonish ² garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I ^k coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.
- 22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.
- 24 And Joshua, and all Israel with them, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and ³ his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto ^m the valley of Achor. And Joshua said, ⁿ Why hast thou troubled us? the LORD shall trouble thee this day. ^o And all Israel stoned him with stones, and ^p burned them with fire, after they had stoned them with stones.
- 26 And they ^q raised over him a great heap of stones unto this day. So ^r the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, ^s The valley of Achor [*i. e.* trouble⁴], unto this day.

The capture and destruction of Ai.

- 8 AND the LORD said unto Joshua, ^t Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, ^u I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto ^v Jericho and her king: only ^w the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.
- 3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua ^x chose out thirty thousand mighty men of valour, and sent them away by night.
- 4 And he commanded them, saying, Behold, ^y ye shall lie in wait against the city, ^z even behind the city: go not very far from the city, but be ye all ready: and I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that ^{aa} we will flee before them, (^{ab} for they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. Then ye shall rise up from the ambush, and seize upon the city:
- 8 ^{ac} for the LORD your God will deliver it into your hand. And it shall be, when ye have taken the city, ^{ad} that ye shall ^{ae} set the city on fire: according to the commandment of the LORD shall ye do. ^{af} See, I have commanded you. Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.
- 10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. ^{ag} And all the people, ^{ah} even the people of war that *were* with him, went up, and drew nigh, and came

^a ver. 11.
^b Ge. 34. 7; Judg. 20. 6.

^c see refs. Ge. 21. 14; 22. 3.

^d Ge. 39. 20; Num. 26. 20.

^e Num. 22. 23; 1 Sam. 14. 42.

^f 2 Tim. 2. 25.

^g see 1 Sam. 6. 5; Jer. 13. 16; John 9. 24; Rev. 16. 9.

^h Le. 26. 40; Num. 5. 6, 7; 3 Chr. 30. 22; Ps. 51. 5; Dan. 9. 4.

ⁱ 1 Sam. 14. 43.

^j Ge. 3. 6; Ps. 119. 37; Jer. 28. 22; 1 John 2. 16.

^k see refs. Ex. 20. 17.

^l Num. 16. 27; Pro. 15. 27; 1 Tim. 6. 9, 10.

^m ver. 26; ch. 15. 7.

ⁿ ch. 6. 19; 1 Chr. 2. 7; Gal. 5. 12.

^o Le. 24. 14; Deu. 17. 5.

^p ver. 15; Ge. 38. 24.

^q ch. 8. 29; 2 Sam. 18. 17; Lam. 2. 53.

^r Deu. 13. 17; 2 Sam. 21. 14.

^s ver. 24; Ia. 65. 10; Hos. 2. 15.

^t ver. 25; ch. 6. 18.

^u ch. 1. 9; Deu. 1. 21; 7. 18; 31. 5.

^v see refs. ch. 6. 2.

^w ch. 6. 21.

^x Deu. 20. 14.

^y see Judg. 20. 29—42.

^z Judg. 20. 32.

^{aa} Ex. 14. 3; 15. 9.

^{ab} ver. 1.

^{ac} ch. 6. 24.

^{ad} 2 Sam. 13. 38.

^{ae} ver. 5.

¹ Several ancient manuscripts and versions read 'families;' and afterwards as follows: 'And he brought the family of the Zarahites by households, and the household of Zabdi was taken,' etc.

² Or, 'a garment of Shinar.' Such robes were for many ages in high repute. The confession of Achan, *I saw, I coveted, I took*, is simply natural, and quite accordant with the inspired record of the first temptation (Gen. iii. 6). But confession is too late when it is not made till the time of judgment.

³ Some have imagined that Achan's sons and daughters were brought only to be witnesses of their father's awful doom; while others have thought that they must have known of the stolen deposit in the tent, and so become

partakers of his crime and punishment. Universal experience shows that the child suffers through the parent's sin; and, in this case, the transgressor had been expressly threatened (ch. vi. 18) with the curse of the Canaanite, which involved the utter extermination of his race.

⁴ The difficulties of this narrative may be best removed by reading thus: 'And Joshua chose out thirty thousand men of valour. And he sent [some of] them away by night, and commanded them,' etc. Vers. 10—12 contain a more minute account of the preparations which had been made; and should be read, 'Now Joshua had risen,' etc.; (ver. 11), 'and all the people of war with him had gone up,' etc.; (ver. 12), 'and he had taken about five thousand men, and set them to lie in ambush,' etc.

before the city, and pitched on the north side of Ai. Now *there was* a valley between them and Ai. And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city [*or*, of Ai]. And when they had set the people, *even* all the host that *was* on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.¹

14 And it came to pass, when the king of Ai saw *it*, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he ^a wist not that *there were* liers in ambush against him behind the city. And Joshua and all Israel ^b made as if they were beaten before them, and fled by the way of the wilderness. And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the Lord said unto Joshua, Stretch out^c the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they ^d let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. ^e Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he ^f commanded Joshua. And Joshua burnt Ai, and made it ^g an heap for ever, *even* a desolation unto this day. ^h And the king of Ai he hanged on a tree until eventide: ⁱ and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and ^j raise thereon a great heap of stones, *that remaineth* unto this day.

The law read on mounts Ebal and Gerizim.

30 THEN^k Joshua built an altar unto the Lord God of Israel ^l in mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the ^m book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and ⁿ they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings. And ^o he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, ^p which bare the ark of the covenant of the Lord, as well ^q the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; ^r as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. And afterward ^s he read all the words of the law, ^t the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, ^u with the women, and the little ones, and ^v the strangers that were conversant among them.

^a Judg. 20. 34; Ecc. 9. 12.
^b Judg. 20. 36, etc.

^c Deu. 7. 2.

^d Num. 31. 22, 26.
^e ver. 2.

^f see refs. Den. 13. 16.
^g ch. 10. 26; Ps. 107. 40; 110. 5.
^h ch. 10. 27; Deu. 21. 23.
ⁱ ch. 7. 26; 10. 27.

^j Deu. 27. 4, 5.

^k Ex. 20. 25; Deu. 27. 5-7.
^l Ex. 20. 24.

^m Deu. 27. 2, 3, 8.

ⁿ Deu. 31. 9, 25.

^o Ex. 12. 49; Deu. 31. 12.

^p Deu. 11. 29; 27. 12, 13.
^q Deu. 31. 11; Nu. 8. 2.
^r Le. ch. 26; Deu. 27. 14-26; Ps. 2. 15, 48; 33. 20, 31; 50. 19.

^s Deu. 31. 12.
^t ver. 23.

¹ Joshua probably occupied the valley by night, in order to engage the earliest attention of the enemy, and leave them no time to discover the ambush.

² A preconcerted signal, apparently appointed by God.

³ As in the Sept. vers. 31—35 follow ver. 2 of ch. ix., many have thought that they refer to a later period, when

more of the country was conquered, and the camp at Gilgal was broken up. When, however, the capture of Ai opened the road to Shechem, Joshua would probably take the first opportunity of obeying the Divine command (Deut. xxvii. 4, 5). It is not necessary to suppose that all the people left Gilgal for this purpose.

The Gibeonites obtain a treaty of peace by stratagem.

9 AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of 'the great sea over against Lobanon—/ the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, 2 and the Jebusite—heard *thereof*; that they ^ggathered themselves together, to fight with Joshua and with Israel, with one accord.

3 And when the inhabitants of ^hGibeon¹ 'heard what Joshua had done unto 4 Jericho and to Ai, they did work wilily, and went and made² as if they had been ambassadors, and took old sacks upon their asses, and wine bottles,³ old, and rent, 5 and bound up; and old shoes⁴ and clouted upon their feet, and old garments upon 6 them; and all the bread of their provision was dry *and* mouldy. And they went to Joshua ^kunto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the 'Hivites, Peradventure ye dwell among 8 us; and ^mhow shall we make a league with you? And they said unto Joshua, ⁿWe *are* thy servants. And Joshua said unto them, Who *are* ye? and from 9 whence come ye? And they said unto him, ^oFrom a very far country thy servants are come ^pbecause of the name of the LORD thy God: for we have ^qheard the fame of him, and all that he did in Egypt, and 'all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and 11 to Og king of Bashan, which *was* at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants. There- 12 fore now make ye a league with us. This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it 13 is dry, and it is mouldy: and these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals [*or*, they received the men by reason of 15 their victuals], 'and asked not⁵ *counsel* at the mouth of the LORD. And Joshua 'made peace with them, and made a league with them, to let them live: and the princes of the congregation swore unto them.

16 And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt 17 among them. And the children of Israel journeyed, and came unto their cities 18 and Kirjath-jearim. And the children of Israel smote them not, ^rbecause the princes of the congregation had sworn unto them by the LORD God of Israel.

19 And all the congregation murmured against the princes.⁶ But all the princes said unto all the congregation, We have sworn unto them by the LORD God of 20 Israel: now therefore we may not touch them. This we will do to them; we will even let them live, lest ^swrath be upon us, because of the oath which we 21 swore unto them. And the princes said unto them, Let them live; but let them be ^thewers of wood and drawers of water⁷ unto all the congregation; as the princes had ^upromised them.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, ^vWe *are* very far from you; when ^wye dwell among us? 23 Now therefore ye *are* ^xcursed, and there shall none of you be freed from being bondmen, and ^yhewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God ^zcommanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore ^{aa}we were sore afraid of our lives because of you, and have done this thing.

* Num. 34. 6.
/ Ex. 3. 17; 23. 23.
Ps. 83. 2-8.

A ch. 10. 2; 2 Sam. 21. 1, 2.
/ ch. 6. 27.

ch. 5. 10.

/ ch. 11. 19.
** Ex. 23. 31-33; 34. 12; Deu. 7. 2; 20. 16; Judge. 2. 7.
Deu. 20. 11; 2 Ki. 10. 5.
Deu. 20. 15.
/ Ps. 83. 18.
/ ch. 2. 9, 10; Ex. 15. 14; Jos. 2. 10.
* Num. 21. 24-35.

* Num. 27. 21; Is. 30. 1, 2; see Judge. 1. 1; 1 Sam. 22. 10; 23. 9-12; 30. 5; 2 Sam. 2. 1; 5. 19; Pro. 3. 5, 6.
/ ch. 11. 19; 2 Sam. 21. 2.

ch. 18. 25, 26, 28; Ezra 2. 25.
* ver. 15; Pa. 15. 4; Ecc. 3. 2.

/ see 2 Sam. 21. 1, 2, 6; Ex. 17. 13-16; 19. 19; / see 5. 3, 4; Mal. 3. 6.
Deut. 29. 11.

* ver. 15.

b vers. 4, 9.
ver. 15.
d Ge. 9. 25.

* vers. 21, 27.

/ Ex. 23. 31, 32; Num. 33. 51, 52, 55, 56; Deu. 7. 1, 2.
Ex. 15. 14.

1 Gibeon was a large city, with villages dependent on it, about five miles north-west of Jerusalem. It is supposed not to have had a kingly government, as mention is made only of elders; and it is called, not a royal city, but 'as (*i. e.* as great as) one of the royal cities.' Though the artifices of the Gibeonites was justly punished by their degradation, yet their submission seems, on the whole, to have been not displeasing to God, who inflicted a special plague on account of Saul's violation of the treaty made with them. See 2 Sam. xxi. 1, 2. From this we gather that, had others submitted and renounced their idolatries and crimes, they might have been spared. See 1 Tim. i. 13-17.

2 Rather, 'went and prepared food.'

3 Made of skins, which are apt to crack with heat, and

which, when rent, are temporarily mended by being tied up.

4 Rather, 'sandals.' For 'clouted,' read 'patched.'

5 In this they were culpably negligent, as they had the means of obtaining direction through the high priest.

6 Perhaps they feared they might displease God by sparing these Canaanites. See 1 Sam. xv. 11.

7 The Gibeonites were given to the Levites as servants to perform the most menial and laborious work of the tabernacle, and were probably afterwards classed with the Nethinim. See Ezra viii. 20. Thus the curse was ultimately turned into a blessing; while their servitude to the Israelites would be a permanent memorial of the Divine interposition on behalf of the latter, and help to attest the authenticity of their early history.

25 And now, behold, we *are* ^a in thine hand : as it seemeth good and right unto thee
26 to do unto us, do. And so did he unto them, and delivered them out of the hand
27 of the children of Israel, that they slew them not. And Joshua made them that day
^b hewers of wood and drawers of water for the congregation, and for the altar
of the LORD, even unto this day, ^c in the place which he should choose.

Victory over five kings in the south of Canaan.

10 NOW it came to pass, when Adoni-zedec king of Jerusalem¹ had heard how
Joshua had taken Ai, and had utterly destroyed it; ^d as he had done to Jericho
and her king, so he had done to ^e Ai and her king; and ^f how the inhabitants of
2 Gibeon had made peace with Israel, and were among them; that they ^g feared
greatly, because Gibeon *was* a great city, as one of the royal cities, and because
3 it *was* greater than Ai, and all the men thereof *were* mighty. Wherefore Adoni-
zedec king of Jerusalem sent unto Hoham king of ^h Hebron,² and unto Piram king
of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon,
4 saying, Come up unto me, and help me, that we may smite Gibeon: ⁱ for it hath
5 made peace with Joshua and with the children of Israel. Therefore the five kings
of the Amorites,³ the king of Jerusalem, the king of Hebron, the king of Jarmuth,
the king of Lachish, the king of Eglon, ^j gathered themselves together, and went
up, they and all their hosts, and encamped before Gibeon, and made war against it.
6 And the men of Gibeon sent unto Joshua ^k to the camp to Gilgal, saying, Slack
not thy hand from thy servants; come up to us quickly, and save us, and help
us: for all the kings of the Amorites that dwell in the mountains are gathered
7 together against us. So Joshua ascended from Gilgal, he, and ^l all the people of
war with him, and all the mighty men of valour.
8 And the LORD said unto Joshua, ^m Fear them not: for I have delivered them
9 into thine hand; ⁿ there shall not a man of them stand before thee. Joshua there-
10 fore came unto them suddenly, and went up from Gilgal all night. And the LORD
^o discomfited them before Israel, and slew them with a great slaughter at Gibeon,
and chased them along the way that goeth up ^p to Beth-horon, and smote them to
11 ^q Azekah, and unto Makkedah. And it came to pass, as they fled from before
Israel, and were in the going down to Beth-horon, ^r that the LORD cast down
great stones from heaven upon them unto Azekah, and they died: *they were*
more which died with hailstones than *they* whom the children of Israel slew with
the sword.
12 Then spake⁴ Joshua to the LORD in the day when the LORD delivered up the
Amorites before the children of Israel, and he said in the sight of Israel,
^s Sun, stand⁵ thou still upon Gibeon;⁶
And thou, Moon, in the valley of ^t Ajalon!
13 And the sun stood still, and the moon stayed, until the people had ^u avenged them-
selves upon their enemies. ^v Is not this written in the book of Jashor [*or*, the
upright]?⁷ So the sun stood still in the midst of heaven, and hasted not to go
14 down about a whole day.⁸ And there was ^w no day like that before it or after it,
that the LORD hearkened unto the voice of a man: for ^x the LORD fought for Israel.
15 ^y And Joshua returned, and all Israel with him, unto the camp to Gilgal.⁹
16 But these five kings ^z fled, and hid themselves in a cave¹⁰ at Makkedah. And
17 it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.
18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by
19 it for to keep them: and stay ye not, *but* pursue after your enemies, and smite

^a Ge. 16. 6; Is. 47. 6; Jer. 26. 14.
^b ver. 21, 23; 1 Chr. 9. 2; Para. 8. 20.
^c Deu. 12. 5.
^d ch. 6. 21.
^e ch. 8. 23, 26, 28.
^f ch. 9. 15-27.
^g ch. 3. 9; Ex. 15. 11-16; Deu. 11. 22.
^h Ge. 23. 2.
ⁱ ver. 1; ch. 9. 15, 21, 25.
^j ch. 9. 2.
^k ch. 5. 10; 9. 6.
^l ch. 8. 1.
^m ch. 11. 6; Judg. 4. 14.
ⁿ ch. 1. 9-9; 8. 1.
^o Judg. 4. 15; 1 Sam. 7. 10, 12; Ps. 18. 14, 44. 3; Is. 28. 21.
^p ch. 16. 3, 5.
^q ch. 15. 35.
^r Ps. 18. 12-14; 77. 17; Is. 30. 30; Rev. 16. 21.
^s Is. 28. 21; Hab. 3. 11.
^t Judg. 12. 12.
^u Num. 31. 2.
^v 2 Sam. 1. 18.
^w see Is. 38. 8.
^x ver. 42; ch. 23. 3; Deu. 1. 30; 20. 4; ver. 43.
^y Ps. 48. 4-8.

1 The most probable meaning of this name is, 'the possession,' or, 'the dwelling of peace.' perhaps given in allusion to the natural strength of its position.

2 All these places lay within a circuit of a few miles.

3 The name 'Amorites' is here, as elsewhere, used as a generic term. The people of Jerusalem were Jebusites; and those of Hebron, Hittites.

4 As Joshua spake to the Lord, his command was evidently given in connection with prayer. Comp. 1 Kings xvii. 1, with James v. 16-18, for a similar miraculous answer, and the encouragement to prayer to be derived from it. It was of great importance that the confederate host should be destroyed, before any part of them should regain the shelter of their strongly fortified cities.

5 We are not told whether the day was prolonged by a cessation of the earth's motion upon its axis, or by an increased and continued refraction of the sun's light. The language employed is general and popular, so as to discourage curious speculations upon the question. This renewed intervention of Jehovah would show still more

clearly to all parties that the battle was the Lord's, and that the interests of Israel were his.

6 This seems to reverse the positions of the two luminaries; but the language is in a poetical form; and may refer either to their apparent course—thus, 'Sun and moon, move not from Gibeon to Ajalon,' i. e. from east to west; or, to the light which each luminary throw upon the opposite hills.

7 The 'book of Jashor' seems to have been a collection of poetical narratives; perhaps the same as 'the book of the wars of the Lord' (Numb. xxi. 14).

8 Or, 'when the day was complete.'

9 This verse is not in the Greek version: it interrupts the narrative, and is the same, word for word, as ver. 43. Probably it was misplaced here, by the error of some ancient transcriber. It is very improbable that Joshua should have gone so far away at that critical period.

10 The caves of Palestine, which are large and numerous, have often served for retreats in time of danger. See Judg. vi. 2; 1 Sam. xxiv. 3; 1 Kings xviii. 3, 4.

the hindmost of them; suffer them not to enter into their cities: for the LORD
20 your God hath delivered them into your hand. And it came to pass, when
Joshua and the children of Israel had made an end of slaying them with a
very great slaughter, till they were consumed,¹ that the rest *which* remained
21 of them entered into fenced cities. And all the people returned to the camp
to Joshua at Makkedah in peace: none moved his tongue against any of the
children of Israel.

Ex. 11. 7.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings
23 unto me out of the cave. And they did so, and brought forth those five kings
unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of
24 Jarmuth, the king of Lachish; and the king of Eglon. And it came to pass, when
they brought out those kings unto Joshua, that Joshua called for all the men of
Israel, and said unto the captains of the men of war which went with him, Come
near, ² put your feet upon the necks of these kings. And they came near, and
25 put their feet upon the necks of them. And Joshua said unto them, Fear not,³
nor be dismayed, be strong and of good courage: for thus shall the LORD do to
all your enemies against whom ye fight.

² Deut. 32. 20; Ps. 107.
40; 110. 5; 149. 8, 9;
15. 25, 5, 6; Mal. 4. 2.
³ ch. 1. 9; Deut. 31.
6, 8.
⁴ Deut. 3. 21, 22; 7. 19.

26 And afterward Joshua smote them, and slew them, and hanged them on five
27 trees: and they ⁴ were hanging upon the trees until the evening. And it came to
pass at the time of the going down of the sun, that Joshua commanded, and they
⁵ took them down off the trees, and cast them into the cave wherein they had been
hid, and laid great stones in the cave's mouth, *which remain* until this very day.

F ch. 5. 23.

F ch. 5. 20; Deut. 21. 23.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword,
and the king thereof he utterly destroyed, them, and all the souls that *were*
therein; he let none remain: and he did to the king of Makkedah as he did
unto the king of Jericho.

F Deut. 7. 2, 16.

F ch. 6. 21.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah,
30 and fought against Libnah: and the LORD delivered it also, and the king thereof,
into the hand of Israel; and he smote it with the edge of the sword, and all the
souls that *were* therein; he let none remain in it; but did unto the king thereof
as he did unto the king of Jericho.

31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and
32 encamped against it, and fought against it: and the LORD delivered Lachish into
the hand of Israel, which took it on the second day, and smote it with the edge
of the sword, and all the souls that *were* therein, according to all that he had
done to Libnah.

33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him
and his people, until he had left him none remaining.

34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and
35 they encamped against it, and fought against it: and they took it on that day,
and smote it with the edge of the sword, and all the souls that *were* therein he
utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron;⁴
37 and they fought against it: and they took it, and smote it with the edge of the
sword, and the king thereof, and all the cities thereof, and all the souls that *were*
therein; he left none remaining, according to all that he had done to Eglon; but
destroyed it utterly, and all the souls that *were* therein.

⁴ see ch. 14. 12, 14;
15. 13; Judg. 1. 10;
2 Sam. 1. 5.

38 And Joshua returned, and all Israel with him, to Debir;⁵ and fought against
39 it: and he took it, and the king thereof, and all the cities thereof; and they
smote them with the edge of the sword, and utterly destroyed all the souls that
were therein; he left none remaining. As he had done to Hebron, so he did to
Debir, and to the king thereof; as he had done also to Libnah, and to her king.

⁵ see ch. 15. 15; Judg.
1. 11.

40 So Joshua smote all the country of the hills, and of the south,⁶ and of the vale,
and of the springs, and all their kings: he left none remaining, but utterly
41 destroyed all that breathed, as the LORD God of Israel commanded. And Joshua
smote them from Kadesh-barnea even unto Gaza,⁷ and all the country of Goshen,
42 even unto Gibeon. And all these kings and their land did Joshua take at one
43 time, because the LORD God of Israel fought for Israel. And Joshua returned,
and all Israel with him, unto the camp to Gilgal.

F Deut. 20. 16, 17.

F Ge. 10. 19.
F ch. 11. 16.

F ver. 14.

¹ That is, all that the Israelites could find.

² An ancient symbol of conquest, often found in the paintings on Egyptian tombs.

³ So every victory which the Christian obtains in God's service is a fresh pledge of his final triumph over all his spiritual enemies.

⁴ The city of Hebron seems to have lain principally in the valley; and was occupied by the Hittites, who were

now destroyed: but its fortress probably remained in the hands of the Anakim till Caleb expelled them (Judg. 1. 20). The same was the case with Debir.

⁵ Debir is called Kirjath-sepher (ch. xv. 15), which means 'city of books': the Targum calls it 'city of archives.'

⁶ Comprising most of the portions allotted to Benjamin, Judah, Simeon, and Dan. Joshua could now turn northwards without danger of being attacked in the rear.

The northern Canaanites conquered.

- 11 AND it came to pass, when Jabin¹ king of Hazor had heard *those things*, that he² sent to Jobab king of Madon, and to the king^c of Shimron, and to the king of 2 Achshaph, and to the kings that *were* on the north of the mountains,² and of the plains south of^d Chinneroth, and in the valley, and in the borders^e of Dor on the 3 west, *and to the Canaanites on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the 4 Hivite under^f Hermon^h in the land of Mizpeh.* And they went out, they and all their hosts with them, much people,⁴ even as the sand that is upon the sea shore 5 in multitude, with horses and chariots very many. And when all those kings were met together, they came and pitched together at the waters of Merom,³ to fight against Israel.
- 6 And the LORD said unto Joshua,² Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt⁴ hough 7 their horses, and burn their chariots with fire. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell 8 upon them. And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon [*or, Zidou-rabbah*], and unto^m Misrephoth-maim [*or, salt-pits*],⁴ and unto the valley of Mizpeh eastward; and they smote 9 them, until they left them none remaining. And Joshua did unto them⁵ as the LORD bade him: he houghed⁵ their horses, and burnt their chariots with fire.
- 10 And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. 11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not any left to breathe: and he burnt Hazor 12 with fire.⁶ And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and he utterly destroyed them,* 13 *as Moses the servant of the LORD commanded.* But *as for* the cities that stood still in their strength,⁷ Israel burned none of them, save Hazor only; *that did 14 Joshua burn.* And all the⁸ spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.
- 15 ^a As the LORD commanded Moses his servant, so⁷ did Moses command Joshua, and ^a so did Joshua; he left nothing undone of all that the LORD commanded Moses.
- 16 So Joshua took all that land,⁹ ^a the hills, and all the south country, ^a and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the 17 valley of the same; ^a *even from the mount Halak [*or, the smooth mountain*], that goeth up to Soir, even unto Baal-gad in the valley of Lebanon under mount 18 Hermon: and⁹ all their kings he took, and smote them, and slew them.* Joshua made war a long time⁹ with all those kings.
- 19 There was not a city that made peace with the children of Israel, save² the 20 Hivites the inhabitants of Gibeon: all *other* they took in battle. For^a it was of the LORD^b to harden their hearts,¹⁰ that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them,^c as the LORD commanded Moses.
- 21 And at that time¹¹ came Joshua, and cut off^d the Anakims from the mountains.

b ch. 10. 3, 4
c ch. 19. 15

d Num. 34. 11.
e ch. 17. 11; Judg. 1. 27; 1 Ki. 4. 11.

f Judg. 3. 3.

g ch. 13. 11.
h Ge. 31. 49.
i Ge. 22. 17; 22. 12; Judg. 7. 12; 1 Sam. 13. 5

A ch. 10. 8.

J 2 Sam. 8. 4.

m ch. 13. 6.

n ver. 6.

o ch. 10. 10; Num. 33. 52; Deut. 7. 2, 20. 16, 17.

p see refs. ch. 8. 27.

q Ex. 31. 11—13.

r Deut. 7. 2.

s ch. 1. 7.

t ch. 11. 8.

u ch. 11. 11.

v ch. 12. 7.

w ch. 12. 7—21; Deut. 7. 24.

x ch. 9. 3—27.

y Deut. 2. 30; Judg. 1. 4; 1 Sam. 2. 25; 1 Ki. 12. 15; 2 Chr. 25. 15; Rev. 9. 18.

z see refs. Ex. 4. 21.

aa Deut. 20. 16, 17.
ab ch. 15. 13, 14; Num. 13. 22, 33; Deut. 1. 28.

¹ The royal name of the chief of Hazor (see Judg. iv. 2), which was a powerful city.

² A more literal translation will point out accurately the extent of this formidable confederacy: 'on the north in the mountain (*i. e.* Lebanon and Hermon), and in the Arabah south of Chinneroth (*i. e.* the higher part of the Jordan valley), and in the plain (*i. e.* of Esdraclon and towards the Mediterranean), and in the borders of Dor on the west.' See map.

³ The upper lake of the Jordan, now called 'Bahrl-Huleh.' It is probable that the city of Hazor was in this neighbourhood; and that the confederate army would have proceeded southwards, had not Joshua been divinely encouraged to hasten his march (ver. 7), and attack them in the heart of their country.

⁴ These words appear to have occasioned some difficulty to the early translators. The close connection of the place with Zidon, and the similarity in name and meaning, seem to identify it with Zarephath, or Sarepta. Both names imply a burning; and refer, perhaps, to the famous Phœnician glass manufacture, or to a hot spring.

⁵ Or, 'hamstrung;' probably the quickest means known of killing them. Horses appear to have been used

in those ages only for war, and were consequently forbidden to the Israelites; as God intended them not to be a warlike people, and, in case of the invasion of their country, to rely mainly upon his aid. Horses were commonly brought from Armenia or Egypt.

⁶ Hazor was, however, rebuilt and repopled (Judg. iv.)

⁷ Heb., 'on their hills.' These were preserved as being easily defended by a small garrison.

⁸ The land was now generally in the power of the Israelites; though several fortresses were not yet reduced, and others were, probably, afterwards rebuilt and fortified by the Canaanites.

⁹ As Caleb says (ch. xiv. 7—10) that he was forty years old when he entered the land the first time, and was eighty-five at the division of the country, and as thirty-eight years were spent in the wilderness, it follows that this war must have occupied nearly seven years.

¹⁰ That is, they were left to the hardness of their hearts, so as to disregard all the wonders of Divine Providence in behalf of the Israelites; and, by this obstinacy, became exposed to the punishment of their crimes, which, by submission, they might have escaped.

¹¹ That is, at the time of the division: see ch. xv. 13—17.

from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. 22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained. 23 So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

A list of the conquered kings.

12 NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east: Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon; and from the plain to the sea of Chinneroth on the east, and unto the Sea of the Plain, even the Salt Sea on the east, the way to Beth-jeshimoto; and from the south [or, Teman], under Ashdoth-pisgah [or, the springs of Pisgah, or, the hill]; and the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, and reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon. Them did Moses the servant of the Lord and the children of Israel smite: and Moses the servant of the Lord gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manassah. 7 And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions; in the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites: the king of Jericho, one; the king of Ai, which is beside Beth-el, one; the king of Jerusalem, one; the king of Hebron, one; the king of Jarmuth, one; the king of Lachish, one; the king of Eglon, one; the king of Gezer, one; the king of Debir, one; the king of Geder, one; the king of Hormah, one; the king of Arad, one; the king of Libnah, one; the king of Adullam, one; the king of Makkedah, one; the king of Beth-el, one; the king of Tappuah, one; the king of Hopher, one; the king of Aphek, one; the king of Lasharon, one; the king of Madon, one; the king of Hazor, one; the king of Shimron-meron, one; the king of Achshaph, one; the king of Taanach, one; the king of Megiddo, one; the king of Kedesh, one; the king of Jokneam of Carmel, one; the king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one; the king of Tirzah, one: all the kings thirty and one.

Districts of country yet unconquered; the boundaries of the tribes east of Jordan.

13 NOW Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed. This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri, from Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdodites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites: from the south, all the land of the

* 1 Sam. 17. 4.
 † ch. 16. 40.
 ‡ Num. 31. 3, etc.
 § ch. 14 to 19; Num. 26. 33, 54.
 ¶ ch. 14. 15; 31. 44; 22. 4; 23. 1.
 * Num. 21. 24.
 † Deu. 3. 8, 9.
 ‡ Num. 21. 24; Deu. 2. 23, 26; 3. 6, 16.
 § see Num. 34. 11;
 † Deu. 3. 17.
 ‡ ch. 13. 20.
 ¶ Deu. 3. 17; 4. 49.
 § Num. 21. 26; Deu. 3. 4, 10.
 † ch. 13. 12; Deu. 3. 11.
 ‡ Deu. 1. 4.
 § Deu. 3. 8.
 ¶ ch. 13. 11; Deu. 3. 10.
 † Deu. 3. 14.
 ‡ Num. 21. 24—25.
 § ch. 13. 8; Num. 32. 23—42; Deu. 3. 11, 12.
 * ch. 11. 17.
 † Ge. 14. 6; 22. 3;
 ‡ ch. 11. 23.
 § ch. 10. 40; 11. 16.
 ¶ ch. 9. 1; Ge. 15. 18—21; Ex. 2. 8; 23. 23.
 † ch. 6. 2.
 ‡ ch. 9. 29.
 § ch. 10. 23.
 ¶ ch. 10. 33.
 † ch. 10. 38.
 ‡ ch. 10. 29.
 § ch. 8. 17; Judg. 1. 22.
 ¶ 1 Ki. 4. 10.
 † or, Sharon, Isa. 33. 9.
 ‡ ch. 11. 10.
 § ch. 11. 1; 19. 15.
 ¶ ch. 19. 37.
 † ch. 11. 9.
 ‡ Ge. 14. 1, 2; Isa. 9. 1.
 § see ch. 14. 10; 23. 1.
 ¶ Deu. 31. 3.
 † Judg. 3. 1.
 ‡ Joel 3. 4.
 § ver. 13; 2 Sam. 3. 3;
 ¶ 13. 37, 38.
 † Jer. 2. 18.
 ‡ Judg. 3. 3; 1 Sam. 6. 4, 16; Zeph. 2. 5.
 § Deu. 2. 23.

1 The places here named, as far as they can be ascertained, will be found in the map. It is evident that these 'kings' were merely chiefs (see Judg. i. 7), or, as the heads of small tribes are now called, *sheikhs*.
 2 Rather, 'and in the midst of the river' (see ch. xiii. 9, 16), 'and the half of Gilead,' etc. Aroer was probably at a bend of the stream.
 3 Rather, 'and the Arabah (the Jordan valley) to the sea of Chinneroth on the east side;' i. e. the eastern side of the Jordan valley between the two seas.
 4 See note on Gen. xv. 20, 21.
 5 Some, following the Greek version, suppose these to be tribes of Galilee. See Isa. ix. 1. It is, however, not unlikely that there were several tribes of Canaanites scattered along the west of the Jordan, at that time acknowledging one chief, whose residence was near Gilgal.

6 Joshua was at this time probably about a hundred years old. The Canaanites were now so far subdued, that their extermination ought to have been easily effected by the Israelites when settled on their lands: but this settlement of the boundaries of the several tribes required the influence of some person of supreme and unquestioned authority.
 7 The territory of the Philistines included all the south-western coast, from Ekron to the eastern arm of the Nile, which was 'counted to the Canaanite,' though now possessed by the Philistines, whose ancient kingdom of Gerar as it formerly existed (Gen. xxvi. 1) seems in the course of ages to have been superseded by a confederation of aristocracies. 'Geshuri' lay south-east of their possessions (see 1 Sam. xxvii. 8), and must not be confounded with 'Geshur' in ver. 13.

Canaanites, and Meerah [or, the cave],¹ that is beside the Sidonians, / unto Aphek, 5 to the borders of ² the Amorites : and the land of ³ the Gibletes, and all Lebanon, toward the sunrise, / from Baal-gad under mount Hermon unto the entering into 6 Hamath. All the inhabitants of the hill country from Lebanon unto ⁴ Misrephoth-maim, and all the Sidonians, them / will I ⁵ drive out from before the children of Israel : only ⁶ divide thou it by lot⁷ unto the Israelites for an inheritance, as I 7 have commanded thee. Now therefore divide this land for an inheritance unto 8 the nine tribes, and the half tribe of Manasseh. With whom⁸ the Reubenites and the Gadites have received their inheritance, ⁹ which Moses gave them, beyond 9 Jordan eastward, even as Moses the servant of the LORD gave them ; from Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the 10 river, ¹⁰ and all the plain of Medeba unto Dibon ; and ¹¹ all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of 11 Ammon ; ¹² and Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah ; all the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of ¹³ the remnant of the giants : ¹⁴ for these did Moses smite, and cast them out.

13 Nevertheless⁵ the children of Israel expelled / not the Geshurites, nor the Maachathites : but the Geshurites and the Maachathites dwell among the 14 Israelites until this day. ¹⁵ Only unto the tribe of Levi he gave none inheritance ; the sacrifices⁶ of the LORD God of Israel made by fire are their inheritance, ¹⁶ as he said unto them.

The portions of the tribes east of Jordan recapitulated.

15 AND Moses gave unto the tribe of the children of Reuben inheritance according 16 to their families. And their coast was / from Aroer, that is on the bank of the river Arnon, ¹⁷ and the city that is in the midst of the river, ¹⁸ and all the plain by 17 Medeba ; Heshbon, and all her cities that are in the plain ; Dibon, and ¹⁹ Bamoth-baal, 18 and Beth-baal-meon, ²⁰ and Jahaza, and Kedemoth, and Mephaath, and Kirjathaim, 20 and ²¹ Sibmah, and Zareth-shahar in the mount of the valley, and Beth-peor, and 21 / Ashdoth-pisgah, and Beth-jeshimoth, ²² and all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, ²³ whom Moses smote / with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, 22 which were dukes⁷ of Sihon, dwelling in the country. ²⁴ Balgam also the son of 23 Beor, the soothsayer, did the children of Israel slay with the sword among them 23 that were slain by them. And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave inheritance unto the tribe of Gad, even unto the children of 25 Gad according to their families. / And their coast was Jazer, and all the cities of 26 / Gilead, ²⁷ and half the land of the children of Ammon, unto Aroer that is before 26 / Rabbah ; and from Heshbon unto Ramath-mizpeh, and Betonim ; and from 27 Mahanaim unto the border of Debir ; and in the valley, ²⁸ Beth-aram, and Beth-nimrah, ²⁹ and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge ³⁰ of the sea of Chinnereth on the other side Jordan eastward. This is the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moses gave inheritance unto the half tribe of ³⁰ Manasseh : and this was 30 the possession of the half tribe of the children of Manasseh by their families. And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of 31 Bashan, and ³² all the towns of Jair, which are in Bashan, threescore cities : and half Gilead, and / Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half ³³ of the children of Machir by their families.

32 These are the countries which Moses did distribute for inheritance in the plains

/ ch. 10. 30.
¹ see Judg. 1. 34.
² 1 Ki. 5. 16 ; Pa. 63. 7 ;
 Esai. 37. 36.
³ ch. 12. 7.
⁴ ch. 11. 5.
⁵ see ch. 23. 13 ; Judg. 2. 21, 22.
⁶ ch. 14. 1, 2.
⁷ ch. 22. 4 ; Num. 32. 32—33 ; Deu. 2. 12, 13.
⁸ ver. 16 ; Num. 21. 30.
⁹ Num. 21. 24, 25.
¹⁰ ch. 12. 5.
¹¹ ch. 12. 4 ; Deu. 2. 11.
¹² Num. 21. 24, 25.
¹³ ver. 11.
¹⁴ ch. 14. 3, 4 ; Num. 18. 20, 23, 24.
¹⁵ ver. 33.

/ ch. 12. 2.
¹⁶ ch. 12. 2 ; Num. 21. 29.
¹⁷ ver. 9 ; Num. 21. 30.
¹⁸ or, The high places of Baal, and house of Baal-meon ; see Num. 22. 38.
¹⁹ Num. 21. 23.
²⁰ Num. 22. 37.
²¹ ch. 22. 38.
²² or, Springs of Pagah ; or, The hill, ch. 12. 3 ; Deu. 3. 17.
²³ Deu. 3. 10.
²⁴ Num. 21. 24.
²⁵ Num. 31. 8.
²⁶ Num. 22. 5—7 ; 31. 8.

/ Num. 22. 35.
²⁷ comp. Num. 21. 26, 28, 29, with Deu. 2. 19 ; Judg. 11. 13, 15, etc.
²⁸ 2 Sam. 11. 1 ; 12. 26.
²⁹ Num. 32. 36.
³⁰ Ge. 33. 17 ; 1 Ki. 7. 45.
³¹ Num. 34. 11.

/ Num. 22. 36, 40.

/ Num. 22. 41 ; 1 Chr. 2. 23.
³² ch. 12. 4.

/ Num. 22. 36, 40.

¹ There is near Sidon a cave of great importance as a stronghold, mentioned by William of Tyre. The 'Gibletes' are people of Gehal, a city and district of Lebanon.

² God now released Joshua from prosecuting the conquest of the land. After all his victories, the extreme north and south of Canaan appear to have been only hastily overrun, and the sea-coast and the richest plains, with their cities, were still unsubdued. But the panic which had seized the enemy, the slaughter of their kings and warriors, and the capture of their chief fortresses, all contributed to render the completion of the work comparatively easy ; aided as the Hebrews might have been by Divine power here promised, and stimulated by

their own personal interest in the lands now distributed.

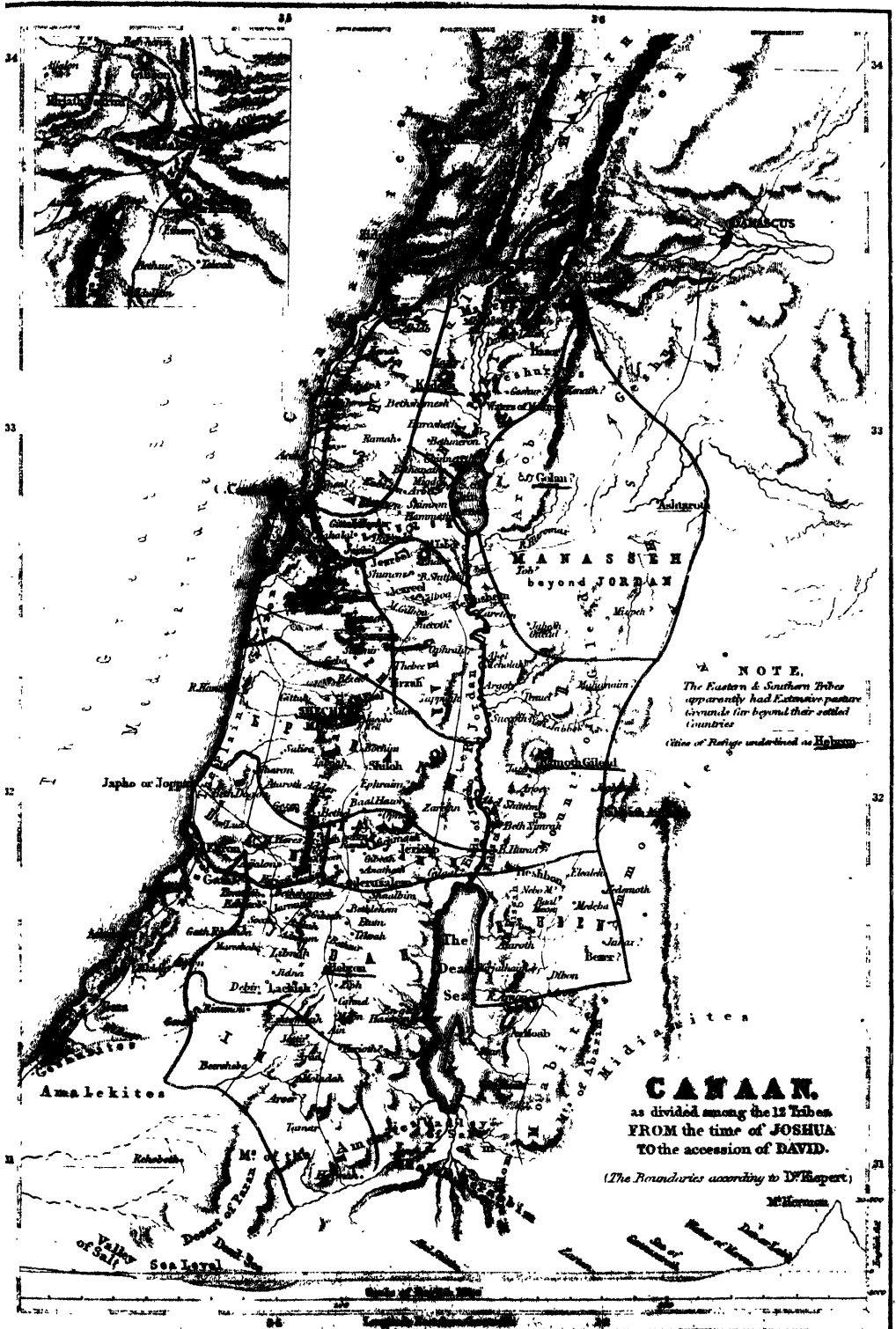
³ The division by lot referred to the determination of their several inheritances to the sovereignty of God.

⁴ That is, with Manasseh. Here the command of God appears to have ended ; and the writer resumes his narrative, explaining why Manasseh is to have only half a share on the west of Jordan—because he had already a part of his portion with Reuben and Gad on the east.

⁵ This is the first intimation of that want of faith and perseverance which occasioned the sins and sufferings enumerated in the books of Judges and 1 Samuel.

⁶ With the meal, wine, and oil belonging to them.

⁷ Tributary chiefs.



NOTE.
 The Eastern & Southern Tribes
 apparently had Extensive pasture
 grounds far beyond their settled
 Countries
 (Lines of Pasture understood as follows)

CANAAN.
 as divided among the 12 Tribes
 FROM the time of JOSHUA
 TO the accession of DAVID.

(The Boundaries according to Dr. Espartero)

33 of Moab, on the other side Jordan, by Jericho, eastward. ^v But unto the tribe of Levi Moses gave not *any* inheritance: the Lord God of Israel *was* their inheritance, ^q as he said unto them.

First division of the land west of Jordan.

14 AND these *are* the countries which the children of Israel inherited in the land of Canaan, ^v which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to 2 them. ^z By lot *was* their inheritance, as the Lord commanded by the hand of 3 Moses, for the nine tribes, and *for* the half tribe: ^a for¹ Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: ^b but unto 4 the Levites he gave none inheritance among them. (For ^c the children of Joseph were two tribes, Manasseh and Ephraim.) Therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle 5 and for their substance. ^d As the Lord commanded Moses, so the children of Israel did, and they divided the land.

The portion of Judah; Caleb obtains Hebron.

6 THEN the children of Judah came unto Joshua in Gilgal: and Caleb² the son of Jephunneh the ^e Kenzite said unto him, Thou knowest ^f the thing that the Lord said unto Moses ^g the man of God concerning me and thee ^h in Kadesh- 7 barnea. Forty years old *was* I when Moses the servant of the Lord ⁱ sent me from Kadesh-barnea to spy out the land; and ^j I brought him word again as it 8 *was* in mine heart. Nevertheless ^k my brethren that went up with me made the 9 heart of the people melt: but I wholly ^l followed the Lord my God. And Moses swore on that day, saying, ^m Surely the land ⁿ whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly fol- 10 lowed the Lord my God. And now, behold, the Lord hath kept me alive, ^o as he said, these forty and five years, even since the Lord spake this word unto Moses, while the *children of* Israel wandered in the wilderness: and now, lo, 11 I *am* this day fourscore and five years old. ^p As yet I *am* as strong this day, as I *was* in the day that Moses sent me: as my strength *was* then, even so *is* my 12 strength now, for war, both ^q to go out, and to come in. Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how ^r the Anakims *were* there, and *that* the cities *were* great and fenced: ^s if so be the Lord *will be* with me, then ^t I shall be able to drive them out, as the Lord said.

13 And Joshua ^u blessed him, ^v and gave unto Caleb the son of Jephunneh Hebron 14 for an inheritance. ^w Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenzite unto this day, because³ that he ^x wholly followed the 15 Lord God of Israel. And ^y the name of Hebron before *was* Kirjath-arba; *which* Arba *was* a great man among the Anakims. ^z And the land had rest from war. 15 ^a This⁴ then was the lot of the tribe of the children of Judah by their families; ^b even to the border of Edom the ^c wilderness of Zin southward *was* the uttermost part of the south coast.

2 And their south border was from the shore of ^d the Salt Sea, from the bay that 3 looketh southward: and it went out to the south side, ^e to Maaleh-acrabim [*or*, the going up to Acrabim], and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, 4 and fetched a compass to Karkaa: *from thence* it passed ^f toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the Salt Sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the utter- 6 most part of Jordan: and the border went up to ^g Beth-hoglah, and passed along by the north of Beth-arabah; and the border went up ^h to the stone of Bohan the 7 son of Reuben: and the border went up toward Debir from ⁱ the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters 8 of En-shemesh, and the goings out thereof were at ^j Enrogel: and the border

^v ver. 14; ch. 18. 7.
^z Num. 18. 20; Deu. 10. 9; 18. 1, 2.
^y Num. 24. 17, 18.
^a Num. 26. 55, 56; 33. 54; 31. 13.
^b ch. 13. 8, 33, 36.
^c ch. 13. 14.
^d Ge. 48. 5; 1 Chr. 5. 1, 2.
^e ch. 21. 2; Num. 35. 2—8.
^f ch. 15. 17; Num. 32. 12.
^g Num. 14. 24, 30; Deu. 1. 30, 38.
^h see refs. Deu. 33. 1.
ⁱ Num. 13. 26.
^j Num. 13. 5, 16; 14. 6.
^k Num. 13. 26—33.
^l Num. 13. 31, 32; Deu. 1. 38.
^m Num. 14. 24; Deu. 1. 36.
ⁿ ch. 1. 3; Num. 14. 23, 24; Deu. 1. 36.
^o see Num. 13. 22.
^p Num. 14. 30.
^q see Deu. 34. 7.
^r Deu. 31. 2.
^s Num. 13. 28, 33.
^t Ps. 18. 32, 34; 60. 12; Ro. 8. 31.
^u ch. 15. 14; Judg. 1. 30.
^v ch. 22. 6.
^w ch. 10. 37; 15. 13; Judg. 1. 20; see ch. 21. 11, 12; 1 Chr. 6. 55, 56.
^x ch. 21. 12.
^y vera. 8, 9.
^z ch. 15. 13; Ge. 23. 2.
^a ch. 11. 23.
^b Num. 34. 3.
^c Num. 33. 36.
^d see refs. ch. 3. 16.
^e Num. 31. 4.
^f Num. 34. 5.
^g ch. 18. 19.
^h ch. 18. 17.
ⁱ ch. 7. 26.
^j 2 Sam. 17. 17; 1 Ki. 1. 9.

1 Rather, 'and.' Vers. 3, 4 explain how it was that nine tribes and a half were to be provided for. Levi was to have no portion, but Joseph was to have two.

2 Before the land was divided, Caleb's special claim was satisfied. In the address of this venerable servant of God we have a union of fervent gratitude with noble confidence, equally removed from self-sufficiency and from false humility. While conscious of the rectitude of his

heart and life, he shows himself equally conscious that he owed all to the grace of God.

3 They that follow God fully when they are young, shall have both the credit and the comfort of it when they are old, and the reward of it for ever in the heavenly Canaan.—*M. Henry.*

4 For these divisions, see map. These arrangements were somewhat altered afterwards: see ch. xix. 9.

went up *by the valley of the son of Hinnom¹ unto the south side of the
 °Jebusite; the same is Jerusalem: and the border went up to the top of the
 mountain that *lieth* before the valley of Hinnom westward, which is at the end
 9 ° of the valley of the giants² northward: and the border was drawn from the top
 of the hill unto ° the fountain of the water of Nephtoah, and went out to the cities
 of mount Ephron; and the border was drawn ° to Baalah, which is ° Kirjath-
 10 jearim: and the border compassed from Baalah westward unto mount Seir, and
 passed along unto the side of mount Jearim, which is Chesalon, on the north side,
 11 and went down to Beth-shemesh, and passed on to ° Timnah: and the border
 went out unto the side of ° Ekron northward: and the border was drawn to
 Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the
 goings out of the border were at the sea.

12 And the west border was ° to the Great Sea, and the coast *thereof*.

This is the coast of the children of Judah round about according to their families.

13 ° And unto Caleb the son of Jephunneh he gave a part among the children of
 Judah, according to the commandment of the LORD to Joshua, *even* ° the city of
 14 Arba [or, Kirjath-arba] the father of Anak, which city is Hebron. And Caleb
 drove³ thence ° the three sons of Anak, ° Sheshai, and Ahiman, and Talmi, the
 15 children of Anak. And ° he went up thence to the inhabitants of Debir: and the
 16 name of Debir before was Kirjath-sepher. ° And Caleb said, Ho that smiteth
 Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.⁴

17 And ° Othniel the ° son of Kenaz, the brother of Caleb, took it: and he gave him
 18 Achsah his daughter to wife. ° And it came to pass, as she came *unto him*, that
 she moved him to ask of her father a field: and ° she alighted off *her ass*; and
 19 Caleb said unto her, what wouldest thou? Who answered, Give me a ° blessing;
 for thou hast given me a ° south land; ° give me also springs of water.⁵ And he
 gave her the upper springs, and the nether springs.

20 This is the inheritance of the tribe of the children of Judah according to their
 families.

21 And the uttermost cities⁶ of the tribe of the children of Judah toward the coast
 22 of Edom southward were Kabzeel, and Eder, and Jagur, and Kinah, and Dimonah,
 23 and Adadah, and Kedesh, and Hazor, and Ithnan, Ziph, and Telem, and Bealoth,
 25 and Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor, Aman, and
 27 Shema, and Moladah, and Hazar-gaddah, and Heshmon, and Beth-palet, and
 29 Hazar-shual, and Beer-sheba, and Bizjathjah, Baalah, and Iim, and Azem, and
 31 Eltolad, and Chesil, and Hormah, and ° Ziklag, and Madmannah, and Sansannah,
 32 and Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and
 nine,⁷ with their villages:

33, 34 And in the valley, ° Eshtaol, and Zoreah, and Ashnah, and Zanoah, and
 35 Engannim, Tappuah, and Enam, Jarmuth, and Adullam, Socoh, and Azekah, and
 36 Sharaim, and Adithaim, and Gederah, and [or, or] Gederothaim; fourteen cities
 37 with their villages: Zenan, and Hadashah, and Migdal-gad, and Dilean, and
 39 Mizpeh, ° and Joktheel, Lachish, and Bozkath, and Eglon, and Cabbon, and
 41 Lahmam, and Kithlish, and Gederoth, Beth-dagon, and Naamah, and Makkedah;
 42 sixteen cities with their villages: Libnah, and Ether, and Ashan, and Jiphtah,
 44 and Ashmah, and Nozib, and Keilah, and Achzib, and Maresah; nine cities with
 46 their villages: Ekron, with her towns and her villages: from Ekron even unto
 47 the sea, all that *lay* near Ashdod, with their villages: Ashdod with her towns
 and her villages, Gaza with her towns and her villages, unto ° the river of Egypt,
 and ° the Great Sea, and the border *thereof*:

48, 49 And in the mountains, Shamir, and Jattir, and Socoh, and Dannah, and Kirjath-
 50 sannah, which is Debir, and Anab, and Eshtemoth, and Anim, ° and Goshen, and
 52 Holon, and Giloh; cloven cities with their villages: Arab, and Dumah, and

1 So that the greater part of the city of Jerusalem, including the temple when it was built, lay just within the portion of the Benjamites; but the fortress of Zion probably belonged to Judah: see ver. 63. On the Valley of the son of Hinnom, see note on 2 Kings xxiii. 10.

2 Or, 'the plain of Rephaim,' on the south-west of Jerusalem. It was famed for its fertility (Isa. xvii. 5), and for a victory over the Philistines gained by David, who lay in wait behind its mulberry-trees (2 Sam. v. 22—25).

3 His expectation and God's promise were thus fulfilled.

4 Thus encouraging the valour of others, who might afterwards maintain and extend the Israelites' power. Othniel, the hero of this exploit, was the first deliverer and judge of the nation after the time of Joshua (Judg.

* ch. 18. 16; 2 Ki. 23. 10; Jer. 19. 2, 6.
 ° ch. 18. 28; Judg. 1. 21; 18. 10.

° ch. 18. 16.

° ch. 18. 15.

° 1 Chr. 13. 6.

° Judg. 18. 12.

† Ge. 38. 13; Judg. 14. 1.

° ch. 19. 43.

* ver. 47; Num. 34. 6, 7.

° ch. 14. 13.

° ch. 14. 15.

°

° Judg. 1. 10, 20.

b Num. 13. 22.

° ch. 10. 38; Judg. 1.

11.

d Judg. 1. 12.

° Judg. 1. 13; 3. 9.

f ch. 14. 6; Num. 32.

12.

° Judg. 1. 14.

h see Ge. 24. 64;

i Sam. 25. 23.

i Ge. 33. 11.

j see note on Gen. 33.

23.

k Ps. 63. 1; Is. 35. 7.

i 1 Sam. 27. 6.

° Num. 13. 23.

° 2 Ki. 14. 7.

° ver. 4.

° Num. 31. 6.

° ch. 10. 41; 11. 16.

iii. 9). Similar inducements to great exploits have been common in many nations.

5 Water, the first essential of comfort, would not readily be found in the mountain district, which is therefore called a south (*i. e.* hot, dry) land. Springs on two levels would be specially useful for irrigation.

6 Many of the 'cities' here enumerated were doubtless very small; but there is abundant evidence of the populousness and fertility of Palestine in ancient times—although it is at the present day, through the Divine displeasure, one of the most barren and unprofitable countries in the world.

7 The total is thirty-eight; but either there is some corruption of the text, or only twenty-nine remained in the possession of Judah, the rest being given to Simeon.

53 Eshean, and ^v Janum, and Beth-tappuah, and Aphekah, and Humtah, and ^v Kir-
54 jath-arba, which is Hebron, and Zior; nine cities with their villages: Maon,
56 Carmel, and Ziph, and Juttah, and Jezreel, and Jokdeam, and Zanoah, Cain,
58 Gibeah, and Timnah; ten cities with their villages: Halhul, Beth-zur, and Gedor,
59 and Maarath, and Beth-anoth, and Eltekon; six cities with their villages: ¹ Kir-
60 jath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages:
61 In the wilderness, Beth-arabah, Middin, and Secacah, and Nibshan, and the
62 city of Salt, and En-gedi; six cities with their villages.
63 As for the Jebusites the inhabitants of Jerusalem, ² the children of Judah could
not drive them out: ² but the Jebusites dwell with the children of Judah at
Jerusalem unto this day.

^v or, Janus.
^v ver. 13; ch. 14. 15.

^v ch. 18. 14.

¹ see Judg. 1. 8, 21;
² Sam. 5. 6.
² Judg. 1. 21.

The portions of Ephraim and Manasseh.

16 AND the lot of the children of Joseph fell from Jordan by Jericho, unto the
water of Jericho on the east, to the wilderness that goeth up² from Jericho
2 throughout mount Beth-el, and goeth out from Beth-el to ^v Luz,³ and passeth
3 along unto the borders of Archi to Ataroth, and goeth down westward to the coast
of Japhleti, ² unto the coast of Beth-horon the nether, and to ^a Gezer: and the
4 goings out thereof are at the sea. ^b So the children of Joseph, Manasseh and
Ephraim, took their inheritance.

^v ch. 18. 13; Judg. 1.
25.

² ch. 18. 13; ² Chr.
8. 5.
¹ Chr. 7. 28; 1 KI.
9. 15.
^b ch. 17. 14.

5 And the border of the children of Ephraim according to their families was *thus*:
even the border of their inheritance on the east side was ^c Ataroth-addar, ^d unto
6 Beth-horon the upper; and the border went out toward the sea to ^e Michmethah
on the north side; and the border went about eastward unto Taanath-shiloh, and
7 passed by it on the east to Janohah; and it went down from Janohah to Ataroth,
8 ^f and to Naarath, and came to Jericho, and went out at Jordan. The border went
out from Tappuah westward unto the ^g river Kanah; and the goings out thereof
were at the sea. This is the inheritance of the tribe of the children of Ephraim
9 by their families. And ^h the separate cities for the children of Ephraim were
among the inheritance of the children of Manasseh, all the cities with their villages.
10 ⁱ And they drove not out the Canaanites that dwell in Gezer. But the Canaanites
dwell among the Ephraimites unto this day, and serve under tribute.

^c ch. 18. 13.
^d 2 Chr. 8. 5.
^e ch. 17. 7.

^f 1 Chr. 7. 28.

^g ch. 17. 9.

^h ch. 17. 9.

ⁱ ch. 15. 63; Judg. 1.
29; see 1 Ki. 9. 16.

17 There was also a lot for the tribe of Manasseh; for he was the ¹ firstborn of
Joseph; *to wit*, for ¹ Machir the firstborn of Manasseh, the father of Gilead: because
2 he was a man of war, ⁴ therefore he had ^m Gilead and Bashan. There was also a lot
for ⁿ the rest of the children of Manasseh by their families; ^o for the children of
^p Abiezer, and for the children of Helek, ^q and for the children of Asriel, and for
the children of Shechem, ^r and for the children of Hephher, and for the children
of Shemida: these were the male children of Manasseh the son of Joseph by
their families.

¹ Ge. 41. 51; 46. 20;
48. 19.
² Ge. 50. 23; Num. 26.
29; 32. 34, 40; 1 Chr.
7. 11.
^m Deut. 3. 15.
ⁿ Num. 26. 29—32.
^o 1 Chr. 7. 18.
^p Num. 26. 30; *Jezzer*.
^q Num. 26. 31.
^r Num. 26. 32.

3 But ¹ Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the
son of Manasseh, had no sons, but daughters: and these are the names of his
4 daughters, Mahlah, and Noah, Hoglah, Mileah, and Tirzah. And they came near
before ¹ Eleazar the priest, and before Joshua the son of Nun, and before the
princes, saying, "The LORD commanded Moses to give us an inheritance among
our brethren. Therefore according to the commandment of the LORD he gave
them an inheritance among the brethren of their father.

¹ Num. 26. 33; 27. 1;
36. 2

¹ ch. 14. 1.

² Num. 27. 6, 7.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan,
6 which were on the other side Jordan; because the daughters of Manasseh had
an inheritance among his sons: and the rest of Manasseh's sons had the land
of Gilead.

7 And the coast of Manasseh was from Asher to ² Michmethah, that lieth before
Shechem; and the border went along on the right hand unto the inhabitants of
8 En-tappuah. Now Manasseh had the land of Tappuah; but ^v Tappuah on the
9 border of Manasseh belonged to the children of Ephraim; and the coast descended
² unto the river Kanah, southward of the river: ^a these cities of Ephraim are
among the cities of Manasseh. The coast of Manasseh also was on the north side
10 of the river, and the outgoings of it were at the sea: southward it was Ephraim's,
and northward it was Manasseh's, and the sea is his border; and they met together
11 in Asher on the north, and in Issachar on the east. ^b And Manasseh had in
Issachar and in Asher ^c Beth-shean and her towns, and Ibleam and her towns, and

¹ ch. 16. 6.

^v ch. 16. 8.

^a ch. 16. 8.
^b ch. 16. 9.

¹ 1 Chr. 7. 29.
² 1 Sam. 31. 10; 1 KI.
4. 12.

¹ After this, the Greek version inserts eleven other cities and villages, including Bethlehem Ephratah.

² 'Goeth up' and 'goeth down' (ver. 3) refer to the central mountain-ridge between the plain of Sharon and the Jordan valley.

³ Bethel and Luz are spoken of elsewhere as the same city. But the spot originally named Bethel was not the ancient city: see Gen. xviii. 11, 19.

⁴ What is here said of Machir, or Gilead, seems rather to belong to their descendants in Joshua's time.

the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries. Yet ^dthe children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land. Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to ^etribute; but did not utterly drive them out.

14 ^fAnd the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* ^gone lot and one portion to inherit, seeing I *am* ^ha great people, forasmuch as the LORD hath blessed me hitherto? And Joshua answered them, If ⁱthou *be* a great people, *then* get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants [*or*, Rephaims^j], if mount Ephraim be too narrow for thee. And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have ^kchariots of iron, *both they who are of* Beth-shean and her towns, and *they who are* ^lof the valley of Jezreel. And Joshua spake unto the house of Joseph, *even to* Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*: but the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, ^mthough they have iron chariots, and though they *be* strong.

The tabernacle set up at Shiloh; survey and division of the unpossessed lands.

18 AND the whole congregation of the children of Israel assembled together ⁿat Shiloh, ^oand ^pset up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance. And Joshua said unto the children of Israel, ^qHow long *are ye slack* ^rto go to possess the land, which the LORD God of your fathers hath given you? Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; ^sand they shall come *again* to me. And they shall divide it into seven parts: ^tJudah shall abide in their coast on the south, and ^uthe house of Joseph shall abide in their coasts on the north. ^vYe shall therefore describe the land *into* seven parts, and bring *the description* hither to me, ^wthat I may cast lots for you here before the LORD our God. ^xBut the Levites have no part among you; for the priesthood of the LORD is their inheritance: ^yand Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh. 9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh. And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

Second division; the portions of Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan.

11 AND the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

¹ Joshua intimates that there is room enough for them, if they have but faith and courage to make it all available. Many (says Henry) wish for larger possessions, who do not make the best of what they have; and think they should have more talents given to them, when they do not trade with those with which they are entrusted. This incident illustrates the impartiality of Joshua, who was himself an Ephraimite.

² Shiloh was situated in the very heart of the land, about twenty miles north of Jerusalem, and was therefore well adapted for the site of the Tabernacle, which remained there more than four hundred years (1 Sam. iv. 1—11); but was afterwards placed at Gibon (1 Chron. xxi. 29).

³ The rich spoil of the conquered Canaanites, and the strength of the remainder, probably combined to hinder them. How often do present comforts, as well as appre-

hended difficulties, draw us aside from our confidence in God, and slacken our zeal for the acquirement of the heavenly inheritance!

⁴ It is probable that some survey had been made previously to the allotment of the portions to the before-mentioned tribes; but it had not been sufficiently exact. The persons now employed were therefore to make a complete admeasurement of the country, that the remaining land might be divided into seven parts, for the tribes which were yet unprovided for. After this survey, it appeared that Judah's portion was disproportionately large: therefore a portion for another tribe was taken out of it; which, on being put anew to the lot, fell to Simeon (ch. xix. 1—9); and another portion, which fell to Dan (xix. 40—46).

⁵ That is, north of Shiloh.

^d ch. 16. 10; Judg. 1. 27, 28.

^e ch. 16. 10.

^f ch. 16. 4.

^g Ge. 48. 22.
^h Ge. 48. 19; Num. 26. 34, 37.

ⁱ Ge. 14. 5; 15. 20.

^k Judg. 1. 19; 4. 3.

^l ch. 16. 16; 1 Ki. 4. 12.

^m Deu. 20. 1.

ⁿ ch. 16. 51; 21. 2; 22. 9; Jer. 7. 12.
^o Judg. 18. 31; 1 Sam. 1. 3, 24; 4. 3, 4.

^p Judg. 18. 9; Heb. 6. 12.

^q ch. 15. 1.

^r ch. 16 & 17.

^s ver. 10; ch. 14. 2.
^t ch. 13. 33; see refs. Num. 18. 20.

^u ch. 13. 9; Num. 32. 29—41.

- 12 ^a And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.
- 13 And the border went over from thence toward Luz, to the side of Luz, ^y which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side ^z of the nether Beth-horon.
- 14 And the border was drawn *thence*, and compassed ¹ the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at ^κ Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.
- 15 And the south quarter *was* from the end of Kirjath-jearim, [•] and the border
- 16 went out on the west, and went out to ^b the well of waters of Nephtoah: and the border came down to the end of the mountain that *lieth* before ^c the valley of the son of Hinnom, *and* which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and
- 17 descended to ^d Eu-rogel, and was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of
- 18 Adummim, and descended to ^e the stone of Bohan the son of Reuben, and passed along toward the side over against ^f Arabah [*or*, the plain] northward, and went
- 19 down unto Arabah: and the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the Salt Sea at the south end of Jordan: this *was* the south coast.
- 20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.
- 21 Now the cities of the tribe of the children of Benjamin according to their
- 22 families were Jericho, and Beth-hoglah, and the valley of Keziz, and Beth-arabah,
- 23 and Zemaraim, and Beth-el, and Avim, and Parah, and Ophrah, and Chephar-
- 24 haammonai, and Ophni, and Gaba; twelve cities with their villages: Gibeon,
- 26 and Ramah, and Beeroth, and Mizpeh, and Chephirah, and Mozah, and Rekem,
- 28 and Irpeel, and Taralah, and Zelah, Eleph, and ^g Jebusi, which is Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.
- 19 And the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: ^h and their inheritance was within the inheritance of the children of Judah. And ⁱ they had in their inheritance Beer-
- 3 sheba, ² Sheba, and Moladah, and Hazar-shual, and Balah, and Azem, and
- 5 Eltolad, and Bethul, and Hormah, and Ziklag, and Beth-marcaboth, and Hazar-
- 6 susah, and Beth-lebaoth, and Sharuhem; thirteen cities and their villages: Ain,
- 7 Remmon, and Ether, and Ashan; four cities and their villages: and all the
- 8 villages that *were* round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their
- 9 families. Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: ^h therefore the children of Simeon had their inheritance within the inheritance of them.
- 10 And the third lot came up for the children of Zebulun according to their
- 11 families: and the border of their inheritance was unto Sarid: ⁱ and their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached
- 12 to the river that is ^m before Jokneam; and turned from Sarid eastward toward the sunrise unto the border of Chisloth-tabor, and then goeth out to Daberath,
- 13 and goeth up to Japhia, and from thence passeth on along on the east to Gittah-
- 14 hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah; and the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphtah-el:
- 15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehom: twelve
- 16 cities with their villages. This is the inheritance of the children of Zebulun according to their families, these cities with their villages.
- 17 *And* the fourth lot came out to Issachar, for the children of Issachar according
- 18 to their families. And their border was toward Jezreel, and Chesulloth, and
- 20 Shunem, and Haphraim, and Shihon, and Anaharath, and Rabbith, and Kishion,
- 21 and Abez, and Remeth, and En-gannim, and En-haddah, and Beth-pazzez; and
- 22 the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. This is

* see ch. 16. 1.

y Gen. 28. 19; Judg. 1. 23.

z ch. 16. 3.

• see ch. 15. 9.

b ch. 15. 9.

c ch. 15. 8.

d ch. 15. 7.

e ch. 15. 6.

f ch. 15. 6.

g ch. 15. 8.

h ver. 9.

i 1 Chr. 4. 28.

h ver. 1.

i Ge. 49. 13.

m ch. 12. 22.

¹ Rather, 'and turned southward on the western side, from the hill,' etc. The western boundary consequently ran from the hill by Bethoron to Kirjath-jearim.

² Rather, 'Beersheba, even Sheba.'

23 the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 And the fifth lot came out for the tribe of the children of Asher according to
25 their families. And their border was Helkath, and Hali, and Beten, and
26 Achshaph, and Alamnelech, and Amad, and Misheal; and reacheth to Carmel
27 westward, and to Shihor-libnath; and turneth toward the sunrising to Beth-
dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the
north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,
28 and Hebron, and Rehob, and Hammon, and Kanah, ^a even unto great Zidon;¹ and
29 then the coast turneth to Ramah, and to the strong city ^b Tyre; and the coast
turneth to Hosah; and the outgoings thereof are at the sea from the coast to
30 ^c Achzib: Ummah also, and Aphek, and Rehob: twenty and two cities with their
31 villages. This is the inheritance of the tribe of the children of Asher according
to their families, these cities with their villages.

32 The sixth lot came out to the children of Naphtali, ^a even for the children of
33 Naphtali according to their families. And their coast was from Heleph, from
Allou to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the out-
34 goings thereof were at Jordan: and then ^b the coast turneth westward to Aznoth-
tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the
south side, and reacheth to Asher on the west side, and to Judah upon Jordan²
toward the sunrising.

35 And the fenced cities ^a are Ziddim, Zer, and Hammath, Rakkath, and Chinneroth,
37 and Adamah, and Ramah, and Hazor, and Kedesh, and Edrei, and En-hazor, and
38 Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities
39 with their villages. This is the inheritance of the tribe of the children of
Naphtali according to their families, the cities and their villages.

40 And the seventh lot came out for the tribe of the children of Dan according to
41 their families. And the coast of their inheritance was Zorah, and Eshtaol, and
42 Ir-shemesh, and ^a Shaalabbin, and Ajalon, and Jethlah, and Elon, and Thimnathah,
44 and Ekron, and El-tekeh, and Gibbethon, and Baalath, and Jehud, and Bene-
46 berak, and Gath-rimmon, and Me-jarkon, and Rakkon, with the border before
47 Japho [^a or, over against Joppa¹]. And ^a the coast of the children of Dan went
out³ too little for them: therefore the children of Dan went up to fight against
Leshem, and took it, and smote it with the edge of the sword, and possessed it,
and dwelt therein, and called ^a Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their
families, these cities with their villages.

49 When they had made an end of dividing the land for inheritance by their coasts,
the children of Israel gave an inheritance to Joshua the son of Nun among them:
50 according to the word of the Lord they gave him the city which he asked, ^a even
^a Timnath-^b serah in mount Ephraim: and he built the city, and dwelt therein.

51 ^a These are the inheritances, which Eleazar the priest, and Joshua the son of
Nun, and the heads of the fathers of the tribes of the children of Israel, divided
for an inheritance by lot ^a in Shiloh before the Lord, at the door of the tabernacle
of the congregation. So they made an end of dividing the country.

Appointment of the cities of refuge.

20 THE LORD also spake unto Joshua, saying, Speak to the children of Israel,
2 saying, ^a Appoint out for you cities of refuge,⁴ whereof I spake unto you by the
3 hand of Moses: that the slayer that killeth ^a any person unawares and unwittingly
4 may flee thither: and they shall be your refuge from the avenger of blood. And
when he that doth flee unto one of those cities shall stand at the entering of ^a the
gate of the city, and shall declare his cause in the ears of the elders of that city,
they shall take him into the city unto them, and give him a place, that he may
5 dwell among them. ^a And if the avenger of blood pursue after him, then they
shall not deliver the slayer up into his hand; because he smote his neighbour
6 unwittingly, and hated him not beforetime. And he shall dwell in that city,
^a until he stand before the congregation for judgment, and until the death of the
high priest that shall be in those days: then shall the slayer return, and come
unto his own city, and unto his own house, unto the city from whence he fled.

¹ Within the boundaries of Asher were included the Phœnician cities of Acho, Tyre, and Sidon; but the Asherites were never able to expel their inhabitants: see Judg. i. 31. It seems that afterwards the Phœnicians encroached upon the lands of their Hebrew neighbours.

² The Septuagint only says, 'and to Jordan.' It is certain that the land of the tribe of Judah cannot be

here meant, as it was considerably to the southward.

³ This may mean, either that they 'went out of their possession,' as they did not expel the Canaanites; or that their lot 'was extended for them,' namely, by the conquest of Leshem, or Laish, which took place subsequently. See Judg. xviii.

⁴ See note on Numb. xxxv. 6.

^a ch. 11. 8; Judg. 1. 31.

^b Heb. Taor, 2 Sam. 5. 11.

^c Ge. 38. 5; Judg. 1. 31; Mic. 1. 14.

^a Deu. 33. 23.

^a Judg. 1. 35.

^a Ac. 9. 36. ^b see Judg. 18. 1—20.

^a Judg. 18. 7, 27, 29, Lxxxi.

^a ch. 24. 30. ^b 1 Chr. 7. 24. ^c ch. 14. 1; Numb. 34. 17.

^a ch. 18. 1, 10.

^b Ex. 21. 13, 14; Numb. 35. 6, 11—14; Deu. 19. 2—13.

^c Ru. 4. 1, 2.

^d Num. 35. 12.

^e Num. 35. 12, 25.

7 And they appointed ^f Kedesh in Galilee in mount Naphtali, and ^g Shechem in mount Ephraim, and ^h Kirjath-arba, which is Hebron, in ⁱ the mountain of Judah.
 8 And on the other side Jordan by Jericho eastward, they assigned ^a Bezer in the wilderness upon the plain out of the tribe of Reuben, and ^b Ramoth in Gilead out of the tribe of Gad, and ^c Golan in Bashan out of the tribe of Manasseh.¹
 9 ^e These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, ^e until he stood before the congregation.

^f ch. 21. 32; 1 Chr. 6. 70.
^g ch. 21. 21; 3 Chr. 10. 1.
^h ch. 14. 15; 21. 11, 13.
ⁱ 1 k. 1. 29.
^a ch. 21. 36; Dan. 4. 43; 1 Chr. 6. 73.
^b ch. 21. 38; 1 k. 22. 3.
^c ch. 21. 27.
^d Num. 35. 15.

Cities of the Levites.

21 THEN came near the heads of the fathers of the Levites unto ^p Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the 2 tribes of the children of Israel; and they spake unto them at ^q Shiloh in the land of Canaan, saying, ^r The Lord commanded by the hand of Moses to give us cities 3 to dwell in, with the suburbs thereof for our cattle. And the children of Israel gave unto the Levites ² out of their inheritance, at the commandment of the Lord, these cities and their suburbs.
 4 And the lot came out for the families of the Kohathites: and ^t the children of Aaron the priest, *which were* of the Levites, ^t had by lot out of the tribe of Judah³ and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.
 5 And ^u the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.
 6 And ^v the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.
 7 ^w The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
 8 ^x And the children of Israel gave by lot unto the Levites these cities with their suburbs, ^x as the Lord commanded by the hand of Moses.
 9 And they gave out of the tribe of the children of Judah, and out of the tribe 10 of the children of Simeon, these cities which are *here* mentioned by name, ^y which the children of Aaron, *being* of the families of the Kohathites, *who were* of the 11 children of Levi, had: for theirs was the first lot. ^y And they gave them the city of Arba [*or*, Kirjath-arba⁴] the father of ^z Anak, which *city is* Hebron, ^z in the hill *country* of Judah, with the suburbs thereof round about it. But ^z the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh 13 for his possession. Thus ^z they gave to the children of Aaron the priest ^z Hebron with her suburbs, *to be* a city of refuge for the slayer; ^z and Libnah with her 14 suburbs, and ^z Jattir with her suburbs, ^z and Eshtemoa with her suburbs, and 15 ^z Holon with her suburbs, ^z and Debir with her suburbs, and ^z Ain with her 16 suburbs, ^z and Juttah with her suburbs, and ^z Beth-shemesh with her suburbs; 17 nine cities out of those two tribes. And out of the tribe of Benjamin, ^z Gibeon with her suburbs, ^z Geba with her suburbs, Anathoth with her suburbs, and 18 ^z Almon with her suburbs; four cities. All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.
 20 ^z And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of 21 Ephraim. For they gave them ^z Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs, and Kibzaim 23 with her suburbs, and Beth-horon with her suburbs; four cities. And out of 24 the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities. And out of the 25 half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her 26 suburbs; two cities. All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.
 27 ^z And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* ^z Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.
 28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her 29 suburbs, Jarmuth with her suburbs, En-gannim with her suburbs; four cities.
 30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

^o ver. 6.
^p ch. 14. 1; 17. 4.
^q ch. 18. 1.
^r Num. 35 2-8.
^s ver. 8-19.
^t see ch. 24. 33.
^u ver. 20-26.
^v ver. 27-33.
^w ver. 34-40.
^x ver. 3.
^y Num. 35. 2.
^z ver. 4.
¹ 1 Chr. 6. 55.
² Ge. 23. 2.
³ ch. 15. 13, 14.
⁴ ch. 20. 7; 1 k. 1. 39.
⁵ ch. 14. 11; 1 Chr. 6. 56.
⁶ 1 Chr. 6. 57, etc.
⁷ ch. 15. 54; 20. 7.
⁸ ch. 15. 42.
⁹ ch. 15. 48.
¹⁰ ch. 15. 51.
¹¹ ch. 15. 51; 1 Chr. 6. 58, *Hilen*.
¹² ch. 15. 49.
¹³ ch. 15. 42; 1 Chr. 6. 59, *Asham*.
¹⁴ ch. 15. 55.
¹⁵ ch. 15. 10.
¹⁶ ch. 18. 25.
¹⁷ ch. 18. 24, *Gaba*.
¹⁸ 1 Chr. 6. 60, *Alemeth*.
¹⁹ ver. 5; 1 Chr. 6. 66.
²⁰ ch. 20. 7.
²¹ ver. 6; 1 Chr. 6. 71.
²² ch. 20. 8.

¹ These cities, as well as those on the other side of Jordan, were so placed that a person could reach one of them within a day from any part of the country.
² Thus all the tribes had persons residing among them

whose special duty it was to instruct the people in the law.
³ By this arrangement of Divine Providence the priests were settled near the destined site of the temple, and in the tribe connected with the future race of kings.

31 Helkath with her suburbs, and Rehob with her suburbs; four cities. And out
 32 of the tribe of Naphtali, ^b Kedesh in Galilee with her suburbs, *to be* a city of
 refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her
 33 suburbs, three cities. All the cities of the Gershonites according to their families
were thirteen cities with their suburbs.
 34 ^c And unto the families of the children of Merari, the rest of the Levites, out
 of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,
 35 Dimnah with her suburbs, Nahalal with her suburbs; four cities. And out of
 36 the tribe of Reuben, ^d Bezer with her suburbs, and Jahazah with her suburbs,
 37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. And
 38 out of the tribe of Gad, ^e Ramoth in Gilead with her suburbs, *to be* a city of
 39 refuge for the slayer; and Mahanaim with her suburbs, Heshbon with her
 40 suburbs, Jazer with her suburbs; four cities in all. So all the cities for the
 children of Merari by their families, which were remaining of the families of the
 Levites, were *by* their lot twelve cities.
 41 ^f All the cities of the Levites within the possession of the children of Israel
 42 were forty and eight ¹ cities with their suburbs. These cities were every one with
 their suburbs round about them: thus *were* all these cities.

Establishment of peace; the men of the eastern tribes return home; their altar of witness.

43 AND THE LORD gave unto Israel ^g all the land which he swore to give unto
 44 their fathers; and they possessed it, and dwelt therein. ^h And the LORD gave
 them rest round about, according to all that he swore unto their fathers: and
 there stood not a man of all their enemies before them; ² the LORD delivered all
 45 their enemies into their hand. ⁱ There failed not aught of any good thing which
 the LORD had spoken unto the house of Israel; all came to pass.

22 Then ^j Joshua called the Reubenites, and the Gadites, and the half tribe of
 2 Manasseh, and said unto them, Ye have kept ^k all that Moses the servant of the
 LORD commanded you, ^m and have obeyed my voice in all that I commanded you:
 3 ye have not left your brethren these many days unto this day, but have kept the
 4 charge of the commandment of the LORD your God. And now the LORD your
 God ⁿ hath given rest unto your brethren, as he promised them: therefore now
 return ye, and get you unto your tents, *and* unto the land of your possession,
 5 ^o which Moses the servant of the LORD gave you on the other side Jordan. But
^p take diligent heed to do the commandment and the law, which Moses the ser-
 vant of the LORD charged you, ^q to love the LORD your God, and to walk in all
 his ways, and to keep his commandments, and ^r to cleave unto him, and ^s to serve
 him with all your heart and with all your soul.

6 So Joshua ^t blessed them, and sent them away: and they went unto their tents.
 7 (Now to the *one* half of the tribe of Manasseh Moses had given *possession* in
 Bashan: ^u but unto the *other* half thereof gave Joshua among their brethren on
 this side Jordan westward.) And when Joshua sent them away also unto their
 8 tents, then he blessed them, and he spake unto them, saying, Return with much
 riches unto your tents, and with very much cattle, with silver, and with gold,
 and with brass, and with iron, and with very much raiment: ^v divide the spoil
 of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of
 Manasseh returned, and departed from the children of Israel out of Shiloh, which
 is in the land of Canaan, to go unto ^w the country of Gilead, to the land of their
 possession, whereof they were possessed, according to the word of the LORD by
 the hand of Moses.

10 And when they came unto the borders of Jordan, that *are* in the land of Canaan,
 the children of Reuben and the children of Gad and the half tribe of Manasseh
^x built there an altar by Jordan, ^y a great altar to see to.

11 And the children of Israel ^z heard say, Behold, the children of Reuben and the
 children of Gad and the half tribe of Manasseh have built an altar over against

^b ch. 20. 7.

^c ver. 7; see 1 Chr. 6. 77.

^d ch. 20. 8.

^e ch. 20. 8.

^f Ge. 49. 7; Num. 35. 7.

^g Ge. 12. 7; 13. 15; 15. 18-21; 28. 3, 4; 29. 4, 13; Ps. 45. 5, 6; ch. 1. 15; 11. 23; 24. 4.

^h Deu. 7. 24.

ⁱ ch. 23. 14; Num. 23. 19; 1 Ki. 8. 56.

^j Num. 32. 18-33; Deu. 3. 18; ch. 1. 12-18.

^k ch. 21. 44.

^l ch. 13. 8; Num. 32. 33-42; Deu. 29. 4.

^m Deu. 4. 1, 6, 9; 6. 6, 17; 11. 22.

ⁿ Deu. 6. 5; 10. 12.

^o Deu. 4. 4; 10. 20; ch. 24. 14; 1 Sam. 12. 20.

^p ch. 14. 13; Ge. 47. 7; Ex. 39. 43; 2 Sam. 6. 19; 1 Ki. 24. 53.

^q ch. 17. 5.

^r Num. 31. 27; 1 Sam. 30. 24.

^s Num. 32. 1, 26, 29.

^t Deu. 12. 5-7.

^u Le. 17. 8, 9; Deu. 13. 12-14; Judg. 20. 12.

¹ The exact number which Moses had prescribed. It is to be observed that the Levites did not inhabit these cities to the exclusion of their brethren, who sometimes formed the larger part of the population.

² None of the Canaanites were now in arms against them. Most of those who remained were in subjection, and paid tribute. The subsequent ascendancy of the Canaanites at some periods was the effect of the cowardice and slothfulness of the Israelites, and the punishment of their sinful inclination towards idolatry.

³ The transactions in this chapter place the character

of this generation of Hebrews in a very favourable light. The faithfulness and courage of the warriors from the eastern tribes, as testified by Joshua—their anxiety not to be separated from the religious privileges of Israel—the jealousy of their brethren over their supposed apostasy—and the readiness of both parties to give and receive mutual explanation, indicate an extensive and powerful influence of religion upon the nation, perhaps greater than is to be found in any other period of their history.

⁴ This altar seems to have been built on the eastern side of the river.

the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. And when the children of Israel heard of it, the whole congregation¹ of the children of Israel gathered themselves together at Shiloh, to go up to war against them. And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Giload, Phinehas the son of Eleazar the priest, and with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel.

And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Giload, and they spake with them, saying, Thus saith the whole congregation of the Lord, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord? Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the Lord, but that ye must turn away this day from following the Lord? and it will be, seeing ye rebel to-day against the Lord, that to-morrow he will be wroth with the whole congregation of Israel. Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us: but rebel not against the Lord, nor rebel against us, in building you an altar beside the altar of the Lord our God. Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel, The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, (save us not this day,) that we have built us an altar to turn from following the Lord, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the Lord himself require it; and if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the Lord God of Israel? For the Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the Lord: so shall your children make our children cease from fearing the Lord. Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: but that it may be a witness between us, and you, and our generations after us, that we might do the service of the Lord before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the Lord. Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the Lord our God that is before his tabernacle.

And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them. And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord is among us, because ye have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord.

And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Giload, unto the land of Canaan, to the children of Israel, and brought them word again.

And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

^b Judg. 20. 1.

^c Deut. 12. 14; Judg. 20. 12.

^d Ex. 6. 25; Num. 25. 7, 11; Judg. 20. 28. ^e Num. 1. 4.

^f ver. 12.

^g ver. 11; Le. 17. 8, 9; Deut. 12. 4—6, 13, 14. ^h Num. 25. 3, 4; Deut. 4. 3.

ⁱ ver. 20; ch. 7. 1, 11, 12; Num. 16. 22.

^k ch. 18. 1.

^l ch. 7. 1, 5, 24.

^m Deut. 10. 17. ⁿ 1 Ki. 8. 39; Job 10. 7; 23. 10; Ps. 7. 3; 44. 21; 139. 1, 2; Jer. 12. 31; John 2. 25; 21. 17; Ac. 1. 24; 2 Cor. 11. 11, 31. ^o Ps. 37. 6. ^p Deut. 18. 19; 1 Sam. 20. 16.

^q ver. 34; ch. 24. 27. ^r Deut. 12. 5, 6, 11, 12, 17, 19, 26, 27.

^s ch. 21. 16; 1 Sam. 12. 23; Rom. 3. 6. ^t Deut. 12. 13, 14.

^u ver. 33.

^v Le. 26. 11, 12; 2 Chr. 15. 2.

^w 1 Chr. 29. 20. ^x No. 8. ^y Dan. 2. 19; Lk. 2. 28.

¹ That is, as represented by their heads of tribes and other officers: see ch. xxiii. 2. The careful observance of the command in Deut. xiii. 14, and its happy results, are particularly observable.

² This may mean, either that the disgrace of that sin

still lay upon them, or that there were many of the people who had never truly repented of their wickedness.

³ Or, 'The God of gods, Jehovah; the God of gods, Jehovah.' This solemn appeal to Jehovah was peculiarly appropriate, as they were accused of forsaking him.

34 And the children of Reuben and the children of Gad called the altar *Eed* [*i. e.* a witness¹]: for it *shall be* a witness¹ between us that the LORD is God.

Joshua's exhortations and warnings.

23 AND it came to pass a long² time after that the LORD " had given rest unto Israel from all their enemies round about, that Joshua ^b waxed old and stricken 2 in age. And Joshua ^c called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said³ unto them, I am old 3 and stricken in age: and ye have seen all that the LORD your God hath done⁴ unto all these nations because of you; for the " LORD your God *is* he that hath 4 fought for you. Behold, " I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, ^d he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, ^e as the LORD your God hath promised unto you. ^f Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, ^g that ye turn not aside therefrom

7 to the right hand or to the left; that ye ^h come not among these nations, these that remain among you; neither ⁱ make mention of the name of their gods, nor cause to swear ^j by them, neither serve them, nor bow yourselves unto them: but " cleave [*or*, if ye will cleave] unto the LORD your God, as ye have done unto

9 this day; " for the LORD hath driven [*or*, then the LORD will drive] out from before you great nations and strong: but ^k as for you, " no man hath been able to stand before you unto this day. ^l One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, ^m as he hath promised you.

11 " Take good heed therefore unto yourselves [your souls], ⁿ that ye love the LORD your God. Else if ye do in any wise ^o go back, and cleave unto the remnant of these nations, ^p even these that remain among you, and shall " make marriages with

13 them, and go in unto them, and they to you: know for a certainty that " the LORD your God will no more drive out ^q any of these nations from before you; ^r but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, " until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day " I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that ^s not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to

15 pass unto you, and not one thing hath failed thereof. " Therefore it shall come to pass, ^t that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you " all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

Joshua assembles the people, and renews God's covenant with them.

24 AND Joshua gathered all the tribes of Israel to " Shechem,⁵ and ^f called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they ^g presented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, ^h Your fathers dwelt on the other side of the flood⁶ in old time, ⁱ even Terah, the father

3 of Abraham, and the father of Nachor: and ^j they served other gods. And ^k I took your father Abraham from the other side of the flood, and led him throughout

* so ch. 24. 27.

* ch. 21. 44; 22. 4

b ch. 13. 1.

* ch. 24. 1; Deu. 31. 28; 1 Chr. 28. 1.

d ch. 10. 14, 42; Ex. 24. 14.

* ch. 13. 2, 6; 18. 10.

f ch. 13. 6; Ex. 23. 30. 31; 32. 2; 34. 11; Deu. 11. 22.

* Num. 33. 53, 53.

g ch. 1. 7.

h Deu. 5. 32; 28. 14.

i Ex. 23. 33; Deu. 7. 2, 3; Pro. 4. 14; Eph. 5. 11.

j Ex. 23. 18; Ps. 15. 4; Jer. 5. 7; Zeph. 1. 5; see Num. 32. 36.

k ch. 22. 5; Deu. 10. 20; 11. 22; 18. 4.

l Deu. 11. 23.

m ch. 1. 5.

n 1. 5, 26. 9; Deu. 32. 20; see Judg. 3. 31; 15. 15; 2 Sam. 23. 8.

o Ex. 14. 14; 23. 27; 4. 1; Jer. 5. 7; Zeph. 1. 5; see Num. 32. 36.

p ch. 22. 5; Deu. 4. 9. see ref. Ex. 20. 6.

q Exe. 18. 24; Zeph. 1. 6; Mt. 12. 45; Heb. 10. 38, 39; 2 Pet. 2. 20, 21.

r Ex. 34. 16; Deu. 7. 3. Judg. 2. 3.

s Ex. 23. 33; Num. 33. 55; Deu. 7. 16; 1 Ki. 11. 4.

t 1. 5, 28. 31—33; Deu. 4. 25.

u 1 Ki. 2. 2; Job 30. 23; see Heb. 9. 27.

v ch. 21. 45; Lk. 21. 33.

* Deu. 28. 63.

d 1. 26, 14, etc.; Deu. 28. 15, 16, etc.

* Ge. 35. 4.

f ch. 23. 2.

g 1 Sam. 10. 19.

h Ge. 11. 26, 31.

i Ge. 31. 19, 30, 32, 33; 25. 4.

j Ge. 12. 1—4; Ac. 7. 2, 3.

1 A witness of the relation in which they stood to the God of Israel, and of their concurrence with the rest of the tribes in the same common faith.

2 Joshua's administration lasted probably about twenty-six or seven years: so that this might be about fifteen years after the last division of the land.

3 The veteran chieftain, like the aged lawgiver of Israel, closes his administration by a solemn renewal of God's covenant with his people (ch. xxiii., xxiv.) His addresses contain some designed repetitions of the forcible words of his predecessor: yet they have his own eminently practical character stamped upon them; especially when, in demanding a fresh avowal of allegiance to their heavenly King, he declares his own determination to 'serve the Lord.' The subsequent history shows that the care he took to maintain the adherence of the Israelites to their

religion was by no means needless: nor is it less necessary that Christians should be often admonished to be faithful to their Divine Lord. See 2 Pet. 1. 12—15.

4 The fact that God had done so much for the people (vers. 3, 9, 14), and had engaged to do still more (vers. 5, 10), constituted a special ground for the command to keep his law (vers. 6—8), and to avoid intercourse with idolaters (ver. 11, etc.) The remembrance of God's mercies and promises should engage us to faithfulness in his service.

5 Where they had heard and responded to the blessings and curses of the law from Mounts Ebal and Gerizim (ch. viii. 30—35). The tabernacle may have been removed hither for the occasion. The Greek version, however, has *Shiloh* instead of 'Shechem.'

6 Rather, 'river: ' *i. e.* the Euphrates.

4 all the land of Canaan, and multiplied his seed, and ¹gave him Isaac. And I gave unto Isaac ²Jacob and Esau : and I gave unto ³Esau mount Seir, to possess it; ⁴but Jacob and his children went down into Egypt. ⁵I sent Moses also and Aaron, and ⁶I plagued Egypt, according to that which I did among them: and afterward I brought you out. And I ⁷brought your fathers out of Egypt: and ⁸ye came unto the sea; ⁹and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea. And when they ¹⁰cried unto the LORD, ¹¹he put darkness between you and the Egyptians, ¹²and brought the sea upon them, and covered them; and ¹³your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness ¹⁴a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; ¹⁵and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. Then ¹⁶Balak the son of Zippor, king of Moab, arose and warred against Israel, and ¹⁷sent and called Balaam the son of Beor to curse you: ¹⁸but I would not hearken unto Balaam; ¹⁹therefore he blessed you still: so I delivered you out of his hand. And ²⁰ye went over Jordan, and came unto Jericho: and ²¹the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Iivites, and the Jebusites; and I delivered them into your hand. And ²²I sent the hornet before you, which drave them out from before you, ²³even the two kings of the Amorites; ²⁴but ²⁵not with thy sword, nor with thy bow. And I have given you a land for which ²⁶ye did not labour, and ²⁷cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. ²⁸Now therefore fear the LORD, and serve him in ²⁹sincerity and in truth: and ³⁰put away the gods which your fathers served on the other side of the flood, and ³¹in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, ³²choose you this day whom ye will serve; whether ³³the gods which your fathers served that ³⁴were on the other side of the flood, or ³⁵the gods of the Amorites, in whose land ye dwell: ³⁶but as for me and my house, we will serve the LORD. And the people answered and said, God forbid ³⁷that we should forsake the LORD, to serve other gods; for the LORD our God, ³⁸he ³⁹it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: and the LORD drave out from before us all the people, even the Amorites which dwelt in the land: ⁴⁰therefore will we also serve the LORD; for he is our God. And Joshua said unto the people, ⁴¹Ye cannot ⁴²serve the LORD: for he is an ⁴³holy God; he is ⁴⁴a jealous God; ⁴⁵he will not forgive your transgressions nor your sins. ⁴⁶If ye forsake the LORD, and serve strange gods, ⁴⁷then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, ⁴⁸Nay; but we will serve the LORD. And Joshua said unto the people, ⁴⁹Ye are witnesses against yourselves that ⁵⁰ye have chosen you the LORD, to serve him. And they said, ⁵¹We are witnesses. Now therefore ⁵²put away, said he, the strange gods ⁵³which are among you, and incline your heart unto the LORD God of Israel. And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey. So Joshua ⁵⁴made a covenant with the people that day, and set them a statute and an ordinance ⁵⁵in Shechem. And Joshua ⁵⁶wrote these words in the book of the law of God, and took ⁵⁷a great stone, and ⁵⁸set it up there ⁵⁹under an oak, that was by the sanctuary of the LORD. And Joshua said unto all the people, Behold, this stone shall be ⁶⁰a witness unto us; for ⁶¹it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. So ⁶²Joshua let the people depart, every man unto his inheritance.

The death of Joshua and Eleazar; interment of Joseph's remains.

⁶³AND it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, ⁶⁴being an hundred and ten years old. And they buried

1 Ge. 21. 2, 3; Pa. 127. 3.
 2 Ge. 25. 24—26.
 3 Ge. 32. 3; 36. 8;
 4 Ge. 46. 1—6; Ac. 7. 15.
 5 Ex. 2. 10.
 6 Ex. 7 to 12.
 7 Ex. 12. 37, 51.
 8 Ex. 14. 2.
 9 Ex. 14 & 15.
 10 Ex. 14. 20.
 11 Ex. 14. 27, 28.
 12 Ex. 15. 21; Deu. 4. 34; 28. 31.
 13 ch. 5. 6; Num. 14. 33, 34.
 14 ch. 13. 10; Num. 21. 21—35; Deu. 2. 23; 3. 1.
 15 see Judg. 11. 23.
 16 Num. 22. 5, 6; Deu. 23. 4.
 17 Num. 22. 11, 12, 18—20, 33; Deu. 23. 5.
 18 Ex. 23. 11, 20; 24. 10.
 19 ch. 3. 14—17; 4. 10—12.
 20 A. G. 1; 10. 1; 11. 1.
 21 Ex. 23. 28; Deu. 7. 20.
 22 Pa. 44. 2—6.
 23 ch. 11. 13; Deu. 6. 10, 11.
 24 Den. 10. 12; 1 Sam. 12. 24; Job 28. 28.
 25 Ge. 17. 1; 20. 5; Deu. 18. 15; 1 Ki. 119.
 26 1 John. 4. 23, 24;
 27 2 Cor. 1. 12; Eph. 2. 24.
 28 vers. 9, 23; Ge. 25. 3; Ex. 20. 3, 4; 1. 17, 7; Ex. 20. 18.
 29 Ex. 20. 7, 8; 23. 3.
 30 see Refs. A. G. 1; 1 Ki. 18. 21; Ex. 20. 28; John 6. 67.
 31 ver. 14.
 32 Ex. 24. 22, 23; 34. 15; Deu. 12. 7; 28. 18; Judg. 6. 10.
 33 Ge. 18. 19.
 34 see Refs. ch. 23. 12.
 35 vers. 6—14.
 36 Mt. 6. 24; Lk. 14. 27.
 37 Le. 19. 2; 1 Sam. 6. 20; Ps. 99. 5, 9; Is. 16.
 38 see Refs. Ex. 20. 5.
 39 Ex. 23. 21.
 40 1 Chr. 28. 9; 2 Chr. 13. 2; Ezra 4. 22; Is. 1. 28; 65. 11, 12; Jer. 17. 13.
 41 ch. 22. 12, 13, 15; Is. 10. 10; Ac. 7. 43; Ex. 19. 8; 24. 3; Deu. 28. 17.
 42 Pa. 119. 172.
 43 ver. 14; Ge. 35. 2; Judg. 10. 16; 1 Sam. 7. 3.
 44 see Ex. 15. 25; 24. 3, 7, 8; 2 Ki. 11. 17.
 45 ver. 28.
 46 Ex. 24. 4; Deu. 31. 24.
 47 see Judg. 9. 6.
 48 see ch. 4. 3; Ge. 28. 18.
 49 Ge. 35. 4.
 50 see ch. 22. 27, 28, 34; Ge. 31. 48, 52; Deu. 31. 19, 21, 26.
 51 Deu. 23. 2.
 52 Judg. 2. 6.
 53 Judg. 2. 8.

1 Or, 'land wherein ye did not labour,' etc. So the Geneva version and others read.
 2 By this strong expression, Joshua sets before the people the difficulty of maintaining fidelity to Jehovah; in order to lay a deeper and surer foundation for sincerity and watchfulness. He would have them be fully aware beforehand of the self-denial and conflict which the fulfilment of their engagement would require, and of the awful consequences of disobedience and apostasy. He would also inspire them with a deep reverence for God,

who would certainly not overlook the wilful sins of his own people. Such cautions must not be perverted to discourage zeal, or to excuse backsliding; but should excite to watchfulness and determined effort, and to humble reliance on Divine help. For warnings somewhat similar, see Luke xiv. 25—33; Heb. xii. 25—29.
 3 Faithful as the mass of the people were, Joshua feared that there were some idolaters among them. The purest religious community on earth cannot be supposed to be altogether unmixed. See John vi. 70.

- him in the border of his inheritance in 'Timnath-berah, which is in mount Ephraim, on the north side of the hill of Gaash.
- 31 And 'Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua,¹ and which had "known all the works of the LORD, that he had done for Israel.
- 32 And * the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground * which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver [or, lambs]:² and it became the inheritance of the children of Joseph.
- 33 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to * Phinehas his son, which was given him in mount Ephraim.

† ch. 19. 50; Judg. 2. 9.
 † Judg. 2. 7.
 * see Deu. 11. 2; 31. 13.
 † Ge. 50. 25; Ex. 13. 19.
 † Ge. 33. 19.
 * Ex. 6. 25; Judg. 20. 28.

¹ These had been born, or had grown up, during the journeyings in the wilderness, and consequently belonged to the generation which succeeded that of Joshua.
² See note on Gen. xxxiii. 19.

NOTE ON THE DESTRUCTION OF THE CANAANITES.

THE wars of the Israelites in Canaan, and the terrible destruction brought upon its inhabitants, are to be regarded as the execution of a just though dreadful sentence pronounced by God against their enormous and incorrigible crimes; making them an example to the whole world of His avenging wrath against heinous sins.

The judicial character of these transactions will appear from the following considerations: 1. The Israelites were expressly appointed by Divine authority to discharge this duty; and the commission which they bore set forth the cause of this proceeding against the Canaanites, enumerating their crimes, and stating distinctly that they were, on this account, devoted to destruction. (See Deut. vii., etc.) 2. The resources of God's government were made available to the Hebrews as the officers of his justice. The passage of the Jordan; the falling down of the walls of Jericho; the lengthening of the day to give them time to complete their victory; the hailstones at Gibeon, which, without touching them, slew more of their enemies than the sword did—were all so many proofs of their commission and authority, and were recognised as such by their enemies. 3. In the execution of this office, their persons were under Divine protection; so that, after the greatest battles, they returned to the camp without one missing or wounded. So distinct was the assurance of God on this subject, that when, in consequence of transgression, they were at first routed before Ai, and thirty-six men were killed, this slight reverse filled them with dismay, as being entirely different from what they had expected.

The general course of these events is therefore strictly analogous to the system of moral government constantly exercised in the world, with only this difference, that the measures of Divine administration, which are usually carried into effect through the operation of ordinary agents, under the control of the Supreme Ruler, were here executed by his avowed interposition and authority.

It should further be observed, that God had borne long

with the Canaanites; that they had neglected former awful warnings—especially the general deluge, and the destruction of the cities of the plain, situated in their immediate neighbourhood; that these judgments were not executed till the measure of their wickedness was filled up; and that this extermination, which might have been accomplished by pestilence, fire, or earthquake, was appointed to be done by the hands of the Israelites, as being the clearest and most intelligible method, especially in that age of the world, of displaying the power and righteousness of the God of Israel. This procedure would also be likely to have the most beneficial influence upon the Hebrews themselves; for they were fully aware that the miserable end of their predecessors in the land of promise was the direct result of sin—and were solemnly warned against similar conduct, lest they should incur the same penalties: whilst, at the same time, their whole experience in the performance of this service was eminently fitted to teach them to trust in God, and to rely with confidence upon his presence and aid, so long as they were obedient to his will.

It appears, further, that the Canaanites had had long warning of the danger which awaited them. It is highly probable that the grant of the entire country to Abraham's posterity was known to them. They had also heard, forty years before, how God had fought for his people against the Egyptians their brethren: and there is reason to believe that, even after the time of God's forbearance had expired, the Canaanites still had the alternative to flee elsewhere, as many did, settling in Africa and in Spain; or to renounce their idolatries and crimes, and submit to and serve the God of Israel: in which case, it appears from several passages that there was mercy for them.

This great act of retributive justice, exhibiting as it does to all nations, in all ages, God's displeasure against sin, may be regarded as an emblem of that destruction which awaits the ungodly at the judgment of the great day.

THE BOOK OF JUDGES.

THIS book contains some account of the affairs of the Israelites under the government of their Judges, from the death of Joshua to the time of Eli. It is not to be considered as a complete and connected history; many particulars being omitted which would have been essential to such a plan. Nor was such a history required; as the times of the Judges formed no new era in the annals of God's people and the development of his purposes. At their close, a new era did begin under the monarchy: but the present period of sacred history is important, chiefly, as showing the intimate connection between departure from the Lord and misery on the one hand, and between return to him and well-being on the other. *Apostasy and punishment—repentance and deliverance*—are the main subjects which the whole narrative was professedly intended to exhibit: see ch. ii. 11—23.

The Judges were not a regular succession of governors, but extraordinary officers, raised up by God, as circumstances required, to rescue his people from their oppressors, to reform the state of religion, and to administer justice. Without assuming the state of royalty, they were the immediate vicegerents of Jehovah, the King of Israel.

In this narrative, the condition of the Israelites does not appear so prosperous, nor their character so religious, as might have been expected from the preceding history. But this period must not be regarded as an uninterrupted series of idolatries and crimes. The apostasies which incurred punishment, and the deliverances which attended repentance, occupy almost the whole book: while long intervals of peace (amounting together to nearly three-fourths of the whole time), when the people in the main served God under the administration of pious

judges, are passed over in a few sentences. And even amidst the scenes of religious defection and civil discord and violence which darken this history, there were doubtless many who feared and loved God; and some are quoted, in Heb. xi. 32, as illustrious examples of faith. It must also be borne in mind, that some of the disorders here related affected certain districts only, while the rest of the country was in a better state.

This history is full of important instruction. It presents some striking pictures of an unsettled nation; showing the disorders which prevail when the bonds of union and the salutary control of government are relaxed (see ch. v. 6); and when the people are without the advantage of religious teaching. It illustrates the corrupt tendencies of our fallen state; showing how prone men are to be drawn aside to ungodliness and false religion. It displays, in a very affecting manner, the bitter effects of sin, and the happy consequences of repentance; and it exhibits the attributes of God—his holiness and justice, his truth in fulfilling his word, and his compassion and mercy towards the penitent.

By whom this book was written is not known: but it is ascribed by an ancient Jewish tradition to Samuel, and nothing appears to render this improbable. It was certainly written before the events recorded in 2 Sam. v. 6—9. (See ch. i. 21.) Some have inferred, from the expressions used in ch. xvii. 6; xviii. 1; xix. 1; xxi. 25, that it was written after the establishment of the monarchy; but those passages all occur in the appendix, which was probably added by a different author at a later period.

The contents of this book are as follows:—

I. A short account of the extent to which the wars against the Canaanites were carried on after the death of Joshua; followed by a sketch of the general course of events during the times of the Judges; forming an introduction to the narratives which follow (ch. i.—iii. 4).

II. The oppressions of the Israelites by their enemies, and their deliverance by their Judges: comprising their subjection to the kings of Mesopotamia and of Moab; and their deliverance by Othniel and by Ehud; the deliverance of the western tribes by Shamgar (iii. 5—31); the oppression of the northern tribes by Jabin, king of Canaan, and their deliverance by Deborah and Barak (iv., v.); the deliverance of the eastern and northern tribes from the Midianites, with the history of Gideon and his family (vi.—ix.); the administrations of Tola and Jair; the deliverance of Israel from the Ammonites by Jephthah; and the administrations of Ibzan, Elon, and Abdon (x.—xii.); the servitude of the Israelites to the Philistines; their deliverance by Samson; and his history (xiii.—xvi.). With this, the regular narrative closes.

III. The remainder of the book may be regarded as an appendix, relating events which happened not long after the death of Joshua. It gives an account of the *introduction of idolatry* among the Israelites, and their consequent corruption and punishment: exemplified by, 1. An account of Micah's idols, which were stolen by the Danites (xvii.,

xviii.) 2. The brutal outrage committed by the men of Gibeah, leading to a fierce civil war, in which the tribe of Benjamin was nearly destroyed (xix.—xxi.)

The chronology of the book of Judges is peculiarly difficult. Different systems are founded upon statements in different parts of Scripture. In 1 Kings vi. 1, the period from the Exode to the foundation of the Temple is said to be 480 years; and many have adjusted all the intervening chronology to this date. But others disregard that passage, which they deem an interpolation, for the following reasons: 1. There is a variation in the numbers between the Hebrew and the Septuagint, and no date is assigned in the parallel passage in 2 Chron. iii. 2. 2. Josephus, Theophilus, and Origen, in treating of the subject, appear to have been ignorant of this computation, which is first mentioned in the fourth century by Eusebius, though in his latest works he does not adopt it. 3. It is directly opposed to the language of Paul, who assigns 450 years to the time between the division of Canaan and Samuel the prophet (Acts xiii. 20). 4. It would require that many of the times of servitude should be included in the government of the Judges (apparently in opposition to repeated statements that 'the land had rest'), and that several of these should be regarded as contemporaneous. Still there is not a perfect agreement among these chronologers. A table of the whole era is subjoined, exhibiting the dates of Usher and Hales, as representing the extremes of opinion on the question. The most probable theory fixes the length of the period at about thirty years below that assigned by Hales.

EVENTS.	YEARS.	USHER.	HALES.
		B. C.	B. C.
Departure from Egypt		1491	1648
Moses dies		1451	1608
Joshua dies		1426	1582
Interval	10 to	..	1572
I. Servitude, to Mesopotamia ..	8 to	1394	1561
1st judge, Othniel	40 to	1354	1524
II. Servitude, to Moabites	18 to	1336	1506
2nd judge, Ehud; 3rd, Shamgar ..	80 to	1316	1426
III. Servitude, to Canaanites ..	20 to	1296	1406
4th judge, Deborah and Barak	40 to	1256	1366
IV. Servitude, to Midianites ..	7 to	1249	1359
5th judge, Gideon	40 to	1209	1319
6th judge, Tola; 7th, Jair	48 to	1161	1271
V. Servitude, to Ammonites	18 to	1143	1253
8th judge, Jephthah	6 to	1137	1247
9th, Ibzan; 10th, Elon; 11th, Abdon	25 to	1112	1222
VI. Servitude, to Philistines ..	20 to	1140	1202
12th judge, Samson	to	1120	1182
13th judge, Eli	to	1141	1142
VII. Servitude, to Philistines ...	to	1120	1122
14th judge, Samuel	to	1095	1110
1st king, Saul	40 to	1056	1070
2nd, David	40 to	1015	1030
3rd, Solomon, to found. of Temple	3 to	1012	1027
From Exode to foundation of Temple..		480	621

Expedition of Judah and Simeon against the Canaanites; proceedings of the other tribes.

- NOW after ^a the death of Joshua it came to pass, that the children of Israel ^b asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them? And the LORD said, ^c Judah shall go up: behold, I have delivered the land into his hand.
- And Judah said unto Simeon¹ his brother, Come up with me into my lot, that we may fight against the Canaanites; and ^d I likewise will go with thee into thy lot. So Simeon went with him. And Judah went up; ^e and the LORD delivered the Canaanites and the Perizzites² into their hand: and they slew of them in Bezek ten thousand men. And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. But Adoni-bezek fled; and they pursued after him, and caught him, and cut off 7 his thumbs, and his great toes.³ And Adoni-bezek said, Threescore and ten

^a Jos. 24. 29, 30.
^b ch. 20. 18; Num. 27. 21.
^c Ge. 49. 6—10; Num. 2. 3.
^d ver. 17; 1 Sam. 30.
^e Ex. 23. 28, 29; Dou. 2. 3.
^f 1 Sam. 11. 8.

¹ As the lot of Simeon fell within that of Judah, they were naturally associated in this enterprise.

² Rather, 'the Canaanites, even the Perizzites.'

³ This punishment was frequently inflicted on flagrant offenders, and on rebels or captive enemies, who were thus disabled for war.

- king^s,¹ having their thumbs and their great toes cut off, gathered *their meat* under my table: ² as I have done, so God hath required me. And they brought him to Jerusalem, and there he died.
- 8 Now ³ the children of Judah had fought against Jerusalem, and had taken it,²
- 9 and smitten it with the edge of the sword, and set the city on fire. ⁴ And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley. And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was*
- 11 ⁵ Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmi. ⁶ And from thence he went against the inhabitants of Debir: (and the name of Debir before *was* Kirjath-sopher.)
- 12 ⁷ And Caleb said, He that smiteth Kirjath-sopher, and taketh it, to him will I
- 13 give Achsah my daughter to wife. And Othniel the son of Kenaz, ⁸ Caleb's younger brother, took it: and he gave him Achsah his daughter to wife. ⁹ And it came to pass, when she came to *him*, that she moved him to ask of her father a field: and she lighted from off *her ass*; and Caleb said unto her, What wilt thou? And she said unto him, ¹⁰ Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.
- 16 ¹¹ And the children of the Kenite,³ Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; ¹² and they went and dwelt among the people.²
- 17 ¹³ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called
- 18 ¹⁴ Hormah. Also Judah took ¹⁵ Gaza⁴ with the coast thereof, and Askelon with the
- 19 coast thereof, and Ekron with the coast thereof. And ¹⁶ the LORD was with Judah; and he drove out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had ¹⁷ chariots of iron.⁵ ¹⁸ And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.
- 21 ¹⁹ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.
- 23 And the house of Joseph, they also went up against Beth-el: ²⁰ and the LORD
- 23 *was* with them. And the house of Joseph ²¹ sent to descry Beth-el: (now the
- 24 name of the city before *was* Luz.) And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the
- 25 city,⁶ and ²² we will show thee mercy. And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go
- 26 the man and all his family. And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.
- 27 ²³ Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land. And it came to pass, when Israel was strong, that they put the Canaanites ²⁴ to tribute, and did not utterly drive them out.⁷
- 29 ²⁵ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.
- 30 Neither did Zebulun drive out the inhabitants of Kitron, nor the ²⁶ inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.
- 31 ²⁷ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of

¹ Ex. 21. 23—25; Lc. 24. 19—21; 1 Sam. 15. 33; Ro. 2. 15; Jam. 2. 12.

² see Jos. 15. 63.

³ Jos. 10. 36; 11. 21; 15. 13.

⁴ Jos. 14. 15; 15. 13—19.

⁵ Jos. 15. 15.

⁶ Jos. 15. 16, 17.

⁷ ch. 3. 9.

⁸ Jos. 15. 18, 19.

⁹ Ge. 33. 11.

¹⁰ ch. 4. 11, 17; Num. 10. 29—32; 24. 21, 22; 1 Sam. 15. 6; 1 Chr. 2. 55; Jer. 35. 2.

¹¹ Deu. 31. 3.

¹² Num. 21. 1.

¹³ Num. 10. 32; ch. 4. 17.

¹⁴ ver. 3.

¹⁵ Num. 21. 1—3; Jos. 19. 4.

¹⁶ Jos. 11. 22.

¹⁷ ver. 2; 2 Ki. 18. 7.

¹⁸ Jos. 17. 16, 18.

¹⁹ Num. 14. 24; Deu. 1. 36; Jos. 14. 9, 13; 15. 13, 14.

²⁰ see Jos. 15. 63; 18. 4—28.

²¹ ver. 19.

²² ch. 18. 2; Jos. 2. 1; 2. 2.

²³ Ge. 28. 19.

²⁴ Jos. 2. 12—14.

²⁵ Jos. 17. 11—13.

²⁶ Deu. 20. 11.

²⁷ Jos. 16. 10; 1 Ki. 9. 16.

²⁸ Jos. 19. 15.

²⁹ Jos. 19. 24—30.

¹ That is, petty chiefs. This seems to indicate that a wasting civil war in Canaan had preceded the invasion of the Israelites, reducing the strength of their enemies.

² As Jerusalem was already in the hands of Judah, it had probably been taken by Joshua. The strong fort of Zion was, however, held by the Jebusites till the time of David. See ver. 21, and 2 Sam. v. 6—9. Vers. 8—16 appear to be a parenthetical recital of previous events, some of which had been recorded in the book of Joshua.

³ That is, descendants of Jethro (see Numb. x. 32). The name *Kenites* originally belonged to a tribe of Canaanites (see Gen. xv. 19), but is given to this Midianitish family, perhaps, on account of some previous connection formed with that people.

⁴ The Septuagint has, 'Though Judah did not take possession of Gaza, nor the borders thereof, nor of Askelon,'

etc. But this may have been an alteration made by the Greek translators for the purpose of obviating a difficulty, as we find these cities shortly afterwards in the hands of the Philistines, who probably soon reconquered them.

⁵ These chariots certainly gave the Canaanites of the plain great advantage; but this was not the cause of Judah's failure. Had the Israelites cherished a due confidence in Jehovah, and obeyed his commands, neither the military prowess of their enemies nor the chariots of iron could have hindered the fulfilment of his promises.

⁶ Not the public gate, but some unguarded point where they might enter unresisted.

⁷ This course appeared more easy and more profitable; but it was opposed to the Divine command, and it soon brought its own punishment, causing them and their descendants great disquiet and suffering.

32 Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob : but the Asherites dwelt among the Canaanites, the inhabitants of the land : for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath ; but he dwelt among the Canaanites, the inhabitants of the land : nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain :¹ for they would not suffer them to come down to the valley : but the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim : yet the hand of the house of Joseph² prevailed, so that they became tributaries. And the coast of the Amorites was from the going up to Akkrabbim, from the rock, and upward.³

The angel of the Lord rebukes the people.

2 AND an angel⁴ [or, messenger] of the LORD came up to Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers ; and I said, I will never break my covenant with you ; and ye shall make no league with the inhabitants of this land ; ye shall throw down their altars. But ye have not obeyed my voice : why have ye done this ? Wherefore I also said, I will not drive them out from before you ; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim [i. e. weepers] : and they sacrificed there unto the LORD.

A general sketch of the history of Israel during the times of the Judges.

6 AND when Joshua⁵ had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers.

And there arose another generation after them, which know not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim :⁶ and they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth.⁷

14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers⁸ that spoiled them, and he sold them⁹ into the hands of their enemies round about, so that they could not any longer stand before their

* Pa. 106. 34, 35.
 • Jos. 19. 28—38.
 P ver. 32.
 † ver. 33.
 † Jos. 19. 43.
 † Num. 34. 4 ; Jos. 15. 3.
 † or, Maaleh-akrabbim.
 † see refs. Ge. 16. 7—10, 13.
 † ver. 5.
 † Ex. 20. 2.
 † see refs. Ge. 12. 7 ; Ge. 17. 8.
 † see refs. Ex. 23. 32, 33.
 † ver. 12. 3.
 † ver. 30 ; Pa. 106. 34—40.
 † Num. 33. 55 ; Jos. 23. 13.
 † ch. 3. 6.
 † Ex. 23. 33 ; 34. 12 ; Deu. 7. 16 ; Pa. 106. 36.
 † Jos. 22. 6 ; 24. 28—31.
 † Jos. 24. 31.
 † Jos. 24. 29.
 † Jos. 24. 30.
 † Jos. 19. 40 ; 24. 30.
 Timnath-heres.
 † Ex. 6. 2 ; 1 Sam. 2. 12 ; 1 Chr. 28. 9 ; Jer. 9. 3 ; 22. 16 ; Gal. 4. 8 ; 2 Thes. 1. 8 ; Tit. 1. 16.
 † ch. 4. 1 ; 6. 1 ; 13. 1 ; ch. 3. 7 ; 1 Kl. 18. 18.
 † Deu. 31. 16.
 † ch. 5. 8 ; Deu. 6. 14, 15.
 † Ex. 20. 5.
 † ver. 11 ; ch. 3. 7 ; 10. 6 ; 1 Kl. 11. 5, 33 ; Pa. 106. 36.
 † ch. 3. 8 ; 1 Kl. 7. 1, 29 ; Deu. 32. 22 ; Pa. 106. 40—42.
 † 2 Kl. 17. 20.
 † ch. 3. 8 ; 4. 2 ; Deu. 32. 30 ; Ps. 44. 12 ; Is. 50. 1.
 † 1 Pe. 28. 37 ; Jos. 7. 12, 13.

1 That is, into the mountainous parts, which were the smallest portion of their lot. From this whole chapter it appears that the Israelites were very inattentive both to their duty and to their interest. The same slothfulness, cowardice, and unbelief, which had kept their fathers forty years out of Canaan, now deprived them of its full possession.

2 Ephraim's portion lying close to Dan, the Ephraimites aided the Danites.

3 Ver. 36 intimates that these Amorites had been numerous and powerful, possessing the territory extending from the southern limits of Canaan (Akrabbim, Josh. xv. 3), and even from beyond the city of the rock (Petra), north-westward as far as to Mount Heres.

4 As this Divine messenger is said to have come from Gilgal, some suppose him to have been a prophet living there, and called by this name, as Haggai (Hag. i. 13) and the priest are (Mal. ii. 7). Others, however, consider the phrase as referring to the 'Angel-Jehovah,' the angel of the covenant (Mal. iii. 1), who, having conducted the people through their journey to Gilgal, was regarded as dwelling there, during the conquest of the land, to protect the great central camp ; and who now, therefore, manifests

himself as coming up thence to the place which by anticipation (see ver. 5) is here called Bochim.

5 This passage, to ch. iii. 4 (which is partly repeated from Josh. xxiv. 28—31), is a succinct introduction to the rest of the book, containing the explanation of God's dealings with the Israelites as related in the following narratives.

6 The word 'Baalim' (lords), being plural, intimates that the Israelites worshipped no one false god in particular, but the idols of the several tribes of Canaanites among them, who were regarded by their worshippers as tutelary deities of particular districts, from which, or from some other peculiarities, they derived their varied names—as Baal-zaphon, Baal-peor, Baal-zebub, etc.

7 'Ashtaroth,' like 'Baalim,' is plural, and is used as a general name for the female deities of these nations. The word in the singular, 'Ashtaroth' (Astarte), is the name of the notorious Syrian goddess, representing probably the moon and the productive powers of nature, who was worshipped with the most abominable rites.

8 Alluding to the predatory inroads of the Midianites and others, like those of the Bedouin at the present day.

9 God's protection being withheld from them, their enemies prevailed against them.

15 enemies. Whithersoever they went out, ^athe hand of the LORD was against them for evil, as the LORD had said, and ^aas the LORD had sworn unto them: and they were ^bgreatly distressed.

16 Nevertheless ^cthe LORD raised up judges,¹ which delivered them out of the
17 hand of those that spoiled them. And yet they would not hearken unto their judges, but they ^dwent a whoring after other gods, and bowed themselves unto them: ^ethey turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so. And when the LORD raised them up judges, then ^fthe LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: ^gfor it repented the LORD² because of ^htheir groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, ⁱwhen the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their ^kstubborn way.

20 ^lAnd the anger of the LORD was hot against Israel; and he said, Because that this people hath ^mtransgressed my covenant which I commanded their fathers, 21 and have not hearkened unto my voice; ⁿI also will not henceforth drive out 22 any from before them of the nations which Joshua left when he died: ^othat through them I may ^pprove Israel, whether they will keep the way of the LORD 23 to walk therein, as their fathers did keep *it*, or not. Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

3 Now these ^qare ^rthe nations which the LORD left, to prove Israel by them, *even* 2 as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least 3 such as before knew nothing thereof; *namely*, ^sfive lords of the Philistines, and all the Canaanites, and the Sidonians,³ and the Hivites that dwelt ^tin mount 4 Lebanon, from mount Baal-hermon unto the entering in of Hamath. ^uAnd they were to prove Israel by them, to know⁴ whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

The Israelites are oppressed by the king of Mesopotamia, and delivered by Othniel.

5 ^vAND the children of Israel dwelt among the Canaanites, Hittites, and 6 Amorites, and Perizzites, and Hivites, and Jebusites: and ^wthey took their daughters to be their wives, and gave their daughters to their sons, and served 7 their gods. ^xAnd the children of Israel did evil in the sight of the LORD, and 8 forgot the LORD their God, ^yand served Baalim and ^zthe groves.⁵ Therefore the anger of the LORD was hot against Israel, and he ^{aa}sold them into the hand of ^{ab}Chushan-rishathaim king of ^{ac}Mesopotamia [*or*, Aram-naharain]: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel ^{ad}cried unto the LORD,⁶ the LORD ^{ae}raised up a deliverer to the children of Israel, who delivered them, *even* ^{af}Othniel the son of

10 Kenaz, Caleb's younger brother. And ^{ag}the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of ^{ah}Mesopotamia into his hand; and his hand prevailed against

11 Chushan-rishathaim. And the land had rest forty years. And Othniel the son of Kenaz died.⁷

The king of Moab oppresses the Israelites; they are delivered by Ehud, and by Shamgar.

12 ^{ai}AND the children of Israel did evil again in the sight of the LORD: and the LORD ^{aj}strengthened ^{ak}Eglon the king of Moab against Israel, because they had 13 done evil in the sight of the LORD. And he gathered unto him the children of

^a Jer. 21. 10.
^b Le. 26. 15—20; Deu. 28. 30; Sa. 40. 41.
^c ch. 10. 9.
^d ch. 3. 9, 10, 15; 4. 5; 6. 14; 1 Sam. 12. 11; Ac. 13. 20.
^e Ex. 34. 15, 16; Le. 17. 7; Ps. 103. 39.
^f Ex. 32. 8, Deu. 9. 12.
^g Jos. 1. 5.
^h ch. 10. 16; Ge. 6. 6; Deu. 32. 30; Ps. 106. 41, 45.
ⁱ Ex. 2. 24.
^j ch. 3. 11, 12; 4. 1; 8. 33; Jos. 24. 31.
^k Ps. 78. 8.
^l ver. 14.
^m Jos. 23. 16; 24. 31; Jer. 31. 32.
ⁿ Jos. 23. 13.
^o ch. 3. 1—4.
^p See Ge. 22. 1; Deu. 8. 2, 16; 13. 3; 2 Chr. 32. 31.
^q ch. 2. 21, 22.
^r Jos. 13. 3.
^s Jos. 11. 3.
^t ch. 2. 22.
^u Ps. 106. 34—38.
^v Ex. 34. 16; Deu. 7. 3, 4.
^w ch. 2. 11.
^x ch. 2. 13.
^y ch. 6. 25; Ex. 34. 13; Deu. 16. 21.
^z ch. 2. 14, 29; see refs. Deu. 32. 30.
^{aa} Hab. 3. 7.
^{ab} Ge. 24. 10.
^{ac} ver. 15; ch. 4. 3; 6. 7; 10. 10, 15, 16; 1 Sam. 12. 10; Ne. 9. 27; Ps. 22. 5; 106. 41; 107. 13, 19.
^{ad} ch. 2. 16.
^{ae} ch. 1. 13.
^{af} ch. 6. 34; 11. 29; 13. 25; 14. 6, 19; Num. 37. 19; 1 Sam. 11. 6; 2 Chr. 15. 1.
^{ag} Heb., Aram.
^{ah} ch. 2. 18.
^{ai} Ex. 9. 16; Is. 37. 26.
^{aj} 1 Sam. 12. 9.

1 These were extraordinary officers having temporary and sometimes only local authority, prompted by God, and often expressly called by him through some outward designation to their office and work. In ordinary circumstances, the patriarchal rule of the chiefs of the tribes under the administration of the high priest, the chief minister of the King of Israel, was sufficient for the order and prosperity of the people.

2 He altered the course of his Providence, acting as though he repented. See note on Gen. vi. 6.

3 Rather, 'all the Canaanites, even the Sidonians (or Phœnicians), and the Hivites.'

4 That is, to make known; to give proof.

5 The Hebrew word translated 'groves' probably means, here and elsewhere, *statues of Ashtaré*, which were worshipped in groves. See note on ch. ii. 13.

6 Those who in the day of their mirth had cried to Baalim and Ashtaroth, now they are in trouble cry to the Lord; their consciences telling them that their idols could not help them, and their troubles causing conscience to be heard. But though they were driven to God by distress, he did not reject their prayers.

7 It was probably somewhere about this period that the idolatry of the Danites occurred, as well as the war with the Benjamites, related in ch. xvii.—xxi., and the events recorded in the book of Ruth.

Ammon and ^m Amalek, and went and smote Israel, and possessed ⁿ the city of 14 palm trees.¹ So the children of Israel ^e served Eglon the king of Moab eighteen years.

15 But when the children of Israel ^p cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by 16 him the children of Israel ^v sent a present² unto Eglon the king of Moab. But Ehud made him a dagger which had two edges, of a cubit length; and he did 17 gird it under his raiment upon his right thigh. And he brought the present unto 18 Eglon king of Moab: and Eglon *was* a very fat man. And when he had made 19 an end to offer the present, he sent away the people that bare the present. But he himself turned again ^v from the quarries³ [or, graven images] that *were* by 20 Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence.⁴ 21 And all that stood by him went out from him. And Ehud came unto him; and he was sitting in a summer parlour⁵ [or, a parlour of cooling⁶], which he had for himself alone. And Ehud said, I have a message from God unto thee. And he 22 arose out of *his* seat. And Ehud put forth his left hand,⁶ and took the dagger from his right thigh, and thrust it into his belly: and the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger 23 out of his belly; and the dirt came out.⁷ Then Ehud went forth through the 24 porch, and shut the doors of the parlour upon him, and locked them. When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he ^v covereth his feet⁸ in his summer 25 chamber. And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them*: and, 26 behold, their lord *was* fallen down dead on the earth. And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath. And it came to pass, when he was come, that ⁿ he blew a trumpet in the ^m mountain of Ephraim, and the children of Israel went down with him from the mount, and he 28 before them. And he said unto them, Follow after me; for ^v the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took ⁿ the fords of Jordan toward Moab, and suffered not a man to pass 29 over. And they slew of Moab at that time about ten thousand men, all lusty, 30 and all men of valour; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And ⁿ the land had rest fourscore years.⁹ 31 And after him ^v Shamgar the son of Anath, which slew of the Philistines six hundred men ^v with an ox goad:¹⁰ ⁿ and he also delivered ^v Israel.

The Israelites are oppressed by Jabin king of Canaan, and delivered by Deborah and Barak.

4 AND ^v the children of Israel again did evil in the sight of the LORD, when Ehud 2 was dead. And the LORD ^v sold them into the hand of Jabin king of Canaan, that reigned in ⁿ Hazor;¹¹ the captain of whose host *was* ⁿ Sisera, which dwelt in 3 ⁿ Harosheth of the Gentiles. And the children of Israel ^v cried unto the LORD: for he had nine hundred ^m chariots of iron; and twenty years¹² ⁿ he mightily oppressed the children of Israel.

4 And Deborah, ^v a prophetess,¹³ the wife of Lapidoth, she judged Israel at that 5 time. ^p And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. And she sent and called ^v Barak the son of Abinoam out ^v of Kedesh- 6 naphtali, and said unto him, ⁿ Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor,¹⁴ and take with thee ten thousand men

¹ This was probably the territory where the city of Jericho had formerly stood, and the adjacent villages.

² Probably the tribute which Eglon had imposed.

³ In every other place in the Bible the Hebrew word here used means 'graven images'; and it is supposed by many to refer to some idols set up by the Moabites.

⁴ This was addressed either to the servants, commanding them to withdraw, or to Ehud, requiring him not to deliver his message till the servants were gone.

⁵ A cool, shaded apartment, now called a *kiosk*; probably separate from the rest of the house.

⁶ From this whole narrative, especially ver. 15, it may be inferred that Ehud, in performing this deed, was acting under a special commission from God, who saw fit thus to punish the oppressor of his people, after having first made use of him for their correction.

⁷ Or, 'and it (the blade) went out behind.'

⁸ This appears to be an idiom for *lying down to sleep*.

⁹ Some suppose that this applies chiefly to the land

east of Jordan, which had been oppressed by the Moabites. It seems, from ver. 31, that the south-western part of Canaan was at that time much infested by the Philistines. See ch. v. 6, 7.

¹⁰ A weapon well suited for the purpose in the hands of a strong man; being eight feet long, six inches round at one end, and armed with a spike and a plate of iron.

¹¹ Jabin was a name common to the Canaanite kings of Hazor (Josh. xi. 1—10), which had been rebuilt, and had regained its former power.

¹² A longer period than either of the former oppressions had lasted—the repetition of the sin aggravating the offence and increasing the chastisement.

¹³ See note on Exod. xv. 20.

¹⁴ The meaning is, Collect an army upon Mount Tabor. From vers. 6, 10, 14, taken together, it appears that Barak first assembled his army in Kedesh, and then led it to Mount Tabor, at the foot of which, in the plain of Jezreel or Megiddo, the battle was fought.

^m ch. 5. 14; Ex. 63. 6

ⁿ ch. 1. 16.

^e Jer. 26. 23—25; Deu. 28. 48.

^p ver. 9; Pa. 78. 34.

^v 1 Sam. 10. 27; Is. 38. 16.

^v Jos. 4. 20.

^v see Am. 5. 15.

^v 1 Sam. 24. 3.

^v ch. 5. 14; 6. 34; 1 Sam. 13. 3.

^v ch. 7. 24; 17. 1; 19. 1; Jos. 17. 15.

^v ch. 7. 9, 10; 1 Sam. 17. 47.

^v ch. 12. 5; Jos. 2. 7.

^v ver. 11.

^v ch. 5. 6, 8; 1 Sam. 13. 19, 22.

^v 1 Sam. 17. 47, 50.

^v ch. 2. 16.

^v ch. 4. 1, 3, etc.; 10. 7; 17: 11, 4, etc.; 1 Sam. 4. 1.

^v ch. 2. 19.

^v ch. 2. 14.

^v Jos. 11. 1, 10; 19. 36.

^v 1 Sam. 12. 9; Pa. 63. 9.

^v ver. 13, 16.

^v ch. 3. 9.

^v ch. 1. 19.

^v ch. 5. 8; Deu. 28. 29; Pa. 108. 42.

^v Ex. 15. 20; 2 Ki. 22. 14; Ne. 6. 14.

^v Ge. 35. 8.

^v Heb. 11. 32.

^v Jos. 19. 37.

^v Jos. 1. 8.

- 7 of the children of Naphtali and of the children of Zebulun?¹ And 'I will draw unto thee to the *river Kishon, Sisera, the captain of Jabin's army, with his 8 chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go 9 with me, *then* I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall *sell Sisera into the hand of a woman. And Deborah arose, and 10 went with Barak to Kedesh. And Barak called *Zebulun and Naphtali to Kedesh; and he went up with ten thousand men ²at his feet: and Deborah went up with him.
- 11 Now Heber ^athe Kenite, *which was* of the children of ^bHobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain² of Zaanaïm, ^cwhich is by Kedesh.
- 12 And they showed Sisera that Barak the son of Abinoam was gone up to mount 13 Tabor. And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.
- 14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: ^dis not the LORD gone out before thee? So 15 Barak went down from mount Tabor, and ten thousand men after him. And ^ethe LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled 16 away on his feet.³ But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.
- 17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of 18 Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into 19 the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened ^fa bottle of 20 milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of 21 thee, and say, Is there any man here? that thou shalt say, No.⁴ Then Jael Heber's wife ^gtook a nail⁵ of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: 22 for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.
- 23 So ^hGod subdued on that day Jabin the king of Canaan before the children of 24 Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Deborah's song of praise.

- 5 THEN ⁱsang Deborah and Barak the son of Abinoam on that day, saying,⁶
 6 Praise ye the LORD for the ^javenging of Israel,⁷
 7 When the people willingly offered themselves.
 8 Hear, O ye kings;—give ear, O ye princes;
 I, *even* I, will sing unto the LORD;—I will sing *praise* to the LORD God of Israel.
 4 LORD, "when thou wentest out of Seir,
 When thou marchdest out of the field of Edom,

^f Ex. 14. 4; Jos. 11. 20.
^g ch. 5. 21; 1 Ki. 18. 40; Ps. 83. 9, 10.

^h ch. 2. 14.

ⁱ ch. 5. 18.

^j see Ex. 11. 8; 1 Ki. 20. 10.

^k ch. 1. 16.
^l Num. 10. 29.

^m ver. 6.

ⁿ Deu. 9. 3; 2 Sam. 5. 24; Ps. 68. 7; 1s. 52. 12.

^o Ps. 83. 9, 10; see refs. Jos. 10. 10.

^p ch. 5. 23.

^q ch. 5. 23.

^r 1 Chr. 22. 16; Ne. 9. 21; Ps. 18. 39, 47.

^s see Ex. 15. 1; Ps. 18. title.

^t 2 Sam. 32. 48; Ps. 18. 47; 94. 1.

^u ver. 9; 2 Chr. 17. 16;

Ne. 11. 2; 2 Cor. 8. 12.

^v Deu. 32. 1, 3; Ps. 2. 10, 12; 49. 1, 2.

^w Deu. 33. 2; Ps. 68. 7.

1 These two tribes (see ch. v. 14—23) had been the principal sufferers under the oppression of Jabin; and Barak himself was of the tribe of Naphtali.

2 Or oak, or terebinth. See Gen. xii. 6.

3 A more secret, and, in a hilly country, a more speedy way of flight.

4 It is likely that Jael had brought Sisera into the inner part of the tent (into which no one would think of intruding, as it was appropriated to the women), with the intention of sheltering him.

5 One of the long sharp pins, or spikes, used to fasten the tent-cords to the ground. Nothing can account for an action so entirely opposed to all Eastern feelings and rules of hospitality, but the supposition that Jael acted under a special Divine impulse.

6 The impassioned energy, bold imagery, and rapid

transitions of this beautiful triumphal ode occasion some obscurity, which appears the greater if we do not remember that it was probably designed to be responsive: but the general course of thought is as follows: After thanksgivings for God's former and recent deliverances (vers. 1—5), it sketches the late oppressed state and the present happy security of Israel (6—11), commends the patriotic response of some tribes to the call of God, rebukes the negligent, and curses the traitorous (12—18), and vividly describes the battle, and the hostile leader's flight and death, in contrast with his mother's confident expectations of his triumphant return (19—31).

7 This may possibly mean, 'for the complete emancipation of Israel;' but more probably, 'for the enterprise of the leaders in Israel, for the willingness of the people.'

- The earth trembled, and the heavens dropped,—¹ the clouds also dropped water.
- 5 ^a The mountains melted ¹ from before the LORD,
Even ^a that Sinai ² from before the LORD God of Israel.
- 6 In the days of ^a Shamgar the son of Anath,—in the days of ^a Jael,³
• The highways were unoccupied,—and the travellers walked through byways.
- 7 ^a The inhabitants of the villages ⁴ ceased, they ceased in Israel,
Until that I Deborah arose, that I arose ^a a mother in Israel.
- 8 They ^v chose new gods;—then *was* war in the gates:
^a Was there a shield or spear seen among forty thousand in Israel?
- 9 My heart *is* toward the governors of Israel,
That ^a offered themselves willingly among the people.
Bless ye the LORD.
- 10 ^b Speak [*or*, meditate],—ye ^c that ride on white asses,⁵
^d Ye that sit in judgment,⁶—and walk by the way.
- 11 *They that are delivered* from the noise of archers in the places of drawing water,⁷
There shall they rehearse the ^c righteous acts of the LORD,
Even the righteous acts *toward the inhabitants* of his villages in Israel:
Then shall the people of the LORD go down to the gates.
- 12 ^f Awake, awake, Deborah:—awake, awake, utter a song:
Arise, Barak,—and ^g lead thy captivity captive,⁸ thou son of Abinoam.
- 13 Then he made him that remaineth ^h have dominion over the nobles among the
people:⁹
The LORD made me have dominion over the mighty.
- 14 ⁱ Out of Ephraim *was there* a root of them ^k against Amalek;¹⁰
After thee, Benjamin, among thy people;¹¹
Out of ⁱ Machir came down governors,¹²
And out of Zebulun they that handle the pen of the writer.¹³
- 15 And the princes of Issachar *were* with Deborah;—even Issachar, and also ^m Barak:
He was sent on foot into the valley.¹⁴
For [*or*, in] the divisions¹⁵ of Reuben—*there were* great thoughts of heart.
- 16 Why abodest thou ⁿ among the sheepfolds,—to hear the bleatings of the flocks?
For [*or*, in] the divisions of Reuben—*there were* great searchings of heart.
- 17 ^o Gilead abode beyond Jordan:¹⁶—and why did Dan remain in ships?¹⁷
^p Asher continued on the sea shore [*or*, port],—and abode in his breaches.¹⁸
- 18 ^q Zebulun and Naphtali *were* a people *that* jeopardard their lives unto the death
In the high places of the field.

• 2 Sam. 22. 6; Job 5. 6; Ps. 18. 7—15; 98. 8; Is. 64. 3; Hab. 1. 3—6. 19.
P Ps. 77. 17.
V Deut. 4. 11; Ps. 97. 5; 144. 5; Is. 64. 1—3; Nah. 1. 5.
F Ex. 19. 18.
G ch. 3. 31.
H ch. 4. 17.
I Lev. 25. 22; 2 Chr. 15. 5; Is. 33. 6; Lam. 1. 4; 4. 18.
J ch. 4. 4—6; 2 Sam. 20. 19; Is. 49. 23.
K ch. 2. 15, 17; Deu. 32. 16.
L so 1 Sam. 13. 19, 22.

• ver. 2.

b Ps. 105. 2; 115. 5, 11.
c ch. 10. 4; 12. 14.
d Ps. 107. 32.

• 1 Sam. 12. 7; Ps. 115. 7.

f Ps. 57. 8; 108. 2; Is. 52. 1.
g Ps. 68. 18; Eph. 4. 8.
h Ps. 49. 14.

i ch. 3. 27.
k ch. 3. 13.

l Num. 32. 39, 40.

m ch. 4. 6, 14.

n Num. 32. 1.

o see Jos. 13. 25, 31.

p Jos. 19. 29, 31.

q ch. 4. 10.

1 Perhaps, 'were shaken;' and so in Isa. lxiv. 1, 3. Vers. 4 and 5, which greatly resemble those referred to in the margin, pourtry in poetic imagery the general course of the Divine manifestations on behalf of Israel; reminding us that every new display of God's mercy should awaken the remembrance of his past favours.

2 'As did Sinai itself (that well-known vast mountain) from before the Lord,' etc.

3 Some suppose 'Jael' to be the name of a judge not mentioned elsewhere; but it is better to regard the text as a poetical phrase, meaning, 'between the days of Shamgar and those of Jael.'

4 Rather, 'chiefs,' or 'judges;' and so in ver. 11.

5 The ass has always been much used in Palestine and Egypt for riding about the towns; and whitish animals are commonly preferred, on account of their rarity, by persons of distinction.

6 Or, 'that sit on carpets.'

7 Robbers frequently lurk about watering-places in the East, that they may fall upon travellers and others who resort thither. But, according to the Hebrew, vers. 10 and 11 should be joined thus: 'Ye that ride on white asses, that sit on carpets, and that walk on the way, sing praises at the voice of those who divide the spoil at the watering-places.' All classes of the population—the wealthy who ride, or who rest at home, and the common people who walk—are called upon to give thanks for the security obtained by this victory.

8 That is, 'lead those captive who before held thee in captivity.'

9 Rather, 'Then come down, O residue of the nobles; O people of Jehovah, come down to me with the mighty.'

10 Here begins the enumeration of the tribes who had

fought under Barak. This clause is elliptical, and may be read thus: 'Out of Ephraim [came] the root of them [who fought] against Amalek;' *i. e.* Deborah, who belonged to the tribe of Ephraim (ch. iv. 5). The Amalekites perhaps had joined Sisera. Or it may be rendered, 'From Ephraim they whose root [*i. e.* dwelling] is in Amalek.' Comp. ch. xii. 15.

11 Rather, 'After thee, [O Ephraim, came] Benjamin among thy people,' *i. e.* thy forces: Benjamin, whose quota of men was probably small, being incorporated with Ephraim.

12 Machir was the son of Manasseh, and the father of Gilead. The meaning is, Out of Manasseh came *military leaders*.

13 Rather, 'the rod of the numberer,' referring to the enlisting of troops under Barak.

14 This refers to ch. iv. 14. As they had to encounter Sisera's chariots, this showed great faith and courage.

15 This may mean, that through the *fickleness* and *divisions* of Reuben their fellow-countrymen were discouraged: but, more probably, the passage should be rendered, 'among the streams of Reuben;' intimating that the Reubenites remained at home amidst their possessions and comforts, and had many deliberations, but without any practically useful result.

16 That is, the Gadites, who possessed part of Gilead (see Josh. xiii. 24, 25), and perhaps also part of the half tribe of Manasseh. Or this may be put as an interrogation, 'Did Gilead remain beyond Jordan?' in contrast with the Reubenites.

17 That is, 'Why was Dan so intent upon his ships and merchandise?' The port of Joppa belonged to Dan.

18 Or, 'creeks,' or 'havens.'

- 19 The kings¹ came and fought,—then fought the kings of Canaan
In Taanach by the waters of Megiddo;—they took no gain of money.²
- 20 They fought from heaven;³—the stars in their courses fought against Sisera.
- 21 The river of Kishon swept them away,—that ancient river, the river Kishon.
O my soul, thou hast trodden down strength.⁴
- 22 Thou were the horsehoofs broken⁵
By the means of the prancings, the prancings⁶ of their mighty ones.
- 23 Curse ye Meroz, said the angel of the LORD,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the LORD,
To the help of the LORD against the mighty.⁷
- 24 Blessed above women—shall Jael the wife of Heber the Kenite be,
Blessed shall she be above women in the tent.
- 25 He asked water, and she gave him milk;—she brought forth butter⁸ in a lordly dish.
- 26 She put her hand to the nail,—and her right hand to the workman's hammer;
And with the hammer she smote Sisera, she smote off his head,⁹
When she had pierced and stricken through his temples.
- 27 At her feet he bowed, he fell, he lay down:
At her feet he bowed, he fell:—where he bowed, there he fell down dead.
- 28 The mother of Sisera looked out at a window,—and cried through the lattice,
Why is his chariot so long in coming?—why tarry the wheels of his chariots?
- 29 Her wise ladies answered her,—yea, she returned answer to herself,
30 Have they not sped? have they not divided the prey;
To every man a damsel or two;
To Sisera a prey of divers colours,—a prey of divers colours of needlework,
Of divers colours of needlework on both sides,
Meet for the necks of them that take the spoil?
- 31 So let all thine enemies perish, O LORD:
But let them that love him be as the sun when he goeth forth in his might.
And the land had rest forty years.

Oppressions of the Midianites; Gideon is called by God, and collects an army.

- 6 AND the children of Israel did evil in the sight of the LORD: and the LORD
delivered them into the hand of Midian seven years. And the hand of Midian
prevailed against Israel: and because of the Midianites the children of Israel
made them the dens which are in the mountains, and caves, and strong holds.
- 3 And so it was, when Israel had sown, that the Midianites came up,¹⁰ and the
4 Amalekites, and the children of the east, even they came up against them; and
they encamped against them, and destroyed the increase of the earth, till thou
come unto Gaza,¹¹ and left no sustenance for Israel, neither sheep, nor ox, nor ass.
- 5 For they came up with their cattle and their tents,¹² and they came as grass-
hoppers for multitude; for both they and their camels were without number:
6 and they entered into the land to destroy it. And Israel was greatly impoverished
because of the Midianites. And the children of Israel cried unto the LORD.
- 7 And it came to pass, when the children of Israel cried unto the LORD because
of the Midianites, that the LORD sent a prophet unto the children of Israel, which
said unto them, Thus saith the LORD God of Israel, I brought you up from
9 Egypt, and brought you forth out of the house of bondage; and I delivered you
out of the hand of the Egyptians, and out of the hand of all that oppressed you,
10 and I drave them out from before you, and gave you their land; and I said unto
you, I am the LORD your God; fear not the gods of the Amorites, in whose
land ye dwell. But ye have not obeyed my voice.

1 Jos. 11. 1, etc.
2 ver. 20; ch. 4. 16;
3 Ps. 44. 12.
4 see Jos. 10. 11; 1 Sam.
7. 10; Ps. 77. 17, 18.
5 ch. 4. 15.
6 ch. 4. 7, 13.
7 Ps. 20. 7.
8 Jer. 8. 16; 47. 3.
9 ch. 2. 1.
10 ch. 21. 9, 10; Nu. 3. 5.
11 1 Sam. 17. 47; 18.
17; 25. 28.
12 ch. 4. 17.
13 1 K. 1. 28.
14 ch. 4. 19—21.
15 ch. 4. 21.
16 Ps. 52. 7.
17 Ex. 15. 9.
18 Ps. 68. 1, 2; 83. 9—
13.
19 see refs. Ex. 20. 6.
20 1 Sam. 23. 4.
21 Ps. 19. 4, 5.

2 ch. 2. 13, 19.
3 1 Hnb. 3. 7.
4 1 K. 20. 17.
5 1 Sam. 13. 6; Heb.
11. 38.
6 ch. 3. 13.
7 ch. 7. 12; 8. 10; Ge.
29. 1; 1 K. 4. 30;
8 see refs. Le. 26. 16.
9 ch. 7. 12.
10 Ps. 106. 43.
11 ch. 3. 15; Hos. 5. 15.
12 ch. 2. 1—3.
13 Ps. 44. 2, 3.
14 see refs. Ex. 20. 2, 3.
15 2 Ki. 17. 35, 37, 38;
16 Jer. 16. 2.
17 ch. 2. 2.

1 Either kings who were confederate with Jabin, or the chief officers of Sisera's army.
2 This may mean either that they obtained no spoil or booty, or that they resolved not to take any ransom for the Israelites, for either life or liberty; like the Medes referred to in Isa. xiii. 17.
3 Or, 'the heavens.' It has been supposed that God sent a tempest, which very greatly swilled the river.
4 That is, 'thou hast vanquished the mighty.'
5 Rather, 'Then the horse-hoofs broke' either the ground, or themselves: horses not being shod in the East.
6 Or, 'galloppings;' referring to their hasty flight.
7 Or, 'with the mighty.' When God requires our

services against his foes, it is at our peril to be neutral.
8 Rather, 'curdled milk.'
9 Rather, 'She violently smote his head, and she pierced and struck through his temples,' i. e. with the tent-pin. See ch. iv. 21.
10 These Midianites were principally wandering herdsmen of the Eastern deserts, like the Bedouin Arabs of the present day.
11 Their ravages extended across the whole breadth of the land.
12 They did not make a hasty inroad and retire, but came up every year; remaining as long as there was any produce to be seized, or any pasture for their flocks.

11 And there came ^f an angel of the LORD, and sat under an oak which *was* in Ophrah,¹ that *pertained* unto Joash ^e the Abi-ezrite: and his son ^h Gideon threshed
 12 wheat² by the winepress, to hide *it* from the Midianites. And the ^g angel of the LORD appeared unto him, and said unto him, The LORD *is* ^a with thee, thou
 13 mighty man of valour. And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and ^h where *be* all his miracles
^m which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath ⁿ forsaken us, and delivered us into the hands of the
 14 Midianites. And the LORD looked upon him, and said, ^o Go in this thy might, and thou shalt save Israel from the hand of the Midianites: ^p have not I sent
 15 thee? And he said unto him, Oh my Lord, ^q wherewith shall I save Israel? behold, ^r my family *is* poor³ in Manasseh, and I *am* the least in my father's
 16 house. And the LORD said unto him, ^s Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, ^t If now I have found grace in thy sight, then ^u show me a sign that thou talkest with me.
 18 ^v Depart not hence, I pray thee, until I come unto thee, and bring forth my present [*or*, meat-offering], and set *it* before thee. And he said, I will tarry until thou come again.
 19 ^w And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket,⁴ and he put the broth in a pot, and brought
 20 *it* out unto him under the oak, and presented *it*. And the angel of God said unto him, Take the flesh and the unleavened cakes,⁵ and lay *them* upon this rock,
 21 and ^b pour out the broth. And he did so. Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and ^c there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.
 22 And when Gideon ^d perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord God! ^e for because I have seen an angel of the LORD face to face.
 23 And the LORD said unto him, ^f Peace *be* unto thee; fear not: thou shalt not die.
 24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom [*i. e.* The LORD send peace⁶]. (Unto this day *it is* yet ^h in Ophrah of the Abi-ezrites.) And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even [*or*, and] the second bullock of seven years old,⁵ and throw down the altar of Baal that thy father hath, and ⁱ cut down the grove⁶ that *is* by it: and build an altar unto the LORD thy God upon the top of this rock, in the ordered place [*or*, in an orderly manner⁷], and take the second bullock, and offer a burnt sacrifice⁷ with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.
 28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built. And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die:⁸ because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is* yet morning:⁹ ^h if he *be* a god, let him plead for himself, because *one* hath cast down his altar.
 32 Therefore on that day he called him¹⁰ ⁱ Jerubbabai [*i. e.* Let Baal plead], saying, Let Baal plead against him, because he hath thrown down his altar.¹¹

^f ch. 2. 1.
^g Jos. 17. 2.
^h Heb. 11. 32, called Gideon.
ⁱ ch. 13. 3; Lk. 1. 11.
^j Ex. 3. 12; Jos. 1. 5, 9.
^k So Ps. 80. 49; Is. 59. 17; 63. 16.
^l Ps. 44. 1.
^m Deu. 31. 17; 2 Chr. 16. 2.
ⁿ 1 Sam. 12. 11; Heb. 11. 32, 34.
^o ch. 4. 6; Jos. 1. 9.
^p Ex. 3. 11; Jer. 1. 6.
^q 1 Sam. 9. 21.
^r Ex. 18. 21, 25; Mic. 6. 2.
^s ver. 12; Ex. 3. 12; Jos. 1. 5.
^t Ex. 33. 13, 16.
^u ver. 30—40; Ge. 15. 8—17; Ex. 4. 1—14; 2 Ki. 20. 8—11; Ps. 86. 17; Is. 7. 11.
^v ch. 12. 15; Ge. 18. 3, 5.
^w Ge. 18. 6—8.

^x ch. 13. 19.
^y 1 Ki. 18. 33, 34.
^z ch. 13. 20; Le. 9. 21; 1 Ki. 18. 38; 2 Chr. 7. 1.
^{aa} ch. 13. 21.
^{ab} ch. 13. 22; Ge. 16. 13; 32. 30; Ex. 33. 20.
^{ac} Dan. 10. 19.
^{ad} Ge. 22. 14; Ex. 17. 15; Jer. 33. 16; Eze. 48. 35.
^{ae} ch. 8. 32.
^{af} Ex. 34. 13; Deu. 7. 5.
^{ag} Ex. 20. 24, 25.

^{ah} 1 Ki. 18. 27, 29.
^{ai} 1 Sam. 12. 11; 2 Sam. 11. 21; Jerubbabai;
^{aj} *i. e.* Let the shameful thing plead;
^{ak} ver. 11. 13; Hos. 9. 10.

1 The situation of Ophrah is uncertain; but, as the confederate armies of the enemies assembled in the valley of Jezreel (ver. 33), in the tribe of Issachar, close to Manasseh, west of Jordan, it is probable that it was in that neighbourhood.

2 The Hebrew denotes 'threshed wheat with a flail.' Gideon changed not only the place, but the mode of threshing, as the oxen would require more room, and make more noise than the flail upon the earthen floor.

3 Literally, 'my thousand is the meanest,' or poorest.

4 Probably, according to a common Oriental custom, he stewed one part of the kid, and roasted or broiled the other, which might either be used immediately or be preserved for a future meal. Gideon seems to have designed this as a mark of careful hospitality and attention.

5 Perhaps this was the youngest above the age of three

years (the proper age for sacrifice) left by the invaders.

6 See note on ch. iii. 7.

7 In this, as in other cases, God was pleased for a special purpose to dispense with his own institution (Deut. xii. 13, 14). Of course this could only be done by a particular Divine commission.

8 Treating as a capital offence an effort to suppress practices which their own Divine law had made punishable with death.

9 A slight change in the text gives a more probable rendering: '[If he be a god], whoever contends with him will be put to death (*i. e.* by Baal) before morning: if he be a god, he will himself plead with him [Gideon], because he hath cast down his altar.'

10 Rather, 'he was called.'

11 Defying Baal to do his worst upon Gideon.

33 Then all * the Midianites and the Amalekites and the children of the east were
 34 gathered together, and went over, and pitched in ° the valley of Jezreel. But
 † the Spirit of the Lord came upon Gideon, and he † blew a trumpet; and Abi-ezer
 35 was gathered after him. And he sent messengers throughout all Manasseh; who
 also was gathered after him: and he sent messengers unto Asher, and unto
 Zebulun, and unto Naphtali; and they came up to meet them.
 36 And Gideon said unto God, † If thou wilt save Israel by mine hand, as thou
 37 hast said, † behold, I will put a fleece of wool in the floor; and if the dew be on
 the fleece only, and it be dry upon all the earth beside, then shall I know that
 38 thou wilt save Israel by mine hand, as thou hast said. And it was so: for he
 rose up early on the morrow, and thrust the fleece together, and wringed the dew
 39 out of the fleece, a bowl full¹ of water. And Gideon said unto God, † Let not thine
 anger be hot against me, and I will speak but this once: let me prove, I pray
 thee, but this once with the fleece; let it now be dry only upon the fleece, and
 40 upon all the ground let there be dew. And God did so that night: for it was
 dry upon the fleece only, and there was dew on all the ground.

Gideon's victory over the Midianites; his subsequent history.

7 THEN * Jerubbaal, who is Gideon, and all the people that were with him, rose
 up early, and pitched beside the well of Harod: so that the host of the Midianites
 2 were on the north side of them, by the hill of Moreh, in the valley. And the
 Lord said unto Gideon, The people that are with thee are † too many² for me to
 give the Midianites into their hands, lest Israel † vaunt themselves against me,
 3 saying, Mine own hand hath saved me. Now therefore go to, proclaim in the
 ears of the people, saying, † Whosoever is fearful and afraid,³ let him return and
 depart early from mount Gilead.⁴ And there returned of the people twenty and
 two thousand; and there remained ten thousand.
 4 And the Lord said unto Gideon, The people are yet too many; bring them
 down unto the water, and I † will try them for thee there: and it shall be, that
 of whom I say unto thee, This shall go with thee, the same shall go with thee;
 and of whomsoever I say unto thee, This shall not go with thee, the same shall
 5 not go. So he brought down the people unto the water: and the Lord said unto
 Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth,⁵
 him shalt thou set by himself; likewise every one that boweth down upon his
 6 knees to drink. And the number of them that lapped, putting their hand to
 their mouth, were three hundred men: but all the rest of the people bowed down
 7 upon their knees to drink water. And the Lord said unto Gideon,⁶ By the three
 hundred men that lappeth will I save you, and deliver the Midianites into thine
 8 hand: and let all the other people go every man unto his place. So the people
 took victuals in their hand, and their trumpets: and he sent all the rest of Israel
 every man unto his tent, and retained those three hundred men. And the host
 of Midian was beneath him in the valley.
 9 And it came to pass the same † night, that the Lord said unto him, Arise, get
 10 thee down unto the host; † for I have delivered it into thine hand. But if thou
 11 fear to go down, go thou with Phurah thy servant down to the host: and thou
 shalt † hear what they say; and afterward shall thine hands † be strengthened to
 go down unto the host. Then went he down with Phurah his servant unto the
 12 outside of the armed men that were in the host. And the Midianites and the
 Amalekites and † all the children of the east lay along in the valley like grass-
 hoppers for multitude; and their camels were without number, as the sand by
 13 the sea side for multitude. And when Gideon was come, behold, there was a man
 that told a dream unto his fellow, and said, Behold I dreamed a dream, and, lo,
 a cake of barley bread tumbled into the host of Midian, and came unto a tent,
 14 and smote it that it fell, and overturned it, that the tent lay along. And his
 fellow answered and said, This is nothing else save the sword of Gideon the son

* ver. 3.

* Jos. 17. 16.

† ch. 3. 10; 1 Chr. 12.

16; † Chr. 34. 20.

† ch. 5. 27; Num. 10. 3.

† see refs. vers. 17—20.

† see Ex. 4. 3, 4, 6, 7.

† Ge. 18. 32.

* ch. 6. 32.

† 1 Sam. 14. 6; Zec.

4. 6.

† Dou. 8. 17; 32. 27;

Is. 10. 13; Jer. 9. 23;

1 Cor. 1. 23; † 2 Cor.

4. 7.

† Dou. 20. 6.

* see Ge. 22. 1.

b 1 Sam. 14. 6.

* Ge. 46. 2, 3.

d ch. 3. 10, 28.

* vers. 13—15; Ge. 24.

14; 1 Sam. 14. 9, 10.

† 1 Sam. 23. 16; Ne.

6. 9.

† ch. 6. 5, 33; 8. 10.

¹ The sign was not in the quantity of dew, which was not extraordinary, but in its partial distribution. This was the more remarkable in the second case, as the fleece would, in the ordinary course of things, have retained the dew more than the ground.

² Man is so prone to self-sufficiency as often to make it necessary that God should teach him his dependence upon Divine power.

³ According to the law in Deut. xx. 8, which is mentioned in 1 Maccab. iii. 56 as being strictly observed by Judas Maccabeus.

⁴ As Gideon's army was on the west of Jordan, some have supposed this to be a different place from that usually

so called in Scripture: others change the word to 'Gilboa.' Some, from the Chaldee, render the clause, 'Let a selection be made from [the men of] Mount Gilead:' but it may be rendered, 'Let him return, and let him fly round from Mount Gilead.' Only the courageous could be expected to venture on the first perilous attack; but the rest might be ready to harass the discomfited Midianites, as they fled eastwards to their own country. See vers. 23—25.

⁵ Not kneeling down to drink, but raising the water to the mouth in the hollow of the hand, as a dog does with his tongue. This showed a practised promptitude and readiness for action which peculiarly fitted them for this enterprise.

of Joash, a man of Israel: *for* ^a into his hand hath God delivered Midian, and all the host. And it was *so*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, ¹ Arise; for the Lord hath delivered into your hand the host of Midian. And he divided the three hundred men *into* three companies, ¹ and he put a trumpet in every man's hand, with empty pitchers, and lamps [*or*, firebrands, *or*, torches], within the pitchers. And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do. When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the Lord*, and of Gideon.

19 So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch: (and they had but newly set the watch:) and they blew the trumpets, and brake the pitchers that *were* in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the Lord, and of Gideon: and they ² stood every man in his place round about the camp. ¹ And all the host ran, and cried, and fled. And the three hundred ^m blew the trumpets; and ⁿ the Lord set ^o every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. And Gideon sent messengers throughout all ^p mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and ^q took the waters unto ^r Beth-barah and Jordan. And they took ^s two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon ^t the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the ^u other side Jordan. ²

8 And ^v the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply. ³ And he said unto them, What have I done now in comparison of you? *Is* not the gleanings of the grapes of Ephraim better than the vintage of ^w Abi-ezer? ⁴ ^z God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their ^a anger was abated toward him, when he had said that.

4 And Gideon came to Jordan, and passed over, he, and the three hundred men that *were* with him, ^b faint, yet pursuing *them*. And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, ^c Are the hands of Zebah and Zalmunna now in thine hand, that ^e we should give bread unto thine army? And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, ^f then I will tear your flesh with the thorns of the wilderness and with briers.

8 And he went up thence ^g to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*. And he spake also unto the men of Penuel, saying, When I ^h come again in peace, ⁱ I will break down this tower.

10 Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of ^j all the hosts of the children of the east: for there fell an hundred and twenty thousand men ^k that drew sword.

11 And Gideon went up by the way of them that dwelt in tents ^l on the east of ^m Nobah and Jogbehah, and smote the host: for the host was ⁿ secure. And when Zebah and Zalmunna fled, he pursued after them, and ^o took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 And Gideon the son of Joash returned from battle before the sun *was*

* Jos. 2. 8.

† ch. 4. 14.

* Ex. 14. 13, 14; 2 Chr. 20. 17.
† 2 Ki. 7. 6, 7.* Jos. 6. 4, 16, 20; 2 Cor. 4. 7.
* Ps. 83. 9; Is. 9. 4.
* 1 Sam. 14. 20; 2 Chr. 30. 23.

* ch. 3. 27.

* ch. 3. 28.

* John 1. 28.
* ch. 8. 3; Ps. 83. 11.
† Is. 10. 26.

* ch. 8. 4.

* see ch. 12. 1; 2 Sam. 19. 41.

* ch. 11. 34.
* ch. 7. 24, 25; Phil. 2. 3.

* Pro. 15. 1.

b 1 Sam. 14. 28, 29, 31, 32.
c Ge. 33. 17; Ps. 60. 6.

d see 1 Ki. 20. 11.

* see 1 Sam. 25. 11.

f ver. 18.

* Ge. 32. 20, 31; 1 Ki. 12. 25.

A 1 Ki. 22. 27.
† ver. 17.

* ch. 7. 12.

† ch. 20. 2, 15, 17, 25;
2 Ki. 3. 26.

* Num. 32. 33, 42.

* ch. 18. 27; 1 Thes. 5. 3.

* Ps. 83. 11.

¹ Thus the enemy's camp was completely surrounded; and the sudden blast of three hundred trumpets, the crash of as many pitchers, and the blaze of as many torches, would lead the suddenly-awakened Midianites to imagine that they were encompassed by a large army.

² Or, 'at the passage of Jordan.'

³ The conduct of the Ephraimites, on this and on other occasions (see ch. xii. 1—7), seems to show that they claimed the leadership of the tribes. Hence their rivalry

with Judah, so conspicuous in later times, referred to in Isa. vii. 5, 6; ix. 21; xi. 13.

⁴ A proverbial mode of commending the smallest action (the gleanings) of one, as superior to the greatest (the vintage) of another. This mild and courteous answer displays admirable temper and discretion.

⁵ Gideon appears to have gone round to the eastern desert, and to have come upon the Midianites from an unexpected quarter. The inhabitants of this district have commonly dwelt in tents.

- 14 *up*,¹ and caught a young man of the men of Succoth, and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, *even* threescore and
- 15 seventeen men. And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did *up* braid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that*
- 16 *are* weary? *And* he took the elders of the city, and thorns of the wilderness
- 17 and briers, and with them he taught the men of Succoth.² *And* he beat down the tower of *Penuel*, and slew the men of the city.
- 18 Then said he unto Zebah and Zalmunna, What manner of men *were* they whom ye slew at *Tabor*?³ And they answered, "As thou *art*, so *were* they; each one resembled the children of a king."⁴ And he said, They *were* my brethren, *even* the sons of my mother: *as* the Lord liveth, if ye had saved them alive, I would not
- 20 slay you. And he said unto Jether his firstborn, *Up*, and slay them. But the
- 21 youth drew not his sword: for he feared, because he *was* yet a youth. Then Zebah and Zalmunna said, *Arise* thou, and fall upon us; for as the man *is*, so *is* his strength. And Gideon arose, and *slew* Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.
- 22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.
- 23 And Gideon said unto them, I will not rule over you, neither shall my son rule
- 24 over you: *the* Lord shall rule over you. And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey.
- 25 (For they had golden earrings, *because* they *were* Ishmaelites.) And they answered, We will willingly give *them*. And they spread a garment, and did
- 26 cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars, and purple raiment that *was* on the kings of Midian,
- 27 and beside the chains that *were* about their camels' necks. And Gideon *made* an ephod⁵ thereof, and put it in his city, *even* *in* Ophrah: and all Israel *went* thither a whoring after it: which thing became *a* snare unto Gideon, and to his house.
- 28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. *And* the country was in quietness forty years in the days
- 29 of Gideon. And *Jerubbaal* the son of Joash went and dwelt in his own house.
- 30 And Gideon had *threescore* and ten sons of his body begotten: *for* he had many
- 31 wives. *And* his concubine that *was* in Shechem, she also bare him a son, whose
- 32 name he called Abimelech. And Gideon the son of Joash died *in* a good old age, and was buried in the sepulchre of Joash his father, *in* Ophrah of the Abi-ezrites.

Abimelech's crimes, elevation, fall, and death.

- 33 AND it came to pass, *as* soon as Gideon was dead, that the children of Israel turned again, and *went* a whoring after Baalim, *and* made Baal-berith their god.
- 34 And the children of Israel *remembered* not the Lord their God, who had
- 35 delivered them out of the hands of all their enemies on every side: *neither* showed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had showed unto Israel.
- 9 And Abimelech the son of Jerubbaal went to Shechem unto *his* mother's brethren, and communed with them, and with all the family of the house of his
- 2 mother's father, saying, Speak, I pray you, in the ears of all the men of Shechem,⁶ Whether is better for you, either that all the sons of Jerubbaal, *which* *are* *threescore* and ten persons, reign over you, or that one reign over you? remember also
- 3 that I *am* *your* bone and your flesh. And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined
- 4 to follow Abimelech; for they said, He *is* our *brother*. And they gave him threescore and ten *pieces* of silver out of the house of *his* Baal-berith, wherewith
- 5 Abimelech hired *vain* and light persons, which followed him. And he went

¹ Or, 'from the ascent or height of Hores:' perhaps the same hills on which Kir of Moub stood. See Isa. xvi. 7, 11; Jer. xviii. 31.

² Their insulting refusal of supplies to the little band who were acting under the direction of Heaven was treason against their country and their Divine King.

³ They had probably been barbarously massacred during the oppressions related in ch. vi. 2. It seems that Gideon would have spared these chiefs, had he not felt himself bound to avenge his brothers' death.

⁴ This is an Oriental expression, still in use, intended

to denote extraordinary comeliness of person.

⁵ This appears to have been an imitation of the rich garment of the high priest; and to have been connected with a sacerdotal establishment. Though intended by Gideon for the service of Jehovah, it was unauthorized and improper, and opened the way to superstition.

⁶ Shechem belonged to the Ephraimites, in whom Abimelech aimed to rouse that well-known party-spirit (see ch. viii. 1) which, in the present instance, led to such destructive consequences both to himself and to them.

^F vers. 6, 7.

⁹ ver. 7.

² ver. 5.

¹ 1 Ki. 12. 25.

⁴ ch. 4. 6; Ps. 89. 12.
⁵ Pa. 12. 2; Jude 16.

⁶ ch. 9. 54.

⁷ Pa. 83. 11.

⁸ 1 Sam. 8. 7; 10. 19; 12. 12.

⁹ Ge. 25. 13; 37. 25, 28.

^b ch. 17. 5; Ex. 28. 6
^c —12.
^d Deut. 17. 17.
^e Pa. 106. 39.
^f Deut. 7. 16.

^f ch. 3. 11, 30; 5. 31.

^g ch. 6. 32.

^h ch. 9. 2, 5.

ⁱ Deut. 17. 17.

^k ch. 9. 1.

^l Ge. 25. 8; Job 5. 26.

^m ver. 27; ch. 6. 24.

ⁿ ch. 2. 7, 10, 19.

^o ver. 27; ch. 2. 17;

^p Ex. 31. 15, 16.

^q ch. 9. 4, 44.

^r Pa. 78. 11, 42; 106.

^s 13. 21; Jer. 2. 32.

^t ch. 9. 16—18; Ecce.

^u ch. 8. 31.

^v ch. 8. 30.

^w Ge. 29. 14.

^x Ge. 29. 15.

^y ch. 8. 33.

^z ch. 11. 3; 1 Sam. 22.

^{aa} 2 Chr. 13. 7; Pro.

^{ab} 12. 11; Ac. 17. 5.

unto his father's house ^a at Ophrah, and ^b slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo,¹ and went, and made Abimelech king, by the plain [*or*, by the oak^c] of the pillar that *was* in Shechem. And when they told it to Jotham, he went and stood in the top of ^d mount Gerizim,² and lifted up his voice, and cried, and said unto them,

8 Harken unto me, ye men of Shechem, that God may hearken unto you. ^e The trees went forth ³ on a time to anoint a king over them; and they said unto the olive tree, *Reign thou over us*. But the olive tree said unto them, Should I leave my fatness, ^f wherewith by me they honour God and man,⁴ and go to be promoted over the trees [*or*, go up and down for other trees]? And the trees said unto the fig tree, Come thou, *and reign over us*. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, *and reign over us*.

13 And the vine said unto them, Should I leave my wine, ^g which cheereth⁵ God and man, and go to be promoted over the trees? Then said all the trees unto the bramble⁶ [*or*, thistle], Come thou, *and reign over us*. And the bramble said unto the trees, If in truth⁷ ye anoint me king over you, *then come and put your trust* in my ^h shadow: and if not, ⁱ let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him ^m according to the deserving of his hands; (for my father ⁿ fought for you, and adventured his life for you, and delivered you out of the hand of Midian: ^o and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;) if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* ^p rejoice ye in Abimelech, and let him also rejoice in you: but if not, ^q let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to ^r Beer, and dwelt there, for fear of Abimelech his brother.

22 When Abimelech had reigned three years over Israel,⁸ then ^s God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem ^t dealt treacherously with Abimelech: ^u that the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren. And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech. And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made ^v merry, and went into ^w the house of their god, and did eat and drink, and cursed Abimelech. And Gaal the son of Ebed said, ^x Who *is* Abimelech? and who *is* Shechem,⁹ that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of ^y Hamor the father of Shechem: for why should we serve him? And ^z would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

^a ch. 6. 24.
^b 2 Ki. 11. 1, 2.

^c see Jos. 24. 26.

^d Deut. 11. 29; 27. 12; Jos. 8. 33; John 4. 20.
^e see 2 Ki. 14. 9.

^f ch. 8. 22, 23.

^g Ec. 29. 2, 7; Pa. 104. 15.

^h Pa. 104. 15; Pro. 31. 6.

ⁱ Is. 30. 2; Dan. 4. 12; Hos. 14. 7.

^j ver. 20; Num. 21. 22; Ex. 19. 14.

^k 2 Ki. 14. 9; Pa. 104. 15; Is. 2. 13; 27. 24; Ex. 31. 3.

^l ch. 5. 35.

^m ch. 7. 20; 8. 4—10.

ⁿ vers. 5, 6.

^o Is. 8. 6; Phil. 3. 3.

^p vers. 15, 56, 57.

^q Num. 21. 16; 2 Sam. 20. 14.

^r 1 Sam. 16. 14; 18. 9, 10; 1 Ki. 12. 15; 22. 22; 2 Chr. 10. 15; 18. 19, etc.; Is. 19. 2, 14.

^s Is. 35. 1.

^t 1 Sam. 15. 33; 1 Ki. 2. 32; Est. 9. 25; Pa. 7. 16; Mt. 23. 35, 36.

^u or, songs; see Is. 16. 9, 10; Jer. 23. 30.

^v ver. 4.

^w 1 Sam. 22. 10; 1 Ki. 12. 15.

^x Ge. 34. 3, 6.

^y 2 Sam. 15. 4.

¹ Probably the keep or citadel, mentioned in ver. 46. The citadel of Zion is so called in 2 Sam. v. 9.

² The precipices of Mount Gerizim seem, in some parts, almost to overhang the town of Shechem. That Jotham could easily be heard appears from Deut. xxvii. 12, 13; and Josh. viii. 33.

³ Parables and fables have long been much used in the East, to convey instruction or reproof which could hardly be given so well in any other way. The general moral of Jotham's parable is, (1,) that weak and worthless men are forward to thrust themselves into power, while the more deserving are disposed to decline it; and (2) that those who unduly seek honour, and those who unwisely bestow it, will be sources of misery to each other.

⁴ Oil may be said to honour *God* when used in his worship; and to honour *man* when applied on festive occasions, or in consecration to offices of power and dignity.

⁵ God was pleased to accept it when employed in offerings and sacrifices. See Exod. xxix. 40.

⁶ Probably the buckthorn or *rhamnus*, which has very strong and sharp thorns, and is used for hedges.

⁷ That is, as explained in the next verse, 'truly and sincerely;' or, in justice and good faith towards your former ruler. By 'the cedars of Lebanon' are meant the most eminent persons of the land, particularly those of Shechem.

⁸ Abimelech's authority appears to have soon extended beyond the city of Shechem.

⁹ That is, *the Shechemites*. The meaning seems to be, 'If this base-born usurper be compared with us native Shechemites, what reason can be assigned for our subjection to him? you had better even take a heathen, one of the descendants of the old Canaanite lord of this city, for your king.' See refs.

- 30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed,
 31 his anger was kindled. And he sent messengers unto Abimelech privily, saying,
 Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold,
 32 they fortify the city against thee. Now therefore up by night, thou and the
 33 people that *is* with thee, and lie in wait in the field: and it shall be, *that* in the
 morning, as soon as the sun is up, thou shalt rise early, and set upon the city:
 and, behold, *when* he and the people that *is* with him come out against thee, then
 mayest thou do to them as thou shalt find occasion.
- 34 And Abimelech rose up, and all the people that *were* with him, by night, and
 35 they laid wait against Shechem in four companies. And Gaal the son of Ebed
 went out, and stood in the entering of the gate of the city: and Abimelech rose
 36 up, and the people that *were* with him, from lying in wait. And when Gaal saw
 the people, he said to Zebul, Behold, there come people down from the top of the
 mountains. And Zebul said unto him, Thou seest the shadow of the mountains
 37 as *if they were* men. And Gaal spake again and said, See there come people
 down by the middle of the land,¹ and another company come along by the plain
 38 of *Meonenim*. Then said Zebul unto him, Where *is* now thy mouth, wherewith
 thou ^d saidst, Who *is* Abimelech, that we should serve him? *is* not this the people
 39 that thou hast despised? go out, I pray now, and fight with them. And Gaal
 40 went out before the men of Shechem, and fought with Abimelech. And Abimelech
 chased him, and he fled before him, and many were overthrown *and* wounded,
 41 *even* unto the entering of the gate. And Abimelech dwelt at Arumah: and Zebul
 thrust out Gaal and his brethren, that they should not dwell in Shechem.
- 42 And it came to pass on the morrow, that the people went out into the field;
 43 and they told Abimelech. And he took the people,² and divided them into three
 companies, and laid wait in the field, and looked, and, behold, the people *were*
 44 come forth out of the city; and he rose up against them and smote them. And
 Abimelech, and the company that *was* with him, rushed forward, and stood in the
 entering of the gate of the city: and the two *other* companies ran upon all *the*
 45 *people* that *were* in the fields, and slew them. And Abimelech fought against
 the city all that day; and ^e he took the city, and slew the people that *was*
 therein, and ^f beat down the city, and ^g sowed it with salt.³
- 46 And when all the men of the tower of Shechem heard *that*, they entered into
 47 an hold of the house ^h of the god Berith. And it was told Abimelech, that all
 48 the men of the tower of Shechem were gathered together. And Abimelech gat
 him up to mount ⁱ Zalmon, he and all the people that *were* with him; and
 Abimelech took an ax in his hand, and cut down a bough from the trees, and
 took it, and laid *it* on his shoulder, and said unto the people that *were* with him,
 49 What ye have seen me do, make haste, *and* do as I *have done*. And all the people
 likewise cut down every man his bough, and followed Abimelech, and put *them*
 to the hold, and set the hold on fire upon them; so that all the men of the tower
 of Shechem died also, about a thousand men and women.
- 50 Then went Abimelech to Thebez, and encamped against Thebez, and took it.
 51 But there was a strong tower within the city, and thither fled all the men and
 women, and all they of the city, and shut *it* to them, and gat them up to the top
 52 of the tower. And Abimelech came unto the tower, and fought against it, and
 53 went hard unto the door of the tower to burn it with fire. And a certain woman
^k cast a piece of a millstone upon Abimelech's head, and all-to^l brake his skull.
- 54 Then ^m he called hastily unto the young man his armourbearer, and said unto him,
 Draw thy sword, and slay me, that men say not of me, A woman slew him.⁵ And
 55 his young man thrust him through, and he died. And when the men of Israel
 saw that Abimelech was dead, they departed every man unto his place.
- 56 ⁿ Thus God rendered the wickedness of Abimelech, which he did unto his
 57 father, in slaying his seventy brethren: and all the evil of the men of Shechem
 did God render upon their heads: and upon them came ^o the curse of Jotham the
 son of Jerubbaal.

The administrations of Tola and Jair.

- 10 AND after Abimelech there ^p arose to defend [*or, deliver*] Israel, Tola the son
 of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount
 2 Ephraim. And he judged Israel twenty and three years, and died, and was
 buried in Shamir.
- 3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

¹ Rather, 'from the highest summit of the land.'

² Rather, 'he had taken' the people.'

³ A token of perpetual desolation.

⁴ In modern English, 'altogether,' or 'entirely.'

⁵ How little Abimelech's device to avoid the shame of such a death availed him, is shown by 2 Sam. xi. 21.

^e *or, The regarders of times, Deu. 18. 14.*
^d vers. 28, 29.

^f ver. 30.

^f Deu. 28, 22; 1 Ki. 12, 25; 2 Ki. 3, 25.
^g Ps. 107, 34.

^h ch. 8, 33.

ⁱ Ps. 68, 14.

^k 2 Sam. 11, 21; Job 31, 3.
^l so 1 Sam. 31, 4, 5.

^m ver. 24; Job 31, 3;
 Pa. 9, 12; Eccl. 10, 11;
 94, 23; Pro. 5, 22.

ⁿ ver. 20.

^o ch. 2, 16.

4 And he had thirty sons that ^prode on thirty ass colts,¹ and they had thirty cities, ^qwhich are called Havoth-jair [*or, the villages of Jair*] unto this day, which *are* 5 in the land of Gilead. And Jair died, and was buried in Camon.

The Philistines and the Ammonites oppress Israel; the Lord pities the people, upon their repentance.

- 6 AND ^rthe children of Israel did evil again in the sight of the LORD, and ^sserved Baalim, and Ashtaroth, and the gods of Syria, and ^tthe gods of ^uZidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. And the anger of the LORD was hot against Israel, and he ^vsold them into the hands of the Philistines, and 8 into the hands of the children of Ammon.² And that year³ they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead. 9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore ^wdistressed.
- 10 ^xAnd the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. 11 And the LORD said unto the children of Israel, ^yDid not *I deliver you* ^zfrom the Egyptians, and ^{aa}from the Amorites, ^{ab}from the children of Ammon, ^{ac}and from the 12 Philistines? ^{ad}The Zidonians⁴ also, ^{ae}and the Amalekites, and the Maonites, ^{af}did 13 oppress you; and ye cried to me, and I delivered you out of their hand. ^{ag}Yet ye have forsaken me, and served other gods: wherefore I will deliver you no 14 more.⁵ Go and ^{ah}cry unto the gods which ye have chosen; let them deliver you 15 in the time of your tribulation. And the children of Israel said unto the LORD, We have sinned: ^{ai}do thou unto us whatsoever seemeth good unto thee; deliver 16 us only, we pray thee, this day. ^{aj}And they put away the strange gods [gods of strangers] from among them, and served the LORD: and ^{ak}his soul was grieved for the misery of Israel.
- 17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in 18 ^{al}Mizpeh. And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall ^{am}be head over all the inhabitants of Gilead.

Jephthah subdues the Ammonites; his vow, and subsequent history.

- 11 NOW ^{an}Jephthah the Gileadite was ^{ao}a mighty man of valour, and he *was* the 2 son of an harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange 3 woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered ^{ap}vain men to Jephthah, and went out with him.
- 4 And it came to pass in process of time, that the children of Ammon made war⁶ 5 against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: 6 and they said unto Jephthah, Come, and be our captain, that we may fight with 7 the children of Ammon. And Jephthah said unto the elders of Gilead, ^{aq}Did not ye hate me, and expel me out of my father's house? and why are ye come unto 8 me now when ye are in distress? ^{ar}And the elders of Gilead said unto Jephthah, Therefore we ^{as}turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be ^{at}our head over all the inhabitants of 9 Gilead. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, 10 shall I be your head? And the elders of Gilead said unto Jephthah, ^{au}The LORD be witness between us, if we do not so according to thy words. Then Jephthah went with the elders of Gilead, and the people made him ^{av}head and captain over them: and Jephthah ^{aw}uttered all his words⁷ ^{ax}before the LORD in Mizpeh.

¹ See note on ch. v. 10.

² The Philistines attacking them on the west, and the Ammonites on the east, the Israelites were greatly annoyed on both sides.

³ The Septuagint has, 'at that time;' taking the word 'year' indefinitely.

⁴ Most likely in alliance with Jabin. For 'Maonites,' the ancient versions read *Midianites* or *Canaanites*;

whilst some commentators identify them with the Meunim mentioned in 2 Chron. xxvi. 7.

⁵ The Divine threatenings always imply a reserve of mercy for the truly penitent.

⁶ Rather, 'had made war,' at the period mentioned in ch. x. 17.

⁷ That is, all the words pertaining to the solemn compact which he had entered into with the elders.

^p ch. 5. 10; 12. 14.
^q Deu. 3. 14.
^r Num. 33. 41.

^s ch. 2. 11, 19; 3. 7; 4. 1; 6. 1; 13. 1.
^t ch. 2. 13.
^u ch. 2. 12.
^v 1 Ki. 11. 5, 7, 33; Pa. 106. 36.

^w ch. 2. 14; 4. 2; 1 Sam. 12. 9.

^x Deu. 28. 65.

^y ch. 3. 9; 1 Sam. 12. 10.

^z ch. 2. 1.
^{aa} Ex. 14. 30.
^{ab} Num. 31. 21, 24, 25, 35.

^{ac} ch. 2. 11—15.
^{ad} ch. 3. 31.
^{ae} ch. 3. 3; 5. 19.
^{af} ch. 6. 3.

^{ag} Pa. 106. 42, 43.
^{ah} ch. 2. 12; Deu. 32. 15; Jer. 2. 13.

^{ai} Deu. 32. 37, 38; 2 Ki. 3. 13; Pro. 1. 26—27; Jer. 2. 28.

^{aj} 1 Sam. 3. 18; 2 Sam. 10. 12; 15. 26.
^{ak} 2 Chr. 7. 14; 15. 8; Jer. 18. 7, 8.
^{al} Ge. 6. 6; Pa. 106. 44, 45; Is. 63. 9; Jer. 31. 20; Hos. 11. 8; Lk. 19. 41.

^{am} ch. 11. 11, 29; Ge. 31. 49.
^{an} ch. 11. 8, 11.

^{ao} Heb. 11. 32, called *Jephthah*.
^{ap} ch. 6. 12; 2 Ki. 5. 1.

^{aq} ch. 9. 4; 1 Sam. 22. 2.

^{ar} Ge. 26. 27.

^{as} ch. 10. 18.

^{at} Lk. 17. 4.

^{au} ch. 10. 18.

^{av} 1 Sam. 12. 5; Jer. 42. 5.

^{aw} ver. 8.

^{ax} 1 Sam. 28. 9—12.
^{ay} ch. 10. 17; 20. 1; 1 Sam. 10. 17; 11. 15.

- 12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?
- 13 And the king of the children of Ammon answered unto the messengers of Jephthah, 'Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.
- 14 And Jephthah sent messengers ¹ again unto the king of the children of Ammon; 15 and said unto him, Thus saith Jephthah, ² Israel took not away the land of Moab, 16 nor the land of the children of Ammon: ¹ but when Israel came up from Egypt, and ¹ walked through the wilderness unto the Red Sea, and ² came to Kadesh, 17 then ¹ Israel sent messengers unto ³ the king of Edom, saying, Let me, I pray thee, pass through thy land: ⁴ but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not consent:
- 18 and Israel ⁵ abode in Kadesh. Then they went along through the wilderness, and ⁶ compassed the land of Edom, and the land of Moab, and ⁷ came by the east side of the land of Moab, ⁸ and pitched on the other side of Arnon, but came not within 19 the border of Moab: for Arnon was the border of Moab. And ⁹ Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel 20 said unto him, ¹⁰ Let us pass, we pray thee, through thy land into my place. ¹¹ But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his 21 people together, and pitched in Jahaz, and fought against Israel. And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they ¹² smote them: ¹³ so Israel possessed all the land of the Amorites, the inhabitants 22 of that country. And they possessed ¹⁴ all the coast of the Amorites, from Arnon 23 even unto Jabbok, and from the wilderness even unto Jordan. So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and 24 shouldst thou possess it? Wilt not thou possess that which ¹⁵ Chemosh thy god giveth thee? ¹⁶ to possess? So whosoever ¹⁷ the Lord our God shall drive out from 25 before us, them will we possess. And now *art* thou any thing better¹⁸ than ¹⁹ Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever 26 fight against them, while Israel dwelt in ²⁰ Heshbon and her towns, and in ²¹ Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three 27 hundred years? why therefore did ye not recover *them* within that time? Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord ²² the Judge ²³ be judge this day between the children of Israel and the children of Ammon.
- 28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.
- 29 Then ²⁴ the Spirit of the Lord came upon Jephthah, ²⁵ and he passed over Gilead, and Manassah, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.
- 30 And Jephthah ²⁶ vowed a vow unto the Lord, and said, If thou shalt without 31 fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, ²⁷ shall surely be the Lord's, ²⁸ and [or, or] I will offer it up for a burnt offering.²⁹
- 32 So Jephthah passed over unto the children of Ammon to fight against them; 33 and the Lord ²⁹ delivered them into his hands. And he smote them from Aroer, even till thou come to ³⁰ Minnith, *even* twenty cities, and unto ³¹ the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

* Num. 21. 24—26.
/ Ge. 32. 22.

Ps. 120. 7; Ro. 12. 18.
Dan. 2. 9, 19.

† Num. 14. 25; Deu. 1. 40; Jos. 5. 6.
* Num. 13. 26; 20. 1;
Deu. 1. 42.

† Num. 20. 14—21.
* Deu. 2. 9.
* Num. 20. 18, 21.

o Num. 20. 1, 16.
P Num. 21. 4; Deu. 2. 1—8.

q Num. 21. 11.
Num. 21. 13; 22. 36.
* Num. 21. 21—25;
Deu. 2. 26.

† Num. 21. 22; Deu. 2. 27.
* Num. 21. 28; Deu. 2. 32.

* Num. 21. 24, 25;
Deu. 2. 33, 34.
y Jos. 13. 15—32.
* Deu. 2. 36.

a Num. 21. 29; 1 Ki. 11. 7; Jer. 48. 7.
b Deu. 9. 4, 5; 18. 12;
Jos. 2. 10.
c Num. 22. 2; Jos. 24. 9, 10.

d Num. 21. 25.
* Deu. 2. 36.

f Ge. 18. 25.
g Ge. 16. 5; 31. 53;
1 Sam. 24. 12, 15.

A ch. 3. 10.

* Ge. 28. 20; Num. 30. 2; 1 Sam. 1. 11.

* Le. 27. 2, 3, etc.; 1 Sam. 1. 11, 20; 2. 18.

† Le. 27. 11, 12; Ps. 66. 13.
* ch. 1. 4.

* Eze. 27. 17.
o or, Abel.

¹ To prove the futility of the enemy's claims, Jephthah recapitulates the leading circumstances of the conquest of this territory by Israel; showing that at that time it was not in the possession either of the Ammonites or of the Moabites, but of the Amorites.

² Arguing with these idolaters upon their own principles. Jehovah's supremacy is plainly implied in ver. 27.

³ That is, Hast thou any better title than Balak, the king of the Moabites, who never thought of disputing the right of Israel to what they took from the Amorites, though it had formerly been in the possession of Moab?

⁴ Endowing him in an extraordinary manner for the work to which he was called.

⁵ The interpretation of these words depends partly upon the meaning affixed to the Hebrew particle which is commonly translated *and*, but which may also signify *or*. Some, adopting the latter rendering, suppose Jephthah to

have meant, that if, upon his return, he was met by a member of his family, that person should be devoted in a special way to the service of the Lord. Other expositors, retaining the rendering in our version, consider the meaning to be, 'I will present him (or her) a sacrifice, by such a kind of consecration to God in the case of human beings as corresponds to sacrifice in the offering of animals; an express provision being found in the law for the redemption of persons dedicated to Jehovah (Lev. xxvii. 2, 4). A third class, in accordance with the ancient versions and commentators, maintain that Jephthah's vow bound him to immolate any human being who first met him upon his return—an interpretation which is not inconsistent either with the general tenor of the language, or with the practices of the neighbourhood; which Jephthah, whose outlaw life had afforded few facilities for acquaintance with God's law, might be likely to imitate.

- 34 And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed:² and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament³ [or, to talk with⁴] the daughter of Jephthah the Gileadite four days in a year.
- 12 And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah,⁴ Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands,⁵ and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?
- 4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.⁶
- 5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth:⁷ and he said Shibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand.⁸
- 7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

The administrations of Iban, Elon, and Abdon.

- 8,9 AND after him Iban of Beth-lehem judged Israel. And he had thirty sons, and thirty daughters, whom he sent abroad,⁹ and took in thirty daughters from abroad for his sons. And he judged Israel seven years. Then died Iban, and was buried at Beth-lehem.
- 11 And after him, Elon, a Zebulonite, judged Israel; and he judged Israel ten

¹ ver. 11; ch. 10. 17.
² Ex. 15. 20; 1 Sam. 15. 6; Pa. 65. 25; Jer. 31. 4.

³ Ge. 37. 29, 34.

⁴ Ecc. 5. 2.

⁵ La. 27. 29, 29; Num. 30. 2-5; Pa. 15. 4; Ecc. 5. 4, 5.
⁶ Num. 30. 2.
⁷ 2 Sam. 15. 19, 34.

⁸ ver. 31; 1 Sam. 1. 22, 24, 25; 2. 15.

⁹ ch. 5. 11.

¹⁰ ch. 8. 1.

b ch. 11. 12, etc.

¹¹ 1 Sam. 19. 5; 23. 21; Job 13. 14; Pa. 119. 109.

¹² 1 Sam. 25. 10; Pa. 78. 9.
¹³ ch. 3. 26; 7. 24; Jos. 2. 7; 22. 11.

¹⁴ which signifieth a stream, or flood, Pa. 65. 2, 15; La. 27. 12.

¹ This expression, as well as the concluding clause of ver. 39, is adjoined by some as favouring the supposition that her father's vow was fulfilled by devoting her to a life of celibacy. There is, however, no evidence of the existence of such a practice amongst the Hebrews, or the nations with which they were connected.

² Some commentators suppose that Jephthah, having at first contemplated a human sacrifice, afterwards became better acquainted with the law, and availed himself of the provision made in Lev. xxvii. 2-4, by paying the redemption price there prescribed; and that further to fulfil the spirit of his vow, by his daughter's civil excision from among the living, he devoted her to perpetual celibacy and seclusion. But if the requirements of his vow were already satisfied by the appointed ransom, he would probably have spared both her and himself such a needless and unjust infliction. Others adhere to the ancient opinion that she was actually immolated as a burnt-offering.

³ This is the rendering of the ancient versions; but, in the only other passage in which this form of the Hebrew word occurs, it means to celebrate (Judg. v. 11).

⁴ See note on ch. viii. 1.

⁵ That is, 'I risked my life in the enterprise:' see refs.

⁶ According to our translation, this appears to be an insulting intimation that the Gileadites were the refuse of the two tribes; but the words may be rendered, 'And the men of Gilead slew the Ephraimites; for they said, Ye are Ephraimites escaping. (Now the Gileadites were between Ephraim and Manasseh, and the Gileadites had taken the passages of the Jordan before the Ephraimites.) And it was so,' etc.

⁷ 'Shibboleth' means stream; and the word was no doubt suggested by the place. In many languages and dialects the sound of *sh* is not found; and it is very difficult to those who have not been early accustomed to pronounce it. The use of *sin*, instead of *shin*, was evidently a well-known provincialism of the Ephraimites.

⁸ Some read 'forty, and two thousand,' i. e. 2040; which is more probable, considering Numb. xxvi. 37. See note, at the end of the Historical Books (p. 516), on the numbers occasionally mentioned in Scripture. By this severe chastisement the ambition of the Ephraimites was effectually checked for some ages.

⁹ Into other families.

12 years. And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 And after him Abdon the son of Hillel, a Pirathonite, judged Israel.
14 And he had forty sons and thirty nephews¹ that ^r rode on threescore and ten
15 ass colts: and he judged Israel eight years. And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, ^a in the mount of the Amalekites.

The Israelites are oppressed by the Philistines; the birth of Samson.

13 AND the children of Israel ¹ did evil again in the sight of the LORD; and the LORD delivered them ^a into the hand of the Philistines forty years.

2 And there was a certain man of ¹ Zorah, of the family of the Danites, whose
3 name was Manoah; and his wife was ^m barren, and bare not. And the ^a angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art
4 barren, and bearest not: ^b but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and ^r drink not wine nor strong drink, and eat not any
5 unclean thing: for, lo, thou shalt conceive, and bear a son; and no ^r razor shall come on his head: for the child shall be ^r a Nazarite² unto God from the womb: and he shall ^b begin³ to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, 'A man of God came unto me, and his ^a countenance was like the countenance of an angel of God, very terrible: but I ^a asked him not whence he was, neither told he me his name:
7 but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

8 Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto
9 the child that shall be born. And ^r God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that
10 came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the
11 woman? And he said, I am. And Manoah said, Now let thy words come to pass.⁴ How shall we order [or, What shall be the manner of] the child, and
12 how shall we do unto him [or, what shall he do]? And the angel of the LORD
13 said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, ^a neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

15 And Manoah said unto the angel of the LORD, I pray thee, ^a let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not
16 that he was an angel of the LORD. And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?
17 And the angel of the LORD said unto him, ^b Why askest thou thus after my name, seeing it is secret [or, wonderful]? So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel ^c did wonderously; and
18 Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and ^d fell on their
19 faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife.

22 ^e Then Manoah knew that he was an angel of the LORD. And Manoah said unto
23 his wife, ^a We shall surely die, because we have seen God. But his wife said unto him, If the LORD were pleased to kill us, ^b he would not have received a burnt offering and a meat offering at our hands, neither ^c would he have showed us all these things, nor would as at this time have told us such things as these.

24 And the woman bare a son, and called his name ¹ Samson: and ^m the child

ch. 5. 10; 10. 4.

A ch. 3. 13, 27; 5. 14.

f ch. 2. 11; 3. 7; 4. 1; 6. 1; 10. 6.

1 Sam. 12. 9.

1 Jos. 19. 41.

m Ge. 16. 1; 25. 21;

1 Sam. 1. 2; 1 K. 1. 7.

n ch. 2. 1; 6. 12; Ex.

23. 20, 21; 1 K. 1. 11.

13, 26, 31.

o Ge. 17. 16; 25. 21;

1 Sam. 1. 20.

p ver. 14; Num. 6. 2,

3; 1 K. 1. 15.

q Num. 6. 5; 1 Sam.

1. 11.

r Num. 6. 2.

s ch. 15. 15; 1 Sam.

7. 13; 2 Sam. 8. 1;

1 Chr. 18. 1.

t Deut. 33. 1; 1 Sam.

3. 27; 9. 6; 1 K. 17.

24; 2 K. 4. 9.

u Mt. 23. 3; 1 K. 9. 29;

A c. 6. 15.

v ver. 17, 18.

* ver. 4.

a ch. 6. 18; Ge. 18. 5.

b Ge. 32. 29.

c Is. 9. 6.

d ch. 6. 19, 20.

e see ch. 6. 21.

f 1 K. 9. 24; 1 Chr. 21. 16; Ezra. 1. 28; Mt. 17. 6.

g ch. 6. 22.

h ch. 6. 22; Ge. 32. 30;

Ex. 33. 20; Deut. 5.

26.

i Ps. 86. 17.

k Ps. 25. 14; Pro. 3.

29.

l Heb. 11. 32.

m 1 Sam. 3. 19; Lk. 1.

80; 2. 52.

1 Heb., 'sons' sons; ' grandsons.
2 See note on Numb. vi. 2.
3 This intimated that the oppression of Israel by the Philistines, which had commenced before the birth of this child, should be of long duration; for the deliverance was not to begin till he should grow up to years of maturity. The Philistines, though comparatively a small

nation, were formidable on account of the progress which they had made in arts, commerce, and war. Their yoke was not fully shaken off till the time of David; and when the Hebrew kingdom was afterwards weakened by division, they again became dangerous enemies.

4 Or, 'Now when thy words shall come to pass, what shall be the manner of [training] the child,' etc.

25 grew, and the Lord blessed him. " And the Spirit of the Lord began to move him¹ at times in ° the camp of Dan² P between Zorah and Eshtaol.

Samson's marriage; and feats against, and transactions with, the Philistines.

14 AND Samson went down^q to Timnath, and^r saw a woman in Timnath of the 2 daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philis- 3 tines: now therefore^s get her for me to wife. Then his father and his mother said unto him, *Is there* never a woman among the daughters of^t thy brethren, or among all my people, that thou goest to take a wife of the^u "uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth 4 me well. But his father and his mother knew not that it *was*^v of the Lord, that he sought an occasion against the Philistines:³ for at that time^w the Philis- 5 tines had dominion over Israel. Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a 6 young lion⁴ roared against him. And^x the Spirit of the Lord came mightily upon him,⁵ and ° he rent him as he would have rent a kid, and *he had* nothing in 7 his hand; but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. 8 And after a time⁶ he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of 9 the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion. 10 So his father went down unto the woman: and Samson made there a feast; 11 for so used the young men to do. And it came to pass, when they saw him, that 12 they brought thirty companions⁷ to be with him. And Samson said unto them, I will now⁸ put forth a riddle⁸ unto you: if ye can certainly declare it me^c within the seven days of the feast, and find it out, then I will give you thirty sheets⁹ 13 and thirty^d change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets [or, shirts] and thirty change of garments. And they said 14 unto him, Put forth thy riddle, that we may hear it. And he said unto them,

Out of the eater came forth meat,—and out of the strong¹⁰ came forth sweetness.

15 And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Samson's wife, ° Entice thy husband, that he may declare unto us the riddle, /lest we burn thee and thy father's house with fire:¹¹ have ye called us to take that we have [to impoverish us]? *is it not* 16 *so?* And Samson's wife wept before him, and said, ° Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my 17 father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children 18 of her people. And the men of the city said unto him on the seventh day before the sun went down,

What is sweeter than honey?—and what is stronger than a lion?

And he said unto them, If ye had not ploughed with my heifer, ye had not found

¹ ch. 3. 10; 1 Sam. 11. 6; Mt. 4. 1.
² ch. 18. 12.
³ ch. 18. 11; Jos. 15. 33.

⁴ Ge. 28. 12, 13; Jos. 15. 10.
⁵ Ge. 6. 2; 24. 2.

⁶ Ge. 31. 21; 34. 4.

⁷ Ge. 34. 3, 4.

⁸ Ge. 34. 14; Ex. 34. 16; Deut. 7. 3; 1 Sam. 14. 6; 17. 26; 2 Sam. 1. 20.

⁹ Jos. 11. 20; 1 Ki. 12. 19; 2 Ki. 6. 33; 2 Chr. 10. 15; 22. 7; 25. 20.
¹⁰ ch. 13. 1; Deu. 28. 48.

¹¹ ch. 3. 10a; 13. 25; 1 Sam. 11. 6.
¹² ch. 15. 8, 15; 16. 30; 1 Sam. 17. 34—36.

¹ 1 Ki. 10. 1; Eze. 17. 2; Lk. 14. 7.
² Ge. 29. 27.

³ Ge. 45. 22; 2 Ki. 5. 22.

⁴ ch. 16. 5.

⁵ ch. 15. 6.

⁶ ch. 16. 13.

1 Stirring him up to bold exploits, and inspiring him with zeal for the deliverance of his country.

2 Heb., 'Mahanach-dan,' as in ch. xviii. 12. The places mentioned in Samson's history lay near together, and not far from the territory of the Philistines.

3 It pleased God to leave Samson to follow his own inclinations; intending, in His own infinite wisdom, to overrule his conduct for good to Israel. The special purpose of God in raising up Samson seems to have been to baffle the power of the whole Philistine nation by the prowess of a single individual; thereby literally fulfilling his promise, Deut. xxxii. 30. Samson was not, like most of the other judges, appointed to lead an army, but rather to be an army himself; and the entire opposition of the Philistines was concentrated against his person.

4 The Hebrew word does not mean a young whelp, but a young full-grown lion.

5 This expression is often employed to signify a supernatural influence, raising the bodily or mental powers to an extraordinary pitch of energy.

6 Among the Jews, ten or twelve months generally elapsed between betrothal and marriage. In this interval, a swarm of bees had established themselves in the carcase of the lion, which consisted only of the bones covered with the dried skin; the flesh and all the soft parts having been picked out by insects and ravenous birds, so as to leave the skeleton entire in a clean state.

7 These companions, although brought with the show of respect, according to the custom in those times (see Matt. ix. 15; John iii. 29), seem to have been designed to be spies upon Samson.

8 This is a favourite amusement in the East with persons of all ages and classes.

9 Rather, 'shirts,' made of fine linen. The thirty 'changes of garments' were probably the upper vestments or tunics common in the East, usually called *caftans*.

10 Or, 'Out of the devourer came food; and out of the sharp, sweetness.'

11 They had doubtless plied her with gentler arguments before resorting to this extreme threat.

- 19 out my riddle. And ^a the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle.
- 20 And his anger was kindled, and he went up to his father's house. But Samson's wife ^b was given to his companion, whom he had used as ^c his friend.¹
- 15 But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber.
- 2 But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly ^d hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? ^e take her, I pray thee, instead of her.
- 3 And Samson said concerning them, Now shall I be more blameless than
- 4 [or, be blameless from] the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes,² and took firebrands,³ and
- 5 turned tail to tail,⁴ and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let ^f them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the
- 6 vineyards and olives. Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. ^g And the Philistines came up, and burnt her and her father with fire.⁵
- 7 And Samson said unto them, Though ye have done this, yet will I be avenged
- 8 of you, and after that I will cease. And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the top of the rock Etam.
- 9 Then the Philistines went up, and pitched in Judah, and spread themselves
- 10 ^h in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.
- 11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines ⁱ are ^j rulers over us?⁶ what is this ^k that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.
- 13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.
- 14 And when he came unto Lehi, the Philistines shouted against him: and ^l the Spirit of the Lord came mightily upon him, and ^m the cords that ⁿ were upon his arms became as flax that was burnt with fire, and his hands loosed from off his
- 15 hands. And he found a new jawbone of an ass, and put forth his hand, and took
- 16 it, and ^o slew a thousand men therewith. And Samson said,
- With the jawbone of an ass, heaps upon heaps,⁷
- With the jaw of an ass have I slain a thousand men.
- 17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.⁸
- 18 And he was sore athirst, and called on the Lord, and said, 'Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of ^p the uncircumcised? But God clave an hollow place that ^q was in the jaw,⁹ and there came water therout; and when he had drunk, ^r his spirit came again, and he revived: wherefore he called the name thereof¹⁰ En-hakkore [*i. e.* the well of him that called, or, cried⁹], which is in Lehi unto this day.
- 20 And he judged Israel ^s in the days of the Philistines twenty years.¹¹

^a ver. 6; ch. 3. 10; 13. 25.

^b ch. 15. 2.
^c John 3. 20.

^d ch. 14. 19, 20.
^e Le. 18. 18.

^f ch. 14. 15.

^g ver. 18.

^h ch. 14. 4.

ⁱ ch. 3. 10; 11 6, 19.
^j ch. 16. 9, 12.

^k ch. 3. 31; Le. 26. 8; Jos. 23. 10.

^l 1 Sam. 17. 37, 40; Ps. 3. 7, 8; 1. 31—40.

^m see refs. ch. 14. 3.

ⁿ Ge. 45. 27; Is. 40. 29.
^o Ps. 34. 6.

^p ch. 13. 1; 16. 31.

1 An intimate friend of the bridegroom was usually appointed to preside over all the arrangements and festivities of the marriage.

2 Or, 'jaekala,' which are very numerous in Palestine, and associate together in large herds or packs.

3 Rather, 'torches.'

4 To prevent their retreat to their holes, and to keep the torches from dragging on the ground.

5 Thus the Philistines inflicted upon her the very doom, the threat of which had induced her to betray her husband's secret. See ch. xiv. 15, 20.

6 This shows strikingly the state of cowardice and degradation into which the Israelites had fallen.

7 This rendering is suggested by the Chaldee and Syriac, though the Hebrew word here used signifies

everywhere else 'an ass.' The Latin Vulgate translates, 'an ass, the foal of asses.' The Septuagint regards the word as a verb, 'I have thoroughly destroyed them.'

8 That is, 'the lifting up of the jaw-bone;' or, perhaps, 'the hill of the jaw-bone.'

9 Rather, 'in Lehi.' See vers. 9, 14.

10 Or, 'the name thereof was called.' The meaning seems to be that in this place, called 'Lehi' from the circumstance just mentioned, God, at the prayer of Samson, opened a fountain, which was called 'the fountain of him that called upon God.'

11 Samson's administration is supposed, by those who adopt the shorter chronology, to have been limited to the south-west of Palestine, where the oppression of the Philistines was most severe.

Samson's fall; his restored strength, and vengeance upon the Philistines.

- 16** THEN went Samson to ^aGaza, and saw there an harlot, and went in unto her.
- 2** *And it was told* the Gazites, saying, Samson is come hither. And they ^bcompassed him in, and laid wait for him all night in the gate of the city, and were quiet all
- 3** the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.
- 4** And it came to pass afterward, that he loved a woman in the valley of Sorek,
- 5** whose name was ^cDelilah. And the lords of the Philistines came up unto her, and said unto her, ^dEntice him, and see wherein his great strength *lieth*, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.
- 6** And Delilah said to Samson, ^eTell me, I pray thee, wherein thy great strength
- 7** *lieth*, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, ^fIf they bind me with seven green withs [*or*, new cords] that were
- 8** never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried,
- 9** and she bound him with them. Now *there were* men lying in wait, abiding with her in the chamber.¹ And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.
- 10** And Delilah said unto Samson, Behold, thou hast mocked me, and told me
- 11** lies: now tell me, I pray thee, wherewith thou mightest be bound.² And he said unto her, ^gIf they bind me fast with new ropes that never were occupied [wherewith work hath not been done], then shall I be weak, and be as another
- 12** man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.
- 13** And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou
- 14** weavest the seven³ locks of my head with the web,⁴ And she fastened *it* with the pin,⁵ and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.
- 15** And she said unto him, ^hHow canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me
- 16** wherein thy great strength *lieth*. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;
- 17** that he ⁱtold her all his heart, and said unto her, ^jThere hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me,⁶ and I shall become weak, and be like any other man.
- 18** And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought
- 19** money in their hand. ^kAnd she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head: and she
- 20** began to afflict him, and his strength went from him. And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD
- 21** ^lwas departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass;⁷ and he did grind⁸ in the prison house.

^a Ge. 10. 19.^b 1 Sam. 23. 26; Ps. 118. 10—12; Ac. 9. 24.^c Pro. 22. 14; 23. 27.^d ch. 14. 15; Pro. 2. 16—19; 5. 3—11; 6. 24—26; 7. 21—23.^e Mic. 7. 5.^f Pro. 12. 19.^g Pro. 29. 25; Eph. 4. 25.^h ch. 14. 16.ⁱ Pro. 29. 11; Mic. 7. 5.
^j ch. 13. 5; Num. 6. 5.^k Pro. 7. 26, 27.^l Num. 14. 9, 42, 43; Jos. 7. 12; 1 Sam. 16. 14; 18. 12; 29. 15, 16; 3 Chr. 15. 2; Jer. 2. 19.

¹ Rather, 'And the liers in wait sat for her in [another, or inner] apartment.' As Samson was found not to be secured, they probably did not make their appearance; so that Samson remained ignorant of Delilah's treachery.

² These various attempts of the woman were no doubt made, not in immediate succession, but after intervals, as opportunities occurred.

³ As seven is frequently used as a perfect number, this may be equivalent to 'all my locks.'

⁴ Probably referring to a warp in a hand-loom, which Delilah, like other Oriental women, was in the habit of working.

⁵ She not only wove Samson's long hair in with the web, but fastened the web, with his hair thus woven in, with a strong pin or nail to the wall, or to the floor.

⁶ Not that his strength lay in his hair, but it was connected with his peculiar relation to God as a Nazarite (see ch. xiii. 7), the mark of which was the preservation of his hair unshaven. If he lost this badge of his consecration, he broke his vow, and became as a common man.

⁷ Or, 'copper;' the strongest they could obtain.

⁸ To Samson this would be the deepest but most appropriate degradation; for grinding was the work of women, and those the lowest slaves. See Exod. xi. 5.

22, 23 Howbeit *the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto *Dagon their god, and to rejoice: for they said, Our god hath delivered 24 Samson our enemy into our hand. And when the people saw him, they * praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when 25 their hearts were * merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them 26 sport: and they set him between the pillars. And Samson said unto the lad that hold him by the hand, Suffer me that I may feel the pillars whereupon the 27 house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the * roof about three thousand men and women, that beheld while Samson made 28 sport. And Samson called upon the LORD, and said, O LORD God, * remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took 29 hold of the two middle pillars upon which the house stood, and on which it was borne up,¹ of the one with his right hand, and of the other with his left. And 30 Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. * So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and * buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And * he judged Israel twenty years.²

The history of Micah and the Danites.

17 AND there was³ a man of mount Ephraim whose name was Micah. And he 2 said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst,⁴ and spakest of also in mine ears, behold, the silver is with me; * I took it. And his mother said, * Blessed be thou of the 3 LORD, my son. And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to * make a graven image and a molten image:⁵ now 4 therefore I will restore it unto thee. Yet he restored the money unto his mother; and his mother * took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the 5 house of Micah. And the man Micah had an house of gods,⁶ and made an * ephod and * teraphim,⁷ and * consecrated one of his sons, who became his priest. * In 6 those days *there was* no king in Israel, * but every man did *that which was* right in his own eyes.

7 And there was a young man out of * Bethlehem-judah of the family of Judah,⁸ 8 who *was* a Levite, and he sojourned there. And the man departed out of the city from Bethlehem-judah to sojourn where he could find a *place*: and he came 9 to mount Ephraim to the house of Micah, as he journeyed. And Micah said

* 1. s. 26. 44; Deu. 32. 26.

* 1 Sam. 5. 2.

F Dan. 5. 4.

* ch. 9. 27.

* Deu. 22. 8.

* Pa. 74. 18, 22; Jer. 15. 15.

* ch. 14. 19; 16. 8, 15.

* ch. 13. 25.

* ch. 15. 20.

V Pro. 20. 24.

* Ge. 11. 19; Ru. 3. 10; Pro. 20. 13.

* see Ex. 20. 4, 23; Le. 19. 4.

b 1s. 46. 6.

* see ch. 8. 27.

d Ge. 31. 19, 30; 1 Sam. 19. 13; Hos. 3. 4.

* Ex. 28. 9; 1 Kl. 13. 52.

f ch. 16. 1; 19. 1; 21. 25; Ge. 36. 31; Deu. 33. 5.

g Deu. 12. 8.

h see ch. 19. 1; Jos. 19. 15; Ru. 1. 1, 2; Mic. 5. 2; Mt. 2. 1, 5, 6.

1 Or, 'and he leaned himself upon them.' Large Eastern buildings commonly surround a quadrangle; on one side of which is the chief room open towards the inner area, having one or more pillars on the open side to support the roof, which is flat and solid, that it may serve for walking and for sleeping on. Samson, having probably been paraded in the area, within view of the assembled multitude, requested leave to rest himself against the pillars. By pulling down these, he destroyed the roof above; whilst the shock and strain, together with the weight of the crowd upon the roof, might easily bring down the rest of the edifice. This catastrophe was at once a most characteristic termination of Samson's career, and a signal vindication of the supremacy of the true God. See ver. 24. It is generally supposed that from the history of Samson were derived the stories of Hercules, and some other heroes of heathen mythology.

2 It appears that Samson, as had been foretold (ch. xiii. 5), only began to deliver Israel from the oppression of the Philistines; and that their power was still unbroken at the time of his death. In the first book of Samuel (ch. iv.) we find the Philistines again at war with the Israelites, and the distress of the latter extreme.

3 The events related in the remainder of this book

occurred long before the time of Samson; probably soon after the time of Joshua. The narrative contained in ch. xvii., xviii. is obviously connected with the fact mentioned in ch. i. 34, showing how the unbelief and disobedience of the Israelites, in neglecting to exterminate the Canaanites, led to the introduction of idolatry. The sad history which follows, in ch. xix.—xxi., is expressly assigned to the days of Phinehas, the grandson of Aaron (see ch. xx. 29); and this occurrence is referred to, in Hos. x. 9, as having been the first open sin of the people after their settlement in Canaan.

4 Either pronouncing an imprecation upon the thief, or, rather, adjuring me to tell what I knew of the money. See Lev. v. 1, and note.

5 Micah and his mother may have intended to honour the true God; but their proceedings were contrary to his law, and exposed them to the punishment of death. They set up a small religious establishment, apparently designed to resemble that at Shiloh.

6 Rather, 'a house of God,' a sanctuary.

7 *Teraphim* were carved images, commonly made in a human form, and regarded as household deities: see refs.

8 This is, of course, to be understood not of the young man, who was a Levite, but of the city whence he came.

- unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find a *place*. And Micah said unto him, Dwell with me, 'and be unto me a ¹ father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals.
- 11 So the Levite went in. And the Levite was content to dwell with the man; and
- 12 the young man was unto him as one of his sons. And Micah 'consecrated the Levite;¹ and the young man ^m became his priest, and was in the house of Micah.
- 13 Then said Micah, "Now know I that the Lord will do me good, seeing I have ^o a Levite to my priest.²
- 18 In ^r those days *there was no king in Israel*.
- And in those days ^t the tribe of the Danites³ sought them an inheritance to dwell in; ^v for unto that day *all their inheritance had not fallen unto them*
- 2 among the tribes of Israel.⁴ And the children of Dan sent of their family five men from their coasts, men of valour, from ^z Zorah, and from Eshtaol, ^z to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the ^u house of Micah, they lodged there.
- 3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee
- 4 hither? and what makest thou⁵ in this *place*? and what hast thou here? And he said unto them, Thus and thus dealeth Micah with me, and hath ^x hired me, and
- 5 I am his priest. And they said unto him, ^y Ask counsel, we pray thee, ^z of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, ^a Go in peace: before the Lord is your way wherein ye go.
- 7 Then the five men departed, and came to ^b Laish, and saw the people that *were* therein, ^c how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was no magistrate in the land, that might put them to shame in any thing*; and they *were* far from the Zidonians, and had no business with
- 8 any man.⁶ And they came unto their brethren to ^d Zorah and Eshtaol: and their
- 9 brethren said unto them, What say ye? And they said, ^e Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and
- 10 are ye ^f still? ^g be not slothful to go, and to enter to possess the land. When ye go, ye shall come unto a people ^h secure, and to a large land: for ⁱ God hath given it into your hands; ^a a place where *there is no want of any thing that is in the earth*.
- 11 And there went from thence of the family of the Danites, out of Zorah and out
- 12 of Eshtaol, six hundred men appointed with weapons of war. And they went up, and pitched in ^k Kirjath-jearim,⁷ in Judah: wherefore they called that place
- 13 ^m Mahaneh-dan unto this day: behold, it is behind Kirjath-jearim.⁸ And they
- 14 passed thence unto mount Ephraim, and came unto ⁿ the house of Micah. ^o Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that ^p there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have
- 15 to do. And they turned thitherward, and came to the house of the young man the
- 16 Levite, *even* unto the house of Micah, and saluted him. And the ^q six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate. And ^r the five men that went to spy out the land went up, and came in thither, and took ^s the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate
- 18 with the six hundred men that *were* appointed with weapons of war. And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?
- 19 And they said unto him, Hold thy peace, ^t lay thine hand upon thy mouth, and

¹ ch. 18. 19.
² Ge. 45. 9; 2 Ki. 8. 8.
9; 13. 14; Job 29. 16;
Is. 22. 21.

³ ver. 5.

⁴ ch. 18. 30.

⁵ Pro. 14. 12; Is. 44.

⁶ see Num. 16. 40.

⁷ ch. 17. 6; 21. 25.

⁸ Jos. 19. 47, 48.

⁹ ch. 1. 34.

¹⁰ ch. 13. 2, 25.
¹¹ Num. 13. 17; Jos. 2. 1.

¹² ch. 17. 1.

¹³ ch. 17. 10; Pro. 28.
21; John 10. 12, 13;
Ac. 8. 18—21.

¹⁴ see Ex. 28. 30; Num.
27. 21; 1 Ki. 22. 5;
Is. 30. 1; Hos. 4. 12.

¹⁵ see ver. 14; ch. 17. 5.
¹⁶ 1 Ki. 22. 8, 12; Jer.
23. 21, 22, 32.

¹⁷ Jos. 19. 47, called
Leshem.
¹⁸ vers. 27, 28.

¹⁹ ver. 2.

²⁰ Num. 13. 30; 14. 7—
9; Jos. 2. 23, 24.

²¹ 1 Ki. 22. 3.
²² Jos. 18. 3; 2 Sam.
10. 12; John 6. 27;
Heb. 6. 11, 12; 2 Pet.
1. 10, 11.

²³ ver. 7, 27.
²⁴ Jos. 6. 16.

²⁵ Deut. 8. 7—9; 11. 11,
12.

²⁶ Jos. 15. 60.

²⁷ ch. 13. 25.

²⁸ ver. 2.

²⁹ 1 Sam. 14. 28.

³⁰ ch. 17. 5.

³¹ ver. 11.

³² vers. 2, 14.

³³ ch. 17. 4, 5.

³⁴ Job 21. 5; 29. 9; 40.
Pro. 30. 33; Mic.
7. 16.

¹ This act was wholly unlawful on the part both of Micah and of the Levite, who had no right to assume the priestly office, even had the occasion been lawful, as he was not of the family of Aaron. See ch. xviii. 30.

² Micah's delusion was very gross; but how strikingly does it represent the false confidences of ungodly men in every age!

³ Not the whole, but a part of this tribe: see vers. 16, 21. The foregoing narrative having shown how idolatry crept into the family of Micah, the present chapter relates how it was then extended into a part of the tribe of Dan, and became established in a city of note.

⁴ The inheritance of the Danites had been assigned to them; but up to this time they had not obtained posses-

sion of it, in consequence of their own disobedience and remissness. See Josh. xix. 40, 47.

⁵ Rather, 'What *doest* thou?'

⁶ Laish appears to have been one of the most inland settlements of the Zidonians, situated far from the coast, in the extreme north-east of Palestine, at the base of Mount Hermon. See note on Deut. iii. 8. Its inhabitants, possessing considerable agricultural wealth, were not much engaged in external commerce.

⁷ Not in the city itself, but in its immediate vicinity; as appears from the words that follow.

⁸ That is, *westward* of Kirjath-jearim; for, whenever the sacred writers speak of the points of the compass, they begin from the east, as in Deut. xi. 24, etc.

go with us, * and be to us a father and a priest: *is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in* 20 *Israel? And the priest's heart was glad, and he took the ephod, and the teraphim,* 21 *and the graven image, and went in the midst of the people. So they turned and departed, and put the little ones and the cattle and the carriage before them.* 22 *And when they were a good way from the house of Micah, the men that were* 23 *in the houses near to Micah's house were gathered together, and overtook the* 24 *children of Dan. And they cried unto the children of Dan. And they turned* 25 *their faces, and said unto Micah, What aileth thee, that thou comest with such a* 26 *company? And he said, Ye have taken away my gods which I made, and the* 27 *priest, and ye are gone away: and what have I more? and what is this that ye* 28 *say unto me, What aileth thee? And the children of Dan said unto him, Let* 29 *not thy voice be heard among us, lest angry fellows run upon thee, and thou lose* 30 *thy life, with the lives of thy household. And the children of Dan went their* 31 *way: and when Micah saw that they were too strong for him, he turned and* 32 *went back unto his house.* 33 *And they took the things which Micah had made, and the priest which he had,* 34 *and came unto Laish, unto a people that were at quiet and secure: and they* 35 *smote them with the edge of the sword, and burnt the city with fire. And there* 36 *was no deliverer, because it was far from Zidon, and they had no business with* 37 *any man; and it was in the valley that lieth by Beth-rehob.* 38 *And they built a city, and dwelt therein. And they called the name of the* 39 *city Dan, after the name of Dan their father, who was born unto Israel: how-* 40 *beit the name of the city was Laish at the first. And the children of Dan set up* 41 *the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he* 42 *and his sons were priests to the tribe of Dan until the day of the captivity of* 43 *the land. And they set them up Micah's graven image, which he made, all the* 44 *time that the house of God was in Shiloh.*

The wickedness of the men of Gibeah. The Benjamites, supporting them, are attacked by the other tribes, and nearly exterminated.

19 *AND it came to pass in those days, when there was no king in Israel, that* 20 *there was a certain Levite sojourning on the side of mount Ephraim, who took* 21 *to him a concubine out of Beth-lehem-judah. And his concubine played the* 22 *whore against him, and went away from him unto her father's house to Beth-* 23 *lehem-judah, and was there four whole months.* 24 *And her husband arose, and went after her, to speak friendly unto her, and* 25 *to bring her again, having his servant with him, and a couple of asses: and she* 26 *brought him into her father's house: and when the father of the damsel saw him,* 27 *he rejoiced to meet him. And his father-in-law, the damsel's father, retained* 28 *him; and he abode with him three days: so they did eat and drink, and lodged* 29 *there. And it came to pass on the fourth day, when they arose early in the* 30 *morning, that he rose up to depart: and the damsel's father said unto his son-in-* 31 *law, Comfort thine heart with a morsel of bread, and afterward go your way.* 32 *And they sat down, and did eat and drink both of them together: for the damsel's* 33 *father had said unto the man, Be content, I pray thee, and tarry all night, and* 34 *let thine heart be merry. And when the man rose up to depart, his father-in-law* 35 *urged him: therefore he lodged there again. And he arose early in the morning* 36 *on the fifth day to depart: and the damsel's father said, Comfort thine heart, I* 37 *pray thee. And they tarried until afternoon, and they did eat both of them.* 38 *And when the man rose up to depart, he, and his concubine, and his servant, his* 39 *father-in-law, the damsel's father, said unto him, Behold, now the day draweth* 40 *toward evening, I pray you tarry all night: behold, the day groweth to an end,*

* ch. 17. 10.

* vers. 7, 10; Deu. 33. 22.
* Jos. 19. 47.
* Jos. 11. 11.
* ver. 7.

b Num. 13. 21; 2 Sam. 10. 6.
c Jos. 19. 47.

d ch. 20. 1; Ge. 14. 14; 1 Sam. 3. 20; 1 Ki. 12. 29, 30; 15. 24.

e ch. 18. 1; 1 Sam. 4. 2, 3, 10, 11; Ps. 78. 60, 61.
f ch. 19. 18; 21. 12; Jos. 18. 1.

* ch. 17. 6; 18. 1; 21. 25.

A ch. 17. 7.

* Ge. 18. 5; Ps. 104. 14.

1 To be a witness for them that they were Danites by birth, though removed to so great a distance from their brethren. This city is often mentioned afterwards as the northern extremity of the country (1 Sam. iii. 20, etc.)

2 Many critics suppose that, instead of 'Manasseh,' the true reading here is *Moses*; and, indeed, some of the Jews acknowledge that the single letter which makes the difference in the Hebrew has been interpolated in order to save the credit of the family of their great lawgiver. The alteration, however, is not sanctioned by any ancient authority, except the Vulgate.

3 This may refer either to the subjugation of the Israelites by Jabin, or to some other servitude in the time of the Judges. At Dan, in later times, Jeroboam set up one of his golden calves; probably induced to do so in part by the previous idolatrous habits of the people.

4 This narrative appears to have been added in order to show what disorders and crimes arise from the neglect of the will and worship of God; and to record the exemplary punishment by which one of the tribes of Israel was reduced to comparative insignificance. It thus presents an instructive parallel to the history of the tribe of Simeon: see note on Numb. xxvi. 2.

5 Or, 'secondary wife.' See note on Gen. xxv. 1.

6 The Septuagint (with which the longer narrative of Josephus agrees), as well as the Chaldee and Vulgate, appear to have found a different Hebrew word here; for their renderings do not attribute unchastity to this unhappy woman: and this view is supported by the treatment which she received from her husband and her father, who would probably have caused her to be punished with death if she had been guilty.

10 lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home. But the man would not tarry that night, but he rose up and departed, and came over against ^a Jebus, which is Jerusalem; and *there were* with him two asses saddled; his concubine also *was* with him.

11 *And when they were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city ^{of} the Jobusites, and lodge in it. And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over ^m to Gibeah. And he said unto his servant, Come,¹ and let us draw near to one of these places to lodge all night, in Gibeah, or in ⁿ Ramah. And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin. And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that ^o took them into his house to lodging.²

12 And, behold, there came an old man from ^p his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites. And when he had lifted up his eyes, he saw a way-faring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou? And he said unto him, We *are* passing from Beth-lehem-judah, toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to ^q the house of the Lord; and there is no man that receiveth me to house. Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.³ And the old man said, ^r Peace be with thee; howsoever ^s let all thy wants *lie* upon me; ^t only lodge not in the street. ^u So he brought him into his house, and gave provender unto the asses: ^v and they washed their feet, and did eat and drink.

13 *Now* as they were making their hearts merry, behold, ^w the men of the city, certain ^x sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, ^y Bring forth the man that came into thine house, that we may know him. And ^z the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, ^a do not this folly. ^b Behold, ^c here is my daughter a maiden, and his concubine; ^d them I will bring out now, and ^e humble ye them, and do with them what seemeth good unto you: but unto this man do not *so* vile a thing. But the men would not hearken to him: ^f so the man took his concubine, and brought her forth unto them; and they ^g knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

14 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold. And he said unto her, Up, and let us be going. But ^h none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

15 And when he was come into his house, he took a knife, and laid hold on his concubine, and ⁱ divided her, *together* with her bones, into twelve pieces, and sent her into all the coast of Israel.⁵ And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, ^j take advice, and speak your minds.

16 Then ^k all the children of Israel went out, and the congregation was gathered together as one man, from ^l Dan even to Beer-sheba, with the land of Gilead,⁶

¹ Rather, 'Go on.' Ramah was about six miles north of Jerusalem, and Gibeah lay about a mile and a half east of Ramah.

² This extraordinary want of hospitality, especially towards a Levite, accords with the remarkably debased and abandoned character of the citizens of Gibeah.

³ Travellers in the East expect to obtain little more than house-room at their resting-places, and therefore carry their provisions with them, even when they are journeying through an inhabited country.

⁴ The conduct of the Levite and his host, in this transaction, shows how much the Israelites had become contaminated with the vices of the Canaanites. See note on Gen. xix. 8. It was evidently their duty to resist the

aggressors to the utmost, throwing themselves upon the protection of Providence, and not to yield in any way to the demands of these brutal and desperately wicked men.

⁵ Barbarous as this proceeding may appear to us, it was doubtless in accordance with the notions and practices of the times (see refs.); and, as there was no supreme magistrate over all the tribes of Israel to whom to appeal for redress, it was probably chosen as the most effectual method of rousing the people to take up the Levite's cause as one that concerned them all. The whole nation evidently regarded it as a solemn adjuration requiring and obliging them to punish this outrage. See ch. xx. 8, 9, 48; xxi. 5.

⁶ The 'land of Gilead' here means the region beyond Jordan.

^a Jos. 18. 28.

^b ch. 1. 21; Ge. 10. 16; Jos. 15. 6, 63; 2 Sam. 5. 6.

^m Jos. 18. 28.

ⁿ Jos. 18. 25.

^o Mt. 25. 43; Heb. 13. 2.

^p Ge. 3. 19; Ps. 104. 23.

^q ch. 18. 31; 20. 18; Jos. 18. 1; 1 Sam. 1. 3, 7.

^r ch. 6. 23; Ge. 43. 23; 1 Chr. 12. 18; Lk. 10. 5.

^s Ro. 12. 13; Heb. 13. 2.

^t Ge. 19. 2.

^u Ge. 24. 32; 43. 24.

^v Ge. 18. 4; John 13. 5.

^w ch. 20. 5; Ge. 19. 4; Hos. 9. 9; 10. 3.

^x see refs. Deu. 13. 13.

^y Ge. 19. 5; Ro. 1. 26, 27.

^z Ge. 19. 6, 7.

^a Ge. 34. 7; Jos. 7. 15;

^b 2 Sam. 13. 12.

^c Ge. 19. 8; Ro. 3. 8.

^d Ge. 34. 2; Deu. 21. 14.

^e Ge. 1. 7.

^f ch. 20. 5.

^g ch. 20. 6; 1 Sam. 11. 7.

^h ch. 20. 7; Pro. 11. 14; 13. 10; 20. 9.

ⁱ ch. 21. 5; Deu. 13. 12; Jos. 22. 12; 1 Sam. 11. 7; 2 Sam. 19. 14; Ezra 3. 1; No. 3. 1.

^j ch. 18. 20; 1 Sam. 3. 20; 2 Sam. 3. 10; 24. 2; 2 Chr. 30. 5.

- 2 "unto the Lord" in Mizpeh.¹ And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen ^o that drew sword.² (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.)
- 4 Then said the children of Israel, Tell us, how was this wickedness? And the Levite, the husband of the woman that was slain, answered and said,^p I came into Gibeah that *belongeth* to Benjamin, I and my concubine to lodge. ^q And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: ^r and my concubine have they forced, that she is dead.
- 6 And ^s I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they ^t have committed lewdness and folly in Israel. Behold, ye *are* all children of Israel; ^u give here your advice and counsel.
- 8 And all the people arose as one man, saying, We will not any *of* us go to his tent, neither will we any *of* us turn into his house. But now this *shall be* the thing which we will do to Gibeah; *we will go up* ^v by lot against it; and we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.
- 11 So all the men of Israel were gathered against the city, knit together as one man. ^w And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you? Now therefore deliver us the men, ^x the children of Belial, which *are* in Gibeah, that we may put them to death, and ^y put away evil from Israel. But the children of Benjamin would not hearken ^z to the voice of their brethren the children of Israel: but the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel. And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. Among all this people *there were* seven hundred chosen men ^a left-handed; every one could sling stones at an hair *breadth*, and not miss. And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.
- 18 And the children of Israel arose, and ^b went up to the house of God,⁴ and ^c asked counsel of God, and said, Which of us shall go up first⁵ to the battle against the children of Benjamin? And the Lord said, ^d Judah *shall go up* first.
- 19 And the children of Israel rose up in the morning, and encamped against Gibeah.
- 20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. And ^e the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.
- 22 And the people the men of Israel ^f encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.
- 23 (^g And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.)
- 24 And the children of Israel came near against the children of Benjamin the second day. And ^h Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

^m vers. 18, 26; ch. 11. 6.
ⁿ ch. 10. 17; Judg. 10.
^o ch. 11. 11; 1 Sam. 7.
^p 5; 10. 17.
^q ch. 8. 10.

^r see ch. 19. 15—20.

^s ch. 19. 22.

^t ch. 19. 25, 26.

^u ch. 19. 29.

^v ch. 19. 23; Jos. 7. 15.

^w ch. 19. 30.

^x Jos. 14. 2; Ne. 11. 1.

^y Deu. 13. 14; Jos. 22. 13—16.

^z ch. 19. 22; Deu. 13. 13.

^a Deu. 17. 7, 12.

^b ch. 3. 16; 1 Chr. 12. 2.

^c vers. 23, 26; Jos. 18. 1.

^d ch. 1. 1; Num. 27. 21.

^e see refs. ch. 1. 2.

^f Ge. 49. 27.

^g 1 Sam. 30. 6; 2 Sam. 11. 23.

^h vers. 26, 27.

ⁱ ver. 21.

¹ Mizpeh was about four miles from Jerusalem, on the road to Ramah. It was probably on the lofty eminence now called Neby Samwil.

² This great national movement of the Israelites speaks favourably for the general state of feeling amongst them. Although it was begun with far too much haste, yet, when this was corrected, the manner in which it was concluded showed that mercy was not quite forgotten in the execution of justice upon their guilty brethren.

³ The whole tribe of Benjamin became participators in the guilt of the men of Gibeah, by taking the criminals under their protection. It is probable that an undue spirit of clanship had a large share in prompting this resistance. This affair of Gibeah is twice referred to by the prophet Hosea, as the beginning of the corruption of Israel, and of all the evil that followed (Hos. ix. 9; x. 9).

⁴ As the Hebrew for 'the house of God,' here and in vers. 26, 31, and ch. xxi. 2, is 'Bethel,' many have thought

that the town of that name is referred to. But if so, as Bethel was twelve miles from the town of Shiloh, it must be supposed either that the tabernacle had been removed to Bethel for the occasion, or that the name 'Shiloh' was given to the district lying between and immediately contiguous to the lands belonging to Bethel and to Shechem. So that persons going to the tabernacle might be said, in popular language, to go to Shechem, as in Josh. xxiv. 1, or as here, to go to Bethel, if they went from the south.

⁵ The Israelites appear not to have consulted God respecting the war, till after they had pledged themselves to it; and they then obtained a reply which gave no promise of success, but led them into a position in which their presumption and haste received a severe check. The selection of Judah to bear the brunt of this disastrous battle suggests the fear that this powerful tribe may have had some sinister design concealed beneath the guise of zeal for justice and morality.

- 26 Then all the children of Israel, and all the people, ^a went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted ¹ that day
- 27 until even, and offered burnt offerings and peace offerings before the Lord. And the children of Israel ¹ inquired of the Lord, (for ^m the ark of the covenant of God
- 28 was there in those days, ⁿ and Phinehas, the son of Eleazar, the son of Aaron, ^o stood before it² in those days,) saying, ^p Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to-morrow I will deliver them into thine hand.
- 29, 30 And Israel ^q set liers in wait round about Gibeah.³ And the children of Israel went up against the children of Benjamin on the third day, and put themselves
- 31 in array against Gibeah, as at other times. And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God [or, Bethel], and the other to Gibeah in the field,
- 32 about thirty men of Israel. And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and
- 33 draw them from the city unto the highways. And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows⁴ of Gibeah.
- 34 And there came against Gibeah ten thousand chosen men out of all Israel, and
- 35 the battle was sore: ^r but they knew not that evil *was* near them. And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men:⁵ all these drew the sword.
- 36 So the children of Benjamin saw that they were smitten: ^s for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait
- 37 which they had set beside Gibeah. ^t And the liers in wait hastod, and rushed upon Gibeah; and the liers in wait drew ^u themselves along, and smote all the city
- 38 with the edge of the sword. Now there was an appointed sign [or, time] between the men of Israel and the liers in wait, that they should make a great flame with
- 39 smoke rise up out of the city. And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons: for
- 40 they said, Surely they are smitten down before us, as *in* the first battle. But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites ^v looked behind them, and, behold, the flame of the city ascended up
- 41 to heaven. And when the men of Israel turned again, the men of Benjamin were
- 42 amazed: for they saw that evil was come upon them. Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came out* of the cities they destroyed in
- 43 the midst of them. *Thus* they inclosed the Benjamites round about, and chased them, and trode them down with case [or, from Menuchah] over against Gibeah
- 44 toward the sunrising. And there fell of Benjamin eighteen thousand men; all
- 45 these *were* men of valour. And they turned and fled toward the wilderness unto the rock of ^w Rimmon: and they gleaned⁶ of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of
- 46 them. So that all which fell that day of Benjamin were twenty and five
- 47 thousand men⁷ that drew the sword; all these *were* men of valour. ^y But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.
- 48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.⁸

* ver. 18.

¹ ver. 18, 23; 1 K. 18. 1;
² Cor. 12. 8.
^m Jon. 18. 1; 1 Sam. 4.
ⁿ 3, 4.
^o Jos. 21. 33.
^p Deut. 10. 8; 18. 5.
^q Jos. 7. 7; Pro. 3. 5, 6.

* so Jos. 8. 4—22.

* Jos. 8. 4; Is. 47. 11.

* Jos. 8. 15.

¹ Jos. 8. 19.
^u ch. 4. 6

* Jos. 8. 20.

* Jos. 15. 32.

* ch. 21. 13.

¹ This is the first occasion in which a voluntary *fast* is mentioned in the Bible. The people ought to have *begun* with repentance, reformation, and earnest supplications for the guidance and help of Jehovah in the whole affair; instead of trusting, as they seem to have done, to the goodness of their cause and the superiority of their numbers. This narrative may teach us that, beneath a fair exterior, God often sees lurking evils which require severe measures for their removal. The direction to go up against Gibeah, given in answer to these humble and penitent prayers, was accompanied with a promise of victory.

² That is, he ministered as high priest. This verse shows that these events occurred not long after the death of Joshua, and that the narrative was not completed till after the removal of the ark in the time of Eli.

³ It is worthy of notice, that this third trial, made under the influence of better religious feelings than the two former, and with the encouragement of a positive assurance of success, was at the same time conducted with greater caution and more skillful generalship.

⁴ Or, as the Syriac and Arabic render, 'caves.'

⁵ In this verse the event of the battle is briefly stated in general terms. The narrative is then resumed, giving a detailed account of the conflict and its consequences.

⁶ That is, they cut off all the stragglers as clean as when a field is gleaned after the harvest has been carried.

⁷ The other thousand, required to make up the whole force given in ver. 15, had probably fallen in the former battles.

⁸ Inflicting the punishment of the Canaanites upon those who perpetrated or abetted similar crimes.

- 21 Now ^a the men of Israel had sworn in Mizpeh, saying, There shall not any of
 2 us give his daughter unto Benjamin to wife. And the people came ^e to the house
 of God, and abode there till even before God, and lifted up their voices, and wept
 3 sore;¹ and said, O LORD God of Israel, why is this come to pass in Israel, that
 4 there should be to-day one tribe lacking in Israel? And it came to pass on the
 morrow, that the people rose early, and ^b built there an altar, and offered burnt
 offerings and peace offerings.
- 5 And the children of Israel said, Who *is there* among all the tribes of Israel
 that came not up with the congregation unto the LORD? ^c For they had made a
 great oath concerning him that came not up to the LORD to Mizpeh, saying, He
 6 shall surely be put to death. And the children of Israel ^d repented them for
 Benjamin their brother, and said, There is one tribe cut off from Israel this
 7 day. How shall we do for wives for them that remain, seeing we have ^e sworn
 8 by the LORD that we will not give them of our daughters to wives? And
 they said, What one *is there* of the tribes of Israel that came not up to Mizpeh
 to the LORD?
- And, behold, there came none to the camp from ^f Jabesh-gilead to the assembly.
- 9 For the people were numbered, and, behold, *there were* none of the inhabitants of
 10 Jabesh-gilead there. And the congregation sent thither twelve thousand men of
 the valiantest, and commanded them, saying, ^g Go and smite² the inhabitants of
 Jabesh-gilead with the edge of the sword, with the women and the children.
- 11 And this is the thing that ye shall do, ^h Ye shall utterly destroy every male, and
 12 every woman that hath lain by man. And they found among the inhabitants of
 Jabesh-gilead four hundred young virgins, that had known no man by lying with
 any male: and they brought them unto the camp to ⁱ Shiloh, which *is* in the
 land of Canaan.
- 13 And the whole congregation sent *some* to speak to the children of Benjamin
^j that *were* in the rock Rimmon, and to call peaceably [*or*, proclaim peace¹] unto
 14 them. And Benjamin came again at that time; and they gave them wives which
 they had saved alive of the women of Jabesh-gilead: and yet so they sufficed
 15 them not. And the people ^m repented them for Benjamin, because that the LORD
 had made a breach in the tribes of Israel.
- 16 Then the elders of the congregation said, How shall we do for wives for them
 17 that remain, seeing the women are destroyed out of Benjamin? And they said,
There must be an inheritance for them that be escaped of Benjamin,³ that a tribe
 18 be not destroyed out of Israel. Howbeit we may not give them wives of our
 daughters: ⁿ for the children of Israel have sworn, saying, Cursed *be* he that
 giveth a wife to Benjamin.
- 19 Then they said, Behold, *there is* ^o a feast of the LORD in Shiloh yearly *in a*
place which *is* on the north side of Beth-el, on the east side of the highway that
 20 goeth up from Beth-el to Shechem, and on the south of Lebonah. Therefore they
 commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;
 21 and see, and, behold, if the daughters of Shiloh come out ^p to dance in dances,⁴
 then come ye out of the vineyards, and catch you every man his wife of the
 22 daughters of Shiloh, and go to the land of Benjamin. And it shall be, when their
 fathers or their brethren come unto us to complain, that we will say unto them,
 Be favourable unto them for our sakes: because we reserved not to each man his
 wife in the war: for ye ^q did not give unto them at this time, *that* ye should be
 23 guilty.⁵ And the children of Benjamin did so, and took *them* wives, according
 to their number, of them that danced, whom they caught: and they went and
 returned unto their inheritance, and ^r repaired the cities, and dwelt in them.
- 24 And the children of Israel departed thence at that time, every man to his tribe
 and to his family, and they went out from thence every man to his inheritance.
- 25 ^s In those days *there was* no king in Israel: *'every man did that which was*
 right in his own eyes.⁶

^a ch. 20. 1.^e ch. 20. 15, 25.^b 2 Sam. 24. 25.^c ch. 5. 23.^d ver. 15; ch. 20. 23.^e ver. 1. 18.^f 1 Sam. 11. 1; 31. 11.^g ver. 5; ch. 5. 23; Deu. 13. 15; 1 Sam. 11. 7.^h Num. 31. 17, 18.ⁱ Jos. 18. 1.^j ch. 20. 47; Deu. 20. 10.^m ver. 6, 17.ⁿ ver. 1; ch. 11. 35.^o see Ex. 23. 14—16.^p see ch. 11. 34; Ex. 15. 20; 1 Sam. 18. 6; Pa. 149. 3; Eccl. 3. 4; Jer. 31. 13.^q ver. 1, 7, 15.^r see ch. 20. 48.^s ch. 17. 6; 18. 1; 19. 1; ch. 17. 6; Deu. 12. 8.

¹ Now that their vow was executed they felt that it had been unjustifiably severe.

² This cruel determination, like the vow whose ill consequences it was meant to obviate, seems to have been made without asking counsel of God.

³ Rather, 'The inheritance' (*i. e.* of the whole tribe) 'must be secured to the escaped remnant of Benjamin.'

⁴ This plot might be easily executed, as, in the East, festivals are often held in the fields or gardens, and the men rarely participate in the women's amusements.

⁵ The meaning is, 'The exigence of the case is so pressing, that it behoves all parties quietly to submit to it.'

By not giving your daughters or sisters voluntarily, you have avoided the guilt of violating your solemn vow.' See ver. 18. Although they escaped the *literal* breach of their vow, this expedient was in fact an *actual* evasion of it, and tended to give license to fraud and violence. The whole narrative presents a strange mixture of religion and barbarity; such, however, as is often found in the history of these early ages.

⁶ This was not because ample provision had not been made for all the purposes of government; but because, God being their King, the principle of subjection was religious, and the people generally were irreligious.

THE BOOK OF RUTH.

THIS brief family history, like the last four chapters of the book of Judges, is properly a supplement to that book, of which, in the ancient Hebrew canon, it formed a part.

The book of Ruth was certainly written after the establishment of the monarchy (see ch. i. 1), and probably about the time when David was coming into public life, after he had been anointed by Samuel as the future king (ch. iv. 1, 7; 1 Sam. xvi. 13). It has generally been ascribed to that prophet; and internal indications favour the tradition.

The events, however, which it relates evidently belong to a much earlier period; for the author found it necessary to explain a custom here noticed, which had since become obsolete (ch. iv. 1, 7). One circumstance which has been relied upon, in attempting to ascertain the date of these events, is the famine mentioned in ch. i. 1; which bishop Patrick supposes to have been caused by the incursions of the Midianites, just before the administration of Gideon: see Judg. vi. 4—6. But Usher and others, following the greater Hebrew chronology, with far higher probability, assign the narrative to the times of Ehud and Shamgar. See Judg. iii. 12—14, 31. In any case, it seems necessary to suppose that, in the genealogy in ch. iv. 18—22, some names have been omitted according to the frequent practice of the Hebrews. Comp. Matt. i. 8, with 1 Chron. iii. 11, 12. These names should probably be supplied between Obed and Jesse.

This narrative of private life was doubtless included

in the canon of Scripture chiefly on account of its relation to the family of David, and thus to the Divine King and Head of the church; and because the adoption of Ruth, a Moabitess, into the commonwealth of Israel, and into the line of the ancestors of Messiah, intimates that through Him the Gentiles should be sanctified and united to His people; so that there should be 'one fold, and one Shepherd.' But it is also valuable as presenting to us admirable examples of faith, piety, patience, humility, industry, and kindness, in the common occurrences of life. It also forcibly teaches us that, while we are always in this life exposed to change, there is no condition, however unfavourable, which is absolutely hopeless; for God can raise 'the poor out of the dust,' 'that he may set him with princes'; and that a devout trust in his overruling Providence will not be disappointed: so that we may well exclaim with bishop Hall, 'Oh the sure and bountiful payment of the Almighty! Who ever forsook the Moab of this world for the true Israel, and did not at length rejoice in the change?'

This book contains Ruth's marriage into the family of Elimelech, the death of her father-in-law and husband, and her return with her widowed mother-in-law to Bethlehem (ch. i.), where she gleanes in the fields of Boaz, whose kindness encourages her to claim from him the duty of a kinsman (ii., iii.); her marriage to Boaz, and her descendants, with a genealogical table (iv.)

Elimelech and his sons having died in Moab, his widow returns to Bethlehem with Ruth.

- 1 NOW it came to pass in the days when ^a the judges ruled, that there was ^b a famine in the land. And a certain man of ^c Beth-lehem-judah¹ went to sojourn in
 2 the country of Moab,² he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, ^d Ephrathites of Beth-lehem-judah. And they came
 'into the country of Moab, and continued there.
 3 And Elimelech Naomi's husband died; and she was left and her two sons.
 4 And they took them wives ^e of the women of Moab;³ the name of the one was Orpah, and the name of the other ^f Ruth: and they dwelled there about ten years.
 5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.
 6 Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD
 7 had ^g visited his people in 'giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went
 8 on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, ^h Go, return each to her mother's house: 'the LORD deal kindly
 9 with you, as ye have dealt with ⁱ the dead, and with me. The LORD grant you that ye may find ^j rest, each ^k of you in the house of her husband. Then she kissed
 10 them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people.
 11 And Naomi said, Turn again, my daughters: why will ye go with me? ^l are there yet ^m any more sons in my womb, ⁿ that they may be your husbands? Turn again, my daughters, go ^o your way; for I am too old to have an husband. If I should say, I have hope, ^p if I should have an husband also to-night, and should
 13 also bear sons; would ye tarry ^q for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for
 14 your sakes that ^r the hand of the LORD is gone out against me. And they lifted up their voice, and wept again: and Orpah ^s kissed her mother-in-law; but Ruth ^t clave unto her.

^a Judg. 2. 16.
^b See Gen. 12. 10; 26. 1; Lc. 26. 20; 2 Kl. 8. 1.
^c Judg. 17. 8.

^d See Ge. 35. 19.

^e Judg. 3. 30.

^f Deu. 7. 3.

^g Mt. 1. 5.

^h Ex. 4. 31; Lk. 1. 69.
ⁱ Ps. 132. 15; Job. 15. 16; 146. 7; Mt. 6. 11.

^j See Jos. 24. 15.
^k 2 Tim. 1. 16—18.
^l ver. 5; ch. 2. 20.

^m ch. 3. 1.

ⁿ Ge. 38. 11; Deu. 26. 5.

^p Deu. 2. 15; Judg. 2. 15; Job 16. 31; Ps. 54. 4; 58. 3; 58. 9, 10.
^q Ge. 31. 28, 55; 1 Kl. 19. 20.
^r Pro. 17. 17; 18. 24.

¹ So called in distinction from Bethlehem in Zebulon (Josh. xix. 15).

² This seems to indicate that the famine did not extend beyond the land of Israel, and that it was probably a national chastisement.

³ Though this was not an infraction of the letter of the

law in Deut. vii. 3, which specifies only *Canaanitish* women, it was a violation of its spirit; the law being designed to prevent all admixture with idolatrous nations. The Moabites were under a special ban: see Deut. xxiii. 3.

⁴ Alluding to the custom mentioned in Gen. xxxvii. 8; Deut. xxv. 5.

15 And she said, Behold, thy sister-in-law is ^a gone back unto her people, and unto
 16 ^b her gods: ^c return ^d thou after thy sister-in-law. And Ruth said, ^e Intreat me
 not to leave thee, or to return from following after thee: for ^f whither thou
 goest, I will go; and where thou lodgest, I will lodge: ^g thy people shall be
 17 my people, and ^h thy God my God: where thou diest, will I die, and there will
 I be buried: ⁱ the LORD do so to me, and more also, ^j if aught but death part
 18 thee and me. ^k When she saw that she was stedfastly minded to go with her,
 then she left speaking unto her.
 19 So they two went until they came to Beth-lehem. And it came to pass when
 they were come to Beth-lehem, that ^l all the city was moved about them, and
 20 they said, ^m Is this Naomi? And she said unto them, Call me not Naomi [*i. e.*
 pleasant], call me Mara [*i. e.* bitter]: for the Almighty hath ⁿ dealt very bitterly
 21 with me. I went out full, ^o and the LORD hath brought me home again empty:
 why ^p then call ye me Naomi, seeing the LORD hath ^q testified against me, and the
 Almighty hath afflicted me?
 22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her,
 which returned out of the country of Moab: and they came to Beth-lehem, ^r in
 the beginning of barley harvest.²

Ruth being treated kindly by Boaz, claims from him the duty of a kinsman.

2 ^s AND Naomi had a ^t kinsman of her husband's, a mighty man of wealth, of the
 2 family of Elimelech; and his name was ^u Boaz. And Ruth the Moabitess said
 unto Naomi, Let me now go to the field, and ^v glean ears of corn after ^w him in
 3 whose sight I shall find grace. And she said unto her, Go, my daughter. And
 she went, and came, and gleaned in the field after the reapers: and her hap³ was
 to light on a part of the field ^x belonging unto Boaz, who was of the kindred⁴ of
 Elimelech.
 4 And, behold, Boaz came from Beth-lehem, and said unto the reapers, ^y The
 5 LORD be with you.⁵ And ^z they answered him, The LORD bless thee. Then said
 Boaz unto his servant that was set over the reapers, Whose damsel ^{aa} is this? And
 the servant that was set over the reapers answered and said, It ^{ab} is the Moabitish
 7 damsel⁶ that came back with Naomi out of the country of Moab: and she said,
 I pray you, let me glean and gather after the reapers among the sheaves: so she
 came, and hath continued even from the morning until now, that she tarried a
 little in the house.⁶
 8 Then said Boaz unto Ruth, Hearkest thou not, ^{ac} my daughter? Go not to glean
 9 in another field, neither go from hence, but abide here fast by my maidens: ^{ad} let
 thine eyes be on the field that they do reap, and go thou after them: have I not
 charged the young men that they shall not ^{ae} touch thee? and when thou art
 athirst, go unto the vessels, and drink of ^{af} that which the young men have drawn.
 10 Then she ^{ag} fell on her face, and bowed herself to the ground, and said unto him,
 Why have I found grace in thine eyes, that thou shouldst take knowledge of me,
 11 seeing I am a stranger? And Boaz answered and said unto her, It hath fully
 been showed me, ^{ah} all that thou hast done unto thy mother-in-law since the death
 of thine husband: and ^{ai} how⁷ thou hast left thy father and thy mother, and the
 land of thy nativity, and art come unto a people which thou knewest not hereto-
 12 fore. ^{aj} The LORD recompense thy work, and a full reward be given thee of the
 13 LORD God of Israel, ^{ak} under whose wings thou art come to trust. Then she said,
^{al} Let me find favour in thy sight, my lord; for that thou hast comforted me, and
 for that thou hast spoken friendly unto thine handmaid, ^{am} though I be not like
 14 unto one of thine handmaidens. And Boaz said unto her, At mealtime come
 thou hither, and eat of the bread, and dip thy morsel in the vinegar.⁷
 And she sat beside the reapers: and he reached her ^{an} parched corn, and she did
 15 eat, and ^{ao} was sufficed, and left. And when she was risen up to glean, Boaz com-
 manded his young men, saying, Let her glean even among the sheaves, and re-
 16 proach her not: and ^{ap} let fall also some of the handfuls of purpose for her, and
 17 leave ^{aq} them, that she may glean ^{ar} them, and rebuke her not. So she gleaned in the
 field until even, and beat out that she had gleaned: and it was about an ephah⁸

* 1 John 2. 19.
 † Judg. 11. 24.
 ‡ see ver. 8; Jos. 24.
 § 15, 19; 2 Ki. 2. 2;
 ¶ Lk. 14. 26, 27, 33;
 ** 2 Ki. 2. 4, 6.
 †† 2 Sam. 15. 21.
 ††† ch. 2. 11, 12; Ps. 45.
 †††† 2 Cor. 6. 16-18; 1
 Thes. 1. 9.
 ††††† 1 Sam. 3. 17; 25. 32;
 †††††† 2 Sam. 3. 9; 19. 13;
 ††††††† 1 Ki. 2. 23; 2 Ki. 6.
 †††††††† 31.
 ††††††††† Ac. 21. 14.
 †††††††††† Mt. 21. 10.
 ††††††††††† see Is. 23. 7; Lam.
 2. 15.
 †††††††††††† Job. 4; 19. 6; Heb.
 12. 11.
 ††††††††††††† 1 Sam. 2. 7, 8; Job
 1. 21.
 †††††††††††††† Job 10. 17; 13. 26;
 16. 8.

† ch. 2. 23; Ex. 9. 31.
 †† 2 Sam. 21. 9.

† ch. 3. 2, 12.
 † ch. 4. 21; called Boaz,
 15. 1, 5, and Lk. 3.
 32.
 †† 1e. 19. 9, 10; Deu.
 24. 19.

† Ps. 122. 7, 8; Lk. 1.
 25; 2 Thes. 3. 15.
 †† 1 Tim. 6. 1, 2.

† ch. 1. 22.

† 1 Sam. 3. 6, 16; 2 Ki.
 5. 13; Mt. 9. 2, 22.

† Ge. 20. 6.

† 1 Sam. 25. 23.

† ch. 1. 14, 16, 17.
 †† Heb. 11. 24-26.

† 1 Sam. 24. 19; Ps.
 58. 11; Pro. 23. 18.
 † ch. 1. 16; Ps. 17. 8;
 35. 7; 57. 1; 63. 7;
 91. 4.
 † Ge. 33. 15; 1 Sam.
 1. 18.
 † 1 Sam. 25. 41.

† 1 Sam. 17. 17; 25. 18.
 † ver. 18.

† Deu. 24. 19-21; Pro.
 19. 17.

1 Some have regarded this as showing a want of enlightened piety in Naomi. It must, however, be remembered that she had commended both Orpah and Ruth to Jehovah's care (ver. 8), and that she does not appear yet to have been satisfied that Ruth was actuated by any higher principle than personal attachment to herself.
 2 That is, about April.
 3 Though to her accidental, this was ordered by Divine Providence, which was about to reward her filial piety.

4 According to Jewish tradition, his brother's son.
 5 Oriental salutations are often expressed in religious terms; but the subsequent language and conduct of Boaz show that his were not mere formal civilities.
 6 Probably a shed erected for the use of those engaged in harvest work.
 7 A weak acid wine, much used by labourers in vine-growing countries, and both cheap and refreshing.
 8 Nearly a bushel.

18 of barley. And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her ^o that she had reserved after she was sufficed.

o ver. 14.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did ^f take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz. And Naomi said unto her daughter-

f ver. 10; Ps. 41. 1.

20 in-law, [#] Blessed be he of the LORD, who ^a hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin

ch. 3. 10; 2 Sam. 2. 5; Job 29. 13. A Pro. 17. 17.

21 unto us,¹ ^o one of our next ^a kinsmen. And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men,² until they have ended all

i ch. 2. 9; 4. 6. # see 1. c. 25. 25.

22 my harvest. And Naomi said unto Ruth her daughter-in-law, *It is good*, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest;³ and dwelt with her mother-in-law.

3 Then Naomi her mother-in-law said unto her, My daughter, 'shall I not seek

j 1 Cor. 7. 36; 1 Tim. 5. 9.

2 ^m rest for thee, that it may be well with thee?⁴ And now *is* not Boaz of our kindred, ⁿ with whose maidens thou wast? Behold, he winnoweth⁵ barley

m ch. 1. 9.

3 to-night in the threshing-floor. Wash thyself⁶ therefore, ^o and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself

ch. 2. 6, 20—23.

4 known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell

i ch. 2. 9; 4. 6. # see 1. c. 25. 25.

5 thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.

6 And she went down unto the floor, and did according to all that her mother-

f Ge. 43. 31; Judg. 19. 6, 9, 22; 2 Sam. 13. 28; Est. 1. 10.

7 in-law bade her. And when Boaz had eaten and drunk, and ^p his heart was merry, he went to lie down at the end of the heap of corn: and she came softly,

8 and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his

9 feet. And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: ^v spread therefore thy skirt⁷ over thine handmaid; for thou *art* ^r a near

f Est. 10. 8. # ver. 12; ch. 2. 20. # ch. 2. 20.

10 kinsman [*or*, one that hath right to redeem]. And he said, ^o Blessed ^b be thou of the LORD, my daughter: *for* thou hast showed more kindness in the latter end

i ch. 1. 8.

than ^u at the beginning, inasmuch as thou followedst not young men, whether

11 poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* ^r a virtuous

Pro. 12. 4.

12 woman. And now it is true that I *am* ^{thy} ^r near kinsman: howbeit ^v there is a

ver. 9. # ch. 4. 1.

13 kinsman nearer than I. Tarry this night, and it shall be in the morning, *that* if he will ^v perform unto thee the part of a kinsman, well; let him do the kinsman's

ch. 4. 5; Deut. 25. 5—9; Mt. 22. 24.

part: *but* if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, ^o as the LORD liveth: lie down until the morning.

Judg. 8. 10; Jer. 4. 2.

14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, ^o Let it not be known that a woman came into the

Ro. 12. 17; 14. 16; 1 Cor. 10. 33; 2 Cor. 8. 21; 1 Thes. 5. 22.

15 floor. Also he said, Bring the vail⁹ that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she¹⁰ went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter?

17 And she told her all that the man had done to her. And she said, These six

1 Or, 'one that hath a right to redeem.' See Lev. xxv. 25; Deut. xxv. 5.

2 Rather, 'servants;' including the maidens mentioned in ver. 23.

3 About the end of May or beginning of June.

4 In estimating the conduct of Naomi and Ruth, we must remember that, by the custom of the Hebrews and the surrounding nations, Ruth was already virtually the wife of her late husband's nearest kinsman, and that no further marriage ceremony was needed to perfect her claim to conjugal rights (Deut. xxv. 5). Naomi seems not to have been aware that there was a kinsman nearer than Boaz; whilst his character for justice, and his kindness to Ruth, led her to expect that he would fulfil the requirements of the customary law.

5 After the corn had been threshed by oxen on the open floor (see note on Deut. xxv. 4), it was winnowed by throwing it up with shovels against the evening breeze, which blew away the chaff, whilst the heavier grain fell

on the ground in a heap. During this time it was important that the owner should look well after his produce to secure it from depredation.

6 These were nuptial preparations. The use of oil after bathing is very important in hot climates.

7 Or, 'thy wing': a symbol of matrimonial protection. See refs.

8 It is evident from this that Boaz regarded Ruth's conduct (on the supposition that he was the next of kin) as not only justifiable, but praiseworthy; indicating the constancy of her attachment ('kindness') to her deceased husband, whose name and family she desired to perpetuate.

9 The Eastern vail is large enough to envelope the whole person; and that worn by the poorer classes is coarse and very strong.

10 Rather, 'he (Boaz) went;' instead of remaining at his threshing-floor; being anxious to settle the matter at once.

measures of barley gave he me; for he said to me, Go not empty unto thy 18 mother-in-law. Then said she, 'Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

Marriage of Boaz and Ruth; birth of Obed; genealogy.

4 THEN went Boaz up to ^d the gate,¹ and sat him down there: and, behold, ^e the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one!¹ 2 turn aside, sit down here. And he turned aside, and sat down. And he took ten men of ^f the elders of the city, and said, Sit ye down here. And they sat 3 down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth² a parcel of land, which *was* our brother Elimelech's: 4 and I thought to advertise thee, saying, ^g Buy it ^h before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, then tell me, that I may know: ⁱ for *there is none* to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess,³ the wife of the dead, ^j to raise up the name⁴ of the 6 dead upon his inheritance. ^k And the kinsman said, I cannot redeem *it* for myself, lest I mar⁵ mine own inheritance: redeem thou my right to thyself; for 7 I cannot redeem *it*. ^l Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things: a man plucked off his shoe,⁶ and gave *it* to his neighbour: and this *was* a testimony in 8 Israel. Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe. 9 And Boaz said unto the elders, and *unto* all the people, ^m Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and 10 Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, ⁿ that the name of the dead be not cut off from among his 11 brethren, and from the gate of his place: ye *are* witnesses this day. And all the people that *were* in the gate, and the elders, said, ^o We *are* witnesses. ^p The LORD make the woman that is come into thine house like Rachel and like Leah, which two did ^q build the house of Israel: and do thou worthily in ^r Ephrath, and be 12 famous in Beth-lehem: and let thy house be like the house of Pharez, ^s whom Tamar bare unto Judah, of ^t the seed which the LORD shall give thee of this young woman. 13 So Boaz ^u took Ruth, and she was his wife: and when he went in unto her, 14 ^v the LORD gave her conception, and she bare a son. And ^w the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a 15 kinsman [*or*, redeemer], that his name may be famous in Israel. And he shall be unto thee a restorer of ^x thy life, and ^y a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is ^z a better to thee than seven sons, 16 hath borne him. And Naomi took the child, and laid it in her bosom, and became 17 nurse unto it. ^{aa} And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: ^{ab} he *is* the father⁷ of Jesse, the father of David.⁸ 18, 19 Now these *are* the generations of Pharez: ^{ac} Pharez begat Hezron, and Hezron 20 begat Ram, and Ram begat Amminadab, and Amminadab begat ^{ad} Nahshon, and 21 Nahshon begat ^{ae} Salmon, and ^{af} Salmon begat Boaz, and Boaz begat Obod, and 22 Obod begat Jesse, and Jesse begat ^{ag} David.

* Ps. 37. 3-4; 1a. 20.7.

^d Deut. 16. 18; 21. 19; 22. 7; Job 29. 7. ^e ch. 2. 12.

^f Ex. 18. 21, 22; 1 Ki. 21. 8; Pro. 31. 23.

^g Jer. 32. 7-9. ^h A Ge. 23. 18; Jer. 32. 10-12.

ⁱ Le. 25. 25-29.

^j ch. 2. 13; Ge. 38. 8; Deut. 25. 5, 6; Mt. 22. 24. ^k ch. 2. 12, 13.

^l Deut. 25. 7-10.

^m see refs. ver. 4.

ⁿ Deut. 25. 6.

^o Ge. 24. 60; Ps. 127. 3-5; 128. 3.

^p Deut. 25. 9. ^q Ge. 35. 16, 19. ^r Ge. 38. 29; 1 Chr. 2. 4; Mt. 1. 3. ^s 1 Sam. 2. 20.

^t ch. 2. 11.

^u Ge. 39. 31; 33. 5. ^v Lk. 1. 56; Ro. 12. 15.

^w Ge. 45. 11; Ps. 55. 22.

^x 1 Sam. 1. 8.

^y Lk. 1. 58, 59.

^z 1 Chr. 2. 4, etc.; Mt. 1. 3. ^{aa} Num. 1. 7.

^{ab} or, Salmon. ^{ac} Mt. 1. 4, etc. ^{ad} 1 Chr. 2. 15; Mt. 1. 6.

1 This presents a vivid picture of the legal proceedings of the Hebrews, before written documents had come into use, as they had in the time of Jeremiah (xxxii. 10).

2 Or, 'hath sold.' It is likely that the land, in consequence of the poverty of the family, had been already sold; and the right of redemption, according to Lev., ch. xxv., had come into exercise.

3 The marginal reading of the Hebrew Bible is preferable: 'Thou wilt also purchase Ruth the Moabitess,' etc.

4 The eldest son of such a marriage was reckoned to the deceased, though he did not always bear his name.

5 Had he had but one son by Ruth, and no other by another wife, his own name and inheritance would have been merged altogether in that of Elimelech. This narrative shows clearly the beneficial operation of the law of Deut. xxv. 6, which allowed a man, by incurring a small penalty, to decline such a marriage when it was either disagreeable or inconvenient.

6 In Eastern countries, among unlettered people, the shoe was, and indeed still is, the pledge of a bargain, and thus the symbol of possession; hence a man gave his shoe to the person to whom he transferred a property or right: and, according to the law in Deut. xxv. 9, a man who would not redeem his kinsman's right had his shoe plucked off by the widow. It is to the first-named, not the latter practice, that the text here refers. In later times, the Jews have been accustomed to deliver a handkerchief for the same purpose.

7 The word 'father' is probably here used, as it is often elsewhere, in the general sense of *ancestor*.

8 Thus Jehovah rewarded Ruth's conjugal constancy, filial affection, and pious preference of the God and people of Israel, as well as the generosity and honour of Boaz;—making them ancestors of a royal house, and, according to his human nature, of Him who is 'King of kings, and Lord of lords.'

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THE two books of Samuel originally formed only one, which was called 'The Book of Samuel;' but was divided by the Greek translators into two, and designated 'The First and Second Books of Kings.' Their authorship is uncertain; but there is great probability in the ancient opinion, founded on various passages in the books of Chronicles, that they were the productions of contemporary prophets, with a few explanatory insertions by their successors. Thus, the first sixteen chapters, with a few subsequent portions, may be attributed to Samuel, whose name, according to Hebrew custom, is given to the whole; and the rest to Nathan and Gad. The few passages which have been supposed by some to indicate a later origin appear to have been either subsequent additions, or to be susceptible of a different explanation. Upon some of these, remarks will be found in the notes.

The great subject of these books is the institution of the *monarchy*, and its establishment in the family of David. The Divine plan of redemption is thus presented in a new aspect, exhibiting the delegation of royal authority by the Invisible King to the hands of a human representative. From the time when 'the man after God's own heart' was seated on the throne, the Spirit of prophecy delights to employ the emblems of royalty to set forth the spiritual glories of Messiah (see *Psa. ii., xlv., lxxii., cx.*); whilst the inspired history of the line of David opens a track by which, step after step, we are led on to Him in whom the independent successions of prophets, priests, and kings finally meet.

It is remarkable, too, that almost at the same time a new era of *prophecy* began, which extended, with scarcely any interruption, to the days of Malachi. Samuel is spoken of, in *Acts iii. 24*, as the first of this succession of prophets, whose chief object was to foreshow the redemption of Christ, and to prepare the way for his coming, as well as to give religious instruction to the people. The maintenance of this succession was doubtless greatly assisted by the schools of the prophets, so frequently alluded to in the subsequent history, which are supposed to have been first established under Samuel.

These two books extend over a period of 154 years according to Usher, or 132 according to Hales.

THE FIRST BOOK OF SAMUEL begins with an account of the birth and early ministry of that prophet: it describes the low and oppressed condition of the people at that period; the appointment of Samuel as judge; and his eminently useful services, both as a prophet and as a ruler; and mentions the degeneracy of his sons. It then relates the change in the mode of government by the

introduction of the monarchy; an event which had been prophetically anticipated by Moses four hundred years before (see *Deut. xvii. 14*). As this was a change of great importance in the national history, the circumstances attending it are related in detail. Under Divine direction, Saul is appointed king; but, not conducting himself in the government according to the command of God, he is rejected; and the son of Jesse is chosen by God, and anointed as his successor. David is then, by the arrangements of Providence, brought before the eyes of the nation, and into relationship with Saul; who, however, being jealous of his growing popularity, attempts his life, drives him from court into the wilderness, and subjects him to the most harassing persecutions. These are overruled by God to prepare David for the work he had to do; developing his fortitude and prudence, and making him intimately acquainted with the power of the dreaded Philistines and other enemies whom he was afterwards to subjugate.

The history of David is important, not only on account of the great moral and spiritual lessons which it affords, but also for the understanding of many other parts of Scripture, particularly the Psalms and much of the New Testament. As an ancestor of the Messiah according to the flesh, and as a representative of him and of his people, both in his conflicts and in his triumphs, his whole life is invested with peculiar interest.

This book may be divided into two parts:—

I. THE CONCLUSION OF THE TIMES OF THE JUDGES: comprising the birth and early life of Samuel; the wickedness of Eli's sons, and denunciations of judgment against his family (*ch. i.—iii.*); defeat of the Israelites; capture of the ark; chastisement of the Philistines, and restoration of the ark (*iv.—vi.*); repentance and deliverance of the Israelites (*vii.*)

II. THE COMMENCEMENT OF THE MONARCHY. The desire of the people for a king (*ch. viii.*); designation and appointment of Saul (*ix., x.*); Saul's victory over the Ammonites (*xi.*); Samuel's address to the people on resigning the government (*xii.*); Saul's wars with the Philistines and Amalekites, his disobedience and rejection (*xiii.—xv.*); anointing of David by Samuel (*xvi.*); his victory over Goliath (*xvii.*); his persecution by Saul, and flight to Ramah, Nob, Gath, and Adullam (*xviii.—xxii. 1—5*); the slaughter of the priests at Nob (*xxii. 6—23*); David's rescue of Keilah, and flight into the wilderness and to Gath (*xxiii.—xxvii.*); renewal of war by the Philistines; Saul and the witch of Endor (*xxviii.*); David's dismissal by the Philistine princes, and pursuit of the Amalekites (*xxix., xxx.*); defeat of the Israelites by the Philistines, and death of Saul and his sons (*xxxi.*)

Samuel's birth and dedication to the service of God; Hannah's song of thanksgiving.

- 1 NOW there was a certain man of Ramathaim-zophim,¹ of mount Ephraim, and his name was *Elkanah*,² the son of Jeroham, the son of Elihu, the son of Tohu,
- 2 the son of Zuph, ³an Ephrathite: and he had ^ctwo wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah ^dhad no children.
- 3 And this man went up out of his city ^e'yearly ^fto worship and to sacrifice unto

^a 1 Chr. 6. 27, 34.

^b Ru. 1. 2.

^c see *refn. Ge. 4. 18.*

^d see *refn. Judg. 13. 2.*

^e *Ex. 23. 14, 17; Den.*

^f *16. 16; 1. k. 2. 41.*

Den. 12. 5—7.

¹ That is, Ramah of Zuph, whose descendants resided here. It is so called to distinguish it from another Ramah.

² He was a Levite of the line of Kohath, and of the family of Korah (1 Chron. vi. 33—38); and his de-

scendants, the singers, are therefore called 'sons of Korah.' He is called an Ephrathite probably because he resided in Mount Ephraim, which was a prolongation northwards of the mountains of Judah.

the LORD of hosts¹ in Shiloh. And the two sons of Eli, Hophni and Phinohas, 4 the priests of the LORD, were there. And when the time was that Elkanah² offered, he gave to Peninnah his wife,³ and to all her sons and her daughters, portions: 5 but unto Hannah he gave a worthy³ portion; for he loved Hannah: 'but the 6 LORD had shut up her womb. And her adversary⁴ also⁴ provoked her sore, for to make her fret, because the LORD had shut up her womb. And as he did 7 so year by year, when she went up to the house of the LORD, so she provoked 8 her;⁵ therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I⁶ better to thee than ten sons?

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. 10 Now Eli the priest sat upon a seat by a post of⁷ the temple⁸ of the LORD. "And 11 she was in bitterness of soul, and⁹ prayed unto the LORD, and wept sore. And she¹⁰ vowed a vow, and said, O LORD of hosts, if thou wilt indeed¹¹ look on the affliction of thine handmaid, and¹² remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and¹³ there shall no razor come upon his head.⁷

12 And it came to pass, as she continued praying before the LORD, that Eli marked 13 her mouth. Now Hannah, she¹⁴ spake in her heart; only her lips moved, but 14 her voice was not heard: therefore Eli¹⁵ thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from 15 thee. And Hannah answered and said, "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have¹⁶ poured 16 out my soul before the LORD. Count not thine handmaid for a daughter of "Belial: for out of the abundance of my complaint and grief have I spoken 17 hitherto. Then Eli answered and said, "Go in peace: and¹⁷ the God of Israel 18 grant thee thy petition that thou hast asked of him. And she said, "Let thine handmaid find grace in thy sight. So the woman¹⁸ went her way, and did eat, and her countenance was no more sad.

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah. And Elkanah¹⁹ knew Hannah his wife; and²⁰ the LORD remembered her. Wherefore it came to pass when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel,²⁰ saying, "Because I have asked him of the LORD.

21 And the man Elkanah, and all his house,²¹ went up to offer unto the LORD the 22 yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child²² be weaned, and then I will bring him, 23 that he may appear before the LORD, and there²³ abide²³ for ever. And²³ the Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; "only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 And when she had weaned him, she²⁴ took him up with her, with three bullocks,²⁴ and one ephah of flour, and a bottle of wine, and brought him unto²⁴ the house of 25 the LORD in Shiloh: and the child was young. And they slew a bullock, and 26 brought the child to Eli. And she said, Oh my lord, "as thy soul liveth, my 27 lord, I am the woman that stood by thee here, praying unto the LORD. "For this child I prayed; "and the LORD hath given me my petition which I asked of 28 him: "therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD.¹⁰ And he²⁸ worshipped¹¹ the LORD there.

* Jos. 18. 1.

* Deu. 12. 17, 18; 16. 11.

* Ge. 20 18; 30. 2.

* Job 21. 21.

* Ru. 4. 15.

* ch. 3. 9.

* Job 7. 11; 10. 1; Is.

* 38. 15.

* Pa. 50. 15.

* Ge. 28. 20; Num. 30.

* Judg. 11. 30.

* Ge. 28. 32; Ex. 4. 31;

* 2 Sam. 16. 12; Pa.

* 25. 18.

* Ge. 9. 1; 30. 22; Pa.

* 132. 1.

* Num. 6. 5; Judg.

* 13. 6.

* No. 2. 4; Pa. 25. 1;

* Ro. 8. 26.

* 1 Cor. 13. 7.

* Pa. 15. 1.

* Pa. 42. 4; 62. 8;

* 142. 2.

* see refs. Deu. 13. 13.

* Judg. 18. 6; Mk. 5.

* 31; Lk. 7. 50; 8. 48.

* Pa. 29. 4, 5.

* Ge. 33. 15; Ru. 2. 13.

* Ecc. 9. 7.

* Ge. 1. 1.

* Ge. 21. 1; 30. 22.

* Ge. 4. 25; 5. 23.

* ver. 3.

* see Ge. 21. 8.

* ch. 2. 11, 18; 3. 1.

* Ex. 21. 6; 1 Co. 25. 33.

* Num. 30. 7-11.

* 2 Sam. 7. 25.

* Num. 15. 9, 10; Deu.

* 12. 5, 6, 11.

* Jos. 18. 1.

* Jk. 2. 22.

* Ge. 42. 15; 2 Ki. 2.

* 2, 4, 6.

* Mt. 7. 7.

* Pa. 65. 19; 118. 5;

* 1 John 5. 15.

* vers. 11, 22; 1 Chr.

* 29. 14, 15.

* Ge. 24. 26, 52.

1 This name, which occurs here for the first time, appears to denote the supremacy of Jehovah over all orders of beings. Comp. Gen. ii. 1; xxxii. 2; Psa. ciii. 21.

2 The males only were required to appear at the yearly festivals; but devout persons used to bring their wives and daughters with them. The 'portions' are the parts of the peace-offerings which belonged to the offerer, and on which he feasted with his family.

3 That is, a double portion.

4 Rather, 'her affliction.' The Hebrew word here translated 'adversary' occurs frequently in Scripture, but nowhere else does it denote a person; and the ordinary sense will suit this passage perfectly. Hannah's 'anguish,' or 'distress,' on account of her childless state might truly be said to 'provoke her sore,' etc.

5 Rather, 'it (i. e. her affliction) provoked her.'

6 The tabernacle is probably so called, because it was now fixed, and some permanent buildings for the priests had been erected around it. Eli's seat was most likely

near the entrance of the court, where he could attend to many of his duties both as high priest and judge.

7 As a Levite, Samuel would have been employed in the service of the tabernacle from the age of twenty-five to fifty; but, by his mother's vow, he was devoted to it from childhood; besides being subjected to the discipline of a Nazarite: on which see refs. This vow must have had the concurrence of her husband: see Numb. xxx. 8.

8 This is a contracted form, meaning *asked of God*.

9 Some versions read, 'one bullock of three years old;' which agrees with the next verse. As Samuel was taken to Shiloh soon after he was weaned from the breast (ver. 23), probably when three or four years old, some provision must have been needed for attendance upon him.

10 Or, 'I have returned him whom I have obtained by petition to the Lord; he whom I have obtained by petition shall be returned,' etc.

11 Some ancient versions have 'they worshipped;' i. e. Elkanah and his family.

- 2 And Hannah ^v prayed, ¹ and said,
² My heart rejoiceth in the LORD:—³ mine horn ² is exalted in the LORD:
 My mouth is enlarged over mine enemies;—because I ⁶ rejoicq in thy salvation.
- 2 ^c There is none holy as the LORD:—^d for there is ^d none beside theo:
 Neither is there any ^e rock like our God.
- 3 Talk no more so exceeding proudly;
^f Let not arrogancy come out of your mouth:
^g For the LORD is a God of knowledge,—and ^h by him actions are weighed.
- 4 ⁱ The bows of the mighty men are broken,
^j And they that stumbled are girded with strength.
- 5 ^k They that were full have hired out themselves for bread;
 And they that were hungry ceased:—so that ^l the barren hath borne seven;
 And ^m she that hath many children is waxed feeble.
- 6 ⁿ The LORD killeth, and maketh alive:
 He bringeth down to the grave, and bringeth up.
- 7 The LORD ^p maketh poor, and ^q maketh rich:—^r he bringeth low, and ^s lifteth up.
- 8 ^t He raiseth up the poor out of the dust,
 And lifteth up the beggar from the dunghill.
^u To set them among princes,—and to make them inherit the throne of glory:
 For ^v the pillars of the earth ³ are the LORD's,
 And he hath set the world upon them.
- 9 ^w He will keep the feet of ^z his saints,
 And the wicked shall be ^a silent in ^b darkness;
 For ^c by strength shall no man prevail.
- 10 The adversaries of the LORD shall be ^d broken to pieces;
^e Out of heaven shall he thunder upon them:
^f The LORD shall judge the ends of the earth;
 And he shall ^g give strength unto his king,—and ^h exalt the horn of ⁱ his anointed. ⁴
- 11 And Elkanah went to Ramah to his house. ^k And the child did minister unto
 the LORD before Eli the priest.
- The wickedness of Eli's sons; prophecies against his family; Samuel's ministry.*
- 12 NOW the sons of Eli were ¹ sons of Belial; ² ^m they knew not the LORD.
- 13 And the priest's custom ⁶ with the people was, that, when any man offered sacri-
 fice, the priest's servant came, while the flesh was in seething, with a fleshhook
- 14 of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or
 pot; ⁷ all that the fleshhook brought up the priest took for himself. So they did
- 15 in Shiloh unto all the Israelites that came thither. Also before they ⁸ burnt the
 fat, the priest's servant came, and said to the man that sacrificed, Give flesh to
- 16 roast for the priest; for he will not have sodden flesh of thee, but raw. And if
 any man said unto him, Let them not fail to burn the fat presently, and then
- 17 shalt give it me now: and if not, I will take it by force. Wherefore the sin
 of the young men ⁷ was very great ⁹ before the LORD: for men ⁸ abhorred the
 offering of the LORD.
- 18 ⁹ But Samuel ministered before the LORD, being a child, ¹⁰ girded with a linen
- 19 ephod. Moreover his mother made him a little coat, ¹¹ and brought it to him
 from year to year, when she came up with her husband to offer the yearly
- 20 sacrifice. And Eli ¹² blessed Elkanah and his wife, and said, The LORD give thee
 seed of this woman for the loan ¹³ which is ¹⁴ lent to the LORD. And they went
- 21 unto their own house. And the LORD ¹⁵ visited Hannah, so that she conceived,
 and bare three sons and two daughters. And the child Samuel ¹⁶ grew before
 the LORD.

¹ Na. 11. 17; Hab. 8. 1;
 Phil. 4. 6.
² Isa. 1. 44, etc.; Phil.
 4. 4.
³ Pa. 69. 17; Ps. 10.
⁴ Pa. 9. 14; Is. 5. 20;
 5. 38. 9.
⁵ Ex. 15. 11; Deut. 3.
 21; 32. 4; Ps. 85. 6;
 136. 6, 8; 99. 5; Is. 6.
 3; 57. 15.
⁶ Deut. 4. 35; 3 Sam.
 22. 32; Jer. 15. 9.
⁷ see refs. Deut. 32. 30,
 31.
⁸ Pa. 94. 4; Pro. 8. 13;
 Mat. 3. 13; Jude 15.
⁹ 1 Ki. 8. 39; Pa. 44.
 21; 139. 1—19; Jer.
 17. 10; Rev. 2. 23.
¹⁰ Job 31. 6; Is. 26. 7;
 Dan. 5. 27.
¹¹ Pa. 37. 15, 17; 46. 9;
 76. 3.
¹² 2 Cor. 4. 9; 12. 9;
 Phil. 4. 13.
¹³ Pa. 34. 10; Lk. 1. 53.
¹⁴ ch. 1. 20; Pa. 113. 9.
¹⁵ Pa. 113. 7, 8; Dan. 4.
 17; Lk. 1. 52.
¹⁶ Ge. 41. 40; 2 Sam.
 7. 8; Job 36. 7.
¹⁷ Job 38. 4—6; Pa. 24.
 2; 102. 25; 104. 5;
 Heb. 1. 3.
¹⁸ Pa. 37. 23, 24; 91. 11,
 12; 94. 16; 121. 3, 5;
 1 Pet. 1. 5.
¹⁹ Deut. 33. 3; Pa. 37.
 29; Pro. 2. 8.
²⁰ Jer. 6. 14; Ro. 3. 19.
²¹ Mt. 8. 12; 22. 13;
 2 Pet. 2. 17; Jude 13.
²² Pa. 33. 16, 17; Ecc.
 2. 11; Jer. 9. 23;
 Zec. 4. 6.
²³ Ex. 15. 6; Pa. 2. 9.
²⁴ ch. 7. 10; 12. 18; Job
 40. 9; Pa. 18. 13.
²⁵ Pa. 50. 3—6; 95. 13;
 108. 9.
²⁶ Pa. 21. 1, 7; Mt. 28.
 3.
²⁷ Pa. 80. 24; 92. 10.
²⁸ ch. 16. 3, 13; Pa. 2.
 2; 45. 7; Ac. 4. 27.
²⁹ ch. 3. 14.
³⁰ see refs. Deut. 13. 13.
³¹ Judg. 2. 10; Jer. 2.
 8; 22. 16; John 8.
 55; Ho. 1. 28.
³² Le. 7. 34; Is. 54. 11.
³³ Le. 3. 2—5, 16.
³⁴ Ge. 6. 11; 13. 13.
³⁵ Mal. 2. 8.
³⁶ ver. 11.
³⁷ ch. 22. 19; Ex. 28. 4;
 2 Sam. 6. 14.
³⁸ ch. 1. 3.
³⁹ Ge. 14. 19
⁴⁰ ch. 1. 23.
⁴¹ ch. 1. 19, 20; Ge.
 21. 1; 19; Judg. 13.
 24; Lk. 1. 20; 2. 40.

1 This is rather an ode of thanksgiving. Beginning with allusions to Hannah's personal history, it goes on to present general views of God's character; and, finally, prophetically intimates some of the important events which the subsequent narrative is to develop. It appears to have supplied Mary with some materials for her song of praise, Luke 1. 46—55.

2 Horns are an Oriental symbol of power and rank, and as such are used as an ornament for the head.

3 Both in prose and in poetry the sacred writers speak on subjects of natural science in the ordinary language of their own age and country.

4 This prophecy refers to that kingdom which God

soon afterwards established in the family of David, as preparatory to the kingdom of the Messiah.

5 See note on Deut. xiii. 13.

6 The only portions of the peace-offering to which the officiating priest was entitled by law were the shoulder and breast, and the cheeks and maw (see Lev. vii. 34; Deut. xviii. 3). Eli's sons not only defrauded the people, but they robbed God of his portion of the offering, which was essential to its acceptance: see Lev. iii. 3—6.

7 Or, 'the men (i. e. Eli's sons) caused the Lord's offering to be abhorred.'

8 Or, 'robe,' as in Exod. xxviii. 4, 31.

9 Or, 'for the petition which she asked of Jehovah.'

22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with ^athe women that assembled ¹at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of 23 your evil dealings by all this people. Nay, my sons; for it is no good report 24 that I hear: ^bye make the LORD's people to transgress [or, cry out]. ^cIf one man sin against another, the judge shall judge him: but if a man ^dsin against the LORD, who shall intreat for him? ²Notwithstanding ^ethey hearkened not unto the voice of their father, ^fbecause the LORD would slay them. ³

26 And the child Samuel ^ggrew on, and was ^hin favour both with the LORD, and also with men.

27 ⁱAnd there came a man of God unto Eli, and said unto him, Thus saith the LORD, ^jDid I plainly appear unto the house of thy father, when they were in 28 Egypt in Pharaoh's house? And did I ^kchoose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and ^ldid I give unto the house of thy father all the offerings made by fire 29 of the children of Israel? Wherefore ^mkick ye at my sacrifice and at mine offering, which I have commanded ⁿin my ^ohabitation; and honourst thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? 30 Wherefore the LORD God of Israel saith, ^pI said indeed ^qthat thy house, and the house of thy father, should walk before me for ever: ⁴but now the LORD saith, ^rBe it far from me; for them that honour me ^sI will honour, and ^tthey that 31 despise me shall be lightly esteemed. Behold, ^uthe days come, that I will cut off thine ^varm, ^wand the arm of thy father's house, that there shall not be an old 32 man ^xin thine house. And thou shalt see an enemy ^yin my habitation, in all the wealth which God shall give Israel: ⁷and there shall not be ^zan old man 33 in thine house for ever. And the man of thine, ^{whom} I shall not cut off from mine altar, ^{shall be} to consume thine eyes, and to grieve thine heart: ⁸and all 34 the increase of thine house shall die in the flower of their age. And this ^{shall be} ^ya sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; 35 ^zin one day they shall die both of them. And ^aI will raise me up a faithful priest, ⁹that shall do according to ^{that} which is in mine heart and in my mind: and ^bI will build him a sure house; and he shall walk before ^cmine anointed for ever. ¹⁰And it shall come to pass, ^{that} every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

3 And ^dthe child Samuel ministered unto the LORD before Eli. And ^ethe word of the LORD was precious in those days; ^{there was} no open vision. ¹⁰And it came to pass at that time, when Eli was laid down in his place, ^{and} his eyes began to wax dim, ^{that} he could not see; and ere ^hthe lamp of God went out ⁱin the temple of the LORD, where the ark of God ^{was}, and Samuel was laid ^jdown to sleep; ¹¹that the LORD called Samuel: and he answered, Here ^{am} I. 5 And he ran unto Eli, and said, Here ^{am} I; for thou calledst me. And he said, I 6 called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here ^{am} I; for thou didst call me. And he answered, I called not, ^hmy son; lie down again. 7 (Now Samuel ⁱdid not yet know ¹²the LORD, neither was the word of the LORD 8 yet revealed unto him.) And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here ^{am} I; for thou didst call me. And 9 Eli perceived that the LORD had called the child. Therefore Eli said unto

^a see Ex. 38. 6.

^b ver. 17; 1 Ki. 15. 30;

^c Mt. 18. 6.

^d Deu. 17. 8—12.

^e Num. 15. 30.

^f see Tofst. Deu. 2. 30.

^g Jos. 11. 30; Pro. 15. 10.

^h ver. 21.

ⁱ Pro. 3. 4; Lk. 2. 52;

^j Ac. 2. 47; Ro. 14. 18.

^k Deu. 33. 1; 1 Ki. 13. 1.

^l Ex. 4. 14, 27.

^m Ex. 28. 1, 4; Num. 16. 5; 18. 1, 7.

ⁿ Le. 2. 3, 10; 6. 16;

^o 7, 8, 32, 34, 35; 10.

^p 14, 15; Num. 5. 9,

^q 7; Le. 9—19.

^r Deu. 32. 16.

^s Deu. 12. 5, 6.

^t Ex. 29. 9.

^u 2 Chr. 15. 2; Jer. 18. 9, 10.

^v Ps. 18. 30; 50. 23;

^w 91, 141; John 12. 46.

^x 2 Sam. 12. 10; Mal. 2. 9.

^y see ch. 4. 11, 18, 20;

^z 14. 3; 22. 18, etc.;

1 Ki. 2. 27; Eze. 44. 10.

^a Job 22. 9; Ps. 37. 17.

^b see Zec. 8. 4.

1 Ki. 13. 3.

^c ch. 4. 11.

^d 1 Ki. 2. 35; 1 Chr. 29. 22; Eze. 44. 15.

^e ch. 25. 28; Ex. 1. 21;

^f 2 Sam. 7. 11, 27; 1 Ki. 11. 28.

^g Ps. 2. 2; 18. 50.

^h 1 Ki. 2. 27.

ⁱ ch. 2. 11.

^j ver. 21; Ps. 74. 9;

Am. 8. 11.

^k ch. 2. 22; 4. 15; Ge. 27. 1; 48. 10.

^l Ex. 27. 20, 31; 30.

^m 7; Le. 21. 3; 2 Chr. 12. 11.

ⁿ ch. 1. 9.

^o ch. 4. 16; Ge. 43. 29;

Mt. 9. 2.

^p see Ac. 19. 2.

1 See note on Exod. xxxviii. 8. If the supposition in that note be correct, the lewdness of Eli's sons will appear to be peculiarly infamous.

2 This is better rendered by Coverdale, 'If one man sin against another, the judge can redress it; but if a man sin against Jehovah, who can redress it?'

3 See note on Josh. xi. 20.

4 See note on Numb. xxv. 12. Eli was of the line of Ithamar; and it is not known on what account, or at what time, the high priesthood was transferred from Eleazar's family to that of Ithamar. The context shows that such promises as this implied the condition that those who were to enjoy the blessings should walk before God in faith and piety.

5 That is, 'thy power.' The Greek, and apparently the Chaldee, however, without altering a letter of the text, render the word 'seed,' or 'posterity.'

6 So great was, and still is, the respect paid to old age

among most Orientals, that a heavier curse could scarcely be uttered.

7 Or, 'the affliction of the tabernacle for all the wealth which God would have given Israel.'

8 Eli is addressed here as the representative of his family.

9 This sentence was fulfilled at the beginning of Solomon's reign, by the appointment of Zadok of the family of Eleazar, as high priest (see refs.); and in this line the priesthood remained as long as it existed.

10 Rather, 'prophetic vision was not frequent.' That it was not altogether withdrawn appears from ch. ii. 27. But it had been rare in comparison with the series of revelations which were now to begin. See ver. 20.

11 As the tabernacle had long been at Shiloh, dwellings for the priests had been erected near it.

12 He did not yet know the way in which God revealed himself to his prophets.

Samuel, Go, lie down : and it shall be, if he call thee, that thou shalt say, Speak, LORD ; for thy servant heareth. So Samuel went and lay down in his place.
 10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak ; for thy servant heareth.
 11 And the LORD said to Samuel, Behold, I will do a thing in Israel, ^m at which 12 both the ears of every one that heareth it shall tingle. In that day I will perform against Eli ⁿ all things which I have spoken concerning his house : when I 13 begin, I will also make an end. ^o For I have told him that I will ^p judge his house for ever for the iniquity which he knoweth ; because ^q his sons made themselves vile [or, accursed], and he ^r restrained them not.¹ And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house ^s shall not be purged with sacrifice nor offering² for ever.
 15 And Samuel lay until the morning, and opened the doors of the house of the 16 LORD. And Samuel feared to show Eli the vision. Then Eli called Samuel, 17 and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the LORD hath said unto thee? 'I pray thee hide it not from me : "God do so to thee, and more also, if thou hide *any* thing [or, word] from 18 me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, ^t It is the LORD : ^v let him do what seemeth him good.
 19 And Samuel ^w grew, and "the LORD was with him, ^b and did let none of his 20 words fall to the ground. And all Israel ^c from Dan even to Beer-sheba knew 21 that Samuel was established to be a prophet of the LORD. And the LORD appeared again³ in Shiloh : for the LORD revealed himself to Samuel in Shiloh by ^d the 4 word of the LORD. And the word of Samuel came to all Israel.

Victories of the Philistines ; capture of the ark ; death of Eli.

NOW Israel went out against the Philistines to battle, and pitched beside 2 ^e Eben-ezer :⁴ and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel : and when they joined battle, ^f Israel was smitten before the Philistines : and they slew of the army in the field about four thousand men.
 3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines?⁵ Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. So the people sent to 4 Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, ^g which dwelleth between ^h the cherubim : and the two sons of Eli, Hophni and Phinhas, were there ⁱ with the ark of the covenant of God.
 5 And when the ark of the covenant⁶ of the LORD came into the camp, all Israel 6 shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark 7 of the LORD was come into the camp. And the Philistines ^k were afraid, for they said, God is come into the camp. And they said, Woe unto us ! for there 8 hath not been such a thing heretofore. Woe unto us ! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians 9 with all the plagues⁷ in the wilderness. ^l Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, ^m as they have been to you : quit yourselves like men, and fight.
 10 And the Philistines fought, and ⁿ Israel was smitten, and they fled every man into his tent : and there was a very great slaughter ; for there fell of Israel thirty

ch. 2, 27, 29—31, etc.
 Est. 7, 3; 18, 30.
 ch. 2, 12, 17—22.
 ch. 2, 23, 25.
 Num. 15, 30, 31; 1s. 22, 14.

f Pa. 141. 5.

g see refs. Ru. 1. 17.

h Job 1. 21; 2. 10; Ps. 39. 9; 1s. 39. 8; Lam. 3. 39.
 i Jurg. 10. 15; 1s. 39. 8.
 j ch. 2. 21.
 k Ge. 39. 2, 21, 23.
 l ch. 9. 6.
 m Judg. 20. 1.

n vers. 1, 4.

o ch. 5. 1; 7. 12.

p 1s. 26. 17; Jos. 8. 12.

q 2 Sam. 6. 2; Ps. 80. 1; 99. 1.
 r Ex. 25. 18—23; Num. 7. 89.
 s Num. 4. 5, 15.

t 2 Sam. 10. 12; 1 Cor. 16. 13.
 u Judg. 10. 7; 13. 1.

v ver. 2; 1s. 26. 17; Deu. 28. 25; Ps. 79. 9, 62.

1 How impressively does this history teach the importance of parental control and discipline! Eli had reproved his sons (ch. ii. 23—25), but he had not done all in his power to restrain them. Through his want of moral courage, though a good man, he sadly failed in his duty, both as a father and as high priest; and his weak and lax administration not only involved his family in ruin, but brought the affairs of the nation to the lowest ebb. It should ever be remembered that responsibility is commensurate with authority and influence.

2 An appropriate punishment to those who had 'caused the Lord's offering to be abhorred.'

3 That is, perhaps, Jehovah manifested his glory by the oracular voice in the sanctuary from between the cherubim; having probably ceased thus to appear, on account of the iniquities of the priests.

4 The name Eben-ezer was given to this place twenty years later, but before this history was written. 'Aphek' is probably the same as Aphekah in Josh. xv. 53; but not the same as in ch. xxix. 1. These places lay a few miles north and west of Jerusalem.

5 They were not prepared to look to their sin as the cause, and to repentance as the remedy of their disasters.

6 The exultation of the Israelites and the alarm of the Philistines, when the ark was brought into the camp, indicate gross and unworthy conceptions of the Divine Being in the minds of both nations. They superstitiously imagined that the outward symbol insured the actual presence and help of the Almighty. See, in contrast with this, David's intelligent faith, 2 Sam. xv. 25, 26.

7 After the word 'plagues,' some versions read, 'and wrought wonders in the wilderness.'

- 11 thousand footmen. And ^othe ark of God was taken; ¹ and ^pthe two sons of Eli, Hophni and Phinehas, were slain.
- 12 And there ran a man of Benjamin out of the army, and ^qcame to Shiloh the
- 13 same day with his clothes rent, and ^rwith earth upon his head. And when he came, lo, Eli sat upon ^aa seat by the wayside watching: for his heart trembled ² for the ark of God. And when the man came into the city, and told *it*, all the
- 14 city cried out. And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.
- 15 Now Eli was ninety and eight years old; and ^shis eyes were dim, that he could
- 16 not see. And the man said unto Eli, I *am* he that came out of the army, and I
- 17 fled to-day out of the army. And he said, ^tWhat is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead; and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.
- 19 And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for
- 20 her pains came upon her. And about the time of her death ^uthe women that stood by her said unto her, Fear not; for thou hast borne a son. But she answered
- 21 not, neither did she regard *it*. And she named the child ^vJ-chubod [*i. e.* Where is the glory? *or, there is no glory*], saying, ^wThe glory is departed from Israel: because the ark of God was taken, and because of her father-in-law and her
- 22 husband. And she said, The glory is departed from Israel: for the ark of God is taken.

Fall of Dagon before the ark; chastisement of the Philistines; restoration of the ark.

- 5 AND the Philistines ^atook the ark of God, and brought it ^bfrom Eben-ezer
- 2 unto Ashdod. When the Philistines took the ark of God, they brought it into
- 3 the house of ^cDagon, ³ and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon *was* ^dfallen upon his face to the earth before the ark of the LORD. And they took Dagon, and ^eset him in his place again.
- 4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and ^fthe head of Dagon and both the palms of his hands *were* cut off upon the threshold; ⁴ only *the stump* ⁵ of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, ^gtread on the threshold of Dagon in Ashdod unto this day.
- 6 But ^hthe hand of the LORD was heavy upon them of Ashdod, and he ⁶destroyed
- 7 them, and smote them with ⁱemeralds, *even* Ashdod and the coasts thereof. ⁶ And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our
- 8 god. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And
- 9 they carried the ark of the God of Israel about *thither*. And it was *so*, that, after they had carried it about, ^jthe hand of the LORD was against the city ^mwith a very great destruction: and ⁿhe smote the men of the city, both small and great, and they had emeralds in their secret parts.
- 10 Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought
- 11 about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city;

^o ch. 2. 32; Ps. 78. 61.
^p ch. 2. 34; Ps. 78. 64.

^q 2 Sam. 1. 2.

^r Jos. 7. 6; 2 Sam. 13. 19; 15. 32; Nu. 9. 11; Job 2. 12.
^s ch. 1. 9.

^t ch. 3. 2.

^u 2 Sam. 1. 4.

^v Ge. 35. 17, 18.

^w ch. 14. 3.

^x Ps. 26. 8; 78. 61.

^a ch. 4. 11, 17.
^b ch. 4. 1; 7. 12.

^c Judg. 16. 23.

^d Ex. 12. 12; Is. 19. 1; 46. 1, 2.
^e Is. 46. 7.

^f Jer. 10. 12; 50. 1, 2; Eze. 6. 4-6; Nic. 1. 7.

^g see Zeph. 1. 9.

^h vers. 7, 11; Ex. 9. 3. 12; Ps. 32. 4; Ac. 13. 11.
ⁱ ch. 6. 5.
^j Deut. 28. 27; Ps. 78. 66.

^k ver. 6; ch. 7. 13; 12. 15; Deut. 2. 15.
^m ver. 11.
ⁿ ver. 6; Ps. 78. 66.

¹ The capture of the ark now, and the destruction of the temple in after times, would tend to give the Hebrews more correct views of the spirituality of God, whose presence and power they were too prone to limit.

² Eli evidently distrusted the result of this superstitious expedient, which, however, he was too feeble-minded to forbid. The effect of the capture of the ark on his aged frame, affecting him even more than his heavy family disasters, proves that, with all his weakness, there was true religious sensibility.

³ The tutelary deity of the Philistines; having its upper part of the human form, and the lower like a fish. Whe-

ther they designed to honour Jehovah, or to represent their idol as triumphant over him, He was pleased to vindicate his own supremacy, showing that he would tolerate no pretension to equality, much less to pre-eminence.

⁴ In the East, on coming into the presence of a superior, a person prostrates himself upon the threshold. Thus the idol had fallen into the most humbling position.

⁵ Literally, 'only Dagon (*i. e.* the fish form) was left to him;' for the idol derived its name from its lower part.

⁶ The Septuagint adds, 'and in the midst of that district mice were produced:' see ch. vi. 4, 5.

12 °the hand of God was very heavy there. And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

6 And the ark of the LORD was in the country¹ of the Philistines seven months. 2 And the Philistines °called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not ° empty; but in any wise return him ° a trespass offering: then ye shall be healed, and it

4 shall ° be known to you why his hand is not removed from you. Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice,² ° according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that ° mar the land; and ye shall ° give glory unto the God of Israel: peradventure he will ° lighten his hand from off you, and from off ° your gods, and from off

6 your land. ° Wherefore then do ye harden your hearts, ° as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them,

7 ° did they not let the people go, and they departed? Now therefore make ° a new cart, and take two milch kine, ° on which there hath come no yoke, and tie

8 the kine to the cart, and bring their calves home from them: and take the ark of the LORD, and lay it upon the cart; and put ° the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it

9 away, that it may go. And see, if it goeth up by the way of his own coast to ° Beth-shemesh, then he hath done us this great evil: but if not, then ° we shall know that it is ° not his hand that smote us; it was a chance that happened to us.

10 And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and they laid the ark of the LORD upon the cart,

12 and the coffer with the mice of gold and the images of their emerods. And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left;³ and the lords of the Philistines went after them unto the border of Beth-

13 shemesh. And they of Beth-shemesh⁴ were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they elave the wood of the cart, and offered

15 the kine a burnt offering unto the LORD. And the Levites took down⁵ the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone. And the men of Beth-shemesh offered burnt

16 offerings and sacrificed sacrifices the same day unto the LORD. And when ° the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 ° And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one; and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages,⁶ oven unto the great stone of Abel,⁷ whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Beth-shemite.

19 And ° he smote the men of Beth-shemesh, because they had looked into the ark of the LORD,⁸ even he smote of the people fifty thousand⁹ and threescore and

° vers. 6, 9.

P Ge. 41, 8; Ex. 7, 11; Dtn. 2, 2; 5, 7; Mt. 2, 4.

Q Ex. 23, 15; Deu. 16, 16; Le. 5, 6, 15, 16.

° ver. 9.

† see vers. 17, 18; Jos. 13, 3; Judg. 3, 3.

° ch. 5, 6.

J Jos. 7, 19; Is. 42, 12; Mal. 2, 2; Joh. 9, 21; Mat. ch. 5, 6, 11; Ps. 39, 10.

K ch. 5, 3, 4, 7; Job 9, 4; Ps. 95, 8; Ex. 7, 13; 8, 15; 9, 34, 35; 14, 17.

L Ex. 12, 31—33; 2 Sam. 6, 3; 1 Chr. 15, 7.

M Num. 19, 2.

N ver. 4, 5.

O Jos. 15, 10.

P ver. 3.

† Is. 28, 11.

K Jos. 13, 3.

† ver. 4.

M see Ex. 19, 21; Le. 10, 1—3; Num. 4, 4, 5, 15, 20; 2 Sam. 6, 7; Col. 2, 18.

1 Or, 'the field.' The ark, having been sent away in terror from the cities, is supposed to have been left in the open country, which was then wasted by a large increase of mice. Some suppose this animal to be the jerboa; but the common field-mouse is numerous, and often very destructive, particularly in northern Syria.

2 The ancient heathen used to consecrate to their gods memorials of their deliverance representing the evils from which they were freed; and a similar custom is still found in countries where Romanism prevails. Some suppose these to have been also intended as talismans or charms, constructed with certain astrological ceremonies, and superstitiously believed to avert the recurrence of the plagues.

3 That two kine, which had never before been under the yoke, should draw quietly and keep the road without a driver, neither halting nor turning aside; and that while lowing for their calves, to whom natural instinct would have led them to return, they should be nevertheless urged forward by a stronger impulse to the very place mentioned by the Philistines, and should there

stop, was clearly miraculous, and would tend the more deeply to impress upon the minds of the Philistines the lessons taught them by the plagues.

4 Beth-shemesh was one of the priests' towns (Josh. xxi. 16); so that the ark was Divinely directed to a place occupied by men engaged in the service of the sanctuary.

5 Or, 'For the Levites had taken down.'

6 As the fields had suffered severely from the mice, they contributed their share to the trespass-offering.

7 For the word 'Abel,' some Hebrew manuscripts, with the Septuagint and Chaldee, read 'Aben,' signifying a stone. This agrees with vers. 14, 15; and renders the insertion of the words 'stone of' unnecessary.

8 This was to gratify an irreverent curiosity respecting things which God had thought fit to conceal.

9 The words in the original are, 'seventy men fifties a thousand.' This is certainly not the regular way of writing 50,070 in Hebrew; and, according to one system of enumeration, it would mean one thousand, two fifties, and seventy, or 1,170. The Syriac and Arabic versions

ten men. And the people lamented, because the LORD had smitten *many* of the
 20 people with a great slaughter. And the men of Beth-shemesh said, * Who is able
 21 to stand before this holy LORD God? and to whom shall he go up from us? And
 they sent messengers to the inhabitants of * Kirjath-jearim, saying, The Philistines
 have brought again the ark of the LORD; come ye down, and fetch it up to you.
 7 And the men of * Kirjath-jearim came, and fetched up the ark of the LORD, and
 brought it into the house of * Abinadab in the hill, and sanctified Eleazar his son
 to keep the ark of the LORD.

*Repentance of the Israelites, and their deliverance from the Philistines; Samuel's
 administration.*

- 2 AND it came to pass, while¹ the ark abode in Kirjath-jearim, that the time
 was long; for it was twenty years: and all the house of Israel lamented after
 3 the LORD. And Samuel spake unto all the house of Israel, saying, If ye do
 'return unto the LORD with all your hearts, then 'put away the strange gods
 and 'Ashtaroth from among you, and *prepare your hearts unto the LORD, and
 'serve him only: and he will deliver you out of the hand of the Philistines.
 4 Then the children of Israel did put away 'Baalim² and Ashtaroth, and served
 the LORD only.
 5 And Samuel said, *Gather all Israel to Mizpeh, and I will pray for you unto
 6 the LORD. And they gathered together to Mizpeh. *And [they] drew water,³ and
 poured it out before the LORD, and ^bfasted on that day, and said there, ^cWe have
 sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.
 7 And when the Philistines heard that the children of Israel were gathered
 together to Mizpeh, the lords of the Philistines went up against Israel. And
 8 when the children of Israel heard it, they were ^aafraid of the Philistines. And
 the children of Israel said to Samuel, ^cCease not to cry unto the LORD our God
 9 for us, that he will save us out of the hand of the Philistines. And Samuel took
 a sucking lamb, and offered it⁴ for a burnt offering wholly unto the LORD: and
 Samuel cried unto the LORD for Israel; and the LORD heard [or, answered] him.
 10 And as Samuel was offering up the burnt offering, the Philistines drew near
 to battle against Israel: ^ebut the LORD thundered with a great thunder on
 that day upon the Philistines, and discomfited them; and they were smitten
 11 before Israel. And the men of Israel went out of Mizpeh, and pursued the
 12 Philistines, and smote them, until they came under Beth-car. Then Samuel
^atook a stone, and set it between Mizpeh and Shen,⁵ and called the name of it
 Eben-ezer [*i. e.* The stone of help], saying, Hitherto hath the LORD helped us.
 13 ^aSo the Philistines were subdued, and they ^ccame no more into the coast of
 Israel: and the hand of the LORD was against the Philistines all the days of
 14 Samuel. And the cities which the Philistines had taken from Israel were
 restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel
 deliver out of the hands of the Philistines. And there was peace between Israel
 and the Amorites.
 15, 16 And Samuel ^mjudged⁶ Israel all the days of his life. And he went from
 year to year in circuit to Beth-el, and Gilgal, and Mizpeh,⁷ and judged Israel in
 17 all those places. And ⁿhis return *was* to Ramah; for ^othere *was* his house; and
 there he judged Israel; and there he ^pbuilt an altar unto the LORD.

^a Num. 17. 12; 2 Sam. 6. 9; Mal. 3. 2.

^b Jos. 18. 14; Judg. 18. 12; 1 Chr. 13. 5, 6.

^c 1 Chr. 6. 21; Ps. 132. 6.

^d 2 Sam. 6. 4.

^e Deu. 30. 2—10; 1 Ki. 8. 48; 1s. 55. 7; Hos. 6. 1; Joel 2. 12, 13.

^f Ge. 35. 7; Jos. 24. 14, 22.

^g Judg. 2. 13.

^h 1 Chr. 22. 19; 2 Chr. 30. 19; Job 11. 13, 14; Eze. 18. 21.

ⁱ Deu. 6. 13; 10. 20; 13. 4; Mt. 4. 10; Lk. 4. 8.

^j Judg. 2. 11.

^k Judg. 20. 1; 2 Ki. 25. 23.

^l 2 Sam. 14. 14; Ps. 22. 14.

^m 2 Chr. 20. 3; Ezra 8. 21, 23; Ne. 9. 1, 2; Dan. 9. 3—5; Joel 2. 12; John 3. 5—9.

ⁿ Le. 26. 40; Num. 21. 7; Judg. 10. 10; 1 Ki. 8. 47; Ps. 78. 31; 105. 6.

^o ch. 13. 6.

^p 1s. 37. 4.

^q Ps. 50. 15; 99. 6; Jer. 15. 1.

^r see ch. 2. 10; Ex. 9. 23—25; Jos. 10. 10; Judg. 4. 15; 5. 20; 2 Sam. 22. 14, 15.

^s A G. 28. 18; 31. 15; 35. 14; Jon. 4. 9; 24. 26.

^t ch. 4. 1.

^u Judg. 13. 1.

^v ch. 13. 5.

^w ver. 6; ch. 12. 11; Judg. 2. 16.

^x ch. 8. 4.

^y ch. 2. 11.

^z Judg. 21. 4.

give 5,070. Josephus says that only seventy men were slain, which is the reading of three Hebrew manuscripts; and this, in a small town, would be 'a great slaughter.' See note at the end of the Historical Books, p. 516. This infliction was well adapted to impress the minds of the people with that reverence for God of which their conduct with respect to the ark had shown them to be destitute.

¹ The meaning of this verse would be more correctly expressed by a free translation thus: 'Now from the time that the ark rested at Kirjath-jearim a long period (as much as twenty years) elapsed before all the house of Israel lamented after the Lord.' It is not intended to specify how long the ark abode there; for it was there when this narrative was written, and till the reign of David (1 Chron. xiii. 6); but to say how long it was before the people were awakened to a sense of their sins. During the interval there seems to have been a sad prevalence of that idolatry and vice, which had caused the destruction of Shiloh (see Jer. vii. 12, 14; xxvi. 6, 9), and the interruption and neglect of the service of the tabernacle.

² See notes on Judg. ii. 12, 13.

³ This was evidently a symbolical action, which, according to accompanying circumstances and rites, might have

different meanings. It was practised in after ages among the Jews, at the feast of tabernacles, as a sign of rejoicing, Isa. xii. 3; John vii. 37, 38. As on this occasion it was united with confession of sin, some (with the Chaldee Paraphrast) regard it as representing penitence and humiliation; others think it was a symbol of a solemn vow.

⁴ It seems probable that Samuel did this himself, though not of the race of Aaron. His commission appears to have included the temporary exercise of priestly functions: see ver. 17; ix. 13; xvi. 2, 5.

⁵ That is, 'the tooth': the name, not of a town, but of a rock, from its sharp, angular form.

⁶ Samuel's judgeship is to be dated probably from the assembly of the Israelites at Mizpeh (vers. 3—5). He was then about forty years old. While the earlier judges were generally distinguished by their warlike qualities, which they employed for the deliverance of the Israelites from external oppression, Samuel is remarkable for his attention to their social order and religious improvement.

⁷ As these three places were near to one another, in the tribe of Benjamin, it seems that Samuel's regular judicial authority was exercised chiefly among the central and southern tribes.

Misconduct of Samuel's sons; the Israelites desire a king.

8 AND it came to pass, when Samuel was old, that he ^amade his ^rsons judges
 2 over Israel.¹ Now the name of his firstborn was ^aJoel; and the name of his
 3 second, Abiah: *they were* judges in Beer-sheba. And his sons ^awalked not in his
 ways, but turned aside ^aafter lucre, and ^atook bribes, and perverted judgment.
 4 Then all the elders of Israel gathered themselves together, and came to Samuel
 5 unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in
 thy ways: now ^amake us a king² to judge us like all the nations.
 6 But the thing displeased Samuel,³ when they said, Give us a king to judge
 7 us. And Samuel prayed unto the Lord. And the Lord said unto Samuel,
^aHearken unto the voice of the people in all that they say unto thee: for ^athey
 have not rejected thee, but ^bthey have rejected me, that I should not reign over
 8 them. According to all the works which they have done since the day that I
 brought them up out of Egypt even unto this day, wherewith they have forsaken
 9 me, and served other gods, so do they also unto thee. Now therefore hearken
 unto [*or*, obey] their voice: howbeit yet protest solemnly unto them, and ^cshow
 them the manner of the king that shall reign over them.
 10 And Samuel told all the words of the Lord unto the people that asked of him
 11 a king. And he said, ^dThis will be the manner of the king that shall reign over
 you: ^eHe will take your sons, and appoint *them* for himself, for his chariots,
 12 and to *be* his horsemen; and *some* ^fshall run before his chariots. And he will
^gappoint him captains over thousands, and captains over fifties; and *will set*
them to ear his ground, and to reap his harvest, and to make his instruments of
 13 war, and instruments of his chariots. And he will take your daughters to *be*
 14 confectionaries,⁵ and to *be* cooks, and to *be* bakers. And ^hhe will take your
 fields, and your vineyards, and your oliveyards, *even* the best of *them*, and ⁱgive
 15 *them* to his servants. And he will take the tenth of your seed, and of your vine-
 16 yards, and give to his officers, and to his servants. And he will take your men-
 servants, and your maidservants, and your goodliest young men, and your asses,
 17 and put *them* to his work. He will take the tenth of your sheep: and ye shall
 18 be his servants. And ye shall cry out in that day because of your king which
 ye shall have chosen you; and the Lord ^kwill not hear you in that day.
 19 Nevertheless the people ^lrefused to obey the voice of Samuel; and they said,
 20 Nay; but we will have a king over us; that we also may be ^mlike all the nations;
 and that our king may judge us, and go out before us, and fight our battles.
 21 And Samuel heard all the words of the people, and he rehearsed them in the ears
 22 of the Lord. And the Lord said to Samuel, ⁿHearken unto their voice, and
 make them a king. And Samuel said unto the men of Israel, Go ye every man
 unto his city.

Designation and appointment of Saul as king.

9 NOW there was a man of Benjamin, whose name was ^oKish, the son of Abiel,
 the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty
 2 man of power [*or*, substance]. And he had a son, whose name was Saul, a choice
 young man, and a goodly: and *there was not* among the children of Israel a
 goodlier person than he: ^pfrom his shoulders and upwards *he was* higher than
 any of the people.⁶
 3 And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son,
 4 Take now one of the servants with thee, and arise, go seek the asses. And he

¹ Deut. 16. 18; ² Chr. 19. 5.
³ see Judg. 10. 4; 12. 14; compared with Judg. 5. 10.
⁴ Judges, 1 Chr. 6. 28.
⁵ Jer. 29. 15—17.
⁶ Ex. 18. 21; 1 Tim. 3. 3; G. 10.
⁷ Deut. 16. 19; Pa. 15. 5.
⁸ vera. 19, 20; Deut. 17. 14, 15; Hos. 13. 10; Ac. 13. 21.
⁹ Pa. 81. 11, 12; Hos. 13. 11.
¹⁰ see Ex. 10. 8.
¹¹ ch. 10. 19; 12. 17—19; Hos. 13. 10, 11.
¹² vers. 11—18.
¹³ d see ch. 10. 25; Deut. 17. 16, etc.
¹⁴ ch. 14. 52; 1 Ki. 9. 22.
¹⁵ 2 Sam. 15. 1; 1 Ki. 1. 5.
¹⁶ 1 Chr. 27. 1—22.
¹⁷ 1 Ki. 21. 7, 10; Eze. 46. 18.
¹⁸ ch. 22. 7.
¹⁹ Pa. 18. 41; Pro. 1. 25—29; Is. 1. 15; Mic. 3. 4.
²⁰ Pa. 81. 11; Jer. 44. 16.
²¹ ver. 5; see Ex. 33. 16; Le. 20. 26; Num. 23. 9; Deut. 7. 6.
²² ver. 7; Hos. 13. 11.
²³ ch. 14. 51; 1 Chr. 8. 33; 9. 39.
²⁴ ch. 10. 23.

1 Apparently without Divine direction and approval.
 2 The original constitution of the Jewish state did not require, though it would admit of, a succession of generals or judges, or a race of kings. As the appointment of the former arose from the frequent relapses of the people into idolatry, and their consequent subjugation by their enemies; so the regal institution originated in their culpable desire to resemble the nations around them (see ver. 20). Thus the theocracy was exposed to a temporary obscuration; though God jealously maintained the king's subjection to himself and his law, and was afterwards pleased to make the new system represent future spiritual blessings. For a kingly government was not in itself evil, nor did it infringe on the rights of any other order of public officers; and had, indeed, been provided for in Deut. xvii. 14. But to be immediately under the command of God, and to be, by his special interposition, in answer to fervent prayer, rescued from peril and trouble, was far better. When the Israelites had no earthly king, they might be to human eyes defenceless, yet they were invincible;

without regal splendour, yet gloriously pre-eminent to the heathen nations; with little machinery of government, yet a free and well-ordered people. But, instead of seeking the restoration of their national prosperity by sincere repentance, they chose to give up the peculiar privileges of the theocracy, and to resort to the principles and policy of other nations. So naturally does man prefer his own resources to dependence upon God's help.
 3 Samuel's objection was not to the regal government in itself, but to the motives of the people in seeking it.
 4 This is a description not of what the king would have a right to do (for it is quite contrary to the law of Moses, Deut. xvii. 14—20), but of the practice of the kings of the surrounding nations; and it agrees exactly with Eastern despotism as it exists at the present day.
 5 Persons who prepared perfumes and spices.
 6 This particular description of Saul's personal size and appearance seems intended to mark him out as suitable to the people's wishes; who, however, had to learn how incorrect their notions of kingly qualities were.

passed through mount Ephraim, and passed through the land of ^aShalisha, but they found *them* not: then they passed through the land of ^rShalim,¹ and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not. And when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us. And he said unto him, Behold now, *there is* in this city² ^a man of God, and *he is* an honourable man; ^c all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go. Then said Saul to his servant, But, behold, *if* we go, ^u what shall we bring the man? for the bread is spent in our vessels, and *there is* not a present³ to bring to the man of God: what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way. (Before-time in Israel, when a man ^u went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is now*⁴ called a Prophet was before-time called ^u a Seer.) Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God *was*.

11 And as they went up the hill to the city, ^u they found young maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for ^a *there is* a sacrifice [*or*, feast] of the people to-day ^b in the high place: as soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth ^b bless the sacrifice; and afterwards they eat that be hidden.

14 Now therefore get you up; for about this time ye shall find him. And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ^a Now the LORD had told Samuel in his ear a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have ^u looked upon my people, and because their cry is come unto me. And when Samuel saw Saul, the LORD said unto him, ^u Behold the man whom I spake to thee of! this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that *is* in thine heart. And as for ^u thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom⁵ ^u is all the desire of Israel? *Is it* not on thee, and on all thy father's house? And Saul answered and said, ^a *Am* not I a Benjamite, of the ^u smallest of the tribes of Israel? and ^u my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up ^u the shoulder,⁶ and *that* which *was* upon it, and set it before Saul. And Samuel said, Behold that which is left [*or*, reserved]: set *it* before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, Samuel communed with Saul upon ^u the top of the house.⁷ And they arose early: and

¹ 2 Kl. 4. 42.
² 1 Sa. 33. 18; John 3. 23, Salim.
³ Deut. 33. 1; 1 Kl. 13. 1.
⁴ 1 Sa. 3. 10, 20; 1a. 44. 28.
⁵ see Judg. 6. 18; 13. 17; 1 Kl. 11. 3; 2 Kl. 4. 43; 8. 8.
⁶ Ge. 23. 22.
⁷ 2 Sam. 24. 11; 2 Kl. 17. 13; 1 Chr. 26. 29; 29. 21; 2 Chr. 16. 7, 10; 1a. 30. 10; Am. 7. 12.
⁸ see Ge. 24. 11.
⁹ ch. 10. 2; Ge. 31. 54.
¹⁰ 1 Kl. 3. 2.
¹¹ see Mt. 26. 26; John 6. 11; 1 Tim. 4. 4.
¹² ch. 15. 1; Ps. 25. 14; Am. 3. 7; Ac. 13. 21.
¹³ ch. 10. 1; 1 Kl. 19. 16.
¹⁴ Ex. 2. 25; 3. 7, 9.
¹⁵ ver. 15; ch. 16. 6-12; Hos. 13. 11.
¹⁶ ver. 3.
¹⁷ ch. 8. 5, 19; 12. 13.
¹⁸ ch. 15. 17.
¹⁹ 1 Judg. 20. 46-48; Ps. 68. 27.
²⁰ see ch. 15. 17; Judg. 6. 15.
²¹ 1a. 7. 32, 33; Eze. 24. 4.
²² Deu. 22. 8; 2 Sam. 11. 2; Ac. 10. 9.

1 Rather, 'Shaalim;' a name quite different from Shalem or Salem. All these places lie near together.

2 That is, Ramah; where Samuel resided (ver. 5; ch. i. 1).

3 Presents are considered essential to civil and friendly intercourse in the East, particularly when an inferior approaches a superior. The kind and amount of the offering are suited to the offerer's ability; so that articles of food are the most usual presents from the rural population: see ch. xvi. 20. Money, however, even in small sums, is perfectly suitable and acceptable. In the present instance, Saul, having no provision left, determined to offer Samuel a small coin, worth about seven pence.

4 The word 'now' probably refers to the latter part of Samuel's life, when this book was written. The verse

explains that, at the time when Saul was appointed king, the Hebrew word rendered *Seer* was usually applied to inspired persons, as being favoured with Divine visions; but that this had since been superseded in common parlance by the term translated *prophet*, which had been used in the time of Moses, and which seems to have referred to the utterance of Divine revelations.

5 Or, 'For whom is that which is most desired in Israel? is it not for thee and for,' etc.

6 This was a mark of the highest respect; the shoulder being the priest's portion.

7 The flat roofs of the Orientals were used as places of retirement for devotion (as by Peter, Acts x. 9) or for rest, either by night or day; and, as in this instance, for private consultation.

it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose: and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, **10** that I may show thee the word of God. Then ^p Samuel took a vial of oil, and poured it upon his head,¹ and kissed him, and said, *Is it not because* ^r the **2** Lord hath anointed thee *to be* captain over ^s his inheritance? When thou art departed from me to-day, then thou shalt find two men by ^t Rachel's sepulchre in the border of Benjamin ^u at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo; thy father hath left the care of **3** the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain^v of Tabor, and there shall meet thee three men going up ^w to God to Beth-el,³ one carrying three kids, and another carrying three loaves of bread, and another carrying **4** a bottle of wine: and they will salute thee, and give thee two loaves of bread; **5** which thou shalt receive of their hands. After that thou shalt come to ^y the hill⁴ of God, ^z where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets⁵ coming down ^a from the high place with a psaltery, and a tabret, and a pipe, and **6** a harp, before them; ^b and they shall prophesy: and ^c the Spirit of the Lord will come upon thee, and ^d thou shalt prophesy with them, and shalt be turned into **7** ^e another man. And let it be, when these ^f signs are come unto thee, *that* thou **8** do as occasion serve thee; for ^g God is with thee. And thou shalt go down before me ^h to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings; ⁱ seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 And it was so, that when he had turned his back to go from Samuel, God gave **10** him ^j another heart:⁶ and all those signs came to pass that day. And ^k when they came thither to the hill, behold, ^l a company of prophets met him; and **11** ^m the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this *that* is **12** come unto the son of Kish? ⁿ *Is* Saul also among the prophets? And one of the same place answered and said, But ^o who is their father?⁷ Therefore it became **13** a proverb,⁸ *Is* Saul also among the prophets? And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we **15** came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel **16** said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 And Samuel called the people together ^p unto the Lord ^q to Mizpeh; and said **18** unto the children of Israel, ^r Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and **19** out of the hand of all kingdoms, and of them that oppressed you: ^s and ye have

^r ch. 9. 16; 16. 13;
^s 2 Ki. 9. 3, 4.
^t Ps. 2. 12.
^u ch. 8. 9; Jon. 5. 14;
^v Ac. 13. 31.
^w Deu. 32. 9; Ps. 78. 71.
^x Ge. 35. 19, 20.
^y Jos. 18. 28.

^z Ge. 28. 22; 35. 1, 3, 7.

^a ver. 10.

^b ch. 13. 3.

^c ch. 9. 12.

^d Ex. 15. 20, 21; 2 Ki. 3. 15; 1 Cor. 14. 1.

^e ch. 16. 13; Num. 11. 25.

^f ver. 10; ch. 19. 23, 24.

^g vers. 10—12.

^h Ex. 4. 9; 1 k. 2. 12

ⁱ Judg. 6. 12.

^j ch. 11. 14, 15; 13. 4

^k ch. 13. 8—15.

^l ver. 6.

^m vers. 2—5.

ⁿ ch. 19. 20.

^o ver. 6.

^p ch. 19. 24; Mt. 13.

^q Ac. 4. 13.

^r Ps. 51. 13; John 6.

^s 45; 7. 15.

^t ch. 11. 15; Judg. 11.

^u 11; 20. 1.

^v ch. 7. 5, 6.

^w Judg. 2. 1; 6. 8, 9.

^x ch. 8. 7—9, 19; 12. 12.

¹ This private anointing of Saul by Samuel, as in the case of David (ch. xvi.), was only a prophetic intimation of the Divine purpose that Saul should eventually be elected king; and would serve to teach him that, though chosen by the people, he owed his authority to God.

² Or, 'oak': see Gen. xii. 6, and note. Tabor was a small place near Bethel, not the celebrated mountain so called.

³ Going, probably, to sacrifice at Jacob's altar, as the regular observances of the tabernacle were interrupted.

⁴ Perhaps Geba, mentioned in ch. xiii. 3.

⁵ This is the first allusion to the so-called schools of the prophets, of which Samuel is regarded as the founder. In these schools a number of men were trained to discharge the duty of public teachers. By their means the law of God became more generally known; and a decided improvement in the spirit and practice of the people was the result. Besides a knowledge of the law, they were instructed in sacred psalmody or prophesying; that is, in the art of composing and singing sacred hymns, often accompanied by instrumental music. It is remarkable that in this art Samuel's own descendants, 'the sons of

Korah,' excelled. From the 'sons (or pupils) of the prophets' God often chose those men to whom he revealed future events. Saul's gift of prophesying on this occasion appears to have consisted in his being enabled to join in these exercises without previous instruction.

⁶ God raised his views and feelings to a correspondence with the high office to which he was destined. There is no evidence of a sanctifying change.

⁷ The name *father* seems to have been given to the president or instructor of the prophets: see 2 Kings ii. 12; xiii. 14. The question implies wonder as to who the person was from whom he could have obtained his skill in these performances. Some, however, suppose this inquiry to be a reply to the former, and to intimate that, as God was the teacher of other prophets, he could, if he pleased, teach Saul. It is evident that Saul had not been accustomed publicly to engage in sacred exercises.

⁸ That is, when any one was seen to be mingling with persons to whom he had before been a stranger, and for whose society and pursuits his previous education and habits had not prepared him.

this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had "caused all the tribes of Israel to come near, the tribe of Benjamin was taken.¹ When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they "inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, "he hath hid himself among the stuff.² And they ran and fetched him thence: and when he stood among the people, "he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him "whom the LORD hath chosen, that *there is none like him among all the people?* And all the people shouted, and said, "God save the king [Let the king live]. Then Samuel told the people "the manner³ of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD.

26 And Samuel sent all the people away, every man to his house. And Saul also went home "to Gibeah; and there went with him a band of men, "whose hearts God had touched.⁴ "But the "children of Belial said, How shall this man save us? And they despised him, "and brought him no presents.⁵ But he held his peace.

Saul's rescue of Jabesh-gilead, and defeat of the Ammonites; confirmation of his authority.

11 THEN "Nahash the Ammonite came up,⁶ and encamped against "Jabesh-gilead: and all the men of Jabesh said unto Nahash, "Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, On this *condition* will I make a *covenant* with you, that I may thrust out all your right eyes,⁷ and lay *it for* "a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee. Then came the messengers "to Gibeah of Saul, and told the tidings in the ears of the people: and "all the people lifted up

5 their voices, and wept. And, behold, Saul came after the herd out of the field; and Saul said, What *avileth* the people that they weep? And they told him the

6 tidings of the men of Jabesh. "And the Spirit of God⁸ came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and "hewed them in pieces, and sent *them* throughout all the coasts of

7 Israel by the hands of messengers,⁹ saying, "Whosoever cometh not forth after Saul and after Samuel, so shall *it* be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent [*or*, as one man].

8 And when he numbered them in "Bezok, the children "of Israel were three hundred thousand, and the men of Judah thirty thousand.¹⁰

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have help [*or*, deliverance]. And the messengers came and showed *it* to the men of Jabesh;

10 and they were glad. Therefore the men of Jabesh said, To-morrow "we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that "Saul put the people "in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.¹¹

12 And the people said unto Samuel, "Who *is* he that said, Shall Saul reign over

13 us? "bring the men, that we may put them to death. And Saul said, "There shall not a man be put to death¹² this day: for to-day "the LORD hath wrought salvation in Israel.

" Jos. 7. 14, 16-18; Ac. 1. 24, 26.

" ch. 23. 2, 4, 10, 11. " see ch. 9. 21; Lk. 14. 11.

" ch. 9. 3; 16. 7. " Den. 17. 15; 2 Sam. 21. 6.

b 1 Ki. 1. 25, 29; 2 Ki. 11. 12. " see ch. 8. 11-18; Den. 17. 14, etc.

d ch. 11. 4; Judg. 20. 14. " Ezra 1. 5. " ch. 11. 12. " see refs. Den. 13. 13. A 2 Sam. 8. 2; 1 Ki. 4. 21; 10. 25; 2 Chr. 17. 5; Pa. 72. 10; Mt. 2. 11.

f ch. 12. 12. " Judg. 21. 6. " Ge. 29. 28; Ex. 23. 32; 1 Ki. 20. 34; Job 41. 4; Eze. 17. 13.

" ch. 17. 26; Ge. 34. 14.

" ch. 10. 26; 15. 31; 2 Sam. 21. 5. " Judg. 2. 4; 21. 2.

P ch. 10. 10; 16. 13; Judg. 3. 10; 6. 34; 11. 29; 13. 25; 14. 6.

9 Judg. 19. 29.

" Judg. 21. 5, 8, 10.

" Judg. 20. 1.

f Judg. 1. 5. " 2 Sam. 21. 9.

" ver. 3.

" see ch. 31. 11. " Judg. 7. 16.

" ch. 10. 27.

b see Lk. 19. 27. " 2 Sam. 19. 22.

d ch. 19. 5; Ex. 14. 13, 30.

1 The lot fell upon that tribe. See Josh. vii. 16.

2 The baggage of those who had assembled at Mizpeh.

3 Rather, 'the right' or 'constitution' of the monarchy, as settled by the Divine law (Deut. xvii. 14-20); probably with the record of Saul's appointment. The Hebrew monarchy was far less absolute, and left the people much more liberty, than was the case in many Eastern nations.

4 Acknowledging God's will in the election of Saul.

5 A strong mark of disrespect: see note on ch. ix. 7.

6 This invasion seems to have been previously threatened: see 1 Sam. xii. 12. Nahash probably regarded Jabesh-gilead as the key to the country on the west.

7 This barbarous infliction has been practised in Persia

down to a very recent period. Not only was it a lasting disgrace, but it would prevent the use of the larger shields, which necessarily covered the left eye.

8 See note on Judg. xiv. 6.

9 A symbolical action, like that recorded in Judg. xix. 29.

10 This was evidently a collection of all the available male population.

11 The Ammonites were so prostrated as to attempt no new hostilities till the latter part of David's reign (2 Sam. x.) How gratefully the men of Jabesh-gilead remembered this deliverance is seen in ch. xxxi. 11-13.

12 Saul's conduct upon this occasion would serve to increase his popularity, of which Samuel wisely took

14 Then said Samuel to the people, Come, and let us go ^e to Gilgal, and renew the
15 kingdom there. And all the people went to Gilgal; and there they made Saul
king ^f before the LORD in Gilgal; and ^g there they sacrificed sacrifices of peace
offerings before the LORD; and there Saul and all the men of Israel rejoiced
greatly.

Samuel's formal resignation of the government, and address to the people.

12 AND Samuel said unto all Israel, Behold, I have hearkened unto ^h your voice
2 in all that ye said unto me, and ⁱ have made a king over you. And now, behold,
the king ^k walketh before you: ^l and I am old and gray-headed; and, behold, my
sons ^m are with you: and ⁿ I have walked before you from my childhood unto this
3 day. Behold, here I ^{am}: witness against me before the LORD, and before ^o his
anointed: ^p whose ox have I taken? or whose ass have I taken? or whom have I
defrauded? whom have I oppressed? or of whose hand have I received ^{any} bribe
4 to ^q blind mine eyes therewith? ^r and ^s I will restore it you. And they said, Thou
hast not defrauded us, nor oppressed us, neither hast thou taken aught of any
5 man's hand. And he said unto them, The LORD ^t is witness against you, and his
anointed ^{is} witness this day, ^u that ye have not found aught ^v in my hand. And
they answered, *He is witness.*
6 And Samuel said unto the people, ^w It is the LORD that advanced Moses and
7 Aaron, and that brought your fathers up out of the land of Egypt. Now there-
fore stand still, that I may ^x reason with you before the LORD of all the righteous
acts [*or, benefits* ^y] of the LORD, which he did to you and to your fathers.
8 ^z When Jacob ^{aa} sent Moses and Aaron, which ^{ab} brought forth your fathers out of
9 Egypt, and ^{ac} made them dwell in this place. And when they ^{ad} forgot the LORD
their God, ^{ae} he sold them into the hand of Sisera, captain of the host of Hazor,
and into the hand of ^{af} the Philistines, and into the hand of the king ^{ag} of Moab,
10 and they fought against them. And they cried unto the LORD, and said, ^{ah} We
have sinned, because we have forsaken the LORD, ^{ai} and have served Baalim and
Ashtaroth: but now ^{aj} deliver us out of the hand of our enemies, and we will
11 serve thee. And the LORD sent ^{ak} Jerubbaal, and Bedan, ^{al} and ^{am} Jephthah, and
^{an} Samuel, ^{ao} and delivered you out of the hand of your enemies on every side, and
12 ye dwelled safe. And when ye saw that ^{ap} Nahash the king of the children of
Ammon came against you, ^{aq} ye said unto me, Nay; but a king shall reign over
13 us: when ^{ar} the LORD your God ^{as} was your king. Now therefore ^{at} behold the
king ^{au} whom ye have chosen, and whom ye have desired! and, behold, ^{av} the
14 LORD hath set a king over you. If ye will ^{aw} fear the LORD, and serve him, and
obey his voice, and not rebel against the commandment of the LORD, then shall
both ye and also the king that reigneth over you continue following the LORD
15 your God: but if ye will ^{ax} not obey the voice of the LORD, but rebel against the
commandment of the LORD, then shall the hand of the LORD be against you, ^{ay} as
16 ^{az} it was against your fathers. Now therefore ^{ba} stand and see this great thing,
17 which the LORD will do before your eyes. ^{bb} Is it not ^{bc} wheat harvest ^{bd} to-day? ^{be}
^{bf} I will call unto the LORD, and he shall send thunder and rain; that ye may
perceive and see that ^{bg} your wickedness ^{bh} is great, which ye have done in the sight
of the LORD, in asking you a king.
18 So Samuel called unto the LORD; and ^{bi} the LORD sent thunder and rain that
19 day: and ^{bj} all the people greatly feared the LORD and Samuel. And all the
people said ^{bk} unto Samuel, ^{bl} Pray for thy servants unto the LORD thy God, that we
20 die not: for we have added unto all our sins ^{bm} this evil, to ask us a king. And
Samuel said unto the people, ^{bn} Fear not: ^{bo} ye have done all this wickedness: yet
turn not aside from following the LORD, but serve the LORD with all your heart;
21 and ^{bp} turn ye not aside: ^{bq} for ^{br} then ^{bs} should ye go after vain things, ^{bt} which cannot
22 profit nor deliver; for they are vain. For ^{bu} the LORD will not forsake his people
^{bv} for his great name's sake: because ^{bw} it hath pleased the LORD to make you his
23 people. Moreover as for me, God forbid that I should sin against the LORD ^{bx} in

* ch. 10. 8.

/ ch. 10. 17.
ch. 10. 8.

A ch. 8. 5-8, 19-22.

/ ch. 10. 24; 11. 14, 15.

A ch. 8. 20; Num. 27.

17.

/ ch. 8. 1, 6.

* ch. 3. 19, 20.

* ver. 3; ch. 10. 1; 21.

6; 2 Sam. 1. 11, 16.

* Num. 16. 15; Ac. 20.

33; 1 Thes. 2. 5.

P Deu. 16. 19.

/ Le. 6. 4.

/ John 18. 38; Ac. 23.

9; 24. 10, 20.

/ Ex. 22. 4.

/ Ex. 6. 26; Mic. 6. 4.

* Is. 1. 18; 5. 3, 4; Mic.

6. 2, 3.

/ Judg. 5. 11.

/ Ge. 46. 5, 6.

* Ex. 2. 23.

* Ex. 14. 4, 14-16.

/ Ex. 12. 51.

* Jos. 1. 2-4, 6.

/ Judg. 3. 7.

* Deu. 32. 30; Judg.

2. 14; 4. 2.

/ Judg. 10. 7; 13. 1.

* Judg. 3. 12.

/ Judg. 10. 10.

/ Judg. 2. 13.

* Judg. 10. 13, 16.

/ Judg. 6. 14, 32.

/ Judg. 11. 1, etc.

* ch. 7. 13.

* ch. 11. 1.

P ch. 8. 5, 6, 19, 20.

/ ch. 8. 7; 10. 19; Judg.

/ ch. 10. 24.

* ch. 8. 5; 9. 20.

/ Hos. 13. 11.

* Is. 28. 1-13; Jsa.

24. 14; Ps. 81. 13, 14.

/ Is. 28. 14, 15, etc.

/ Deu. 28. 15, etc.

/ Jer. 21. 20.

/ ver. 8.

/ Ex. 14. 13, 31.

* Pro. 26. 1.

P ch. 7. 9, 10; Jsa. 10.

12; Jam. 5. 16-18.

* ch. 8. 7.

* Ex. 9. 23-25.

* Ex. 14. 31; Ezra 10. 9.

/ ch. 7. 5, 9; Ex. 9. 29;

10. 17; Jam. 5. 15;

1 John 5. 16.

* Ex. 20. 19, 20.

/ Deu. 11. 16.

/ Jer. 16. 19; Hab. 2.

19; 1 Cor. 8. 4.

* Pa. 115. 4-8; Is. 46. 7.

/ 1 Ki. 6. 13; Ps. 91.

/ Ps. 106. 9; Jer. 14.

21; Eze. 20. 9, 14.

* Ex. 19. 5, 6; Deu. 7.

7, 8; 14. 2; Mal. 1. 2.

* Is. 12. 3; Ro. 1. 9;

Col. 1. 9; 2 Tim. 1. 3.

advantage, in order to obtain a solemn recognition of his royal dignity at Gilgal. In all these transactions Samuel acts towards both the king and the people with a graceful dignity, which forms a noble close to his own political life, as well as to the patriotic actions of that succession of Divinely-appointed judges of whom he was the last.

¹ Such judicial integrity has always been extremely rare amongst Oriental nations.

² No judge of this name is mentioned elsewhere. The Sept., Syr., and Arab., have 'Barak.' See also Heb. xi. 32.

³ The Syriac and Arabic versions have 'Samson,' which in the Hebrew is very similar to 'Samuel.' This, also, is favoured by Heb. xi. 32.

⁴ Rain is almost unknown in Palestine during wheat-harvest, which occupies the latter part of May and June. In predicting it at such a time, Samuel was giving a sure and striking proof that he spoke by Divine authority.

⁵ The prevalence of Samuel's intercession is honourably connected with that of the great lawgiver in Psa. xcix. 6; Jer. xv. 1.

ceasing to pray for you: but ^a I will teach you the ^a good and the right way: 24 ^a only fear the LORD, and serve him in truth with all your heart: for ^a consider 25 how ^a great *things* he hath done for you. But if ye shall still do wickedly, ^a ye shall be consumed, ^a both ye and your king.¹

Renewed invasions and oppressions of the Philistines; Saul's disobedience.

- 13 SAUL reigned one² year; and when he had reigned two years over Israel, 2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in ^a Gibeah of Benjamin: and the rest of the people he sent every man to his tent.
- 3 And Jonathan smote ^a the garrison of the Philistines that *was* in Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, 4 saying, Let the Hebrews hear. And all Israel heard *say that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.
- 5 And the Philistines gathered themselves together to fight with Israel, thirty thousand³ chariots, and six thousand horsemen, and people ^a as the sand which is on the sea shore in multitude: and *they* came up, and pitched in Michmash, eastward from Beth-aven.
- 6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people ^b did hide themselves in caves, and in thickets, and 7 in rocks, and in high places, and in pits. And *some of* the Hebrews ^c went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and 8 all the people followed him trembling. ^d And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and 9 the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.
- 10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might 11 salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou earnest not within the days appointed,⁴ and *that* the Philistines gathered themselves together at 12 Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself there- 13 fore, and offered⁵ a burnt offering. And Samuel said to Saul, 'Thou hast done foolishly; ^f thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon 14 Israel for ever. ^g But now thy kingdom shall not continue: ^h the LORD hath sought⁶ him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept *that* which the LORD commanded thee.
- 15 And Samuel arose, and gat him up from Gilgal unto Gibeah⁷ of Benjamin. And Saul numbered the people *that were* present with him, 'about six hundred 16 men. And Saul, and Jonathan his son, and the people *that were* present with them, abode in ^a Gibeah of Benjamin.
- 17 But the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way 18 *that leadeth* to 'Ophrah, unto the land of Shual: and another company turned

^a Pa. 31. 11; Pro. 4. 11.
^b 1 Ki. 9. 26; 2 Chr. 6.
^c 27; Jer. 6. 16.
^d Ex. 20. 20; Ecc. 12.
^e 13.
^f Is. 5. 12.
^g Deu. 10. 21; Pa. 126.
^h 2, 3; Is. 5. 12.
ⁱ Jos. 24. 29.
^j Deu. 28. 35.

^y ch. 10. 28.

^z ch. 10. 5.

^a see Ge. 22. 17.

^b Judg. 6. 2.

^c 1e. 26. 17, 36, 37.

^d ch. 10. 8.

^e 3 Chr. 16. 9.

^f ch. 15. 11.

^g ch. 15. 29.
^h ch. 16. 1, 12; Pa. 49.
ⁱ 20; Ac. 13. 22.

^j ch. 14. 2.

^k Geba, ver. 3.

^l Jos. 18. 23.

¹ Samuel, in this address, presents the king in his right position, as placed *over* Israel, but *under* Jehovah, the only true Sovereign of Israel; and solemnly warns the people of the insufficiency of that human power in which they trusted to protect them, without the favour or against the displeasure of God.

² The former part of this verse is either wanting, or altered, in the ancient versions. The words in the Hebrew form the peculiar phrase always used to denote the *age* of a king at his accession, and the *length* of his reign; only, as the margin of the Hebrew Bible suggests, some of the numbers are lost. If rendered here as elsewhere, the passage would read, 'Saul was . . . years old when he began to reign, and he reigned. . . . two years over Israel.' See 2 Sam. ii. 10; v. 4, etc. In Acts xiii. 21, the apostle Paul mentions a round number, forty years, as the length of this reign; from which it may be supposed to have lasted forty-two years.

³ There is doubtless an error in the number here, and in 1 Chron. xix. 7. We nowhere find so many chariots ascribed to the most powerful monarchs as are here at-

tributed to the small nation of the Philistines. Thus Pharaoh pursued the Israelites with six hundred chariots, even '*all* the chariots of Egypt;' and Solomon, in the height of his glory, had not more than fourteen hundred chariots. The Syriac and Arabic versions read 'three thousand;' but this number seems still too large, even if the carriages for baggage and booty are included. See general note on numbers, in page 516.

⁴ Samuel came *within* the time appointed, though not at its very commencement. He had probably delayed his coming in order to test Saul's obedience.

⁵ Saul would not venture to engage the enemy without offering a sacrifice; and yet he presumed to offer sacrifice himself, though he was neither priest nor prophet.

⁶ The Septuagint renders, 'the Lord will seek,' etc.

⁷ The Hebrew here (as well as in ver. 16, and in ch. xiv. 5) is 'Geba;' the same place from which the Philistine garrison had been expelled (ver. 3). The Greek version is, 'And the remnant of the people went after Saul with the men of war: and when they were come from Gilgal unto Gibeah,' etc.

the way to ^a Beth-horon: and another company turned to the way of the border that looketh to the valley of ^b Zeboim toward the wilderness.

19 Now ^c there was no smith¹ found throughout all the land of Israel: for the
 20 Philistines said, Lest the Hebrews make *them* swords or spears: but all the
 21 Israelites went down to the Philistines,² to sharpen every man his share, and his
 22 coultter, and his ax, and his mattock. (Yet they had a file for the mattocks, and for the coultters, and for the forks, and for the axes, and to sharpen the
 23 goads.) So it came to pass in the day of battle, that ^d there was neither sword nor spear³ found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 ^e And the garrison of the Philistines went out to the passage of Michmash.⁴

Jonathan's exploits; Saul's rash adjuration and its consequences.

14 NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree⁵ which is in Migron: and the people that *were* with him *were* ^f about six hundred men; and ^g Ahiah,⁶ the son of Ahitub, ^h I-chabod's brother, the son of Phinhas, the son of Eli, the Lorn's priest in Shiloh, ⁱ wearing an ephod. And the people knew not that Jonathan was gone. And between the passages, by which Jonathan sought to go over ^j unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh. The forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah. And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these ^k uncircumcised: it may be that the LORD will work for us: for ^l there is no restraint to the LORD ^m to save by many or by few. And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I ⁿ am with thee according to thy heart. Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and ^o this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.⁷ And the men of the garrison answered Jonathan and his armourbearer, and said, ^p Come up to us, and we will show you a thing. ^q And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and ^r they fell before Jonathan; and his armourbearer slew after him. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, *which a yoke of oxen might plow.*⁸

15 And ^s there was trembling in the host, in the field, and among all the people: the garrison, and ^t the spoilers, they also trembled, and the earth quaked:⁹ so it was ^u a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude ^v melted away, and they ^w went on beating down *one another*. Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-
 18 bearer *were* not there. And Saul said unto Ahiah, ^x Bring hither the ark of God.¹⁰

^a Jos. 16. 3; 18. 13, 14.
^b No. 11. 34.

^c see Judg. 6. 8; 2 Ki. 24. 14; Jer. 24. 1.

^d see ch. 17. 47, 50; Judg. 5. 8; Zec. 4. 6.

^e ch. 14. 1, 4.

^f ch. 13. 15.
^g ch. 22. 9, 11, 20, called Ahimelech.
^h ch. 4. 21.
ⁱ ch. 2. 28.

^j ch. 12. 23.

^k Judg. 15. 18.

^l Judg. 7. 4—7; 2 Chr. 14. 11; Zec. 4. 6; Mt. 19. 26.

^m see Ge. 24. 13, 14; Judg. 6. 36—40; 7. 11.

ⁿ ver. 10.

^o Ge. 24. 26, 27.

^p 1. e. 26. 7, 8; Jos. 23. 10.

^q 2 Ki. 7. 7; Job 18. 11.

^r ch. 13. 17.

^s Ge. 35. 5.

^t Pa. 58. 7; 69. 2.
^u ver. 20; Judg. 7. 22.

^v ch. 4. 5—5; Judg. 20. 18.

¹ A similar policy was pursued by the Chaldeans (2 Kings xxiv. 14; Jer. xxiv. 1; xxix. 2); and Persenna bound the Roman people to use no iron, except in tilling their fields (Pliny, Nat. Hist. 34, 14).

² That is, to the garrisons which the Philistines maintained in several parts of the land of Israel.

³ They had, however, slings, and probably bows and arrows, and ox-goads.

⁴ This seems to have been a narrow defile north of Gibeah, still called Mukhmas, in which were the lofty rocks mentioned in ch. xiv. 4, 5; forming a kind of military key to the surrounding country. See Isa. x. 28, 29.

⁵ Heb., 'Rimmon:' meaning, probably, a rock near Gibeah, mentioned in Judg. xx. 20, 45.

⁶ It is doubtful whether this is a brother and prede-

cessor of Ahimelech mentioned in ch. xxii. 9, or a variation of the name of that high priest, according to a custom of Jewish writers.

⁷ The Philistines supposed them to be Hebrews who had hid themselves in caverns, and had now come to them as deserters, as others had done: see ver. 21.

⁸ That is, in one day. The Hebrew phrase is a concise idiom, needing such a paraphrase as the text gives.

⁹ Jonathan's piety and patriotism were evidently pleasing to Jehovah, who gave him the sign he wished, and the aid of providential interposition.

¹⁰ The Sept. has, 'Bring hither the ephod; for on that day he wore the ephod before Israel:' see ver. 3; ch. xxiii. 9; xxx. 7. The words of Uriah, in 2 Sam. xi. 11, seem to intimate that the ark was then with the army.

19 For 'the ark of God was at that time with the children of Israel. And it came to pass, while Saul ^m talked unto the priest, that the noise [*or*, tumult] that *was* in the host of the Philistines went on and increased: and Saul said unto the 20 priest, Withdraw thine hand. And Saul and all the people that *were* with him assembled themselves, and they came to the battle: and, behold, ⁿ every man's sword was against his fellow, and *there was* a very great discomfiture. Moreover the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned to* 22 be with the Israelites that *were* with Saul and Jonathan. Likewise all the men of Israel which ^o had hid themselves in mount Ephraim, *when they heard* that the Philistines fled, even they also followed hard after them in the battle. ^p So the LORD saved Israel that day: and the battle passed over ^q unto Beth-aven.

24 And the men of Israel were distressed that day; for Saul had ^r adjured¹ the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may 25 be avenged on mine enemies. So none of the people tasted *any* food. ^s And all *they of* the land came to a wood; and there was ^t honey² upon the ground. And when the people were come into the wood, behold, the honey dropped; but no 27 man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in a honeycomb, 28 and put his hand to his mouth; and his eyes were enlightened.³ Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were 29 faint. Then said Jonathan, My father hath ^u troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the 32 people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* 33 ^v with the blood. Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: 34 roll a great stone unto me this day. And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him 35 that night, and slew *them* there. And Saul ^w built an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. ^x Then said the priest,⁴ Let us draw near hither unto God. And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But ^y he answered him not that day.

38 And Saul said, ^z Draw ye near hither all the chief of the people: and know and see wherein this sin hath been this day. For, ^a as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die.⁵ But *there* 40 *was* not a man among all the people *that* answered him. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side.

41 And the people said unto Saul, Do what seemeth good unto thee. Therefore Saul said unto the LORD God of Israel, ^b Give a perfect lot.⁶ ^c And Saul and Jonathan were taken: but the people escaped. And Saul said, Cast lots 43 between me and Jonathan my son. And Jonathan was taken. Then Saul said to Jonathan, ^d Tell me what thou hast done. And Jonathan told him, and said, ^e I did but taste a little honey with the end of the rod that *was* in mine hand, 44 *and*, lo, I must die. And Saul answered, ^f God do so and more also: ^g for

1 ch. 7. 1.

m Num. 27. 21

n ver. 16; Judg. 7. 22;
2 Chr. 20. 23.

o ch. 13. 6.

p Ex. 14. 30; Judg. 2.
18; Ps. 41. 6, 7; Hos.

q 1. 7.

r ch. 13. 5.

s Jos. 6. 25.

t Deu. 9. 28; Mt. 3. 5.

u Ex. 3. 8; Num. 13.
27; Mt. 3. 4.

v 1 Ki. 18. 18.

w Ge. 9. 4; Le. 3. 17;
7. 26; 17. 10; 19. 26;
Deu. 12. 16, 23, 24.

x ch. 7. 17.

y Num. 27. 21.

z ch. 28. 6; Eze. 14.
3—5.

a ch. 10. 19; Jos. 7. 14.

b 2 Sam. 12. 5.

c Pro. 16. 33; Ac. 1. 24.
d ch. 10. 20, 21; Jos.
7. 18.

e Jos. 7. 19.

f ver. 27.

g Ru. 1. 17.

h ver. 39.

1 This shows the recklessness of Saul's character. As formerly, by *rashly sacrificing* he incurred the displeasure of God; so now, by a *rash vow*, he excites the anger of the people. His order was as unwise as it was severe; for, if time was saved, strength for the pursuit was lost.

2 In many countries wild bees form their combs in the hollow trunks, and between or among the branches of trees; so that the honey often drops on the ground.

3 That is, he was refreshed; alluding to the dimness

of sight which frequently accompanies exhaustion.

4 He evidently doubted the propriety of Saul's conduct, and aimed to check his self-sufficiency and haste.

5 This is another instance of Saul's precipitancy. It was not yet known what the crime was; or whether, if it really deserved death, it might not be expiated by a sin-offering.

6 Perhaps, 'Show the innocent;' or rather, 'Show the truth.'

45 thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: 'as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines: and the Philistines went to their own place.

Saul's wars; his family.

47 SO Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of * Ammon, and against Edom, and against the kings of 'Zobah, and against the Philistines: and whither-
48 soever he turned himself, he vexed them. And he gathered an host [or, wrought mightily], and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters were these; the name of the firstborn Merab, and the
50 name of the younger Michal: and the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the
51 son of Ner, Saul's uncle. ° And Kish was the father of Saul; and Ner the father
52 of Abner was the son of Abiel. And there was sore war against the Philistines all the days of Saul. And when Saul saw any strong man, or any valiant man, ° he took him unto him.

Saul's commission against the Amalekites; his disobedience, and consequent rejection.

15 SAMUEL also said unto Saul, ° The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the
2 words of the Lord.¹ Thus saith the Lord of hosts, I remember that which Amalek did to Israel, ° how he laid wait for him in the way, when he came up
3 from Egypt.² Now go and smite Amalek, and ° utterly destroy all that they have, and spare them not; but 'slay³ both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two
5 hundred thousand footmen, and ten thousand men of Judah. And Saul came to
6 a city of Amalek, and laid wait [or, fought] in the valley. And Saul said unto the Kenites, ° Go, depart, get you down from among the Amalekites, lest I
7 destroy you with them: for ° ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the
8 Amalekites. ° And Saul smote the Amalekites from ° Havilah⁴ until thou comest to ° Shur, that is over against Egypt. And ° he took Agag the king of the
9 Amalekites alive, and ° utterly destroyed all the people⁵ with the edge of the sword. But Saul and the people ° spared Agag, and the best of the sheep, and of
10 the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they
11 destroyed utterly.

10, 11 Then came the word of the Lord unto Samuel, saying, ° It repenteth me that I have set up Saul to be king: for he is ° turned back from following me, ° and hath not performed my commandments. And it ° grieved Samuel; and he cried
12 unto the Lord all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to ° Carmel, and, behold, he set
13 him up a place,⁶ and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, ° Blessed be thou of the
14 Lord: ° I have performed the commandment of the Lord. And Samuel said,

¹ God did not finally reject Saul till he had given him another opportunity of recovering his favour. But his repeated disobedience sealed his doom.

² The Amalekites had always been implacable enemies to Israel. Their unprovoked cruelty, related in Exod. xvii. 8—16, had called forth a Divine decree which was recorded against them (Deut. xxv. 17—19). They had been parties to many of the confederacies formed against Israel (see Numb. xiv. 45; Judg. iii. 13; vi. 3; Psa. lxxxiii. 7); and they had recently spoiled the land (ch. xiv. 48). Thus, like the nations of Canaan, they had long experienced Divine forbearance; but had only gone on to fill up the measure of their sins.

³ In Saul's time, and long afterwards, the customs of war were so thoroughly barbarous, that when lives were spared, it was not from motives of humanity, but from avarice or lust. This command, therefore, to Saul and the

Israelites was not only a judicial sentence, but a test of their self-denial, in giving up the slaves, the female captives, and the rest of the booty, and acting as men who fought for God only, and not for themselves. In direct disobedience to this command, Saul spared the best of the sheep and oxen, for the purpose of having a great sacrificial feast; and he spared Agag, in order to have the glory of exhibiting a captive king eating bread under his table. He certainly could not plead humanity as his motive, inasmuch as the women and children had been destroyed.

⁴ 'Havilah' appears to be the name of the whole desert south-east of Palestine as far as Chaldaea.

⁵ That is, the great mass of the people. A portion escaped: see ch. xxvii. 8; xxx. 18.

⁶ Literally, 'a hand'; some memorial of his victory. In various countries, a red hand is found on monuments. This 'Carmel' was in the south-east of Judah.

† 2 Sam. 14. 11; 1 Ki. 1. 52; Lk. 21. 18.

* ch. 11. 11.

† 2 Sam. 19. 6.

* ch. 15. 3, 7.

° ch. 31. 2; 1 Chr. 8. 33.

° ch. 9. 1.

P ch. 8. 11.

† ch. 9. 16.

° Ex. 17. 8—16; Num. 24. 20; Dou. 25. 17

† 15. 19. † Jos. 27. 28, 29; Jos. 6. 17, 21. † Num. 31. 17.

° Num. 24. 21, 22;

Judg. 1. 16; 4. 11.

° Ge. 16. 22; Is. 12. 14;

Rev. 18. 4.

° Ex. 18. 9, 10, 19;

Num. 10. 29, 32.

† ch. 14. 48.

° Ge. 2. 11; 25. 18.

° Ge. 16. 7.

see 1 Ki. 20. 34, 35,

etc.

† see ch. 30. 1.

° vera. 3, 15.

† ver. 35; Ge. 6. 6, 7;

2 Sam. 24. 16; Am.

7. 3.

° Jos. 22. 16; 1 Ki. 9. 6.

° vera. 3, 9; ch. 13. 13.

† ver. 35; ch. 16. 11.

Ps. 119. 156.

* Jos. 15. 55.

† Ge. 14. 19; Judg. 17.

2; Ru. 3. 16.

° vera. 9, 11.

15 What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and ^p the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? And Saul said unto Samuel, Yea, ^q I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, and to hearken than the fat of rams. For *rebellion is* as the sin of witchcraft¹ [divination²], and stubbornness *is* as iniquity and idolatry. Because thou hast rejected the word of the LORD, ^v he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I ^z feared the people, ² and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: ^b for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. And as Samuel turned about to go away, ^c he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou. And also ^d the Strength³ of Israel ^e will not lie nor ^f repent: for he *is* not a man, that he should repent. Then he said, I have sinned: *yet* ^g honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. So Samuel turned again after Saul; and Saul worshipped the LORD.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately.⁴ And Agag said, Surely the bitterness of death is past. And Samuel said, ^h As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed⁵ Agag in pieces before the LORD in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And ^m Samuel came no more to see Saul until the day of his death: nevertheless Samuel ⁿ mourned for Saul.

David is anointed by Samuel.

16 AND⁶ the LORD ^o repented that he had made Saul king over Israel. And the LORD said unto Samuel, ^p How long wilt thou mourn for Saul, seeing ^q I have

¹ Witchcraft was a sin against which Saul zealously enforced the law: see ch. xxviii. 3. This was, therefore, a most cutting rebuke.

² While confessing his fault, he excused it: than which nothing is more common. His chief anxiety was to save his credit with the people.

³ Or, 'Truth'; that is, He who is true.

⁴ Rather, 'cheerfully.' Agag seems not to have expected death, as the king had spared him.

⁵ Treating the warlike chief as a murderer. It was not uncommon for distinguished criminals to be executed by the hands of eminent rulers.

⁶ The following events happened long after those related in the last chapter. Chapters xvi.—xviii. present some difficulties as to the chronological order of the events, arising chiefly from ch. xvii. 1—xviii. 9. David is spoken of in ch. xvi. as 'a mighty valiant man, and a man of war,' and as Saul's beloved minstrel and armour-bearer; though in ch. xvii. he is called a 'youth' and a 'stripling;' and appears to be unknown to Saul, and ignorant of the use and weight of his armour. Some

critics, following the Vatican manuscript of the Septuagint version, omit ch. xvii. 12—31, 55—58; xviii. 1—5, 9—11, 17—19, besides a few short clauses; but this great and improbable omission leaves the main difficulties in full force. Others, with rather better success as to the object in view, but without any authority, transpose ch. xvi. 14—23, placing it after ch. xviii. 9. Although it is perhaps not possible at present to remove every perplexity, it appears best to suppose that, as Samuel's narrative was now drawing to a close, only such things were mentioned by him as seemed necessary to complete it: and that the prophet who afterwards continued David's history inserted in the latter portion of Samuel's narrative the account of David's great exploit against Goliath (ch. xvii. 1—xviii. 9), together with a short notice of some preceding and succeeding events, which were in part contemporaneous with occurrences recorded by Samuel in ch. xvi. and ch. xviii. It is not improbable that the early part of the history of David was written by the prophet Gad, who was the companion of his wanderings and exile. See ch. xxii. 5; 1 Chron. xxix. 29.

^a vers. 9, 21; Gen. 3. 12, 13. Ex. 32. 22; Pro. 28. 13.

^b ch. 9. 21; 10. 22.

^c ch. 10. 1.

^d ver. 13.

^e ver. 15.

^f Ps. 50. 8, 9; Pro. 21. 3; Is. 1. 11—17; Jer. 7. 22, 23; Hos. 6. 6; Am. 5. 21—24; Mic. 6. 6—8; Mt. 9. 13; Heb. 10. 5—9.

^g Ex. 19. 5; Eccl. 5. 1; Job. 6. 6; Mt. 5. 21; 9. 13; 12. 7; Mk. 12. 33.

^h Ex. 22. 18; Jer. 28. 16; Deut. 18. 10.

ⁱ ch. 13. 14.

^j ver. 30; 2 Sam. 12. 13.

^k Ex. 23. 2; Pro. 29. 25; Is. 51. 12, 13.

^l ver. 31; see ch. 2. 30.

^m see 1 Ki. 11. 30.

ⁿ ch. 24. 17, 18; 1 Ki. 11. 31.

^o ch. 13. 14.

^p Ps. 69. 35; Is. 45. 24; Joel 3. 16.

^q Num. 23. 19; Ex. 21. 11; 2 Tim. 2. 13; Tit. 1. 2.

^r see Ge. 6. 6.

^s John 5. 44; 12. 43.

^t Ge. 9. 6; Ex. 17. 11; Num. 14. 45; Judg. 1. 7; Mt. 7. 2.

^u ch. 11. 4.

^v see ch. 10. 24.

^w ver. 11; ch. 10. 1.

^x ver. 11.

^y ch. 15. 35.

^z ch. 13. 13, 14; 15. 23.

rejected ^{him} from reigning over Israel? ⁷ fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for ⁸ I have provided me a king among his **2** sons. And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, ⁹ I am come to sacrifice ¹ to the **3** LORD. And call Jesse to the sacrifice, and ¹⁰ I will show thee what thou shalt do: and ¹¹ thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town ¹² trembled at his coming, and said, ¹³ Comest thou peaceably? **5** And he said, Peaceably: I am come to sacrifice unto the LORD: ¹⁴ sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on ¹⁵ Eliah, and ¹⁶ said, Surely the LORD's anointed *is* before him. But the LORD said unto Samuel, Look not on ¹⁷ his countenance, or on the height of his stature; because I have refused him: ¹⁸ for *the LORD seeth* not as man seeth; for man ¹⁹ looketh on the outward appearance, but the LORD looketh on the ²⁰ heart. Then Jesse called ²¹ Abinadab, and made him pass before Samuel. And he said, Neither hath the **9** LORD chosen this. Then Jesse made ²² Shammah to pass by. And he said, Neither **10** hath the LORD chosen this. Again, ²³ Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, ²⁴ There remaineth yet the youngest, and, behold, he keepeth the sheep. **12** And Samuel said unto Jesse, ²⁵ Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he *was* ²⁶ ruddy, and withal of a beautiful countenance, ²⁷ and goodly to look to. ²⁸ And the LORD said, Arise, anoint him: for this *is* he. Then Samuel took the horn of oil, and ²⁹ anointed him in the midst of his brethren: and ³⁰ the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

David attends upon Saul as a musician.

14 ¹ BUT the Spirit of the LORD departed from Saul, ² and ³ an evil spirit ⁴ from the LORD troubled him. And Saul's servants said unto him, Behold now, an evil **15** spirit from God troubleth thee. Let our lord now command thy servants, *which* **16** *are* ⁵ before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall **17** ⁶ play with his hand, and thou shalt be well. And Saul said unto his servants, **18** Provide me now a man that can play well, and bring *him* to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and ⁷ a mighty valiant man, and a man of war, and prudent in matters [*or, speech*], and a comely person, and ⁸ the LORD *is* with him. **19** Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, **20** ⁹ which *is* with the sheep. And Jesse ¹⁰ took an ass laden with bread, ¹¹ and a bottle of wine, and a kid, and sent *them* by David his son unto Saul. And David came **21** to Saul, and ¹² stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand **22** before me; for he hath found favour in my sight. And it came to pass, when **23** ¹³ the evil spirit from God was upon Saul, that David took an harp, ¹⁴ and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

David's victory over Goliath, and his consequent popularity.

17 NOW the Philistines ¹ gathered together their armies to battle, and were gathered together at ² Shochoh, which *belongeth* to Judah, and pitched between **2** Shochoh and Azekah, in ³ Ephes-dammim. And Saul and the men of Israel were

¹ ch. 9. 16; 2 Kl. 9. 1.
² ch. 13. 14; Pa. 78. 70; 89. 19, 20; Ac. 13. 22.
³ ch. 9. 12; 20. 29.
⁴ Ex. 4. 13.
⁵ ch. 9. 16.
⁶ ch. 21. 1.
⁷ 1 Kl. 2. 13; 2 Kl. 9. 22.
⁸ Ex. 19. 10, 14; Le. 20. 7.
⁹ ch. 17. 13; called Eliah, 1 Chr. 27. 18.
¹⁰ 1 Kl. 12. 26.
¹¹ Pa. 147. 10, 11.
¹² Job 10. 4; Is. 55. 8.
¹³ Jer. 7. 24; 2 Cor. 10. 7.
¹⁴ 1 Kl. 6. 39; 1 Chr. 29. 9; Pa. 7. 9; 139. 22.
¹⁵ Jer. 11. 20; 17. 19; 20. 12; Ac. 1. 24.
¹⁶ ch. 17. 13.
¹⁷ ch. 17. 13; Shimeah, 2 Sam. 13. 3; Shamma, 1 Chr. 2. 13.
¹⁸ ch. 17. 12.
¹⁹ 2 Sam. 7. 8; Pa. 78. 70.
²⁰ ch. 17. 42; S. Song 5. 10.
²¹ so ch. 9. 17.
²² ch. 10. 1; Pa. 89. 20.
²³ ver. 18; ch. 10. 6, 10; Num. 27. 18; Judg. 11. 20; 13. 25; 14. 6.
²⁴ ch. 11. 6; 14. 12; 28. 16; Judg. 16. 20; Pa. 61. 11; Hos. 9. 12.
²⁵ ch. 18. 10; 19. 9; Judg. 9. 23.
²⁶ vers. 21, 22; Ge. 41. 46; 1 Kl. 10. 8.
²⁷ ver. 23; 2 Kl. 3. 15.
²⁸ ch. 17. 32, 34—36.
²⁹ ch. 3. 19; 18. 12, 14.
³⁰ ver. 11; ch. 17. 15, 34.
³¹ see ch. 10. 27; 17. 18; Ge. 43. 11; Pro. 18. 15.
³² Ge. 41. 46; 1 Kl. 10. 8; Pro. 22. 29.
³³ ver. 14, 16.
³⁴ ch. 13. 5.
³⁵ Jos. 15. 35; 2 Chr. 28. 19.
³⁶ or, The coast of Dammim, called Paddanmim, 1 Chr. 11. 13.

1 See note on ch. vii. 9.

2 Samuel probably made unexpected visits to correct irregularities in the local administration of justice.

3 Rather, 'and:' meaning seven altogether; David, the eighth, not being included, as he had not yet been introduced: see ch. xvii. 12. As in 1 Chron. ii. 13—15, only seven sons of Jesse are named, inclusive of David, it is supposed that one died before David came to the throne.

4 This passage agrees with others in indicating that David was but little thought of in his family; for he was left in the field, though all the family were invited to the sacrifice and feast. He was now probably about fifteen years old.

5 Heb., 'beautiful eyes.'

6 Saul having forsaken God, God righteously withheld from him those assistances by which he had been directed, animated, and encouraged in his government and wars.

7 The denunciations of Samuel produced a deep melancholy in Saul's mind, which is here ascribed to 'an evil spirit from the Lord.'

8 Or, 'Jesse took a homer of bread.' The homer contained ten ephahs, or about nine bushels.

9 Thus David was placed in circumstances in which he might learn the art of war and the business of government, and enlarge his knowledge of human character.

10 The harp of the Hebrews was very different from the instrument which bears that name among us. It was a light, portable, stringed instrument more like a lyre.

- gathered together, and pitched by the valley of Elah,¹ and set the battle in array² against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.
- 4 And there went out a champion out of the camp of the Philistines, named 5 Goliath, of Gath,³ whose height³ was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail;⁴ and the 6 weight⁵ of the coat was five thousand shekels of brass. And he had greaves⁶ of 7 brass upon his legs, and a target⁷ of brass between his shoulders. And the ⁸ staff of his spear was like a weaver's beam; and his spear's head weighed six hundred 8 shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose 9 you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, 10 and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight 11 together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.
- 12 Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesso; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesso went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third 14 Shammah. And David was the youngest: and the three eldest followed Saul. 15 But David went and returned from Saul to feed his father's sheep at Beth-lehem. 16 And the Philistine drew near morning and evening, and presented himself forty days.
- 17 And Jesso said unto David his son, Take now for thy brethren an ephah of 18 this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.⁸
- 19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, 20 fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench [or, place of the carriage⁹], as the host was going forth to 21 the fight, and shouted for the battle. For Israel and the Philistines had put the 22 battle in array, army against army. And David left his carriage [the vessels from upon him] in the hand of the keeper of the carriage, and ran into the army, 23 and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard 24 them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.
- 25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free⁹ in Israel.
- 26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of 27 the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.
- 28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why comest thou down hither?

² 2 Sam. 21. 19.
⁴ Job. 11. 22.

⁸ 2 Sam. 21. 19.

¹ ch. 8. 17.

⁸ ch. 11. 1.

¹ ver. 26; ² 2 Sam. 21. 21.

³ ver. 58; ^{ch.} 16. 1, 18; ^{Ru.} 4. 22.
⁵ Ge. 35. 19.
⁶ ch. 16. 10, 11; 1 Chr. 2. 13—15.
⁷ ch. 16. 6, 8, 9; 1 Chr. 2. 13.

⁹ ch. 16. 19.

⁸ Ge. 37. 14.

⁹ ch. 26. 5.

¹ ver. 8.

⁹ Jos. 15. 16.

⁹ Ezra 7. 24.

⁷ ch. 11. 2; Jos. 7. 8.

⁸ ch. 14. 6.

⁹ ver. 16.

⁹ Deut. 5. 26.

⁹ ver. 25.

¹ Ge. 37. 4, 8, 11; Mt. 10. 36.

1 'Elah' means a terebinth-tree. The part of the valley where the conflict took place is supposed to be about six miles to the west of Jerusalem.

2 Goliath was descended from the race of Anakim, who had been almost exterminated by Joshua, but of whom a few had still remained in Gaza, Gath, and Askelon. See Numb. xiii. 32, 33; Josh. xi. 21, 22.

3 Reckoning the cubit at twenty-one inches, Goliath would be upwards of eleven feet four inches in height: but taking the more probable computation of eighteen inches to the cubit, his height would be nine feet nine inches.

4 This coat of mail was probably composed of plates of

metal, overlapping each other like the scales of a fish.

5 This is variously calculated as 150 or 200 lbs., according to different estimates of the shekel. The weight of his spear's head was probably from 16 to 24 lbs.

6 Coverings for the leg, reaching from the ankle to the top of the knee, and made of hide, sometimes covered with copper.

7 This more probably means, as in Josh. viii. 18, a 'spear,' or light lance slung over the shoulders.

8 Rather, 'bring from them a token;' some kindly acknowledgment of their father's present.

9 That is, free from tribute and taxes.

and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, 'What have I now done? *Is there not a cause?*'¹ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

And David said to Saul, 'Let no man's heart fail, because of him; thy servant will go and fight with this Philistine. And Saul said to David, 'Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear,² and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, 'The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and *the LORD be with thee.*

And Saul armed David with his armour,³ and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him. And he took his staff in his hand,⁴ and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand:⁵ and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

And when the Philistine looked about, and saw David, he *disdained* him: for he was but a youth, and *ruddy*, and of a fair countenance. And the Philistine said unto David, 'Am I a dog, that thou comest to me with staves?'⁶ And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, 'Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast *defied*. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give *the carcases* of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; *that all the earth may know that there is a God in Israel.* And all this assembly shall know that the LORD saveth not with sword and spear: for *the battle is the LORD's*, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him. But *there was no sword in the hand of David*; therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head⁷ therewith.

And when the Philistines saw their champion was dead, they fled. And the

¹ Pro. 15. 1.
² ch. 16. 18.
³ ver. 17.
⁴ ver. 26, 27.

⁵ Deu. 20. 1—3.
⁶ ch. 16. 18.
⁷ see Num. 13. 31;
Deu. 9. 2.

⁸ ch. 7. 12; Ps. 18. 16, 17; 63. 7; 77. 11; 138. 8; 2 Cor. 1. 9, 10; 2 Tim. 4. 17, 18.
m. ch. 20. 13; 1 Chr. 22. 11, 16.

⁹ Ps. 123. 3, 4; 1 Cor. 1. 27, 28.
¹⁰ ch. 16. 12.

¹¹ ch. 21. 14; 2 Sam. 3. 8; 9. 8; 16. 9; 2 Ki. 8. 13.
¹² 1 Ki. 20. 10, 11; Pro. 18. 12.

¹³ Ps. 41. 6.

¹⁴ 2 Sam. 22. 33—35, Ps. 18. 2; 121. 8; 125. 1; Pro. 18. 10; 2 Cor. 10. 4; Heb. 11. 33, 34.
¹⁵ ver. 10.

¹⁶ ver. 44; Deu. 28. 26.
¹⁷ Ex. 9. 16; Jos. 4. 24; 1 Ki. 8. 43; 16. 26; 2 Ki. 19. 19; Is. 52. 10.
¹⁸ Ps. 44. 6, 7; Hos. 1. 7; Zec. 4. 6.
¹⁹ 2 Chr. 20. 15; Ps. 46. 11.

²⁰ 1 Cor. 1. 27, 28.

²¹ see Judg. 3. 31; 15. 15; 2 Sam. 23. 21.

²² ch. 13. 22.

²³ ch. 21. 9.

²⁴ Heb. 11. 34.

¹ Some take this to mean, 'Was it more than a word?' a small thing to occasion such anger. But more probably it is an idiom, meaning, 'Is the thing not so?' *i. e.* 'Have I not spoken right?' David, animated by a truly pious patriotism, saw in the gigantic Philistine only an insolent enemy of Jehovah, who would surely enable any one relying on his aid to overcome him. This narrative admirably illustrates the manner in which true faith in God views, assails, and conquers enemies and obstacles, at which mere human courage quails.

² Not both at once, for they do not hunt together. This incident shows the dangers of an Eastern shepherd's life, and the courage which its duties required.

³ That is, with armour taken out of Saul's armoury; or rather, 'with his vestments or garments.'

⁴ The shepherds in the East carry a bag for victuals, and a staff, which they hold in the middle, to beat the low brushwood into which the sheep stray. They are to this day particularly expert in the use of the sling.

⁵ The Achæans are said to have thrown with such precision as to strike any part of the face they chose, and with such force as to shatter the strongest armour.

⁶ Goliath seems to have seen only the staff which David had in one hand, and not the sling in the other.

⁷ This was a customary token of victory in these countries, and still is so: see ch. xxxi. 9.

men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they 54 spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As 56 thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose 57 son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine 58 in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

18 And it came to pass, when he had made an oud of speaking unto Saul, that 2 the soul of Jonathan was knit with the soul of David, and Jonathan loved him 2 as his own soul.¹ And Saul took him that day, and would let him go no more 3 home to his father's house. Then Jonathan and David made a covenant, because 4 he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, and behaved himself wisely [or, prospered]: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

7 And the women answered one another as they played, and said, Saul hath slain his thousands,—and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but 9 thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward.

Saul envies David, and seeks his life.

10 AND it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his 11 hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12 And Saul was afraid of David, because the Lord was with him, and was 13 departed from Saul. Therefore Saul removed him from him, and made him his 14 captain over a thousand; and he went out and came in before the people. And David behaved himself wisely [or, prospered] in all his ways; and the Lord was with him. Wherefore when Saul saw that he behaved himself very wisely, 16 he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.

17 And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines 18 be upon him. And David said unto Saul, Who am I? and what is my life, or 19 my father's family in Israel, that I should be son-in-law to the king? But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing 21 pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in the one of the twain.

1 Jonathan's ardent friendship for David began with admiration of his faith and courage in this great exploit, and evidently resulted from that spirit of patriotic piety which these two noble-minded men so strikingly displayed. This friendship appears to have increased as Jonathan became better acquainted with his friend's eminent virtues; overcoming, as his subsequent disinterested conduct shows, all considerations of self-interest: see ch. xx.; xxiii. 16, 17.

2 Ancient poets represent their heroes as exchanging

armour in token of friendship; and, in Eastern countries, a prince can scarcely bestow a greater mark of his favour than by the gift of some article of his dress, especially if he has already worn it.

3 Or, Philistines. These verses probably mention by anticipation some occurrences which took place at various times when David returned with Saul from following up the first victory over the Philistines. See note on ch. xvi. 1.

4 This word seems here to signify, being in a highly excited state, or phrensy.

/ Jos. 15. 36.

see ch. 10. 21, 22.

A ver. 54.

f ver. 12.

f Ge. 44. 30.
f ch. 15. 9; 20. 17;
Deut. 13. 6; 2 Sam.
1. 26.
ch. 17. 15.
ch. 20. 8—17. 42.
o Gr. 41. 42; Est. 6.
8, 9.

f vers. 14, 15, 30.

ver. 15.

f Ex. 15. 20; Judg. 11.
24; Ps. 68. 30.

Ex. 15. 21.

f ch. 21. 11; 23. 5.

Ecc. 4. 4.

ch. 13. 14; 15. 28.
9 Ge. 31. 2.

ch. 16. 14, 15.

ch. 10. 24; 1 Ki. 18.
29; Ac. 16. 16.
o ch. 19. 9.
ch. 19. 9, 10; 20. 33;
Pro. 27. 4.

d vers. 15, 29.
ch. 16. 13, 18.
f ch. 16. 14; 28. 15.

ver. 16; Num. 27.
17; 2 Sam. 5. 2.
A ver. 5.

Ge. 30. 2, 3, 23; Jos.
6. 27.

A ver. 5.

f ch. 17. 25.

ch. 25. 28; Num.
22. 20, 27, 28.
vers. 21, 25; 2 Sam.
12. 9.

see ver. 23; ch. 9.
21; 2 Sam. 7. 19.

2 Sam. 21. 8.

f Judg. 7. 22.

f ver. 24.

f Ex. 10. 7; Ps. 26. 24
—26.
f ver. 17.

see ver. 28.

22 And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now
 23 therefore be the king's son-in-law. And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light *thing* to be a king's
 24 son-in-law, seeing that I *am* a poor man, and lightly esteemed? And the servants
 25 of Saul told him, saying, On this manner spake David. And Saul said, Thus shall ye say to David, The king desireth not any *dowry*,¹ but an hundred fore-
 26 skins of the Philistines,² to be *v* avenged of the king's enemies. But Saul *thought*
 27 to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son-in-law. And *the*
 28 days were not expired;³ wherefore David arose and went, he and *his* men, and slew of the Philistines two hundred⁴ men; and *David* brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-
 29 law. And Saul gave him Michal his daughter to wife. And Saul *saw* and knew that the Lord *was* with David, and *that* Michal Saul's daughter loved him. And Saul was yet the more afraid of David; and Saul became David's enemy continually. Then the princes of the Philistines *went* forth: and it came to pass, after they went forth, *that* David *behaved* himself more wisely than all the servants of Saul; so that his name was *much* set by.

19 And Saul spake to Jonathan his son, and to all his servants, that they should
 2 kill David. But Jonathan Saul's son *delighted* much in David: and *Jonathan* told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide
 3 thyself: and I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 And Jonathan *spake* good of David unto Saul his father, and said unto him, Let not the king *sin* against his servant, against David; because he hath not
 5 sinned against thee, and because his works *have been* to thee-ward very good: for he did put his *life* in his hand, and *slew* the Philistine, and *the* Lord wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: *wherefore* then
 6 wilt thou *sin* against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan: and Saul swore, As the Lord liveth, he
 7 shall not be slain. And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence,
 8 *as* in times past.

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

David escapes from Saul, and flees to Samuel at Ramah.

9 AND *the* evil spirit from the Lord was upon Saul, as he sat in his house with
 10 his javelin in his hand: and David played with *his* hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that
 11 night. *Saul* also sent messengers unto David's house, to watch⁵ him, and to slay him in the morning:⁶ and Michal David's wife told him, saying, If thou save not
 12 thy life to-night, to-morrow thou shalt be slain. So Michal *let* David down through a window: and he went, and fled, and escaped. And Michal took an
 13 image,⁷ and laid *it* in the bed, and put a pillow of goats' hair for his bolster, and covered *it* with a cloth. And when Saul sent messengers to take David,
 14 she said, He *is* sick. And Saul sent the messengers *again* to see David, saying,
 15 Bring him up to me in the bed,⁸ that I may slay him. And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of
 16 goats' hair for his bolster. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; *why* should I kill thee?

18 So David fled, and escaped, and came to Samuel to *Ramah*, and told him all
 19 that Saul had done to him. And he and Samuel went and dwelt in Naioth. And
 20 it was told Saul, saying, Behold, David *is* at Naioth in Ramah. And *Saul* sent

^a Ge. 29. 16; 34. 12; Ex. 22. 16, 17. ^b ch. 14. 24. ^c ver. 17.

^d see ver. 21.

^e ver. 13.

^f 2 Sam. 3. 14.

^g ch. 24. 20.

^h 2 Sam. 11. 1.

ⁱ ver. 5.

^j ch. 26. 21; 2 Kl. 1. 13; Ps. 116. 15.

^k ch. 18. 1—3. ^l ch. 20. 2; Prov. 17. 17.

^m ch. 20. 37; 22. 14;

Pro. 31. 8, 9.

ⁿ Ge. 42. 22; Ps. 35.

12; 109. 4, 5; Pro.

17. 13; Jer. 18. 20.

^o ch. 28. 21; Judg. 9.

17; 12. 3; Ps. 119.

109.

^p ch. 17. 49—51.

^q 1 Sam. 11. 13; 1 Chr.

11. 14.

^r ch. 20. 32.

^s Mt. 27. 4.

^t ch. 16. 21; 18. 2, 13.

^u ch. 16. 14; 18. 10, 11.

^v Ps. 69. title, 3, 4.

^w see Jos. 2. 15; Ac. 9.

24, 25.

^x 2 Sam. 2. 22.

^y ch. 7. 17.

^z see John 7. 32, 45, etc.

1 See note on Gen. xxix. 18. See also Josh. xv. 16.

2 Saul required satisfactory evidence that the men slain were Philistines.

3 Within which David was to fulfil the condition.

4 The Septuagint has 'one hundred.' See 2 Sam. iii. 14.

5 Psa. lix. was probably composed on this occasion.

6 When he should come out of his wife's apartments, which were held sacred from intrusion. But even this rule Saul disregarded at last: see ver. 15.

7 The Heb. is, 'teraphim.' See notes on Gen. xxxi. 19, and on Judg. xvii. 5. The women appear to have been addicted to the use of such superstitious objects. Michal probably, like Rachel, kept this unknown to her husband. The husbands of Eastern princesses have very little control over the interior of the household.

8 The Eastern beds consist merely of two thick cotton quilts; and in these the sick are carried when it is necessary to remove them.

messengers to take David: ⁶ and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also ⁶ prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. And he went thither to Naioth in Ramah: and ⁴ the Spirit of God was upon him also, and he went on, and prophesied,¹ until he came to Naioth in Ramah. ⁶ And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down ⁷ naked all that day and all that night. Wherefore they say,² *Is Saul also among the prophets?*

The friendship and covenant of David and Jonathan.

20 AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will show it me: and why should my father hide this thing from me? it is not so. And David swore moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: ⁴ but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to-morrow is the 'new moon,³ and I should not fail to sit with the king at meat: but let me go, that I may ⁴ hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice [or, feast^m] there for all the family. ² If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then ⁸ be sure that ⁶ evil is determined by him. Therefore thou shalt ⁹ deal kindly with thy servant; for ⁷ thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, ¹ if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly? And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O Lord God of Israel,⁴ when I have sounded my father about to-morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and show it thee; ⁵ the Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and ⁴ the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live show me the kindness of the Lord, that I die not: but also ⁶ thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies⁵ of David every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, ⁷ Let the Lord even require it at the hand of David's enemies.⁶ And Jonathan caused David to swear again, because he loved him [or, by his love toward him]: for ⁹ he loved him as he loved his own soul.

18 Then Jonathan said to David, ² To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days,⁷ then thou shalt go down quickly, and come to ³ the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel [or, that showeth the way]. And I will shoot three arrows on the side thereof, as

b ch. 10. 5, 6; 1 Cor. 14. 3, 24, 25.

⁶ Num. 11. 25; Joel 2. 28.

d ch. 10. 10.

¹ 1s. 20. 2.

⁷ Mic. 1. 8; see 2 Sam. 6. 14, 20.

⁸ ch. 10. 11, 12.

A ch. 27. 1.

¹ Num. 10. 10; 28. 11.

⁴ ch. 19. 2.

⁴ ch. 16. 4; 17. 58.

^m ch. 9. 12.

² see Deu. 1. 23;

² Sam. 17. 4.

⁶ ch. 25. 17; Est. 7. 7.

⁷ Jos. 2. 14.

⁹ ver. 16; ch. 18. 3;

23. 16.

⁵ 2 Sam. 14. 32; Ps.

7. 3-5.

⁴ Ru. 1. 17.

⁴ ch. 10. 7; 11. 6-13; 14. 47; 17. 37; 1 Chr. 22. 11, 16.

⁵ 2 Sam. 9. 1-7; 21. 7.

⁶ ch. 25. 22; 31. 2; 2 Sam. 4. 7; 21. 8.

⁹ ch. 18. 1, 3.

² ver. 5.

⁶ ch. 19. 2.

¹ The messengers whom Saul sent were constrained, by a Divine impulse, to join in the exercises of the holy men whom they found there: and even Saul himself was visited in like manner; and throwing off his outer robes (which is all that the word 'naked' means), retaining only his inner vesture and his girdle, lay as it were in a trance, during which it is probable that David made his escape from Ramah, and returned to Gibeah, in order to get another interview with Jonathan.

² This revived the use of the proverb, which originated on another occasion: see ch. x. 11.

³ A sacrifice and feast took place every new moon (see

Numb. x. 10; xxviii. 11); and on such occasions David was accustomed to join the king's family.

⁴ Rather, 'The Lord God of Israel (when I have, etc., 'thee), the Lord do so,' etc. The sentence is interrupted by the violence of his feelings.

⁵ Jonathan shows his firm belief in David's advancement, and that entire freedom from ambitious jealousy which springs from true religious friendship.

⁶ That is, 'May he punish all David's enemies; even any of my house, if they become so.'

⁷ Rather, 'On the third day thou shalt come down quickly.'

21 though I shot at a mark.¹ And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt; 22 ^o as the LORD liveth. But if I say thus unto the young man, Behold, the arrows 23 are beyond thee; go thy way: for the LORD hath sent thee away. And *as touching* ^c the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

b Jer. 4. 2.

c vers. 14, 15, 42

24 So David hid himself in the field: and when the new moon was come, the 25 king sat him down to eat meat. And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's 26 side, and David's place was empty. Nevertheless Saul spake not anything that day: for he thought, Something hath befallen him, he is ^d not clean; surely he is not clean.²

d Isa. 7. 21; 11. 21, 25, 27; 15. 5, etc.

27 And it came to pass on the morrow, *which was* the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day? 28 And Jonathan answered Saul, David earnestly asked *leave* of me to go to Beth- 29 lehem: and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be *there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

e ver. 6.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman,³ do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said 33 unto him, ^f Wherefore shall he be slain? what hath he done? And Saul ^g cast a javelin at him to smite him: ^h whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

f ch. 19. 5; Mt. 27. 23; 1k. 23. 22.
g ch. 18. 11.
h ver. 7.

35 And it came to pass in the morning, that Jonathan went out into the field at 36 the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an 37 arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond 38 thee? And Jonathan cried after the lad, Make speed, haste, stay not. And 39 Jonathan's lad gathered up the arrows, and came to his master. But the lad 40 knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery⁴ unto his lad, and said unto him, Go, carry them to the city.

41 *And* as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they 42 kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, ⁱ Go in peace, forasmuch as we have sworn both of us in the name of the LORD [*or*, the LORD be witness of that which we have sworn both of us⁵], saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.⁵

i ch. 1. 17.

j see ver. 23.

David flees to Nob, and thence to Gath, and to the wilderness of Judah.

21 THEN came David to Nob⁶ to Ahimelech the priest: and Ahimelech was ^m afraid at the meeting of David, and said unto him, Why art thou alone, and no 2 man with thee? And David said unto Ahimelech the priest, The king hath commanded⁷ me a business, and hath said unto me, Let no man know any thing of the business wherabout I send thee, and what I have commanded thee: and I have 3 appointed my servants to such and such a place. Now therefore what is under

k ch. 14. 3, called Ahiah; called also Abiathar, Mk. 2. 26.
l ch. 16. 4.

¹ These signals were agreed upon in case they should be unable to have a private interview.

² Supposing that his absence from the sacrificial feast was caused by some ceremonial defilement.

³ It is a common practice among Eastern nations to express resentment against a person by abusing his parents, especially his mother, though without any personal ill feelings towards them; so that Saul, in speaking thus of his wife, intended merely to give the keenest edge to his abuse of Jonathan.

⁴ Rather, as in ch. xxi. 8, 'his weapons.'

⁵ The two friends appear never to have met again after

this, except once by stealth in a wood (ch. xxiii. 16).

⁶ While the ark remained at Kirjath-jearim, the priests probably removed the sacred utensils, and perhaps the tabernacle, to various places for safety. Nob is supposed to have been in the immediate vicinity of Jerusalem, on or near the Mount of Olives: see Isa. x. 32.

⁷ David's conduct at Nob, and some other of his actions about this period, indicate a low state of religious sensibility, and a want of that confidence in God which at other times so much distinguished him. He evidently needed all the discipline of subsequent years, with much of the influence of the Spirit of God.

- thing hand? give me five loaves of bread in mine hand, or what there is present.
- 4 And the priest answered David, and said, *There is no common bread under mine hand, but there is "hallowed bread; ° if the young men have kept themselves at*
- 5 *least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the ° vessels of the young men are holy, and the bread is ° in a manner common,*
- 6 *yea, though it were sanctified this day ' in the vessel.¹ So the priest 'gave him hallowed bread:² for there was no bread there but the shewbread, 'that was taken from before the Lord, to put hot bread in the day when it was taken*
- 7 *away. (Now a certain man of the servants of Saul was there that day, " detained³ before the Lord; and his name was ° Doog, an Edomite, the chiefest of the herd-*
- 8 *men that belonged to Saul.) And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor*
- 9 *my weapons with me, because the king's business required haste. And the priest said, ° The sword⁴ of Goliath the Philistine, whom thou slowest in ° the valley of Elah, ° behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me.*
- 10 And David arose, and fled that day for fear of Saul, and went to ^b Achish the
- 11 king of Gath. And ° the servants of Achish said unto him, *Is not this David the king⁵ of the land? did they not sing one to another of him in dances, saying,*
- 12 *° Saul hath slain his thousands, and David his ten thousands? And David ° laid up these words in his heart, and was sore afraid of Achish the king of Gath.*
- 13 And ° he changed his behaviour before them, and feigned himself mad in their hands,⁶ and scrambled on the doors of the gate, and let his spittle fall down upon
- 14 his beard. Then said Achish unto his servants, *Lo, ye see the man is mad: 15 wherefore then have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?*
- 22 David therefore departed thence, and ° escaped ^a to the cave Adullam:⁷ and when his brethren and all his father's house heard it, they went down thither to
- 2 him. ° And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.⁸
- 3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab,⁹ *Let my father and my mother, I pray thee, come forth, and be with you, 4 till I know what God will do for me. And he brought them before the king of 5 Moab: and they dwelt with him all the while that David was in the hold.¹⁰ And the prophet ° Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.*

The massacre of the priests at Nob by Saul.

- 6 WHEN Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand,

¹ Rather, 'especially when this day there is consecrated bread placed in the vessel,' i. e. on the table. Instead of 'vessels,' by a slight change, the Septuagint reads 'all,' which improves the sense. The meaning of this obscure verse is supposed to be, that as David and his men were ceremonially clean, and the shewbread was so far common that it was removed every week, and was used as food by the family of the priest, Ahimelech need not hesitate to let him have it. As there was shewbread removed from the table, but not yet eaten, these events may probably have occurred on the sabbath, when the bread is supposed to have been changed.

² The shewbread taken from the table was appropriated exclusively to the priests and their families; but Moses distinctly taught that ritual observances ought to give place to moral duties. Our Lord alludes to this in Mark ii. 25. Ahimelech seems to have yielded out of respect to the pretended royal command.

³ Doog may possibly have been detained on his way to Gibeah by some vow or purification, or by the occurrence of the sabbath.

⁴ According to Josephus, David had consecrated this sword to God as a kind of votive offering.

⁵ This has been thought to show that David was widely known to be the destined king of Israel.

⁶ That is, when taken by them. See the superscription

of Psa. lvi., which is supposed to have been written upon this occasion.

⁷ There was a town named Adullam in the plain country of the tribe of Judah (Josh. xii. 15; xv. 35; 2 Chron. xi. 7); but this cave was probably in the mountainous wilderness in the east of Judah, towards the Dead Sea, where many such caves exist. About six miles south of Bethlehem there is an immense natural cavern, which can be approached only on foot along the side of steep cliffs, with a number of winding passages and chambers, forming altogether a perfect labyrinth. This would lie between Gath and the land of Moab.

⁸ Some of these afterwards rose to eminent stations in David's service (see 1 Chron. xi. 15, etc.) They doubtless owed much to his discipline, influence, and example. Many think that David wrote Psa. cxlii. about this time.

⁹ It is not stated why David particularly selected Moab as a place of shelter for his aged parents; but as Ruth, one of his ancestors, had been a Moabitess (see Ruth iv. 17), he perhaps hoped that some regard for her descendants might still exist in that country.

¹⁰ One of the natural fortresses in the south-east of Judah. The position and the name suggest the probability that this may have been the site of the celebrated fort of Masada, the last in Judæa which yielded to the Romans.

^a Ex. 28. 30; Lev. 24. 5; Mt. 12. 4.
^b Ex. 19. 15; Zec. 7. 3.

¹ 1 Thess. 4. 3, 4; 2 Tim. 2. 21; 1 Pet. 3. 7.
² 1 Le. 24. 9.
³ 1 Le. 8. 26.
⁴ Mt. 12. 3, 4; Mk. 2. 23, 27; 1 Le. 6. 3, 4.
⁵ 1 Le. 24. 5-8.
⁶ Exe. 33. 31; Am. 8. 5.
⁷ ch. 22. 9; Pa. 62. title.

⁸ ch. 17. 51-54.
⁹ ch. 17. 2, 50.
¹⁰ see ch. 31. 10.

^b or, Ahimelech, Pa. 34. title.
^c Pa. 62. title.

^d ch. 18. 7; 29. 5.
^e Lk. 2. 19.

^f Pa. 34. title; Pro. 29. 25.

^g Pa. 34. title; 57. title; 142. title.
^h 2 Sam. 23. 13.

ⁱ Judg. 11. 3.

^k 2 Sam. 24. 11; 1 Chr. 21. 9; 2 Chr. 29. 25.

7 and all his servants *were* standing about him;) then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse 'give every one of you fields and vineyards, *and* make you all ^m captains of thousands, and captains of hundreds; that all of you have conspired ¹ against me, and *there is* none that showeth me that ⁿ my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

1 ch. 8. 14, 15.

" ch. 8. 11, 12.

" ch. 18. 3; 20. 30.

9 Then answered ^o Doeg the Edomite, which was set over the servants ² of Saul, and said, I saw the son of Jesse coming to Nob, to ^p Ahimelech the son of ^q Ahitub. 10 'And he inquired of the LORD for him, and ^r gave him victuals, and gave him the sword of Goliath the Philistine.

^o ch. 21. 7; Ps. 52. title, 1-5.
^p ch. 21. 1.
^q ch. 14. 3.
^r Num. 27. 21.
^s ch. 21. 6-9.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king. And Saul said, Hear now, thou son of Ahitub. And he answered, Here I *am*, my lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day? Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David, which is 'the king's son-in-law, and ^u goeth at thy bidding, ^v and is honourable in thine house? Did I then begin ^w to inquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.

^t ch. 18. 27.
^u ch. 18. 12.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house. And the king said unto the footmen ^x [or, guard] that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not show it to me. But the servants of the king ^y would not put forth their hand to fall upon the priests of the LORD. And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and ^z slew on that day fourscore and five persons that did wear a linen ephod. ² And Nob, ³ the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

" see Ex. 1. 17.

" see ch. 2. 31.

" vers. 9, 11.

20 'And one of the sons of Ahimelech, the son of Ahitub, named Abiathar, ⁴ escaped, and fled after David. ⁵ And Abiathar showed David that Saul had slain the LORD's priests. And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the* death of all the persons of thy father's house. Abide thou with me, fear not: 'for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

^a ch. 23. 6.
^b ch. 2. 33.

" 1 Ki. 2. 26.

David rescues Keilah from the Philistines; is pursued by Saul; spares his life.

23 THEN they told David, saying, Behold, the Philistines fight against ⁶ Keilah, ⁷ and they rob the threshingfloors. Therefore David ⁸ inquired of the LORD, ⁹ saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah. And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? Then David inquired of the LORD yet again. ¹⁰ And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

" Jos. 15. 44.

^c vers. 4, 6, 9; ch. 30. 6; Num. 27. 21; 2 Sam. 5. 19, 23.

1 The consciousness of his own injustice had made Saul suspicious.

2 That is, the herdmen.

3 Perhaps referring to David's pretended errand. But some render the clause, 'and goeth into thy council.'

4 The meaning seems to be, that his inquiring now for David was no new thing; as he had done so before, without ever being informed that it was wrong, or displeasing to the king.

5 Or, 'runners;' persons who were accustomed to run before the king when he rode or drove, as in modern Persia. They formed a kind of guard of the palace (see 2 Chron. xii. 10); and were also employed, on extraordinary occasions, as couriers, or 'posts.'

6 This is a remarkable instance of the worst devices of the wicked being turned by God to the fulfilment of his

own purposes. By Saul's unparalleled cruelty, the Divine denunciation against Eli (ch. ii. 31) was fulfilled. Psa. lii. is supposed to refer to this event.

7 Saul, by this act of cruel vengeance, not only excited the hostility of the whole body of priests, but also deprived himself of access to God through the medium of the high priest, and threw this important privilege, with all the sympathy and influence of the race of Aaron, into the hands of his persecuted subject; and David well improved the advantage thus afforded to him by consulting the sacred oracle as to his movements.

8 A town in Judah, near the borders of the Philistines (Josh. xv. 44; Neh. iii. 17, 18).

9 Probably by means of Abiathar: see ver. 6.

10 Not from unbelief; but to satisfy his followers, and to inspire them with confidence.

- 6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand. f ch. 22. 20.
- 7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath *gates* and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. # Judg. 16. 3.
- 9 And David knew that Saul secretly practised mischief against him; and ^a he said to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, ^b to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant.¹ And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver *thee* up. # ver. 6: ch. 14. 18; 30. 7; Num. 27. 21.
- 11 Then David and his men, ^c which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David had escaped from Keilah; and he forbore to go forth. And David abode in the wilderness in strongholds, and remained in ^d a mountain in the wilderness of ^e Ziph.² And Saul ^f sought him every day, but God delivered him not into his hand. # ch. 22. 18.
- 13 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood. And Jonathan Saul's son arose, and went to David in the wood, and strengthened his hand in God.³ And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and ^g that also Saul my father knoweth. # ch. 22. 2; 25. 13.
- 15 And they two ^h made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house. f Ps. 11. 1.
m Isa. 15. 55.
n Ps. 54. 3, 4.
- 17 Then ⁱ came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strongholds in the wood, in the hill of Hachilah, which is on the south of Jeshimon ^j [or, the wilderness]? Now therefore, O king, come down according to all the desire of thy soul to come down; and ^k our part shall be to deliver him into the king's hand. And Saul said, Blessed be ye of the Lord; for ye have compassion on me. Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me *that* he dealth very subtilly. See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. And they arose, and went to Ziph before Saul. o ch. 20. 31; 21. 20.
p ch. 18. 3; 20. 12—17. 42; 2 Sam. 21. 7.
- 19 But David and his men were in the wilderness ^l of Maon, in the plain on the south of Jeshimon. Saul also and his men went to seek *him*. And they told David: wherefore he came down into a rock [or, from the rock], and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men ^m compassed David and his men round about to take them. ⁿ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth ^o [i. e. the rock of divisions]. And David went up from thence, and dwelt in strongholds at ^p Engedi. q see ch. 26. 1; Ps. 54. title.
- 21 And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.⁴ r Ps. 54. 3.
- 2 Then Saul took three thousand chosen men out of all Israel, and ^q went to seek # ch. 25. 2; Jos. 15. 55.

1 God allows us to be very particular in detailing before him all our circumstances and wants.

2 The wilderness of Ziph was part of the hilly country south-east of Hebron, in which were Maon and Carmel.

3 This interview with David (which proved to be the last) was probably sought by Jonathan, at some risk to himself, in order to discharge one of the most important offices of religious friendship; for David at this time peculiarly required that encouragement which all God's servants need from their brethren.

4 'Jeshimon' is correctly rendered 'wilderness,' and is not a proper name. See Deut. xxxii. 10; Isa. xliii. 19; Psa. lxxviii. 7. Either this occasion or that mentioned in

ch. xxvi. 1 is referred to in the fifty-fourth Psalm.

5 If this word means 'the rock of division,' it was probably so called because it had completely separated the two hostile parties. But it may mean 'the rock of escape.' But for this providential deliverance it would seem that David was now so hemmed in that he must either have been taken, or have been forced to an engagement with Saul, which he was most anxious to avoid.

6 Engedi (or, 'kid's fountain'), still called 'Ain-jidy,' is situated on a very precipitous pass on the western edge of the Dead Sea. Its ancient name was Hazezon-tamar (Gen. xiv. 7). Psa. lxxiii. has reference to David's wanderings in the wilderness of Engedi.

3 David and his men upon the rocks of the wild goats. And he came to the sheep-cotes by the way, where *was* a cave; ¹ and ^b Saul went in to ^c cover his feet: and
 4 ^d David and his men remained in the sides of the cave. ^e And the men of David said unto him, Behold ^f the day of which the Lord said unto thee, Behold, ^g I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.
 5 And it came to pass afterward, that ^h David's heart smote him, because he had
 6 cut off Saul's skirt. ⁱ And he said unto his men, ^j The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand
 7 against him, seeing he is the anointed of the Lord. So David ^k stayed his servants with these words, and ^l suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.
 8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped ^m
 9 with his face to the earth, and bowed himself. And David said to Saul, ⁿ Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold,
 10 this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave; and *some* bade me kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he is ^o the Lord's
 11 anointed. Moreover, ^p my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* ^q neither evil nor transgression in mine hand, and I have not sinned
 12 against thee; yet thou ^r huntest my soul to take it. ^s The Lord judge between me and thee, and the Lord avenge ^t me of thee: but ^u mine hand shall not be upon
 13 thee. As saith the proverb of the ancients, ^v Wickedness proceedeth from the
 14 wicked: but mine hand shall not be upon thee. After whom is the king of Israel
 15 come out? for whom dost thou pursue? ^w after a dead dog, after ^x a flea. ^y The Lord therefore be judge, and judge between me and thee, and ^z see, and ^{aa} plead my cause, and deliver me out of thine hand.
 16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, ^{ab} Is this thy voice, my son David? And Saul lifted
 17 up his voice and wept. ^{ac} And he said to David, Thou art ^{ad} more righteous than I: for ^{ae} thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast showed this day how that thou hast dealt well with me: forasmuch as
 18 when ^{af} the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, ^{ag} I know well that thou shalt surely be king, and that the kingdom of Israel shall be
 19 established in thine hand. ^{ah} Swear now therefore unto me by the Lord, ^{ai} that thou wilt not cut off my seed after me, ^{aj} and that thou wilt not destroy my name
 20 out of my father's house. And David sware unto Saul. And Saul went home; but David and his men got them up unto ^{ak} the hold.

Death of Samuel; David's transactions with Nabal and Abigail.

25 AND ^{al} Samuel died; and all the Israelites were gathered together, and lamented him, and buried him ^{am} in his house ^{an} at Ramah.
 2 And David arose, and went down ^{ao} to the wilderness of Paran. ^{ap} And there was a man ^{aq} in Maon, whose possessions were in ^{ar} Carmel; ^{as} and the man was very great, and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the
 4 house of Caleb. And David heard in the wilderness that Nabal did ^{at} shear his

^b Ps. 141. 6.
^c Judg. 3. 24.
^d Ps. 57. title; 142. title.
^e ch. 26. 8.
^f ver. 10, 18; ch. 26. 23.
^g 2 Sam. 24. 10.
^h ch. 26. 9—11; 2 Sam. 1. 14.
ⁱ Ps. 7. 4; Mt. 5. 44; Ro. 12. 17, 19.
^j ch. 23. 33.

^k Ps. 141. 6; Pro. 16. 28; 17. 9.

^m ch. 10. 1; 26. 9.

ⁿ ch. 18. 27; 2 Ki. 5. 13; Pro. 15. 1.

^o Ps. 7. 3; 35. 7.

^p ch. 23. 14; 26. 20.
^q ch. 26. 10; Gr. 16. 5; Judg. 11. 27; Job 5. 8.

^r ch. 26. 11.

^s Mt. 7. 16—19.

^t ch. 17. 43; 2 Sam. 9. 8; 16. 9.

^u ch. 26. 20.

^v ver. 12.

^w 2 Chr. 24. 22.

^x Ps. 35. 1; 43. 1; 119. 154; Mic. 7. 9.

^y ch. 26. 17; Pro. 16. 1.

^z ch. 26. 21; Ps. 37. 6.

^{aa} Ge. 38. 26.

^{ab} Mt. 5. 44.

^{ac} ver. 10; ch. 26. 23.

^{ad} ch. 20. 31; 23. 17.

^{ae} Ge. 21. 23.

^{af} 2 Sam. 21. 6—8.

^{ag} ch. 23. 29.

^{ah} ch. 26. 3.

^{ai} Num. 20. 29; Den. 34. 8.

^{aj} ch. 7. 17; 1 Ki. 2. 34; 14. 14, 18.

^{ak} Ge. 21. 21; Ps. 120. 5.

^{al} ch. 23. 24.

^{am} Jos. 15. 55.

^{an} Ge. 38. 13; 2 Sam. 13. 23.

¹ The large caves, containing several chambers, which abound in this neighbourhood, are often used for sheltering cattle and sheep.

² This was plausible, but false. David had a promise of the kingdom, but no command to slay the king. In the feelings of David, as contrasted with those of his men, is seen the happy influence of a patient faith.

³ David's circumstances constrained him to act on the defensive; but not to slay Saul, whom he rightly regarded as his sovereign and the Lord's anointed. Though he appealed to the fact that he had contented himself with cutting off a portion of Saul's robe, as a proof of his freedom from evil intentions (ver. 11); yet, with a delicacy natural to a generous mind, he felt self-reproach for an act which might be considered as an insult. See 2 Sam. x. 4.

⁴ That is, not touching the ground with his face, but probably, according to the Eastern custom, bending his body at a right angle, the hands being placed on the knees, and the feet somewhat apart.

⁵ The meaning of this expression seems to be shown in ver. 15.

⁶ Referring to the custom, still prevalent in the East, of putting to death the children and relations of the preceding monarch, if he belonged to another dynasty.

⁷ It was usual to bury persons on their own property, sometimes in a garden or court attached to a house; and this is probably meant here, and in 1 Kings ii. 34.

⁸ Samuel having died, David goes further south, into the northern part of the desert now called et-Tyh. See Physical Map of Palestine.

⁹ See note on ch. xxiii. 14.

5 sheep. And David sent out ten young men, and David said unto the young men,
 6 Get you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth¹ in prosperity, 'Peace be both to thee, and peace be
 7 to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt² them not, neither was there aught missing unto them, all the while they were in Carmel.
 8 Ask thy young men, and they will show thee. Wherefore let the young men find favour in thine eyes: for we come in 'a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to 'thy son David.
 9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased. And Nabal answered David's servants, and said, 'Who is David? and who is the son of Jesse? 'there be many servants
 11 now-a-days that break away every man from his master. 'Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give
 12 it unto men whom I know not whence they be? So David's young men turned
 13 their way, and went again, and came and told him all those sayings. And David 'said unto his men, Gird ye on every man his sword.³ And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred^b abode by the stuff.
 14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.
 15 But the men were very good unto us, and 'we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields:
 16 they were 'a wall unto us both by night and day, all the while we were with
 17 them keeping the sheep. Now therefore know and consider what thou wilt do; for 'evil is determined against our master, and against all his household: for he is such a son of 'Belial, that a man cannot speak to him.
 18 Then Abigail made haste, and 'took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.
 19 And she said unto her servants, 'Go on before me; behold, I come after you.
 20 But she told not her husband Nabal. And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.
 21 Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath 'requited me evil for good. 'So and more also do God unto the enemies of David, if I 'leave of all that pertain to him by the morning light 'any that pisseth against the wall.⁴
 23 And when Abigail saw David, she hastened, and 'lighted off the ass, and fell
 24 before David on her face, and bowed herself to the ground, and fell at his feet, and said, Upon me, my lord, upon me, let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.
 25 Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal [i. e. fool] is his name, and folly is with him: but I
 26 thine handmaid saw not the young men of my lord, whom thou didst send. Now therefore, my lord, 'as the Lord liveth, and as thy soul liveth, seeing the Lord hath 'withholden⁵ thee from coming to shed blood, and from 'avenging thyself with thine own hand, now 'let thine enemies, and they that seek evil to my lord, be as Nabal. And now 'this blessing [or, present] which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my
 28 lord. I pray thee, forgive the trespass of thine handmaid: for 'the Lord will certainly make my lord a sure house; because my lord 'fighteth the battles of
 29 the Lord, and 'evil hath not been found in thee all thy days. Yet a man is

¹ 1 Chr. 12. 18; Pa. 122. 7; Lk. 10. 5.

² vers. 15, 21.

³ No. 8. 10; Est. 9. 19.
⁴ ch. 2. 6; 24. 11.

⁵ Judg. 9. 26; Pa. 7. 8; 122. 3, 4.
⁶ ch. 22. 2.
⁷ Judg. 8. 6.

⁸ Pro. 14. 29; 19. 2.

⁹ ch. 30. 24.

¹⁰ vers. 7, 21.

¹¹ Ex. 14. 22; Job 1. 10.

¹² ch. 20. 7.

¹³ Deu. 13. 13; Judg. 19. 22.
¹⁴ Ge. 32. 15; Pro. 18. 16; 21. 14.

¹⁵ Ge. 32. 16, 20.

¹⁶ Pa. 109. 5; Pro. 17. 13.
¹⁷ ch. 3. 17; 20. 13, 16; Ru. 1. 17.
¹⁸ 1 ver. 34.

¹⁹ 1 Ki. 14. 10; 21. 21;
²⁰ 1 Ki. 9. 8, 25.
²¹ Job. 15. 18; Judg. 1. 14.

²² 2 Ki. 2. 2.

²³ ver. 23; see refs. Ge. 20. 6.
²⁴ Ro. 12. 19.
²⁵ 2 Sam. 18. 32.
²⁶ ch. 30. 24; Ge. 33. 11; 2 Ki. 5. 15.

²⁷ ch. 15. 28; 2 Sam. 7. 11, 16, 27; 1 Ki. 9. 5; 1 Chr. 17. 10, 25.
²⁸ ch. 14. 47; 18. 7.
²⁹ ch. 24. 6, 7, 11.

¹ Or, 'To life.' The words 'in prosperity' are not in the original. This seems to be a form of salutation equivalent to 'Long life to you!' like the Arabic, 'May God command thee to live!'

² Though this message directly asserts only the good order in which David kept his band, yet the words 'neither was there aught missing unto them,' taken in connection with ver. 16, imply that he had protected Nabal's flocks against the incursions of hostile tribes, to which they were exposed in the wild border country; for which service it was but just that he should receive some recompense. 'In all these particulars,' says a recent traveller in that region, 'we were struck with the truth of the Biblical descriptions of manners and customs. On such a festive

occasion in our own time, an Arab sheikh of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message would be a transcript of that of David.'—*Robinson's Researches*, ii. 201.

³ David afterwards implies (vers. 32, 33) that the vengeance which he now contemplated was unjustifiable.

⁴ A Hebrew idiom, for which should be substituted, in an English translation, 'any male.'

⁵ This address is distinguished throughout by admirable tact and elegance, and rises almost to a prophetic strain in reference to David's future destiny. Abigail assumes that David would see the hand of God preventing the execution of his severe purposes, and that, with his characteristic generosity, he would rejoice in it.

risen to pursue thee, and to seek thy soul: but the soul of my lord shall be
 30 bound in the bundle of life¹ with the LORD thy God; and the souls of thine
 enemies, them shall he sling out, as out of the middle of a sling. And it shall
 come to pass, when the LORD shall have done to my lord according to all the
 good that he hath spoken concerning thee, and shall have appointed thee ruler
 31 over Israel; that this shall be no grief unto thee, nor offence of heart unto my
 lord, either that thou hast shed blood causeless, or that my lord hath avenged
 himself: but when the LORD shall have dealt well with my lord, then remember
 thine handmaid.

32 And David said to Abigail, Blessed be the LORD God of Israel, which sent
 33 thee this day to meet me: and blessed be thy advice,² and blessed be thou, which
 hast kept me this day from coming to shed blood, and from avenging myself
 34 with mine own hand. For in very deed, as the LORD God of Israel liveth, which
 hath kept me back from hurting thee, except thou hadst hastened and come to
 meet me, surely there had not been left unto Nabal by the morning light any
 35 that pisseth against the wall. So David received of her hand that which she
 had brought him, and said unto her, Go up in peace to thine house; see, I have
 hearkened to thy voice, and have accepted thy person.

36 And Abigail came to Nabal; and, behold, he held a feast in his house, like
 the feast of a king; and Nabal's heart was merry within him, for he was very
 drunken: wherefore she told him nothing, less or more, until the morning light.
 37 But it came to pass in the morning, when the wine was gone out of Nabal, and
 his wife had told him these things, that his heart died³ within him, and he
 became as a stone.

38 And it came to pass about ten days after, that the LORD smote Nabal, that he
 39 died. And when David heard that Nabal was dead, he said, Blessed be the
 LORD that hath pleaded the cause of my reproach from the hand of Nabal, and
 hath kept his servant from evil: for the LORD hath returned the wickedness
 of Nabal upon his own head.

40 And David sent and communed with Abigail, to take her to him to wife. And
 when the servants of David were come to Abigail to Carmel, they spake unto her,
 41 saying, David sent us unto thee, to take thee to him to wife. And she arose, and
 bowed herself on her face to the earth, and said, Behold, let thy handmaid be
 42 a servant to wash the feet of the servants of my lord. And Abigail hastened, and
 arose, and rode upon an ass, with five damsels of her's that went after her; and
 43 she went after the messengers of David, and became his wife. David also took
 44 Ahinoam⁴ of Jezreel; and they were also both of them his wives.⁵ But Saul
 had given Michal his daughter, David's wife, to Phalti the son of Laish, which
 was of Gallim.

David is again pursued by Saul, and again spares his life.

26 AND the Ziphites came unto Saul to Gibeath, saying, Doth not David hide
 2 himself in the hill of Hachilah, which is before Jeshimon? Then Saul arose, and
 went down to the wilderness of Ziph, having three thousand chosen men of Israel
 3 with him, to seek David in the wilderness of Ziph. And Saul pitched in the
 hill of Hachilah, which is before Jeshimon, by the way. But David abode in the
 4 wilderness, and he saw that Saul came after him into the wilderness. David
 therefore sent out spies, and understood that Saul was come in very deed.

5 And David arose, and came to the place where Saul had pitched: and David
 beheld the place where Saul lay, and Abner the son of Ner, the captain of his
 host: and Saul lay in the trench⁶ [or, midst of his carriages], and the people
 6 pitched round about him. Then answered David and said to Ahimelech the Hittite,
 and to Abishai the son of Zeruah, brother to Joab, saying, Who will go down
 with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay
 sleeping within the trench, and his spear stuck in the ground at his bolster:⁶
 8 but Abner and the people lay round about him. Then said Abishai to David,

¹ ch. 2. 9; Ps. 66. 9;
 Mt. 10. 29, 30.
² John 10. 27—30; 14.
 19; 17. 21, 23; Col.
 3. 3, 4.
³ Jer. 10. 18.
⁴ ch. 13. 14; 23. 17;
 Ps. 53. 20, etc.

⁵ Ge. 24. 27; Ex. 18.
 10; Ps. 41. 13; 72.
 18; 141. 5; Pro. 17.
 10; Lk. 1. 68.
 d ver. 26.

⁶ ver. 26.
 f ver. 22.

⁷ ch. 30. 42; 2 Sam.
 13. 9; 2 Kl. 5. 19;
 1 Kl. 7. 50; 2. 68.
⁸ Ge. 19. 21.
⁹ 2 Sam. 13. 23.

¹⁰ ver. 32; see refs. ch.
 24. 15.
¹¹ Pro. 22. 23.
¹² vers. 26, 34.
¹³ 1 Kl. 2. 44; Ps. 7. 16.

¹⁴ Ru. 2. 10, 13; Pro.
 15. 33.

¹⁵ Jos. 15. 55.
¹⁶ ch. 27. 3; 30. 5.
¹⁷ 2 Sam. 3. 14.
¹⁸ Phaltiel, 2 Sam. 3. 15.
¹⁹ Is. 10. 30.

²⁰ ch. 23. 19; Ps. 54.
 title.

²¹ ch. 14. 50; 17. 55.
²² ch. 17. 20.

²³ 1 Chr. 2. 16.
²⁴ Judg. 7. 10, 11.

¹ That is, 'God shall hold thy soul in life.' As men bind up things which they wish to preserve, so God's people form the bundle of the living that he holds in life (Psa. lxxvi. 9): whereas what is put into a sling is intended to be thrown away.

² Rather, 'thy wisdom.'

³ The effect, perhaps, partly of fear; but still more of mortification. He died perhaps of apoplexy; languishing for ten days in a state of stupor, incapable of voluntary motion.

⁴ David herein followed a bad practice of those times, which occasioned many disorders in his family.

⁵ The Hebrew word here used is one the precise meaning of which is not known. Its radical idea is *roundness*; and it seems to refer to the circular form of encampment adopted by the Arabs; the chief being always in the centre, as the place of greatest honour and security.

⁶ Or, 'at his head.' The 'spear stuck in the ground' still marks the resting-place of an Arab chief. For this purpose the spears are spiked at the lower end.

^b God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not ⁹ smite him the second time. And David said to Abishai, Destroy him not: ^c for who can stretch forth his hand against the LORD's anointed, and he guiltless? David said furthermore, As the LORD liveth, ^d the LORD shall smite him; or ¹¹ his day shall come to die; or he shall ^e descend into battle, and perish.¹ ^f The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that ^g is at his bolster, and the cruse² of water, and let us go. So David ^h took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw ⁱ it, nor knew ^j it, neither awaked: for they ^k were all asleep; because ^l a deep sleep from the LORD was fallen upon them.

¹³ Then David went over to the other side, and stood on the top of an hill afar off; a great space ^m being between them: and David cried³ to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who ⁿ art thou that criest to the king? And David said to Abner, Art not thou a ^o valiant man? and who ^p is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for ^q there came one of the people in to destroy the king thy lord. This thing ^r is not good that thou hast done. As the LORD liveth, ye ^s are worthy to die, because ye have not kept your master, ^t the LORD's anointed. And now see where the king's spear ^u is, and the cruse of water that ^v was at his bolster.

¹⁷ And Saul knew David's voice, and said, ^w Is this thy voice, my son David? And David said, ^x It is my voice, my lord, O king. And he said, ^y Wherefore doth my lord thus pursue after his servant? for ^z what have I done? or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have ^{aa} stirred thee up against me, let him accept an offering:⁴ but if ^{ab} they be the children of men, ^{ac} cursed be they before the LORD; ^{ad} for they have driven me out this day from abiding in the ^{ae} inheritance of the LORD, saying,⁵ Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek ^{af} a flea, as when one doth hunt a partridge in the mountains.

²¹ Then said Saul, ^{ag} I have sinned: return, my son David: for ^{ah} I will no more do thee harm, because my soul was ^{ai} precious in thine eyes this day: behold, I ^{aj} have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

²³ ^{ak} The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into ^{al} my hand to-day, but I would not stretch forth mine hand against the LORD's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and ^{am} let him deliver me out of all tribulations. Then Saul said to David, ^{an} Blessed be thou, my son David: thou shalt both do great ^{ao} things, and also shalt still ^{ap} prevail.⁶ So David went on his way, and Saul returned to his place.

David flees to the king of Gath, and settles at Ziklag.

²⁷ AND David said in his heart, I shall now perish one day by the hand of Saul: ^{aq} there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. And David arose, ^{ar} and he passed over with the six hundred men that ^{as} were with him ^{at} unto Achish, the son of Maach, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household, ^{au} even David ^{av} with his two wives, Ahinoam the ^{aw} Jezreelitess, and Abigail the Carmelitess, Nabal's wife. And it was told Saul that David was fled to Gath: and ^{ax} he sought no more again for him.

^b ch. 24. 4, 18, 19.
^c ch. 21. 6, 7; 2 Sam. 1. 16.
^d ch. 25. 38; Ps. 94. 1, 2, 23; Lk. 18. 7; Ro. 12. 19.
^e Gen. 47. 29; Deu. 31. 14; Job 7. 1; 14. 5; Ps. 37. 13.
^f ch. 31. 6.
^g ch. 24. 6. 12.
^h ch. 26. 4.

ⁱ Ge. 2. 21; 15. 12.

^k ver. 8.

^l ch. 24. 6.

^m ch. 24. 8, 16.

ⁿ ch. 24. 5, 11—14.

^o ch. 17. 29.

^p 2 Sam. 16. 11; 21. 1.

^q Pro. 6. 16—19.

^r Deu. 4. 28; Ps. 120. 5.

^s 2 Sam. 14. 16; 20. 19.

^t ch. 24. 14.

^u ch. 15. 21, 30; 24. 17.

^v ch. 27. 4.

^w ver. 24; ch. 18. 30; 24. 14.

^x Ps. 7. 8; 18. 20—26.

^y Ps. 18, title, 48.

^z ch. 24. 19.

^{aa} Ge. 32. 28; Is. 54. 17.

^d ch. 25. 13.

^e ch. 21. 10.

^f ch. 25. 42—44.

^g ch. 26. 21.

¹ In other words, It is for God, not for me, to inflict the deserved punishment. See Rom. xii. 19.

² In hot climates, a draught of water is very refreshing at night: hence a vessel filled with water is placed near where a person sleeps.

³ From ver. 17, it appears that Saul recognised David's voice, though in the faint light he could not distinguish his person.

⁴ That is, 'let him accept an offering from us both: let us join in seeking his forgiveness by sacrifice.'

⁵ That is, 'by their actions,—by driving me abroad.' Some suppose that one, perhaps the chief, of the treacherous enemies to whom David alluded was Cush the

Benjamite, mentioned in the title to Psa. vii.; and that this psalm expresses the feelings which animated David upon this occasion.

⁶ This interview shows that Saul was not without better feelings, though they had become powerless through the course of sin which he had pursued.

⁷ He forgot that, by the Divine command, he had been appointed to be king; and that, though Saul was faithless, God's promises could not fail. Consulting his own fears only, and not the ephod or the prophet, he took a wrong course. His position, and that of his followers, among the Philistines, who were idolaters and enemies of his people, must have been most embarrassing.

5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why
6 should thy servant dwell in the royal city with thee? Then Achish gave him Ziklag¹ that day: wherefore ^AZiklag pertaineth unto the kings of Judah unto
7 this day. And the time that David dwelt in the country of the Philistines was a full year² and four months.
8 And David and his men went up, and invaded ^{the}Geshurites,³ ^{and} the ^{Gezrites,} and the ^{Amalekites:} for those *nations were* of old the inhabitants of
9 the land, ^{as thou goest to Shur, even unto the land of Egypt.} And David smote the land, and ^{left} neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came
10 to Achish. And Achish said, Whither have ye made a road⁴ to-day? And David said, Against the south of Judah,⁵ and against the south of ^{the}Jerahmeelites, and
11 against the south of ^{the}Kenites. And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the
12 Philistines.⁶ And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

Advance of the Philistine army; Saul's application to the witch at Endor.

28 AND ^{it} came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said⁷ unto David, Know
2 thou assuredly, that thou shalt go out with me to battle, thou and thy men. And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.
3 Now ^{Sau}Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city.
And Saul had put away ^{those that had familiar spirits,}⁸ and the wizards, out of the land.
4 And the Philistines gathered themselves together, and came and pitched in ^{Shunem:}⁹ and Saul gathered all Israel together, and they pitched in ^{Gilboa.}
5 And when Saul saw the host of the Philistines, he was ^{afraid,} and his heart
6 greatly trembled. And when Saul inquired of the LORD,² the LORD answered
7 him not, neither by ^{dreams,} nor ^{by}Urim, nor ^{by}prophets. Then said Saul unto his servants, Seek me a woman that hath ^{a familiar spirit,}¹⁰ that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.¹¹
8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and ^{he}he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name
9 unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath ^{cut off} those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to
10 die? And Saul swore to her by the LORD, saying, As the LORD liveth, there

A see Jos. 15. 31; 18. 5; 2 Sam. 1. 1.

Jos. 13. 2. A Jos. 16. 10; Judg. 1. 29. 1 or, Geshures. see ch. 15. 7, 8; Ex. 17. 14—16. Ge 25. 16. see note ch. 15. 3.

see 1 Chr. 2. 9, 25. ch. 15. 6; Judg. 1. 16.

ch. 29. 1.

ch. 25. 1.

ver. 9; Ex. 22. 18. Le. 19. 31; 20. 27; Deu. 18. 10, 11.

Jos. 19. 18; 2 Ki. 4. 8. ch. 31. 1. Job 18. 11. ch. 14. 37; Pro. 1. 27, 28; Lam. 2. 9; Eccl. 20. 1, 3. Ge. 28. 12; 46. 2; Num. 12. 6. Ex. 28. 30; Num. 27. 21; Deu. 31. 8. 1a. 74; 9; Lam. 2. 9 ver. 2.

Deu. 18. 11; 1 Chr. 10. 13; Is. 8. 19.

ver. 3.

1 This town had been allotted to the tribe of Simeon; but it seems to have remained in the hands of the Philistines till made over to David by Achish.

2 Heb., 'days and four months.' Some of the ancient versions render this, 'four months;' omitting the 'year.' This is not improbable. David acquired many new adherents about this time: see 1 Chron. xii. 1—18.

3 In this proceeding David seems to have had in view his future advancement to the kingdom; clearing all the southern district of remaining hostile tribes.

4 This word was used by old English writers in the sense of *inroad*, and was synonymous with the Scottish term *raid*.

5 David's answer, though true in word, was false in fact, because designed to mislead.

6 Rather, 'And this was his custom all the time he dwelt in the country of the Philistines.' It is not a continuation of what David said to Achish, but a statement of the historian.

7 David's false step in going to Achish now brought him into serious difficulty; so that if God had not interfered on his behalf, he must either have fought against his own sovereign and people, or have made an ungrateful return to the Philistine king, who placed implicit confidence in him, offering to make him commander of his body-guard

—a post often given to a foreign dependent. David's ambiguous answer seems to show his perplexity.

8 This had probably been done in Saul's better days, under the guidance of Samuel, according to the Divine command in Lev. xx. 27, and Deut. xviii. 10, 11. It seems to be mentioned here as showing Saul's wickedness and desperation in having recourse to such a person (ver. 7).

9 The Philistines encamped on the hill called, in later times, 'Little Hermon,' on the north side of the deep valley which runs down from the plain of Jezreel to Bethshan and the Jordan; whilst Saul's army occupied the hills of Gilboa, on the south of the valley. The battle was fought on nearly the same ground on which Gideon had defeated the Midianites (Judg. vii.), and a little east of the scene of Sisera's defeat by Barak (Judg. iv., v.), and of Josiah's by Pharaoh-necho (2 Kings xxiii. 29, 30). The neighbourhood of the plain of Jezreel (or Esdraelon) has always been, even down to our own times, the great battle-field of Palestine; and is so referred to in Rev. xvi. 16, under the name 'Armageddon.'

10 Literally, 'a woman mistress of Ob'; i. e. powerful in divination. It is evident, from this narrative, that such persons pretended to have intercourse with the dead.

11 Endor was about four miles south of Mount Tabor, and not far from Shunem and Nain.

- 11 shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.
- 12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said
- 14 unto Saul, I saw ^a gods¹ ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with ^a a mantle. And Saul perceived that it was Samuel,² and he stooped with his face to the ground, and bowed himself.
- 15 . And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, 'I am sore distressed; for the Philistines make war against me, and ^a God is departed from me, and ^a answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known
- 16 unto me what I shall do. Then said Samuel, ^m Wherefore then dost thou ask of the LORD, seeing the LORD is departed from thee, and is become thine enemy?³ And the LORD hath done to him [*or*, ^a for himself], ^a as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even
- 18 to David: ^p because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. Moreover ^q the LORD will also deliver Israel with thee into the hand of the Philistines: and ^r to-morrow shalt thou and thy sons be with me:⁴ the LORD also shall deliver the host of Israel into the hand of the Philistines.
- 20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no
- 21 bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have ^a put my life in my hand, and have hearkened unto
- 22 thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy
- 23 way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from
- 24 the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded it, and did bake
- 25 unleavened bread thereof; and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

David is sent back by the Philistine princes; pursues the plunderers of Ziklag, and recovers the captives and the spoil.

- 29 NOW ^a the Philistines gathered together all their armies ^a to Aphek:⁵ and the Israelites pitched by a fountain which is in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men
- 3 passed on in the reeward ^a with Achish. Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me ^v these days, or these years, and I have ^a found no fault in him since he fell
- 4 unto me unto this day? And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, ^a Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest ^b in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it not be* with the heads
- 5 of these men? Is not this David, of whom they sang one to another in dances, saying, ^a Saul slew his thousands, and David his ten thousands?

¹ Probably meaning, 'a majestic figure.'

² Heb., 'Samuel he,' or 'himself.' The clear and decided language of the passage forbids us to suppose that all this was a mere imposture practised by the woman, with or without demoniacal aid; and the teachings of Scripture respecting the limited power of Satan do not agree with the notion that Samuel was actually called up by such agency. We must therefore regard this as a Divine interposition, unexpected by both parties; either producing miraculously an impression upon the senses of Saul and of the woman—which is not impossible; or causing the real presence of Samuel—which, when a miracle is admitted, presents no greater difficulties, agrees more naturally with the language (for there is no intimation

that the whole was a vision), and is analogous to the resuscitation of which we read elsewhere. See Matt. xxvii. 52, 53, etc. Thus Saul was strongly rebuked for his new crime; whilst, like Pharaoh, he received a last solemn warning on the eve of his destruction. It should be observed that the answer of Samuel was fulfilled to the letter; and was anything but such as the woman would have been likely to give.

³ The Sept. has, 'and is with thy neighbour,' or 'rival;' which agrees with ver. 17, and with ch. xv. 28.

⁴ That is, 'thou shalt be dead like me,' or 'shalt be in the unseen world.'

⁵ Not the Aphek in Judah, but in Issachar, in or near the plain of Jezreel.

^a Ex. 4. 16; 22. 28.

^a ch. 15. 27; ² Kl. 2. 8, 13.

ⁱ Ezo. 5. 11—13; 14. 14.

^a ch. 16. 13; 18. 12. ⁱ see refs. ver. 6.

^m 2 Kl. 6. 27.

^p Pro. 16. 4. ^o ch. 13. 13, 14; 15. 28.

^q ch. 15. 9; 1 Kl. 20. 42; 1 Chr. 10. 13; Jer. 48. 10.

^r ch. 12. 25.

^r Jer. 23. 16.

^s ch. 19. 5; Judg. 12. 3; Job 13. 14.

^t ch. 28. 1, 2. ^u ch. 4. 1.

^v ch. 28. 1, 2.

^w see ch. 27. 7. ^x Dan. 6. 5.

^y 1 Chr. 12. 19.

^z see ch. 14. 21.

^a ch. 18. 6, 7; 21. 11.

- 6 Then Achish¹ called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and ^athy going out and thy coming in with me in the host is good in my sight: for ^cI have not found evil in thee since the day of thy
- 7 coming unto me unto this day: nevertheless the lords favour thee not. Wherefore now return, and go in peace, that thou displeasest not the lords of the Philistines.
- 8 And David said unto Achish, ^dBut what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go
- 9 fight against the enemies of my lord the king? And Achish answered and said to David, I know that thou *art* good in my sight, ^eas an angel of God: notwithstanding ^fthe princes of the Philistines² have said, He shall not go up with us to
- 10 the battle. Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.³
- 11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. ^gAnd the Philistines went up to Jezreel.
- 30 And it came to pass, when David and his men were come to Ziklag⁴ on the third day, that the ^hAmalekites had invaded the south,⁵ and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the women captives, that *were* therein: they slew not⁶ any, either great or small, but carried *them* away, and
- 3 went on their way. So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were
- 4 taken captives. Then David and the people that *were* with him lifted up their
- 5 voice and wept, until they had no more power to weep. And David's ⁱtwo wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the
- 6 Carmelite. And David was greatly distressed; ^jfor the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: ^kbut David encouraged himself in the LORD⁷ his God.
- 7 ^lAnd David said to Abiathar the priest, Ahimelech's son, I pray thee, bring
- 8 me hither the ephod. And Abiathar brought thither the ephod to David. ^mAnd David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake
- 9 *them*, and without fail recover *all*. So David went, he and the six hundred men that *were* with him, and came to the brook Besor,⁸ where those that were left
- 10 behind stayed. But David pursued, he and four hundred men: ⁿfor two hundred abode behind, which were so faint that they could not go over the brook Besor.
- 11 And they found an Egyptian in the field, and brought him to David, ^oand
- 12 gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and ^pwhen he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any*
- 13 water, three days⁹ and three nights. And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.
- 14 We made an invasion *upon* the south of ^qthe Cherehites, and upon the coast which *belongeth* to Judah, and upon the south of ^rCaleb; and we burned Ziklag
- 15 with fire. And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, ^snor deliver me into the hands of my master, and I will bring thee down to this company.
- 16 And when he had brought him down, behold, *they were* spread abroad upon all the earth, ^tand eating and drinking, and dancing,¹⁰ because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

^d Num. 27. 17; 2 Sam. 3. 25; 2 Ki. 19. 37.
^e ver. 3.

^f ch. 12. 3; 17. 28.

^g 2 Sam. 14. 17, 20; 19. 37.
^h ver. 4.

ⁱ 2 Sam. 4. 4.

^j see ch. 15. 7; 27. 8.

^k ch. 25. 42, 43; 2 Sam. 2. 2.

^l see refs. Ex. 17. 4.

^m Job 13. 15; Ps. 27. 1-3; 42. 5; 55. 3, 4, 11; Hab. 3. 17, 18.
ⁿ ch. 22. 20, 21; 23. 6, 9.
^o see refs. ch. 23. 2, 4.

^p ver. 21.

^q Deu. 23. 7

^r so ch. 14. 27; Judg. 15. 19.

^s ver. 16; 2 Sam. 8. 18; 1 Ki. 1. 38, 44; 2 K. 25. 16; Zeph. 2. 5.

^t Jos. 14. 13; 15. 13.
^u Deu. 22. 15, 16.

^v 1 Thee. 3. 3.

¹ The generous confidence of this noble-minded king, and especially his appeal to Jehovah, are worthy of particular notice.

² That is, the chiefs of the other Philistine cities; for Achish was lord of Gath only, though he seems to have been commander-in-chief of the army.

³ God, by the merciful arrangements of his providence, not only kept David from fighting against his country, or being false to his trust, but also sent him back opportunely to the rescue of his wives and children, and of those of his followers.

⁴ David's force received an important increase at this time; and a greater number soon afterwards joined him: see 1 Chron. xii. 20—22.

⁵ The strength of the country having been drawn towards Jezreel, the Amalekites took the opportunity of invading the defenceless south.

⁶ They spared them not from considerations of hu-

manity, but to use them as slaves. All the males capable of bearing arms were absent.

⁷ He called to mind the perfections and providence of God, and his promises to himself; and doubtless urged these considerations upon his followers.

⁸ Besor is supposed to be the winter-torrent called Wady-Gaza. It may be translated 'Valley Besor;' as in Eastern countries the same word is used for 'valley' and 'brook,' because most of the valleys have brooks running through them in the winter season. See Numb. xiii. 23, and note.

⁹ That is, the whole of one day, and part of two others. Before the Babylonish captivity, *hours* are not mentioned in the Bible; though often met with in the book of Daniel. Hence it appears that the Israelites did not divide the day into hours; and the total absence of this word is a mark of the high antiquity of these records.

¹⁰ Supposing David and his men to be far away with the Philistine army.

17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: ^a David recovered all. And David took all the flocks and the herds, which they drave before those other cattle, and said, This is David's spoil.

21 And David came to the ^a two hundred men which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he ^b saluted them. Then answered all the wicked men and men ^c of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. Then said David, Ye shall not do so, ^d my brethren, with that which ^e the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but ^f as his part is that goeth down to the battle, so shall his part be that tarryeth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance ¹ for Israel unto this day.

26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the Lord; to them which were in Beth-el, ² and to them which were in ^g south Ramoth, and to them which were in ^h Jattir, and to them which were in ⁱ Aroer, and to them which were in Siphmoth, and to them which were in ^k Eshtemoa, and to them which were in Rachal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the ^m Kenites, and to them which were in ⁿ Hornah, and to them which were in Chor-ashan, and to them which were in Athach, and to them which were in ^o Hebron, and to all the places where David himself and his men were wont to haunt.

Defeat of the Israelites by the Philistines; and death of Saul and his sons.

31 NOW ^p the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount ^q Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew ^r Jonathan, and Abinadab, and Melchi-shua, ^s Saul's sons. And ^t the battle went sore against Saul, and the archers lit him; and he was sore wounded of the archers. ^u Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest ^v these uncircumcised come and thrust me through, and abuse [or, mock] me. But his armourbearer would not; ^w for he was sore afraid. Therefore Saul took a sword, and ^x fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So ^y Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, ^b they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, ^c and stripped off his armour, and sent into the land of the Philistines round about, to ^d publish it in the house of their idols, and among the people. ^e And they put his armour in the house of ^f Ashtaroth: ⁴ and they fastened his body to the wall of ^g Beth-shan.

11 ^h And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul, ⁱ all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and ^k burnt ⁵ them there. And they took their bones, and ^l buried them under a tree at Jabesh, ^m and fasted seven days.

* ver. 8

* ver. 10.

b Judg. 18. 15.

c ch. 22. 2; Deut. 13. 13; Judg. 19. 22.

d Ge. 19. 7; Ac. 7. 2.

* ver. 8.

f see Num. 31. 27; Jos. 22. 8; Pa. 68. 12.

* Jos. 10. 8.

* Jos. 15. 48.

* Jos. 13. 16.

* Jos. 15. 50.

i ch. 27. 10.

m Judg. 1. 16.

n Judg. 1. 17.

o Jos. 14. 13; 2 Sam. 2. 1.

p 1 Chr. 10. 1—12.

q ch. 28. 4.

r ch. 14. 49; 1 Chr. 8. 33.

s ch. 28. 19.

t see 2 Sam. 1. 6, etc.

u see Judg. 9. 54.

v ch. 14. 6; 17. 26.

w 2 Sam. 1. 14.

x 2 Sam. 1. 10.

y Hos. 13. 10, 11.

b Is. 26. 32, 30.

c Judg. 16. 23, 24; 2 Sam. 1. 20.

d ch. 21. 9.

e Judg. 2. 13.

f 2 Sam. 21. 12.

g Jos. 17. 11; Judg. 1. 27.

h ch. 11. 3, 9, 11.

i see ch. 11. 1—11; 2 Sam. 2. 4—7.

k 2 Chr. 16. 11; Jer. 34. 5; Am. 6. 10.

l 2 Sam. 2. 4, 5; 21. 12—14.

m Ge. 50. 10.

1 This was a different law from that in Numb. xxxi. 27: that related to the whole people, this to the soldiers only.

2 This enumeration shows that the partisans and friends of David were by no means inconsiderable; and, though most numerous in Judah, were not confined to that tribe.

3 In 1 Chron. x. 10, it is said that 'they fastened his head in the temple of Dagon.'

4 This was a common practice among the ancients on such occasions.

5 Probably to preserve them from further insults.

THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED

THE SECOND BOOK OF THE KINGS.

THIS book is wholly occupied with the history of the reign of David, embracing a period of forty years. It commences with his accession to the sovereignty of Judah, and exhibits his growing strength, until his authority is established over all Israel. It relates the capture of Jerusalem, which he constituted the capital of his kingdom, both for civil and sacred purposes; his subjugation of the whole of the promised land, and of the adjacent nations, on the east and south, which had so greatly molested the Israelites; thus extending his sway to the utmost boundaries of the land promised to Abraham; and his zealous and successful efforts to promote the prosperity of his people, to provide for the worship of God, and to effect the reformation of religion. In connection with these events are impartially recorded his grievous aberrations from the path of duty, and the painful chastisements, both domestic and public, with which he was visited in consequence.

In the history of David begins the fulfilment of Jacob's prediction respecting the pre-eminence of the tribe of Judah (Gen. xlix. 8). The elevation of the shepherd of Bethlehem to the throne is followed by the greatness of his family and of the tribe; and the men of Judah appear as the foremost on all important occasions. This accomplishment of the first part of the ancient prophecies respecting the favoured tribe, could not but engage the

attention of pious Israelites to other portions which remained yet to be fulfilled, respecting Ifim to whom the 'gathering of the people' was to be.

The contents of this book may be arranged under two general divisions:—

I. THE TROUBLES OF DAVID; comprising David's lamentation over Saul and Jonathan (ch. i.); his election as king, first over Judah, and then over all Israel (ii.—iv.); his capture of Jerusalem, and victories over the Philistines (v.); the bringing up of the ark to Jerusalem (vi.); his desire to build a temple, God's covenant of mercy with him, and his prayer and thanksgiving (vii.); the subjugation of the Philistines, Moabites, Syrians, Ammonites, etc. (viii.—x.)

II. THE TROUBLES OF DAVID, with their cause; his repentance, and subsequent history; including David's sin in respect to Uriah, and Nathan's reproof (xi., xii.); Amnon's sin, and murder by Absalom (xiii.); Absalom's rebellion, ending in his defeat and death (xiv.—xix.); rebellion of Sheba, and its suppression (xx.); avengement of the Gibeonites (xxi. 1—14); battles with the Philistines (xxi. 15—22); David's psalm of thanksgiving, and last words (xxii., xxiii. 1—7); his chief military officers (xxiii. 8—39); his offence in numbering the people, with its punishment; and his prayer and sacrifice (xxiv.)

Tidings of Saul's death brought to David; his lamentation for Saul and Jonathan.

- 1 NOW it came to pass after the death of Saul, when David was returned from
 "the slaughter of the Amalekites, and David had abode two days in Ziklag;
 2 it came even to pass on the third day, that, behold, ^a a man came out of the
 camp from Saul ^c with his clothes rent, and earth upon his head: and so it was,
 3 when he came to David, that he fell to the earth, and did obeisance. And David
 said unto him, From whence comest thou? And he said unto him, Out of the
 4 camp of Israel am I escaped. And David said unto him, How went the matter?
 I pray thee, tell me. And he answered, That the people are fled from the battle,
 and many of the people also are fallen and dead; and Saul and Jonathan his son
 are dead also.
 5 And David said unto the young man that told him, How knowest thou that
 6 Saul and Jonathan his son be dead? And the young man that told him said, ¹ As
 I happened by chance upon ^a mount Gilboa, behold, ^c Saul leaned upon his spear;
 7 and, lo, the chariots and horsemen followed hard after him. And when he looked
 8 behind him, he saw me, and called unto me. And I answered, Here am I. And
 9 he said unto me, Who art thou? And I answered him, I am an Amalekite. He
 said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is
 10 come upon me, because my life is yet whole in me. So I stood upon him, and
¹ slew him, because I was sure that he could not live after that he was fallen:
 and I took the crown ² that was upon his head, and the bracelet ³ that was on his
 arm, and have brought them hither unto my lord.
 11 Then David took hold on his clothes, and ^a rent them; and likewise all the
 12 men that were with him: and they mourned, and wept, and ^b fasted until even,
 for Saul, and for Jonathan his son, and for the people of the LORD, and for the
 house of Israel; because they were fallen by the sword.

^a 1 Sam. 30 17—20.

^b ch. 4. 10.

^c Jos. 7. 6; 1 Sam. 1. 12.

^d 1 Sam. 31. 1.
^e see 1 Sam. 31. 2—4.

^f Judg. 9. 54.

^g ver. 3; ch. 3. 31; 12.
^h 1 Sam. 31. 12.

¹ This Amalekite probably followed the camp in order to plunder the slain after the battle (1 Sam. xxxi. 8); and finding the body and crown of Saul, was induced, by the hope of winning David's favour, to declare falsely that he had given the fatal wound.

² It is most likely that this 'crown' was a cap surrounded with a broad fillet of gold, intended to serve also as a helmet.

³ In the East, bracelets or armlets, when worn by men, are generally royal insignia.

- 13 And David said unto the young man that told him, Whence *art* thou? And
 14 he answered, I *am* the son of a stranger, an Amalekite. And David said unto
 him, 'How wast thou not ^a afraid to 'stretch forth thine hand to destroy the
 15 LORD's anointed? And ^m David called one of the young men, and said, Go near,
 16 and fall upon him. And he smote him that he died. And David said unto him,
 'Thy blood *be* upon thy head; for ^r thy mouth hath testified against thee, saying,
 I have slain the LORD's anointed.
- 17 And David lamented with this lamentation over Saul and over Jonathan his
 18 son: (^p also he bade them teach the children of Judah *the use of* the bow: ¹ behold,
it is written ^q in the book of Jasher.)²
- 19 'The beauty ³ of Israel is slain upon thy high places:
 'How are the mighty fallen!
- 20 'Tell *it* not in Gath,—publish *it* not in the streets of Askolon;
 Lest ⁿ the daughters ⁴ of the Philistines rejoice,
 Lest the daughters of ^r the uncircumcised triumph
- 21 Ye ^v mountains of Gilboa, *'let there be* no dew,
 Neither *let there be* rain, upon you, nor fields of offerings:
 For there the shield of the mighty is vilely cast away,
 The shield of Saul *as though he had not been* ^a anointed with oil.⁵
- 22 From the blood of the slain,—from the fat of the mighty,
^b The bow of Jonathan turned not back,
 And the sword of Saul returned not empty.
- 23 Saul and Jonathan *were* lovely and pleasant in their lives,
 And in their death they were not divided:
 They were ^c swifter than eagles,—they were ^d stronger than lions.
- 24 Ye daughters of Israel, weep over Saul,
 Who clothed you in scarlet,⁶ with *other* delights,
 Who put on ornaments of gold upon your apparel.
- 25 'How are the mighty fallen in the midst of the battle!
 O Jonathan, *thou wast* slain in thine high places.
- 26 I am distressed for thee, my brother Jonathan:
 Very pleasant hast thou been unto me:
 'Thy love to me was wonderful,—passing the love of women.
- 27 'How are the mighty fallen,—and the weapons of war perished!

*David reigns over Judah, and Ish-bosheth over Israel; battle at Gibeon between
 their followers.*

- 2 AND it came to pass after this, that David ^a inquired⁷ of the LORD, saying,
 Shall I go up into any of the cities of Judah? And the LORD said unto him,
 Go up. And David said, Whither shall I go up? And he said, Unto ⁴ Hebron.
- 2 So David went up thither, and his ^a two wives also, Ahinoam the Jezreelitess,
 3 and Abigail Nabal's wife the Carmelite. And ¹ his men that *were* with him did
 David bring up, every man with his household: and they dwelt in the cities of
 4 Hebron. ^m And the men of Judah came, and there they anointed David king
 over the house of Judah.

And they told David, saying, *That* ⁿ the men of Jabesh-gilead⁸ *were they* that
 5 buried Saul. And David sent messengers unto the men of Jabesh-gilead, and

¹ The words 'the use of' are not in the original; and 'The Bow' appears, from the context, to be the *title* of the following elegy; derived, perhaps, according to Oriental custom, either from the occurrence of the word 'bow' in ver. 22, or from the facts related in 1 Sam. xxxi. 3. Comp. Hos. i. 5.

² See note on Josh. x. 13.

³ The Hebrew word translated 'beauty' signifies also an *antelope*, or *gazelle*—an animal greatly admired for its gracefulness and agility. It is repeatedly referred to as a model of that swiftness of foot which was so valuable an acquirement in a warrior. See ver. 23; ch. ii. 18; 1 Chron. xii. 8. This passage may therefore be translated, 'Gazelle of Israel! slain upon thine own mountains!' and probably refers exclusively to Jonathan: see ver. 25.

⁴ Alluding to the triumphal songs which were sung by the women. See 1 Sam. xviii. 7.

⁵ These words may also be rendered, 'The shield of the mighty ones is polluted (i. e. with dust and blood), the

shield of Saul is not anointed with oil.' See Isa. xxi. 5. This would then be a poetic intimation that Saul, in the hurry of despair, had neglected the usual preparations for the battle.

⁶ This may allude either to a general increase of wealth through the country during the reign of Saul, or, more probably, to booty taken in war. See Judg. v. 28—30.

⁷ David does not take a single step towards the attainment of the promised kingdom without Divine direction; inquiring first whether he should await an invitation to fill the vacant throne, and then how far he should go in attracting to himself the notice of the people. Hebron, whither God directed him to proceed, was peculiarly fitted for his purpose, on account of its patriarchal associations, its Levitical sacredness, and its central position in the tribe of Judah.

⁸ Jabesh-gilead was one of the largest towns on the east of the Jordan; and it was therefore important to secure its adherence to David's cause.

ⁱ Num. 12. 8.
^k 1 Sam. 31. 4.
^l 1 Sam. 24. 6; 26. 9;
 Ps. 106. 15.
^m ch. 4. 10, 12.
ⁿ Ge. 9. 5, 6; 1 Sam.
 26. 9; 1 Ki. 2. 32, 33,
 37.
^o ver. 10; Lk. 19. 22.

^p 1 Sam. 31. 3.

^q Jos. 10. 13.

^r Lam. 2. 1.

^s vers. 25, 27.

^t Deu. 32. 26, 27; Judg.
 16. 23, 24; 1 Sam. 31.
 9; Mic. 1. 10.
^u see Ex. 15. 20; Judg.
 11. 34; 1 Sam. 18. 6;
^v 1 Chr. 10. 1, 4.
^w 1 Sam. 31. 4; Is. 21. 5.
^x 1 Sam. 31. 1.
^y so Judg. 5. 23; Job
 3. 3, 4; Jer. 20. 14.

^a 1 Sam. 10. 1.

^b 1 Sam. 14. 7—14; 18.
 4; 31. 2—5.

^c Deu. 28. 49.
^d ch. 23. 20; Judg. 11.
 18.

^e vers. 19, 27.

^f 1 Sam. 19. 1—4; 19.
 2; 20. 17, 41; 23. 16.
^g ver. 19.

^h Judg. 1. 1; 1 Sam.
 23. 2, 4, 9; 30. 7, 8.

ⁱ ver. 11; ch. 5. 1, 3;
 1 Sam. 30. 31; 1 Ki.
 2. 11.

^k 1 Sam. 26. 42, 43;
 30. 5.
^l 1 Sam. 27. 2, 3; 30. 1;
 1 Chr. 12. 1.

^m ver. 11; ch. 5. 5;
 Ge. 49. 8—10.

ⁿ 1 Sam. 31. 11—13.

said unto them, *o* Blessed be ye of the LORD, that ye have showed this kindness 6 unto your lord, *even* unto Saul, and have buried him. And now *p* the LORD show kindness and truth unto you : and *q* I also will requite you this kindness, because 7 ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant : for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 But *r* Abner the son of Ner, captain of Saul's host, took *s* Ish-bosheth the son 9 of Saul, and brought him over to Mahanaim ; and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, 10 and over all Israel. Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years.¹ But the house of Judah followed 11 David. And *t* the time that David was king in Hebron over the house of Judah was seven years and six months.

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, 13 went out from Mahanaim to *u* Gibeon.² And Joab³ the son of Zeruiah, and the servants of David, went out, and met together by *v* the pool of Gibeon : and they sat down, the one on the one side of the pool, and the other on the other side of 14 the pool.⁴ And Abner said to Joab, Let the young men now arise, and *w* play 15 before us.⁵ And Joab said, Let them arise. Then there arose and went over by number twelve of Benjamin, which *x* pertained to Ish-bosheth the son of Saul, and 16 twelve of the servants of David. And they caught every one his fellow by the head, and *y* thrust his sword in his fellow's side ; so they fell down together : wherefore that place was called Helkath-hazzurim [*i. e.* the field of strong men], 17 which is in Gibeon. And there was a very sore battle that day ; and Abner was beaten, and the men of Israel, before the servants of David.

18 And there were *z* three sons of Zeruiah there, Joab, and Abishai, and Asahel : 19 and Asahel *was* *as* light of foot *b* as a wild roe. And Asahel pursued after Abner ; and in going he turned not to the right hand nor to the left from following 20 Abner. Then Abner looked behind him, and said, *Art* thou Asahel ? And he 21 answered, *I am*. And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour⁶ 22 [*or*, spoil^c]. But Asahel would not turn aside from following of him. And Abner said again to Asahel, Turn thee aside from following me : wherefore 23 should I smite thee to the ground ? how then should I hold up my face to Joab thy brother ? Howbeit he refused to turn aside : wherefore Abner with the 24 hinder end⁷ of the spear smote him *d* under the fifth rib,⁸ that the spear came out behind him ; and he fell down there, and died in the same place : and it came to pass, *that* as many as came to the place where Asahel fell down and died stood 25 still. Joab also and Abishai pursued after Abner : and the sun went down when they were come to the hill of Ammah, *that lieth* before Giah by the way of the wilderness of Gibeon.

26 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill. Then Abner called to Joab, and said, Shall *e* the sword devour for ever ? knowest thou not that it will be bitterness in the latter end ? how long shall it be then, ere thou bid the people 27 return from following their brethren ? And Joab said, *As* God liveth, unless *f* thou hadst spoken,⁹ surely then in the morning the people had gone up every one 28 from following his brother. So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed 30 over Jordan, and went through all Bithron, and they came to Mahanaim. And Joab returned from following Abner : and when he had gathered all the people 31 together, there lacked of David's servants nineteen men and Asahel. But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three

¹ Ru. 2. 20 ; 3. 10 ; 1 Sam. 24. 19 ; Ps. 115. 15.
² Ps. 57. 3 ; Prov. 14. 22 ;
³ 1 Tim. 1. 16, 18.
⁴ ch. 10. 2.

⁵ 1 Sam. 11. 50.
⁶ *or*, *Esh-baal*, 1 Chr. 8. 33 ; 9. 39.

⁷ ch. 5. 5 ; 1 Ki. 2. 11.

⁸ Jos. 16. 25.

⁹ Jer. 41. 12.

¹⁰ Prov. 10. 23 ; 26. 18, 19.

¹¹ 1 Chr. 2. 16.

¹² 1 Chr. 12. 8.
¹³ Ps. 14. 33 ; S. Song 2. 17 ; 8. 14.

¹⁴ Juig. 14. 19.

¹⁵ ch. 3. 27 ; 4. 6 ; 20. 10.

¹⁶ ch. 11. 25 ; Jer. 2. 30. Hsa. 11. 6.

¹⁷ ver. 14 ; Pro. 17. 14.

¹ Some have inferred, from ch. iii. 1, that Ish-bosheth reigned longer than two years ; but others think that there were considerable intervals before and after his short reign, during which the national affairs were in an unsettled state.

² As Gibeon was near the frontier of Judah, Abner's movement was naturally regarded by David as aggressive.

³ This distinguished commander of David's forces was son of David's sister Zeruiah. Hence he and his brothers, Abishai and Asahel, are designated by their mother's rather than their father's name.

⁴ The men on both sides were probably unwilling to fight, feeling that they were fellow-countrymen ; and

David's men had, it is likely, received instructions to act entirely on the defensive, in accordance with his wise policy : see ver. 27.

⁵ This challenge to a trial of strength seems to have been designed by Abner to bring on a general engagement.

⁶ Ancient warriors valued highly, as a trophy, the armour of an enemy slain by their own hand.

⁷ The lower end had a spike, which was used for fixing the spear in the ground (1 Sam. xxvi. 7).

⁸ Rather, 'in the abdomen.' Asahel's swiftness, upon which he presumed so much, hastened his death.

⁹ Joab throws the blame of the battle on Abner, whose proposal (see vers. 13, 14) had led to the slaughter.

32 hundred and threescore men died. And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

David's growing power, and his family; Abner comes over to him, but is killed by Joab.

3 NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. And ^s unto David were sons born in Hebron: and his firstborn was Amnon,^a of Ahinoam the Jezreelitess; and his second, ^t Chilcub, of ^h Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king ^o of Geshur; and the fourth, ^m Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; and the sixth, Ithream, by ^g Hglah David's wife. These were born to David in Hebron.

6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong¹ for the house of Saul. And Saul had a concubine, whose name *was* ^r Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou ^o gone in unto my father's concubine?²

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am I* ^a a dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, and thou chargest me to-day with a fault concerning

9 this woman? ^s So do God to Abner, and more also, except, ^r as the Lord hath sworn to David, even so I do to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, ^o from Dan even to Beer-sheba. And he could not answer Abner a word again, because ^h he feared him.

12 And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee. And he said, Well; I will make a league with thee: but one thing I require of thee, that is, ^o Thou shalt not see my face, except thou first bring ^a Michal Saul's daughter,³ when thou comest to see my

14 face. And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me ^s for an hundred foreskins of the

15 Philistines. And Ish-bosheth sent, and took her from *her* husband, *even* from ^a Phaltiel the son of Laish. And her husband went with her along weeping behind her to ^a Bahurim. Then said Abner unto him, Go, return. And he returned.

17 And Abner had communication with the elders of Israel, saying, Ye sought for David in times past *to be* king over you: now then do *it*: ^s for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of ^a Benjamin:⁴ and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with

21 him a feast. And Abner said unto David, I will arise and go, and ^a will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest ^o reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 And, behold, the servants of David and Joab came from *pursuing* a troop,⁵ and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace. When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner

24 came to the king, and he hath sent him away, and he is gone in peace. Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know ^t thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not. And

1 Rather, 'put forth his strength'; 'did his utmost.'
 2 According to the usages of the East, the wives and concubines of a deceased sovereign became the property of his successor; so that the act imputed to Abner might be interpreted as a design upon the crown.
 3 Michal had not been legally divorced, but forcibly separated from her husband, as Phaltiel might have

known. David probably demanded her restoration now partly on political grounds; hereby reminding the people of his connection with Saul's family.
 4 Saul having been of this tribe, the Benjamites were specially devoted to his family.
 5 Probably a troop of border-marauders, who had taken advantage of the civil discords of the country.

^h see parallel passage, 1 Chr. 3. 1-4.
^a 1 Sam. 25. 43.
^t or, *Daniel*, 1 Chr. 3. 1.
^h 1 Sam. 25. 42.
^o ch. 13. 37; 1 Sam. 27. 8.
^m 1 Ki. 1. 5.
^o ch. 21. 8-10.
^o ch. 16. 21.
^r ch. 9. 8; 16. 9; Deu. 23. 18; 1 Sam. 24. 14.
^s Ru. 1. 17; 1 Ki. 11. 2.
^t 1 Sam. 15. 28; 16. 1, 12; 28. 17; 1 Chr. 12. 23.
^o ch. 17. 11; Judg. 20. 1; 1 Ki. 4. 25.
^h ver. 30.
^o so Ge. 43. 3.
^r 1 Sam. 18. 20-28.
^v 1 Sam. 18. 25, 27.
^a 1 Sam. 25. 44, *Phaltiel*.
^o ch. 19. 16.
^b ver. 9.
^o 1 Sam. 10. 20, 21; 1 Chr. 12. 23.
^d vers. 10, 12.
^o 1 Ki. 11. 37.
^f 1 Sam. 29. 6; 1s. 37. 28.

when Abner was returned to Hebron, Joab ^s took him aside in the gate to speak with him quietly [*or*, peaceably], and smote him¹ there ^a under the fifth *rib*, that he died, for the blood of ⁴ Asahel his brother.

- 28 And afterward when David heard *it*, he said, I and my kingdom *are* guiltless
 29 before the LORD for ever from the blood of Abner the son of Ner: ^a let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one ⁴ that hath an issue, or that is ^m a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. So Joab and Abishui his brother slew Abner, because he had slain their brother ^m Asahel at Gibeon in the battle.
 31 And David said to Joab, and to all the people that *were* with him, ^o Rend your clothes, and ^p gird you with sackcloth, and mourn before Abner. And king
 32 David *himself* followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people
 33 wept. And the king lamented over Abner, and said,

Died Abner as a ^q fool² dieth?

- 34 Thy hands *were* not bound,³—nor thy feet put into fetters:
 As a man falleth before wicked men,—*so* fellest thou.

- 35 And all the people wept again over him. And when all the people came ^t to cause David to eat meat while it was yet day, David sware, saying, ⁴ So do God to me, and more also, if I taste bread, or ought else, ^u till the sun be down.
 36 And all the people took notice *of it*, and it pleased them: as whatsoever the king did pleased all the people.

- 37 For all the people and all Israel understood that day that it was not of the king
 38 to slay Abner the son of Ner. And the king said unto his servants, Know ye not
 39 that there is ^v a prince and a great man fallen this day in Israel? And I *am* this day weak, though anointed king; and these men the sons of Zeruiah ^w be too hard for me: ^x the LORD shall reward the doer of evil according to his wickedness.

Ish-bosheth is slain; his murderers are punished by David.

- 4 AND when Saul's son heard that Abner was dead in Hebron, ^y his hands were
 2 feeble, and all the Israelites were ^z troubled. And Saul's son had two men *that*
were captains of bands: the name of the one was Baanah, and the name of the
 other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin:
 3 (for ⁴ Beeroth⁴ also was reckoned to Benjamin: and the Beerothites fled to
^d Gittaim, and were sojourners there until this day.)

- 4 And ^e Jonathan, Saul's son, had a son *that was* lame⁵ of his feet. He was five
 years old when the tidings came of Saul and Jonathan ^f out of Jezreel, and his
 nurse took him up, and fled: and it came to pass, as she made haste to flee, that
 he fell, and became lame. And his name was ^g Mephibosheth.

- 5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came
 about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.
 6 And they came thither into the midst of the house, *as though* they would have
 fetched wheat;⁶ and they smote him ^a under the fifth *rib*: and Rechab and Baanah
 7 his brother escaped. For when they came into the house, he lay on his bed in
 his bedchamber, and they smote him, and slew him, and beheaded him, and took
 8 his head, and gat them away through the ⁱ plain all night. And they brought the
 head of Ish-bosheth unto David to Hebron, and said to the king, Behold the
 head of Ish-bosheth the son of Saul thine enemy, ^j which sought thy life; and
^k the LORD hath avenged my lord the king this day of Saul, and of his seed.

- 9 And David answered Rechab and Baanah his brother, the sons of Rimmon the
 Beerothite, and said unto them, *As the LORD liveth*, ^l who hath redeemed my
 10 soul out of all adversity, whom ^m one told me, saying, Behold, Saul is dead,
 thinking to have brought good tidings, I took hold of him, and slew him in
 11 Ziklag, who *thought* that I would have given him a reward for his tidings: how
 much more, ⁿ when wicked men have slain a righteous person in his own house

¹ ch. 20. 9, 10; 1 Ki. 2. 5.

² ch. 4. 6.

³ ch. 2. 19—23.

⁴ Judg. 9. 24; 1 Ki. 2. 31—34.

⁵ 1. 15. 2.
⁶ Le. 13. 44—46.

⁷ ver. 27; ch. 2. 23.

⁸ ch. 1. 2. 11; Num. 11. 6; Jos. 7. 6.
⁹ Ge. 37. 34.

¹⁰ ch. 13. 12, 13.

¹¹ Judg. 16. 21.

¹² ch. 12. 17; Jer. 16. 7.

¹³ Ru. 1. 7.

¹⁴ ch. 1. 12; Judg. 20. 26.

¹⁵ 1 Sam. 11. 50.

¹⁶ ch. 19. 7.

¹⁷ see ch. 19. 13; 1 Ki. 2. 5. 6. 33, 31; Pa. 28. 4; 62. 12; 2 Tim. 1. 14.

¹⁸ Ezra 4. 4; Ne. 6. 9; Is. 13. 7; 35. 3; Jer. 6. 24.
¹⁹ Mt. 2. 3.

²⁰ Jos. 18. 25.

²¹ Ne. 11. 35.

²² ch. 9. 3.

²³ 1 Sam. 29. 1, 11.

²⁴ or, *Mephobosheth*.
²⁵ 1 Chr. 8. 34; 9. 40.

²⁶ ch. 2. 23.

²⁷ ch. 2. 29; Ge. 13. 10; 19. 17; Deut. 1. 1.

²⁸ 1 Sam. 19. 2—11; 20. 1; 23. 15; 25. 29.
²⁹ ch. 18. 19, 31; 22. 48.

³⁰ Ge. 48. 16; 1 Ki. 1. 29; Pa. 31. 7.
³¹ ch. 1. 2—15.

³² 1 Ki. 2. 32.

1 The justice of God appears in the death of Abner, who had, from personal and ambitious motives, knowingly opposed His declared will (see ver. 9), and had at last deserted Ish-bosheth only through pique or revenge.

2 Rather, 'as a vile person,' or 'criminal.'

3 The hands and feet of malefactors were bound. By these expressions David meant that Abner had not been condemned in the regular course of justice.

4 Beeroth originally belonged to the Gibeonites; and they had been allowed to remain there after this district, at the general partition of the country, was allotted to the

tribe of Benjamin. See Josh. ix. 17, 18; xviii. 25.

5 Which, according to Eastern notions, would exclude Mephibosheth from succeeding to the throne. This bodily defect probably emboldened the murderers of his uncle; for he, as the next heir, was the avenger of blood.

6 For the use of the soldiers, who were maintained at the king's charge. The Greek version is, 'Now, behold! the door-keeper of his house had been cleaning wheat; and, being drowsy, had fallen asleep. So Rechab and Baanah, the brothers, escaped notice, and went into the house,' etc.

upon his bed? shall I not therefore now *require his blood of your hand, and take 12 you away from the earth? And David *commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the *sepulchre of Abner in Hebron.

David is made king over all Israel; takes the fortress of Zion, and makes it his capital; defeats the Philistines.

5 THEN *came all the tribes of Israel¹ to David unto Hebron, and spake, saying, 2 Behold, *we *are* thy bone and thy flesh. Also in time past, when Saul was king over us, *thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, *Thou shalt feed my people Israel, and thou shalt be *a captain 3 over Israel. *So all the elders of Israel came to the king to Hebron; *and king David made a league² with them in Hebron *before the LORD: and they *anointed 4 David king over Israel. David *was* *thirty years old when he began to reign, 5 *and he reigned forty years. In Hebron he reigned over Judah *seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went / to Jerusalem unto *the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame,³ thou shalt not come in hither: (thinking David 7 cannot come in hither: nevertheless David took the stronghold of Zion: *the 8 same *is* the city of David.) And David said on that day, Whosoever getteth up to the gutter,⁴ and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul,⁴ *he shall be chief and captain.*⁵ Wherefore they said, The blind and the lame shall not come into the house.⁶

9 So David dwelt in the fort, and called it *the city of David. And David 10 built round about from *Millo and inward. And David went on, and grew great, and the LORD God of hosts *was* with him.

11 And *Hiram king of Tyro⁷ sent messengers to David, and cedar trees, and 12 carpenters, and masons:⁸ and *they built David an house. And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for *his people Israel's sake.

13 And *David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons⁹ and daughters born to David.

14 And *these *be* the names of those that were born unto him in Jerusalem; 15 *Shammuah, and Shobab, and Nathan, and Solomon, Ithar also, and *Elishua, 16 and Nepheg, and Japhia, and Elishama, and *Eliada, and Eliphalet.

17 *But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, *and 18 went down to the hold. The Philistines also came and spread themselves in 19 *the valley of Rephaim.¹⁰ And David *inquired of the LORD, saying, Shall I go up to the Philistines?¹¹ wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine 20 hand. And David came to *Baal-perazim, and David smote them there, and said,

* see refs. Ge. 9. 5, 6.

* ch. 1. 15; Pa. 23. 23.

* ch. 3. 22.

* see parallel, 1 Chr. 11. 1—9; see also

1 Chr. 12. 23.

* Ge. 29. 14; Deu. 17. 15.

* Num. 27. 17; 1 Sam. 13. 13, 16.

* see ch. 7. 7; 1 Sam. 16. 1, 12, 13; 23. 30; Pa. 78. 71.

* 1 Sam. 12. 14.

* 1 Chr. 11. 3.

* 2 Kl. 11. 17.

* Judg. 11. 11; 1 Sam. 23. 18.

* ch. 2. 4; 1 Sam. 16. 13.

* 1 K. 3. 23.

* 1 Chr. 22. 31; 29. 27.

* ch. 2. 11; 1 Kl. 2. 11;

1 Chr. 3. 4.

* Judg. 1. 21.

* Jos. 15. 63; Judg. 1. 8; 19. 10—12.

* ver. 9; ch. 6. 10;

1 Kl. 2. 10; 8. 1.

* 1 Chr. 11. 6—9.

* ver. 7.

* Judg. 9. 6, 20.

* see parallel, 1 Chr. 14. 1—7; 1 Kl. 5. 2,

8, 9.

* ch. 7. 2.

* 1 Kl. 10. 9.

* Deu. 17. 17; 1 Chr. 2. 9; 14. 2—7.

* 1 Chr. 3. 6—9; 14. 4.

* or, *Shimea*, 1 Chr. 3. 5.

* or, *Elihana*, 1 Chr. 3. 6.

* or, *Beithada*, 1 Chr. 14. 7.

* see parallel, 1 Chr. 14. 6—17.

* ch. 23. 14.

* Jos. 15. 8; Is. 17. 5.

* ch. 2. 1; 1 Sam. 23. 2, 4; 30. 8.

* Is. 28. 21.

1 A list of them is given in 1 Chron. xii. 23—40.

2 Or, 'covenant.' The kings of Israel were not absolute monarchs (see 1 Sam. x. 25; 1 Kings xii.); but whilst subject to the Divine laws, they were also bound by conditions agreed upon between them and the people.

3 This passage (vers. 6—8) is very difficult. The words of the Jebusites appear to be a contemptuous boast that the most disabled part of the inhabitants were sufficient to repel David's assault on the fortress. The lower city had been early captured, though probably not long retained (see Judg. i. 8, 21; xix. 10); for the fort of Zion, which was the highest part, had defied all the power of Israel, and was reckoned almost impregnable.

4 That is, a water-course. Many instances are recorded in history of fortresses being surprised and taken through subterranean channels. A water-course of this kind, eight feet high and of great length, partly cut through the solid rock, has recently been discovered on Mount Zion.

5 These words are supplied from 1 Chron. xi. 6. It is probable that David made this proposal, in part to avoid giving offence to either the men of Judah or the ten tribes by his choice of a captain, and partly in the hope that thus Joab might be superseded. See ch. iii. 39.

6 The meaning of this sentence is uncertain. But it

should probably be rendered, 'Because they said, The blind and the lame should not let him come into the house (or fort).' Of course, neither the taunts of the Jebusites nor David's hatred are to be understood as referring to any particular persons.

7 Tyre was a great commercial city on the sea-coast north of Palestine. Its inhabitants were not of the devoted nations, nor at enmity with the Israelites.

8 The Israelites appear to have made little progress, up to this time, in the constructive arts: but their Tyrian neighbours greatly excelled in all branches of commercial and manufacturing industry (see Ezek. xxvii., xxviii.); and to them a friendly intercourse with the interior was at all times of great importance: see Acts xii. 20.

9 David had in all eighteen sons; his daughters are not named (except Tamar), as they were not concerned in state affairs, nor were their names entered in the national records.

10 Or, 'valley of the giants,' south-west of Jerusalem. 11 David's frequent inquiries of the Lord present a striking contrast to the conduct of his predecessor, who commonly acted solely under the impulse of his own will, and feeling, and judgment; and the success of their respective enterprises was as remarkably different.

The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim [*i. e.* The plain of breaches]. And there they left their images,¹ and David and his men² burned them.

22 ^c And the Philistines came up yet again, and spread themselves in the valley of

23 Rephaim. And when ^d David inquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the

24 mulberry trees.³ And let it be, when thou ^e hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then ^f shall the LORD go out before thee, to smite the host of the Philistines. And David did so, as the LORD had commanded him; and smote the Philistines from ^g Geba until thou come to ^h Gazer.

David brings up the ark to Jerusalem.

6 AGAIN, David gathered together all the chosen men of Israel, thirty thousand.

2 And ⁱ David arose, and went with all the people that *were* with him from ^k Baale³ of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts [*or*, at which the name, even the name of the LORD of hosts, was called upon], ^l that dwelleth between the cherubim.

3 And they set the ark of God ^m upon a new cart,⁴ and brought it out of the house of Abinadab that *was* in ⁿ Gibeah: and Uzzah and Ahio, the sons of

4 Abinadab, drove the new cart. And they brought it out of ^o the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the

5 ark. And David and all the house of Israel played before the LORD on all manner of instruments made of fir⁵ wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to ^p Nachon's threshingfloor, Uzzah ^q put forth his hand to the ark of God, and took hold of it; for the oxen shook it [*or*, stumbled].

7 And the anger of the LORD was kindled against Uzzah; and ^r God smote him there for his error⁶ [*or*, rashness]; and there he died by the ark of God.

8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah [*i. e.* The breach of Uzzah] to this day.

9 And ^s David was afraid of the LORD that day, and said, How shall the ark of

10 the LORD come to me? So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-

11 edom ^t the Gittite.⁷ And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD ^u blessed⁸ Obed-edom, and all his household.

12 And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. ^v So David went and brought up the ark of God from the house of Obed-edom into

13 the city of David with gladness. And it was *so*, that when ^w they that bare the

14 ark of the LORD had gone six paces, he sacrificed ^x oxen and fatlings. And David ^y danced⁹ before the LORD with all his might; and David *was* girded

15 ^z with a linen ephod. ^{aa} So David and all the house of Israel brought up the ark of the LORD with shouting, and with ^{ab} the sound of the trumpet.

16 And ^{ac} as the ark of the LORD came into the city of David, ^{ad} Michal Saul's

^b Deut. 6. 25; 1 Chr. 14. 12.
^c 1 Chr. 14. 13.
^d ver. 19.
^e so 3 Ki. 7. 6.
^f Judg. 4. 14.
^g 1 Chr. 14. 16, Gibeon.
^h Jos. 16. 10.
ⁱ see parallel, 1 Chr. 13. 5—14.
^k *or*, *Bau'lah*, that is, *Kirjath-jearim*, Jos. 15. 9, 60.
^l Ex. 25. 18—22; 1 Sam. 4. 4; Ps. 80. 1.
^m see Num. 7. 9; 1 Sam. 6.
ⁿ *or*, *The hill*.
^o 1 Sam. 7. 1, 2.
^p 1 Chr. 13. 9. he is called *Chidon*.
^q see Num. 4. 15, 19, 20.
^r 1e. 10. 1—3; 1 Sam. 6. 19.
^s Num. 17. 12, 13; 1 Sam. 6. 20; Ps. 119. 120; see Lk. 5. 8, 9.
^t 1 Chr. 13. 13.
^u 1 Chr. 13. 14.
^v Ge. 30. 27; 39. 5.
^w see parallel, 1 Chr. 15. 2, 3, 25—29; 16. 1—3; Ps. 24. 7—10; 132. 6—8.
^x Num. 4. 15; 7. 9; Jos. 3. 3; 1 Chr. 15. 2, 15.
^y see 1 Ki. 8. 5; 1 Chr. 15. 26.
^z see Ex. 15. 20; 1 Sam. 16. 6; Ps. 30. 11.
^{aa} 1 Sam. 2. 18; 1 Chr. 15. 27.
^{ab} 1 Chr. 15. 26.
^{ac} Num. 10. 10.
^{ad} 1 Chr. 15. 25.
^{ae} ch. 5. 14.

1 Probably the small tutelary gods which the soldiers carried with them as protectors in battle.

2 It is most likely that these were poplars or willows, which are common in Palestine.

3 None of the ancient versions give this as a proper name: the Septuagint, Vulgate, and Syriac rendering it, 'the chief men of Judah,' as in Judg. ix. 23, etc., 'the men of Shechem,' and in 1 Sam. xxiii. 11, 12, 'the men of Keilah.' If, however, it be the name of a place, we must either suppose an error in a letter, and read 'to' instead of 'from,' in accordance with 1 Chron. xiii. 6, or regard 1 Chron. xiii. 1—6 as speaking of David's going to Kirjath-jearim; whilst this verse begins with his starting from that town to the house of Abinadab on the hill, at a short distance.

4 This mode of conveying the ark was forbidden by the law, which strictly enjoined that it should be carried by its staves on the shoulders of the Levites: see Num. iv. 15.

5 Rather, 'cypress.' The Septuagint, instead of 'instruments made of fir wood,' has, 'with all their might and with songs:' and this agrees with 1 Chron. xiii. 8;

but it is by no means certain that this is to be preferred to the text.

6 Uzzah, as a Levite, ought to have remembered that he was forbidden to touch anything but the staves by which the ark was carried. The neglect of express Divine directions is sinful, and therefore dangerous.

7 Obed-edom was a Levite of the family of Kohath, to whom the care of the ark was by law entrusted; and is called a 'Gittite,' from the Levitical town of Gath-rimmon (Josh. xx. 24, 25; 1 Chron. vi. 69). See also 1 Chron. xv. 24.

8 Evidently with some outward and immediate tokens of Divine favour (see ver. 12), which were perpetuated to his children: see 1 Chron. xxvi. 5—8. The ark is a guest by which none who welcome it shall lose.

9 In the simpler states of society men are accustomed to give more vigorous expression to their feelings than we commonly do. There was ample cause for David's holy exultation in having the ark, which was both the symbol of Jehovah's presence and the centre of attraction to the pious, lodged in the metropolis, and in having the public worship of God fully restored.

- daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.¹
- 17 And ⁴they brought in the ark of the LORD, and set it in ¹his place, in the midst of the tabernacle² that David had pitched for it: and David ⁴offered burnt offerings and peace offerings before the LORD. And as soon as David had made an end of offering burnt offerings and peace offerings, ¹he blessed the people in the name of the LORD of hosts. ³And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece³ of flesh, and a flagon⁴ of wine. So all the people departed every one to his house.
- 20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who ⁵uncovered himself⁵ to-day in the eyes of the handmaids of his servants, as one of the ²vain fellows shamelessly [*or*, openly] uncovereth himself!
- 21 And David said unto Michal, *It was* ²before the LORD, ⁴which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I ⁴play before the LORD. And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants which thou hast spoken of, of them shall I be had in honour. Therefore Michal the daughter of Saul had no child ¹unto the day of her death.

David's desire to build a temple for Jehovah; God's message to him by Nathan; his thanksgiving and prayer.

- 7 AND it came to pass, "when the king sat in his house, and the LORD ²had given him rest round about from all his enemies; that the king said unto Nathan the prophet, See now, I dwell in ²an house of cedar, ²but the ark of God dwelleth within ²curtains.⁶ And Nathan said to the king, Go, do all that is ⁶in thine heart; for the LORD is with thee.
- 4 And it came to pass ⁶that night, that the word of the LORD came unto Nathan, 5 saying, Go and tell my servant David, Thus saith the LORD, ⁴Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in *any* house ⁶since the time that I brought up the children of Israel out of Egypt, even to this day, 7 but have walked in ⁶a tent and in a tabernacle. In all the *places* wherein I have ⁶walked with all the children of Israel spake I a word with ⁴any of the tribes⁷ of Israel, whom I commanded ¹to feed my people Israel, saying, Why 8 build ye not an house of cedar? Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, ⁴I took thee from the sheepcote, 9 from following the sheep, to be ¹ruler over my people, over Israel: and ³in I was with thee whithersoever thou wentest, ²and have cut off all thine enemies out of thy sight, and have made thee ²a great name, like unto the name of the great 10 *men* that are in the earth. Moreover I will³ appoint a place for my people Israel, and will ²plant them, that they may dwell in a place of their own, and move no more; ²neither shall the children of wickedness afflict them any more, ²as before- 11 time, and as ⁶since the time that I commanded judges to be over my people Israel; and ⁴have ¹caused thee to rest from all thine enemies. Also the LORD 12 telleth thee ²that he will make thee an house. And ²when thy days be fulfilled, and thou ²shalt sleep with thy fathers, ²I will set up thy seed after thee, which 13 shall proceed out of thy bowels, and I will establish⁹ his kingdom. ²He shall

¹ Michal's affections, once so strongly fixed on David, appear to have been transferred to Phaltiel, as her husband's evidently wore to his other wives; and nothing but his elevation to the throne seems to have reconciled her to the change. Hence she could not brook anything that appeared to be derogatory to his royal dignity.

² Psa. lxxviii. is supposed to have been composed for this occasion. The tabernacle made in the wilderness, with the altar, was now at Gibeon (1 Chron. xxi. 29): but David prepared another tent, probably similar to that of Moses, near his own residence on Mount Zion, for the reception of the ark. See Psa. lxxviii. 67, 68. From 1 Chron. vi. 31—48; xvi. 4—6, 37—42, it appears that David made a new arrangement for Divine worship in connection with this tabernacle, so as not to interfere with the functions of the priests and the sacrifices at the altar; Asaph and other Levites being appointed to conduct this additional service, which consisted chiefly in prayer and praise to God. After the building of the temple, both tabernacles were superseded.

³ Rather, 'a measure'; probably a cup of wine.

⁴ The word here rendered 'flagon' means a kind of

cake, prepared from dried grapes, or made with honey.

⁵ David had only divested himself of his royal robes; still wearing his dress of fine linen and an ephod.

⁶ That is, in a movable tent, as if it were not settled. ⁷ The change of a single letter in the Hebrew gives the word 'judges'; which agrees with ver. 11, and with 1 Chron. xvii. 6, and makes better sense.

⁸ This should perhaps be rendered, 'I have appointed,' etc., 'and have planted,' etc.; 'neither do the children of wickedness afflict them as before,' etc.

⁹ This passage (vers. 12—17) comprises the following promises:—1. A son as successor, who should build the house of God. 2. A line of descendants through him, who were to possess the throne of Israel conditionally upon their obedience to the Divine law; with an assurance that even should they violate that condition, and so forfeit the throne, though subjected to chastisement, the family should not be utterly rejected, as that of Saul had been. And, lastly, that out of them should arise a glorious King, in whom the kingdom of David should be established for ever. See ch. xxiii. 3—5; Isa. lv. 3; Jer. xxxiii. 15, 26; Acts ii. 30; xiii. 34; Heb. i. 6.

¹ 1 Chr. 16. 1.
² 1 Chr. 15. 1; Pa. 132. 8.
³ 1 Ki. 8. 5, 62, 63.

⁴ 1 Ki. 8. 55; 1 Chr. 16. 2.
⁵ 1 Chr. 16. 3; 2 Chr. 30. 24; Ne. 8. 10.

⁶ Ge. 18. 19; Jos. 24. 15; Pa. 30, *tit.*

⁷ vers. 14, 16; 1 Sam. 19. 24.

⁸ Judg. 9. 4; Job 30. 8.

⁹ 1 Chr. 16. 16; 1 Cor. 10. 31.

¹⁰ 1 Sam. 13. 14; 15. 28.

¹¹ ver. 5.

¹² see 1 Sam. 15. 35; Is. 22. 14; Mt. 1. 25.

¹³ see parallel, 1 Chr. ch. 17.

¹⁴ Jos. 21. 44; 1 Ki. 5. 4; Pro. 16. 7.

¹⁵ ch. 5. 11.

¹⁶ see Ac. 7. 46.

¹⁷ Ex. 26. 1—14; 40. 21.

¹⁸ 1 Ki. 8. 17, 18; 1 Chr. 22. 7; 29. 2.

¹⁹ Num. 12. 6.

²⁰ see 1 Ki. 5. 3; 8. 18, 19; 1 Chr. 22. 8; 28. 2.

²¹ Jos. 18. 1; 1 Ki. 8. 16.

²² Ex. 40. 18, 19, 31.

²³ 1 Chr. 11. 12; 1 Chr. 23. 14.

²⁴ 1 Chr. 17. 6.

²⁵ ch. 5. 2; Pa. 78. 71.

²⁶ Mt. 2. 6, Ar. 20. 28.

²⁷ 1 Sam. 16. 11, 12; Pa. 78. 71.

²⁸ ch. 21.

²⁹ ch. 5. 10; 8. 14; 1 Sam. 18. 14.

³⁰ ch. 22. 1; 1 Sam. 31. 6; Pa. 80. 23.

³¹ Ge. 12. 2.

³² Pa. 44. 2; 80. 8; Jer. 24. 6; Am. 9. 15.

³³ Pa. 80. 22, 23.

³⁴ Ex. 1. 13, 14, 22;

³⁵ Judg. 4. 14—16; 1 Sam. 12. 9—11; Pa. 106. 42.

³⁶ ver. 1.

³⁷ ver. 27; Ex. 1. 21; 1 Ki. 11. 35.

³⁸ 1 Ki. 2. 1.

³⁹ Deu. 31. 16; 1 Ki. 1. 21; Ac. 13. 35.

⁴⁰ 1 Ki. 8. 20; 1 Chr. 17. 11; Pa. 89. 29; 132. 11.

⁴¹ 1 Ki. 5. 5; 6. 12; 8. 19; 1 Chr. 22. 10, 28. 6.

build an house for my name, and I will ^b establish the throne of his kingdom for
 14 ever. ^c I will be his father, and he shall be my son. ^d If he commit iniquity, I
 will ^e chasten him with the rod of men, and with the stripes of the children of
 15 men: ^f but my mercy shall not depart away from him, ^g as I took it from Saul,
 16 whom I put away before thee. And ^h thine house and thy kingdom shall be
 established for ever before thee: thy throne shall be established for ever.
 17 According to all these words, and according to all this vision, so did Nathan
 speak unto David.
 18 Then went king David in, and sat ⁱ before the LORD, and he said, ^j Who *am* I,
 19 O Lord God? and what *is* my house, that thou hast brought me hitherto? And
 this was yet a small thing in thy sight, O Lord God; ^k but thou hast spoken also
 of thy servant's house for a great while to come. ^l And *is* this the manner ^m of
 20 man, O Lord God? And what can David say more unto thee? for thou, Lord
 21 God, ⁿ knowest thy servant. ^o For thy word's sake, and according to thine own
 heart, hast thou done all these great things, to make thy servant know *them*.
 22 Wherefore ^p thou art great, O Lord God: for ^q there is none like thee, neither is
 there *any* God beside thee, according to all that we have heard with our ears.
 23 And ^r what one nation in the earth *is* like thy people, *even* like Israel, whom
 God ^s went to redeem for a people to himself, and to ^t make him a name, and to do
 for you ^u great things and terrible, for thy land, before ^v thy people, which thou
 24 redeemedst to thee from Egypt, *from* the nations and ^w their gods? For ^x thou
 hast confirmed to thyself thy people Israel *to be* a people unto thee for ever:
 25 ^y and thou, LORD, art become their God. And now, O Lord God, the word that
 thou hast spoken concerning thy servant, and concerning his house, establish it
 26 for ever, and do as thou hast said. And let thy name be magnified for ever,
 saying, The LORD of hosts *is* the God over Israel: and let the house of thy
 27 servant David be established before thee. For thou, O LORD of hosts, God of
 Israel, hast revealed to thy servant, saying, ^z I will build thee an house: there-
 fore hath thy servant found in his heart to pray this prayer unto thee. And
 now, O Lord God, thou art that God, ^{aa} and ^{ab} thy words be true, and thou hast
 promised this goodness unto thy servant: therefore now let it please thee to bless
 29 the house of thy servant, that it may continue for ever before thee: for thou, O
 Lord God, hast spoken *it*: and with thy blessing let the house of thy servant be
 blessed ^{ac} for ever.

Subjugation of the Philistines, Moabites, Syrians, and Edomites; David's government and officers.

8 AND ^d after this it came to pass, that David smote the Philistines, and subdued
 them; and David took ^e Gath-ammah ^f out of the hand of the Philistines.
 2 And ^g he smote Moab, and measured ^h them with a line, casting them down to
 the ground; even with two lines measured he to put to death, and with one
 full line to keep alive. And *so* the Moabites ⁱ became David's servants, and
^j brought gifts.
 3 David smote also ^k Hadadzer, the son of Rehob, king of ^l Zobah, as he went to
 4 recover ^m his border ⁿ at the river Euphrates. And David took from him a
 thousand ^o chariots, and seven hundred ^p horsemen, and twenty thousand footmen:
 and David ^q houghed ^r all the chariot horses, but reserved of them for an hundred
 5 chariots. ^s And when the Syrians of Damascus came to succour Hadadzer king
 6 of Zobah, David slew of the Syrians two and twenty thousand men. Then David
 put garrisons in Syria of Damascus: and the Syrians ^t became servants to David,
 and brought gifts. ^u And the LORD preserved David whithersoever he went.
 7 And David took ^v the shields of gold that were on the servants of Hadadzer, and
 8 brought them to Jerusalem. And from ^w Bethah, and from ^x Berothai, cities of
 Hadadzer, king David took exceeding much brass.
 9 When ^y Toi king of Hamath ^z heard that David had smitten all the host of

^b see *ref.* ver. 16.
^c 1 Chr. 22. 6; Ps. 89.
^d 26. 27; Heb. 1. 5.
^e Ps. 89. 30—35.
^f see *ref.* Deut. 8. 5.
^g Ps. 89. 29, 34.
^h 1 Sam. 13. 23, 29; 16.
ⁱ 14; 1 Ki. 11. 15, 31.
^j A Ge. 49. 10; Ps. 89.
^k 36, 37; Is. 9. 7; Dan.
^l 5. 44; 7. 14; John
 13. 34.
^m Ge. 32. 10.
ⁿ *vers.* 11—16.
^o Is. 55. 8, 9.
^p Ge. 18. 19; Ps. 139. 1.
^q Num. 23. 19.
^r 1 Chr. 16. 25; 2 Chr.
 2. 5; Ps. 48. 1; 86.
^s 10; 96. 4; 133. 6;
^t 145. 3; Jer. 10. 6.
^u Ex. 15. 11; Deut. 3.
^v 24; 4. 35; 32. 39;
^w 1 Sam. 2. 3; Ps. 86.
^x 1; 87. 6, 8; 12. 45, 5,
 18, 22; Mic. 7. 18.
^y Deut. 4. 7, 8, 32, 34;
^z 33. 29; Ps. 147. 20.
^{aa} Ex. 2. 7, 8.
^{ab} Ex. 9. 16.
^{ac} Deut. 10. 21.
^{ad} Deut. 9. 20; Ne. 1. 10.
^{ae} Ex. 12. 12.
^{af} Ge. 17. 7; Deut. 21.
 18.
^{ag} Ex. 15. 2; Deut. 7.
 9; Ps. 45. 14.
^{ah} *ver.* 11.
^{ai} Num. 23. 19; John
 17. 17.
^{aj} *ch.* 23. 51.
^{ak} see *parallel*, 1 Chr.
 ch. 18.
^{al} or, *The bride of
 Ammah.*
^{am} Num. 24. 17; see
 note on 2 Ki. 20. 31.
^{an} *vers.* 6, 13—14; 2 Ki.
 3. 4.
^{ao} A Ps. 72. 10; 1 Sam.
 10. 27.
^{ap} or, *Hadadzer,*
 1 Chr. 18. 3.
^{aq} A ch. 10. 6; Ps. 60,
 title.
^{ar} see *Ge.* 15. 18; Ex.
 23. 31.
^{as} as 1 Chr. 18. 4.
^{at} Jos. 11. 6, 9.
^{au} 1 Ki. 11. 23—25.
^{av} *ver.* 2.
^{aw} *ver.* 14; ch. 7. 9.
^{ax} see 1 Ki. 10. 16.
^{ay} or, *Tibhath.*
^{az} or, *Gath*, 1 Chr. 18. 8.
^{ba} *Tou*, 1 Chr. 18. 9.

1 Some suppose this to mean 'continued;' but *sitting* on the heels is still a posture of reverence in the East.
 2 Literally, 'And this the law of the man!' Some expositors take this to refer to the unexpected condescension of God to his servant; whilst others regard it as an allusion to the Divine plan respecting the Messiah.
 3 Rather, 'for them.'
 4 Rather, 'thou art the [only] God.'
 5 This may be translated, 'the bride of the metropolis;' a proverbial expression, explained by 1 Chron. xviii. 1 as meaning, 'Gath and her towns.'
 6 In this may be seen the beneficial results of the Hebrew war-laws (see note on Deut. xx. 1); the restrictive tendencies of which operated beyond the letter

of the law (Deut. xx. 13), so as to lead David to preserve the lives of many of his male captives. It is uncertain whether one-third only, or, as the Sept. and Vulgate render, one-half were saved. See Josephus, Antiq. vii. 5.
 7 Or, 'to establish his frontier.' See 1 Sam. xiv. 47.
 8 1 Chron. xviii. 4 has *seven thousand*, which is probably the correct reading. See general note in p. 516.
 9 Agreeably to the precept in Deut. xvii. 16, and a special command to Joshua (Josh. xi. 6). Horses appear not to have been used by the Hebrews in agriculture.
 10 Still a large city, bearing the same name, though under the Greeks called Epiphania. It was the capital of a kingdom lying north of Palestine, and west of Zobah, whose king threatened both Toi and David.

10 Hadadezer, then Toi sent ^a Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And Joram brought with him vessels of silver, 11 and vessels of gold, and vessels of brass: which also king David ^v did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations 12 which he subdued; of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat him ^a a name when he returned from smiting of the Syrians ¹ in 14 ^a the Valley of Salt, ^b being eighteen thousand men. And he put garrisons in Edom; throughout all Edom put he garrisons, and ^c all they of Edom became David's servants. ^d And the Lord preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice 16 unto all his people. ^e And Joab the son of Zeruiah was over the host; and ^f Jehoshaphat the son of Ahilud was recorder ² [or, remembrancer; or, writer of 17 chronicles]; and ^g Zadok the son of Ahitub, and Ahimelech, ³ the son of Abiathar, 18 were the priests; and Seraiah was the scribe [or, secretary]; ⁴ and Benaiah the son of Jehoiada was over both the ^h Cherethites and the Pelethites; ⁴ and David's sons were chief rulers [or, princes ^k].

David's kindness to Jonathan's son.

9 AND David said, Is there yet any that is left of the house of Saul, that I 2 may show him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was ^m Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, ⁵ that I may show ⁿ the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet 4 a son, ^o which is lame on his feet. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of ^p Machir, the son of 5 Ammiel, in Lo-debar. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when ^q Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. 7 And he answered, Behold thy servant! And David said unto him, Fear not: ^r for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table 8 continually. And he bowed himself, and said, What is thy servant, that thou shouldst look upon such ^s a dead dog as I am?

9 Then the king called to Ziba, Saul's servant, and said unto him, I have given 10 unto thy master's son all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in ^t the fruits, that thy master's son may have food ⁶ to eat: but Mephibosheth thy master's son ^u shall eat bread alway at my table. Now Ziba had 11 ^v fifteen sons and twenty servants. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, ^w said the king, he shall eat at my table, as one of the king's 12 sons. And Mephibosheth had a young son, ^x whose name was Micha. And all 13 that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephi-

^a 1 Chr. 18. 10, Hadoram.

^v 1 Ki. 7. 51; 1 Chr. 18. 11; 26. 26.

^c ch. 7. 9.

^b 2 Ki. 14. 7.
^d see 1 Chr. 18. 12; Ps. 60, title.
^e Ge. 27. 29, 37, 40; Num. 24. 18.
^f ver. 6.

^g ch. 19. 13; 20. 23; 1 Chr. 11. 6; 18. 15.
^h 1 Ki. 4. 3.

ⁱ 1 Chr. 24. 3.

^j 1 Chr. 18. 17.

^k 1 Sam. 30. 14.

^l ch. 20. 26.

¹ 1 Sam. 18. 1-4; 20. 14-17, 42; Pro. 27. 10.
² ch. 10. 1; 19. 17, 29.

³ 1 Sam. 20. 14-17; Mt. 23. 44, 45.

⁴ ch. 4. 4.

⁵ ch. 17. 27-29.

⁶ called Merib-baal, 1 Chr. 8. 34.

⁷ ver. 1. 3.

⁸ ch. 3. 8; 16. 9; 1 Sam. 21. 14.
⁹ see ch. 16. 4; 19. 29.

¹⁰ ver. 7. 11, 13; ch. 19. 28, 33; 1 Ki. 2. 7.
¹¹ ch. 19. 17.

¹² 1 Chr. 8. 34.

¹ The Syrians appear to have been allied, as they were afterwards under Rezin (2 Kings xvi. 6), with the Edomites, mentioned in the next verse and in 1 Chron. xviii. 12. The brief records of this chapter seem to show that neighbouring hostile states, alarmed by David's growing power, formed a great confederacy against him; the Syrians attacking him on the north, whilst a body of the allies attempted a diversion through Edom and the Valley of Salt on the south. Hence the severe measures against the latter mentioned in 1 Kings xi. 15-21, by which all danger from that quarter was removed. These wars resulted in the accomplishment of the predictions in Gen. xv. 18, and xxvii. 40, by the subjugation of the Edomites, who continued tributaries to the kings of Judah till the time of Jehoram (2 Kings viii. 20, 22; 2 Chron. xxi. 8); and by the extension of David's dominions from Egypt to the Euphrates.

² The 'recorder' kept the chronicles of events and of the government; and so brought together the materials out of which histories might be constructed. The 'scribe,' or secretary (ver. 18), was probably engaged in the

correspondence and daily business of the government.

³ These names are obviously transposed: the passage ought to be read, 'Abiathar the son of Ahimelech.' It is probable that Zadok had been appointed high priest when the family of Ahimelech were slain and Abiathar had fled; and that Abiathar, having attended David and been consulted by him during his wanderings, was allowed to share the office with Zadok, whose name always stands first. See 1 Sam. xxii. 9, 11, 12, 20.

⁴ The Cherethites and Pelethites formed David's body-guard; but whether these terms are proper names or appellatives is uncertain. The Targum has 'archers and slingers.' Gesenius thinks that they denote 'headmen and couriers.' It is likely that they were foreign mercenaries, or hired troops.

⁵ It is not surprising that David knew nothing of Mephibosheth, who was born after he was driven from Saul's court (see ch. iv. 4), and had been brought up in obscurity on the east of Jordan (see ver. 4).

⁶ A provision, not for himself personally, but for his household, suitable to his rank.

bosheth dwelt in Jerusalem: * for he did eat continually at the king's table; and
 " was lame on both his feet.

Insult of the king of Ammon; defeat of the Ammonites and Syrians.

- 10 AND it came to pass after this, that the ^b king of the children of Ammon died,
 2 and Hanun his son reigned in his stead. Then said David, I will show kindness
 unto Hanun the son of Nahash, ^c as his father showed kindness unto me. And
 David sent to comfort him, by the hand of his servants, for his father. And
 3 David's servants came into the land of the children of Ammon. And the princes
 of the children of Ammon said unto Hanun thy lord, Thinkest thou that David
 doth honour thy father, that he hath sent comforters unto thee? hath not David
rather sent his servants unto thee, to search the city, and to spy it out, and to
 4 overthrow it? Wherefore Hanun took David's servants, and ^d shaved off the one
 half of their beards, and cut off their garments in the middle, ^e *even* to their
 5 buttocks, and sent them away. When they told *it* unto David, he sent to meet
 them, because the men were greatly ashamed: ^f and the king said, Tarry at Jericho
 until your beards be grown, and *then* return.
- 6 And when the children of Ammon saw that they ^g stank ² before David, the
 children of Ammon sent and hired ³ the Syrians of Beth-rehob, and the Syrians
 of Zoba, twenty thousand footmen, and of king Maacah ⁴ a thousand men, and of
 7 Ish-tob [*or*, the men of Tob ⁴] twelve thousand men. And when David heard of
 8 *it*, he sent Joab, and all the host of ⁵ the mighty men. And the children of
 Ammon came out, and put the battle in array at the entering in of the gate: ⁵
 and ⁴ the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by
 9 themselves in the field. When Joab saw that the front of the battle was against
 him before and behind, he chose of all the choice *men* of Israel, and put *them* in
 10 array against the Syrians: and the rest of the people he delivered into the hand
 of Abishai his brother, that he might put *them* in array against the children of
 11 Ammon. And he said, ⁶ If the Syrians be too strong for me, then thou shalt
 help me: but if the children of Ammon be too strong for thee, then I will come
 12 and help thee. ⁷ Be of good courage, and let us ⁸ play the men for our people,
 and for the cities of our God: and ⁹ the LORD do that which seemeth him good.
- 13 And Joab drew nigh, and the people that *were* with him, unto the battle
 14 against the Syrians: and they fled before him. And when the children of Ammon
 saw that the Syrians were fled, then fled they also before Abishai, and entered into
 the city. So Joab returned from the children of Ammon, and came to Jerusalem.
- 15 And when the Syrians saw that they were smitten before Israel, they gathered
 16 themselves together. And Hadarazer sent, and brought out the Syrians that
were beyond ⁹ the river, and they came to Helam; and ⁹ Shobach the captain of
 17 the host of Hadarazer *went* before them. And when it was told David, he
 gathered all Israel together, and passed over Jordan, and came to Helam. And
 18 the Syrians set themselves in array against David, and fought with him. And
 the Syrians fled before Israel; and David slew *the men* of seven hundred chariots
 of the Syrians, and forty thousand ¹⁰ horsemen, and smote Shobach the captain of
 19 their host, who died there. And when all the kings that *were* servants to
 Hadarazer saw that they were smitten before Israel, they made peace with Israel,
 and ¹¹ served them. So the Syrians feared to help the children of Ammon any more.

David commits adultery with Bathsheba, and causes Uriah to be slain.

- 11 AND it came to pass, after the year was expired [at the return of the year¹],
 at the time ⁶ when kings go forth *to battle*, that ² David sent Joab, and his servants
 with him, and all Israel; and they destroyed the children of Ammon, and besieged
 Rabbah. But David tarried still at Jerusalem.⁷
- 2 And it came to pass in an eveningtide, that David arose from off his bed,⁸ and

* ver. 7, 10.

" ver. 3.

^b see parallel, 1 Chr.
ch. 19.

^c 1 Sam. 22. 3, 4.

^d Le. 19. 27.

^e Is. 20. 4; 47. 2.

^f Ge. 34. 30; Ex. 5.
21; 1 Sam. 13. 4.
^g ch. 8. 3, 5.

^h Judg. 11. 3, 5.

ⁱ ch. 23. 8.

^k ver. 6.

^l Ro. 15. 1. Gal. 6. 2.

^m Deu. 31. 6.
ⁿ 1 Sam. 4. 9; 1 Cor.
16. 13.
^o Judg. 10. 15; 1 Sam.
3. 18.

^p That is, Euphrates.
^q *or*, Shophach, 1 Chr.
19. 16.

^r 1 Chr. 19. 18, foot-
men.

^s ch. 8. 6.

^t 1 Kl. 20. 22, 26; 2
Chr. 36. 10.
^u see parallel, 1 Chr.
28. 1.

^v Deu. 22. 8.

1 The Orientals have always attached great importance to the beard; and deem it a mark of extreme disgrace to be deprived of it. Hence David considerably instructed his ambassadors to remain for a time at the first town they reached on the west of Jordan.

2 A Hebraism, meaning that they had made themselves odious.

3 This is the first certain example on record of that mercenary warfare of which we afterwards find so much both in sacred and in profane history.

4 Rather, 'king of Maacah;' which lay on the north-east frontier of Israel. This now confederacy only had the effect of securing the glorious results of the former war. On the numbers here given, see 1 Chron. xix. 18; and the note in page 516.

5 That is, of the city Medeba: see 1 Chron. xix. 7.

6 That is, in the spring.

7 David was now at the height of his glory. Worldly success had probably, in some degree, blinded his eyes and deadened his feelings; whilst the luxuries with which wealth had surrounded him fostered the growth of selfishness and sensuality. There are few dangers so great as those connected with uninterrupted prosperity. The following narrative, and others of a similar nature (Gen. xii. 12—20; Numb. xii.; Matt. xxvi. 69—75), afford an important confirmation of the voracity of the sacred historians.

8 As in warm climates the early morning hours are the most favourable for exertion, the Orientals rise very early, and repose during the heat of the day.

walked upon the roof of the king's house; and from the roof he ^asaw a woman
 3 washing herself; and the woman *was* ^vvery beautiful to look upon. And David
^asent and inquired after the woman. And *one* said, *Is not this* ^aBath-sheba, the
 4 daughter of ^bEliam, the wife ^cof Uriah the Hittite? And David sent messengers,
 and took her; and she came in unto him, and ^dhe lay with her; for she was
^epurified from her uncleanness: and [or, and when she had purified herself from
 5 her uncleanness] she returned unto her house. And the woman conceived, and
 6 sent and told David, and said, *I am with child*. And David sent to Joab, *saying*,
 Send me Uriah the Hittite. And Joab sent Uriah to David.
 7 And when Uriah was come unto him, David demanded *of him* how Joab did,
 8 and how the people did, and how the war prospered. And David said to Uriah,
^fGo down to thy house, and ^gwash thy feet. And Uriah departed out of the
 9 king's house, and there followed him ^ha mess of meat from the king. ⁱBut Uriah
 slept at the door of the king's house with all the servants of his lord, and went
 10 not down to his house. And when they had told David, saying, Uriah went not
 down unto his house, David said unto Uriah, *Camest thou not from thy journey?*
 11 *why then didst thou not go down unto thine house?* And Uriah said unto David,
^kThe ark,^l and Israel, and Judah, abide in tents; and ^m'my lord Joab, and the
 servants of my lord, are encamped in the open fields; shall I then go into mine
 house, to eat and to drink, and to lie with my wife? *as thou livest, and as thy*
 12 *soul liveth, I will not do this thing*. And David said to Uriah, *Tarry here to-day*
 also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that
 13 day, and the morrow. And when David had called him, he did eat and drink
 before him; and he made him ⁿdrunk: and at even he went out to lie on his bed
^owith the servants of his lord, but went not down to his house.
 14 And it came to pass in the morning, that David ^pwrote a letter to Joab, and
 15 sent *it* by the hand of Uriah. And he wrote in the letter, saying, *Set ye Uriah*
 in the forefront of the hottest battle, and retire ye from him, that he may ^qbe
 smitten, and die.
 16 And it came to pass, when Joab observed the city, that he assigned Uriah unto
 17 a place where he knew that valiant men *were*. And the men of the city went
 out, and fought with Joab: and there fell *some* of the people of the servants of
 David; and Uriah the Hittite died also.
 18, 19 Then Joab sent and told David all the things concerning the war; and charged
 the messenger, saying, *When thou hast made an end of telling the matters of the*
 20 *war unto the king, and if so be that the king's wrath arise, and he say unto thee,*
Wherefore approached ye so nigh unto the city when ye did fight? knew ye not
 21 *that they would shoot from the wall? Who smote* ^rAbimelech the son of ^sJerub-
 besheth? *did not a woman cast a piece of a millstone upon him from the wall,*
 that he died in Thebez? *why went ye nigh the wall? then say thou, Thy servant*
 Uriah the Hittite is dead also.
 22 So the messenger went, and came and showed David all that Joab had sent him
 23 for. And the messenger said unto David, *Surely the men prevailed against us,*
 and came out unto us into the field, and we were upon them even unto the enter-
 24 ing of the gate. And the shooters shot from off the wall upon thy servants; and
some of the king's servants be dead, and thy servant Uriah the Hittite is dead
 25 also. Then David said unto the messenger, *Thus shalt thou say unto Joab, Let*
 not this thing displease thee, for the sword devoureth one as well as another:²
^tmake thy battle more strong against the city, and overthrow it: and encourage
 thou him.
 26 And when the wife of Uriah heard that Uriah her husband was dead, she
 27 mourned for her husband. And when the mourning was past, David sent and
 fetched her to his house, and she ^ubecame his wife, and bare him a son.

God's reproof to David by Nathan; the birth of Solomon.

12 BUT the thing that David had done ^vdispleased the LORD.³ And the LORD
 sent Nathan unto David. And ^whe came unto him, and ^xsaid unto him,⁴ There

^a Ge. 34. 2; Job 31. 1; Mt. 5. 28; 1 John 2. 16.
^b Pro. 6. 25.
^c Jer. 5. 8; Jam. 1. 14, 15.
^d or, Bath-sheba.
^e or, Ammiel.
^f ch. 23. 30.
^g Ps. 51, title; Jam. 1. 14.
^h Le. 15. 19, 28; 18. 19.

ⁱ Ps. 44. 21; 1a. 29. 15.
^j 1a. 18. 4; 19. 2.
^k Ps. 12. 2; 55. 21.
^l Job 5. 12, 13; Pro. 21. 30.

^m ch. 7. 2, 6.
ⁿ ch. 20. 5.

^o Ge. 9. 32—35; Hab. 2. 15.
^p ver. 9.

^q see 1 Ki. 21. 8, 9.

^r ch. 12. 9.

^s Judg. 9. 53.
^t Judg. 6. 32; Jerub-
 baal.

^u ch. 12. 26.

^v ch. 12. 9.

^w Ge. 38. 10.
^x Ps. 51, title.
^y see ch. 14. 5, etc.;
 Judg. 3. 7—15; 1 Ki. 20. 38—41; 1a. 5. 1—5.

1 See note on 1 Sam. xiv. 18.

2 To what vain and miserable shifts does sin lead those who indulge in it!

3 Thus far David's crime seemed successful. Every obstacle was removed; and if conscience were not silenced, its voice was proudly disregarded. See Ps. xxxii. 3, 4. But now the Divine Judge appears to condemn and sentence; and though the deep penitence of the criminal procures forgiveness, such severe chastisement is denounced as shall effectually humble him, and vindicate

that holy name which he has dishonoured. Henceforward his history is clouded with sorrow. The seeds of lust, treachery, and murder, which he had sown, spring up in his own household; and he must reap the fatal harvest. From this time, he appears to feel himself an humbled man, his influence and authority weakened, the buoyancy of his spirit gone, and his very trust in God less assured and gladsome than before.

4 David's state of mind was probably such as would have rejected a direct charge of criminality with proud

- 2 were two men in one city; the one rich, and the other poor. The rich man had
 3 exceeding many flocks and herds: but the poor man had nothing, save one little
 ewe lamb, which he had bought and nourished up: and it grew up together with
 him, and with his children; it did eat of his own meat, and drank of his own
 4 cup, and lay in his bosom, and was unto him as a daughter. And there came a
 traveller unto the rich man, and he spared to take of his own flock and of his own
 herd, to dress for the wayfaring man that was come unto him; but took the poor
 man's lamb, and dressed it for the man that was come to him.
- 5 And David's anger was greatly kindled against the man; and he said to Nathan,
 6 As the LORD liveth, the man that hath done this thing shall surely die: and he
 shall restore the lamb fourfold, because he did this thing, and because he had
 no pity.
- 7 And Nathan said to David, Thou art the man. Thus saith the LORD God of
 Israel, I anointed thee king over Israel, and I delivered thee out of the hand
 8 of Saul; and I gave thee thy master's house, and thy master's wives into thy
 bosom, and gave thee the house of Israel and of Judah; and if that had been too
 9 little, I would moreover have given unto thee such and such things. Wherefore
 hast thou despised the commandment of the LORD, to do evil in his sight?
 Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to
 10 be thy wife, and hast slain him with the sword of the children of Ammon. Now
 therefore the sword shall never depart from thine house. Because thou hast
 11 despised me, and hast taken the wife of Uriah the Hittite to be thy wife; thus
 saith the LORD, Behold, I will raise up evil against thee out of thine own house,
 and I will take thy wives before thine eyes, and give them unto thy neighbour,
 12 and he shall lie with thy wives in the sight of this sun. For thou didst it secretly:
 but I will do this thing before all Israel, and before the sun.
- 13 And David said unto Nathan, I have sinned against the LORD. And Nathan
 said unto David, the LORD also hath put away thy sin; thou shalt not die.
- 14 Howbeit, because by this deed thou hast given great occasion to the enemies of
 the LORD to blaspheme, the child also that is born unto thee shall surely die.
- 15 And Nathan departed unto his house.
- And the LORD struck the child that Uriah's wife bare unto David, and it was
 16 very sick. David therefore besought God for the child; and David fasted, and
 17 went in, and lay all night upon the earth. And the elders of his house arose,
 and went to him, to raise him up from the earth: but he would not, neither did
 18 he eat bread with them. And it came to pass on the seventh day, that the child
 died. And the servants of David feared to tell him that the child was dead: for
 they said, Behold, while the child was yet alive, we spake unto him, and he
 would not hearken unto our voice: how will he then vex himself, if we tell him
 19 that the child is dead? But when David saw that his servants whispered, David
 perceived that the child was dead: therefore David said unto his servants, Is the
 20 child dead? And they said, He is dead. Then David arose from the earth, and
 washed, and anointed himself, and changed his apparel, and came into the house
 of the LORD, and worshipped: then he came to his own house; and when he
 21 required, they set bread before him, and he did eat. Then said his servants unto
 him, What thing is this that thou hast done? thou didst fast and weep for the
 child, while it was alive; but when the child was dead, thou didst rise and eat
 22 bread. And he said, While the child was yet alive, I fasted and wept: for I
 said, Who can tell whether God will be gracious to me, that the child may live?
 23 But now he is dead, wherefore should I fast? can I bring him back again? I
 shall go to him, but he shall not return to me.
- 24 And David comforted Bath-sheba his wife, and went in unto her, and lay with
 her: and she bare a son, and he called his name Solomon. And the LORD loved

* Ex. 22. 1; Pro. 6
 31; Lk. 19. 8.

* ch. 7. 6; 1 Sam. 16.
 13.

* 1 Sam. 18. 11, 21.
 * ch. 2. 4; 5. 5.

* 1 Sam. 16. 19.

* Ex. 20. 13, 14, 17;
 Num. 15. 31.

* Ps. 51. 4.
 * ch. 11. 15—17, 27.

* Am. 7. 9; Mt. 26. 52.

* ch. 13. 1—14, 28, 29;
 15. 6, 10.
 * ch. 10. 21, 22; Deu.
 26. 30.

* ch. 16. 22.

* see 1 Sam. 15. 24, 25.
 * ch. 24. 10; Job 7. 20;

Ps. 32. 3—5; 51. 4;
 Pro. 26. 12; 28. 13.

* ch. 24. 10; Job 7.
 21; Ps. 32. 1, 5; 130.
 3; Is. 38. 17; 43. 25;
 Lam. 3. 32; Mic. 7.
 18, 19; Zec. 3. 4.

* Lk. 20. 10.

* No. 5. 9; Is. 52. 5;
 Eze. 36. 20, 23; Ho.
 2. 24.

* ver. 22.

* ch. 13. 31.

* ver. 16.

* Ru. 3. 3.

* Job 1. 20.

* see Is. 38. 1, 5; Jon.
 3. 9.

* Job 30. 23.

* Job 7. 8—10.

* Mt. 1. 6.

* 1 Chr. 22. 9.

disdain; but the form of this message allowed his sense of justice, and of what was due between man and man, to operate without any selfish bias. This parable, however, apposite and beautiful as it is, touches only a small part of David's complicated offence; leaving unnoticed the sensuality, the selfishness, the treachery, and ingratitude of his conduct. Thus the sentence he pronounced (ver. 6) fell with redoubled force upon himself.

1 During his lifetime, two of his sons were slain, and Adonijah soon after his decease.

2 Or, 'rival.' See ch. xvi. 22.

3 We learn David's feelings upon this occasion from Psa. li.; which shows that, while deeply affected by his own awful guilt, and by the righteous displeasure of God,

he did not sink into despair, but still looked to the Divine mercy, which we find in Psa. xxxii. happily restoring him to peace, and animating him to renewed efforts after holiness. He had doubtless not been without disquietude and remorse on account of these sins; but, till now, he had not 'sorrowed to repentance.' See 2 Cor. vii. 9, 10.

4 A figurative expression to denote the forgiveness of sin—'thou shalt not die;' though, according to the Divine laws in Gen. ix. 6, and Lev. xx. 10, he had doubly deserved death. 'Many,' says Augustine, 'are disposed to fall like David; but not, like David, to rise again. The fall of David has been recorded, that those who have not fallen may be kept from falling; and that those who have fallen may rise again.'

25 him; and he sent by the hand of Nathan the prophet; and he called his name Jedidiah [*i. e.* Beloved of the LORD], because of the LORD.¹

Siege and capture of Rabbah, and subjugation of the Ammonites.

26 AND ^d Joab fought against ^e Rabbah of the children of Ammon, and took the
27 royal city. And Joab sent messengers to David, and said, I have fought against
28 Rabbah, and have taken the city of waters. Now therefore gather the rest of the
people together, and encamp against the city, and take it: lest I take the city,
29 and it be called after my name. And David gathered all the people together,
30 and went to Rabbah, and fought against it, and took it. ^f And he took their
king's crown from off his head, the weight^g whereof *was* a talent of gold with the
precious stones: and it was *set* on David's head. And he brought forth the spoil
31 of the city in great abundance. And he brought forth the people that *were* therein,
and put *them* under^h saws, and under harrows of iron, and under axes of iron, and
made them pass through the brickkiln: and thus did he unto all the cities of
the children of Ammon. So David and all the people returned unto Jerusalem.

Amnon's violence to his sister; Absalom causes Amnon to be murdered.

13 AND it came to pass after this,⁴ that Absalom the son of David had a fair
3 sister, whose name *was* ^a Tamar; and Amnon the son of David loved her. And
Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin;
3 and Amnon thought it hard⁵ for him to do any thing to her. But Amnon had a
friend, whose name *was* Jonadab, ⁱ the son of Shimeah David's brother: and
4 Jonadab *was* a very subtil man. And he said unto him, ^j Why *art* thou, *being*
the king's son, lean from day to day? wilt thou not tell me? And Amnon said
5 unto him, I love Tamar, my brother Absalom's sister. And Jonadab said unto
him, Lay thee down on thy bed, and make thyself sick: and when thy father
cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and
give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her
6 hand. So Amnon lay down, and made himself sick: and when the king *was*
come to see him, Amnon said unto the king, I pray thee, let Tamar my sister
come, and ^k make me a couple of cakes in my sight, that I may eat at her hand.
7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's
8 house, and dress him meat. So Tamar went to her brother Amnon's house; and
he *was* laid down. And she took flour, and kneaded *it*, and made cakes in his
9 sight, and did bake the cakes. And she took a pan, and poured *them* out before
him; but he refused to eat. And Amnon said, ^l Have out all men from me.
10 And they went out every man from him. And Amnon said unto Tamar, Bring
the meat into the chamber, that I may eat of thine hand. And Tamar took the
11 cakes which she had made, and brought *them* into the chamber to Amnon her
brother. And when she had brought *them* unto him to eat, he ^m took hold of her,
12 and said unto her, Come lie with me, my sister. And she answered him, Nay,
my brother, do not force me [humble meⁿ]; for ^o no such thing ought to be done
13 in Israel: do not thou this ^p fully. And I, whither shall I cause my shame to
go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I
14 pray thee, speak unto the king; ^r for he will not withhold me from thee. How-
beit he would not hearken unto her voice: but, being stronger than she, ^q forced
her, and lay with her.
15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated
her *was* greater than the love wherewith he had loved her. And Amnon said
16 unto her, Arise, begone. And she said unto him, *There is* no cause: this evil in
sending me away *is* greater than the other that thou didst unto me. But he
17 would not hearken unto her. Then he called his servant that ministered unto
him, and said, Put now this *woman* out from me, and bolt the door after her.
18 And *she had* ^s a garment of divers colours upon her: for with such robes were
the king's daughters that *were* virgins apparelled. Then his servant brought her
out, and bolted the door after her.
19 And Tamar put ^t ashes on her head, and rent her garment of divers colours
20 that *was* on her, and ^u laid her hand on her head, and went on crying. And

^d ch. 11. 25; see parallel, 1 Chr. 20. 1
^e Deu. 3. 11.

^f 1 Chr. 20. 2.

^a 1 Chr. 3. 9.

ⁱ see 1 Sam. 16. 9.

^j 1 Ki. 21. 7; Est. 5. 13, 14.

^k Ge. 18. 6.

^l Ge. 45. 1.

^m Ge. 39. 12.

ⁿ Ge. 31. 2
^o P. Le. 18. 9, 11; 20. 17.
^p Ge. 31. 7; Judg. 19. 23; 20. 6.

^q see Le. 18. 9, 11.

^r see ch. 12. 11; Deu. 22. 25—27.

^s Ge. 37. 3, 32; Judg. 5. 30; Ps. 45. 14.

^t see refl. Jos. 7. 6.

^u Jer. 2. 37.

1 The name *Solomon* (*i. e.* 'the peaceful') was also given to this child, probably, because David regarded his birth as an assurance that he was again at peace with God.

2 Some take this to mean, not *weight*, but *value*; others suppose that the crown was not worn upon the head, but suspended over it, or attached to the top of the throne.

3 Some render this word 'to;,' and suppose that David put the Ammonites to the severest labours of slaves. But

it is possible that their provocations and cruelties (see ch. x. 4; 1 Sam. xi. 2; Amos i. 13) led him to deviate from his usual milder practice (see note on ch. viii. 2), and to inflict tortures not uncommon in heathen countries.

4 The evils foretold in ch. xii. 11 now begin to appear.

5 Either on account of the seclusion in which young females live in Eastern countries; or because of the restraints of God's law and of his own conscience.

Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.¹

21, 22 But when king David heard of all these things, he was very wroth.² And Absalom spake unto his brother Amnon neither good nor bad:³ for Absalom

23 hated Amnon, because he had forced his sister Tamar. And it came to pass after two full years, that Absalom⁴ had sheepshearers in Baal-hazor, which is

24 beside Ephraim: and Absalom invited all the king's sons. And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king,

25 I beseech thee, and his servants go with thy servant. And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee.

26 And he pressed him: howbeit he would not go, but blessed him. Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king

27 said unto him, Why should he go with thee? But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill

29 him, fear not: have not I commanded you [*or*, will you not, since I have commanded you^d]? be courageous, and be valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose,

and every man gat him up upon his mule, and fled.

30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and taro his garments, and lay on the earth; and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah

David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister

33 Tamar. Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead. But Absalom fled.

34 And the young man that kept the watch lifted up his eyes, and looked, and

35 behold, there came much people by the way of the hill side behind him. And Jonadab said unto the king, Behold, the king's sons come: as thy servant said,

36 so it is. And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

37 But Absalom fled,⁴ and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day.

Absalom, having fled to Geshur, is recalled to Jerusalem.

38, 39 SO Absalom fled, and went to Geshur, and was there three years. And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

14 Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and annoy not thyself with oil, but be as a woman that had a long

3 time mourned for the dead: and come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 And when the woman of Tekoah spake to the king, she fell on her face to the

5 ground, and did obeisance, and said, Help, O king. And the king said unto her, What aileth thee? And she answered,⁵ I am indeed a widow woman, and

6 mine husband is dead. And thine handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the

7 other, and slew him. And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also:

¹ Heb. Amnon.

² Ge. 24. 60; 31. 24.

³ Le. 19. 17, 18.

⁴ see Ge. 28. 12, 13; 1 Sam. 20. 4, 32.

⁵ Judg. 19. 6, 9, 22; Ru. 2. 7; 1 Sam. 25. 38; Est. 1. 10; Pa. 104. 15.

^d Jos. 1. 9.

⁶ ch. 1. 11; see refs. Num. 14. 6.

^f ch. 12. 16.

^g ver. 3.

^h ch. 19. 19.

ⁱ ver. 38.

^j ch. 3. 3.

^k or, Ammihur.

^l ch. 14. 23, 32; 15. 8.

^m Ge. 31. 30.

ⁿ ch. 12. 23; Ge. 24. 67.

^o ch. 13. 39.

^p Chr. 11. 6.

^q see Ru. 3. 3.

^r ver. 19; Ex. 4. 15.

^s ch. 1. 2; 1 Sam. 20. 41.

^t see 2 Kl. 6. 26, 28.

^u see ch. 12. 1.

^v Num. 25. 19; Deu. 19. 12.

¹ Absalom was Tamar's full-brother, their mother being Maacah, daughter of the king of Geshur. In the East the ties of brotherhood are little felt, except by the children of the same mother; and a woman would look more to her full-brother than even to her father, as her natural protector and avenger. See Gen. xxxiv. 25.

² The Septuagint adds, 'But he would not grieve the soul of Amnon his son, because he was his first-born.'

³ A silence indicating deep-seated revenge.

⁴ Absalom, having committed *wilful* murder, could not avail himself of one of the cities of refuge.

⁵ This parable was framed, like Nathan's, to fit the king's own case; which, however, it did not fairly represent. It was ingeniously contrived to satisfy David's conscience, to excite his feelings, and to afford a *public* reason for recalling Absalom.

- and so they shall ^a quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth. And the king said unto the woman, Go to thine house, and I will give charge concerning thee.
- 9 And the woman of Tekoah said unto the king, My lord, O king, ^b the iniquity *be* on me, and on my father's house: 'and the king and his throne *be* guiltless.
- 10 And the king said, Whosoever saith *aught* unto thee, bring him to me, and he shall not touch thee any more. Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer ^d the revengers of blood to destroy any more, lest they destroy my son. And he said, 'As the LORD liveth, there shall not one hair of thy son fall to the earth.
- 12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on. And the woman said, Wherefore then hast thou thought such a thing against the people of God? ^f for the king doth speak this thing as one which is faulty, ^g in that the king doth not fetch home again ^h his banished. For we ^a must needs die, and *are* 'as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: ⁱ yet doth he ^j devise means [or, because God hath not taken away his life, he hath also devised ^k means] that his banished be not expelled from him. Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people ^l have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God. Then thine handmaid said, The word of my lord the king shall now be comfortable: for 'as an angel of God, so *is* my lord the king to ^m discern good and bad: therefore the LORD thy God will be with thee.
- 18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and ⁿ he put all these words in the mouth of thine handmaid: to fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, ^o according to the wisdom of an angel of God, to know all *things* that *are* in the earth.
- 21 And the king said unto Joab, Behold now, I have done this thing: ^p go therefore, bring the young man Absalom again. And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant. So Joab arose ^q and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him ^r not see my face. So Absalom returned to his own house, and saw not the king's face.
- 25 But in all Israel there was none to be so much praised as Absalom for his beauty: ^s from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end ^t that he polled *it*: because *the hair* was heavy on him, therefore he polled *it*:) he weighed the hair ^u of his head at two hundred shekels ^v after the king's weight.
- 27 And ^w unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.
- 28 So Absalom dwelt two full years in Jerusalem, ^x and saw not the king's face.
- 29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come ^y to him: and when he sent again the second time, he would not come.
- 30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

^a Deu. 25. 6.^b Ge. 27. 13; 1 Sam. 25. 24; Mt. 27. 25.
^c ch. 3. 28, 29; 1 Ki. 2. 33.^d Num. 35. 19, 27.^e 1 Sam. 14. 45; 1 Ki. 1. 24; Mt. 10. 30.
Ac. 27. 34.^f Judg. 20. 2.^g ch. 13. 37, 38.^h Job 30. 23; 34. 15; Eccl. 3. 19, 20; Heb. 9. 27.ⁱ Job 14. 10, 14; Ps. 22. 14.
^j Ex. 21. 13; Num. 35. 15, 25, 28.^k ver. 20; ch. 12. 27; 1 Sam. 29. 9.
^l 1 Ki. 3. 9.^m ver. 3.ⁿ ver. 17; ch. 19. 27.^o ch. 13. 37.^p ch. 3. 13; Ge. 43. 3.^q Deu. 28. 35; Job 2. 7; Is. 1. 6.^r see ch. 18. 18.^s ver. 24.

¹ The whole nation being interested in the king's conduct towards his son.

² It is faulty to judge one way, and act another.

³ Literally, 'nor doth God lift up the soul;' an idiom expressing *strong desire* (see Psa. xxiv. 4; xxv. 1; Jer. xxii. 27; xlii. 14). Perhaps it means, 'And doth not God strongly desire and devise means,' etc.; referring to the cities of refuge, or to God's mercy towards David.

⁴ The woman's words might be applied either to those of her own family who threatened her son's life, or to the people at large, among whom she professes to apprehend insurrection, if Absalom were not recalled.

⁵ David's inclination towards his son made him willing to think that his oath to the woman obliged him to recall Absalom.

⁶ Or, 'at stated times.'

⁷ It was the custom, in David's time, for men to wear the hair long. See Josephus, Antiq. viii. 7.

⁸ The weight of the shekel at different periods is not exactly known. The common calculation makes 200 shekels weigh 9 lbs. 4 oz. troy; but some writers, reducing the king's shekel, make them only 4 lbs. 2 oz. troy.

⁹ The courtiers of David, as well as himself, were avoiding the presence of Absalom.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.* So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king ¹kissed Absalom.

Absalom's rebellion; David's flight.

15 AND ²it came to pass after this, that Absalom ³prepared him chariots and ⁴horses, and fifty men ⁵to run before him. And Absalom rose up early, ⁶and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, ⁷thy matters *are* good and right; but *there is* ⁸no man *deputed* of the king to hear thee. Absalom said moreover, ⁹Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and ¹⁰I would do him justice! And it was *so*, that when any man came nigh to *him* to do him obeisance, he put forth his hand, and took him, and kissed ¹¹him. ¹²And on this manner did Absalom to all Israel that came to the king for judgment: ¹³so Absalom stole the hearts of the men of Israel.

7 And it came to pass ¹⁴after forty ¹⁵years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 ¹⁶For thy servant ¹⁷vowed a vow ¹⁸while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* ¹²called; and they went ¹³in their simplicity, and they knew not anything. And Absalom sent for Ahithophel, ¹⁴the Gilonite, ¹⁵David's counsellor, from his city, *even* from ¹⁶Giloh, while he offered sacrifices. And the conspiracy was strong; for the people ¹⁷increased continually with Absalom.

13 And there came a messenger to David, saying, ¹⁴The hearts of the men of Israel are after Absalom. And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us ¹⁵flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and ¹⁶smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants *are ready to do whatsoever my lord the king shall appoint.*

16 And ¹⁷the king went forth, and all his household after him. And the king ¹⁸left ¹⁹ten women, *which were* concubines, to keep the house. And the king went forth, and all the people after him, and tarried in a place that was far off. And all his servants passed on beside him; ²⁰and all the Cherethites, and all the Pelethites, ²¹and all the Gittites, six hundred men which came after him from Gath, passed on before the king. Then said the king to ²²Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile. Whereas thou camest *but* yesterday, should I this day make thee go up and down with us? seeing I go ²³whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, ²²As the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or ²³life, even there also will thy servant be. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones ²⁴that *were* with him. And all the country wept with a loud voice; and all the

¹ Ge. 33. 4; 45. 15; Lk. 15. 20.

² ch. 12. 11.
³ 1 Ki. 1. 5.
⁴ 1 Sam. 8. 11.

⁵ Pa. 12. 2.
⁶ Judg. 9. 29.

⁷ Pro. 27. 2.

⁸ Ro. 16. 18.
⁹ 1 Sam. 16. 1.

¹⁰ 1 Sam. 16. 2.
¹¹ Ge. 28. 20, 21.
¹² ch. 13. 37, 38.

¹³ 1 Sam. 9. 13; 16. 3, 5.

¹⁴ Ge. 20. 5; 1 Sam. 22. 16.

¹⁵ Pa. 41. 9; 55. 12—14.

¹⁶ Jos. 15. 51.

¹⁷ Pa. 3. 1.

¹⁸ ver. 6; Judg. 9. 3.

¹⁹ ch. 19. 9; Pa. 3. title.

²⁰ Pa. 3. title.

²¹ ch. 16. 21, 22.

²² ch. 8. 18.

²³ ch. 15. 2.

²⁴ 1 Sam. 23. 13.

²⁵ Ru. 1. 16, 17; Pro. 17. 17; 18. 24.

¹ Eastern kings and their officers rise early; and, after their devotions, proceed at once to public business.

² When ambition prompts, the proudest will appear affable, and pay abject court to the meanest.

³ It is supposed that the word 'forty' is a transcriber's error; and that, with Josephus, and the Syriac and Arabic versions, we should read *four* years; *i. e.* from the time of Absalom's return to Jerusalem.

⁴ Absalom seems to have presumed that Ahithophel would be well affected to his cause. In ch. xxiii. 34, we find that Ahithophel had a son named Eliam, who was a comrade of Uriah; and, in ch. xi. 3, that Uriah's wife's

father was also called Eliam: so that Ahithophel may have been her grandfather, and as such displeased with David's conduct towards her. On the other hand, David's choice of Gilad as a place of refuge, and the attentions of Machir the son of Ammiel (one form of the name of Bathsheba's father in 1 Chron. iii. 6), seem to indicate such a connection with that family as might result from Bathsheba's present position, as the mother of the intended successor to the throne. See ch. xvii. 24, 27.

⁵ See note on ch. viii. 18. These 'Gittites' were Philistines of Gath; who had become attached to David's service, and perhaps proselytes to the true religion.

people passed over: the king also himself passed over the brook ^v Kidron, and all the people passed over, toward the way of the ^v wilderness.

24 And lo, Zadok also, and all the Levites *were* with him, ^v bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up,

25 until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he ^v will bring me again, and show me *both* it, and his habitation: but if he thus say, I have no ^v delight in thee; behold, *here am* I, ^v let

26 him do to me as seemeth good unto him. The king said also unto Zadok the priest, *Art not* thou a ^v seer? ^v return into the city in peace, and ^v your two sons

27 with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, ^v I will tarry in the plain of the wilderness, until there come word from you to certify me.

28 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of *mount* ^v Olivet, and wept as he went up; and ^v had his head covered, ^v and he went ^v barefoot: and all the people that *was* with him ^v covered every man his head, and they went up, ^v weeping as they

31 went up. And *one* told David, saying, *Ahithophel is* among the conspirators with Absalom. And David said, ^v O LORD, I pray thee, ^v turn the counsel of Ahithophel into foolishness.

32 And it came to pass, that *when* David was come to the top of *the mount*, where he worshipped God, behold, Hushai the ^v Archite came to meet him ^v with his

33 coat rent, and earth upon his head: unto whom David said, ^v If thou passest on with me, then thou shalt be ^v a burden unto me: but if thou return to the city,

34 and say unto Absalom, ^v I will be thy servant, O king; ^v as I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: ^v then mayest thou for me

35 defeat the counsel of Ahithophel. And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, ^v that what thing soever thou shalt hear out of the king's house, ^v thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, *they have* there ^v with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye

37 can hear. So Hushai ^v David's friend came into the city. ^v And Absalom came into Jerusalem.

16 And ^v when David was a little past the top of *the hill*, behold, ^v Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of

2 summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, ^v that

3 such as be faint in the wilderness may drink. And the king said, And ^v where is thy master's son? ^v And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of

4 my father. ^v Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee ^v that I may find grace in thy sight, my lord, O king.

5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* ^v Shimei, the son of Gera: he

6 came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were*

7 on his right hand and on his left. And thus said Shimei when he cursed,

8 Come out, come out, thou bloody man, and thou ^v man of Belial: the LORD hath ^v returned upon thee all ^v the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 Then said Abishai the son of Zeruiah unto the king, Why should this ^v dead dog ^v curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, ^v What have I to do with you, ye sons of Zeruiah? so let him curse, because ^v the LORD hath said unto him, Curse David: ^v who shall then

11 say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, ^v my son, which ^v came forth of my bowels, ^v seeketh my life:

^v called, John 18. 1, Cedron.
^v ch. 16. 2.
^v Num. 4. 15; 7. 9.

^v Pa. 43. 3.
^v ch. 22. 20; Num. 14. 8; 1 Ki. 10. 9; 2 Chr. 9. 8; 15. 62. 4.
^v Judg. 10. 15; 1 Sam. 3. 18.
^v 1 Sam. 9. 9.
^v see ch. 17. 17.
^v ch. 17. 16.

A Lk. 19. 20.
^v ch. 19. 4; Est. 6. 12.
^v Is. 22. 4.
^v Jer. 14. 3, 4.
^v Pa. 121. 6.
^v Pa. 3. 1, 2; 55. 12, etc.
^v Pa. 55. 16.
^v ch. 16. 23; 17. 14, 23.

^v Jos. 16. 2.
^v ch. 1. 2.
^v ch. 19. 35.
^v ch. 18. 16—19.
^v ch. 17. 5—14.

^v ch. 17. 15, 16.
^v ver. 27.

^v ch. 16. 16; 1 Chr. 27. 33.
^v ch. 16. 15.
^v ch. 15. 30, 33.
^v ch. 9. 2.

^v ch. 15. 23; 17. 29.
^v ch. 9. 9, 10.
^v ch. 19. 24—30; Ex. 20. 16; Pa. 101. 5.

^v Pro. 18. 13.

^v ch. 19. 16; 1 Ki. 2. 8, 44.

^v Deu. 12. 13.
^v Judg. 9. 24, 56, 57; 1 Ki. 2. 32, 33.
^v see ch. 1. 16; 3. 28, 29; 4. 11, 12.

^v ch. 3. 8; 9. 8; 1 Sam. 24. 14.
^v Ex. 22. 28.
^v see ch. 1. 16; 1 Pet. 2. 23.
^v see 2 Ki. 18. 25; Lam. 3. 28.
^v Job 9. 12; Ro. 9. 20.
^v ch. 12. 11.
^v Ge. 15. 4.
^v ch. 17. 1—4.

1 David probably meant that he was a man of wisdom and piety, on whom he could rely for watching and reporting the state of things at Jerusalem; while the sacredness of his office would exempt him from personal danger.

2 By wrapping it in a cloth or robe, as a sign of intense

grief; a custom prevalent among ancient nations.

3 While David humbles himself before God, and seeks his aid by prayer, he at the same time, with great sagacity and self-possession, adopts measures for baffling the designs of his enemies.

how much more now *may this* Benjaminite *do it*? let him alone,¹ and let him curse; 12 for the LORD hath bidden him. It may be that the LORD will "look on mine affliction, and that the LORD will "requite me good for his cursing this day. 13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and "cursed as he went, and threw stones at him, and cast dust. 14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

Ahithophel's counsel is overthrown by Hushai.

15 AND "Absalom, and all the people the men of Israel, came to Jerusalem, and 16 Ahithophel with them. And it came to pass, when Hushai the Archite, "David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the 17 king, God save the king. And Absalom said to Hushai, *Is this thy kindness to 18 thy friend?* "why wentest thou not with thy friend? And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, 19 choose, his will I be, and with him will I abide. And again, "whom should I serve? *should I not serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 Then said Absalom to Ahithophel, Give counsel among you what we shall do. 21 And Ahithophel said unto Absalom,² Go in unto thy father's "concubines, which he hath left to keep the house; and all Israel shall hear that thou "art abhorred 22 of thy father: then shall "the hands of all that *are* with thee be strong. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his 23 father's concubines "in the sight of all Israel. And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the oracle of God: so *was* all the counsel of Ahithophel "both with David and with Absalom.

17 Moreover Ahithophel said unto Absalom, Let me now choose out twelve "thousand men, and I will arise and pursue after David this night: and I will come upon him while he is "weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will "smite the king only: 3 and I will bring back all the people unto thee: the man whom thou seekest is 4 as if all returned: so all the people shall be in peace. And the saying pleased 5 Absalom well, and all the elders of Israel. Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not, 7 speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath 8 given is not good at this time. For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as "a bear robbed of her whelps in the field: and thy father is a man of war, and will not 9 lodge with the people. Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever hearth it will say, There is a slaughter among the people that follow 10 Absalom. And he also *that is* valiant, whose heart is as the heart of a lion, shall utterly "melt: for all Israel knoweth that thy father is a mighty man, and *they* 11 which *be* with him *are* valiant men. Therefore I counsel that all Israel be generally gathered unto thee, "from Dan even to Beer-sheba, "as the sand that is 12 by the sea for multitude; and that thou go to battle "in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that 13 *are* with him, there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel.³ For "the LORD had appointed to defeat the good⁴ counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 "Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I 16 counselled. Now therefore send quickly, and tell David, saying, Lodge not this

" Ge. 29. 25; Ex. 3. 7; 8; 1 Sam. 1. 11; Ps. 25. 18.

" Deu. 23. 5; Ro. 9. 28.

" v. 5. 6.

" ch. 15. 37.

" ch. 15. 37.

" ch. 19. 25; Pro. 17. 7.

" ch. 15. 34.

" ch. 15. 16; 20. 3.

" Ge. 34. 30; 1 Sam. 13. 4.

" ch. 2. 7; Zec. 8. 13.

" ch. 12. 11, 12.

" ch. 15. 12.

" see ch. 16. 14; Deu. 25. 18.

" Zec. 13. 7.

" Hos. 13. 6.

" Jos. 2. 11.

" Judg. 20. 1.

" Ge. 22. 17.

" ch. 12. 25.

" ch. 15. 31, 34.

" ch. 15. 33.

1 Shimei's accusation was false: but David was deeply conscious of other sins; and, knowing that God had sentenced him to bear exemplary discipline on account of them, he meekly bowed his head, and took the cursing of Shimei as a chastisement from heaven.

2 The adoption of this wicked advice would tend to decide the waverers, by showing that Absalom was pre-

pared to go all lengths in his unnatural contest. Thus, however, Nathan's prediction (ch. xii. 11) was literally fulfilled. Psa. lv. is supposed to refer to these events.

3 Hushai's advice was likely to take with a vain man, just elated with his first success; and, if adopted, would give David time to collect his adherents.

4 That is, counsel well adapted to his object.

- night ' in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.
- 17 ' Now Jonathan and Ahimaaz * stayed by ' En-rogel; ¹ for they might not be seen to come into the city: and a wench went and told them; and they went and
- 18 told king David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house ' in Bahurim, which
- 19 had a well ² in his court; whither they went down. And ' the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and
- 20 the thing was not known. And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And ' the woman said unto them, They be gone over the brook of water. And when they had sought
- 21 and could not find *them*, they returned to Jerusalem. And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, ' Arise, and pass quickly over the water: for thus
- 22 hath Ahithophel counselled against you. Then David arose, and all the people that *were* with him, and they passed over Jordan: ³ by the morning light there lacked not one of them that was not gone over Jordan.
- 23 And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to ' his city, and ' put his household in order, and ' hanged himself, ⁴ and died, and was buried in the sepulchre of his father.

Absalom pursues after David; his army is defeated, and himself slain.

- 24 THEN David came to Mahanaim. And Absalom passed over Jordan, he and
- 25 all the men of Israel with him. And Absalom made ' Amasa ⁵ captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, ⁶ that went in to ' Abigail the daughter of ' Nahash, sister to Zeruah Joab's mother.
- 26 So Israel and Absalom pitched in the land of Gilead.
- 27 And it came to pass, when David was come to Mahanaim, that ' Shobi the son of Nahash of Rabbah of the children of Ammon, and ' Machir the son of Ammiel
- 28 of Lo-debar, and ' Barzillai the Gileadite of Rogelim, brought beds, ⁷ and basins ⁸ [or, cups], and earthen vessels, and wheat, and barley, and flour, and parched
- 29 corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, ' in the wilderness.
- 18 And David numbered the people that *were* with him, and set captains of
- 2 thousands ⁹ and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruah, Joab's brother, ¹⁰ and a third part under the hand of Ittai the Gittite. And the king said unto the people, ' I will surely go forth
- 3 with you myself also. ' But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better
- 4 that thou succour us out of the city. ¹⁰ And the king said unto them, What semeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.
- 5 And the king commanded Joab and Abishai and Ittai, saying, ' Deal gently for my sake with the young man, *even* with Absalom. ¹¹ ' And all the people heard when the king gave all the captains charge concerning Absalom.
- 6 So the people went out into the field against Israel: and the battle was in the
- 7 ' wood of Ephraim; ¹² where the people of Israel were slain before the servants of

* ch. 16. 28.

† ch. 15. 27, 36.
‡ Jos. 2. 4, 6.
§ Jos. 15. 7; 18. 16.

¶ ch. 16. 5.

* see Jos. 2. 6.

* see ch. 15. 31; Ex. 1. 19; Jos. 2. 4, 5.

b vers. 15, 16.

* ch. 15. 12.
† 2 Ki. 21. 1.
* Mt. 27. 5.† ch. 2. 8; Ge. 32. 2;
Jos. 13. 20.
§ ch. 19. 13.A 1 Chr. 2. 16, 17.
† or, Jesse, 1 Chr. 2. 13, 15.

A see ch. 10. 1; 12. 29.

† ch. 9. 4.

* ch. 19. 31, 32; 1 Ki. 2. 7.

* ch. 16. 2.

* ch. 15. 10.

† ch. 17. 11.

¶ ch. 21. 17.

† ch. 16. 11.

† ver. 12.

† Jos. 17. 15, 16.

¹ En-rogel was near the junction of the valley of Hinnom with that of the Kedron.

² There are few springs in the district round Jerusalem; and the houses are consequently provided with reservoirs for rain-water, which in hot weather are sometimes dry, and can be used as places of concealment.

³ It is thought by some that Psalms xlii. and xlili. were composed on this occasion: see notes on their titles.

⁴ Ahithophel could not brook the disregard shown to his advice; and he probably foresaw that Absalom's vanity and folly would ruin his cause.

⁵ On comparing this with the parallel text in 1 Chron. ii. 16, 17, it appears that Abigail and Zeruah were both sisters of David; and consequently Joab, Abishai, and Amasa were nephews of David and cousins of Absalom.

⁶ Ithra or Jether is said, in 1 Chron. ii. 17, to be an

' Ishmaelite.' Had he been an Israelite, there would have been no occasion to mention his nation.

⁷ A skin, or carpet, forms the bed of travellers in Syria.

⁸ Or, 'bowls.'

⁹ This implies that David's army had received large accessions (see also ver. 4). Absalom's arts of insinuation had been practised chiefly at Jerusalem; and his influence was less in the distant districts.

¹⁰ That is, Mahanaim (ch. xvii. 27).

¹¹ While Absalom would have *only* David smitten (see ch. xvii. 2—4), David would have Absalom spared.

¹² This wood was evidently on the east of the Jordan, not in the territory of Ephraim; and is supposed by some to have derived its name from the slaughter of the Ephraimites mentioned in Judg. xii. This, however, is very uncertain.

- David, and there was there a great slaughter that day of twenty thousand *men*.
 8 For the battle was there scattered over the face of all the country: and ^athe wood devoured more people¹ that day than the sword devoured. " Jon. 10. 11.
- 9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and ^ahis head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule
 10 that *was* under him went away. And a certain man saw *it*, and told Joab, and
 11 said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a
 12 girdle. And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: ^afor in our hearing the king charged thee and Abishai and Ittai, " ch. 14. 20.
 13 saying, Beware that none *touch* the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for ^athere is no matter hid from " ver. 5.
 14 the king, and thou thyself wouldst have set thyself against *me*. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst
 15 of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. " ch. 14. 17, 20.
- 16 And Joab blew the trumpet, and the people returned from pursuing after
 17 Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and ^alaid a very great heap of stones upon him: " Jon. 7. 26.
 and all Israel fled every one to his tent.
- 18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in ^bthe king's dale: for he said, ^cI have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.² " Gen. 14. 17.
" see ch. 14. 27
- 19 Then said Ahimaaz the son of Zadok, Let me now run, and bear the king
 20 tidings, how that the LORD hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings
 21 another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cushi,³ Go tell the king what thou hast seen. And
 22 Cushi bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi.
 And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings
 23 ready [*or*, convenient]? But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.
- 24 And David ^dsat between the two gates: and ^ethe watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold
 25 a man running alone. And the watchman cried, and told the king. And the king said, If he *be* alone,⁴ *there is* tidings in his mouth. And he came apace, and
 26 drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the
 27 king said, He also bringeth tidings. And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. " d ver. 4.
" e 2 Kl. 9. 17.
- 28 And Ahimaaz called, and said unto the king, All is well [*or*, Peace be to thee]. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath delivered up the men that lifted up their hand
 29 against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant,
 30 I saw a great tumult, but I knew not what *it was*. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold,
 31 Cushi came; and Cushi said, Tidings, my lord the king: for the LORD hath
 32 avenged thee this day of all them that rose up against thee. And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, ^fThe enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* " f Judg. 5. 31.
 33 young man is. And the king was much moved, and went up to the chamber

¹ That is, in their flight through forests and swamps.

² Literally, 'hand,' as in 1 Sam. xv. 12 (see note thereon). Josephus says that the pillar was of marble, and called Absalom's *hand*. It must have been erected either before the birth or after the death of Absalom's sons.

³ If this means, as it does elsewhere (2 Chron. xiv. 8; Jer. xiii. 23; xxxviii. 7, 10), a Cushite, or Ethiopian,

we may suppose that Joab preferred employing him to carry the news of Absalom's death, as being a foreigner, and perhaps a slave, to whom the anger of the king would be of less consequence than to one in the position of Ahimaaz.

⁴ His coming *alone* indicated that he was simply a messenger or courier.

- over the gate, and wept: and as he went, thus he said, ^a O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!¹
- 19 And it was told Joab, Behold, ^a the king weepeth and mourneth for Absalom.
- 2 And the victory that day was *turned* into mourning unto all the people: for the
- 3 people heard say that day how the king was grieved for his son. And the people
- 4 gat them by stealth that day ⁴ into the city, as people being ashamed steal away
- 4 when they flee in battle. But the king ^a covered his face, and the king cried
- with a loud voice, ⁴ O my son Absalom, O Absalom, my son, my son!
- 5 And Joab came into the house to the king, and said, Thou hast shamed this
- day the faces of all thy servants, which this day have saved thy life, and the
- lives of thy sons and of thy daughters, and the lives of thy wives, and the lives
- 6 of thy concubines; in that thou lovest thine enemies, and hatest thy friends. For
- thou hast declared this day, that thou regardest neither princes nor servants: for
- this day I perceive, that if Absalom had lived, and all we had died this day, then
- 7 it had pleased thee well. Now therefore arise, go forth, and speak comfortably
- unto thy servants: for I swear by the Lord, if thou go not forth, there will not
- tarry one with thee this night: and that will be worse unto thee than all the
- 8 evil that befell thee from thy youth until now. Then the king arose, and ^m sat
- in the gate.² And they told unto all the people, saying, Behold, the king doth
- sit in the gate. And all the people came before the king: for ⁿ Israel had fled
- every man to his tent.
- Return of the king to Jerusalem.*
- 9 AND all the people were at strife throughout all the tribes of Israel, saying,
- ^o The king saved us out of the hand of our enemies, and he delivered us out of
- the hand of the Philistines: and now he is ^p fled out of the land for Absalom.
- 10 And Absalom, ^q whom we anointed over us, is dead in battle. Now therefore
- why speak ye not a word of bringing the king back?
- 11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto
- the elders of Judah, saying, Why are ye the last to bring the king back to his
- house? seeing the speech of all Israel is come to the king, *even* to his house.
- 12 Ye *are* my brethren, ye *are* ^r my bones and my flesh: wherefore then are ye the
- 13 last to bring back the king? ^s And say ye to Amasa, *Art* thou not of my bone,
- and of my flesh?³ ^t God do so to me, and more also, if thou be not captain of the
- 14 host before me continually in the room of Joab. And he ^u bowed the heart of all
- the men of Judah, ^u even as the heart of one man; so that they sent *this word*
- 15 unto the king, Return thou, and all thy servants. So the king returned, and
- came to Jordan. And Judah came to ^v Gilgal, to go to meet the king, to conduct
- the king over Jordan.
- 16 And ^w Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and
- 17 came down to the men of Judah to meet king David. And *there were* a thousand
- men of Benjamin with him, and ^x Ziba the servant of the house of Saul, and his
- fifteen sons and his twenty servants with him; ^x and they went over Jordan before
- 18 the king. And there went over a ferry boat⁵ to carry over the king's household,
- and to do what he thought good. And Shimei the son of Gera fell down before
- 19 the king, as he was come over Jordan; and said unto the king, ^y Let not my lord
- impute iniquity unto me, neither do thou remember ^y that which thy servant did
- perversely the day that my lord the king went out of Jerusalem, that the king
- 20 should ^z take it to his heart. For thy servant doth know that I have sinned: ^z
- therefore, behold, I am come the first this day of all ^z the house of Joseph to go
- 21 down to meet my lord the king. But Abishai the son of Zeruiah answered and
- said, Shall not Shimei be put to death for this, because he ^z cursed the LORD's
- 22 anointed? And David said, ^z What have I to do with you, ye sons of Zeruiah,
- that ye should this day be adversaries unto me? ^z shall there any man be put to
- death this day in Israel? for do not I know that I *am* this day king over Israel?
- 23 Therefore ^z the king said unto Shimei, Thou shalt not die. And the king swore
- unto him.
- 24 And ^z Mephibosheth the son of Saul came down to meet the king, and had
- neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the

¹ It may be supposed that one bitter ingredient in the sufferings of this hour was the consciousness that his own sins had brought upon himself and his family these overwhelming griefs, and all this complicated humiliation and trouble.

² That is, he resumed his public duties.

³ See note on ch. xvii. 25. David probably wished to win over Amasa, as the leader of a numerous party; and to supersede Joab, whom he disliked for his overbearing manner and his severe treatment of Absalom.

⁴ That is, Amasa.

⁵ Probably a raft.

25 day the king departed until the day he came *again* in peace. And it came to pass, when he was come to ¹ Jerusalem to meet the king, that the king said unto
 26 him, ^a Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because *thy servant is*
 27 lame. And ^b he hath slandered thy servant unto my lord the king; ^c but my lord the king is as an angel of God: do therefore *what is good* in thine eyes.
 28 For all *of* my father's house were but dead men before my lord the king: ^d yet didst thou set thy servant among them that did eat at thine own table. What
 29 right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and
 30 Ziba divide the land.² And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.
 31 And ^e Barzillai the Gileadite came down from Rogelim, and went over Jordan
 32 with the king, to conduct him over Jordan. Now Barzillai was a very aged man, *even* fourscore years old: and ^f he had provided the king of sustenance while he
 33 lay at Mahanaim; for he *was* a very great man. And the king said unto Barzillai,
 34 Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with
 35 the king unto Jerusalem? *I am* this day ^g fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then
 36 should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it
 37 me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and *be buried* ^h by the grave of my father and of my mother. But behold thy servant ⁱ Chimham;³ let him go over with my lord the
 38 king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.
 39 And all the people went over Jordan. And when the king was come over, the king ^j kissed Barzillai, and blessed him; and he returned unto his own place.
 40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

Sheba's rebellion and death; termination of the civil war.

41 AND, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and ^k have brought
 42 the king, and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king *is* ^l near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of
 43 the king's *cost*? or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And ^m the words of the men of Judah were fiercer than the words of the men of Israel.⁴
 20 And there happened to be there ⁿ a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, ^o We have no part in David, neither have we inheritance in the son of Jesso: ^p every man to his tents, O Israel. So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.
 3 And David came to his house at Jerusalem; and the king took the ten women

¹ There is no preposition in the original: it may be rendered, 'to meet the king at Jerusalem,' the order of events not being strictly preserved; or, perhaps, 'when he was come from Jerusalem.'

² This award of David's is variously interpreted. As in the East the produce of land is sometimes divided, and half is paid to the landlord as rent, some suppose that the former arrangement was restored; Mephibosheth owning the land, and Ziba farming it as his tenant. Others think that David divided the ownership, either because he was not satisfied with Mephibosheth's explanation, or because he wished to reward Ziba for helping him when in need.

³ The Syriac and Arabic have, 'my son Chimham.' We find David afterwards specially recommending him and his brothers to Solomon's regard: see 1 Kings ii. 7.

⁴ The ten tribes, having been the first to recall the king, were probably offended because he waited till he had communicated separately with his own tribe, and they had come to escort him, and because he then at once went forward, without giving the other tribes opportunity to join: so that Judah claimed all the honour of having brought him back. The facts stated in the next chapter respecting Sheba's rebellion seem to support this view. Notwithstanding the improved organization which David had introduced into every department of the state during his reign, he had not succeeded in fusing the Hebrew people into one united nation. This division of feeling accounts for the war which immediately succeeded, and, in part also, for the subsequent division of the nation into the two monarchies of Israel (or Ephraim) and Judah.

his ^d concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

4 Then said the king to Amasa, ^e Assemble me the men of Judah within three 5 days, and be thou here present. So Amasa went to assemble *the men of Judah* : 6 but he tarried longer than the set time which he had appointed him. And David said to ^f Abishai,¹ Now shall Sheba the son of Bichri do us more harm than *did* Absalom : take thou ^g thy lord's servants, and pursue after him, lest he get him 7 fenced cities, and escape us. And there went out after him Joab's men, and the ^h Cherethites, and the Pelchites, and all the mighty men : and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them.² And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof ; and as he 9 went forth it fell out.³ And Joab said to Amasa, ⁱ Art thou in health, my brother ? 10 ^k And Joab took Amasa by the beard with the right hand to kiss him.⁴ But Amasa took no heed to the sword that *was* in Joab's hand : so ^l he smote him therewith ^m in the fifth *rib*,⁵ and shed out his bowels to the ground, and struck him not again ; and he died. So Joab and Abishai his brother pursued after Sheba the 11 son of Bichri. And one of Joab's men stood by him, and said, Ho that favoureth 12 Joab, and he that *is* for David, *let him go* after Joab. And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth 13 upon him, when he saw that every one that came by him stood still. When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 And he went through all the tribes of Israel unto ⁿ Abel,⁶ and to Beth-maachah, and all the Berites : and they were gathered together, and went also after him. 15 And they came and besieged him in Abel of Beth-maachah, and they ^o cast up a bank against the city, and it stood in the trench [*or*, it stood against the outmost wall] : and all the people that *were* with Joab battered the wall, to throw it down. 16 Then cried ^p a wise woman out of the city, Hear ! hear ! say, I pray you, unto 17 Joab, Come near hither, that I may speak with thee. And when he was come near unto her, the woman said, ^q Art thou Joab ? And he answered, I *am* he. Then she said unto him, Hear the words of thine handmaid. And he answered, 18 I do hear. Then she spake, saying, ^r They were wont to speak in old time, saying, 19 They shall surely ask *counsel*⁷ at Abel : and so they ended *the matter*. ^s I *am* one of them that are peaceable and faithful in Israel : thou seekest to destroy a city and a mother⁸ in Israel : why wilt thou swallow up ^t the inheritance of the 20 Lord ? And Joab answered and said, Far be it from me, that I should 21 swallow up or destroy. The matter *is* not so : but ^u a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, *even* against David : deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. 22 Then the woman went unto all the people ^v in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

David's chief officers.

23 NOW ^w Joab *was* over all the host of Israel : and Benaiah the son of Jehoiada ^x was over the Cherethites and over the Pelchites : and Adoram *was* ^y over the tribute : and ^z Jchoshaphat the son of Ahilud *was* recorder [*or*, remembrancer] :

1 David appears to have commissioned Abishai only, wishing not to employ Joab again ; but Joab went with his brother, and was in fact the commander : see vers. 11—22.

2 That is, took the command.

3 Or, 'he let it fall out.' Joab thus managed, without exciting suspicion, to have his sword in his hand ; having picked it up from the ground.

4 Rather, 'it,' namely, the beard. This is a customary mark of respect among the Arabs ; but to take hold of it for any other purpose would be reckoned a great affront.

5 Rather, 'in the groin.' Personal pique and jealousy prompted the commission of this crime, for which political necessity was to be made the excuse : see ver. 6.

6 While David and his friends took the road to Jerusalem, Sheba went northwards through the tribes of Israel

to Abel, and was there joined by the recently subdued people of Maachah and Berothah (ch. x. 6, 19). Abel of Beth-maachah is called also 'Abel,' or 'Abel-maim' : see refs.

7 The speech is obscure ; and several words have been supplied by our translators. It should probably be rendered, 'In old time they clearly spoke (or commanded, see Matt. v. 21, 27), saying, They shall surely ask at Abel, and so conclude ;' and it may be taken as claiming, on behalf of the city, an application of the morifol law in Deut. xx. 10, which Joab appears to have disregarded by commencing the siege without first inquiring whether the people of Abel would stand by Sheba or not.

8 Speaking in the name of the city. The Chaldee accordingly has, 'We are peaceable and faithful.'

9 So called as the central city of the district.

^d ch. 16. 16; 16. 21, 22.

^e ch. 19. 13.

^f ch. 18. 2.

^g ch. 11. 11; 1 Ki. 1. 33.

^h ch. 8. 18; 1 Ki. 1. 38.

ⁱ Ps. 55. 21.

^k Mt. 28. 48, 49; Lk. 22. 47.

^l 1 Ki. 2. 5.

^m ch. 2. 23.

ⁿ 2 Ki. 15. 29; 2 Chr. 16. 4.

^o 2 Ki. 19. 23.

^p ch. 14. 2.

^q see Deu. 20. 11.

^r ch. 21. 3; Ex. 19. 5.

^s 1 Sam. 26. 19.

^t ver. 1.

^v Ecc. 9. 14, 15.

^w ch. 8. 16, 18.

^x 1 Ki. 4. 6.

^y ch. 8. 18; 1 Ki. 4. 3.

25 and Sheva was scribe: and Zadok and Abiathar were the priests: and Ira also
26 the Jairite was a chief ruler [or, a prince] about David.

Famine in Israel, and avengement of the Gibeonites.

21 THEN there was a famine in the days of David three years, year after year; and David inquired of the LORD. And the LORD answered, 'It is for Saul, and for his bloody house, because he slew the Gibeonites.¹ And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah;) wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. And they answered the king, The man that consumed us, and that devised against us [or, cut us off] that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose. And the king said, I will give them.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth: and the five sons of Michal³ the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest. And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

Further battles with the Philistines.

15 MOREOVER the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines. And David waxed faint: and Ishbi-benob, which was of the sons of the giant⁵ [or, Rapha], the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibhechai the Hushathite slew Saphi, which was of the sons of the giant [or, Rapha]. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number;

^a ch. 8. 17; 1 Ki. 4. 4.
^b ch. 23. 34.
^c ch. 8. 18; Ge. 41. 45; Ex. 2. 16.

^e see Num. 27. 21.
^f Jos. 7. 1.
^g 1 Sam. 22. 17—19.

^h Jos. 9. 3. 15—21.

ⁱ Ex. 32. 30.
^k ch. 20. 15.
^l Ps. 40. 7, 8.

^m 1 Sam. 10. 26; 11. 4.
ⁿ 1 Sam. 9. 16; 10. 24.

^o 1 Sam. 18. 3; 20. 8.
^p 15, 22; 23. 18.
^q ch. 3. 7.

^r or, Michal's sister.
^s 1 Sam. 18. 19.

^t ver. 6; ch. 6. 17, 21.

^u ver. 8; ch. 3. 7.
^v 1 Ki. 21. 27.
^w see Deu. 21. 22, 23.
^x Ge. 40. 19.

^y 1 Sam. 31. 11. 13.

^z 1 Sam. 31. 10.

^{aa} Jos. 18. 28.

^{ab} ch. 21. 25; Jos. 7. 26.

^{ac} 1 Sam. 17. 45—51.

^{ad} ch. 18. 3.

^{ae} 1 Ki. 11. 36; 15. 4;

^{af} Ps. 132. 17.

^{ag} see parallel, 1 Chr. 20. 4—8.

^{ah} 1 Chr. 11. 29.

^{ai} or, Sippai.

^{aj} or, Jaar.

^{ak} see 1 Sam. 17. 4;

^{al} 1 Chr. 20. 5.

^{am} 1 Chr. 20. 6.

1 In doing this, Saul had not only shed innocent blood, but had violated a solemn national covenant: see Josh. ix. 15.

2 According to the principle of blood-avengement which was universally allowed and acted upon by the Orientals, the Gibeonites had a right to make this demand, and David was not at liberty to refuse it.

3 This appears to be an error of the transcriber for Merab (see 1 Sam. xviii. 19); unless the word sister has

been omitted, as our translators conjecture: see marginal reading.

4 Or rather, 'the square;' the open space near the city gate, above or beside which the bodies were fastened to the wall. See 1 Sam. xxxi. 10.

5 The Septuagint has 'Rapha:' one of the race called Rephaim.

6 In 1 Chron. xx. 4, it is 'Gezer.' The same place is mentioned in 2 Sam. v. 25.

21 and he also was born to the giant [*or*, Rappa]. And when he defied [*or*, reproached] Israel, Jonathan the son of ^m Shimeah the brother of David slew him.
 22 ^m These four were born to the giant in Gath, and ^o fell by the hand of David, and by the hand of his servants.

David's song of thanksgiving.

22 AND David ^p spake unto the LORD the words of this song¹ in the day that the LORD had ^q delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said,

^r The LORD is my rock, and my fortress, and my deliverer;
 3 The God of my rock;—^s in him will I trust:
He is my shield, and the horn of my salvation,—my high tower, and my refuge, My saviour; thou savest me from violence.
 4 I will call on the LORD, *who is worthy to be praised:*
 So shall I be saved from mine enemies.

5 When the waves [*or*, pangs] of death compassed me,
 The floods of ungodly men made me afraid;
 6 The sorrows of hell compassed me about;—the snares of death prevented me;
 7 In my distress ^a I called upon the LORD,—and cried to my God:
 And he did ^b hear my voice out of his temple,—and my cry *did enter* into his ears.
 8 Then ^c the earth shook and trembled;
^d The foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke out of his nostrils,
 And ^e fire out of his mouth devoured:—coals were kindled by it.
 10 He showed the heavens also, and came down;—and ^f darkness was under his feet.
 11 And he rode upon a cherub, and did fly:
 And he was seen ^g upon the wings of the wind.

12 And he made ^h darkness pavilions round about him,
 Dark waters, and thick clouds of the skies.
 13 Through the brightness before him—were ⁱ coals of fire kindled.
 14 The LORD ^j thundered from heaven,—and the Most High uttered his voice.
 15 And he sent out ^k arrows, and scattered them;—lightning, and discomfited them.

16 And the channels of the sea appeared,
 The foundations of the world were discovered,
 At the ^l rebuking of the LORD,—at the blast of the breath of his nostrils.
 17 ^m He sent from above, he took me;—he drew me out of many waters;

18 ⁿ He delivered me from my strong enemy,
 And from them that hated me:—for they were too strong for me.
 19 They prevented me in the day of my calamity:—but the LORD was my stay.
 20 ^o He brought me forth also into a large place:
 He delivered me, because he ^p delighted in me.

21 ^q The LORD rewarded me according to my righteousness:
 According to the ^r cleanness of my hands hath he recompensed me.

22 For I have ^s kept the ways of the LORD,
 And have not wickedly departed from my God.

23 For all his ^t judgments were before me:
 And ^u as for his statutes, I did not depart from them.

24 I was also ^v upright before him,—and have kept myself from mine iniquity.
 25 Therefore ^w the LORD hath recompensed me according to my righteousness;
 According to my cleanness in his eyesight.

26 With ^x the merciful thou wilt show thyself merciful,
 And with the upright man thou wilt show thyself upright.

27 With the pure thou wilt show thyself pure;
 And ^y with the froward thou wilt show thyself unsavoury.

28 And the ^z afflicted people thou wilt save:
 But thine eyes are upon ^a the haughty, that thou mayest bring them down.

29 For thou art my lamp, O LORD:—and the LORD will lighten my darkness.

^t 1 Sam. 17. 10. 26. 28.
^u 1 Sam. 16. 9. *Sam. mah.*
^v 1 Chr. 20. 8.
^w Ps. 60. 12.
^x Ex. 15. 1; Judg. 5. 1; see parallel, Ps. 18. 9. Ps. 18. title; 34. 19.
^y Deu. 32. 4; Ps. 18. 2. etc.; 31. 3; 71. 3; 91. 2; 144. 2.
^z Heb. 2. 13.
^a Ge. 15. 1.
^b 1 K. 1. 83.
^c Ps. 18. 10.
^d Ps. 9. 9; 14. 6; 59. 16; 71. 7. Jer. 16. 19.
^e Ps. 116. 3.
^f Ps. 116. 4; 120. 1; Jon. 2. 2.
^g Ex. 3. 7. Ps. 31. 6. 15. 17.
^h Judg. 5. 4; Ps. 77. 18; 107. 4.
ⁱ Job 26. 11.
^j Ps. 97. 3; Hab. 3. 5; Heb. 12. 29.
^k Ps. 144. 5; 1 K. 64. 1.
^l Ex. 20. 21; 1 K. 8. 12; Ps. 97. 2.
^m Ps. 104. 3.
ⁿ Ps. 97. 2.
^o ver. 9.
^p Judg. 5. 20; 1 Sam. 2. 10; 7. 10; Ps. 29. 3; 18. 30. 30.
^q Deu. 32. 23; Ps. 7. 13; 77. 17; 144. 6. Hab. 3. 11.
^r Ex. 15. 8; Ps. 106. 9; Nah. 1. 4; Mt. 8. 26.
^s Ps. 114. 7.
^t ver. 1.
^u Ps. 31. 8; 118. 5.
^v ch. 15. 26; Ps. 22. 8.
^w 1 Sam. 26. 23; 1 K. 8. 22; Ps. 7. 8.
^x Ps. 24. 4.
^y Ge. 18. 19; Ps. 119. 3; 128. 1; Pro. 8. 32.
^z Deu. 7. 12; Ps. 110. 30, 102.
^a Ge. 6. 9; 17. 1; Job. 1. 1.
^b ver. 21.
^c Mt. 5. 7.
^d 1 K. 26. 23, 24, 27, 28.
^e Ex. 3. 7, 8; Ps. 72. 12, 13.
^f Job 40. 11, 12; 1 K. 2. 11, 12, 17; 5. 15; Dan. 4. 37.

1 This thanksgiving ode was probably written towards the close of David's reign. It is repeated as Psa. xviii., with a few variations. It is one of the most regular of the inspired poems, and consists of five parts: i. (vers. 2—4), a short introduction giving praise to Jehovah; ii. (5—20), a sublime description of God's power in delivering his servant, the imagery of which is chiefly derived from a terrific storm; iii. (21—28), a brief central portion,

announcing the great principle of the Divine government, illustrated in the history of David as well as of others, namely, the administration of mercy with a due regard to the claims of righteousness; iv. (29—46), a more particular exhibition of this in his personal experience; v. (46—51), a short summary, in which he prophetically anticipates the promised 'Seed'—the everlasting King of Israel. For notes, see Psa. xviii.

30 For by thee I have run through a troop:—by my God have I leaped over a wall.
 31 *As for* God, ^chis way *is* perfect;—^dthe word of the LORD *is* tried:
 He *is* a buckler to all them that trust in him.
 32 For ^ewho *is* God, save the LORD?—and who *is* a rock, save our God?
 33 God *is* my ^fstrength *and* power:—and he ^gmaketh my way ^hperfect.
 34 He maketh my feet ⁱ'like hinds' ^jfeet:—and ^ksetteth me upon my high places.
 35 ^lHe teacheth my hands to war;—so that a bow of steel is broken by mine arms.
 36 Thou hast also given me the shield of thy salvation:
 And thy gentleness hath made me great.
 37 Thou hast ^menlarged my steps under me;—so that my feet did not slip.
 38 I have pursued mine enemies, and destroyed them;
 And turned not again until I had consumed them.
 39 And I have consumed them, and wounded them, that they could not arise:
 Yea, they are fallen ⁿunder my feet.
 40 For thou hast ^ogirded me with strength to battle:
^pThem that rose up against me hast thou subdued under me.
 41 Thou hast also given me the ^qnecks of mine enemies,
 That I might destroy them that hate me.
 42 They looked, but *there was* none to save;
Even ^runto the LORD, but he answered them not.
 43 Then did I beat them as small ^sas the dust of the earth:
 I did stamp them ^tas the mire of the street,—*and* did spread them abroad.
 44 ^uThou also hast delivered me from the strivings of my people,
 Thou hast kept me *to be* ^vhead of the heathen:
^wA people *which* I knew not shall serve me.
 45 Strangers shall submit themselves unto me:
 As soon as they hear, they shall be obedient unto me.
 46 Strangers shall fade away,—and they shall be afraid ^xout of their close places.
 47 The LORD liveth;—and blessed ^ybe my rock;
 And exalted ^zbe the God of the ^arock of my salvation.
 48 It *is* God that avengeth me,—and that ^bbringeth down the people under me,
 49 And that bringeth me forth from mine enemies:
 Thou also hast lifted me up on high above them that rose up against me:
 Thou hast delivered me from the ^cviolent man.
 50 Therefore I will give thanks unto thee, O LORD, among ^dthe heathen,
 And I will sing praises unto thy name.
 51 ^eHe *is* the tower of salvation for his king:—and showeth mercy to his ^fanointed
 Unto David, and ^gto his seed for evermore.

Last predictions of David.

23 NOW these *be* the last ¹words of David.
 David the son of Jesse said,—²and the man *who was* raised up on high,
³'The anointed of the God of Jacob,—and the sweet psalmist of Israel, said,
 2 ⁴"The Spirit of the LORD spake by me,—and his word *was* in my tongue.
 3 The God of Israel said,—⁵'the Rock of Israel spake to me,
 He that ruleth ⁶over men *must be* ⁷just,—ruling ⁸in the fear of God
 4 And ⁹he shall *be* as the light of the morning, *when* the sun riseth,
Even a morning without clouds;
 As ¹⁰'the tender grass *springing* out of the earth by clear shining after rain.
 5 Although my house *be* not so with God;
¹¹'Yet he hath made with me an everlasting covenant,
 Ordered in all ¹²things, and sure:
 For ¹³this *is* all my salvation, and all ¹⁴my desire,—although he make *it* not to grow.¹⁵
 6 But ¹⁶'the sons of Belial shall *be* all of them as ¹⁷'thorns thrust away,
 Because they cannot ¹⁸be taken with hands:
 7 But the man ¹⁹that shall touch them—must be fenced with iron and the staff of a spear;
 And they shall ²⁰be utterly burned with fire in the *same* place.

^a Deu. 32. 4; Dan. 4. 37; Rev. 15. 3.
^b Pa. 12. 6; 119. 140; Pro. 30. 5.
^c 1 Sam. 2. 2; Is. 45. 5. 6.
^d Ex. 15. 2; Pa. 27. 1; 28. 7, 8; 31. 4; Is. 12. 2.
^e Heb. 13. 21.
^f Deu. 18. 13; Job 22. 3; Pa. 101. 2, 6; 119. 1. ch. 2. 18; Hab. 3. 19.
^g Deu. 32. 13; Is. 33. 16; 58. 14.
^h Pa. 114. 1.
ⁱ Pro. 4. 12.
^j Mal. 4. 3.
^k Pa. 18. 32, 39.
^l Pa. 44. 5.
^m Ga. 49. 8; Ex. 23. 27; Jos. 10. 24.
ⁿ Job 27. 9; Pro. 1. 24; Is. 1. 15; Mic. 3. 4.
^o 2 Ki. 13. 7; Pa. 35. 5; Dan. 2. 35.
^p Is. 10. 6; Mic. 7. 10; Zec. 10. 5.
^q ch. 3. 1; 5. 1; 19. 9, 14; 20. 1, 2, 22.
^r ch. 5. 1-14; Deu. 28. 13; Pa. 2. 8.
^s Is. 55. 5.
^t Mic. 7. 17.
^u Pa. 89. 26.
^v Pa. 114. 2.
^w Pa. 140. 1.
^x Ro. 15. 9.
^y Pa. 144. 10.
^z Pa. 89. 20.
¹ ch. 7. 12, 13; Pa. 89. 23.
² ch. 7. 8, 9; Pa. 79. 70, 71; 83. 27.
³ 1 Sam. 16. 12, 13; Pa. 89. 20.
⁴ Mt. 22. 43; Ac. 2. 25-31; Heb. 3. 7, 9;
⁵ 2 Pet. 1. 21.
⁶ ch. 22. 3, 32; Deu. 32. 4, 31.
⁷ Deu. 16. 18-20.
⁸ Ex. 18. 21; 2 Chr. 19. 7-9.
⁹ Judg. 5. 31; Pa. 69. 30; 110. 3; Pro. 4. 18; Is. 60. 19; Mal. 4. 2; Rev. 21. 23.
¹⁰ Deu. 32. 2; Pa. 72. 6.
¹¹ ch. 7. 15, 16; Pa. 89. 59; Is. 55. 3.
¹² Deu. 13. 13.
¹³ Is. 33. 12.

¹ The following psalm is probably called 'the last,' as indicating David's last hopes and desires.

² This is a glowing picture of the rising Sun of truth, the Light of the world; under whose sunshine the beautiful fruits of truth and goodness are formed and ripened. The passage would be better rendered—

'There shall be a Righteous One ruling over men,
 Ruling in the fear of God;
 As the light of morning when the sun riseth,
 A morning cloudless for brightness,

As after rain the herbage from the earth.
 For is not my house thus with God?

For an everlasting covenant he hath made with me.' This should be compared with Psa. ii., lxxiii., cx.; and is evidently a prophecy of the Messiah, in his righteous reign, the blessings which he showers on the world, and the punishment of his enemies.

³ Either, 'For shall he not surely make to grow all my salvation and all my desire?' or, 'But the sons of Belial shall not grow; but shall be all of them as thorns,' etc.

David's principal warriors.

- 8 THESE *be* the names of the mighty men¹ whom David had: * The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Ezmite:
- 9 ² *he* lift up his spear against eight² hundred, whom he slew at one time. And after him *was* ² Eleazar the son of Dodo the Ahoite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away: he arose, and smote the Philistines until his hand *was* weary, and his hand clave unto the sword: and ² the LORD wrought a great victory that day;³ and the people returned after him only to spoil.
- 11 And after him *was* ² Shammah the son of Agee the Hararite. * And the Philistines were gathered together into a troop [*or*, for foraging], where *was* a piece of
- 12 ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and ² the LORD wrought a great victory.
- 13 And * three of the thirty chief [*or*, the three captains over the thirty] went down, and came to David in the harvest time unto ² the cave of Adullam: and
- 14 the troop of the Philistines pitched in ² the valley of Rephaim. And David *was* then in ² an hold, and the garrison of the Philistines *was* then in Beth-lehem.
- 15 And David longed, and said, Oh that one would give me drink of the water of
- 16 the well of Beth-lehem,⁴ which *is* by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he
- 17 would not drink thereof, but poured it out unto the LORD.⁵ And he said, Be it far from me, O LORD, that I should do this: *is not this* ² the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.
- 18 And ² Abishai, the brother of Joab, the son of Zeruiah, *was* chief among three. And he lifted up his spear against three hundred, and slew *them*, and had the
- 19 name among three. Was he not most honourable of the three? therefore he *was* their captain: howbeit he attained not unto the *first* three.
- 20 And Benaiah the son of Jehoiada, the son of a valiant man, of ² Kabzeel, who had done many acts, ² he slew two lionlike men of Moab: he went down also and
- 21 slew a lion in the midst of a pit in time of snow:⁶ and he slew an Egyptian, ² a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him
- 22 with his own spear. These things did Benaiah the son of Jehoiada, and had the
- 23 name among three mighty men. He *was* more honourable than the thirty,⁷ but he attained not to the *first* three. And David set him ² over his ² guard.
- 24 * Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of
- 25 Beth-lehem, * Shammah the Harodite, Elika the Harodite, Helez the Palitite, Ira
- 27 the son of Ikkesh the Tekoite, Abiezer the Anethothite, Mebunnai the Hushathite, Zalmon the Ahoite, Maharai the Netophathite, Heleb the son of Baanah, a
- 29 Netophathite, Ittai the son of Ribai out of (Gibeah of the children of Benjamin,
- 30 Benaiah the Pirathonite, Hiddai of the brooks [*or*, valleys²] of ² Gaash, Abi-albon
- 32 the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, of the sons of
- 33 Jashen, Jonathan, Shammah the Hararite, Ahiam the son of Sharar the Hararite,
- 34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of
- 35 Alithophel the Gilonite, Hezrai the Carmelite, Paarai the Arbite, Igal the son
- 37 of Nathan of Zobah, Bani the Gadite, Zelek the Ammonite, Nahari the Beerothite,

* *or*, *Jashbassabet* the Tachmonite, head of the three.

² see parallel, 1 Chr. 11. 10—41.

³ 1 Chr. 11. 12; 27. 4.

² see refs. Jos. 10. 10.

² 1 Chr. 11. 27.

² see 1 Chr. 11. 13, 14.

² ver. 10.

² 1 Chr. 11. 15.

² 1 Sam. 22. 1.

² ch. 5. 18.

² 1 Sam. 22. 4, 5.

² Le. 17. 10.

² 1 Chr. 11. 20.

² Jos. 15. 21.

² Ex. 15. 15; 1 Chr. 11. 22.

² called, 1 Chr. 11. 23, a man of great stature.

² ch. 8. 18; 20. 23.

² Heb. *at his com mand*, 1 Sam. 22. 14.

² ch. 2. 18.

² see 1 Chr. 11. 27.

² Deu. 1. 24.

² Judg. 2. 9.

1 The following lists differ considerably from those in 1 Chron. xi.; but it is evident that the body of officers would undergo frequent changes by death and otherwise. Of those here mentioned, Asahel and Uriah were already dead, and their places were doubtless filled up by others. In some cases the same person appears under different names, one probably personal, the other titular.

2 In 1 Chron. xi. 11, the number is *three* hundred.

3 This and the next exploit mentioned (vers. 11, 12) occurred probably while David was acting as general under Saul against the Philistines. However wonderful some of these exploits may be, they must not be judged of by the rules of modern European warfare, in which so much less depends on personal strength and valour. It is worthy of remark, also, that the actions recorded of these men evince not only martial prowess, but also truly generous feeling, elevated sentiment, and nobleness of mind.

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4 Either forgetting that the Philistine garrison was there, or not thinking that his followers would attempt to gratify his wish. As Bethlechem was his native town, this water would be well known to him.

5 Thus he would show his concern for the lives of his soldiers, and honour God by pouring out as a drink-offering what he regarded, on account of the risk at which it had been procured, as too precious for his own use.

6 Having probably taken shelter in a cave, which was the haunt of a lion. The lion is not now found west of the Euphrates; but it is evident that the Hebrews were well acquainted with this animal, because their language contains no less than seven distinct terms, denoting its varieties according to age or appearance.

7 The Hebrew word which is here translated 'thirty' is elsewhere rendered 'captains,' and probably means 'officers' in general.

38 armourbearer to Joab the son of Zeruiah, " Ira an Ithrite, Gareb an Ithrite, 39 " Uriah the Hittite: thirty and seven in all.

Numbering of the people; the visitation of pestilence, and its removal.

24 AND ¹again the anger of the LORD was kindled against Israel, and ²he moved David against them to say, " Go, number Israel and Judah. For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, ³ from Dan even to Beer-sheba, and number ye the people, 3 that I may know the number of the people. And Joab said ² unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see it: but why doth my lord 4 the king delight in this thing? Notwithstanding, ⁴ the king's word prevailed against Joab, and against the captains of the host.

And Joab and the captains of the host went out from the presence of the king, 5 to number the people of Israel. And they passed over Jordan, and pitched in " Aroer, ³ on the right side of the city that *lieth* in the midst of the river [or, valley] of Gad, and toward " Jazer: then they came to Gilead, and to the land of Tahtim-hodshi [or, nether land newly inhabited]; and they came to " Dan-jaan, 7 and about to " Zidon, and came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, 8 even to Beer-sheba. So when they had gone through all the land, they came to 9 Jerusalem at the end of nine months and twenty days. And Joab gave up the sum of the number of the people unto the king: " and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

10 And ⁴ David's heart smote him after that he had numbered the people. And David said unto the LORD, " I have sinned greatly in that I have done: and now, I beseech thee, O LORD, " take away the iniquity of thy servant; for I have 11 " done very foolishly. For when David was up in the morning, the word of the 12 LORD came unto the prophet " Gad, David's " seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I 13 may do it unto thee. So Gad came to David, and told him, and said unto him, Shall ⁷ seven years of famine come unto thee in thy land? or wilt thou " flee three months before thine enemies, while they pursue thee? or that there be " three days' pestilence in thy land? now advise, and see what answer I shall return to 14 him that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; " for his mercies are great [or, many]: and " let me not fall into the hand of man. ⁴

15 So ² the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy 16 thousand men. ⁹ And when the angel stretched out his hand upon Jerusalem to destroy it, ² the LORD repented ⁹ him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the 17 LORD was by the threshingplace of " Araunah the Jebusite. And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, ⁶ I have sinned, and I have done wickedly: but these " sheep, what have they done? " let thine hand, I pray thee, be against me, ⁶ and against my father's house.

18 And Gad came that day to David, and said unto him, " Go up, rear an altar 19 unto the LORD in the threshingfloor ⁷ of Araunah the Jebusite. And David, 20 according to the saying of Gad, went up as the LORD commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah

" ch. 20. 25.
" ch. 11. 3, 6.

" ch. 21. 1; see parallel, 1 Chr. 21. 1—27.
" see 1 Chr. 21. 1; Jam. 1. 13, 14.
" 1 Chr. 27. 23, 24.
" Judg. 20. 1.
" Pro. 29. 23; Jer. 17. 5.

" Eec. 8. 4.

" Den. 2. 36; Jos. 13. 9. Num. 32. 1, 3.
" Jos. 19. 47; Judg. 18. 29.
" Jos. 19. 28; Judg. 18. 28.

" see 1 Chr. 21. 5, 6.

" 1 Sam. 24. 5.

" ch. 12. 13.

" Hos. 14. 2; John 1. 29.

" 1 Sam. 13. 13.

" 1 Sam. 22. 5.
" 1 Sam. 9. 9; 1 Chr. 29. 29.

" see 1 Chr. 21. 12.

" Le. 26. 17, 36, 37.

" Le. 26. 16, 25.

" Ex. 34. 6, 7; Ps. 103. 8, 13, 14; 119. 126; Mic. 7. 18.

" see 2 Ki. 13. 3—7; Is. 47. 6; Zec. 1. 14.

" Num. 16. 46; 1 Chr. 21. 14; 27. 24.

" Ex. 12. 23; 2 Ki. 19. 35; 1 Chr. 21. 15.

" Ge. 6. 6; 1 Sam. 15. 11; Jer. 16. 7—10; Joel 2. 13, 14.

" 1 Chr. 21. 15, *Ornan*; see ver. 18; 2 Chr. 3. 1.

" ver. 10; 1 Chr. 21. 17.

" 1 Ki. 22. 17.

" John 10. 11, 12.

" 1 Chr. 21. 18, etc.

1 We have here a glimpse of that arrangement in the Divine administration by which one sin brings on another, involving the punishment of both, and subordinating even the interference of the great adversary of the human race to the purposes of God's justice. See 1 Chron. xxi. 1.

2 Whatever might be the exact point of David's criminality, it is plain that this census had a military object, for which reason Joab and " the captains of the host" (ver. 4), not the priests, were commissioned to take it.

3 A frontier town on the river Jabbok, which divided the portion of the tribe of Gad from the Ammonites.

4 David preferred any of those evils which, coming directly from the hand of God, without human interference, would best remind and assure him that the chastisement he was to suffer was gracious in its design, and regulated by mercy in its infliction. The punishment of which he made choice was one under which he and his family

would be as much exposed as the poorest of his subjects.

5 When *repentance* is attributed to God, it is in a very different sense from that in which the word is used with reference to men. Being himself unchangeable, he always acts towards his creatures on the same principles, treating them according to their disposition and conduct. This necessarily causes an alteration in his procedure, according to the altered relation towards himself in which the sinner is placed by penitence and faith. See also note on Gen. vi. 6.

6 Showing at once David's sense of his own guilt, and his deep interest in his people's welfare.

7 The threshing-floors in the East are round level plots of ground in the open air, where the corn is trodden by the oxen. This is supposed to have been on the summit north-east of Zion, which was afterwards occupied by the temple.

21 went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that
 22 the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments
 23 of the oxen for wood. All these things did Araunah, as a king, give unto the
 24 king. And Araunah said unto the king, The Lord thy God accept thee. And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty
 25 shekels of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel.

f see Ge. 23. 8-16.
 * Num. 16. 47-50.
 A Ge. 23. 11.
 † 1 Ki. 19. 21.
 A Is. 32. 8.
 † Eze. 20. 40, 41.
 ** Ge. 23. 13.
 † see 1 Chr. 21. 24, 25.
 † ver. 14; ch. 21. 14; Lam. 3. 32.
 † ver. 21.

1 Had Araunah's offer been accepted, the sacrifice would have been his, not David's.

NOTE ON THE CHARACTER OF DAVID.

In many parts of Scripture, David is presented to us as one of the most eminent of God's servants, and he is even mentioned by the honourable appellation, 'a man after God's own heart.' These words were uttered in immediate connection with a condemnation of Saul's disobedience (1 Sam. xiii. 14), and they predicted a successor whose character and conduct should be in direct opposition to those of Saul; one who would not, like Saul, seek to exercise an independent regal authority, but would be a faithful servant of Jehovah, obeying his commands as delivered by his prophets; and whom, therefore, God would approve and continue to favour. Thus the expression is interpreted by St. Paul, in Acts xiii. 22: 'I have found David, the son of Jesse, a man after mine own heart, which shall execute all my will.' The particular purposes for which God advanced David to the throne appear to have been—1. To maintain the knowledge and service of the one true God, and to enforce his law, in opposition to all forms of idolatry and irreligion. 2. To free the people from the power of the Philistines, and of all their enemies; and by a wise and just administration to make the nation prosperous and happy. All the pleasure of God in these important respects David faithfully performed; leaving an illustrious example to all his successors in the kingdom; of any of whom the highest praise is, 'that he did that which was right in the sight of the Lord, according to all that David his

father had done' (1 Kings xv. 11; 2 Kings xviii. 3; xxii. 2).

But more than this, David's whole character and conduct, with the sad exceptions which he himself bemoaned with the most penitential sorrow, is one on which the mind dwells with the highest admiration. His youthful piety—his lofty and varied genius—his heroic courage—his largeness of heart and tenderness of feeling—his confidence and delight in God, and steadfast adherence to his service and worship, and zeal for his honour,—all these, as displayed in his history and in his writings, form a combination of excellencies both rare and wonderful.

With reference to his lamentable fall, several points are worthy of observation:—his deep sorrow on account of his sin; his unreserved confession of his guilt; his profound humiliation before God and man, even after he had received assurance of pardon from God himself; his respect for his reprover, whom he continued to honour and confide in as long as he lived; and the resignation of his after-life under all the painful chastisements of the Almighty. And that holy Judge who pronounced his approval of the general tenor of David's life instructed the sacred historian impartially to record this great sin, with the prophet's severe rebuke, and the many sufferings which clouded his later years. Surely no one, without wilfully perverting this history, can derive from it excuse or encouragement to sin.

THE FIRST BOOK OF THE KINGS,

OTHERWISE CALLED

THE THIRD BOOK OF THE KINGS.

The two Books of the Kings originally formed one in the Hebrew: but they were divided by the Greek translators, and called the Third and Fourth Books of the Kings; the two Books of Samuel being the First and Second. They further develop the leading subjects of the former Books (see Preface to 1 Samuel), taking up the history of the Hebrew nation at the period of its greatest glory; then relating its division into two independent states; and tracing their gradual declension to the time of their subversion.

In the history of the monarchy, the various characters of the successive kings, and the general spirit of their government, are faithfully portrayed; together with such of their actions, and such national events, as had an

immediate bearing upon their relation to their Divine Sovereign, and consequently upon the religious state of the people. All this is exhibited in particular connection with the promise given to David (2 Sam. vii. 12—16), which, indeed, furnishes the key to the subsequent history. It is shown that the Lord fulfilled his gracious promise; chastising the seed of David for their sins, and even casting them off, but not for ever. So that the kingdom was not wholly taken from his family for the sin of Solomon (1 Kings xi. 32—37; xii. 20); nor was the nation or the family of David extinguished when Jerusalem and the temple were destroyed (2 Kings xxv. 27—30).

This view of the special purposes of the history will explain why, in some parts, more prominence is given to the affairs of the ten tribes than to those of the kingdom

of Judah; inasmuch as they offer more exemplary illustrations of the manner in which the invisible Sovereign asserted his supremacy over both kings and people. The introduction and obstinate maintenance of idolatry in the kingdom of Israel made it needful that He should constantly interpose by his servants the prophets; reminding the nation of their backslidings; alarming hardened sinners by signs and wonders; and publicly punishing their kings, who led the people into sin, by frequent changes of the dynasty: so that, in the short space of 250 years, the throne was occupied by nine different families; until at last, after warnings and milder punishments had failed to produce amendment, the kingdom was utterly overthrown, and 'Ephraim ceased to be a people' (Isa. vii. 8).

In the smaller state of *Judah*, which continued faithful to the house of David, the existence of the temple worship and of the Levitical priesthood tended to uphold the authority of Jehovah. Some idolaters appear among the monarchs, but their reigns were generally short; while those of the pious kings were, according to the Divine promises by Moses, usually long and prosperous. These princes, with the aid of the prophets and priests, repressed idolatry, and revived from time to time the knowledge and service of Jehovah. Thus Judah, though a much smaller country, preserved her national existence for more than a century longer than Israel; but, finally, as no lasting reformation was effected, her land also was desolated, and the best of her sons were subjected to a seventy years' exile.

In these books also is further displayed the agency and influence of the *prophets*, who were specially commissioned by the Supreme King of Israel to assert his rights, and demand obedience to his laws; counselling, guiding, and aiding the monarchs and the people when they acted aright, and warning and judging them when they sinned. Great prominence is given to the prophetic ministry; so that we find it frequently taking part in the affairs of the nation, as well as declaring the Divine purposes respecting the future. Nathan's interference secures the accession of Solomon (1 Kings i. 45). Ahijah announces the division of the kingdom, with its causes (xi. 29—40). Shemaiah, after the division has taken place, confirms it, by directing Rehoboam to disband his army (xii. 22, 23). By various prophets, Jeroboam's idolatry is publicly reprobated, and its punishment threatened (xiii. 1—3; xiv. 7); judgment is denounced against the house of Baasha (xvi. 1); and Ahab's doom is distinctly declared (xxii. 17—28). Whilst, in the midst of the national history, the wonderful works of the two great prophets, Elijah and Elisha, occupy so much of several chapters, that the kings appear to hold but a secondary place (1 Kings xvii.—2 Kings xiii.) And besides these, there were Isaiah, Jeremiah, Hosea, and others, whose inspired writings, if carefully compared with the contemporaneous histories, will afford much aid in understanding the national affairs, and particularly the moral state of the times. A tabular view of the prophets, showing the periods at which they respectively lived, is given at the commencement of the *Prophetical Books*. See also the *Chronological Table* in pages 517—520.

Nothing certain is known with respect to the authorship of these Books of the Kings; but it appears that narratives of Solomon's reign had been composed by Nathan, Ahijah the Shilonite, and Iddo (2 Chron. ix. 29); that a history of Rehoboam had been written by Shemaiah and

Iddo, to which the latter had added an account of Abijah (2 Chron. xii. 16; xiii. 22); that Jehu, the son of Hanani, had recorded the life of Jehoshaphat (2 Chron. xx. 34); that annals of the kings from Uzziah to Hezekiah had been kept by Isaiah, among whose prophecies may be found narratives almost verbally agreeing with these (see 2 Chron. xxvi. 22; xxxii. 32; Isa. xxxvi.—xxxviii. 1—8, 21, 22; xxxix.; compared with 2 Kings xviii. 13—37, xix., xx. 1—19); and that Jeremiah had done the same in his days (see 2 Kings xxiv. 18—20; xxv.; Jer. lii.) From such records of contemporary prophets, some inspired writer, in the time of Nebuchadnezzar and Evil-Merodach, compiled the present books, containing as much as the Holy Spirit deemed necessary. See 1 Kings xi. 41; xiv. 19, 29; xv. 7, 23; xvi. 6, 14, 20. The Jewish tradition, which ascribes this work to Jeremiah, appears highly probable on comparing the period at which the history closes (see 2 Kings xxv. 27—30) with what we know of the duration of his life; and further observing the occasional resemblance in style and expression to some parts of his writings.

The chronology of this period is not easily settled; and nothing more than an approximation to correctness seems now to be attainable. The parallel histories in the Books of the Kings and the Chronicles disagree respecting some dates, and other dates are manifestly erroneous in both. See Note in page 516, and Chronological Table in pages 517—520. The most careful investigations give from 422 to 432 years for the two books—from the accession of Solomon to the capture of Jerusalem—divided into four periods: 1. The undivided monarchy under Solomon, 40 years. 2. From the division of the kingdom to the accession of Jehu, who put to death the two kings of Judah and Israel, between 88 and 92 years. 3. From the accession of Jehu to the captivity of the ten tribes, between 161 and 167 years. 4. The duration of the kingdom of Judah alone, 133 years.

The **FIRST BOOK OF THE KINGS** comprehends a period of about 120 years, from the accession of Solomon to the death of Jehoshaphat; and it may be divided into two principal parts:—

I. The history of the **UNDIVIDED KINGDOM** under Solomon; including David's old age and death, Solomon's accession to the throne, and suppression of Adonijah's conspiracy (ch. i., ii.); Solomon's vision and prayer, and his wisdom (iii.); his court and officers, and the extent and prosperity of his kingdom (iv.); the building of the temple, and of Solomon's palaces (v.—vii.); dedication of the temple (viii.—ix. 9); Solomon's wealth and magnificence, and the queen of Sheba's visit (ix. 9—x.); Solomon's wives, and idolatry—God's displeasure—Solomon's adversaries (xi.)

II. The history of the **TWO SEPARATE KINGDOMS** for about 80 years; including Rehoboam's accession, and the revolt of the ten tribes (xii. 1—24); Jeroboam's idolatry, and the prophecies against him and his family (xii. 24—xiv. 20); the reigns of Rehoboam, Abijah, and Asa in Judah (xiv. 21—xv. 24), and of Nadab, Baasha, Elah, Zimri, Omri, and Ahab in Israel (xv. 25—xvi.); Elijah's prophetic ministry, and the call of Elisha (xvii.—xix.); war between Israel and Syria (xx.); murder of Naboth, and Elijah's reproof of Ahab (xxi.); Jehoshaphat's league with Ahab—Micaiah and the false prophets—death of Ahab (xxii. 1—40); Jehoshaphat's reign in Judah, and Ahaziah's in Israel (xxii. 41—63).

David's old age; Adonijah's conspiracy; and Solomon's accession to the throne.

1 NOW king David was old and stricken in years; and they covered him with
2 clothes, but he gat no heat. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may
3 get heat. So they sought for a fair damsel throughout all the coasts of Israel,
4 and found Abishag a Shunammite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

^a Jos. 19. 18.

5 Then ⁶ Adonijah the son of Haggith exalted¹ himself, saying, I will be king: and ^c he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeas²ed him at any time in saying, Why hast thou done so? and he also *was* a very ^d goodly³ man; ^e and his mother bare him after

7 Absalom.⁴ And he conferred with ^f Joab the son of Zeruiah, and with ^g Abiathar the priest: and ^h they following Adonijah helped him. But Zadok the priest, and Benaiah⁵ the son of Jehoiada, and Nathan the prophet, and ⁱ Shimei,⁶ and Rei, and ^k the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth,⁷ which *is* by En-rogel [*or*, the well Rogel^l], and called all his brethren the king's

10 sons, and all the men of Judah the king's servants: but Nathan the prophet, and Benaiah, and the mighty men, and Solomon⁸ his brother, he called not.

11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of ^m Haggith doth reign, and David our

12 lord knoweth *it* not? Now therefore come, let me, I pray thee, give thee counsel,

13 that thou mayest save⁹ thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, ⁿ Assuredly Solomon thy son shall reign after

14 me, and he shall sit upon my throne? why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 And Bath-sheba went in unto the king into the chamber: and the king was

16 very old; and Abishag the Shunammite ministered unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest

17 thou? And she said unto him, ^o My lord, ^p thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me,

18 and he shall sit upon my throne. And now, behold, Adonijah reigneth; and

19 now, my lord the king, thou knowest *it* not: ^q and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and

20 Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. And thou, my lord, O king, the eyes of all Israel *are* upon

21 thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise *it* shall come to pass, when my lord the king shall

22 ^r sleep with his fathers, that I and my son Solomon shall be counted offenders.

23 And, lo, while she yet talked with the king, Nathan the prophet also came in.

24 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the

25 ground. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? ^s For he is gone down this day,

26 and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest: and, behold, they eat and drink before him, and say, ^t God save king Adonijah [*or*, Let king Adonijah live]. But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not

27 called. Is this thing done by my lord the king, and thou hast not showed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 Then king David answered and said, Call me Bath-sheba. And she came into

29 the king's presence, and stood before the king. And the king sware, and said,

30 ^u As the LORD liveth, that hath redeemed my soul out of all distress, ^v even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will

^b 2 Sam. 3. 4.
^c 2 Sam. 15. 1.

^d 1 Sam. 9. 2.
^e 2 Sam. 3. 3, 4; 1 Chr. 3. 2.
^f 2 Sam. 8. 16.
^g 2 Sam. 20. 25.
^h ch. 2. 27, 28.
ⁱ ch. 4. 18.
^k 2 Sam. 23. 8.

^l 2 Sam. 17. 17.

^m 2 Sam. 3. 4.

ⁿ 1 Chr. 22. 9.

^o Ge. 18. 12.
^p ver. 13, 30.

^q ver. 7-9, 25.

^r ch. 2. 10; Deu. 31. 16.

^s ver. 19.

^t 1 Sam. 10. 24.

^u 2 Sam. 4. 9.
^v ver. 17.

1 Adonijah does not appear to have intended to depose his father, but to assert his claim to succeed to the crown after his death, as being the eldest surviving son. The invisible King of Israel had, however, reserved to himself the power of appointing his vicegerent, irrespectively of the law of primogeniture; and had promised the kingdom to Solomon, the 'man of peace,' who was to build the temple (1 Chron. xxii. 9; xxviii. 5); and Adonijah was cognizant of this decision: see ch. ii. 15.

2 Showing the same laxity of parental discipline which had produced such disastrous consequences in the instances of Amnon and Absalom.

3 This personal quality, no doubt, as in the case of Absalom, contributed to his success.

4 This means only that Adonijah was next in age to Absalom; for they were not sons of the same mother.

5 Benaiah was the fifth of David's mighty men, the captain of twenty-four thousand men for the third month (1 Chron. xxvii. 5), and commander of David's body-guard; and was consequently a man of great influence. He succeeded Joab as commander-in-chief under the reign of Solomon.

6 This man was not Shimei of Bahurim; but probably the son of Elah, and the same who was afterwards one of Solomon's officers (ch. iv. 18). Josephus calls him 'the friend of David' (Antiq. vii. 14).

7 This was on the eastern side of Zion, by the fountain En-rogel and the king's gardens, at the junction of the King's Dale with the Valley of Hinnom.

8 The omission of Solomon shows that Adonijah considered him as his rival.

9 See note on 1 Sam. xxiv. 21.

31 I certainly do this day. Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, *Let my lord king David live for ever.*

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and

33 Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, *Take with you the servants of your lord, and cause Solomon*

34 *my son to ride upon mine own mule, and bring him down to Gihon:*¹ and let Zadok the priest and Nathan the prophet *anoint him there king over Israel:*

35 and *blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and*

36 *over Judah.* And Benaiah the son of Jehoiada answered the king, and said,

37 Amen: the Lord God of my lord the king say so *too.* *As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.*

38 So Zadok the priest, and Nathan the prophet,² and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites,³ went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took an horn of *oil* out of the tabernacle, and *anointed Solomon.* And they blew the trumpet; ⁴ and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said,

42 Wherefore *is this* noise of the city being in an uproar? And while he yet spake, behold, *Jonathan* the son of Abiathar the priest came: and Adonijah said unto

43 him, Come in; for *thou art* a valiant⁵ man, and bringest good tidings. And Jonathan answered and said to Adonijah, Verily our lord king David hath made

44 Solomon king. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: and Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise

46 that ye have heard. And also Solomon *sitteth* on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, *God make the name of Solomon better than thy name, and make his throne greater than thy throne.* *And the king bowed himself upon the bed.* And also thus said the king, Blessed *be* the Lord God of Israel, which hath *given one* to sit on my throne this day, mine eyes even seeing *it.*

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went

50 every man his way. And Adonijah feared because of Solomon, and arose, and

51 went, and *caught hold* on the horns of the altar.⁴ And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he

52 will not slay his servant with the sword. And Solomon said, If he will show himself a worthy man, *there shall not an hair of him fall to the earth: but if*

53 *wickedness shall be found in him, he shall die.* So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

David's charge to Solomon, and death.

2 NOW *the days of David drew nigh* that he should die; and *he charged*

2 Solomon his son, saying, *I go the way of all the earth:*⁵ *be thou strong there-*

3 *fore, and show thyself a man;*⁶ and keep the charge of the Lord thy God, to walk in his ways, to keep his *statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper [or, do wisely]* in all that thou doest, and *whithersoever thou*

4 *turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee*

γ No. 2. 3; Dan. 2. 4.

² 2 Sam. 20. 6.

³ Gen. 41. 43; Est. 6. 6—11.

⁴ 2 Chr. 32. 30.

⁵ ch. 19. 16; 1 Sam. 10. 1; 16. 3, 12; 2 Sam. 2. 4; 5. 3; 2 Ki. 9. 3; 11. 12.

⁶ 2 Sam. 15. 10; 2 Ki. 9. 13; 11. 14.

⁷ ch. 2. 15; Pa. 72, sticle.

⁸ Jov. 1. 5, 17; 1 Sam. 20. 13.

⁹ ver. 47.

¹⁰ 2 Sam. 8. 18; 23. 20—23.

¹¹ 2 Sam. 8. 18; 15. 18.

¹² Ex. 30. 23—33; Pa. 89. 20.

¹³ 1 Chr. 23. 22.

¹⁴ 1 Sam. 10. 24.

¹⁵ 2 Sam. 15. 36.

¹⁶ 2 Sam. 18. 27.

¹⁷ 1 Chr. 29. 23.

¹⁸ ver. 37.

¹⁹ Ge. 47. 31.

²⁰ ch. 3. 6; Pa. 32. 11, 12.

²¹ ch. 2. 28; Ex. 21. 14.

²² 1 Sam. 14. 45; 2 Sam. 14. 11; Ac. 27. 34.

²³ Ge. 47. 29; Deu. 31. 14.

²⁴ Deu. 3. 28; 31. 23; 1 Chr. 28. 9.

²⁵ see roffs. Jos. 23. 14.

²⁶ Deu. 17. 19, 20; 31. 6.

²⁷ 2 Sam. 10. 12.

²⁸ see Deu. 6. 1.

²⁹ Den. 29. 9; Jos. 1. 7; 1 Chr. 22. 12, 13.

³⁰ 1 Sam. 18. 5, 14, 30.

³¹ 2 Sam. 8. 6, 14.

³² 2 Sam. 7. 11—16, 25.

³³ Ps. 132. 11, 12.

³⁴ 2 Ki. 30. 3.

³⁵ ch. 8. 25; 2 Sam. 7. 13, 13.

1 Gihon was a fountain in the valley on the west of Zion; consequently on the side of the city most distant from En-rogel, where Adonijah and his party were (ver. 9); and was probably chosen on that account.

2 See note on 2 Sam. viii. 18.

3 Or, 'good,' 'worthy;' as in ver. 52, and Prov. xii. 4.

4 According to the law in Exod. xxi. 12—14, the murderer was to be taken from the altar and slain; which

implies that the altar had been resorted to as a place of refuge previously to the enactment of the Mosaic laws.

5 That is, all mankind (Gen. xi. 9; Josh. xxiii. 14). A fuller account of the closing scenes of David's life is given in 1 Chron. xxviii., xxix.

6 That is, 'Though thou art young, act with manly energy and wisdom.' Solomon cannot have been more than twenty years of age at this time.

5 (said he) a man on the throne of Israel. Moreover thou knowest also what Joab the son of Zeruiah ^d did to me, and what he did to the two captains of the hosts of Israel, unto ^m Abner the son of Ner, and unto ⁿ Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his 6 girdle, that *was* about his loins, and in his shoes that *were* on his feet. Do therefore ^o according to thy wisdom, and ^p let not his hoar head go down to the 7 grave in peace.¹ But show kindness² unto the sons of ^q Barzillai the Gileadite, and let them be of those that ^r eat at thy table: for so ^s they came³ to me when I 8 fled because of Absalom thy brother. And, behold, *thou hast* with thee ^t Shimei⁴ the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but ^u he came down to meet me at Jordan, and I swear to him by the LORD, saying, I will not put thee to death with the 9 sword. Now therefore ^v hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head ^w bring thou down to the grave with blood.

10 So ^x David slept with his fathers, and was buried in ^y the city of David. And 11 the days that David ^z reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Solomon's kingdom established, and his enemies punished.

12 ^a THEN sat Solomon upon the throne of David his father; and ^b his kingdom 13 was established greatly. And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, ^c Comest thou peaceably? And he said, 14 Peaceably. He said moreover, I have somewhat to say unto thee. And she said, 15 Say on. And he said, Thou knowest that the kingdom was ^d mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned 16 about, and is become my brother's: for ^e it was his from the LORD. And now I 17 ask one petition of thee, ^f deny me not. And she said unto him, Say on. And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee 18 nay,) that he give me ^g Abishag the Shunammite to wife. And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and ^h bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; ⁱ and she sat on 20 his right hand. Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will 21 not say thee nay. And she said, Let Abishag the Shunammite be given to 22 Adonijah thy brother to wife. And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for 23 ^j Abiathar the priest, and for Joab the son of Zeruiah.⁵ Then king Solomon swore by the LORD, saying, ^k God do so to me, and more also, if Adonijah have 24 not spoken this word against his own life. Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath ^l made me an house,⁶ as he ^m promised, Adonijah shall be put to death 25 this day. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 And unto Abiathar the priest said the king, Get thee to ⁿ Anathoth, unto thine own fields; for thou *art* worthy of death:⁷ but I will not at this time put thee to death, ^o because thou barest the ark of the Lord God before David my father, 27 and because ^p thou hast been afflicted in all wherein my father was afflicted. So Solomon thrust⁸ out Abiathar from being priest unto the LORD; that he might

^d ch. 1. 7; 2 Sam. 3. 30; 16. 5, 12, 14; 19. 5.
^m 2 Sam. 3. 27.
ⁿ 2 Sam. 20. 10.

^o ver. 9; Pro. 20. 26.
^p Ge. 9. 6; Num. 33. 33.
^q 2 Sam. 10. 31, 38.
^r 2 Sam. 9. 7, 10; 19. 26.
^s 2 Sam. 15. 13—15;
17. 27—29.
^t 2 Sam. 16. 5.
^u 2 Sam. 19. 16—23.

^v Ex. 20. 7; 22. 28; Job 9. 26.
^w ver. 8; Ge. 42. 38; 44. 31.

^x ch. 1. 21; Ac. 2. 29; 13. 36.
^y 2 Sam. 5. 7.
^z 2 Sam. 5. 4; 1 Chr. 29. 26, 27.

^a 1 Chr. 29. 23; 2 Chr. 1. 1; Ps. 132. 12.
^b 2 Sam. 7. 12, 13.
^c 1 Sam. 16. 4, 5.

^d ch. 1. 5, 25.

^e 2 Sam. 7. 12; 12. 21; 1 Chr. 22. 9, 10; 18. 5—7; Pro. 21. 30; Dan. 2. 21.
^f Ps. 132. 10.
^g ch. 1. 3, 4.

^h Ex. 20. 12.

ⁱ see Ps. 45. 9.

^j ch. 1. 7.

^k Ru. 1. 17.

^l see refs. Ex. 1. 21, 2 Sam. 7. 11, 13
^m 1 Chr. 22. 10.

ⁿ Jos. 21. 18; Jer. 1. 1.

^o 1 Sam. 22. 6; 2 Sam. 15. 24, 29.
^p 1 Sam. 22. 20, 23;
^q 2 Sam. 15. 24.

¹ Joab's life had long been forfeited by atrocious murders. These directions are to be attributed not to personal resentment on David's part, but to a sense of justice, mingled perhaps with some self-reproach for having, from reasons of policy, delayed the infliction of merited punishment; which, indeed, would even now require peculiar wisdom, in order to avoid alienating the army.

² The dying king felt the claims of gratitude to be not less sacred than those of justice.

³ This word is used for showing kindness, especially when God sends help (Psa. lxi. 18; Lam. iii. 57).

⁴ David's injunction evidently amounts to this—that Shimei was so dangerous a person that he must be closely watched, and on the first act of disobedience be put to death. Shimei might have preserved his life on certain conditions, which he acknowledged to be reasonable, and

yet violated on a very slight pretext: see vers. 39, 40.

⁵ See note on 2 Sam. iii. 7. Adonijah's former offence had been overlooked; but it seems that, after his first alarm had subsided, his hopes revived; and Solomon discerned in this application (see ver. 15) the first development of a further design upon the crown, concocted between these three men, of which Solomon probably had some information not recorded here.

⁶ See refs. 'House' here means the royal succession.

⁷ As an accomplice in Adonijah's treason.

⁸ The Jewish kings exercised the power of appointing or deposing the high priests at their discretion. Abiathar seems to have been second to Zadok: see ch. iv. 4. In later times, we find that the high priest had a deputy called, in 2 Kings xxv. 18, the 'second priest,' and afterwards named 'Sagan.'

'fulfil¹ the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 Then tidings came to Joab: for Joab "had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and

29 "caught hold on the horns of the altar. And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then

30 Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay;² but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, "Do as he hath said, and fall upon him, and bury him; "that thou mayest take away the innocent blood, which Joab shed, from me, "and from the house of my father. And the LORD "shall return his blood upon his own head, who fell upon two men more righteous "and better than he, and slew them with the sword, "my father David not knowing *thereof*, to wit, "Abner the son of Ner, captain of the host of Israel, and "Amasa the son of

33 Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and "upon the head of his seed for ever: "but upon David, and "upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD. So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried "in his own house in the wilderness.

35 And the king put Benaiah the son of Jehoiada in his room over the host: and "Zadok the priest did the king put in the room of "Abiathar.

36 And the king sent and called for "Shimei, and said unto him, Build thee an

37 house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be, *that* on the day thou goest out, and passest over "the brook Kidron,³ thou shalt know for certain that thou shalt surely die: "thy blood shall be upon thine own head. And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many

39 days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto "Achish son of Maachah king of Gath. And they told

40 Shimei, saying, Behold, thy servants *be* in Gath. And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and

41 brought his servants from Gath. And it was told Solomon that Shimei had gone

42 from Jerusalem to Gath, and was come again. And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me,

43 The word *that* I have heard *is* good. Why then hast thou not kept the oath of

44 the LORD, and the commandment that I have charged thee with? The king said moreover to Shimei, Thou knowest "all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall "return thy wickedness upon thine own head; and king Solomon *shall be* "blessed, and "the throne of David shall be established before the LORD for ever. So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the "kingdom was established in the hand of Solomon.

Solomon's marriage; his sacrifices at Gibeon; and prayer for wisdom, which is granted.

3 AND "Solomon made affinity⁴ with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the "city of David, until he had made an end of building his "own house, and "the house of the LORD, and "the wall⁵ of Jerusalem

2 round about. "Only the people sacrificed in high places, because there was "no house built unto the name of the LORD, until those days. And Solomon "loved the LORD, "walking in the statutes of David his father: "only he sacrificed and burnt incense in high places.

4 And "the king went to Gibeon to sacrifice⁶ there; "for that *was* the great high

5 place: a thousand burnt offerings did Solomon offer upon that altar. "In Gibeon

1 Sam. 2. 31—35; 3. 12—14.

" ch. 1. 7.

" see refs. ch. 1. 50.

1 Ex. 21. 14.

" Num. 35. 33; Deu.

19. 12, 13; 21. 8, 9.

a 2 Sam. 3. 29.

b ver. 44; Ge. 4. 11;

Judg. 9. 24, 57; Pa.

1. 7.

c 2 Chr. 21. 33.

d 2 Sam. 3. 26, 37.

e 2 Sam. 3. 27.

f 2 Sam. 30. 10.

g ver. 32; 2 Sam. 3.

29; 2 Ki. 5. 27.

h Pro. 25. 5.

i Pa. 89. 29, 36, 37.

" 2 Ki. 21. 18.

1 Num. 25. 11—13; 1

Sam. 2. 35; 1 Chr.

6. 53; 24. 3.

m ver. 37.

" ver. 8; 2 Sam. 16. 5.

o 2 Sam. 15. 23.

p Lu. 30. 9; Jns. 2. 19;

2 Sam. 1. 16.

q 1 Sam. 27. 2.

" 2 Sam. 16. 5—13.

" ver. 39; Pa. 7. 16;

Ex. 17. 19.

r Pa. 72. 17.

" ver. 24; Pro. 25. 5.

" ver. 12; 2 Chr. 1. 1.

v ch. 7. 8; 9. 24; 11. 1.

w 2 Sam. 5. 7.

x ch. 7. 1—12.

y ch. 6; ch. 7. 13—51.

z ch. 9. 15—19.

aa ch. 22. 43; 1a. 17.

ab—6; Deu. 12. 2—5.

ac ch. 3. 3.

ad Deu. 6. 5; 10. 19;

20. 16, 20; Pa. 31. 23;

Bo. 8. 29; 1 Cor. 3.

5; 1 John 5. 2, 3.

ae vera. 6. 14; ch. 2.

af ch. 15. 14; 22. 43.

ag see parallel, 2 Chr.

1. 3—18.

ah see parallel, 2 Chr.

3—12; see also

1 Chr. 16. 39.

i ch. 9. 2; 2 Chr. 1. 7.

¹ This passage (which is similar to many others) does not mean that Solomon did this *in order* to fulfil the prophecy; but that, being led to do it by Abiathar's rebellion, he thus fulfilled the word of the Lord. See note on 1 Sam. ii. 30.

² Joab probably supposed that Solomon would be unwilling to shed blood in a holy place.

³ Solomon specifies the brook Kidron by way of example, meaning the *immediate neighbourhood* (see ver. 42).

⁴ Solomon had already married, more than a year before his accession, Naamah an Ammonitess, the mother of

Rehoboam. Compare ch. xi. 42 with xiv. 21. This marriage with an Egyptian princess was not absolutely contrary to the law, as alliances with Canaanites were. See Exod xxxiv. 16; Deut. vii. 3; xxiii. 7.

⁵ Probably fortifying the lower city; a work which his father had desired to accomplish, and had perhaps commenced. See Psa. li. 18.

⁶ This was a public act (see 2 Chron. i. 2), expressive of gratitude for the establishment of the new government, and supplicating the continuance of the Divine protection and blessing.

the LORD appeared to Solomon ^m in a dream by night: and God said, " Ask what
 6 I shall give thee.¹ ^o And Solomon said, Thou hast showed unto thy servant David
 my father ^p great mercy, according as he ^q walked before thee in truth, and in
 righteousness, and in uprightness of heart with thee; and thou hast kept for him
 this great kindness, that thou ^r hast given him a son to sit on his throne, as *it is*
 7 this day. And now, O LORD my God, thou hast made thy servant king instead
 of David my father: ^s and I *am but* a little child: I know not *how* ^t to go out or
 8 come in.² And thy servant *is* in the midst of thy people which thou ^u hast
 chosen, a great people, ^v that cannot be numbered nor counted for multitude.
 9 ^w Give therefore thy servant an understanding heart ^x to judge thy people, that
 I may ^y discern between good and bad: for ^z who is able to judge this thy so
 great a people?
 10, 11 And the speech ^a pleased the LORD, that Solomon had asked this thing. And
 God said unto him, Because thou hast asked this thing, and hast ^b not asked for
 thyself long life; neither hast asked riches for thyself, nor hast asked the life of
 thine enemies; but hast asked for thyself understanding to discern judgment;
 12 ^c behold, I have done according to thy words: ^d lo, I have given thee a wise and
 an understanding heart; so that there was none like thee before thee, neither
 13 after thee shall any arise like unto thee. And I have also ^e given thee that
 which thou hast not asked, both ^f riches and honour: so that there shall not be
 14 any among the kings like unto thee all thy days. And if thou wilt walk in my
 ways, to keep my statutes and my commandments, ^g as thy father David did
 15 walk, then I will ^h lengthen³ thy days. And Solomon ⁱ awoke; and, behold, *it*
was a dream. And he came to Jerusalem, and stood before the ark of the covenant
 of the LORD, and offered up burnt offerings, and offered peace offerings, and ^j made
 a feast to all his servants.

An instance of Solomon's judicial wisdom.

16 THEN came there two women, *that were* harlots, unto the king, and ^k stood
 17 before him. And the one woman said, O my lord, I and this woman dwell in one
 18 house; and I was delivered of a child with her in the house. And it came to
 pass the third day after that I was delivered, that this woman was delivered also:
 and we *were* together; *there was* no stranger with us in the house, save we two
 19 in the house. And this woman's child died in the night; because she overlaid
 20 it. And she arose at midnight, and took my son from beside me, while thine
 handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.
 21 And when I rose in the morning to give my child suck, behold, it was dead: but
 when I had considered it in the morning, behold, it was not my son, which I did
 22 bear. And the other woman said, Nay; but the living *is* my son, and the dead
is thy son. And this said, No; but the dead *is* thy son, and the living *is* my
 son. Thus they spake before the king.
 23 Then said the king, The one saith, *This is* my son that liveth, and thy son *is*
 the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the
 24 living. And the king said, Bring me a sword. And they brought a sword before
 25 the king. And the king said, Divide the living child in two,⁴ and give half to
 26 the one, and half to the other. Then spake the woman, whose the living child
was, unto the king, for ^l her bowels yearned upon her son, and she said, O my
 lord, give her the living child, and in no wise slay it. But the other said, Let it
 27 be neither mine nor thine, *but* divide it. Then the king answered and said, Give
 her the living child, and in no wise slay it: she *is* the mother thereof.
 28 And all Israel heard of the judgment which the king had judged; and they
^m feared the king: for they saw that the ⁿ wisdom of God *was* in him, to do
 judgment.

Solomon's court and officers, and the extent and prosperity of his kingdom.

4 SO king Solomon was king over all Israel.⁵ And these *were* the princes which
 3 he had; Azariah the son of Zadok the priest [*or*, the chief officer], Elihoreph and
 Ahiah, the sons of Shisha, scribes [*or*, secretaries]; ^o Jehoshaphat the son of
 4 Ahilud, the recorder⁶ [*or*, remembrancer]. And ^p Benaiah the son of Jehoiada *was*

^m Ge. 28. 12; Num. 12. 6; Job 33. 15, 16; Mt. 1. 20; 2. 13, 19. ⁿ Mt. 7. 7, 8; Mk. 11. 21; Lk. 11. 9—13; John 14. 13; 16. 24; Jam. 1. 5; 1 John 5. 14, 15. ^o 2 Sam. 7. 5; 2 Chr. 1. 8, etc. ^p 2 Sam. 7. 8—12. ^q ch. 2. 4; 9. 4; 2 Ki. 20. 3; Ps. 13. 2. ^r ch. 1. 48. ^s 1 Chr. 29. 1; Jer. 1. 6. ^t see refs. Num. 27. 17. ^u see refs. Deu. 7. 6. ^v Ge. 13. 16; 15. 5. ^w 1 Chr. 22. 12; 2 Chr. 1. 10; Ps. 110. 34, 74; 144; Pro. 2. 3—9; Jam. 1. 5. ^x Ps. 72. 1, 2. ^y 2 Sam. 14. 17; Phil. 1. 10; Heb. 5. 14. ^z Ex. 3. 11. ^a Pro. 15. 8. ^b Ps. 4. 6; Jam. 4. 3. ^c Ps. 10. 17; 1 John 5. 14, 15. ^d ch. 4. 29—34; 5. 12; 16. 24; Ecc. 1. 16. ^e Ps. 24. 11; Mt. 6. 33; Eph. 3. 20. ^f ch. 4. 21—24; 10. 23, 25, etc.; Pro. 3. 16. ^g ch. 15. 5. ^h Ps. 91. 16; Pro. 3. 2, 16. ⁱ so Ge. 41. 7. ^j ch. 8. 65; Ge. 31. 54; 40. 20; Est. 1. 3; Dan. 5. 1; Mk. 6. 21. ^k Ex. 18. 13; Num. 27. 2. ^l Ge. 43. 30; Is. 49. 15; Jer. 31. 20; Hos. 11. 8. ^m Ex. 14. 31; 1 Sam. 12. 18. ⁿ vers. 9, 11, 12. ^o 2 Sam. 8. 16; 20. 24. ^p ch. 2. 35.

1 Large as this offer was, God daily makes to every one of us offers as large and liberal: see refs.

2 This is a Hebraism for to *conduct* affairs.

3 The promise of long life was *conditional*, and was forfeited by Solomon's unfaithfulness; so that he scarcely reached the age of sixty: see ch. xi. 42.

4 The peculiar difficulty in this case arose from the characters of the two parties, and the absence of witnesses. The wisdom here displayed is highly esteemed and very

valuable in the East, where the judge often has to discover the truth through the falsehoods of both parties. The expedient to which Solomon resorted shows that he possessed absolute judicial power, and might be expected to use it.

5 This chapter describes the state of the kingdom, not at any particular time, but during the whole period of Solomon's greatest prosperity.

6 The 'recorder' was the annalist or registrar of the proceedings of the government.

5 over the host: and Zadok and 'Abiathar¹ were the priests: and Azariah the son of Nathan was over *the officers: and Zabud the son of Nathan was *principal officer, and *the king's friend: and Ahishar was over the household: and * Adoniram the son of Abda was over the tribute [or, levy].

7 And Solomon had twelve officers² over all Israel, which provided victuals for 8 the king and his household: each man his month in a year made provision. And 9 these are their names: *The son of Hur,³ in mount Ephraim: ^b the son of Dekar, 10 in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan: ^c the son of Heseid, in Aruboth; to him pertained Sochoh,⁴ and all the land of Hopher: 11 ^e the son of Abinadab, in all the region of Dor; which had Taphath the daughter⁵ 12 of Solomon to wife: Baana the son of Ahilud; to him pertained Taanach⁶ and Megiddo,⁷ and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth- 13 shean to Abol-meholah, even unto the place that is beyond Jokneam: ^f the son of Geber, in Ramoth-gilead; to him pertained^g the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained^h the region of Argob, which is in 14 Bashan, threescore great cities with walls⁸ and brassen bars: Ahinadab the son of 15 Iddo had Mahanaim: Ahimaa^z was in Naphtali; he also took Basmath the 16 daughter of Solomon to wife: Baanah the son of Hushai was in Asher and in 17 Aloth: Jehoshaphat the son of Paruah, in Issachar: Shimei the son of Elah, in 19 Benjamin: Geber the son of Uri was in the country of Gilead, in ^h the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 Judah and Israel were many, ⁱ as the sand which is by the sea in multitude, 21 ^k eating and drinking, and making merry. And ^l Solomon reigned over all king- doms⁹ from ^m the river¹⁰ unto the land of the Philistines, and unto the border of Egypt: ⁿ they brought presents, and served Solomon all the days of his life.

22 And Solomon's provision for one day was thirty measures of fine flour, and 23 threescore measures¹¹ of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted 24 fowl. For he had dominion over all the region on this side the river, from Tiphseh¹² even to Azzah, over ^o all the kings on this side¹³ the river: and ^p he had peace on all sides round about him. And Judah and Israel ^q dwelt safely, ^r every man under his vine¹⁴ and under his fig tree, ^s from Dan even to Beer- sheba, all the days of Solomon.

26 And ^t Solomon had forty¹⁵ thousand stalls of ^u horses for his chariots, and 27 twelve thousand horsemen. And ^v those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. Barley¹⁶ also and straw for the horses and dromedaries [or, mules; or, swift beasts^v] brought they unto the place where the officers were, every man according to his charge.

Solomon's eminent wisdom; his proverbs and poems.

29 AND ^w God gave Solomon wisdom and understanding exceeding much, and 30 largeness of heart, even as the sand that is on the sea shore. And Solomon's

¹ see ch. 2. 27.

² ver. 7.
³ 2 Sam. 8. 18; 20. 26.
⁴ 2 Sam. 15. 37; 16. 16; 1 Chr. 27. 33.
⁵ ch. 5. 14.

^a or, Ben-hur.
^b or, Ben-dekar.
^c or, Ben-heseid.

^d or, Ben-abmadab.

^e or, Ben-geber.

^f Num. 32. 41.

^g Deu. 3. 4.

^h Deu. 3. 8.

ⁱ ch. 3. 8; Ge. 22. 17; Psa. 14. 28.
^k 1 Sam. 30. 16; Pa. 72. 3, 7; Mic. 4. 4.
^l 2 Chr. 9. 26; Pa. 72. 8, 9.
^m Ge. 15. 18, Jan. 1. 4.
ⁿ 1 Sam. 10. 27; 2 Ki. 17. 3; Pa. 68. 29; 72. 10, 11.

^o Pa. 72. 11.

^p 1 Chr. 22. 9; Pa. 72. 7.

^q see Jer. 23. 6.

^r 2 Ki. 18. 31; Mic. 4.

^s 4; Zec. 3. 10.

^t Judg. 20. 1.

^u ch. 10. 26; 2 Chr. 1.

^v 14; 2. 25.

^w see Deu. 17. 16.

^x ver. 7.

^y Est. 8. 14; Mic. 1. 13.

^z ch. 3. 12.

¹ See note on ch. ii. 27.

² It is usual in Eastern countries for the revenues to be paid in the produce of the soil. See 1 Sam. viii. 15. The twelve officers here mentioned (vers. 7—19) appear to have been employed as general collectors, who provided food for the king's establishment; receiving as their ordinary remuneration only the provision which they had for their households and attendants. Silver and gold, horses, armour, magnificent apparel, and other things of value, came to Solomon as tribute from neighbouring princes, or from merchants passing through his territory, and by commerce (ch. x. 22, 25).

³ Many persons are known in the East as much by their fathers' names as by their own. In such cases as this it is perhaps better to adopt the patronymic—reading, as in the margin, Ben-hur, Ben-dekar, etc.

⁴ This was probably the 'Sochoh' in the mountains south of Hebron, near Eshtemoa. See Josh. xv. 48.

⁵ See note on ver. 1. Solomon's daughters, however, may have been betrothed in childhood.

⁶ Now called *Taanuk*, on the north-east declivity of Mount Carmel. See Judg. v. 19. This district contained the rich plain and valley of Jezreel.

⁷ Now *El-lejlan*, a little to the east of the preceding.

⁸ The ruins of many walled cities still remain in this neighbourhood.

⁹ They were his tributaries. Thus was fulfilled the promise made to Abraham (Gen. xv. 18) respecting the extent of territory which his descendants should possess: but the sins of the king and the people soon narrowed its limits.

¹⁰ That is, the river Euphrates.

¹¹ About 240 bushels of fine, and 480 of coarser flour.

¹² Tiphseh, or Thapsacus, on the western bank of the Euphrates, and Azzah, or Gaza, were the frontier towns on the north-east and south-west of Solomon's tributary dominions, which thus extended, in their greatest length, about 400 miles. The word 'Tiphseh' (more properly Tiphseh) means *passage*, or *crossing*. It was at this place that the younger Cyrus and Alexander the Great crossed the Euphrates in their expeditions.

¹³ That is, west of the Euphrates.

¹⁴ This is a proverbial expression, intimating that the people, even in the rural districts, enjoyed great security. Vine-arbours were very common in Egypt and Palestine, and are still found in Syria.

¹⁵ Or, more probably, *four thousand*, as in the parallel passage, 2 Chron. ix. 25. The word rendered 'stalls' may perhaps rather mean *pairs*.

¹⁶ Barley, which grew abundantly in Palestine, is still used as food for cattle in the East, where oats are not cultivated.

wisdom excelled the wisdom of all the children ^a of the east country, and all ^b the wisdom of Egypt. For he was ^c wiser than all men; ^d than Ethan the Ezrahite, ^e and Heman, and Chalcol, and Darda, the sons of Mahol: and ^f his fame was in all nations round about. And ^g he spake three thousand proverbs: and his ^h songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop¹ that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

Preparations for the temple; its erection and completion.

- 5 AND ^a Hiram² king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: ^b for Hiram was ever a lover of David. And ^c Solomon sent to Hiram, saying, Thou knowest³ how that David my father could not build an house unto the name⁴ of the LORD his God ^d for the wars which were about him on every side, until the LORD ^e put them under the soles of his feet. But now the LORD my God hath given me ^f rest on every side, so that there is neither adversary nor evil occurrent. ^g And, behold, I purpose to build an house unto the name of the LORD my God, ^h as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me ⁱ cedar trees out of Lebanon;⁵ and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto ^j the Sidonians.
- 7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD⁶ this day, which hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: ^k and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, ^l in giving food⁷ for my household.
- 10 So Hiram gave Solomon cedar trees and fir trees⁸ according to all his desire.
- 11 And Solomon gave Hiram twenty thousand measures of wheat for food for his household, and twenty measures of pure oil;⁹ thus gave Solomon to Hiram year by year. And the LORD gave Solomon wisdom, ^m as he promised him: and there was peace between Hiram and Solomon; and ⁿ they two made a league together.
- 13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and ^o Adoniram was over the levy. ^p And Solomon had threescore and ten thousand that bare¹⁰ burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, and ^q hewed stones, to lay the foundation of the house.¹¹

- ^a Ge. 25. 6.
^b see Ac. 7. 22.
^c ch. 3. 12.
^d 1 Chr. 15. 19; Pa. 20, title.
^e see 1 Chr. 2. 6; 5. 23; 15. 19; Pa. 20, title.
^f ch. 5. 7; 10. 1.
^g Pro. 1. 1; Eccl. 12. 9.
^h S. Song 1. 1.
ⁱ ch. 10. 1; 2 Chr. 9. 1, 23.
^j 1 Chr. 22. 7, 8; 23. 3.
^k Jos. 10. 24.
^l ch. 4. 24; 1 Chr. 22. 9.
^m 2 Chr. 2. 4.
ⁿ 2 Sam. 7. 12, 13; 1 Chr. 17. 12; 22. 10.
^o 2 Chr. 2. 8, 10.
^p Ezra 3. 7.
^q 2 Chr. 2. 16.
^r see Ezra 3. 7; Est. 27. 17; Ac. 12. 20.
^s see 2 Chr. 2. 10.
^t ch. 3. 12.
^u Am. 1. 9.
^v ch. 4. 6.
^w ch. 9. 21; 2 Chr. 2. 17, 18.
^x 1 Chr. 22. 2.

¹ The caper-plant (*capparis spinosa* of botanists) is the only plant known which answers to all that is said in Scripture of the hyssop.

² Probably the son of the Hiram mentioned in 2 Sam. v. 11, thirty-three years before Solomon began to reign.

³ David seems to have communicated with Hiram on this subject. See 1 Chron. xxii. 4.

⁴ This expression is founded on Deut. xii. 5.

⁵ The forests of Lebanon were probably Solomon's; but the Hebrews were inferior, as artisans and sailors, to the Sidonians, whose services were therefore required for felling and working the timber, and conveying it by sea to the seaport most accessible to Jerusalem.

⁶ Though Hiram acknowledged Jehovah as the Maker of heaven and earth (see 2 Chron. ii. 11), yet, according to the notions of polytheism, he might only mean to recognise him in connection with other divinities, not as the only true God.

⁷ This was an appropriate exchange between an agricultural and a commercial state; Tyre supplying, for the most part, the workman's skill and labour; and Israel supplying food, probably for the workmen employed in

these labours, as well as for Hiram's household. See note on 2 Sam. v. 11.

⁸ More probably 'cypress,' especially the species called *cupressus sempervirens*, which is remarkable for its durability.

⁹ The reading of the parallel passage in Chronicles, the Septuagint, and Josephus, 'twenty thousand baths' of oil, is more probable; and gives the proportion of wheat to oil as ten to one; as a bath is the tenth of a cor.

¹⁰ These were not Israelites, but persons belonging to conquered or tributary nations. See ch. ix. 20—22; 2 Chron. ii. 17, 18.

¹¹ The remains of the foundations at this day, as described by modern travellers, bear evidence to the accuracy of this description, in the 'great stones, costly stones, and hewn stones,' which are still to be seen in the sub-structures, along the ground where the temple stood. To obtain sufficient space for its numerous courts and apartments (which in later times, according to Josephus, covered a space half a mile in circuit), Solomon enlarged the area of the top of the mount, by raising a lofty terrace of great extent from the valley beneath.

- 18 And Solomon's builders and Hiram's builders did hew *them*, and the 'stono-squarers':¹ so they prepared timber and stones to build the house.
- 6 And 'it came to pass in the four hundred and eightieth² year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which *is* the second month, that 'he began to build the house of the Lord.
- 2 And 'the house which king Solomon built for the Lord, the length thereof *was* threescore cubits, and the breadth thereof twenty cubits, and the height
- 3 thereof thirty cubits.³ And 'the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; and ten
- 4 cubits *was* the breadth thereof before the house. And for the house he made 'windows of narrow lights [or, windows broad within, and narrow without].
- 5 And against the wall of the house he built 'chambers round about, *against* [or, upon; or, joining to] the walls of the house round about, *both* of the temple⁴ and
- 6 of the oracle: and he made chambers round about: the nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without in *the wall* of the house he made narrowed rests⁵ [or, narrowings; or, rebatements] round about, that *the beams* should not be fastened
- 7 in the walls of the house. And 'the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.
- 8 The door for the middle chamber *was* in the right side of the house: and they 'went up with winding stairs into the middle *chamber*, and out of the middle
- 9 into the third. 'So he built the house, and finished it; and covered the house
- 10 with beams and boards of cedar. And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.
- 11, 12 And the word of the Lord came to Solomon, saying, *Concerning* this house which thou art in building, 'if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I
- 13 perform my word with thee, 'which I spake⁵ unto David thy father: and 'I will dwell among the children of Israel, and will not 'forsake my people Israel.
- 14 'So Solomon built the house, and finished it.
- 15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered *them* on the
- 16 inside with wood, and covered the floor of the house with planks of fir. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for
- 17 the 'most holy *place*. And the house, that *is*, the temple before it, was forty
- 18 cubits *long*. And the cedar of the house within *was* carved with knops [or,
- 19 gourds] and open flowers; all *was* cedar; there was no stone seen. And the oracle he prepared in the house within, to set there the ark of the covenant of the
- 20 Lord. And 'the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof:⁶ and he overlaid it
- 21 with pure gold; and *so* covered the altar *which was* of cedar. So Solomon overlaid the house within with pure gold: and he made a partition by the chains
- 22 of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also 'the whole altar that *was* by the oracle he overlaid with gold.
- 23 And within the oracle 'he made two cherubim of olive tree, *each* ten cubits
- 24 high.⁷ And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost
- 25 part of the other *were* ten cubits. And the other cherub *was* ten cubits: both

¹ Or, *Gabalites*; as Eze. 27. 9.

² See parallel, 2 Chr. 3. 2—4.

³ Ac. 7. 47.

⁴ See Eze. 6. 3, 4; Eze. 41. 1, etc.

⁵ 1 Chr. 28. 11.

⁶ See Eze. 40. 16; 41. 16.
⁷ See 1 Chr. 9. 26; Eze. 41. 6.
⁸ Vers. 16, 19—21, 31; Le. 16. 2; Pa. 28. 2.

⁹ See ch. 5. 18; Deu. 27. 5, 6.

¹⁰ Eze. 41. 7.

¹¹ Vers. 14, 38.

¹² Ch. 2. 4; 3. 14; 9. 3—6.

¹³ 2 Sam. 7. 13; 1 Chr. 22. 10.

¹⁴ Ex. 25. 8; Le. 24. 11; 2 Cor. 6. 16; Rev. 21. 3.

¹⁵ See refs. Deu. 31. 6.
¹⁶ Vers. 38.

¹⁷ Vers. 5; ch. 8. 6. Ex. 26. 31; Le. 16. 2; 2 Chr. 3. 8; Eze. 45. 3; Heb. 9. 3.

¹⁸ Vers. 5; ch. 8. 6—8.

¹⁹ Ex. 30. 1, 3, 6.

²⁰ See parallel, 2 Chr. 3. 10—12; see also Ex. 25. 18—22; 37. 7—9; Eze. 1. 5—26; 10. 1—22; Rev. 4. 6—8.

¹ Or, 'Gabalites;' that is, natives of Gebal, a Phœnician city, who were noted for their skill in ship-building. See Ezek. xxvii. 9.

² This date has caused no little difficulty in the chronology, and appears inconsistent with the date given in Acts xiii. 20. The Septuagint also differs from the Hebrew. Respecting the systems of chronology founded upon the reception or rejection of this date, see Preface to Judges.

³ Reckoning the cubit at twenty-one inches, the length of the temple was one hundred and five feet, its breadth thirty-five, and its height fifty-two and a half. It was built after the model of the tabernacle, but was just twice as large; and the symbolical meaning of its various parts was the same. See notes on Exod. xxv., xxvii., xxxv.—xxxix. Its magnificence did not consist in the size of the principal building, but in the preciousness of

the materials, the richness of the ornaments, the excellency of the workmanship, and the number, extent, grandeur, and substantial masonry of its surrounding courts, chambers, walls, and towers.

⁴ The walls were narrowed, or made thinner as they ascended, by sets-off of about eleven inches on each side, which received the flooring-joists, as no cutting was on any account permitted within the building.

⁵ See the promise made to David in 2 Sam. vii. 13—16.

⁶ An exact cube of thirty-five feet.

⁷ These cherubim were distinct from those which covered the mercy-seat, and which were inseparable from it, being formed of the same mass of gold: these were colossal figures about seventeen feet high, made of olive-wood plated with gold, standing on the ground, on each side of the ark, and spreading their wings quite across the most holy place.

26 the cherubim *were* of one measure and one size. The height of the one cherub
27 *was* ten cubits, and so *was* it of the other cherub. And he set the cherubim
within the inner house: and ^b they stretched forth the wings of the cherubim, so
that the wing of the one touched the *one* wall, and the wing of the other cherub
touched the other wall; and their wings touched one another in the midst of the

^b Ex. 26, 30; 37, 9;
³ Chr. 5, 8.

28 house. And he overlaid the cherubim with gold.
29 And he carved all the walls of the house round about with carved figures of
30 cherubim and palm trees and open flowers, within and without. And the floor
of the house he overlaid with gold, within and without.

31 And for the entering of the oracle he made doors of olive tree: the lintel and
32 side posts *were* a fifth part of the wall [or, fivesquare]. The two doors [or, leaves
of the doors] also *were* of olive tree; and he carved upon them carvings of
cherubim and palm trees and open flowers, and overlaid them with gold, and
33 spread gold upon the cherubim, and upon the palm trees. So also made he for
the door of the temple posts of olive tree, a fourth part of the wall [or, foursquare].

^c Ex. 41, 23—25.

34 And the two doors *were* of fir tree: the ^e two leaves of the one door *were* folding,
35 and the two leaves of the other door *were* folding. And he carved thereon
cherubim and palm trees and open flowers: and covered them with gold fitted
36 upon the carved work. And he built the inner court with three rows of hewed
stone, and a row of cedar beams.

^d ver. 1.

37 'In the fourth year was the foundation of the house of the LORD laid, in the
38 month Zif: and in the eleventh year, in the month Bul, which is the eighth
month, was the house finished throughout all the parts thereof, and according to
all the fashion of it. So was he ^e seven years in building it.

^e comp. ver. 1.

Solomon's other great buildings.

7 BUT Solomon was building his own house ^f thirteen years; and he finished all
his house.

^f ch. 9, 10; 2 Chr. 4, 1.

2 He built also ^g the house of the forest of Lebanon.¹ The length thereof *was* an
hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty
3 cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And it
was covered with cedar above upon the beams, that lay on forty-five pillars, fifteen in
4 a row. And there *were* windows in three rows, and light *was* against light in three
5 ranks. And all the doors and posts *were* square, with the windows: and light *was*
6 against light in three ranks. And he made a porch of pillars; the length thereof
was fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before
7 them: and the other pillars and the thick beam *were* before them. Then he made
a porch for ^h the throne where he might judge, *even* the porch of judgment: and
8 it *was* covered with cedar from one side of the floor to the other. And his house
where he dwelt had ⁱ another court within the porch, which was of the like work.

^g ch. 10, 18—20.
^h Ps. 122, 5.

ⁱ 2 Ki. 20, 4.

Solomon made also an house for Pharaoh's daughter, ^j whom he had taken to
wife, like unto this porch.

^j ch. 3, 1; 2 Chr. 8, 11.

9 All these *were* of costly stones, according to the measures of hewed stones,
sawed with saws, within and without, even from the foundation unto the coping,
10 and so on the outside toward the great court. And the ^k foundation *was* of costly
11 stones, even great stones, stones of ten cubits, and stones of eight cubits. And ^l above
12 *were* costly stones, after the measures of hewed stones, and cedars. And the great
court round about *was* with three rows of hewed stones, and a row of cedar beams,
both for the inner court of the house of the LORD, ^m and for the porch of the house.

^k Is. 28, 16; 1 Cor. 3,
10, 11.
^l Eph. 2, 20—22; 1
Pet. 2, 5.

^m John. 10, 23; Ac. 3,
11.

The furniture of the temple.

13, 14 AND king Solomon sent and fetched ⁿ Hiram out of Tyre. ^o He *was* a
widow's son of the tribe of Naphtali,² and ^p his father *was* a man of Tyre, a
worker in brass: and ^q he *was* filled with wisdom, and understanding, and cunning
to work all works in brass.

ⁿ 2 Chr. 4, 11, Hiram;
see ver. 40.
^o 2 Chr. 2, 14.
^p 2 Chr. 4, 16.
^q Ex. 31, 3; 35, 1.

15 And he came to king Solomon, and wrought all his work. ^r For he cast ^s two
pillars of brass, of eighteen cubits high ^t apiece: and a line of twelve cubits did
16 compass either of them about. And he made two chapters of molten brass, to
set upon the tops of the pillars: the height of the one chapter *was* five cubits,

^r see parallel, 2 Chr.
3, 16—17.
^s 2 Ki. 23, 16, 17; 2 Chr.
4, 12; Jer. 52, 21.

¹ Some have supposed that this means a country-seat built in the forest of Lebanon; but it was more likely a palace in Jerusalem, to which this name was given on account of the large quantity of cedar-wood employed in its construction. It is not improbable that this edifice and the 'king's house' (ver. 1) and 'the house of Pharaoh's daughter' (ver. 8) were different parts of one large pile of building, according to the usual style of Oriental palaces.

² In the parallel passage (2 Chron. ii. 13) he is called

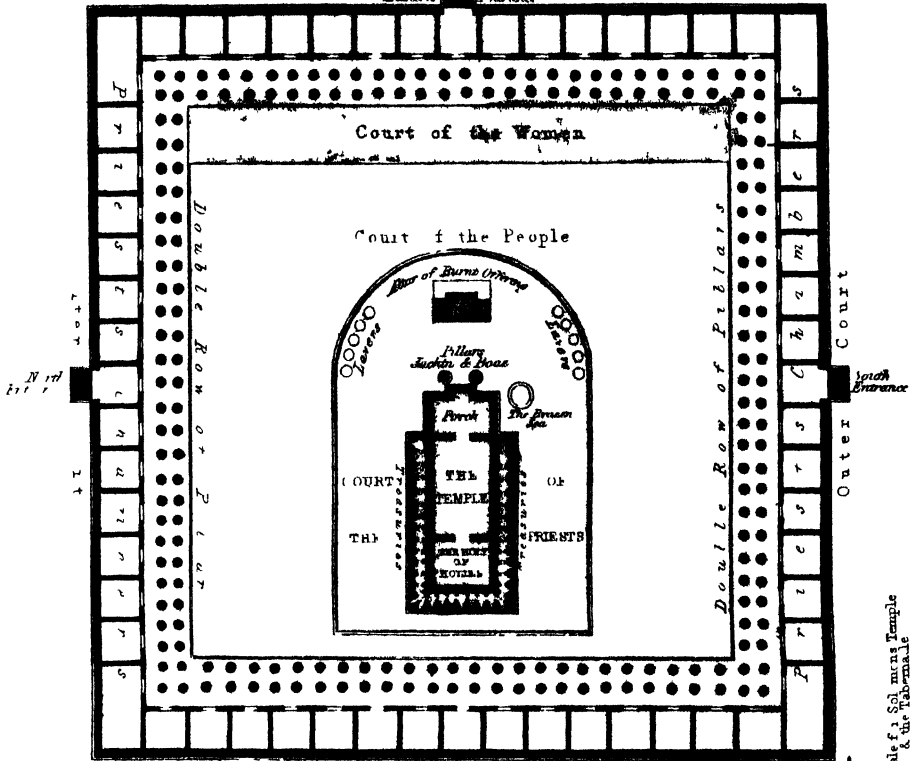
'the son of a woman of the daughters of Dan.' His mother, who had married a Tyrian, was probably descended from the colony of Danites who had seized upon Laish, which lay on the border of the tribe of Naphtali (see Judg. xviii. 2, 28, 29); and she might therefore be spoken of as belonging to either tribe.

³ Here, and in Jer. lii. 21, the height of the pillars alone is given. In 2 Chron. iii. 15 the pedestals on which they stood is included.

PLAN OF SOLOMON'S TEMPLE.

with the two Inner Courts

Eastern Entrance

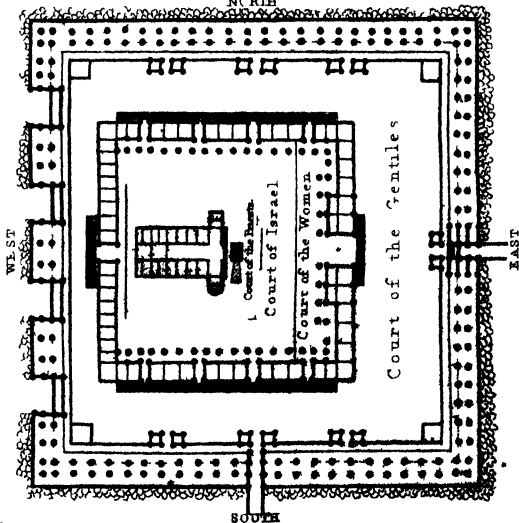


Outer Court
Surrounded by a Single Row of Pillars

Scale of Solomon's Temple & the Tabernacle
1 inch = 100 feet

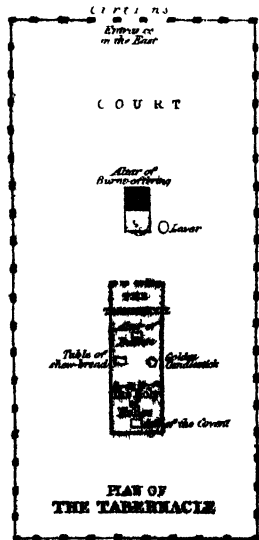
PLAN OF HEROD'S TEMPLE.

NORTH



0 20 40 60 80 100
Jewell's

SOUTH



PLAN OF THE TABERNACLE

17 and the height of the other chapter was five cubits: and nets of checker work, and wreaths of chain work, for the chapters which were upon the top of the 18 pillars; seven for the one chapter, and seven for the other chapter. And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other 19 chapter. And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits. And the chapters upon the two pillars had pomegranates also above, over against the belly¹ which was by the network: and the pomegranates were² two hundred in rows round about upon the other chapter. 21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin [*i. e.* He shall establish]: and he set up the left pillar, and called the name thereof Boaz [*i. e.* In it is strength]. And upon the top of the pillars was lily work: so was the work of the pillars finished. 23 And he made³ a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. And under the brim of it round about there were knobs³ compassing it, ten in a cubit, compassing the sea round about: the 25 knobs were cast in two rows, when it was cast. It stood upon⁴ twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained⁵ two thousand baths.³ 27 And he made ten bases of brass; four cubits was the length of one base, 28 and four cubits the breadth thereof, and three cubits the height of it. And the work of the bases was on this manner: they had borders, and the borders 29 were between the ledges: and on the borders that were between the ledges were lions, oxen, and cherubim: and upon the ledges there was a base above: 30 and beneath the lions and oxen were certain additions made of thin work. And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side 31 of every addition. And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, four-square, not round. And under the borders were four wheels; and the axletrees of the wheels were joined to the base; and the height of a wheel was a cubit 33 and half a cubit. And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were 34 all molten. And there were four undersetters to the four corners of one base: 35 and the undersetters were of the very base itself. And in the top of the base was there a round compass of half a cubit high: and on the top of the base the 36 ledges thereof and the borders thereof were of the same. For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm trees, according to the proportion of every one, and additions round about. 37 After this manner he made the ten bases: all of them had one casting, one 38 measure, and one size. Then⁴ made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits; and upon every one of the ten 39 bases one laver. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south. And Hiram made the lavers, and the shovels, and the basins. 41 So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord: the two pillars, and the two bowls⁴ of the chapters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapters which were upon the top of the pillars; and four 42 hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon the

¹ see 2 Chr. 3. 16; 4. 13; Jer. 52. 20.
² 2 Chr. 3. 17; Gal. 2. 9; Rev. 3. 12.
³ ch. 6. 3.

⁴ see parallel, 2 Chr. 4. 2—5; see also 2 Ki. 25. 13; Jer. 52. 17.

⁵ 2 Chr. 4. 3.

⁶ 2 Chr. 4. 4, 5; Jer. 52. 20.

⁷ see 2 Chr. 4. 5.

⁸ see parallel, 2 Chr. 4. 6.

⁹ see parallel, 2 Chr. 4. 11—22; and 5. 1.
¹⁰ Heb. Hiram: see ver. 13.

¹¹ vera. 17, 18.

¹ Probably the swell of the leaf of the lily.

² The Hebrew word here is 'bekaim,' which means knobs, *i. e.* in the form of corymbons. In 2 Chron. iv. 3 it is 'bekarim,' which means oxen.

³ Supposed to be about 15,000 gallons; or nearly the size of the smallest vats in the great London breweries. In 2 Chron. iv. 6, the number is three thousand; with which Josephus agrees. Calmst., to reconcile the discrepancy, supposes that the vessel held 2000 baths, and the base, or foot, 1000 more. Others refer the larger number

to the capacity of the vessel, and the smaller to the quantity that it usually contained. The brasen sea, with the smaller lavers, was for the use of the priests, in washing themselves, in conducting the sacrifices, and in keeping the courts of the temple clean. The Gibeonites, or Nothinim, who drew water for the house of God, had the duty of filling it. It had the same typical significance as the laver of the tabernacle. See note on Exod. xxx. 17.

⁴ They are called 'pommels' in 2 Chron. iv. 12. They were, perhaps, globes placed over the chapters.

43 pillars; and the ten bases, and ten lavers on the bases; and one sea, and twelve
45 oxen under the sea; ^a and the pots, and the shovels, and the basins: and all
these vessels, which Hiram made to king Solomon for the house of the LORD,
46 were of bright brass. 'In the plain of Jordan did the king cast them, in the
47 clay ground between ^aSuccoth and ^aZarthan. And Solomon left all the vessels
unweighed, because they were exceeding many: neither was the weight of the
brass found out.

48 And Solomon made all the vessels that pertained unto the house of the LORD:
49 ^athe altar of gold, and ^athe table of gold, whereupon ^athe shewbread was, and
the candlesticks of pure gold, five on the right side, and five on the left, before
50 the oracle, with the flowers, and the lamps, and the tongues of gold, and the bowls,
and the snuffers,¹ and the basins, and the spoons, and the censers of pure gold;
and the hinges of gold, both for the doors of the inner house, the most holy place,
and for the doors of the house, to wit, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD.
And Solomon brought in the things ^awhich David his father had dedicated;
even the silver, and the gold, and the vessels, did he put among the treasures of
the house of the LORD.

The dedication of the temple; Solomon's prayer, and sacrifice.

8 THEN ^a Solomon assembled the elders of Israel, and all the heads of the
tribes, the chief of the fathers of the children of Israel, unto king Solomon in
Jerusalem, ^athat they might bring up the ark of the covenant of the LORD ^aout
of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the
3 ^afeast in the month Ethanim, which is the seventh month.³ And all the elders of
4 Israel came, ^aand the priests took up the ark. And they brought up the ark of
the LORD, ^aand the tabernacle of the congregation, and all the holy vessels that
were in the tabernacle, even those did the priests and the Levites bring up.⁴

5 And king Solomon, and all the congregation of Israel, that were assembled unto
him, were with him before the ark, ^asacrificing sheep and oxen, that could not
6 be told nor numbered for multitude. And the priests ^abrought in the ark of the
covenant of the LORD unto ^ahis place, into the oracle⁵ of the house, to the most
7 holy place, even ^aunder the wings of the cherubim. For the cherubim spread
forth their two wings over the place of the ark, and the cherubim covered the
8 ark and the staves thereof above. And they ^adrew out the staves, that the
ends of the staves were seen out in the holy place [*or, ark*:] before the oracle,
9 and they were not seen without:⁶ and there they are unto this day.⁷ ^aThere was
nothing⁸ in the ark ^asave the two tables of stone, which Moses ^aput there at
Horeb, ^awhen [*or, where*] the LORD made a covenant with the children of Israel,
when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that
11 the cloud⁹ ^afilled the house of the LORD, so that the priests could not stand to
minister¹⁰ because of the cloud: for ^athe glory of the LORD had filled the house
of the LORD.

12 ^aThen spake Solomon, The LORD said that he would dwell 'in the thick
13 darkness. ^a"I have surely built thee an house to dwell in, ^aa settled place for
thee to abide in for ever.¹¹

^a Ex. 27. 3; 2 Chr. 4. 15.

¹ 2 Chr. 4. 17.

^a Ge. 23. 17.

¹ Jos. 3. 16.

^a Ex. 27. 25—28.

^a Ex. 27. 10—16.

^a Ex. 26. 30; Le. 24. 5—8.

² 2 Sam. 8. 7, 8, 11, 12;
³ 2 Chr. 5. 1.

^a see parallel, 2 Chr. 5. 2—14.

² 2 Sam. 6. 2, 17.

³ 2 Sam. 5. 7—9; 6. 12, 15.

⁴ Le. 23. 34; 2 Chr. 7. 8.

⁵ Num. 4. 15; Deu. 31. 9; Jos. 3. 3, 6;

⁶ 1 Chr. 15. 11, 15.

⁷ ch. 3. 4; 2 Chr. 1. 3.

⁸ 2 Sam. 6. 13.

⁹ 2 Sam. 6. 17.

^a ch. 6. 19; Ex. 26. 33, 34.

^a ch. 6. 27; Ex. 25. 20, 22.

⁶ Ex. 25. 14, 15.

^a as 2 Chr. 5. 9.

^d Ex. 25. 21; Deu. 10. 2.

^f Deu. 10. 5; Heb. 9. 4.

^f Ex. 40. 20.

^g ver. 21; Ex. 34. 27, 29; Deu. 4. 13.

^h Ex. 40. 34, 35; 2 Chr. 5. 13, 14; 7. 2.

ⁱ see refs. Le. 9. 23.

^k see parallel, 2 Chr. 6. 1—38.

^l Ex. 19. 9; 20. 21;

^l Le. 16. 2; Deu. 4. 11;

^l 5. 22; Pa. 18. 11;

^l 37. 2.

^m 2 Sam. 7. 13.

^m Pa. 78. 68, 69; 132. 14.

¹ Rather, 'lamp-scissors.'

² The services at the dedication of the temple consisted of three parts: the solemn transference of the ark of the covenant from the city of David to the temple (vers. 1—21), Solomon's dedication prayer (vers. 22—61), and the sacrifice of peace-offerings (vers. 62—66).

³ This was the joyful Feast of Tabernacles. The building had now been finished nearly a year; and its furniture and utensils were probably prepared in the meantime.

⁴ Probably the Levites of the family of Kohath carried the ark into the courts of the temple; and then the priests conveyed it into the holy place, which they only were allowed to enter. (See Numb. ch. iv., and notes.) On two occasions before this, the priests had carried the ark by especial Divine command; namely, when the people crossed the Jordan, and when they encompassed Jericho.

⁵ That is, the most holy place; called *the oracle*, because here Jehovah answered the inquiries of the people by the ministry of the high priest.

⁶ The ends of the staves might be seen within the

holy of holies, but not in the outer sanctuary.

⁷ This must refer to the time when the narrative from which this book was extracted was originally written, previously to the destruction of the temple by the Chaldeans.

⁸ In Heb. ix. 4 several things are spoken of as being in the ark, which are not mentioned here; but that passage seems to refer to the tabernacle as it existed in the time of Moses.

⁹ This was the symbol of Jehovah's presence, testifying that he had accepted the temple as his own house. The temple, with which so many hallowed associations were connected in the mind of a Jew, is used in the New Testament as an interesting representation of Christ (John ii. 19—21), of the individual believer (1 Cor. iii. 16; vi. 19), and of the universal church (Eph. ii. 19—22).

¹⁰ This was an evidence of the infirmity of the priests who officiated under the law. The parallel passage in 2 Chron. v. gives an account of a large attendance of Levites also as singers, who formed a grand choir befitting the importance and solemnity of the occasion.

¹¹ This alludes to the fixed and permanent structure of

14 And the king turned his face about, and ^b blessed all the congregation of
 15 Israel: (and all the congregation of Israel ^p stood;) and he said, ^v Blessed be the
 Lord God of Israel, which ^r spake with his mouth unto David my father, and
 16 ^h hath with his hand fulfilled *it*, saying, 'Since the day that I brought forth my
 people Israel out of Egypt, I chose no city out of all the tribes of Israel to build
 an house, that ^m my name might be therein; but I chose ^x David to be over my
 17 people Israel. And ^v it was in the heart of David my father to build an house
 18 for the name of the Lord God of Israel. ^x And the Lord said unto David my
 father, Whereas it was in thine heart to build an house unto my name, thou didst
 19 well that it was in thine heart. Nevertheless ^a thou shalt not build the house;
 but thy son that shall come forth out of thy loins, he shall build the house unto
 20 my name. And the Lord ^b hath performed his word that he spake, and I am
 risen up in the room of David my father, and sit on the throne of Israel, ^c as the
 Lord promised, and have built an house for the name of the Lord God of Israel.
 21 And ^d I have set there a place for the ark, wherein *is* ^e the covenant of the Lord,
 which he made with our fathers, when he brought them out of the land of Egypt.
 22 And Solomon stood before ^f the altar of the Lord in the presence of all the
 congregation of Israel, and ^g spread forth his hands toward heaven: ¹
 23 And he said, Lord God of Israel, ^h there is no God like thee, in heaven above,
 or on earth beneath, ⁱ who keepest covenant and mercy with thy servants that
 24 ^h walk before thee with all their heart: who hast kept with thy servant David
 my father that thou promisedst him: ^j thou spakest also with thy mouth, and
 25 hast fulfilled *it* with thine hand, as *it is* this day. Therefore now, Lord God of
 Israel, keep with thy servant David my father that thou promisedst him, saying,
 "There shall not fail thee a man in my sight to sit on the throne of Israel; so
 that thy children take heed to their way, that they walk before me as thou
 26 hast walked before me. ^k And now, O God of Israel, let thy word, I pray thee,
 be verified, which thou spakest unto thy servant David my father.
 27 But ^l will God indeed dwell on the earth? behold, the heaven and ^p heaven of
 heavens cannot contain thee; ^q how much less this house that I have builded?
 28 Yet ^r have thou respect unto the prayer of thy servant, and to his supplication, O
 Lord my God, to hearken unto the cry and to the prayer, which thy servant
 29 prayeth before thee to-day: that ^s thine eyes may be open toward this house
 night and day, *even* toward the place of which thou hast said, ^t My name shall be
 there: that thou mayest hearken unto the prayer which thy servant shall make
 30 ^u toward [or, in] this place. ^v And hearken thou to the supplication of thy
 servant, and of thy people Israel, when they shall pray toward [or, in] this place:
 and hear thou in heaven thy dwelling place: and when thou hearest, forgive.
 31 If any man trespass against his neighbour, and ^w an oath be laid upon him to
 32 cause him to swear, and the oath come before thine altar in this house: then
 hear thou in heaven, and do, and judge thy servants, ^x condemning the wicked,
 to bring his way upon his head; and ^y justifying the righteous, to give him
 according to his righteousness.
 33 ^a When ^z thy people Israel be smitten down before the enemy, ^b because they
 have sinned against thee, and ^c shall turn again to thee, and confess thy name,
 34 and ^d pray, and make supplication unto thee in [or, toward] this house: then
 hear thou in heaven, and forgive the sin of thy people Israel, and bring them
 again unto the land ^e which thou gavest unto their fathers.
 35 ^f When heaven is shut up, and there is no rain, because they have sinned
 against thee; ^g if they pray toward this place, and ^h confess thy name, and turn
 36 from their sin, when thou afflictest them: then hear thou in heaven, and forgive
 the sin of thy servants, and of thy people Israel, that thou ⁱ teach them ^j the good
 way wherein they should walk, and ^k give rain upon thy land, which thou hast
 given to thy people for an inheritance.
 37 ^l If there be in the land famine, if there be pestilence, blasting, mildew, locust,
 or if there be caterpillar; if their enemy besiege them in the land of their cities;
 38 whatsoever plague, whatsoever sickness *there be*; what prayer and supplication
 soever be *made* by any man, or by all thy people Israel, which shall know every

o Jos. 22. 6; 2 Sam.
 5. 18.
 p 2 Chr. 7. 6; Ne. 8. 7;
 Mt. 13. 2.
 q 1 Chr. 28. 10; Na.
 5. 5; 1k. 1. 68; Eph.
 1. 3; 1 Pet. 1. 3.
 r 2 Sam. 7. 5, 25, 28, 29.
 Jos. 21. 45.
 s 2 Sam. 7. 6; 2 Chr.
 6. 5, etc.
 t ver. 29; Deu. 12. 5.
 u 1 Sam. 16. 1; 2 Sam.
 7. 8; 1 Chr. 28. 4.
 v 2 Sam. 7. 2; 1 Chr.
 17.
 w 2 Chr. 6. 8, 9.
 x ch. 5. 3, 5; 2 Sam. 7.
 5, 12, 13.
 y ver. 15; Ne. 9. 8.
 z 1 Chr. 23. 5, 6.
 1 ver. 5, 6.
 2 ver. 9; Deu. 31. 28.
 3 Kl. 11. 14; 23. 3;
 4 Chr. 8. 12, etc.
 5 Ex. 9. 33; Ezra 9. 5;
 Job 11. 13; Pa. 28. 2;
 Is. 1. 15.
 6 Ex. 25. 11; 2 Sam.
 7. 22.
 7 Deu. 7. 9; Ne. 1. 5;
 Pa. 89. 3-6; Dan.
 8. 6.
 8 ch. 2. 4; 3. 6; Ge.
 17. 1; 2 Kl. 20. 3.
 9 ver. 15.
 10 ch. 2. 4; 2 Sam. 7.
 12, 16.
 11 2 Sam. 7. 23.
 12 2 Chr. 2. 6; Is. 66.
 1; Jer. 23. 21; Ac.
 7. 49; 17. 24.
 13 Deu. 10. 11; 2 Cor.
 12. 2.
 14 Dan. 9. 17, 19.
 15 2 Kl. 19. 16; Ne. 1. 6.
 16 ver. 16; Deu. 12. 11.
 17 Dan. 6. 10.
 18 2 Chr. 20. 9; Ne. 1. 6.
 19 Ex. 22. 11.
 20 Deu. 25. 1.
 21 Ex. 23. 7; Pro. 17. 15.
 22 Le. 26. 17, 25; Deu.
 28. 25.
 23 Jon. 7. 11, 12.
 24 Le. 26. 39-41; Ne.
 1. 9.
 25 Ezra. 9. 5; Ne. 9.
 1-3.
 26 Ge. 13. 15; Ex. 6. 8.
 27 Le. 26. 19; Deu. 11.
 17; 28. 23.
 28 ver. 33.
 29 see ref. Le. 26. 40.
 30 Pa. 25. 4, 5; 27. 11;
 24. 12; 13. 8.
 31 1 Sam. 12. 23; 1c.
 30. 21; Jer. 6. 16.
 32 Jer. 14. 22.
 33 Le. 26. 16, 25, 26;
 Deu. 28. 21, 22, 27,
 28-42, 52; 2 Chr.
 20. 9.

the temple, compared with the materials of the tabernacle and its frequent change of place. See 2 Sam. vii. 6: 'I have not dwelt—but have walked,' etc.

¹ It appears from ver. 54 and 2 Chron. vi. 13, that Solomon kneeled down when he began to pray.

² This sublime language shows that the enlightened Israelite did not regard Jehovah merely as a local or national god. Yet Solomon united with his sense of the

infinite majesty and omnipresence of God a firm belief in the manifestation of his power and grace in the temple: at the same time rejecting the notion that it was confined to the temple—a notion which, though adopted by the carnally-minded Jews, was always opposed by the prophets. See Isa. lxvi. 1, 2.

³ All the following cases are taken almost verbally from Lev. xxvi., and Deut. xxviii.

man "the plague¹ of his own heart, and spread forth his hands toward this house :
 39 then hear thou in heaven thy dwelling place, and forgive, and do, and give to
 every man according to his ways, whose heart thou knowest; (for thou, *even* thou
 40 only, ² knowest the hearts of all the children of men :) ³ that they may fear thee
 all the days that they live in the land which thou gavest unto our fathers.
 41 Moreover concerning ⁴ a stranger, ⁵ that is not of thy people Israel, but ⁶ cometh
 42 out of a far country for thy name's sake; (for 'they shall hear of thy "great
 name, and of thy "strong hand, and of thy stretched-out arm;) when he shall
 43 come and pray toward this house; hear thou in heaven thy dwelling place, and
 do according to all that the stranger calleth to thee for: ⁷ that all people of the
 earth may know thy name, to ⁸ fear thee, as *do* thy people Israel; and that they
 may know that this house, which I have builded, is called by thy name.
 44 If thy people ⁹ go out to battle against their enemy, ¹⁰ whithersoever thou shalt
 send them, and shall pray unto the LORD toward the city which thou hast chosen,
 45 and *toward* the house that I have built for thy name: then hear thou in heaven
 their prayer and their supplication, and maintain their cause [*or*, right].
 46 If they sin against thee, (*for there is no man that sinneth not*), and thou be
 angry with them, and deliver them to the enemy, so that they carry them away
 47 captives ¹¹ unto the land of the enemy, far or near: ¹² yet if they shall bethink
 themselves in the land whither they were carried captives, and repent, and make
 supplication unto thee in the land of them that carried them captives, ¹³ saying,
 48 *'We have sinned, and have done perversely, we have committed wickedness; ¹⁴ and
 so ¹⁵ return unto thee with all their heart, and with all their soul, in the land
 of their enemies, which led them away captive, and ¹⁶ pray unto thee toward their
 land, which thou gavest unto their fathers, the city which thou hast chosen, ¹⁷ and
 49 the house which I have built for thy name: then hear thou their prayer and their
 supplication in heaven thy dwelling place, and maintain their cause [*or*, right],
 50 and forgive thy people that have sinned against thee, and all their transgressions
 wherein they have transgressed against thee, and ¹⁸ give them compassion before
 51 them who carried them captive, that they may have compassion on them: for 'they
 be thy people, and thine inheritance, which thou broughtest forth out of Egypt,
 52 ¹⁹ from the midst of the furnace of iron: ²⁰ that thine eyes may be open unto the
 supplication of thy servant, and unto the supplication of thy people Israel, to
 53 hearken unto them in all that they call for unto thee. For thou didst ²¹ separate
 them from among all the people of the earth, *to be* ²² thine inheritance, ²³ as thou
 spakest by the hand of Moses thy servant, when thou broughtest our fathers out
 of Egypt, O Lord God.
 54 And it was so, that when Solomon had made an end of praying all this prayer
 and supplication unto the LORD, he arose from before the altar of the LORD, from
²⁴ kneeling on his knees with his ²⁵ hands spread up to heaven.
 55 And he stood, ²⁶ and blessed all the congregation of Israel with a loud voice,
 56 saying, *'Blessed be the LORD, that "hath given rest unto his people Israel,*
 according to all that he promised: ²⁷ there hath not failed one word of all his good
 57 promise, which he promised by the hand of Moses his servant. The LORD our
 God be with us, as he was with our fathers: ²⁸ let him not leave us, nor forsake
 58 us: that he may ²⁹ incline our hearts unto him, to walk in all his ways, and to
 keep his commandments, and his statutes, and his judgments, which he com-
 59 manded our fathers. And let these my words, wherewith I have made supplica-
 tion before the LORD, be nigh unto the LORD our God day and night, that he
 maintain the cause of his servant, and the cause of his people Israel at all times,
 60 ³⁰ as the matter shall require: ³¹ that all the people of the earth may know that
 61 the LORD is God, *and that there is none else.* Let your ³² heart therefore be
 perfect with the LORD our God, to walk in his statutes, and to keep his com-
 mandments, as at this day.
 62, 63 And ³³ the king, and all Israel with him, offered sacrifice before the LORD. And
 Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two
 and twenty thousand oxen, and an hundred and twenty thousand sheep. ³⁴ So the*

¹ 2 Chr. 6. 29; Pro.
14. 10.
² Pa. 18. 25, 26; Jer.
17. 10; 32. 19.

³ 1 Sam. 16. 7; 1 Chr.
28. 9; Pa. 11. 4; John
2. 25; Ac. 1. 24; Rev.
2. 23.
⁴ Ex. 20. 20; Deu. 6.
2; 10. 130. 4.
⁵ 1a. 56. 3, 6, 7.
⁶ 1a. 60. 1-10.
⁷ Ex. 15. 14, 15; Job.
2. 10, 11; Deu. 2. 47.
⁸ Ex. 3. 13-16.
⁹ Deu. 3. 24.
¹⁰ 1 Sam. 17. 46; 2 Ki.
19. 19; Pa. 67. 2.
¹¹ Pa. 102. 15.

¹² Deu. 20. 1-4.
¹³ Num. 31. 1-3; Jos.
6. 2-5; 6. 1, 2; Judg.
4. 5; 6. 14.

¹⁴ 2 Chr. 6. 36; Job 14.
4; 16. 14-16; Pa.
14. 2, 3; 130. 3; 143.
2; 2a. 20. 9; Ecce.
1a. 20; 17. 54. 6; Ro.
3. 19, 23; Gal. 3. 22;
1 John 1.
8, 10.
¹⁵ 1a. 28. 34, 44; Deu.
28. 38, 64.
¹⁶ 1a. 26. 40.
¹⁷ Ne. 1. 6; Pa. 106. 6;
1a. 64. 6; Dan. 3. 5.
¹⁸ Job 33. 27, 28.
¹⁹ Deu. 4. 29; Jer. 29.
19-24.
²⁰ Dan. 3. 10.

²¹ 2 Chr. 30. 9; Ezra
7. 6, 27, 28; Pa. 106.
45.
²² Deu. 9. 29; Ne. 1. 10.

²³ Deu. 4. 20; Jer. 11. 4.

²⁴ Num. 23. 9.

²⁵ Deu. 32. 9.
²⁶ Ex. 19. 2; Deu. 9.
26, 29; 14. 2.

²⁷ see 2 Chr. 6. 13; Pa.
95. 6; 1a. 22. 41;
Ac. 20. 36; 21. 5.
²⁸ ver. 22.
²⁹ 1 Sam. 4. 18.
³⁰ Deu. 12. 10-12; Jos.
21. 44.
³¹ Jos. 21. 45; 23. 14.
³² Deu. 31. 6, 8; Jos. 1.
5; 1 Chr. 28. 20.
³³ Pa. 119. 36; Jer. 31.
33; Phil. 4. 13.

³⁴ Deu. 33. 25.
¹ Deu. 4. 24; 1 Sam.
17. 46; 2 Ki. 19. 19.
² see refs. Deu. 4. 35,
39.
³ ch. 11. 4; 15. 3, 14;
see Ge. 17. 1; 2 Ki.
20. 3; 1 Chr. 28. 9.
⁴ see parallel, 2 Chr.
7. 4-10.

¹ In the parallel passage (2 Chron. vi. 29) the Hebrew word here rendered "plague" is translated "sore;" it is called "his own sore;" with the addition, "and his own grief." The phrase means Divine chastisements, in the form of bodily sufferings, or misfortunes of various kinds.

² The temple was to be "a house of prayer for all people," which plainly shows that the theocracy of the old covenant did not confine the privileges of religion to one particular nation, to the entire exclusion of all others. But the gospel goes far beyond this, in leading us to look

not towards an earthly sanctuary, but to heaven itself, into which Christ has entered, "to appear in the presence of God for us." See Heb. viii. 2; ix. 24.

³ This form of confession of sin was afterwards adopted by the Jews. See Psa. cvi. 6; Dan. ix. 5.

⁴ See Dan. vi. 10. The direction of the face in prayer towards the temple was intended to denote faith in the presence of God there.

⁵ See note on Deut. iv. 20.

⁶ Probably, not all at one time, but during the festival.

64 king and all the children of Israel *s* dedicated the house of the LORD. *¶* The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because *⁴* the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 And at that time Solomon held *ⁱ* a feast, and all Israel with him, a great congregation, from *²* the entering in of Hamath unto *³* the river of Egypt, *¹* before

66 the LORD our God, *ⁿ* seven days and seven days, *even* fourteen days. *ⁿ* On the eighth day he sent the people away: and they blessed [*or*, thanked] the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

God's answer to Solomon's prayer.

9 AND *⁰* it came to pass, when Solomon had finished the building of the house of the LORD, *²* and the king's house, and *⁹* all Solomon's desire which he was pleased to do, that the LORD appeared *²* to Solomon the second time, *ⁿ* as he had appeared unto him at Gibeon.

3 And the LORD said unto him, *⁴* I have heard thy prayer and thy supplication, that thou hast made before me: I have *⁴* hallowed this house, which thou hast built, *ⁿ* to put my name there for ever; *⁴* and mine eyes and *ⁿ* mine heart shall be there perpetually. And if thou wilt *²* walk before me, *⁴* as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I

5 have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel for ever, *⁴* as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. *ⁿ* But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve

7 other gods, and worship them: *⁴* then will I cut off Israel out of the land which I have given them; and *⁴* this house, which I have hallowed *s* for my name, will I cast out of my sight; *⁴* and Israel shall be a proverb and a byword among all

8 people: and *⁴* at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, *⁴* Why hath the LORD done thus

9 unto this land, and to this house? and they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

Solomon's transactions with Hiram; his tributes, and navy.

10 *⁴* AND it came to pass at the end of twenty years, *¹* when Solomon had built

11 the two houses, the house of the LORD, and the king's house, (*ⁿ* *now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold according to all his desire,) that then king Solomon gave Hiram twenty cities in

12 the land of Galilee. And Hiram came out from Tyre to see the cities which

13 Solomon had given him; and they pleased him not. And he said, What cities *are* these which thou hast given me, my brother? *ⁿ* And he called them the

14 land of Cabul³ [*i. e.* displeasing] unto this day. And *⁴* Hiram sent to the king sixscore talents of gold.

15 And this *is* the reason of *⁰* the levy which king Solomon raised; for to build the house of the LORD, and his own house, and *⁵* Millo,⁵ and the wall of Jerusalem, and *⁶* Hazor, and *⁷* Megiddo, and *⁸* Gezer. *ⁿ* For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, *ⁿ* and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and *⁸* Beth-horon the nether,⁶ and *⁹* Baalath,⁷ and

s Num. 7. 10, 11; Ezra 6. 16, 17; John 10. 22.
^⁴ 2 Chr. 7. 7.
^⁴ 2 Chr. 4. 1.
^ⁱ ver. 3; 1. c. 23. 34.
^² Num. 34. 8; Jos. 13. 5; Judg. 3. 3; 2 Kl. 14. 25.
^ⁿ See Ge. 15. 18; Num. 34. 5.
^ⁿ 2 Chr. 7. 8.
^ⁿ 2 Chr. 7. 9, 10.
^⁰ See parallel, 2 Chr. 7. 11—22.
^² Ch. 7. 1.
^⁴ 2 Chr. 8. 6.
^⁴ Ch. 3. 5.
^⁴ 2 Kl. 20. 5; Pa. 10. 17; 46. 19.
^⁴ Ch. 8. 10, 11.
^⁴ See refs. ch. 8. 16.
^⁴ Deu. 11. 12.
^⁴ Pa. 132. 13, 14.
^⁴ Ch. 3. 14. Ge. 17. 1.
^⁴ Ch. 11. 4, 6, 39; 14. 8; 15. 5.
^⁴ Ch. 2. 4; 6. 12; 2 Sam. 7. 12—16; 1 Chr. 22. 10; Pa. 132. 12.
^⁴ 2 Sam. 7. 14; 2 Chr. 7. 19, 20; Pa. 89. 30, etc.
^⁴ Deu. 4. 26; 2 Kl. 17. 20, 23; 25. 21.
^⁴ 2 Kl. 25. 3.
^⁴ Jer. 7. 14.
^⁴ See refs. Deu. 28. 37.
^⁴ 2 Chr. 7. 21; Jer. 19. 8; 50. 13.
^⁴ Deu. 29. 24—26; Jer. 22. 8, 9.
^⁴ See parallel, 2 Chr. 8. 1—11.
^⁴ Ch. 8. 37, 38; 7. 1.
^⁴ Ch. 5. 6—10; 2 Chr. 8. 2.
^⁴ Jos. 19. 27.
^⁴ Ch. 5. 31.
^⁴ Ver. 24; 2 Sam. 5. 9.
^⁴ Jos. 19. 38.
^⁴ Jos. 17. 11.
^⁴ Jos. 16. 10; Judg. 1. 29.
^⁴ Jos. 10. 10.
^⁴ Jos. 16. 3; 21. 29;
^⁴ 2 Chr. 8. 5.
^⁴ Jos. 19. 44; 2 Chr. 8. 4, 6, etc.

1 That is, from one extremity of the land to the other.
 2 God had shown at the time his acceptance of Solomon's prayer: see 2 Chron. vii. 1. But it is possible that this special appearance may have been vouchsafed some years later. God never forgets the believing prayers of his people; and sometimes shows, long afterwards, how he remembers and approves them.
 3 Josephus says (Antiq. viii. 5) that these were towns of Galilee, in the neighbourhood of Tyre; and that 'Cabul,' in the Phœnician language, signifies *unpleasing*. It is probable that they were not within the promised land, and had not been previously occupied by Israelites (see 2 Chron. viii. 2); but were a portion of David's recent conquests. As the Phœnicians cared mostly for commerce, they would doubtless have preferred cities on the sea-coast, or on some great line of traffic.

4 Or, 'because Hiram had sent to the king six score talents of gold.'
 5 See note on Judg. ix. 6.
 6 The two Beth-horons were about twelve miles north-west of Jerusalem, at the upper and lower ends of the main pass leading from the western plain to the hill country.
 7 Baalath is supposed by some to be the same as Baalgad or Baalbek, in the extreme north of Palestine. See Josh. xi. 17; xiii. 5. Baalbek, of which the magnificent ruins still remain, was a great commercial entrepôt, and a principal station for the caravans travelling from Phœnicia to the north and east. It is, however, more probable that Baalath was a town in the south of Canaan, on the borders of Judah and Dan, and belonging to the latter. See Josh. xix. 44.

19 Tadmor¹ in the wilderness, in the land,² and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon³ desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ⁴ And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their children⁵ that were left after them in the land,⁶ whom the children of Israel also were not able utterly to destroy,⁷ upon those did Solomon levy a tribute of⁸ bondservice unto this day. But of the children of Israel did Solomon⁹ make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and 23 rulers of his chariots, and his horsemen. These were the chief of the officers that were over Solomon's work,¹⁰ five hundred and fifty, which bare rule over the people that wrought in the work.

24 But¹¹ Pharaoh's daughter came up out of the city of David unto¹² her house¹³ which Solomon had built for her: then did he build Millo.

25 ¹⁴ And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house.

26 And¹⁵ king Solomon made a navy of ships in¹⁶ Ezion-geber,¹⁷ which is beside 27 Eloth,¹⁸ on the shore of the Red Sea, in the land of Edom. ¹⁹ And Hiram sent in the navy his servants,²⁰ shipmen that had knowledge of the sea, with the servants 28 of Solomon. And they came to²¹ Ophir,²² and fetched from thence gold, four hundred and twenty²³ talents, and brought it to king Solomon.

The queen of Sheba's visit.

10 AND when the¹ queen of Sheba² heard of the fame of Solomon concerning 2 the name of the LORD, she came³ to prove him with hard questions.⁴ And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she com- 3 muned with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. 4 And when the queen of Sheba had seen all⁵ Solomon's wisdom, and the house 5 that he had built, and⁶ the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers,⁷ and his ascent⁸ by which he went up unto the house of the LORD; ⁹ there was no more

¹ ch. 4. 26—28.
² ver. 1.
³ 2 Chr. 8. 7, etc.
⁴ Judg. 1. 21, 27, 29; 3. 1—4.
⁵ Jos. 15. 63; 17. 12.
⁶ ver. 15; Judg. 1. 29.
⁷ d see Ge. 9. 25, 26; Esau 2. 16, 18; Ne. 7. 57; 11. 3.
⁸ Le. 25. 35.
⁹ see 2 Chr. 8. 10.
¹⁰ ch. 3. 1; 2 Chr. 8. 11.
¹¹ A ch. 7. 8.
¹² ch. 11. 27; 2 Sam. 5. 9; 2 Chr. 32. 2.
¹³ A Ex. 23. 14—17; 2 Chr. 8. 12, 13, 16.
¹⁴ see parallel, 2 Chr. 8. 17, 18.
¹⁵ ch. 22. 49; Num. 33. 36; Deu. 2. 8.
¹⁶ ch. 10. 11.
¹⁷ Ge. 10. 29; Job 22. 24; Ps. 16; Ps. 45. 9; Is. 13. 12.
¹⁸ see parallel, 2 Chr. 9. 1—28; ecclesiast. Mt. 12. 42; 1. k. 11. 31.
¹⁹ ch. 4. 31, 34.
²⁰ see Judg. 14. 12; Pro. 1. 6.
²¹ ch. 4. 29—33.
²² ch. 4. 22, 23.
²³ 2 Ki. 16. 16; 1 Chr. 28. 16.
²⁴ Job. 5. 1.

1 Tadmor, or Tamar (which means a palm-tree), is generally supposed to have been the original site of the celebrated city of Palmyra, which was situated on a well-watered and fruitful oasis in the Great Desert of Syria, nearly midway between Damascus and Thapsacus, on the Euphrates; and was a place of great commercial importance under the Roman empire. If this was the Tadmor of Solomon, it was probably built (or perhaps rather enlarged and fortified) by him, as a resting-place for the caravans between Palestine and Central Asia. But some think that Palmyra was not so ancient, and that the place here mentioned was either Baal-Tamar (Judg. xx. 33), or the 'city of palm-trees,' or 'Tamarim' (Deut. xxxiv. 3).

2 If Tadmor were the same as Palmyra, this may mean 'within Solomon's territory,' or 'in the interior of the country;' Gezer, Beth-horon, and Bualath being on the seaward side of Jerusalem. Otherwise it must refer to *Palestine Proper*, as distinguished from Solomon's wider dominions. See Ezek. xlvii. 19; xlviii. 28.

3 For the reason of this, see 2 Chron. viii. 11.

4 Ezion-geber was at the head of the north-eastern arm of the Red Sea, now called the Gulf of Akaba. The possession of this harbour, which Solomon obtained by his sovereignty over Edom, gave him the use of the Red Sea, and access to the Indian Ocean. The possession of Petra also gave him the command of the land trade with Arabia and the East.

5 Eloth or Elath (called by the Greeks and Romans Ailah and Elana) is close to the modern Akaba. It was taken by David from the Edomites; but lost again by Joram about 150 years after. It was retaken by Azariah; but, in the reign of Ahaz, became again subject to the Edomites.

6 As the countries through which the important trade with India and the East was carried on were now under Solomon's dominion, the Tyrians were naturally anxious to cultivate a friendly connection with him.

7 The situation of Ophir can only be conjectured. The most probable opinions fix it either in the south of Arabia, or on the east of Africa, or in some part of India. The last supposition appears on the whole to be preferable, being supported by Josephus, and confirmed by the circumstance that India was the only country where all the articles brought from Ophir were procurable.

8 In 2 Chron. viii. 18, it is 'four hundred and fifty.' Perhaps thirty talents went to defray the expenses of the voyage, and the rest was paid into the royal treasury.

9 The honour of having been governed by this illustrious princess is claimed both by Arabia Felix and by Abyssinia. She appears in the annals of both countries; being called by the Arabians 'Bulkis,' and by the Abyssinians 'Mageda.' Perhaps the two accounts may be reconciled by remembering that Abyssinia was an Arabian colony, and that its language is a dialect of the ancient Arabic. The more general opinion, however, is that 'Sheba' was Saba or Sabaea, in Arabia Felix; a country whose inhabitants were well known to the Hebrews and the Greeks for their extensive traffic in the spices, gold, and precious stones which there abounded. The productions here described (ver. 2) are identical with those of the kingdom of Sabaea, as given by Strabo, the elder Pliny, and other authorities.

10 It appears from Josephus and other ancient writers, as well as from Scripture, that the proposing and solving of enigmas was a favourite occupation in the East; and that great kings, such as Solomon and Hiram, engaged in these contests of skill.

11 The Hebrew word here used is generally translated 'burnt offering;' and the Septuagint and some other versions render the clause, 'and the burnt offerings which he offered (or caused to ascend) in the house of the Lord.' But the rendering in the text is supported by Ezek. xl. 26, and by the parallel passage in 2 Chron. ix. 4, where a cognate word is used which never signifies 'a burnt offer-

6 spirit in her. And she said to the king, It was a true report that I heard in
7 mine own land of thy acts [*or, sayings*] and of thy wisdom. Howbeit I believed
not the words, until I came, and mine eyes had seen it: and, behold, the half
was not told me: thy wisdom and prosperity exceedeth the fame which I heard.
8 *Happy are* thy men, *happy are* these thy servants, which stand continually
9 before thee, *and* that hear thy wisdom. *Blessed be* the LORD thy God, which
delighted in thee, to set thee on the throne of Israel. *Because* the LORD loved
10 Israel for ever, therefore made he thee king, ⁹ to do judgment and justice. And
she *gave* the king an hundred and twenty talents of gold, and of spices very
great store, and precious stones: there came no more such abundance of spices as
these which the queen of Sheba gave to king Solomon.
11 *And* the navy also of Hiram, that brought gold from Ophir, brought in from
12 Ophir great plenty of *almug* trees,¹ and precious stones. *And* the king made of
the *almug* trees pillars for the house of the LORD, and for the king's house,
harps also and psalteries for singers: there came no such *almug* trees, nor were
13 seen unto this day. And king Solomon gave unto the queen of Sheba all her
desire, whatsoever she asked, beside *that* which Solomon gave her of his royal
bounty. So she turned and went to her own country, she and her servants.

Solomon's wealth, magnificence, commerce, and fame.

14 NOW the weight of gold that came to Solomon in one year was six hundred
15 threescore and six talents of gold, beside *that* he had of the merchantmen, and of
the traffic of the spice merchants, and ⁴ of all the kings of Arabia, and of the
16 governors of the country. And king Solomon made two hundred targets of
17 beaten gold: six hundred *shekels* of gold went to one target. And he made ⁴ three
hundred shields of beaten gold; three pounds of gold went to one shield: and
the king put them in the ⁴ house of the forest of Lebanon.
18 *Moreover* the king made a great throne of ivory, and overlaid it with the best
19 gold. The throne had six steps, and the top of the throne *was* round behind: and
there were stays on either side on the place of the seat, and two lions stood beside
20 the stays. And twelve lions stood there on the one side and on the other upon
21 the six steps: there was not the like made in any kingdom. *And* all king
Solomon's drinking vessels *were* of gold, and all the vessels of the house of the
forest of Lebanon *were* of pure gold; none *were* of silver: it was nothing
22 accounted of in the days of Solomon. For the king had at sea a navy of
*Tarshish*² with the navy of Hiram: once in three years³ came the navy of
Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.
23 *So* ⁵ king Solomon exceeded all the kings of the earth for riches and for wisdom.
24 And all the earth⁴ sought to Solomon, to hear his wisdom, which God had put
25 in his heart. And they brought every man ⁶ his present, vessels of silver, and
vessels of gold, and garments, and armour, and spices, horses, ⁷ and mules, a rate
year by year.
26 *And* Solomon ⁸ gathered together chariots and horsemen: and he had a
thousand and four hundred chariots, and twelve thousand horsemen, whom he
27 bestowed in the cities for chariots, and with the king at Jerusalem. *And* the
king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the
28 sycamore trees that *are* in the vale, for abundance. *And* Solomon had horses
brought out of Egypt, and ⁹ linen yarn:⁵ the king's merchants received the
29 ⁹ linen yarn at a price. And a chariot came up and went out of Egypt⁶ for six

⁹ Pro. 8. 34; 13. 20.

¹ ch. 5. 7.

² Deu. 7. 8.

³ 2 Sam. 8. 15; 23. 3;
⁴ Ps. 72. 2; Pro. 8. 15.
⁵ Ps. 72. 10, 15.

⁶ ch. 9. 27.

⁷ *almug* trees, 2 Chr.
2. 8; 9. 10, 11.
⁸ 2 Chr. 9. 11.

⁹ 2 Chr. 9. 10.

¹ 2 Chr. 9. 24; Ps. 72.
10.

² ch. 14. 26.

³ ch. 7. 2.

⁴ 2 Chr. 9. 17, etc.

⁵ 2 Chr. 9. 20, etc.

⁶ Ge. 10. 4; 2 Chr. 20.
25.

⁷ ch. 2. 12, 13; 4. 30.

⁸ Judg. 3. 15; 1 Sam.
10. 27; 2 Sam. 8. 2, 10.
⁹ ch. 1. 33; Ezra 2. 66.

¹ ch. 4. 26; 2 Chr. 1.
14; 9. 25.
² Deu. 17. 16.

³ 2 Chr. 1. 16—17.
⁴ Deu. 17. 16; 2 Chr.
1. 16; 9. 28.

⁵ Est. 37. 7.

⁶ Ge. 41. 42; Pro. 7. 16.

ing.' Some suppose this 'ascent' to have been a richly adorned staircase, such as is found in the ancient Persian palaces; others consider it to have been a magnificent viaduct across the valley which separated Mount Zion from Mount Moriah, on which the temple stood.

¹ Or, *almug* trees (2 Chron. ix. 10, 11). As this wood was employed in the construction of musical instruments, it was probably a species of pine or of sandal wood.

² The situation of *Tarshish* has been much debated; but a comparison of the various passages in which it is mentioned fixes it near the western outlet of the Mediterranean Sea, and points to the celebrated Phœnician colony of Tartessus on the Atlantic coast of Spain, not far from Gades, the modern Cadiz. In process of time, however, 'ships of *Tarshish*' came to signify *large vessels* built for distant voyages. Unless the phrase be used with this wider signification, the voyage here spoken of must be different from that mentioned in ch. ix. 28, x. 11; this being by the Mediterranean, and the other by the Red Sea.

³ This does not necessarily imply that the voyage occu-

ried three years: it may equally well mean that it was made once in three years. But even if the length of the voyage be intended, it might, according to the Hebrew mode of computation, occupy only part of three successive years, making not more than a year and a half.

⁴ 'All the earth' (or land) evidently refers to the dominions of Solomon; for those who came were tributaries.

⁵ The Hebrew word here translated 'linen yarn' does not bear this meaning elsewhere. The Septuagint gives it as a proper name, thus: 'And Solomon had horses brought from Egypt, and from *Koa*; the king's merchants took them from *Koa* at a fixed price.'

⁶ Egypt was the great mart for horses before their introduction into Arabia; and as Solomon's dominions extended to the confines of Egypt, he seems to have enjoyed a monopoly of the export of horses thence to the countries north and east of Palestine. In 'multiplying horses,' Solomon violated an express injunction of the law (Deut. xvii. 16), which was designed to preserve the people from substituting a confidence in one of the most

hundred *shekels* of silver,¹ and an horse for an hundred and fifty:² and so for all the kings of the Hittites,³ and for the kings of Syria, did they bring them out by their means.

Solomon's foreign wives and idolatry; the displeasure of God; Solomon's adversaries; Ahijah's prophecy.

- 11 BUT ^aking Solomon loved ^bmany strange women, together with [*or*, beside] the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, ²and Hittites; of the nations concerning which the LORD said unto the children of Israel, ^cYe shall not go in to them, neither shall they come in unto you: *for* ^dsurely they will turn away your heart after their gods: Solomon clave unto ³these in love. And he had seven hundred³ wives, princesses, and three hundred ⁴concubines: and ^ehis wives turned away his heart. For it came to pass, when Solomon was old, ^fthat his wives turned away his heart after other gods; and his ⁵heart was not perfect with the LORD his God, ^gas was the heart of David his father.⁴ For Solomon went after ^hAshtoreth the goddess of the Zidonians, and ⁶after ⁱMilcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father. ⁷'Then did Solomon build an high place for ^mChemosh, the abomination of Moab, in ⁿthe hill⁵ that is before Jerusalem, and for Molech, the abomination of the ⁸children of Ammon. And likewise did he for ^oall his strange wives, which burnt incense and sacrificed unto their gods. ⁹And the LORD was angry with Solomon, because ^phis heart was turned from ¹⁰the LORD God of Israel, ^qwhich had appeared unto him twice, and ^rhad commanded him concerning this thing, that he should not go after other gods: but ¹¹he kept not that which the LORD commanded. Wherefore the LORD said⁶ unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, ^sI will surely rend the kingdom ¹²from thee, and will give it to thy servant. Notwithstanding ^tin thy days I will not do it for David thy father's sake: *but* ^uin thy days I will rend it out of the hand of thy ¹³son. ^vHowbeit I will not rend away all the kingdom; *but* will give ^wone tribe to thy son for David my servant's sake, and for Jerusalem's sake: ^zwhich I have chosen. ¹⁴And the LORD ^xstirred up an adversary unto Solomon, Hadad the Edomite: ¹⁵he was of the king's seed in Edom. ^yFor it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, ^zafter he ¹⁶had smitten every male in Edom; (for six months did Joab remain there with ¹⁷all Israel, until he had cut off every male in Edom:) that Hadad⁷ fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad ¹⁸bring yet a little child. And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave ¹⁹him land. And Hadad found great favour in the sight of Pharaoh, so that he gave ²⁰him to wife the sister of his own wife, the sister of Tahpenes the queen. And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. ²¹'And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, ²²that I may go to mine own country. Then Pharaoh said unto him, But what

^a Jos. 1. 4; 2 Ki. 7. 6.

^b Ne. 13. 26.
^c Deu. 17. 17; Pro. 2. 16; 5. 3—20.

^d see refs. Ex. 34. 16.
^e ch. 16. 31—33; Num. 25. 1—3.

^f Deu. 7. 4.

^g Deu. 17. 17; Ne. 13. 26.

^h ch. 8. 61.

ⁱ ch. 9. 4.

^j ver. 33; Judg. 2. 13;

^k 2 Ki. 23. 13.

^l called Molech, ver. 7, and Le. 18. 21; Malacum, Zeph. 1. 5.

^m Num. 33. 52.

ⁿ Num. 21. 29; Judg. 11. 24.

^o 2 Ki. 23. 13.

^p ver. 1.

^q ver. 2, 3.

^r ch. 3. 5; 9. 2.

^s ch. 6. 12; 9. 6.

^t ver. 13; ch. 12. 15, 16.

^u ch. 21. 29.

^v Ex. 20. 5.

^w 2 Sam. 7. 15, 16; Ps. 49. 31.

^x ver. 35, 36; ch. 12. 20.

^y Deu. 12. 5, 11.

^z 1 Sam. 26. 19; 1 Chr. 5. 21.

^{aa} 2 Sam. 8. 14; 1 Chr. 18. 12, 13.

^{ab} Num. 24. 19; Deu. 20. 13.

^{ac} 1 Ki. 2. 10, 34.

formidable resources of Oriental warfare for a simple reliance on Divine protection. See Isa. xxxi. 1. It is also worthy of notice, that horses and chariots, however serviceable in a plain country, were ill suited for warfare in a mountainous region, such as Palestine, where infantry was much more available. Consequently this law, which discouraged the use of horses, in fact compelled the Israelites to employ the kind of force best suited to the defence of their country.

¹ This, which was probably the selling price, would be equivalent to about £68 9s., or £75; and that of a horse exactly one fourth, that is, £17 2s., or £18 15s., according to the lower or higher valuation of the shekel (2s. 3½d., or 2s. 6d.)

² This is probably a general name for the Canaanitish nations, some of whom, particularly of the Hittite tribes, still remained in the neighbourhood, in a state of subjection to the Israelites: but they appear to have subsequently become independent: see 2 Kings vii. 6.

³ This number was sometimes much exceeded by Eastern sovereigns, who regard a numerous harem as a part of royal magnificence.

⁴ It appears surprising that a man so eminent for wisdom, after having for some time walked in the steps of his pious father, should fall into idolatry. But the secularizing tendency of his too intimate connection with neighbouring nations, the enervating influence of uninterrupted prosperity and unbounded luxury, the debasing power of sensual indulgence, and the vanity and self-confidence which universal admiration is likely to produce,—all probably combined to draw away his heart from Jehovah, and to prostrate his powerful mind in the senseless worship of idols. Such is the folly of the wisest of men, when he forgets God. If the book of Ecclesiastes were written by Solomon in his old age, as it is generally supposed to have been, it shows an improved state of heart, and an anxiety, as far as possible, to counteract the injurious effects which his previous course had been calculated to produce.

⁵ Probably the hill south of the Mount of Olives, separated from Jerusalem only by the Valley of Jehoshaphat.

⁶ Most likely by the prophet Ahijah. See vers. 29, 30.

⁷ Hadad seems to have been the son of the king of Edom, who was probably slain in battle with the Israelites.

<p>hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.</p> <p>23 And God ^a stirred him up <i>another</i> adversary, Rezon the son of Eliadah, which</p> <p>24 fled from his lord ^b Hadadezer king of Zobah: and he gathered men unto him, and became captain over a band, ^c when David slew them <i>of Zobah</i>: and they</p> <p>25 went to Damascus, and dwelt therein, and reigned in Damascus. And he was an adversary to Israel all the days ^d of Solomon, beside the mischief that Hadad <i>did</i>: and he abhorred Israel, and reigned over Syria. ^e</p> <p>26 And ^f Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name <i>was</i> Zeruah, a widow woman, even he ^g lifted ^h up <i>his</i> hand</p> <p>27 against the king. And this <i>was</i> the cause that he lifted up <i>his</i> hand against the king: ⁱ Solomon built Millo, and repaired the breaches of the city of David his</p> <p>28 father; and the man Jeroboam <i>was</i> a mighty man of valour; and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of ^j the house of Joseph. ^k</p> <p>29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet ^l Ahijah the Shilonite ^m found him in the way; and he had clad</p> <p>30 himself with a new garment; ⁿ and they two <i>were</i> alone in the field: and Ahijah</p> <p>31 caught the new garment that <i>was</i> on him, and ^o rent it <i>in</i> twelve pieces: and he said to Jeroboam, Take thee ten pieces: for ^p thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will</p> <p>32 give ten tribes to thee: (but ^q he shall have one ^r tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes</p> <p>33 of Israel: ^s because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do <i>that</i> which <i>is</i> right in mine eyes, and ^t to keep my statutes and my judgments, as <i>did</i></p> <p>34 David his father. Howbeit ^u I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake,</p> <p>35 whom I chose, because he kept my commandments and my statutes: but ^v I will take the kingdom out of his son's hand, and will give it unto thee, <i>even</i> ten</p> <p>36 tribes. And unto his son will I give one tribe, that ^w David my servant may have a light <i>always</i> before me in Jerusalem, ^x the city which I have chosen me to</p> <p>37 put my name there. And I will take thee, and thou shalt reign according to all</p> <p>38 that thy soul desireth, and shalt be king over Israel. And it shall be, ^y if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do <i>that</i> which <i>is</i> right in my sight, to keep my statutes and my commandments, as David my servant did, that ^z I will be with thee, and ^{aa} build thee a sure house, as I</p> <p>39 built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but ^{ab} not for ever. ^{ac}</p> <p>40 Solomon ^{ad} sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak ^{ae} king of Egypt, and was in Egypt until the death of Solomon.</p> <p>41 And ^{af} the rest of the acts [<i>or</i>, words; <i>or</i>, things] of Solomon, and all that he did, and his wisdom, <i>are</i> they not written in the book of the acts of Solomon? ^{ag}</p> <p>42 ^{ah} And the time that Solomon reigned in Jerusalem over all Israel <i>was</i> ^{ai} forty</p> <p>43 years. ^{aj} And Solomon slept with his fathers, and was buried in the city of David his father: and ^{ak} Rehoboam his son reigned in his stead.</p>	<p>* ver. 14.</p> <p>† 2 Sam. 8. 3.</p> <p>‡ 2 Sam. 8. 3; 10. 6, 18.</p> <p>§ ch. 12. 2; 2 Chr. 13. 6.</p> <p>¶ 2 Sam. 20. 21.</p> <p>‡ ch. 9. 24.</p> <p>§ Jos. 18. 5; Am. 5. 6.</p> <p>¶ ch. 14. 2.</p> <p>‡ see 1 Sam. 15. 27; 21. 5.</p> <p>¶ vera. 11—13.</p> <p>¶ ver. 13.</p> <p>¶ vera. 5—7.</p> <p>¶ vera. 12, 13.</p> <p>¶ ch. 12. 15—17.</p> <p>† ch. 15. 4; 2 Sam. 21. 17; 2 Ki. 8. 19; Ps. 132. 17.</p> <p>¶ ver. 13.</p> <p>¶ ch. 3. 14.</p> <p>¶ Jos. 1. 5.</p> <p>‡ 2 Sam. 7. 11, 27.</p> <p>¶ ver. 36.</p> <p>¶ Pro. 21. 30.</p> <p>¶ 2 Chr. 9. 23.</p> <p>‡ 2 Chr. 9. 30.</p> <p>¶ ch. 2. 10.</p> <p>¶ 2 Chr. 9. 31.</p> <p>¶ Mt. 1. 7, called Rehoboam.</p>
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1 Probably not from his accession, but from the time that his wives publicly practised their idolatrous rites.

2 This clause appears to refer to Hadad: the kings of Syria after this bore the name of Ben-hadad, or 'the son of Hadad.' But the Greek version has 'over Edom' (Idumea), instead of 'over Aram' (Syria).

3 Ahijah's prophecy (ver. 31) was no excuse for Jeroboam's conduct; for he was told at the same time that the disruption of the kingdom was not to take place till after Solomon's decease (ver. 34). But Jeroboam seems to have been too eager to seize the promised prize, and unwilling to wait till the appointed time.

4 Jeroboam was overseer either over the levies of men for the royal works, or over the collection of the tribute (or perhaps both) of the tribes of Ephraim and Manasseh, or rather, probably, of the ten tribes, for so the term is used in other passages (see 2 Sam. xix. 20). The employment of so large a body of workmen, consisting of Ephraimites and their colleagues, headed by an Ephraimite, in magnificent works which had their centre in Judah, and tended peculiarly to the glory and advancement of that tribe, was likely to revive the old jealousy: see ver. 27.

5 That is, a native or inhabitant of Shiloh. See ch. xiv. 2; see also 2 Chron. ix. 29.

6 The Septuagint has, 'Ahijah had clad himself.' It was probably the outer garment now called *hyke*.

7 The taking away of ten tribes would leave two: but Simeon was so incorporated with Judah as almost to be regarded as one with it; and though Benjamin was contiguous to Judah, and much under its influence, yet some of its towns were of the secession: see note on ch. xii. 20.

8 For in Christ the kingdom of David is established in far greater glory.

9 This is the first time that we find the proper (not the titular) name of an Egyptian sovereign in the Scriptures; unless *Rameses*, in Gen. xvii. 11, be the name, not of a district, but of the king. Shishak has been identified by some learned men with the *Sesonchis* of other historians. The friendly relations which existed between Solomon and the king of Egypt at the commencement of his reign appear to have ceased.

10 This was probably a book written by an official chronicler or historiographer, out of which the sacred writer extracted what God saw fit to transmit to future ages.

Rehoboam's accession; the revolt of the ten tribes.

12 AND ^a Rehoboam went to Shechem: ¹ for all Israel were come to Shechem to make him king.

2 And it came to pass, when ' Jeroboam the son of Nebat, who was yet in ^a Egypt, ² heard of it, (for he was fled from the presence of king Solomon, and

3 Jeroboam dwelt in Egypt;) that they sent and called him. And Jeroboam and

4 all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our ' yoke grievous: ³ now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will 5 serve thee. And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, that stood before ⁴ Solomon his father while he yet lived, and said, How do ye advise that I may answer this

7 people? And they spake unto him, saying, " If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, ⁵ and which stood

9 before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did

10 put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee,

saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. ⁶

12 So Jeroboam and all the people came to Rehoboam the third day, as the king 13 had appointed, saying, Come to me again the third day. And the king answered

14 the people roughly, and forsook the old men's counsel that they gave him; and spake to them after " the counsel of the young men, saying, My father made your

yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for ⁷ the cause was from the LORD, that he might perform his saying, which the LORD ⁸ spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. ⁷

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, ⁹ What portion have we in David? neither *have* we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own

17 house, David. So Israel departed unto their tents. But ¹⁰ as for the children of Israel which dwelt in the cities of Judah, ⁸ Rehoboam reigned over them.

18 Then king Rehoboam ¹¹ sent Adoram, who *was* over the tribute; and all Israel ¹² stoned him with stones, that he died. ⁹ Therefore king Rehoboam made speed to

19 get him up to his chariot, to flee to Jerusalem. So ¹³ Israel rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah ¹⁴ only. ¹⁰

^a see parallel, 2 Chr. ch. 10.

¹ ch. 11. 26.

² ch. 11. 40.

³ ch. 4. 7, 22, 23; 1 Sam. 8. 11—18.

⁴ 2 Chr. 10. 6, 7; Pro. 15. 1.

⁵ 2 Chr. 23. 4.

⁶ ver. 24; Judg. 14. 4; 2 Chr. 10. 15; 24. 7; 25. 20.
⁷ ch. 11. 11, 31.

⁸ 2 Sam. 20. 1.

⁹ ch. 11—13, 36.

¹⁰ ch. 4. 6; 5. 14, *Adoram*.

¹¹ see Ex. 17. 4; Num. 14. 10.

¹² 2 Ki. 17. 21.

¹³ ch. 11. 13, 39.

1 Shechem, in the tribe of Ephraim, was a meeting-place of the *ten* tribes as distinguished from the *two*. It was afterwards fixed upon by Jeroboam as the capital of his kingdom.

2 The Septuagint has the same reading here as in the parallel passage in 2 Chron. x. 2; namely, 'Jeroboam returned out of Egypt.'

3 This complaint was probably exaggerated; for, in carrying on his great public works, Solomon had employed the Canaanites as bondsmen, and made his own people overseers and rulers, etc.: see ch. ix. 22.

4 That is, as his chief officers and counsellors.

5 It was the custom in some Eastern countries for the heir-apparent to be brought up with young men of rank; who might, on his accession, fill the chief civil and military offices. These young men were probably about the same age as Rehoboam, who was above forty.

6 The cruel instrument of punishment which was called a 'scorpion,' was a long and heavy scourge armed

with numerous knots and with spikes of metal.

7 Whilst all the parties to these transactions were following out their own purposes, they were unintentionally accomplishing the designs of God. See Acts ii. 23.

8 That is, the priests and Levites, and persons belonging to other tribes, residing in the cities of Judah; who were soon afterwards joined by many others: see 2 Chron. xi. 13—17.

9 Having held the office of superintendent of the levies of money and of men which had been required for Solomon's great works (ch. iv. 6; v. 14), he was probably the most unpopular man that the king could have sent.

10 Including part of the tribes of Benjamin and Simeon, which had been closely connected with Judah, and probably a few towns in Dan. The close alliance between these tribes had been promoted by their mutual contiguity, and by the proximity of them all to the capital and the temple; whilst Judah and Benjamin had a further bond of sympathy as being the two royal tribes. The province

21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

Jeroboam's idolatry, and its reproof by a prophet; whose subsequent disobedience causes his death.

25 THEN Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense. And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name;

see parallel, 3 Chr. 11. 1-4

Deu. 33. 1; 3 Chr. 11. 2

ver. 15.

see Judg. 9. 1, 45, 46.

Judg. 8. 17.

see ch. 11. 39.

Deu. 12. 5-7.

2 Ki. 10. 29; 17. 16.

Ex. 32. 4, 8.

Gen. 12. 8; 28. 10; Gen. 4. 15.

Ge. 14. 14; Judg. 18. 29.

ch. 13. 24; 2 Ki. 17. 21.

ch. 13. 32.

ch. 13. 33; Num. 3. 10; 2 Ki. 17. 22; 2 Chr. 11. 14, 15; Eze. 44. 7, 8.

ch. 8. 2, 5; Le. 23. 33, 34; Num. 23. 12.

Ann. 7. 10-13.

Num. 15. 39.

ch. 13. 1.

ch. 12. 22; 2 Ki. 23. 17.

ch. 12. 32, 33.

Deu. 32. 1.

2 Ki. 22. 1, 2; 23. 15-29; 1. 42, 9.

of Edom (see 2 Sam. viii. 14) was also annexed to the kingdom of Judah, and remained so for about a century (see 2 Kings viii. 20, 22; 2 Chron. xxi. 8, 10). Jeroboam, on the other hand, acquired nearly four-fifths of the territory of Canaan, with the sovereignty of Moab (see 2 Sam. viii. 2; 2 Kings i. 1; iii. 4). The Syrians and Ammonites, who had been brought under subjection by David, had probably already regained their independence in the latter part of Solomon's reign.

¹ Though Jeroboam knew that he owed his elevation to God, and that, if he were faithful and obedient, his new kingdom was secured to him and to his family by the Divine promise, yet he chose to rely rather upon measures of worldly policy than upon the protection of Jehovah; disowning his authority, and perverting his worship. But he found, as all will find who follow his example, that the very plans by which he hoped to secure his safety caused his ruin. See ch. xiv. 7-16.

² To effect his political object, Jeroboam not only violated the second commandment, but proceeded to set aside the Divine institutions with respect to the place, the ministers, the times, and the manner of worship. Although that which he introduced was rather a pretended worship of Jehovah, under these symbols, than that of false gods which was afterwards established by the dynasty of Omri (from which, indeed, it is always distinguished both in the history and in the prophets); yet its deep criminality is marked by the disgraceful appellation, the man 'who made Israel to sin' (2 Kings x. 29, etc.) He hereby not only repudiated the theocracy, and cut off his kingdom from God's special protection and favour; but brought both himself and his subjects under the curse of the Divine law. The ten tribes, from this time to the subversion of the kingdom, were a nation of idolaters; although a few individuals, amidst great discouragement, adhered to the

service of Jehovah, and his prophets were feared and respected even by the worst of their kings.

³ These words are a quotation from Exod. xxxiii. 4; and, as such, contain a bold defiance of Him who spoke by Moses. Like the Israelites in the wilderness, Jeroboam doubtless was led to the adoption of this form of worship by his residence in Egypt. Both he and his subjects well knew that it was strictly forbidden by the law, and had formerly brought down upon the people the severest Divine displeasure. But history and experience show how little men think of the word of God, or regard its plainest injunctions, when opposed to their inclinations.

⁴ Bethel and Dan were at the southern and northern extremities of the kingdom. Bethel was, in consequence of this desecration, called by the prophets 'Beth-aven,' i. e. house of idols, or vanity; instead of 'Beth-el,' house of God (Amos i. 5; Hos. iv. 15; v. 8; x. 5, 8). At Dan, idolatry had been established at a former period (Judg. xviii.).

⁵ Bethel is omitted here, perhaps, because it was taken in a few years by the king of Judah, and the worship of the calf there was interrupted for a time.

⁶ This illustrates the statement in 2 Chron. xi. 13, 14.

⁷ Not satisfied with other innovations, he acted as high priest, constituting himself the spiritual as well as temporal head of his kingdom.

⁸ This was probably the inauguration festival.

⁹ This prediction was delivered three hundred and sixty years before the event (see 2 Kings xxiii. 15); yet none of the kings of Judah gave or assumed this name till the appointed time. The prophecy implied that the family of David would continue on the throne of Judah, and would support the true religion, at some future time when their power should prevail over that of the ten tribes.

and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.¹ And he gave ^a a sign the same day, saying, This ^{is} the sign which² the Lord hath spoken; Behold, the altar shall be rent, and the ashes³ that *are* upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And ^v his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, ^a according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God, ^a Intreat now the face of the Lord⁴ thy God, and pray for me, that my hand may be restored me again. ^b And the man of God besought the Lord, and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and ^c I will give thee a reward. And the man of God said unto the king, ^d If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water⁵ in this place: for so was it charged me by the word of the Lord, saying, ^e Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet⁶ in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, and went after the man of God, and found him sitting under an oak: and he said unto him, ^f Art thou the man of God that camest from Judah? And he said, I *am*. Then he said unto him, Come home with me, and eat bread. And he said, ^g I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was said to me ^h by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him. So he went back with him, and did eat bread in his house, and drank water.⁷

20 And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the ⁱ place of the which *the Lord* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, ^j a lion met him by the way, and slew him:⁸ and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the

^a Ex. 4. 3—5; 1 Sam. 9. 24; 1a. 7. 14; Mt. 19. 39; John 2. 19; 1 Cor. 1. 22.

^v Ge. 10. 11; 2 Ki. 6. 18.

^a Deu. 18. 22.

^a Ex. 8. 8; 9. 29; 10. 17; Num. 21. 7; Ac. 8. 21; Jam. 5. 16; Rev. 3. 9.

^b Ex. 8. 12, 13; Mt. 5. 44.

^c 1 Sam. 9. 7; 2 Ki. 5. 15.

^d no Num. 22. 18; 24. 13.

^e Ps. 141. 4; 1 Cor. 5. 11.

^f vera. 8, 9; Num. 22. 13.

^h ch. 20. 35; 1 Thes. 4. 15.

ⁱ vera. 9.

^j ch. 20. 36; 2 Ki. 1. 24.

¹ The burning of men's bones upon an altar was a mark of the greatest contempt and dishonour.

² This word should be rendered as a conjunction, as it is in other places: 'This is a sign that the Lord has spoken, Behold, the altar shall be rent,' etc. To confirm the prediction, this sign was immediately accomplished by an invisible power.

³ That is, the ashes of the sacrifices.

⁴ Jeroboam looks for help now, not to the objects of his worship, but to Him whose law and service he had set at nought; but, like Pharaoh in a similar case (Exod. x. 17), he asks only for the removal of the judgment.

⁵ To do this would have been a symbol of peace and friendship. The command to return by a different route was an additional precaution against forming any acquaintance by the way. The near vicinity and relation of this apostate people exposed the inhabitants of Judah to peculiar danger of infection from their sin.

⁶ The old prophet of Bethel, though a worshipper of

Jehovah and endowed with prophetic inspiration, seems, like Balaam, not to have been a holy man (see ver. 18, and note on Numb. xxii. 8). It is not easy to discover the motives of his strange conduct. He may have wished to tempt the prophet from Judah to disobedience, in order to destroy the moral effect of his mission; or he may have been actuated by a friendly feeling, while he resorted to unlawful means to attain his end.

⁷ Not duly considering that, while the prohibition which he had received upon this subject came immediately from God, he had only this man's word in opposition to it. His conduct clearly manifested a too easy credulity in compliance with his own inclination, such as is too often to be seen now among professors of religion.

⁸ This judgment on the disobedient prophet would vindicate his message, the authority of which had been compromised by his conduct. The impression of this event upon the people would be deepened by the miraculous restraint upon the lion: see ver. 28.

26 old prophet dwelt. And when the prophet that brought him back from the way heard *thereof*, he said, It is ^a the man of God, who was disobedient unto the word of the Lord: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him. And he spake to his sons, saying, 'Saddle me the ass. And they saddled *him*. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave; and they mourned over him, *saying*, 'Alas, my brother! And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; ^m lay my bones beside his bones: ⁿ for the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of ^o Samaria, ^l shall surely come to pass.

33 ^p After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: ^q whosoever would, he ^r consecrated him, and he became *one* of the priests of the high places. 'And this thing became sin unto the house of Jeroboam, even 'to cut it off, and to destroy it from off the face of the earth.

Ahijah's prophecy concerning Jeroboam and his family.

14 AT that time Ahijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that ^s I should be king over this people. ^t And take with thee ten loaves, and cracknels [*or*, cakes], and a cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose, ^v and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.²

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the LORD God of Israel, ^u Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and ^v rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, ^w who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before thee: ^x for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and ^y hast cast me behind thy back: therefore, behold, ^z I will bring evil upon the house of Jeroboam, and ^{aa} will cut off from Jeroboam him that pisseth against the wall, ^{ab} and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. ^{ac} Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him ^{ad} there is found some good thing toward the LORD God of Israel in the house of Jeroboam. 'Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: ^{ae} but what? even now.⁴

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this ^{af} good land, which he gave to their fathers, and shall scatter them ^{ag} beyond the river, ^{ah} because they have made their groves, provoking the LORD to anger. And he shall give Israel up because of the sins of Jeroboam, ^{ai} who did sin, and who made Israel to sin.

^a Le. 10. 3.

ⁱ Jer. 22. 15
^m 2 Ki. 23. 17, 18.
ⁿ ver. 2; 2 Ki. 23. 16, 19.

^o ch. 16. 24.
^p ch. 12. 31, 32; 2 Chr. 11. 15; 13. 9; Am. 4. 6—11.
^q Num. 3. 10.
^r Judge. 17. 12.
^s ch. 12. 31.
^t ch. 14. 10; 15. 29, 30.

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^u ch. 11. 31.
^v see 1 Sam. 9. 7, 8; 2 Ki. 4. 42; 5. 15; 6. 7—9.

^w ch. 11. 39.

^x see ch. 16. 2; 2 Sam. 12. 7, 8.
^y ch. 11. 30, 31.

^z ch. 11. 33, 36; 15. 5.

^{aa} ch. 12. 26; 2 Chr. 11. 15.
^{ab} Nu. 9. 21; Ps. 50. 17; Eze. 23. 35.
^{ac} ch. 15. 25—30.
^{ad} ch. 16. 11; 21. 21; 2 Ki. 9. 8.
^{ae} Deu. 32. 36; 2 Ki. 14. 26.
^{af} ch. 16. 4; 21. 24.

^{ag} ver. 17.

^{ah} 2 Chr. 12. 12; 19. 3.
^{ai} ch. 15. 27—29.
^{aj} Ec. 8. 11.
^{ak} Deu. 4. 26, 27; 29. 26; 3 Ki. 17. 6, 7; Ps. 59. 5; Am. 2. 9.
^{al} J. 23. 15, 16.
^{am} 2 Ki. 15. 29; 17. 23; 18. 11.
^{an} Eze. 34. 13; Dea. 12. 3, 4.
^{ao} ch. 12. 30; 13. 34; 15. 30, 34; 16. 2.

1 This word shows that the book was compiled after Omri had built and named Samaria. See the Preface to this book, and ch. xvi. 24.
2 A striking instance of the folly of attempting disguise before God, who could as easily reveal to the prophet the name and rank of the applicant, as make known the result of her child's illness.

3 Some translate this 'the bond and the free;' but it seems to mean that not one of the family of Jeroboam should escape, however carefully they might be shut up for protection.
4 The sense seems to be, 'But why do I speak of it as a distant event? Even now the sentence is beginning to take effect.'

17 And Jeroboam's wife arose, and departed, and came to T'irzah: ¹ and when she
18 came to the threshold of the door, the child died; and they buried him; and all
Israel mourned for him, ² according to the word of the LORD, which he spake by
the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he ³ warred, and how he reigned,
behold, they *are* written in the book of the chronicles ⁴ of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he slept
with his fathers, and Nadab his son reigned in his stead.

Reigns of Rehoboam, Abijam, and Asa, in Judah.

21 AND Rehoboam the son of Solomon reigned in Judah. ⁵ Rehoboam *was* forty
and one years old when he began to reign, and he reigned seventeen years in
Jerusalem, the city ⁶ which the LORD did choose out of all the tribes of Israel,
⁷ to put his name there. ⁸ And his mother's name *was* Naamah an Ammonitess.

22 ⁹ And Judah did evil ¹⁰ in the sight of the LORD, and they ¹¹ provoked him to
jealousy with their sins which they had committed, above all that their fathers

23 had done. For they also built them ¹² high places, and images, ¹³ and groves, on
24 every high hill, and ¹⁴ under every green tree. ¹⁵ And there were also sodomites in
the land: *and* they did according to all the abominations of the nations which
the LORD cast out before the children of Israel.

25 ¹⁶ And it came to pass in the fifth year of king Rehoboam, *that* ¹⁷ Shishak king of

26 Egypt came up against Jerusalem: ¹⁸ and he took away the treasures of the house
of the LORD, and the treasures of the king's house; he even took away all: and

27 he took away all the shields of gold ¹⁹ which Solomon had made. And king
Rehoboam made in their stead brazen shields, and committed *them* unto the hands

28 of the chief of the guard, which kept the door of the king's house. And it was
so, when the king went into the house of the LORD, that the guard bare them,
and brought them back into the guard chamber.

29 ²⁰ Now the rest of the acts of Rehoboam, and all that he did, *are* they not
30 written in the book of the chronicles of the kings of Judah? And there was ²¹ war

31 between Rehoboam and Jeroboam all *their* days. ²² And Rehoboam slept with his
fathers, and was buried with his fathers in the city of David. ²³ And his mother's
name *was* Naamah an Ammonitess. And ²⁴ Abijam ²⁵ his son reigned in his stead.

15 Now ²⁶ in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam
2 over Judah. Three years ²⁷ reigned he in Jerusalem. ²⁸ And his mother's name

3 *was* ²⁹ Maachah, ³⁰ the daughter of ³¹ Abishalom. And he walked in all the sins of
his father, which he had done before him: and ³² his heart was not perfect with

4 the LORD his God, as the heart of David his father. Nevertheless ³³ for David's
sake did the LORD his God give him a lamp in Jerusalem, to set up his son after

5 him, and ³⁴ to establish Jerusalem: because David ³⁵ did *that which was* right in
the eyes of the LORD, and turned not aside from *any thing* that he commanded

6 him all the days of his life, ³⁶ save only in the matter of Uriah the Hittite. ³⁷ And
there was war between Rehoboam ³⁸ and Jeroboam all the days of his life.

7 ³⁹ Now the rest of the acts of Abijam, and all that he did, *are* they not written
in the book of the chronicles of the kings of Judah? And there was *war* between

8 Abijam and Jeroboam. ⁴⁰ And Abijam slept with his fathers; and they buried
him in the city of David: and Asa his son reigned in his stead.

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his ⁴¹ mother's name *was*

11 Maachah, the daughter of Abishalom. ⁴² And Asa did *that which was* right in the
12 eyes of the LORD, as *did* David his father. ⁴³ And he took away the sodomites

13 out of the land, and removed ⁴⁴ all the idols that his fathers had made. And also

* ch. 16. 6, 8, 15, 23;
† 2 Chr. 12. 13.
‡ ver. 12, 13.
§ ver. 13.

* 2 Chr. 13. 2-30.

† 2 Chr. 12. 13

* ch. 11. 13, 36.

† see refs. Ex. 20. 4.

‡ 2 Chr. 12. 1.

§ Ex. 20. 5; Deu. 32.

¶ 1 Cor. 7. 38; 1 Cor.

7. 38; 1 Cor.

7. 38; 1 Cor.

7. 38; 1 Cor.

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1 The pleasant situation of T'irzah (see Song of Solomon vi. 4) had early attracted the Israelitish monarchs; so that it shared for some time, with Shechem, the honours of the capital (ch. xv. 33; xvi. 8).

2 Not the canonical book of the Chronicles, for that was not yet written (see Preface, in page 414); but a volume of national annals or records, out of which the author of this book, under the guidance of Divine inspiration, selected the most important passages.

3 The account in vers. 22-24 indicates a rapid and deep degeneracy, such as is described in Rom. i. 23-32. Man can never rise above the objects of his worship.

4 A fuller account of this invasion and of its causes is given in the parallel passage, 2 Chron. xii. 2-12. The same remark applies also to many other portions of the history of the kingdom of Judah.

5 Some Hebrew manuscripts and ancient versions have *Abijah*, as in 2 Chron. xii. 16.

6 On this and some other dates, see Chronological Table and note, in pages 616-520.

7 In 2 Chron. xi. 20, Maachah is called 'the daughter of Absalom;' and, in 2 Chron. xiii. 2, 'Michaiah, the daughter of Uriel of Gibeah.' Jewish writers suppose that Absalom the son of David is here intended; that his daughter Tamar was married to Uriel, and that consequently Maachah or Michaiah was his granddaughter. According to this supposition, the term 'daughter' is used in a wide sense, like 'father' in ver. 3, and 'mother' in vers. 10 to 13, where it means *grandmother*.

8 Several manuscripts, with the Targum and the Arabic version, read 'Abijam.' The Syriac has 'Abia the son of Rehoboam.'

- ^a Maachah his mother, even her he removed from *being* queen,¹ because she had made an idol² in a grove; and Asa destroyed her idol, and 'burnt it by the brook Kidron. ^a But the high places³ were not removed: nevertheless Asa's heart was perfect⁴ with the LORD all his days. And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.
- 16 And there was war between Asa and Baasha king of Israel all their days.
- 17 And ^v Baasha king of Israel went up against Judah, and built ^v Ramah,⁵ ^v that he might not suffer any to go out or come in to Asa king of Judah.⁶
- 18 Then Asa took ⁷ all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to ^v Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria,⁸ that dwelt at ^v Damascus, saying,
- 19 *There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me. So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote ^v Ijon, and ^v Dan, and ^v Abelbeth-maachah, and all Cinneroth, with all the land of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah. ^a Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them ^a Geba of Benjamin, and ^b Mizpah.⁹*
- 23 ^c The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet. And Asa slept with his fathers, and was buried with his fathers in the city of David his father: ^d and ^e Jehoshaphat his son reigned in his stead.
- Reigns of Nadab, Baasha, Elah, and Zimri, in Israel.*
- 25 AND Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. And he did evil in the sight of the LORD, and walked in the way of his father, and in ^f his sin wherewith he made Israel to sin.
- 27 ^g And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at ^a Gibbethon, which *belonged* to the Philistines;¹⁰ for Nadab and all Israel laid siege to Gibbethon. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto ^h the saying of the LORD, which he spake by his servant Ahijah the Shilonite: ^a because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger. Now the

^a 2 Chr. 16. 16.

ⁱ so Ex. 32. 20.

^m John 16. 1, Cedron.
ⁿ ch. 22. 43; 2 Kl. 12.
^o 2 Chr. 16. 17, 18.
^p see ver. 3; ch. 6. 61.

^q see parallel, 2 Chr. 16. 1-4.

^r Jos. 18. 25.

^s see ch. 12. 27.

^t 2 Chr. 16. 2.

^u ch. 11. 23, 24.

^v 2 Kl. 15. 29.

^w Judg. 18. 22.

^x 2 Sam. 20. 14.

^y 2 Chr. 16. 6.

^a Jos. 21. 17.

^b Jos. 18. 26.

^c see parallel, 2 Chr. 16. 11-14.

^d 2 Chr. 17. 1.

^e Mt. 1. 8, called Josaphat.

^f ch. 12. 30; 14. 16.

^g ch. 14. 14.

^h ch. 16. 15; Jos. 19.

44; 21. 23.

ⁱ ch. 14. 10-14.

^j ch. 14. 9, 10.

1 As the king's mother, she had been, during Abijah's reign, the chief lady of the land, or 'queen'; and would have still retained her rank under her grandson Asa, but for the cause here stated.

2 Rather, 'an idol to Ashtaroth.' The Septuagint renders it, 'removed her from ministering to Astarte.' See note on Judg. ii. 13.

3 The high places devoted to idolatrous worship were destroyed (see 2 Chron. xiv. 3); but there were others apparently used in the worship of the true God; though sacrifices could legally be offered only in the place which God had appointed for the purpose (Deut. xii. 13, 14.) These were not generally suppressed till the time of Hezekiah (see 2 Kings xii. 3; xviii. 4).

4 This refers not to his whole conduct, in which there were some serious blemishes, but to his sincere adherence to the appointed worship of God, and to the general principles of the Theocracy.

5 Ramah was six miles north of Jerusalem, just on the confines of the two kingdoms, in the great Gophna pass, which formed the only highway between Jerusalem and the central portion of Israel. The town existed long before; but Baasha repaired and fortified it.

6 Baasha appears to have designed, not so much to guard his own frontier, as to annoy his enemy, and perhaps to stop the tide of emigration which was setting in from his own kingdom towards Judah, especially on the part of pious Israelites. See 2 Chron. xv. 9; xvi. 1.

7 We find, from 2 Chron. xvi. 7, that Asa incurred the Divine displeasure by this application to Syria, which showed a want of trust in Jehovah, and a disposition to rely on human aid.

8 The bitter hostility which the disruption between the two rival kingdoms had produced was greatly aggravated by the course which each took of calling in foreign aid against the other, and which at last brought about the ruin of both kingdoms. That Syria should have attained so much strength so soon after its conquest by David, is explained by the circumstance that the only effect of that conquest was a levy of tribute, and not an annihilation of the resources of the country. Indeed, the overthrow at that time of the petty kingdoms into which Syria had formerly been divided, such as Zobah, Rehob, and Maachah, had prepared the way for the ascendancy of Damascus, as the centre of an united and powerful state, as soon as foreign control was removed.

9 In the time of Jeremiah (ch. xli. 9), there was still existing near Mizpah a pit, or fossé, 'which Asa the king had made across the valley for fear of Baasha king of Israel.'

10 Gibbethon was a Levitical city in the tribe of Dan (see Josh. xix. 44; xxi. 23). The Philistines had probably taken possession of it recently when it was abandoned by the Levites, who had quitted the country in large numbers because they were supplanted by the priests of the golden calves (see 2 Chron. xi. 14-17). It is likely that the same thing occurred in some other Levitical cities.

rest of the acts of Nadab, and all that he did, *are* they not written in the book of 32 the chronicles of the kings of Israel? 'And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign 34 over all Israel in Tirzah, twenty and four years. And he did evil in the sight of the LORD, and walked in ^{the} way of Jeroboam, and in his sin wherewith he made Israel to sin.

16 Then the word of the LORD came to "Jehu the son of Hanani¹ against Baasha, 2 saying, "Forasmuch as I exalted thee out of the ^{the} dust, and made thee prince over my people Israel; and ^{thou} hast walked in the way of Jeroboam, and hast 3 made my people Israel to sin, to provoke me to anger with their sins; behold, I will ^{take} away the posterity of Baasha, and the posterity of his house; and will 4 make thy house like ^{the} house of Jeroboam the son of Nebat. 'Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, "*are* they 6 not written in the book of the chronicles of the kings of Israel? So Baasha slept with his fathers, and was buried in ^{the} Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet ^{Jehu} the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work ^{of} his hands, in being like the house of Jeroboam; and because ^{he} killed him.³

8 In the twenty and sixth year of Asa king of Judah began Elah the son of 9 Baasha to reign over Israel in Tirzah, two years. ^{And} his servant Zimri, captain of half ^{his} chariots, conspired against him, as he was in Tirzah, drinking himself 10 drunk in the house of Arza steward of ^{his} house in Tirzah. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left ^{him} ^a not one that pisseth against a wall, 12 neither of his kinsfolks, ^{nor} of his friends. Thus did Zimri destroy all the house of Baasha, ^b according to the word of the LORD, which he spake against Baasha 13 ^c by Jehu the prophet, for all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger ^d with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven 16 days in Tirzah. And the people *were* encamped ^e against Gibbethon, which *belonged* to the Philistines. And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the 17 captain of the host, king over Israel that day in the camp. And Omri went up 18 from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the 19 palace of the king's house, and burnt the king's house over him with fire, and died, for his sins which he sinned in doing evil in the sight of the LORD, ^f in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. 22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

Reigns of Omri and Ahab in Israel; introduction of the worship of Baal and other crimes.

23 IN the thirty and first year of Asa king of Judah began Omri to reign over 24 Israel, twelve years: ^g six years reigned he in Tirzah. And he bought the hill Samaria^h of Shemer for two talents of silver, and built on the hill, and called the

1 ver. 16.
^h ver. 26; ch. 19. 28, 29; 13. 33; 14. 16.
ⁱ ver. 7; 3 Chr. 19. 2; 20. 34.
^j ch. 14. 7.
^k ch. 14. 7; 1 Sam. 2. 8; 1 Kl. 14. 7.
^l ch. 15. 34.
^m vers. 11, 12.
ⁿ ch. 14. 10; 15. 23.
^o ch. 14. 11.

^p 2 Chr. 16. 1.
^q ch. 14. 17; 15. 21.
^r ver. 1.

^s ch. 15. 27—29; 110s. 1. 4.
^t 2 Kl. 9. 31.

^u 1 Sam. 25. 22.
^v ver. 3.
^w ver. 1.

^x Deut. 32. 21; 1 Sam. 12. 21; 1a. 41. 29; Job. 2. 8; 1 Cor. 8. 4; 10. 19.
^y ch. 15. 27.

^z ch. 12. 29; 15. 26, 34.

1 There was a prophet Hanani about the same time, who was sent to Asa king of Judah: see 2 Chron. xvi. 7.

2 This refers not so much to his general conduct as to the setting up of idols.

3 Although the destruction of Jeroboam's family had been threatened, it was not, on Baasha's part, an act of obedience to the will of God, but one of treasonable ambition, for which he was amenable to the Divine justice.

4 Literally, 'none of his avengers.' Yet Divine justice soon avenged it so remarkably, that it was a proverb long

afterwards, 'Had Zimri peace, who slew his master?' (2 Kings ix. 31).

5 In these twelve years are included the five in which Omri was at war with Tibni, who reigned as rival king. With the accession of Omri to the throne of Israel, hostilities ceased between the two kingdoms for about a century, till renewed by Amaziah. See 2 Kings xiv. 8.

6 The palace at Tirzah, having been destroyed (ver. 18), Omri founded a new capital at Samaria, which continued to be the seat of government until the overthrow

name of the city which he built, after the name of Shemer, owner of the hill,
25 * Samaria. But * Omri wrought evil in the eyes of the LORD, and did worse than
26 all that *were* before him.¹ For he * walked in all the way of Jeroboam the son
of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD
God of Israel to anger with their * vanities.

27 Now the rest of the acts of Omri which he did, and his might that he showed,
28 *are* they not writton in the book of the chronicles of the kings of Israel? So
Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned
in his stead.

29 And in the thirty and eighth year of Asa king of Judah began Ahab the son
of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in
30 Samaria twenty and two years. And Ahab the son of Omri did evil in the sight
31 of the LORD above all that *were* before him. And it came to pass, as if it had
been a light thing for him to walk in the sins of Jeroboam the son of Nebat, * that
he took to wife Jezebel the daughter of Ethbaal king of the * Zidonians, * and
32 went and served Baal, and worshipped him. And he reared up an altar for Baal
33 in * the house of Baal, which he had built in Samaria. * And Ahab made a grove;
and Ahab * did more to provoke the LORD God of Israel to anger than all the
kings of Israel that *were* before him.

34 In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof
in Abiram his firstborn, and set up the gates thereof in his youngest son Segub,²
* according to the word of the LORD, which he spake by Joshua the son of Nun.

Elijah foretells a drought; is miraculously sustained; raises a widow's son to life.

17 AND * Elijah the Tishbite,³ *who was* of the inhabitants * of Gilead, said unto
Ahab, * As the LORD God of Israel liveth, * before whom I stand,⁴ * there shall not
be dew nor rain * these years,⁵ but according to my word.

2, 3 And the word of the LORD came unto him, saying, Get thee hence, and turn thee
4 eastward, and * hide thyself by the brook Cherith,⁷ that *is* before Jordan. And it
shall be, that thou shalt drink of the brook; * and I have commanded the ravens⁸
5 to feed thee there. So he went and did according unto the word of the LORD:
6 for he went and dwelt by the brook Cherith, that *is* before Jordan. And the
ravens brought him bread and flesh in the morning, and bread and fosh in the
7 evening; and he drank of the brook. And it came to pass after a while, that the
brook dried up, because there had been no rain in the land.

8, 9 And the word of the LORD came unto him, saying, Arise, got thee to ⁶Zarephath,⁹
which *belongeth* to Zidon, and dwell there: behold, I have commanded¹⁰ a widow
10 woman there to sustain thee. So he arose and went to Zarephath. And when he
came to the gate of the city, behold, the widow woman *was* there gathering of
sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a
11 vessel, that I may drink. And as she was going to fetch *it*, he called to her, and

* see ch. 13. 32; 2 Ki. 17. 24; John 4. 4.
* Mic. 6. 16.
* ver. 19.

* ver. 13.

† Dou. 7. 3, 4.

* Judg. 10. 12; 18. 7
* ch. 11. 4, 5; 21. 25, 26;
* 2 Ki. 16. 18; 17. 16.

* 2 Ki. 10. 21, 26, 27.
* Ex. 34. 13; 2 Ki. 13
6; 17. 10; 21. 3; Jer.
17. 2.
* ver. 30; ch. 21. 25

* Jos. 6. 26.

* Heb. *Elijahu*, Lk. 1.
17; 4. 25, he is called
Elias.

† 2 Ki. 3. 14; Mt. 7. 29.
* Dou. 10. 8.
* Jam. 5. 17.
* Lk. 4. 22.
* ch. 22. 25; Ps. 31. 20;
Jer. 36. 19, 26.
* ch. 19. 5—8.

† Obsd. 20; Lk. 4. 26.

of the kingdom of Israel. It was situated on a hill of considerable height; and, while it equalled Jerusalem in the natural strength of its position, it far surpassed it in respect of the fertility and beauty of its surrounding country. This city subsequently gave its name to the central part of Palestine, the inhabitants of which were called *Samaritans*. Under the Romans it was called Sebaste, and is now Sebastieh.

¹ The prophet Micah (ch. vi. 16) speaks of 'the statutes of Omri,' the keeping of which brought Israel to desolation. He introduced a worse form of idolatry; and seems to have compulsorily enforced what Jeroboam had endeavoured to establish by example and allurements.

² It is generally supposed that Hiel lost his eldest son when he began the work, and his youngest when he finished; all the rest having died during its progress. If this were so, his conduct presents a course of fool-hardy defiance to the God of Israel. It is evident that the prophecy was understood at the time, and that its fulfilment was noticed as an impressive manifestation of the power of the true God, in an idolatrous age.

³ There is something appalling in the sudden appearance of this extraordinary prophet of Divine vengeance, just at the time when the wickedness of Ahab and his people had reached its greatest height. We learn, however, from James v. 17, that earnest prayer, the expression of deep concern for the degenerate state of Israel, had preceded this awful denunciation. And, with all the stern severity which the sins of the nation required on the part of a preacher of repentance, a tender regard for

the rebellious monarch and people is discernible.

⁴ Josephus and the Septuagint take the word translated 'inhabitants' as a proper name; and render the clause, 'the Tishbite from *Thisbe* of Gilead.'

⁵ That is, 'whose servant I am.'

⁶ The entire withholding of rain and dew would prevent all vegetable growth, and therefore cause famine in the land. This terrible visitation was designed to make the people see the evil of forsaking the Lord God for the idols of Egypt and Tyre. It was needful that a nation so deeply sunk in insensibility and ungodliness should be aroused, even at the expense of so much suffering. This prophecy is alluded to in Rev. xi. 6.

⁷ This was probably one of the winter torrents flowing into the Jordan; but it cannot now be distinguished.

⁸ Elijah had honoured God by his faith and obedience: now God is pleased to honour him by His extraordinary aid; using for this purpose creatures the most unlikely, and controlling their natural instinct, so as to make the prophet the more conscious of His care.

⁹ This was a place between Sidon and Tyre, named in the New Testament 'Sarepta' (Luke iv. 26), where there is still a village called *Surafend*. See note on Josh. xi. 8.

¹⁰ Not by a distinct message from heaven, but by disposing her to supply Elijah with food (see ver. 4), in the faith of his being a prophet of Jehovah. This incident, and the cure of Naaman the Syrian (2 Kings v.), are referred to by our Lord (Luke iv. 25—27), to illustrate God's sovereignty in bestowing his favours, and his mercy to the Gentile world.

12 said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, *As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel,¹ and a little oil in a cruse: and, behold, I am gathering two² sticks, that I may go*
 13 *in and dress it for me and my son, that we may eat it, and die.* And Elijah said unto her, Fear not; go *and do as thou hast said: but make³ me thereof a little*
 14 *cake first, and bring it unto me, and after make for thee and for thy son.* For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that the Lord sendeth rain upon the earth.*
 15 And she went and did according to the saying of Elijah: and she, and he, and her
 16 house, did eat *many days* [or, a full year]. *And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by ^e Elijah.*
 17 And it came to pass after these things, *that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath*
 18 *left in him.* And she said unto Elijah, *What have I to do with thee, O thou man of God? art thou come unto me to call my sin⁴ to remembrance, and to slay my son?* And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also
 21 brought evil upon the widow with whom I sojourn, by slaying her son? *And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.*
 22 And the Lord heard the voice of Elijah; and the soul of the child came into him
 23 again, and he *revived.* And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said,
 24 See, thy son liveth. And the woman said to Elijah, Now by this *I know⁵ that thou art a man of God, and that the word of the Lord in thy mouth is truth.*

* see Mt. 10. 41.

d see Lk. 5. 8; John 2. 4.

* 2 Ki. 4. 33—35; Ac. 20. 10.

f Ac. 9. 40.

* 2 Ki. 4. 36, 37; Lk. 8. 54, 55; Ac. 20. 12; Heb. 11. 35.

A John 3. 2; 16. 30

Elijah meets Ahab; slays the prophets of Baal and Ashtaroth; and obtains rain.

18 AND it came to pass *after many days, that the word of the Lord came to Elijah in the third year,⁶ saying, Go, show thyself unto Ahab; and I will send rain upon the earth.* And Elijah went to show himself unto Ahab.⁷
 3 And *there was a sore famine in Samaria.* And Ahab called *Obadiah, which was the governor of his house.* (Now Obadiah feared the Lord greatly: for it was so, when Jezebel *cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.*) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses
 6 and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.
 7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art thou that my lord Elijah?* And he answered him, I am: go, tell thy lord, Behold, Elijah is *here.* And he said, *What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me?* As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee:⁸ and when they said, *He is not there;* he took
 11 an oath of the kingdom and nation, that they found thee not. And now thou
 12 sayest, Go, tell thy lord, Behold, Elijah is *here.* And it shall come to pass, as soon as I am gone from thee, that *the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.* Was it not told my lord *what I did when Jezebel slew the prophets⁹ of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread*

l Lk. 4. 25; Jern. 5. 17.

f Le. 26. 4; Deu. 28. 12.

A Heb. Obadiahu.

l Heb. Jezebel.
" No. 9. 26.

" ver. 12.

* 2 Ki. 2. 16; Eze. 3. 12—14; 8. 3; Mt. 4. 1; Ac. 8. 30.

p ver. 4.

1 This word is elsewhere rendered 'pitcher'—one of the earthen jars much used in those countries.

2 That is, a few sticks.

3 When God puts faith and self-denial to a severe test, he designs to follow it with a proportionate blessing.

4 Referring probably to the general sinfulness of her heart and life, rather than to any specific sin. This chastening dispensation awakened conscience, and set it upon the ever-reasonable work of self-judgment.

5 Her faith in his prophetic authority was now fully assured by this fresh and convincing proof. This is, so far as we know, the first instance of a man being raised from the dead.

6 This was the third year of Elijah's residence at Zarephath, or the fourth of the famine, which lasted three years and six months. See Luke iv. 25; James v. 17.

7 As the return of rain was to be 'according to Elijah's word' (ch. xvii. 1), it was necessary that he should announce it to Ahab, that it might not be regarded as a mere natural event, or as being brought about by the priests of Baal.

8 Elijah having said that there should be no rain till he called for it, Ahab had probably desired to get him into his power, with the view either of inflicting vengeance upon him, or of endeavouring to compel him to procure the desired blessing.

9 See note on 1 Sam. x. 5.

14 and water? And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and
 15 he shall slay me. And Elijah said, As the LORD of hosts liveth, before whom I
 stand, I will surely show myself unto him to-day.
 16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.
 17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art thou*
 18 he that troubleth Israel? And he answered, I have not troubled Israel; but
 thou,¹ and thy father's house, ² in that ye have forsaken the commandments of the
 19 LORD, and thou hast followed Baalim. Now therefore send, ³ and gather to me all
 Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, ⁴ and
 20 the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab
 sent unto all the children of Israel, and ⁵ gathered the prophets together unto
 mount Carmel.
 21 And Elijah came unto all the people, and said, ⁶ How long halt ye between two
 opinions? if the LORD *be* God, follow him: but if Baal, ⁷ then follow him.² And
 22 the people answered him not a word. Then said Elijah unto the people, ⁸ I, even
 I only, remain a prophet of the LORD; ⁹ but Baal's prophets *are* four hundred
 23 and fifty men.³ Let them therefore give us two bullocks; and let them choose
 one bullock for themselves, and cut it in pieces, and lay it on wood, and put no
 fire *under*; and I will dress the other bullock, and lay it on wood, and put no
 24 fire *under*: and call ye on the name of your gods, and I will call on the name of
 the LORD; and the God that answereth by fire ⁴ let him be God. And all the
 people answered and said, It is well spoken.
 25 And Elijah said unto the prophets of Baal, Choose you one bullock for your-
 selves, and dress it first; for ye *are* many; and call on the name of your gods,
 26 but put no fire *under*. And they took the bullock which was given them, and
 they dressed it, and called on the name of Baal from morning even until noon,
 saying, O Baal, hear [or, answer] us. But there was ⁵ no voice, nor any that
 27 answered [or, heard]. And they leaped upon⁵ the altar which was made. And
 it came to pass at noon, that Elijah mocked⁶ them, and said, Cry aloud: for he
 is a god; either he is talking⁷ [or, he meditateth], or he is pursuing, or he is in
 28 a journey, or peradventure he sleepeth, and must be awaked. And they cried
 aloud, and cut⁸ themselves after their manner with knives and lancets, till the
 29 blood gushed out upon them. And it came to pass, when mid-day was past,
 and they prophesied until the time of the offering of the evening sacrifice, that
 there was ⁹ neither voice, nor any to answer, nor any that regarded.
 30 And Elijah said unto all the people, Come near⁹ unto me. And all the people
 came near unto him. ¹⁰ And he repaired the altar of the LORD that was broken
 31 down. And Elijah took twelve¹⁰ stones, according to the number of the tribes of
 the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall
 32 be thy name: and with the stones he built an altar in the name of the LORD:
 and he made a trench about the altar, as great as would contain two measures of
 33 seed. And he ¹¹ put the wood in order, and cut the bullock in pieces,¹¹ and laid

9 ch. 21. 20

10 Jos. 7. 25; Ac. 16. 20.

11 ch. 9. 9; 2 Chr. 15. 2; Pro. 13. 21.

12 Jos. 10. 26.

13 ch. 16. 33.

14 ch. 22. 6.

15 2 Ki. 17. 41; Zeph. 1. 5; Mt. 6. 24; 1 Cor. 10. 21; Rev. 3. 15, 16.

16 see Jos. 24. 15, 23;

17 1 Sam. 7. 3.

18 ch. 19. 10, 14.

19 ver. 19.

20 ver. 38; Le. 9. 8, 24;

21 1 Chr. 21. 20

22 ver. 24; Ps. 115. 4—7; Is. 45. 20; Jer. 10. 5; Dan. 5. 23; Hab. 2. 18; 1 Cor. 8. 4; 12. 2.

23 Le. 19. 28; Deu. 14. 1.

24 ch. 22. 10, 12; 1 Sam.

25 18. 10; Ac. 16. 16,

26 17; 1 Cor. 11. 4, 5.

27 ver. 28.

28 ch. 19. 10.

29 Ex. 24. 4; Jos. 4. 3, 4.

30 Ex. 32. 28; 35. 10;

31 2 Ki. 17. 34.

32 Col. 3. 17.

33 Le. 1. 6—8

1 Thus tracing the national calamities to their true source; for they were but a practical fulfilment of the threatenings of the law.

2 Though the people worshipped Baal, they had never formally renounced Jehovah; nor had they ceased to regard themselves as his people.

3 There is something sublime in the spectacle of this public controversy between Jehovah and Baal. The fearless bearing of the prophet, as he stands alone before a hostile monarch with his numerous priests—his bold appeal to the people to renounce the fashionable idolatry—his fair proposal, in the execution of which he gives every advantage to his opponents—the cool irony by which he reproves their frantic efforts—the calm assurance with which, when their sun-god is setting, 'about the time of the evening sacrifice,' he draws near to the altar he had repaired—and his confiding prayer for the vindication of Jehovah's glory and the turning of the people's hearts,—all these prepare the mind for that Divine manifestation which carried conviction to the consciences of the multitude, extorting the confession, 'Jehovah! he is the God.' But the subsequent history shows that something more than the scenes of Sinai or Carmel, and even of Calvary, is needed to change the heart.

4 The prophets of Baal could not well object to this proposal, as the god they worshipped was represented by the sun as the active principle of heat. Nor could they

decline the trial without forfeiting their reputation with the people. They perhaps hoped that, if Baal did not give proof of his divinity, such proof would be equally wanting on the part of Jehovah. The proposal was too sudden and too immediate in its execution to allow any time for artful contrivance on either side.

5 Rather, 'they danced round the altar.'

6 This was not a light, bantering pleasantry, as if the prophet could amuse himself with their unsuccessful impiety; but a severe rebuke, made severer by its sarcastic form. Ridicule is not a test of truth, but it may sometimes be used to put down a mischievous absurdity.

7 The heathen supposed that such things might happen to prevent the gods hearing their prayers. Homer represents Thetis as waiting twelve days to ask a boon from Jupiter, when he should return from a journey. *Iliad* i. 426.

8 Similar self-inflictions by heathen priests, on urgent occasions, are mentioned by Herodotus and Plutarch.

9 That the people might be satisfied that there was no deception, and so become unquestionable eye and ear witnesses of what would follow, and prompt executors of his commands.

10 To impress upon the assembled multitude the essential unity of their nation, as God's chosen people, and the proper unity of their worship.

11 Elijah was not of the priestly race; but, as a prophet, he was acting under a special and direct commission from heaven. See 1 Sam. vii. 9.

him on the wood, and said, Fill four barrels with water, and "pour it on the
34 burnt sacrifice, and on the wood. And he said, Do it the second time. And they
did it the second time. And he said, Do it the third time. And they did it the
35 third time. And the water ran round about the altar; and he filled ° the trench
also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that
Elijah the prophet came near, and said, LORD ° God of Abraham, Isaac, and of
Israel, ° let it be known this day that thou art God in Israel, 1 and that I am thy
37 servant, and that ° I have done all these things at thy word. Hear me, O LORD,
hear me, that this people may know that thou art the LORD God, and that ° thou
38 hast turned their heart back again. Then ° the fire 2 of the LORD fell, and consumed
the burnt sacrifice, and the wood, and the stones, and the dust, and licked
up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, "The
40 LORD, he is the God! the LORD, he is the God! And Elijah said unto them,
"Take the prophets of Baal; let not one of them escape. And they took them:
and Elijah brought them down to the brook Kishon, and ° slew 3 them there.

41 And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound
42 of abundance of rain. So Ahab went up to eat and to drink. And Elijah went
up to the top of Carmel; ° and he cast himself down upon the earth, and put his
43 face between his knees, 4 and said to his servant, Go up now, look toward the sea. 5
And he went up, and looked, and said, There is nothing. And he said, ° Go
44 again seven times. And it came to pass at the seventh time, that he said, Behold,
there ariseth ° a little cloud 6 out of the sea, like a man's hand. And he said, Go
up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop
45 thee not. And it came to pass in the mean while, that the heaven was black with
clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.
46 And ° the hand of the LORD was on Elijah; and he ° girded up his loins, and ran 7
before Ahab to the entrance of Jezreel.

Elijah's flight into the wilderness; Divine manifestation at Horeb; the call of Elisha.

19 AND Ahab told Jezebel all that Elijah had done, and withal how he had ° slain
2 all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, 8
saying, ° So let the gods do to me, and more also, if I make not thy life as the life
3 of one of them by to-morrow about this time. And when he saw 9 that, ° he arose,
and went for his life, and came to Beer-sheba, which ° belongeth to Judah, 10 and left
4 his servant there. But he himself went a day's journey into the wilderness, and
came and sat down under a juniper tree: 11 and he ° requested for himself that he
might die; and said, It is enough; now, O LORD, take away my life; 12 for I am
5 not better than my fathers. And as he lay and slept under a juniper tree, behold,
6 then ° an angel touched him, and said unto him, Arise and eat. And he looked, and
behold, ° there was a cake baken on the coals, 13 and a cruse of water at his head.
7 And he did eat and drink, and laid him down again. ° And the angel of the
LORD came again the second time, and touched him, and said, Arise and eat;

° see Judg. 6. 20.

° ver. 32, 38; Ex. 28. 35.

P Ex. 3. 6.

° ch. 8. 43; 1 Sam. 17. 16; 2 Ki. 19 10; Ps. 83. 18.

° Num. 16. 28-30. ° Exe. 36. 25-27; Mal. 4. 5, 6; 1 K. 1. 16, 17; 1 Cr. 8. 24; Jude. 4. 21; 1 Chr. 21. 26; 2 Chr. 7. 1.

° ver. 21, 24.

° 2 Ki. 10. 25.

° see refs. Dou. 13. 5.

° 2 Sam. 12. 16; Mk. 1. 35; Jam. 5. 17, 18.

° Hab. 2. 3; Lk. 18. 1; Eph. 6. 18.

° Zec. 4. 10.

° 2 Ki. 3. 15; Is. 8. 11; Exo. 1. 3. d 2 Ki. 4. 29; 9. 1; Job 38. 3; Jer. 1. 17; 1 K. 12. 35; 1 Pet. 1. 13.

e ch. 18. 40.

f ch. 20. 10; Ru. 1. 17; 2 Ki. 6. 31. ° Ex. 2. 15; 1 Sam. 27. 1.

A Num. 11. 15; Jon. 4. 3, 8.

i Ps. 34. 7, 10; Dan. 9. 21; Mt. 18. 10; Ac. 12. 7; Heb. 1. 14. k ch. 17. 6, 9; Ps. 37. 3. l ver. 5.

1 In this prayer Elijah expresses the end of all the miracles which he and other prophets had performed.

2 Many of the people must have known that a similar Divine interposition had occurred on the occasion of Aaron's first sacrifice (Lev. ix. 24). As, in the former, Jehovah himself solemnly accredited the institution of the Mosaic ritual, so here he sanctioned, in a similar manner, the prophet's attempt to restore His worship in opposition to that of Baal. See also Gen. xv. 17; 1 Chron. xxi. 26; 2 Chron. vii. 1.

3 It is unnecessary to suppose that Elijah did this with his own hand; for assistants would be found among the people who had seized them. These idolatrous prophets, who had been clearly convicted of deceiving the nation, were condemned to death by the law (Deut. xiii. 5, 15, 16; xvii. 5).

4 A posture expressive of the profoundest reverence.

5 The summit of Mount Carmel commands a very extensive view of the Mediterranean Sea.

6 A small black cloud on the verge of the horizon is in many places the sure precursor of a violent storm.

7 This proof of Elijah's humility and respect as a subject would be calculated to make a favourable impression on the king's heart; and to convince him that the prophet, in his zeal against idolatry, had been actuated by no personal disrespect or ill-will towards

himself, but only by a principle of obedience to God, and an anxious concern for his country's good.

8 Jezebel's object probably was to induce Elijah to flee, not daring at present to carry her threat into execution. It is a striking evidence of the weakness of the strongest hearts, that Elijah should now give way to fear.

9 Some Hebrew manuscripts, with the Septuagint and Vulgate, read, 'And he feared and arose,' etc.

10 Out of Ahab's dominions. Elijah's flight at this critical moment left the auspicious movement which had just commenced in the land of Israel without a leader; and the people seem to have sunk down again into their former state.

11 This is the *retem*, a species of broom, which grows largely in this district. See note on Gen. xxi. 15.

12 The prophet, whom in the preceding chapter we have beheld on the very summit of Divinely imparted power, now comes before us in the deepest depression. After eminent success in the service of God we are in danger of taking importance to ourselves; and then it is a mercy to be shown our weakness, that so we may be kept humble (see 2 Cor. xii. 8, 9). Elijah being left to himself for a season, is seen to be 'a man subject to like passions' with ourselves.

13 Or, perhaps, 'on hot stones.' This is a common repast of the Bedouins in the present day.

- 8 because the journey *is* too great for thee. And he arose, and did eat and drink, and went in the strength of that meat ^m forty days and forty nights unto ⁿ Horeb ^o the mount of God.
- 9 And he came thither unto a cave, and lodged there; and, behold, the word of the Lord *came* to him, and he said unto him, ^p What doest thou here, Elijah? ^q
- 10 And he said, ^r I have been very ^s jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, ^t and slain thy prophets with the sword; and ^u I, *even* I only, am left; and ^v they seek my life, to take it away.⁴ And he said, Go forth, and stand ^w upon the mount before ^x the Lord. And, behold, the Lord passed by, and ^y a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind ^z an earthquake; *but* the Lord *was* not in the earthquake: and after the earthquake ^a a fire; *but* the Lord *was* not in the fire: and after the fire ^b a still small voice.⁵ And it was so, when Elijah heard *it*, that ^c he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. ^d And, behold, *there came* a voice unto him, and
- 14 said, What doest thou here, Elijah? ^e And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou
- 16 comest, ^f anoint ^g Hazael to be king over Syria: and ^h Jehu the son of Nimshi shalt thou anoint to be king over Israel: and ⁱ Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.⁶ And ^j it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that
- 18 escapeth from the sword of Jehu ^k shall Elisha slay. ^l Yet ^m I have left *me* seven thousand in Israel, all ⁿ the knees which have not bowed unto Baal, ^o and every mouth which hath not kissed him.⁸
- 19 So he departed thence, and found Elisha the son of Shaphat, who *was* plowing with twelve yoke of *oxen* before him, and ^p he with the twelfth: and Elijah passed
- 20 by him, and cast ^q his mantle upon him.⁹ And ^r he left the oxen, and ran after Elijah, and said, ^s Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and ^t boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.
- Ahab defeats the king of Syria twice; takes him prisoner, and releases him.*
- 20 AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings¹⁰ with him, and horses, and chariots: and he went up ² and besieged Samaria, and warred against it. And he sent messengers to Ahab
- 3 king of Israel into the city, and said unto him, Thus saith Ben-hadad, ³ Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, ⁴ are mine. And the king of Israel answered and said, My lord, O king, according to thy saying, ⁵ I *am* thine, and all that I have.

^m so Ex. 34, 28; Deu. 9, 9, 18; Mt. 4, 2.
ⁿ Ex. 3, 1.

^o Ge. 3, 9.

^p Ro. 11, 3.
^q Num. 25, 11, 13; Ps. 69, 9; John 2, 17.

^r ch. 18, 4.

^s ch. 18, 22; Ro. 11, 3.

^t ch. 18, 10.

^u Ex. 24, 12.

^v Ex. 31, 21, 23.

^w Job 38, 1; Ps. 50, 7;

^x Eccl. 1, 4; 37, 7;

^y Noh. 1, 3.

^z Ps. 68, 8; Nah. 1, 5.

^a Ge. 15, 17; Ex. 3, 2.

^b Job 4, 16.

^c so Ex. 3, 6; Is. 6, 2.

^d ver. 9.

^e ver. 10.

^f Is. 45, 1.

^g 2 Ki. 8, 8—15.

^h 2 Ki. 9, 1, 3.

ⁱ ver. 19—21; 1 K. 4, 27, called *Eloah*.

^j 2 Ki. 8, 12, 9, 14.

^k Eccl. 10, 6, etc., 13, 3, 22.

^l see Hos. 6, 5.

^m 1, 1, 9; Ro. 11, 4.

ⁿ Ex. 20, 5; Ro. 11, 11.

^o see Job 31, 27; Hos. 13, 2.

^p Ex. 3, 1; Jude 6.

^q 1, 1, 9; Ps. 78, 70, 71.

^r 2 Ki. 2, 13, 11; Am. 7, 14.

^s Mt. 4, 20, 22; 9, 9;

^t 19, 27.

^u Mt. 8, 21, 22; Lk. 9, 61, 62.

^v 2 Sam. 21, 22.

¹⁰ Is. 10, 13, 14.

⁴ Le. 26, 36.

¹ Horeb had many ancient associations calculated to revive the prophet's faith and courage.

² This interrogation does not necessarily convey a reproof; but seems designed to draw from the prophet a frank avowal of his present state of mind.

³ These altars had probably been used by pious Israelites of the ten tribes, when unable to go to Jerusalem.

⁴ The circumstances attending his ministry, especially the recent events at Carmel, had no doubt exceedingly raised his expectations. Having hoped to see a great reformation effected by his labours, he was ill prepared for this sad reverse.

⁵ In this Divine manifestation to Elijah there seems to be a designed reference to those which had formerly been granted to Moses in the same locality (see Exod. xix. 16—20; xxxiv. 1—8). These varied exhibitions would teach the prophet that the Lord, in carrying out his designs, was not confined to one agent. Elijah perhaps thought that all the work was to be done by him; but he now learned that Israel had to be acted upon by other ministry besides his; and that miraculous judgments and terrifying displays of God's power and displeasure, though proper for awakening attention, or for the intimidation or destruction of his enemies, were only preparations for the intended good, which must be effected by the convincing

and persuasive instructions of his word, accompanied by the influences of his Spirit.

⁶ The meaning of this, as an answer to Elijah's complaint, appears to be, 'Hazael shall be king of Syria, and shall correct the Israelites for their idolatry (see 2 Kings viii. 12); Jehu shall be king of Israel, and shall utterly destroy the idolatrous house of Ahab; and Elisha shall help thee whilst thou art on earth, and, when thou art gone, shall carry on thy work.'

⁷ Elijah's complaint, and God's answer to it, are quoted in Rom. xi. 4, 5, to show that in the darkest times there may exist a hidden remnant of true servants of God.

⁸ Literally, 'kissed to him;' probably referring to *kissing the hand*; an act of worship represented in ancient sculptures.

⁹ This was an act of investiture with the prophetic office. It is common among the Persian *Shihs*, for their principal teachers, when about to die, to bequeath their mantles to the most worthy of their disciples.

¹⁰ Or, 'governors.' The great Oriental monarchs interfered but little in the internal government of dependent cities; requiring only the subjection of their governors, and the regular levy of the assigned quota of troops and revenue. Such local governors, having all but absolute authority, are sometimes called *kings* in the Bible.

- 5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy
6 gold, and thy wives, and thy children; yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant in thine eyes, they
7 shall put *it* in their hand, and take *it* away. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my
8 silver, and for my gold; and I denied him not. And all the elders and all the
9 people said unto him, Harken not *unto him*, nor consent. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do.¹ And the messengers departed, and brought him word again.
- 10 And Ben-hadad sent unto him, and said, ^vThe gods do so unto me, and more also, ²if the dust of Samaria shall suffice for handfuls² for all the people that
11 follow me. And the king of Israel answered and said, Tell *him*, ^aLet not him
12 that girdeth on *his harness* boast himself as he that putteth it off. And it came to pass, when *Ben-hadad* heard this message, as he *was* ^bdrinking, he and the kings in the pavilions,³ that he said unto his servants, Set *yourselves in array*.⁴ And they set *themselves in array* against the city.
- 13 And, behold, there came a prophet⁵ unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, ^cI will deliver
14 it into thine hand this day; and ^dthou shalt know that I *am* the Lord. And Ahab said, By whom? And he said, Thus saith the Lord, *Even* by the young men⁶ of the princes of the provinces. Then he said, Who shall order⁷ the battle?
15 And he answered, Thou. Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* ^eseven thousand.
16 And they went out at noon. But Ben-hadad *was* ^fdrinking himself drunk in
17 the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first. And Ben-hadad
18 sent out, and they told him, saying, There are men come out of Samaria. And he said, Whether they be come out for peace, take them alive; or whether they
19 be come out for war, take them alive.⁸ So these young men of the princes of the
20 provinces came out of the city, and the army which followed them. And they slew every one his man: and ^gthe Syrians fled; and Israel pursued them: and
21 Ben-hadad the king of Syria escaped on an horse with the horsemen. And the king of Israel ^hwent out, and smote the horses and chariots, and slew the Syrians with a great slaughter.
- 22 And ⁱthe prophet came to the king of Israel, and said unto him, Go, ^kstrengthen thyself, and mark, and see what thou doest: ^lfor at the return of the year⁹ the king of Syria will come up against thee.
- 23 And the servants of the king of Syria said unto him, ^mTheir gods *are* gods of the hills,¹⁰ therefore they were stronger than we; but let us fight against them in
24 the plain, and surely we shall be stronger than they. And do this thing, Take
25 the kings away, every man out of his place, and put captains in their rooms: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.
- 26 And it came to pass at the return of the year, that Ben-hadad numbered the
27 Syrians, and went up to ⁿAphek,¹¹ to fight against Israel. And the children of

v ch. 19. 2.

* 2 Sam. 17. 12, 13.

* Pro. 27. 1.

b ver 16; ch 16. 9.

c ver. 28.

d ch. 18. 37; Ex. 16. 2.

* ch. 19. 18.

f ver. 12; ch. 16. 9.

* see refs. 1. a. 26. 8.

A Judg. 3. 28.

i ver. 13.

* 2 Chr. 25. 8; Pa. 27.

14.

i ver. 26; 2 Sam. 11. 1.

* 1 Sam. 4. 8.

* Job. 13. 4; 1 Sam.

39. 1.

¹ Ben-hadad's first message was understood by the king of Israel merely as a demand of vassalage; and to this he tamely consented. But the second, which required the actual and immediate surrender of whatever Ben-hadad chose to take, was too much even for the passive Ahab; and, stimulated by his chief men, and by the general voice of the people, he resolved to make a stand.

² An hyperbolical description of the immense army which he would bring against Samaria. Ahab's pithy reply to this proud boast has since become a proverb.

³ Rather, 'booths;' made of the boughs and branches of trees.

⁴ Or, 'Begin the attack.'

⁵ The Lord yet had pity on the seed of Abraham, and, unasked, interposed for their deliverance. But we do not hear of any thanksgiving for these undeserved favours.

⁶ This means perhaps their attendants. These, though

few in number, were to begin the attack; and this made the defeat that ensued the more surprising.

⁷ Rather, 'Who shall join?' that is, 'Who shall begin the battle, the Syrians or I?'

⁸ This unusual command would greatly embarrass his troops, and contribute to the success of their assailants.

⁹ In the early spring, when the winter-rains had ceased.

¹⁰ The Syrians may perhaps have derived this notion of the God of Israel partly from knowing that Samaria and Jerusalem were situated on hills; that Sinai and Carmel had been chosen for Divine manifestations; and that high places were much used by the Israelites for offering sacrifices.

¹¹ There were two places named 'Aphek,' and it is not certain which of the two this was; but, as the Syrians were now choosing the plain for fighting, it was most likely that mentioned in 1 Sam. xxix. 1, in the plain of Jezreel.

Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them ^o like two little flocks of kids: ¹ but the Syrians filled the country.

28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, ^p Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore ^q will I deliver all this great multitude into thine hand; and ^r ye shall know that I am the LORD.

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the 30 Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and *there* a wall ² fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, ⁴ into an inner 31 chamber. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: ³ let us, I pray thee, ⁴ put sackcloth on our loins, and ropes upon our heads, ⁴ and go out to the king of Israel: 32 peradventure he will save thy life. So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he is 33 my brother. Now the men did diligently observe whether *any thing would* come from him, and did hastily catch *it*: ⁵ and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he 34 caused him to come up into the chariot. And *Ben-hadad* said unto him, "The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, ⁶ as my father made in Samaria. Then said *Ahab*, I will send thee away with this covenant. ⁷ So he made a covenant with him, and sent him away. ⁷

35 And a certain man of ^v the sons of the prophets said unto his neighbour ^z in the word of the LORD, Smite me, I pray thee. And the man refused to smite him. 36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as 37 soon as he was departed from him, ^a a lion found him, and slew him. ⁸ Then he found another man, and said, Smite me, I pray thee. And the man smote him, 38 so that in smiting he wounded *him*. So the prophet departed, and waited for the king by the way, and disguised himself with ashes ⁹ upon his face. And ^b as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then ^c shall 40 thy life be for his life, ^d or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto 41 him, ^e So shall thy judgment be; thyself hast decided *it*. And he hastened, and took the ashes away from his face; and the king of Israel discerned him that 42 he *was* of the prophets. And he said unto him, Thus saith the LORD, ^f Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, ¹⁰ 43 therefore thy life shall go for his life, and thy people for his people. And the king of Israel ^g went to his house heavy and displeased, and came to Samaria.

The murder of Naboth; Elijah denounces judgments upon Ahab.

21 AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy ^h vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of

^o Deu. 32. 30; 2 Chr. 32. 7, 8.

^p ver. 23.

^q ver. 13; Deu. 32. 27; Ex. 59. 10, 11. ^r ver. 13.

^s ch. 23. 25.

^t ch. 2. 27; Ge. 37. 34; 2 Sam. 3. 51.

^u ch. 15. 20.

^v ver. 42.

^w 2 Ki. 2. 3, 5, 7, 15. ^x ch. 13. 17, 18.

^y ch. 13. 21—24.

^z see Judg. 9. 7, etc.; 2 Sam. 12. 1, etc.

^a 2 Ki. 10. 21.

^b Ex. 21. 30; Job 36. 18.

^c 2 Sam. 12. 5, 6.

^d ver. 34; ch. 22. 31—37.

^e ch. 21. 4; Pro. 19. 3.

^f Ex. 20. 17; 1 Sam. 8. 14.

¹ Goats are never seen together in such numbers as sheep. Hence the small army of the Israelites is aptly compared to two little flocks of kids.

² To obviate the difficulty of so large a number being killed by a wall, some read, with a few ancient manuscripts, 'the heat,' or the hot wind. Others consider the Hebrew words to mean that 'twenty-seven thousand men' was the number of the whole remaining army; only a part of whom they suppose to have been destroyed.

³ This is a decisive answer to the accusations of cruelty towards conquered enemies which are sometimes brought against the Hebrew kings. Their very foes deemed them superior in clemency to themselves. See note on 2 Sam. viii. 2.

⁴ Rather, 'ropes about our necks;' and the same in ver. 32.

⁵ Or, 'And the men took it as a good omen, for they quickly caught what [fell] from him.'

⁶ That is, he gave permission to establish an Israelitish quarter in the Syrian capital.

⁷ This conduct of Ahab arose not from any real benevolence, but from mere weakness and foolish vanity. To liberate this faithless enemy of Israel was great cruelty to his own subjects, and a direct disobedience to the command implied in the curse: see ver. 42. Compare 1 Sam. xv. 23.

⁸ The punishment of this man's disobedience illustrated and confirmed both the parable and the threat.

⁹ The Septuagint and the Chaldee read, more appropriately, 'with a bandage upon his face.' This requires a change of only one letter in the Hebrew.

¹⁰ Heb., 'The man of my curse.' For the fulfilment of the following sentence, see ch. xxii. 35; 2 Kings x. 32.

3 it in money. And Naboth said to Ahab, The LORD forbid it me, ' that I should give the inheritance¹ of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.² But ³ Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, 10 Proclaim a fast,³ and set Naboth on high among the people: and set 'two men, " sons of Belial, before him, to bear witness against him, saying, Thou didst " blaspheme God and the king. And then carry him out, and " stone him, that he may die.

11 And the men of his city,⁴ even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. ⁵ They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city,⁵ and ⁶ stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, ⁷ and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession⁶ of it.

17, 18 ⁸ And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, ' which is in Samaria:⁷ behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou⁸ killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, " In the place where⁹ dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, ⁹ Hast thou found me, O mine enemy? And he answered, I have found thee: because ¹⁰ thou hast sold thyself to work evil in the sight of the LORD. Behold, ¹¹ I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab ¹² him that pisseth against the wall, and ¹³ him that is shut up and left in Israel, and will make thine house like the house of ¹⁴ Jeroboam the son of Nebat, and like the house of ¹⁵ Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and ¹⁶ made Israel to sin. And ¹⁷ of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. ¹⁸ Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 (But ¹⁹ there was none like unto Ahab, which did ²⁰ sell himself to work wickedness in the sight of the LORD, ²¹ whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things ²² as did the Amorites, whom the LORD cast out before the children of Israel.)

¹ Le. 25. 23; Num. 32. 7; Ex. 46. 18.

⁴ ch. 16. 31.

¹ see refs. Deu. 19. 15. ² see refs. Deu. 13. 13. ³ Ex. 22. 28; L. 24. 15, 16; Ac. 6. 11, 13. ⁴ L. 24. 14.

⁵ Is. 58. 4.

⁶ see refs. L. 20. 2.

⁷ see 2 Ki. 9. 26.

⁸ Ps. 9. 12.

⁹ ch. 13. 32; 2 Chr. 22. 9.

¹⁰ ch. 22. 38; Judg. 1. 7; 2 Sa. 9. 25, 26.

¹¹ ch. 16. 17.

¹² 2 Ki. 17. 17; Is. 52. 3, Ro. 7. 14.

¹³ ch. 11. 10; Ex. 20. 5.

¹⁴ 2 Ki. 9. 8.

¹⁵ 1 Sam. 25. 22.

¹⁶ ch. 14. 10.

¹⁷ ch. 15. 29.

¹⁸ ch. 16. 3, 11.

¹⁹ ch. 14. 16.

²⁰ 2 Ki. 9. 10, 30—37.

²¹ ch. 14. 11; 16. 4.

²² ch. 16. 30, etc.

²³ ver. 20.

²⁴ ch. 16. 31.

²⁵ Ge. 15. 16; 2 Ki. 21. 11.

¹ Naboth's refusal to part with his vineyard was apparently grounded on religious principle. He seems to have regarded the law as forbidding him to part with his patrimony. See refs. If, however, that were not so, Ahab had no right to compel the sale or exchange.

² Ahab's childish fretfulness was perhaps indulged the more, in order to engage the sympathy of his wife, whom he allowed to act for him in the matter; and she resolutely made her way to her object through the fourfold guilt of deceit, perjury, robbery, and murder.

³ Pretending, apparently, to fear some national calamities, and then fixing upon Naboth as the cause of the dreaded judgment. There is no wickedness so great but religion has sometimes been made a cover for it.

⁴ An instance of the servility produced by high-handed despotism. Compare 2 Kings x. 1—7.

⁵ That there might be no heir or avenger, his sons also were put to death: see 2 Kings ix. 26.

⁶ He seems to have gone with some state (2 Kings ix. 25).

⁷ That is, 'who rules at Samaria.' It was at Jezreel that Elijah met Ahab.

⁸ A man is not the less guilty because his weakness of character prevents his being more than an accomplice.

⁹ Some give these words a very unusual rendering: 'In the place of,' meaning 'In return for the dogs licking,' etc.; or, 'Like as dogs licked the blood of Naboth, so,' etc. But the translation in the text is supported by the ancient versions, and by Josephus, who represents the chariot of Ahab (ch. xxii. 38) as being washed at the fountain of Jezreel. Some suppose that Naboth was taken to Samaria to be put to death; others that this part of the sentence was postponed (see ver. 29; 2 Kings ix. 25, 26).

27 And it came to pass, when Ahab heard those words, that he ^m rent his clothes, and ⁿ put sackcloth upon his flesh, and fasted, and lay in sackcloth, and ^o went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, ^p I will not bring the evil in his days: *but* ^q in his son's days will I bring the evil upon his house.

Ahab forms alliance with Jehoshaphat; rejects Micaiah's warning, and is killed in battle.

22 AND they continued three years without war between Syria and Israel. And it came to pass in the third year, that ^r Jehoshaphat the king of Judah came down to the king of Israel.¹ And the king of Israel said unto his servants, Know ye that ^s Ramoth in Gilead is ours,² and we *be* still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, ^t I am as thou art, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, ^u Inquire, I pray thee, at the word of the LORD to-day. Then the king of Israel ^v gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? ^w And they said, Go up: for the LORD shall deliver it into the hand of the king.

7 And ^x Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might inquire of him? And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah³ the son of Imlah, by whom we may inquire of the LORD: but I hate him; ^y for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.⁴

9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets ^z prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron:⁵ and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good. And Micaiah said, As the LORD liveth, ^{aa} what the LORD saith unto me, that will I speak. So he came to the king.

And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.⁶ And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD? And he said, I saw all Israel ^{ab} scattered upon the hills, as sheep that have not a shepherd:⁷ and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, ^{ac} Did I not tell thee that he would prophesy no good concerning me, but evil?

¹ The two families were connected by the marriage of Jehoshaphat's son to Athaliah, Ahab's daughter (see 2 Kings viii. 18). Jehoshaphat, perhaps, hoped that by this means the whole of Israel might ultimately be reunited under the government of his family, and in the worship of the God of their fathers. But the result was far different (see 2 Kings xi. 1, etc.) By this unholy and unwise alliance he countenanced the corruptions of Israel, and opened a way for their introduction into Judah; where, in the following reigns, they produced a state of awful alienation from God, and brought the kingdom to the brink of ruin. While in Ahab we have a striking instance of a weak and wicked man, frequently arrested in his course and partially humbled, yet finally hardened in iniquity; in Jehoshaphat we see the still more affecting case of a sincerely pious man, whose weak compliances were perilous to himself, and mischievous to his family and kingdom, through successive generations.

² Ramoth-gilead was one of the cities which Benhadad had promised to restore (ch. xx. 34); which, however, on regaining his freedom, he had not done.

³ Micaiah's name has not occurred before; but Ahab's language implies that he had previously received from

him messages of rebuke and warning. Some suppose him to be the prophet who had displeased Ahab some time before (see ch. xx. 35—42), and to have been imprisoned for his fidelity and boldness on that occasion: compare vers. 9, 26, 27.

⁴ Jehoshaphat's tame rebuke of Ahab's impious speech, his silent connivance at the treatment of Micaiah (vers. 24—27), and his continued willingness to go with Ahab, show great feebleness of principle. Whatever his intentions may have been, his conduct evidently tended to encourage Ahab in his evil course, and to accelerate his ruin. His life presents an impressive warning to those who would aim to benefit others by concessions inconsistent with their own principles.

⁵ Representing Ahab's strength and success.

⁶ This ironical reply, repeating the very words of the false prophets, was as much as to say, 'You favour and believe these prophets who bid you go; then go by all means, for you have their assurance of success.' Ahab plainly saw his meaning, probably from his tone of voice, countenance, and gesture.

⁷ This was a proverbial expression, derived from Numb. xxvii. 17.

^m see refa. Num. 14. 6.
ⁿ ch. 30. 31; Ge. 37. 34; Jon. 3. 6.
^o Is. 38. 15.

^p Pa. 36. 15.
^q 2 Ki. 9. 25, 26; 10. 1—7.

^r see parallel, 2 Chr. ch. 18.

^s Deu. 4. 43.

^t 2 Ki. 3. 7; 2 Chr. 18. 2.

^u see Num. 27. 21.

^v ch. 18. 19.

^w Jer. 14. 13, 14; Mt. 7. 15.

^x 2 Ki. 3. 11.

^y Is. 30. 10.

^z ch. 18. 28.

^{aa} Num. 22. 38; Jer. 23. 28; 25. 2; 42. 4.

^{ab} Num. 27. 17; Mt. 9. 36.

^{ac} ver. 8; Pro. 10. 24.

19 And he said, Hear thou therefore the word of the LORD: ¹ I saw the LORD sitting on his throne, ² and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade [*or, deceive*] Ahab, that he may go up and fall at Ramoth-gilead? And one said on this

20 manner, and another said on that manner. And ³ there came forth a spirit, and

21 stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a ⁴ lying spirit in the mouth of all his prophets. And he said, ⁵ Thou shalt persuade *him*, and

22 prevail also: go forth, and do so. ⁶ Now therefore, behold, the LORD hath put a lying spirit ⁷ in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

23 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, ⁸ Which way went the Spirit of the LORD from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

24 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, ⁹ Put this *fellow* in the prison, and feed him with ¹⁰ bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, ¹¹ the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

25 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. ¹² And the king of Israel

26 ¹³ disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither

27 with small nor great, save only with the king of Israel. ¹⁴ And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat

28 ¹⁵ cried out. And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

29 And a ¹⁶ certain man drew a bow at a venture, and smote the king of Israel ¹⁷ between the joints of the harness: wherefore he said unto the driver of his chariot, Turn

30 thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of

31 the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own

32 country. ¹⁸ So the king died, and was brought to Samaria; and they buried the king in Samaria. And ¹⁹ one washed the chariot in the pool of Samaria; ²⁰ and the dogs licked up his blood; and they washed his armour; according ²¹ unto the word of the LORD which he spake.

33 Now the rest of the acts of Ahab, and all that he did, and ²² the ivory ²³ house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

Jehoshaphat's reign over Judah, and Ahaziah's over Israel.

41 AND ¹ Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his

42 mother's name *was* Azubah the daughter of Shilhi. And ² he walked in all the ways of Asa his father; ³ he turned not aside from it, doing *that which was* right

/ Is. 6. 1; Eze 1. 26
28; Dan. 7. 9.
* Job 1. 6; 2. 1; Ps.
103. 20, 21; Is. 4. 2.
3. Dan. 7. 10; Zec.
1. 10; Mt. 18. 10;
Heb. 1. 7, 14.
A Job 1. 6.

† John 8. 44; 2 Thes.
2. 9. Rev. 16. 14.
* Judg. 9. 23; Job 12
16; Eze. 14. 9. 2
Thes. 2. 11, 12; Rev.
17. 17.
† Eze. 14. 9.

** 2 Chr. 18. 23.

* 2 Chr. 16. 10; Jer.
37. 15.
° Deu. 16. 3.

† Num. 16. 29; Deu.
19. 20—22; Is. 41. 26;
Jer. 23. 8, 9.

† 2 Chr. 35. 22; Pro.
21. 30.

* 2 Chr. 18. 31; Pro.
14. 20.

* ch. 21. 19

† Am 3. 15.

** see parallel, 2 Chr.
20. 31—34.

* ch. 15. 11, 14; 2 Chr.
17. 3.
† ch. 15. 5.

1 This was a parable, describing in figurative language, borrowed perhaps from some well-known transactions, the events shortly about to take place, under the permission of God. In such parables the narrative is often nothing more than a vehicle to convey the truth.

2 God righteously leaves men who hate the truth, and are willing to be deceived, under the influence of the great deceiver (see 2 Thess. ii. 10—12); making even Satan an instrument of accomplishing His own purposes of good by the destruction of the evil.

3 Although Ahab had overcome the scruples of his ally, he was evidently himself alarmed; and, in the hope of escaping the predicted danger (ver. 17), cunningly proposed to resign the post of honour to his too easy friend; who narrowly escaped paying the penalty of his foolish

confidence; but in the moment of extremity was saved through faith and prayer: see 2 Chron. xviii. 31.

4 Such was Ben-hadad's return for Ahab's misplaced kindness: see ch. xx. 34.

5 While wicked men are calculating on the success of their devices (see vers. 30—32), the hand of God often reaches them, and inflicts their predetermined doom.

6 The Israelites appear to have made a successful retreat after their king was slain. Thus Micaiah's prophecy (ver. 17) was exactly fulfilled.

7 The meaning is, They washed his chariot in the pool of Samaria; and, while they were cleaning his armour, the dogs licked his blood. See note on ch. xxi. 19.

8 That is, coated or inlaid with ivory; a style of decoration not uncommon in the East.

in the eyes of the LORD: nevertheless ^a the high places were not taken away; ¹ for 44 the people offered and burnt incense yet in the high places. And ^a Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, *are* they not written in the book of the chronicles of the kings 46 of Judah? ^b And the remnant of the sodomites, which remained in the days of 47 his father Asa, he took out of the land.

48 ^c There was then no king in Edom: a deputy was king. ³ Jehoshaphat ^c made ships of Tharshish to go to ^d Ophir for gold: ^e but they went not; for the ships were 49 broken at ^e Ezion-geber. ³ Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not. ⁴

50 And ^d Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ^a Ahaziah ⁵ the son of Ahab began to reign over Israel in Samaria the seventeenth 52 year of Jehoshaphat king of Judah, and reigned two years over Israel. And he did evil in the sight of the LORD, and ^f walked in the way of his father, and ^g in the way of his mother, ^h and in the way of Jeroboam the son of Nebat, who made 53 Israel to sin: for ^h he served Baal, and worshipped him, and ⁱ provoked to anger the LORD God of Israel, ^g according to all that his father had done.

^a ch. 14. 15; 14; 2 Kl. 12. 2; 2 Chr. 19. 2; 2 Cor. 6. 14.

^b ch. 14. 24; 15. 12.

^c Ge. 25. 23; 27. 40; 2 Sam. 8. 14; 2 Kl. 3. 9; 8. 20. ^d see parallel, 2 Chr. 20. 25, etc. ^e ch. 10. 22. ^f ch. 9. 28. ^g 2 Chr. 20. 37. ^h ch. 9. 28. ⁱ see parallel, 2 Chr. 21. 17.

^k ver. 40.

^j ch. 15. 26. ^l ch. 21. 25. ^m ch. 14. 9-16. ⁿ ch. 16. 31; Judg. 2. 11. ^o ch. 16. 7; Ps. 106. 28. ^p ch. 21. 29.

¹ See notes on ch. xv. 14; 2 Chron. xv. 17.

² Under the king of Judah (see note on ch. xii. 20). Therefore Jehoshaphat had access to the Red Sea at Ezion-geber.

³ Probably by a storm.

⁴ On comparing this with 2 Chron. xx. 36, 37, it appears to refer to a second proposal on the part of Aha-

ziah. Jehoshaphat, having been reproved and punished for entering into this league, would not consent to renew the attempt.

⁵ There is a remarkable identity of names in the two royal families of Israel and Judah, during several generations, arising from the connection between them by the marriage of Jehoshaphat's son with Ahab's daughter.

THE SECOND BOOK OF THE KINGS,

OTHERWISE CALLED

THE FOURTH BOOK OF THE KINGS.

THE contents of this book, which is a continuation of the preceding, and comprises a period of about three hundred years, may be divided into two parts:—

I. The further history of the two KINGDOMS of Israel and Judah to the end of the former: containing the ministry of Elijah continued; his message to Ahaziah (ch. i.); and his translation to heaven (ii. 1—11). The ministry and miracles of Elisha (ii. 11—viii. 15). The reigns of Jehoram and Ahaziah in Judah (viii. 16—29). Reign of Jehu in Israel (ix., x.) Athaliah's usurpation, and the preservation and reign of Joash in Judah (xi., xii.) Reigns of Jehoahaz and Jehoash in Israel; Elisha's last prophecy and death (xiii.) Reign of Amaziah in Judah; and of Jeroboam II. in Israel (xiv.) Reign of Azariah in Judah; and of Zachariah, Shallum, Menahem, Pekahiah, and Pekah in Israel; Assyrian invasions (xv. 1—31). Reigns of Jotham and Ahaz in Judah (xv. 32—38, xvi.) Reign of Hoshea in Israel; conquest of the

country by the Assyrians; overthrow of the kingdom; and colonization of the land of Israel by idolaters (xvii.)

II. The history of the surviving KINGDOM OF JUDAH continued to its overthrow by the Chaldeans: comprising Hezekiah's good reign; invasions of the Assyrians, and destruction of Sennacherib's army (xviii., xix.) Hezekiah's sickness, and recovery; visit of ambassadors from Babylon (xx.) Wicked reigns of Manasseh and Amon (xxi.); Josiah's good reign, and reformations (xxii. 1—xxiii. 30). Reigns of Jehoahaz, Jehoikim, and Jehoiachin; invasions of the Chaldeans, and the first transportation of the people to Babylon (xxiii. 31—xxiv. 17). Reign of Zedekiah; capture of Jerusalem by Nebuchadnezzar; destruction of the city and temple; and second transportation of the people to Babylon (xxiv. 18—xxv. 21). Gedaliah is appointed governor, and is killed; the remnant of the people flee into Egypt; mitigation of Jehoiachin's captivity (xxv. 22—30).

Ministry of Elijah continued; his message to Ahaziah

1 THEN Moab ^a rebelled against Israel ¹ after the death of Ahab. And Ahaziah 2 fell down through a ^b lattice ² in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of ^c Baal-zebub ³ 3 the god of ^c Ekron whether I shall recover of this disease. But the angel of the LORD said to ^d Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because *there is not a God in*

^a 2 Sam. 8. 2. ^b ch. 3. 5. ^c Judg. 5. 28; 8. Song 2. 9. ^d Mt. 12. 24, Beelzebub. ^e 1 Sam. 5. 10. ^f 1 Kl. 17. 1.

¹ The Moabites had been subdued by David; and upon the division of the kingdom their vassalage and tribute had been transferred to the kings of Israel; as that of Edom had remained with those of Judah.

² Either a latticed window (see refs.), or a balustrade.

³ Literally, 'the Lord of flies'; i. e. the Fly-god; the tutelary god of Ekron: so called, because he was worshipped either under the form of a fly (like the beetle-god of the Egyptians), or as the supposed protector against such annoying insects.

- 4 **Israel**, that ye go to inquire¹ of Baal-zebub the god of Ekron? Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.
- 5 And when the messengers turned back unto him, he said unto them, Why are ye now turned back? And they said unto him, There came a man² up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And he said unto them, What manner of man *was he* which came up to meet you, and told you these words? And they answered him, *He was* a hairy³ man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.
- 9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, ^aIf I be a man of God, then ⁱlet fire come down⁴ from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.⁵ Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, ^jbe precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.
- 17 So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

Translation of Elijah to heaven.

- 2 AND it came to pass, when the LORD would ^atake up Elijah into heaven by a ²whirlwind, that Elijah went with ¹Elisha from Gilgal. And Elijah said unto Elisha, ^mTarry here,⁶ I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, As the LORD liveth, and ⁿas thy soul liveth, I will not leave thee. So they went down to Beth-el. And ^othe sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.
- 5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee.
- 7 And they two went on. And fifty men of the sons of the prophets went, and 8 stood to view afar off: and they two stood by Jordan. And Elijah took his

^g see Zec. 13. 4; Mt. 3. 4.

^A Num. 16. 28; 1 Ki. 18. 36.
^B Num. 11. 1. Lk. 9. 54.

^J 1 Sam. 26. 21, 24; Ps. 72. 14.

^K Ge. 5. 24.

^L 1 Ki. 19. 16—21.

^M see Ru. 1. 15, 16.

^N vers. 1, 6; ch. 4. 30:
^O 1 Sam. 1. 26;
^P vers. 5, 7, 15; ch. 4. 1, 38; 9. 1; 1 Ki. 20. 35.

¹ To inquire of a false god was a practical rejection of Jehovah, and violation of his express commands (Exod. xx. 3).

² Though they did not know Elijah, his authoritative message and manner caused them to return without further inquiry.

³ This possibly refers to his dress—a garment of coarse camel's hair, like that worn by John the Baptist: see Matt. iii. 4; Mark i. 6.

⁴ Or, as in the Septuagint, 'fire shall come down.'

⁵ This was a severe but well-merited rebuke of the king and people for their impious rejection of Jehovah; and a solemn admonition of His absolute control over life.

⁶ This repeated request would test Elisha's determination to fulfil all the duties of his present subordinate station, and consequently those of the higher office to which he was about to be promoted.

mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

- 9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double¹ portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: ² nevertheless, if thou see me³ when I am taken from thee, it shall be so unto thee: but if not, it shall not be so.
- 11 And it came to pass, as they still went on, and talked, that, behold, there appeared⁴ a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.⁴

Ministry and miracles of Elisha.

- 12 AND Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof.⁵ And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where⁶ is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.
- 15 And when the sons of the prophets which were⁷ to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him, till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?
- 19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in⁷ there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.
- 23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children⁸ out of the city, and mocked him, and said unto him, Go up, thou bald head! go up, thou bald head! And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

Ministry of Elisha; miraculous relief of the allied armies of Israel, Judah, and Edom.

- 3 NOW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he wrought evil in the sight of the LORD; but not like his father, and like his mother; for he put away the image of Baal that his father had made.
- 3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.
- 4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of

¹ ver. 14; Ex. 14. 21; Jos. 3. 16.

² ver. 12.

³ ch. 6. 17; Ps. 68. 17; 101. 4.
⁴ ver. 1.
⁵ Mk. 16. 19.

⁶ ver. 10.
⁷ ch. 13. 14.

⁸ see refs Num. 14. 6.
⁹ 1 Ki. 19. 19.

¹⁰ vers. 8—10.

¹¹ ver. 7.

¹² Num. 11. 25; 27. 20; Jos. 3. 7.

¹³ see 1 Ki. 18. 17; Eze. 8. 3; Ac. 8. 39.

¹⁴ Heb. 11. 5.

¹⁵ see Num. 12. 11; 1 Ki. 18. 7.

¹⁶ see ch. 4. 41; 6. 6; Ex. 15. 25; John 9. 6.
¹⁷ Eze. 47. 8—11.

¹⁸ Ps. 107. 35—37.

¹⁹ 2 Chr. 26. 16; Job 30. 9; Heb. 11. 36.

²⁰ 2 Sam. 17. 8; Hoo. 13. 4.
²¹ 1 Ki. 18. 43.

²² ch. 1. 17.

²³ 1 Ki. 16. 33.
²⁴ 1 Ki. 21. 5—15.
²⁵ 1 Ki. 16. 31, 32.

²⁶ 1 Ki. 12. 28, 31, 32; 14. 16.

1 This prayer of Elisha indicates a humble sense of his own insufficiency for his new duties.

2 'Hard,' not because of any limitation of the power and grace of God, but because of the spiritual attainments it required in the recipient. See Matt. xvii. 21.

3 This would keep Elisha's attention awake to all the words and actions of his departing master.

4 This triumphant departure (so different from what the prophet had once passionately desired, 1 Kings xix. 4) was probably effected by the ministry of angels appearing in some glorious forms. It testified God's approval of Elijah's singular and devoted piety; and, like the ascension of Enoch at another period of prevailing wickedness, must have very much helped to revive and confirm a faith in the resurrection and future glory of the saints. See note on Gen. v. 24.

5 Elisha rightly regarded the courage, watchfulness,

prayers, and Divine gifts of his predecessor, as a better defence to Israel than any military force.

6 This is an expression not of doubt or unbelief, but of firm conviction, 'Elijah's God is also my God.' By this miracle Elisha's commission as Elijah's successor was made known.

7 In this, as in other cases, the action was only symbolical; the power being wholly in 'the word of the Lord.'

8 The Hebrew word rendered 'child' is used with an extended meaning; being applied to the reapers of Boaz (Ruth ii. 15), to Absalom (2 Sam. xviii. 5), to Solomon (1 Kings iii. 7), and being also often translated 'servant' (Neh. iv. 23, etc.)

9 The youths of this idolatrous city joined indignity to the person of one prophet with derision of the ascension of another. Such insolence and impiety imperatively required a public punishment.

<p>Israel an hundred thousand 'lambs, and an hundred thousand rams, with the 5 wool.¹ But it came to pass, when 'Ahab was dead, that the king of Moab rebelled against the king of Israel.</p> <p>6 And king Jehoram went out of Samaria the same time, and numbered all 7 Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: " I am as thou art, my people as thy people, 8 and my horses as thy horses. And he said, Which way shall we go up? And 9 he answered, The way through the wilderness of Edom.² So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.</p> <p>10 And the king of Israel said, Alas! that the L<small>ORD</small> hath called these three kings 11 together, to deliver them into the hand of Moab! But 'Jehoshaphat said, <i>Is there</i> not here a prophet of the L<small>ORD</small>, that we may inquire of the L<small>ORD</small> by him? And one of the king of Israel's servants answered and said, Here is Elisha³ the 12 son of Shaphat, ³ which poured water⁴ on the hands of Elijah. And Jehoshaphat said, The word of the L<small>ORD</small> is with him. So the king of Israel and Jehoshaphat 13 and the king of Edom ⁵ went down to him.⁵ And Elisha said unto the king of Israel, "What have I to do with thee? ⁶ get thee to ^c the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, ^d Nay: for the L<small>ORD</small> hath called these three kings together, to deliver them into the 14 hand of Moab. And Elisha said, ^e As the L<small>ORD</small> of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of 15 Judah, I would not look toward thee, nor see thee. But now bring me <i>a</i> minstrel.⁶ And it came to pass, when the minstrel played, that ^f the hand of the 16 L<small>ORD</small> came upon him. And he said, Thus saith the L<small>ORD</small>, ^g Make this valley 17 full of ditches.⁷ For thus saith the L<small>ORD</small>, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, ^h that ye may drink, both 18 ye, and your cattle, and your beasts. And this is <i>but</i> a light thing in the sight 19 of the L<small>ORD</small>: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.</p> <p>20 And it came to pass in the morning, when ^a the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with 21 water. And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, 22 and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side <i>as red</i>⁸ 23 <i>as blood</i>: and they said, This is blood: the kings are surely slain, and they have 24 smitten one another: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in <i>their</i> 25 country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they ⁱ stopped all the wells of water, and ^j felled all the good trees: only in ^k Kir-haraseh⁹ left they the stones thereof; howbeit the slingers went about <i>it</i>, and smote it.</p>	<p>¹ see 2 Sam. 8. 2; 1s. 16. 1. ² ch. 1. 1.</p> <p>³ 1 Ki. 22. 4.</p> <p>⁴ 1 Ki. 22. 7.</p> <p>⁵ 1 Ki. 19. 21.</p> <p>⁶ ch. 2. 25. ^a Exe. 14. 3—5. ^b so Judg. 10. 11; Ru. 1. 15; Jer. 2. 27, 28. ^c 1 Ki. 18. 19. ^d ver. 10; Deu. 32. 37—39. ^e ch. 5. 16; 1 Ki. 17. 1.</p> <p>^f see 1 Sam. 10. 5. ^g 1 Ki. 18. 16; Exe. 1. 3; 3. 14, 22; 8. 1. ^h ch. 4. 3.</p> <p>ⁱ Ex. 17. 6.</p> <p>^j Ex. 20. 30, 40.</p> <p>^k Ge. 28. 15. ^l Deu. 20. 19, 20. ^m Is. 16. 7, 11.</p>
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¹ In Eastern countries it is still customary for tribute to be paid in kind.

² If they had attacked Moab from the north, they would have been exposed to the Syrians in the rear, and the Ammonites on the flank. By advancing from the south, through the desert that lay between Mount Seir and the Dead Sea, they would avoid these dangers, and make a junction with the king of Edom.

³ Elisha seems to have accompanied the army, probably in consequence of a Divine intimation.

⁴ That is, 'who waited on Elijah.' The Orientals do not dip their hands in water when washing, but have it poured on them by a servant.

⁵ This passage indicates a difference between Elijah and Elisha as to their character and position. Elijah, like other reformers raised up in times of the deepest depravity, was fitted by his bold and stern bearing to make the proudest quail before him; and appears, for the most part, as a messenger of justice. See 1 Kings xvii. 1; xviii. 40; xxi. 17—24; 2 Kings 1. 6, 10, 12. Elisha carries on, by milder means, the work which had been begun. His wonders are chiefly miracles of mercy. Kings are here

found reverencing his authority and soliciting his help. While his predecessor was an apt representative of our Lord's forerunner (see Mal. iv. 5), it was Elisha's distinguished honour, in his life, and especially in his miracles, to present a remarkable similarity—attended indeed by an equally remarkable inferiority—to our Lord himself. Comp. ch. iv. 42—44, with Matt. xiv. 15—21.

⁶ The use of music is mentioned, on other occasions, in connection with Divine impulse. See 1 Sam. x. 5, 6, 10, 11.

⁷ While the supply of water was miraculous, the kings were directed to make trenches for its reception. In leaving to men that to which human agency is competent, God tests their faith in his promise that he will put forth his own Divine power.

⁸ This may have been an optical illusion, arising from natural causes, both aiding and aided by their excitement and alarm.

⁹ The same as 'Kir of Moab' (Isa. xv. 1), 'Kir-harash' (Isa. xvi. 11), and 'Kir-heres' (Jer. xlviii. 31); since called Kerek, a strong mountain fortress celebrated in the wars of the Crusaders.

26 And when the king of Moab saw that the battle was too sore for him,¹ he took with him seven hundred men that drew swords, to break through *even* unto the
27 king of Edom: but they could not. Then ^ohe took his eldest son that should have reigned in his stead, and ^poffered² him *for* a burnt offering upon the wall. And there was great indignation against Israel:³ ^qand they departed from him, and returned to *their own land*.

Ministry of Elisha; the oil multiplied; the dead child raised; the poison corrected; the multitude fed.

4 NOW there cried a certain woman of the wives of ^rthe sons⁴ of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come ^sto take unto him my
2 two sons to be bondmen.⁵ And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not
3 any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels
4 abroad of all thy neighbours, *even* empty vessels; ^t'borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.
5 So she went from him, and shut the door upon her and upon her sons, who
6 brought *the vessels* to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he
7 said unto her, *There is not a vessel more*. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt [*or*, creditor], and live thou and thy children of the rest.
8 And it fell on a day, that Elisha passed to ^uShunem, where *was* ^va great woman;⁶ and she constrained him to eat bread. And *so it was, that as oft as he*
9 *passed by, he turned in thither to eat bread*. And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us
10 continually: let us make⁷ a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool,⁸ and a candlestick:⁹ and it
11 shall be, when he cometh to us, that he shall turn in thither. And it fell on a
12 day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called
13 her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?¹⁰ And
14 she answered, ^yI dwell¹¹ among mine own people. And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her
15 husband is old. And he said, Call her. And when he had called her, she stood
16 in the door. And he said, ^zAbout this season, according to the time of life, thou shalt embrace a son. And she said, ^aNay, my lord, *thou* man of God, ^bdo not
17 lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.
18 And when the child was grown, it fell on a day, that he went out to his father
19 to the reapers. And he said unto his father, My head, my head. And he said
20 to a lad, Carry him to his mother. And when he had taken him, and brought
21 him to his mother, he sat on her knees till noon, and *then* died. And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and
22 went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God,
23 and come again. And he said, Wherefore wilt thou go to him to-day? *it is*

^o Am. 2. 1.
^p Deu. 12. 31; Mic. 6. 7.
^q ch. 8. 20.

^r ch. 2. 3; 1 Ki. 20. 35.

^s see Le. 25. 39, 40; Mt. 18. 25.

^t see ch. 3. 16.

^u Jos. 19. 18.
^v 3 Sam. 19. 32.

^y 1 Tim. 6. 6, 8.

^z Ge. 18. 10, 14.
^a ch. 2. 19.
^b ver. 28.

1 The king of Moab had probably at this time retreated, and shut himself up in his capital, whence he made this unsuccessful sally.

2 Josephus says that this human sacrifice was offered within sight of the allied kings; and that they were so shocked at the spectacle, and moved with pity, as to raise the siege immediately, and retire from the country (Antiq. ix. 3).

3 Or, 'among the Israelites.'

4 See note on 1 Sam. x. 5. An important difference may be observed in the condition of the prophets, in the kingdoms of Judah and Israel. In Judah they are mostly scattered and isolated; but in Israel they have a more compact organization, in which the most distinguished prophets stand forth as spiritual teachers and rulers, having numerous pupils under their inspection and control. This prophetic body in the northern kingdom, like the

body of priests in the southern, acted, to some extent, as a counterpoise to the prevalent idolatry, which was far more deeply rooted and widely spread in Israel than in Judah.

5 Or, 'servants.' See Lev. xxv. 39, 40; Isa. i. 1.

6 That is, as in the old translations, 'a rich woman.'

7 Rather, 'prepare,' or 'fit up.'

8 This should be 'chair,' or 'seat.' The Orientals generally sit on the floor, on a mat or carpet; raised seats being marks of distinction or respect. The Hebrew word here used is of frequent occurrence, and is almost always rendered 'throne.'

9 Rather, 'lamp,' or 'lamp-stand.'

10 The king and his general were under great obligations to Elisha (see ch. iii. 17—25); so that he might with propriety ask a favour.

11 The meaning is, I have nothing to look for from persons of such high rank: I belong to *the people*.

24 neither new moon,¹ nor sabbath. And she said, *It shall be well.*² Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy*
25 riding³ for me, except I bid thee. So she went and came unto the man of God
to mount Carmel.⁴

And it came to pass, when the man of God saw her afar off, that he said to
26 Gehazi his servant, Behold, *yonder is that Shunammite*: run now, I pray thee,
to meet her, and say unto her, *Is it well with thee? is it well with thy husband?*
27 *is it well with the child?* And she answered, *It is well.* And when she came
to the man of God to the hill, she caught him by the feet: but Gehazi came
near to thrust her away. And the man of God said, Let her alone; for her soul
is vexed within her: and the Lord hath hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? *did I not say, Do not deceive me?*
29 Then he said to Gehazi, *Gird up thy loins, and take my staff in thine hand, and*
go thy way: if thou meet any man, *salute him not*; and if any salute thee,
30 answer him not again: and *lay my staff upon the face of the child.* And the
mother of the child said, *As the Lord liveth, and as thy soul liveth, I will not*
31 leave thee. And he arose, and followed her. And Gehazi passed on before
them, and laid the staff upon the face of the child; but *there was neither voice,*
nor hearing. Wherefore he went again to meet him, and told him, saying, The
32 child is not awaked. And when Elisha was come into the house, behold, the
33 child was dead, and laid upon his bed. He went in therefore, and shut the
34 door upon them twain, and prayed unto the Lord. And he went up, and lay
upon the child, and put his mouth upon his mouth, and his eyes upon his eyes,
and his hands upon his hands; and he stretched himself upon the child; and
35 the flesh of the child waxed warm. Then he returned, and walked in the house
to and fro; and went up, and stretched himself upon him: and the child
36 sneezed seven times, and the child opened his eyes. And he called Gehazi, and
said, Call this Shunammite. So he called her. And when she was come in unto
37 him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed
herself to the ground, and took up her son, and went out.

38 And Elisha came again to Gilgal: and *there was a dearth in the land*; and
the sons of the prophets were sitting before him: and he said unto his servant,
39 Set on the great pot, and seethe pottage for the sons of the prophets. And one
went out into the field to gather herbs, and found a wild vine, and gathered
thereof wild gourds his lap full, and came and shred them into the pot of pottage:
40 for they knew them not. So they poured out for the men to eat. And it came
to pass, as they were eating of the pottage, that they cried out, and said, *O thou*
41 man of God, *there is death in the pot.* And they could not eat thereof. But
he said, Then bring meal. And he cast it into the pot; and he said, Pour out
for the people, that they may eat. And there was no harm in the pot.

42 And there came a man from Baal-shalisha, and brought the man of God
bread of the firstfruits,⁷ twenty loaves of barley, and full ears of corn in the husk
thereof [or, in his scrip, or, garment]. And he said, Give unto the people, that
43 they may eat. And his servitor said, What, should I set this before an hundred
men? He said again, Give the people, that they may eat: for thus saith the
44 Lord, They shall eat, and shall leave thereof. So he set it before them, and
they did eat, and left thereof, according to the word of the Lord.

Ministry of Elisha; Naaman the leper cured; Gehazi's punishment; the iron made to swim.

5 NOW Naaman, captain of the host of the king of Syria, was a great man with
his master, and honourable, because by him the Lord had given deliverance
[or, victory] unto Syria: he was also a mighty man in valour; but he was a leper.
2 And the Syrians had gone out by companies, and had brought away captive⁸ out
3 of the land of Israel a little maid; and she waited on Naaman's wife. And she

1 This indicates that it had become a custom to resort to the prophets on Sabbaths and other particular days for instruction, or to join in religious worship.
2 The Hebrew is simply 'Peace.' It seems to mean, Do not thwart me; grant my request.
3 Rather, 'Slack not the riding,' i. e. my riding; for the mistress alone rode. In the East, women usually ride on asses, and are attended by a man on foot, who drives.
4 A journey of about six hours from Shunem.
5 Oriental salutations are proverbially tedious, and incompatible with the prompt execution of important business. See Luke x. 4.
6 Literally, 'vine of the field;' so called from its mode

of growth. It is supposed to have been the *colocynthis-gourd* (cucumis colocynthis, or cucumis prophetarum), an acrid plant which abounds in Syria.
7 Carrying out the spirit of the law in Deut. xviii. 4, 5; Numb. xviii. 13; and presenting to the prophets what, if circumstances had allowed, would have been brought to the priests.
8 This is a suggestive illustration of the social miseries which idolatry had brought upon the Israelites. The subsequent narrative beautifully shows how God can honour an humble sufferer, by making her, through her very calamity, an instrument for displaying his supremacy and goodness. On the leprosy, see Lev. xiii., xiv., and notes.

1 ch. 2. 25.
2 ch. 9. 1; see refs. 1 Ki. 18. 46.
3 Lk. 10. 4.
4 see ch. 2. 8, 14; Ex. 7. 1; 20; 14. 16; Ac. 16. 12.
5 ch. 2. 2.
6 Job 14. 12; Dan. 12. 2; John 11. 11.
7 ver. 4; Mt. 6. 6.
8 1 Ki. 17. 20.
9 1 Ki. 17. 21; Ac. 20. 10.
10 1 Ki. 17. 21, 22.
11 ch. 8. 1, 5.
12 1 Ki. 17. 23; Heb. 11. 35.
13 ch. 2. 1.
14 ch. 8. 1.
15 ch. 2. 3; 1 K. 8. 35; 10. 39; Ac. 22. 3.
16 Ex. 10. 17.
17 see ch. 2. 21; 5. 10; Ex. 15. 25; John 9. 6.
18 1 Sam. 9. 4.
19 Ex. 23. 16; 1 Sam. 9. 7; 1 Cor. 9. 11; Gal. 5. 6.
20 Lk. 9. 13; John 6. 9.
21 Lk. 9. 17; John 6. 11.
22 Mt. 14. 20; 15. 37; John 6. 13.
23 Lk. 4. 27.
24 Ex. 11. 3.
25 Pro. 21. 31.

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said unto her mistress, Would God my lord were with the prophet that is in
 4 Samaria! For he would recover him of his leprosy. And one went in, and told
 his lord, saying, Thus and thus said the maid that is of the land of Israel.
 5 And the king of Syria said, Go to, go, and I will send a letter unto the king of
 Israel. And he departed, and took with him¹ ten talents of silver, and six
 6 thousand pieces of gold, and ten changes of raiment. And he brought the letter
 to the king of Israel, saying, Now when this letter is come unto thee, behold, I
 have therewith sent Naaman my servant to thee, that thou mayest recover him
 7 of his leprosy. And it came to pass, when the king of Israel had read the letter,
 that he rent his clothes, and said, Am I God, to kill and to make alive, that
 this man doth send unto me to recover a man of his leprosy? wherefore consider,
 I pray you, and see how he seeketh a quarrel against me.
 8 And it was so, when Elisha the man of God had heard that the king of Israel
 had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent
 thy clothes? Let him come now to me, and he shall know that there is a prophet
 9 in Israel. So Naaman came with his horses and with his chariot, and stood at
 10 the door of the house of Elisha. And Elisha sent a messenger unto him, saying,
 Go and wash² in Jordan seven times, and thy flesh shall come again to thee,
 11 and thou shalt be clean. But Naaman was wroth, and went away, and said,
 Behold, I thought, he will surely come out to me, and stand, and call on the
 name of the Lord his God, and strike his hand over the place, and recover the
 12 leper. Are not Abana and Pharpar, rivers of Damascus, better than all the
 waters of Israel? May I not wash in them, and be clean? So he turned and went
 13 away in a rage. And his servants came near, and spake unto him, and said, My
 father, if the prophet had bid thee do some great thing, wouldest thou not have
 done it? How much rather then, when he saith to thee, Wash, and be clean?
 14 Then went he down,³ and dipped himself seven times in Jordan, according to
 the saying of the man of God: and his flesh came again like unto the flesh of a
 little child, and he was clean.
 15 And he returned to the man of God, he and all his company, and came, and
 stood before him: and he said, Behold, now I know that there is no God⁴ in all
 the earth, but in Israel: now therefore, I pray thee, take a blessing of thy
 16 servant. But he said, As the Lord liveth, before whom I stand, I will receive
 17 none. And he urged him to take it; but he refused.⁵ And Naaman said, Shall
 there not then, I pray thee, be given to thy servant two mules' burden of earth?⁶
 for thy servant will henceforth offer neither burnt offering nor sacrifice unto other
 18 gods, but unto the Lord. In this thing the Lord pardon thy servant, that when
 my master goeth into the house of Rimmon to worship there, and he leaneth on
 my hand, and I bow myself in the house of Rimmon: when I bow down myself
 19 in the house of Rimmon, the Lord pardon thy servant in this thing.⁷ And he
 said unto him, Go in peace. So he departed from him a little way.
 20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master
 hath spared Naaman this Syrian, in not receiving at his hands that which he
 brought: but, as the Lord liveth, I will run after him, and take somewhat of
 21 him. So Gehazi followed after Naaman. And when Naaman saw him running
 after him, he lighted down from the chariot to meet him, and said, Is all well?
 22 And he said, All is well. My master hath sent me, saying, Behold, even now
 there be come to me from mount Ephraim two young men of the sons of the
 prophets: give them, I pray thee, a talent of silver, and two changes of garments.
 23 And Naaman said, Be content, take two talents. And he urged him, and bound
 two talents of silver in two bags, with two changes of garments, and laid them
 24 upon two of his servants; and they bare them before him. And when he came

A ch. 8. 8, 9; 1 Sam.
9. 8.

1 see Num. 14. 6.
2 Ge. 30. 2: see ref.
Deu. 32. 39.

1 see ch. 4. 41; John
9. 7.
2 1. e. 14. 7, 16.
3 Ex. 4. 6, 7.

4 or, Amona.

5 Job 33. 23.

6 Lk. 4. 27.

7 Dan. 2. 47; 3. 29; 4.
34, 35; 6. 26, 27.
8 Ge. 33. 11; 1 Sam.
25. 27.
9 ch. 3. 14.
10 Ge. 14. 23; 1 Ki. 13.
8: see Mt. 10. 8;
Ac. 8. 18—20.

11 ch. 7. 2, 17.

12 Mt. 9. 16, 17; John
16. 12; 1 Cor. 3. 2;
Heb. 5. 13, 14.

13 ch. 2. 3.

1 Conceiving, no doubt, that his royal recommendation and his valuable presents would insure the exercise of the prophet's power on his behalf. It was therefore necessary that he should be taught that he must receive the boon he desired as God's gift, in God's way.

2 The simplicity of the means prescribed shows that it was merely a sign of the cure, and a trial of his obedience.

3 That is, from Samaria to the Jordan.

4 The mode in which this cure was performed had accomplished its great end, by convincing the heathen warrior of the unapproachable superiority of Jehovah, both in power and in beneficence. God thus uses his providential dispensations to convince men of his supreme glory and excellence, and to lead their hearts to Him.

5 Naaman ought, according to Eastern etiquette, to have offered his presents before he made his request; but

the peculiarity of the circumstances had prevented this (see ver. 10): and now Elisha might, without any breach of courtesy, decline receiving them; and it was more for the glory of God that he should do so.

6 It is not easy to say with what particular views Naaman made this request; but in the East, sacred ground is most highly appreciated; and as such Naaman doubtless regarded the land of Israel. We need not wonder at some remains of superstition in one whose religious convictions were so recent, and whose knowledge must have been so limited.

7 Naaman seems to have desired to obtain the prophet's sanction to this act, which he should in future perform only as one of civil service to his king, not of religious worship. The prophet leaves his convictions to work out their own effects under the grace of God.

to the tower [*or, secret place*¹], he took *them* from their hand, and bestowed *them* 25 in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, 26 Gehazi? And he said, Thy servant went no whither. ^a And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? ^b *Is it a time*² to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and menservants, and maidservants? 27 The leprosy therefore of Naaman ^c shall cleave unto thee, and unto thy seed for ever. And he went out from his presence ^d a leper *as white* as snow.

6 And ^e the sons of the prophets said unto Elisha, Behold now, the place where 2 we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we 3 may dwell. And he answered, Go ye. And one said, Be content, I pray thee, 4 and go with thy servants. And he answered, I will go. So he went with them. 5 And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for 6 it was ^f borrowed. And the man of God said, Where fell it? And he showed him the place. And ^g he cut down a stick, and cast *it* in thither; and the iron 7 did swim. Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

Ministry of Elisha; he assists Israel against Syria.

8 THEN ^a the king of Syria warred against Israel, and took counsel with his 9 servants, saying, In such and such a place *shall be* my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; 10 ^b for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us *is* 12 for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words 13 that thou speakest ^c in thy bed-chamber. And he said, Go and spy where he *is*, that I may send and fetch him.³ And it was told him, saying, Behold, *he is* in ^d 'Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they 15 came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city, both with horses and chariots. And his servant said unto him, Alas, my 16 master! how shall we do? And he answered, Fear not: for ^e they that *be* with 17 us *are* more than they that *be* with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of ^f horses and chariots of fire round about Elisha. And when they came down to him, Elisha 18 prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. 19 And ^g he smote them with blindness according to the word of Elisha. And Elisha said unto him, This *is* not the way, neither *is* this the city: follow me, and ^h I will bring you to the man whom ye seek. But he led them to Samaria. 20 And it came to pass, when they were come into Samaria,⁴ that Elisha said, LORD, ⁱ open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, ^j My father, shall 22 I smite *them*? shall I smite *them*? And he answered, Thou shalt not smite *them*: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow?⁵ ^k set bread and water before them, that they may eat and 23 drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So ^l the bands of Syria came no more⁶ into the land of Israel.

^a Pro. 12. 19; Ac. 5. 9.

^b ver. 16.

^c Jos. 7. 25; Ac. 5. 5, 10; 1 Tim. 6. 10.
^d ch. 15. 5; Ex. 4. 6; Num. 12. 10.
^e ch. 2. 3; 4. 38.

^f Ex. 22. 14, 15.

^g ch. 2. 21.

^a 1 Ki. 20. 1.

^b Am. 3. 7.

^c Ecc. 10. 20.

^d Ge. 37. 17.

^e 2 Chr. 32. 7, 8; Ps. 52. 18; Ps. 8. 10; Ro. 8. 31; 1 John 4. 4.

^f ch. 2. 11; Ps. 34. 7; Ps. 17. 91. 11; Zec. 1. 8; 6. 1-7.

^g Ge. 19. 11.

^h Lk. 24. 16.

ⁱ Lk. 24. 31.

^j ch. 2. 12.

^k Lk. 9. 54-56.

^l Pro. 25. 21; Mt. 5. 44; Ro. 12. 20, 21.

^m see vers. 6, 9; ch. 5. 2.

¹ The Hebrew word means a *height*. Some suppose it to be a *hill*, others a *tower*.

² This conduct of Gehazi tended to obscure the glory of God's grace, and to compromise the prophet's character for disinterestedness. It is affecting to see one who had been so intimately associated with such a man as Elisha manifesting a spirit so opposite: but the case of Judas is strikingly similar.

³ The king of Syria strangely failed to perceive that the God of Israel could disclose *this* plan to His prophet

as easily as the others, and could as well protect him against it.

⁴ This would show the Syrians that they could effect nothing against a prophet of Jehovah.

⁵ The sense is, If you would spare those whom you had taken prisoners in battle, much more ought you to spare those whom you have not so taken. In a political point of view this treatment of them was eminently wise, as the event showed.

⁶ That is, not for some considerable time.

Ministry of Elisha: siege and distress of Samaria, and its miraculous deliverance.

24 AND it came to pass after this, that Ben-hadad king of Syria gathered all
 25 his host, and went up, and besieged Samaria. And there was a great famine
 in Samaria: and, behold, they besieged it, until an ass's head¹ was sold for four-
 score *pieces* of silver, and the fourth part of a cab of dove's dung² for five *pieces*
 26 of silver. And as the king of Israel was passing by upon the wall, there cried a
 27 woman unto him, saying, Help, my lord, O king. And he said, If the LORD do
 not help thee, whence shall I help thee? out of the barnfloor, or out of the wine-
 28 press? And the king said unto her, What aileth thee? And she answered,
 This woman said unto me, Give thy son, that we may eat him to-day, and we
 29 will eat my son to-morrow. So ^a we boiled³ my son, and did eat him: and I
 said unto her on the next day, Give thy son, that we may eat him: and ^b she
 30 hath hid her son. And it came to pass, when the king heard the words of the
 woman, that he ^c rent his clothes; and he passed by upon the wall, and the
 31 people looked, and behold, *he had sackcloth within upon his flesh*. Then he said,
^d God do so and more also to me, if the head of Elisha the son of Shaphat shall
 stand on him this day.⁴

32 But Elisha sat in his house, and ^e the elders sat with him; and *the king* sent a
 man from before him: but ere the messenger came to him, he said to the elders,
^f See ye how this son of ^g a murderer hath sent to take away mine head? look,
 when the messenger cometh, shut the door, and hold him fast at the door: ^h is not
 33 the sound of his master's feet behind him?⁵ And while he yet talked with them,
 behold, the messenger came down unto him. And he said, Behold, ⁱ this evil *is*
 of the LORD; ^j what should I wait for the LORD any longer?

7 Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, ^k To-
 morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two
 2 measures of barley for a shekel,⁶ in the gate⁷ of Samaria. ^l Then a lord on whose
 hand the king leaned answered the man of God, and said, Behold, ^m if the LORD
 would make windows in heaven, might this thing be? And he said, Behold,
ⁿ thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 And there were four leprous⁸ men ^o at the entering in of the gate: and they said
 4 one to another, Why sit we here until we die? ^p If we say, We will enter into
 the city, then the famine *is* in the city, and we shall die there: and if we sit
 still here, we die also. Now therefore come, and let us fall unto the host of the
 5 Syrians: if they save us alive, we shall live; and if they kill us, we shall but
 die. And they rose up in the twilight, to go unto the camp of the Syrians: and
 when they were come to the uttermost part of the camp of Syria, behold, *there*
 6 *was* no man there. For the LORD had made the host of the Syrians ^q to hear a
 noise of chariots,⁹ and a noise of horses, *even* the noise of a great host: and they
 said one to another, Lo, the king of Israel hath hired against us ^r the kings of
 7 the Hittites,¹⁰ and the kings of the Egyptians,¹¹ to come upon us. Wherefore
 they ^s arose and fled in the twilight, and left their tents, and their horses, and
 their asses, *even* the camp *as it was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into
 one tent, and did eat and drink, and carried thence silver, and gold, and raiment,

^a I. s. 26. 29; Deut. 28.
^b 1 Ki. 3. 28.

^c 1 Ki. 21. 27.

^d Ru. 1. 17; 1 Ki. 19. 2.

^e Eze. 8. 1; 20. 1.

^f I. s. 13. 32.
^g 1 Ki. 18. 4; 21. 10.

^h Ge. 4. 13; Pro. 19. 3.
ⁱ Job 2. 9.

^j vers. 18, 19.

^k vers. 17, 19, 20.

^l Ge. 18. 14; Num. 11.
 21—23; Mal. 3. 10.

^m vers. 17—20.

ⁿ Le. 13. 46.

^o Jer. 14. 18.

^p ch. 19. 7; 2 Sam. 5.
 24; Job 15. 21.

^q 1 Ki. 10. 20.

^r Pa. 46. 4—6; Pro.
 28. 1.

¹ Some critics give a different sense to these words, principally on the ground that the ass was an unclean animal: but the utter destitution of other means of supporting life would overcome any objection of this kind. Plutarch mentions a similar instance of an extravagant price being paid for this same article by the soldiers of Artaxerxes.

² That such revolting food has been resorted to in famine may be seen in Josephus's 'Wars of the Jews,' v. 13, 7. But the meaning of the words is very doubtful. Bochart says that the Arabs give this name to a kind of pulse or pea, which was very common in Judea, and which was preserved by being parched and dried. Linnæus supposes that it was a plant called the *Star of Bethlehem*.

³ This and other miseries had been foretold by Moses as the consequences of apostacy (Deut. xxviii. 53—57). Similar things happened when Jerusalem was besieged by Nebuchadnezzar (see Lam. iv. 10; Ezek. v. 10) and by the Romans.

⁴ Because it was thought that he had brought this calamity on, or that he did not exercise his power to remove it.

⁵ The language of Elisha makes it appear probable

that the king followed close upon his messenger; and that the unbelieving and reproachful interrogation in the next verse was addressed by him to the prophet, to which the words of Elisha in the first verse of ch. vii. are the direct answer.

⁶ That is, about a peck of fine flour for half-a-crown, and two pecks of barley for the same.

⁷ The markets for country produce are held at the gates of Eastern towns.

⁸ Whether lepers were excluded by law from the cities and towns, as they had been from the camp during the journeys in the wilderness (Lev. xiii. 46), cannot be stated with certainty; but, if not, they were probably the objects of such aversion that they preferred associating together, as these men did, outside the gate. At the present day, lepers dwell at Jerusalem near the gate of Zion, in hovels not much better than dog-kennels.

⁹ By what means this was done is not stated, nor is it important. It is enough to know that God caused it.

¹⁰ See note on 1 Kings x. 29.

¹¹ This name is used to designate the nations *south* of Palestine, of whom the Egyptians were the most distinguished.

and went and hid it; and came again, and entered into another tent, and carried
 9 thence *also*, and went and hid it. Then they said one to another, We do not
 well: this day is a day of good tidings, and we hold our peace: if we tarry till
 the morning light, some mischief will come upon us: now therefore come, that
 10 we may go and tell the king's household. So they came and called unto the
 porter of the city: and they told them, saying, We came to the camp of the
 Syrians, and, behold, *there was* no man there, neither voice of man, but horses
 11 tied, and asses tied, and the tents as they *were*. And he called the porters; and
 they told it to the king's house within.

12 And the king arose in the night, and said unto his servants, I will now show
 you what the Syrians have done to us. They know ⁹ that we *be* hungry; there-
 fore are they gone out of the camp ^r to hide themselves in the field, saying, When
 13 they come out of the city, we shall catch them alive, and get into the city. And
 one of his servants answered and said, Let *some* take, I pray thee, five of the
 horses that remain, which are left in the city, (behold, *they are* as all the
 multitude of Israel that are left in it: behold, ⁱ I say, they are even as all the
 14 multitude of the Israelites that are consumed :) and let us send and see. They
 took therefore two chariot horses; and the king sent after the host of the Syrians,
 15 saying, Go and see. And they went after them unto Jordan: and, lo, all the
 way *was* full of garments and vessels, which the Syrians had cast away in their
 haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure
 of fine flour was *sold* for a shekel, and two measures of barley for a shekel,
 17 ^a according to the word of the LORD. And the king appointed the lord on whose
 hand he leaned to have the charge of the gate: ² and the people trode upon him in
 the gate, ³ and he died, 'as the man of God had said, who spake when the king
 18 came down to him. And it came to pass as the man of God had spoken to the
 king, saying, "Two measures of barley for a shekel, and a measure of fine flour
 19 for a shekel, shall be to-morrow about this time in the gate of Samaria: and that
 lord answered the man of God, and said, Now, behold, *if* the LORD should make
 windows in heaven, might such a thing be? And he said, Behold, thou shalt see
 20 it with thine eyes: but shalt not eat thereof. And ^a so it fell out unto him: for
 the people trode upon him in the gate, and he died. ⁴

Ministry of Elisha; the Shunammite and her land; Ben-hadad and Hazael.

8 THEN ⁵ spake Elisha unto the woman ⁹ whose son he had restored to life,
 saying, Arise, and go thou and thine household, and sojourn wheresoever thou
 canst sojourn: for the LORD ^a hath called for a famine; and it shall also come
 2 upon the land seven years. And the woman arose, and did after the saying of the
 man of God: and she went with her household, and sojourned in the land of the
 3 Philistines ⁶ seven years. And it came to pass at the seven years' end, that the
 woman returned out of the land of the Philistines: and she went forth to cry
 4 unto the king for her house and for her land. And the king talked with ^a Gehazi
 the servant of the man of God, saying, ⁶ Tell me, I pray thee, all the great things
 5 that Elisha hath done. And it came to pass, as he was telling the king how he
 had ^c restored a dead body to life, that, behold, the woman whose son he had
 restored to life cried to the king for her house and for her land. And Gehazi
 6 said, My lord, O king, this *is* the woman, and this *is* her son whom Elisha
 restored to life. And when the king asked the woman, she told him. So
 the king appointed unto her a certain officer, saying, ^a Restore all that *was*
 her's, and all the fruits of the field since the day that she left the land, even
 until now.

7 And Elisha came to Damascus; and Ben-hadad the king of Syria was sick;
 8 and it was told him, saying, The man of God is come hither. And the king said

⁹ ch. 6. 25—29.

^r Jud. 8. 4; Judg. 20. 22.

^a ver. 1.

² ver. 2; ch. 6. 32.

^a ver. 1.

^a Num. 20. 12; Is. 7. 9.

⁹ ch. 4. 33.

^a Ps. 105. 16; 107. 34; Jer. 25. 29; Hag. 1. 11.

^a ch. 5. 20—27.

^b 1 k. 9. 9; 2a. 8; A. c. 26. 24.

^c ch. 4. 33.

^d Judg. 11. 13; 1 K. 21. 1.

1 There is evidently a clause repeated here, which is omitted in several Hebrews manuscripts and ancient versions. The whole parenthesis should probably be read thus: 'for, behold! they only of all the multitude which were in Israel remained unconsumed.'

2 Holding this post, he seemed less likely than others to lose the benefit of the promised plenty.

3 In their eagerness to reach the Syrian camp and share in its spoils.

4 Disbelief of God's word is a sin of heinous guilt and of awful consequences. It not only entails the loss of promised blessings, but it also brings down threatened punishments; for the promises and threatenings of God

are here shown to be equally certain of accomplishment.

5 Rather, 'And.' It is probable that Elisha said this before the events related in the two preceding chapters, and that it is mentioned here in consequence of what occurred upon the woman's return, after the restoration of plenty. From the mention of Gehazi in ver. 4, some expositors have inferred that these events occurred before the cure of Naaman. See ch. v. 27.

6 If the famine were caused by drought, the lowlands near the sea were less likely to suffer from it than the mountainous districts, and they might also obtain supplies by sea. If it were occasioned or aggravated by Syrian invasion, the Philistines in the south might be exempt.

unto ^o Hazael, ^v Take a present in thine hand, and go, meet the man of God, and
 9 ^o inquire of the LORD by him, saying, Shall I recover of this disease? So Hazael
 went to meet him, and took a present with him, even of every good thing of
 Damascus, forty camels' burden,¹ and came and stood before him, and said, ^o Thy
 son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this
 10 disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly
 11 recover:² howbeit ^t the LORD hath showed me that ^o he shall surely die. And he
 settled his countenance stedfastly, until he was ashamed: and the man of God
 12 ^o wept. And Hazael said, Why weepeth my lord? And he answered, Because I
 know ^m the evil that thou wilt do unto the children of Israel: their strongholds
 wilt thou set on fire, and their young men wilt thou slay with the sword, and
 13 ^o wilt dash their children, and rip up their women with child. And Hazael said,
 But what, ^o is thy servant a dog,³ that he should do this great thing? And
 Elisha answered, ^v The LORD hath showed me that thou shalt be king over Syria.
 14 So he departed from Elisha, and came to his master; who said to him, What said
 Elisha to thee? And he answered, ^v He told me that thou shouldest surely recover.
 15 And it came to pass ^r on the morrow, that he took a thick cloth, and dipped ^{it} in
 water, and spread ^{it} on his face, so that he died: and Hazael reigned in his stead.

Reigns of Jehoram and Ahaziah in Judah.

16 AND in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat⁴ being
 then king of Judah, ^v Jehoram the son of Jehoshaphat king of Judah began to
 17 reign. ^t Thirty and two years old was he when he began to reign; and he reigned
 18 eight years in Jerusalem. And he walked ^m in the way of the kings of Israel, as
 did the house of Ahab: for ^v the daughter of Ahab was his wife: and he did evil
 19 in the sight of the LORD. Yet the LORD would not destroy Judah for David his
 servant's sake, ^o as he promised him to give him alway a light, and to his children.
 20 In his days ^v Edom revolted from under the hand of Judah, ^o and made a king
 21 over themselves. So Joram went over to Zair, and all the chariots with him:
 and he rose by night, and smote the Edomites which compassed him about, and
 22 the captains of the chariots: and the people fled into their tents. ^o Yet Edom
 revolted from under the hand of Judah⁵ unto this day. ^o Then Libnah⁶ revolted
 at the same time.
 23 And the rest of the acts of Joram, and all that he did, ^{are} they not written in
 24 the book of the chronicles of the kings of Judah? ^o And Joram slept with his
 fathers, and was buried with his fathers in the city of David: and ^o Ahaziah his
 son reigned in his stead.
 25 In the twelfth year of Joram the son of Ahab king of Israel did ^o Ahaziah the
 26 son of Jehoram king of Judah begin to reign. ^v Two and twenty years old was
 Ahaziah when he began to reign; and he reigned one year in Jerusalem. And
 27 his mother's name was ^v Athaliah, the ^o daughter of Omri king of Israel. ^o And
 he walked in the way of the house of Ahab,⁷ and did evil in the sight of the
 LORD, as ^{did} the house of Ahab: for ^o he was the son-in-law of the house of Ahab.
 28 And he went ^v with Joram the son of Ahab to the war against Hazael king of
 29 Syria in Ramoth-gilead: and the Syrians wounded Joram. And ^m king Joram
 went back to be healed in Jezreel of the wounds which the Syrians had given
 him at ^v Ramah, when he fought against Hazael king of Syria. ^o And Ahaziah
 the son of Jehoram king of Judah went down to see Joram the son of Ahab in
 Jezreel, because he was sick [^{or}, wounded].

1 A camel's burden would probably be from 300 to 600 lbs.: but in such a case the number of camels carrying the articles would be unnecessarily increased, both to display the king's wealth and to honour the prophet.

2 Some render, 'Go, say, Thou shalt not live; for the Lord hath showed me,' etc. But the translation in the text is supported by the best authorities. It means, that his disease was not mortal, and would not be the cause of his death; but that nevertheless he would die.

3 This expression has often been interpreted as an outbreak of indignant horror at being thought capable of such atrocities. But, considering the character and conduct of Hazael, and the spirit of the warfare of that age, it is more natural to understand the exclamation as the language of assumed or of real self-depreciation, and as expressing a doubt whether a person so *inconsiderable* as he was could ever have it in his power to do such a great (as he himself calls it, not such an evil) thing. The Hebrew text stands thus: 'But what! thy servant! the dog! (Sept., this dead dog!) that he should do this

great work!' The prophet's answer is plainly calculated to meet this expression of surprise: 'Thou shalt be king.'

4 The clause, 'Jehoshaphat being then king of Judah,' is not found in several ancient manuscripts and versions, and appears inconsistent with 2 Chron. xxi. 1, 5.

5 Although this revolt of the Edomites was temporarily suppressed, it appears that the dominion of Judah over Edom was never completely restored. Thus was fulfilled the second part of Isaac's prediction respecting Esau in Gen. xxvii. 40. The loss of Edom must have greatly affected the commercial interests of the country, as putting a stop to all Indian voyages from Ezion-geber.

6 Libnah was one of the priests' cities (see Josh. xxi. 13); and its revolt was probably caused by the introduction of the worship of Baal (see 2 Chron. xxi. 10).

7 The intermarriage of the two families had the effect of greatly aggravating the wickedness of Judah, so that it resembled that of Israel in its worst form, even to the degree of Ahab's, which was more atrocious than Jeroboam's.

Jehu is anointed; slays the kings of Israel and Judah, and the worshippers of Baal; and reigns over Israel.

9 AND Elisha the prophet¹ called one of ² the children³ of the prophets, and said unto him, ⁴ Gird up thy loins, and take this box of oil in thine hand, ⁵ and go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among ⁶ his brethren, and carry him to an inner chamber; then ⁷ take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, *even* the young man the prophet, went to Ramoth-gilead.

10 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, ⁸ Thus saith the LORD God of Israel, I have anointed thee king over ⁹ the people of the LORD, *even* over Israel.

11 And thou shalt smite the house of Ahab thy master, ¹⁰ that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD ¹¹ at the hand of Jezebel. For the whole house of Ahab shall perish: and ¹² I will cut off from Ahab ¹³ him that pisseth against the wall, and ¹⁴ him that is shut up and left in Israel: and I will make the house of Ahab like the house of ¹⁵ Jeroboam the son of Nebat, and like the house of ¹⁶ Baasha the son of Ahijah: ¹⁷ and the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her*. And he opened the door, and fled.

12 Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is all well?* wherefore came ¹⁸ this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication. And they said, *It is false*; ¹⁹ tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel. Then they hasted, and ²⁰ took every man his garment, ²¹ and put *it* under him on the top of the stairs, and ²² blew with trumpets, saying, Jehu is king! So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But ²³ king ²⁴ Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.)

13 And Jehu said, If it be your minds, *then* let none go forth *nor* escape out of the city to go to tell *it* in Jezreel. So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. ²⁵ And Ahaziah king of Judah was come down to see Joram.

14 And there stood a watchman on the tower²⁶ in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace?* So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace?* And Jehu said, What hast thou to do with peace? ²⁷ turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? ²⁸ turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again: and the driving [*or*, marching] ²⁹ *is* like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And ³⁰ Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

15 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as ³¹ the whoredoms of thy mother Jezebel and ³² her witchcrafts³³ *are so many?* And Joram turned his hands, ³⁴ and fled, and said

¹ 1 Kl. 20. 35.
² ch. 4. 29; 1 Kl. 18. 46; Jer. 1. 17.
³ ch. 8. 23, 29.
⁴ vers. 5, 11.
⁵ 1 Kl. 19. 16.
⁶ 1 Kl. 19. 16; 2 Chr. 22. 7.
⁷ 1 Kl. 3. 8; 14. 7.
⁸ see refs. Deu. 32. 35.
⁹ 1 Kl. 18. 4; 21. 15.
¹⁰ 1 Kl. 14. 10; 21. 21.
¹¹ 1 Sam. 25. 22.
¹² Dou. 32. 31.
¹³ 1 Kl. 14. 10; 15. 29;
¹⁴ 21. 22.
¹⁵ 1 Kl. 16. 3, 11.
¹⁶ vers. 35, 36; 1 Kl. 21. 23.
¹⁷ Jer. 29. 26; Mk. 3. 21; John. 10. 20; Ac. 26. 21; 1 Cor. 4. 10.
¹⁸ Mt. 21. 7, 8.
¹⁹ 2 Sam. 15. 10.
²⁰ ch. 8. 20.
²¹ Heb. Jehoram.
²² ch. 8. 23.
²³ 2 Chr. 22. 7.
²⁴ Jer. 3. 9; 13. 27; Eze. 16. 36; 23. 37; 43. 7, 9.

¹ Elijah had been commissioned, about twelve years before, to anoint Jehu to reign over Israel and to execute vengeance on the family and adherents of Ahab; but, upon Ahab's humiliation, a respite had been granted, and the commission was now given to Elisha, as Elijah's successor; who fulfilled it by deputy, probably either on account of his advanced age, or because he was too well known to be employed in an affair requiring secrecy.

² The word generally translated 'sons.'

³ To give the lie is not at all so offensive to Orientals as it is to us.

⁴ It is an ancient custom to honour royal and other illustrious personages by covering the ground over which

they have to pass. If there was no time for preparation, the robes and mantles of the persons present were used for this purpose. See Matt. xxi. 8.

⁵ Neither Ahaziah nor Joram knew anything of what had taken place at Ramoth-gilead, because Jehu and his captains had not allowed any one to leave the city.

⁶ Probably a gate-tower to the palace of Jezreel.

⁷ That is, 'What matters it to thee whether there be peace or war?'

⁸ These expressions seem to refer to the licentious and superstitious practices which were connected with the idolatries which Jezebel had patronized.

⁹ That is, 'his reins,' so turning his chariot round.

24 to Ahaziah, *There is treachery, O Ahaziah.* And Jehu drew a bow with his full strength, and smote Jehoram between his arms,¹ and the arrow went out at his heart, and he sunk down in his chariot. Then said *Jehu* to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father,² the LORD laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and ³I will requite thee in this plat [*or, portion*], saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

P 1 KI. 21. 19, 24—29.

* 1 KI. 21. 1a.

27 But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which is by Ibleam. And he fled to ⁴Megiddo, and died there.² And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

* in the kingdom of Samaria, 2 Chr. 22. 9.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 And when Jehu was come to Jezreel, Jezebel heard of it; ⁵and she painted³ her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, *Had Zimri peace, who slew his master?*⁴ And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two *or* three eunuchs [*or, chamberlains*]. And he said, Throw her down. So they throw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.⁵ And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for ⁶she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.⁶ Wherefore they came again, and told him. And he said, *This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, ⁷In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be ⁸as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.*

* Jer. 4. 30; Eze. 23. 40.

* 1 KI. 16. 9—20.

* 1 KI. 16. 31.

* 1 KI. 21. 23.

* Ps. 83. 10; Jer. 8. 2; 16. 4.

10 And Ahab had seventy sons⁷ in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel,⁸ to the elders, and to them that brought up Ahab's children, saying, Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour; look even out the best and meekest of your master's sons, and set *him* on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, ⁹two kings stood not before him: how then shall we stand? And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of *the children*, sent to Jehu, saying, ¹⁰*We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.*

* ch. 9. 24, 27.

* Jos. 9. 11.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine [*Heb.* for me], and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and ¹¹slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate ¹²until the morning. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, ¹³I conspired against my master, and slew him: but who slew all these?⁹ Know now that there shall ¹⁴fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake ¹⁵by his servant Elijah. So Jehu slew all that

* 1 KI. 21. 21.

* Deu. 21. 23.

* ch. 9. 14, 24.

* 1 Sam. 3. 19.

* ch. 9. 7, 8; 1 KI. 21. 19, 21, 29.

1 Between his shoulders behind.

2 On comparing this passage with 2 Chron. xxii. 9, it appears probable that Ahaziah, when wounded, fled first to Samaria; and that, when discovered there, he was taken, or perhaps fled, to Megiddo, and was there slain.

3 Literally, 'put her eyes in paint.' It is a common custom among Eastern women to tinge the edges of the eyelids with a black metallic powder, which is supposed to strengthen the eyes and to heighten their expression.

4 Zimri was incited merely by his own ambition and cruelty; whereas Jehu did this by an order from Heaven.

5 That is, by driving over her corpse.

6 In India, where the bodies of pilgrims are sometimes devoured by dogs and vultures, it is observed that these are the only parts which are left unconsumed.

7 The term 'sons' is often used to include all male descendants.

8 The Septuagint has, 'to the rulers of Samaria.' Other ancient versions have, 'the rulers of the city.'

9 Jehu had sent his orders secretly. This speech seems intended to reconcile the people to what had been done, as being in accordance with the well-known will of God.

- remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.
- 12 And he arose and departed, and came to Samaria. And as he was at the shearing house¹ in the way, ²Jehu met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the children of the king² and the children of the queen. And he said, Take them alive. And they took them alive, and slew them at the pit³ of the shearing house, *even* two and forty men; neither left he any of them.
- 13 And when he was departed thence, he lighted on ⁴Jehonadab the son of ⁵Rechab⁴ coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, ⁶give me thine hand.⁵ And he gave *him* his hand; and he took him up to him into the chariot. And he said, Come with me, and see my ⁷zeal for the LORD.⁶ So they made him ride in his chariot.
- 14 And when he came to Samaria, ⁸he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, ⁹which he spake to Elijah.
- 15 And Jehu gathered all the people together, and said unto them, ¹⁰Ahab served Baal a little; *but* Jehu shall serve him much. Now therefore call unto me all the ¹¹prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal.
- 16 And they proclaimed *it*. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the ¹²house of Baal; and the house of Baal was full from one end to another. And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search,⁷ and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only. And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he* that letteth him go, ¹³his life shall be for the life of him.
- 17 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal; and they brought forth the ¹⁴images out of the house of Baal, and burned them; and they ¹⁵brake down the image of Baal, and brake down the house of Baal, ¹⁶and made it a draught house unto this day.
- 18 Thus Jehu destroyed Baal out of Israel. Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, ¹⁷the golden calves that *were* in Beth-el, and that *were* in Dan.
- 19 And the LORD said unto Jehu, Because thou hast done well in executing *that* which is right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, ¹⁸thy children of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from ¹⁹the sins of Jeroboam, which made Israel to sin.
- 20 In those days the LORD began to cut Israel short: and ²⁰Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites,

¹ ch. 8. 24, 29; 2 Chr. 22. 8.

⁴ Jer. 35. 6, etc.
¹ Chr. 2. 65; Jer. 35. 6, etc.

⁴ Ezra 10. 19; Est. 17. 18; Gen. 2. 9.
¹ Ki. 19. 10.

⁸ ch. 9. 8; 2 Chr. 22. 8.
⁹ 1 Ki. 21. 21.

¹⁰ 1 Ki. 16. 31, 32.

¹¹ 1 Ki. 22. 6.

¹² 1 Ki. 16. 32.

¹³ 1 Ki. 20. 30.

¹⁴ 1 Ki. 14. 23.

¹⁵ Le. 26. 30; Deu. 7. 5.

¹⁶ Ezra 6. 11; Dan. 2. 5; 3. 29.

¹⁷ 1 Ki. 12. 28—30.

¹⁸ see ver. 35; ch. 13. 1, 10; 14. 23; 15. 8, 12.

¹⁹ 1 Ki. 14. 16.

²⁰ ch. 8. 12.

¹ The Septuagint and Eusebius take this to be the name of a town, *Beth-eked*.

² So expeditiously had Jehu executed his measures, that even the relatives of the two kings who had been slain had not heard of their death. All the sons of Jehoram, the father of Ahaziah, had been slain by the Arabians (see 2 Chron. xxi. 17); but these persons were probably nephews, who, as belonging to the family of Ahab, fell within Jehu's commission.

³ Rather, 'cistern': a receptacle for rain-water.

⁴ The Rechabites were a branch of the Kenites (see 1 Chron. ii. 55), to whom Jethro, the father-in-law of Moses, belonged. See Judg. iv. 11; Jer. xxxv.

⁵ As a pledge of amity and co-operation. Jehu was

evidently glad to have the support of a man of such character and influence; and Jehonadab probably hoped to engage Jehu to restore the pure worship of Jehovah.

⁶ Jehu was one of a large class of men, who are willing to serve God so far as they think to be consistent with their own temporal interests, and, by their ostentatious zeal in what they do, blind their own eyes and those of others to their disobedience to commands which do not agree with their policy or inclination (see ver. 28, 29). God sometimes sees fit to use such persons for his purposes, though they have not his approbation, and obtain from him no lasting good.

⁷ This order would excite no suspicion, as it seemed to indicate the greatest zeal for the worship of Baal.

and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even ^b Gilead and Bashan.¹

34 Now the rest of the acts of Jehu, and all that he did, and all his might, are
35 they not written in the book of the chronicles of the kings of Israel? And Jehu
36 slept with his fathers: and they buried him in Samaria. And Jehoahaz his son
reigned in his stead. And the time that Jehu reigned over Israel in Samaria
was twenty and eight years.

Athaliah's usurpation in Judah; preservation of Jehoash and his installation as king.

11 AND when ^c Athaliah ^d the mother of Ahaziah saw that her son was dead, she
2 arose and destroyed all the seed royal.² But ^e Jehosheba, the daughter of king
^f Joram, sister of Ahaziah, took Joash [*or, Jehoash*^g] the son of Ahaziah, and stole
him from among the king's sons *which were slain*; and they ^h hid him, *even him*
and his nurse, in the bed-chamber³ from Athaliah, so that he was not slain.
3 And he was with her hid in the house of the LORD six years. And Athaliah did
reign over the land.

4 And ⁱ the seventh year Jehoia⁴ sent and fetched the rulers over hundreds,
with the captains and the guard, and brought them to him into the house of the
LORD, and made a covenant with them, and took an oath of them in the house of
5 the LORD, and showed them the king's son. And he commanded them, saying,
This is the thing that ye shall do; A third part of you that enter in ^a on the
6 sabbath shall even be keepers of the watch of the king's house; and a third part
shall be at the gate of Sur; and a third part at the gate behind the guard: so
7 shall ye keep the watch of the house, that it be not broken down. And two
parts of all you that go forth on the sabbath, even they shall keep the watch of
8 the house of the LORD about the king. And ye shall compass the king round
about, every man with his weapons in his hand: and he that cometh within
the ranges,⁵ let him be slain: and be ye with the king as he goeth out and as he
cometh in.

9 ^j And the captains over the hundreds did according to all *things* that Jehoia⁴
the priest commanded. And they took every man his men that were to come in
on the sabbath, with them that should go out on the sabbath,⁶ and came to
10 Jehoia⁴ the priest. And to the captains over hundreds did the priest give

11 ^k king David's spears and shields, that *were* in the temple of the LORD. And
the guard stood, every man with his weapons in his hand, round about the king,
from the right corner of the temple to the left corner of the temple, *along* by the
12 altar and the temple. And he brought forth ^l the king's son, and put the crown
upon him, and *gave him* ^m the testimony;⁷ and they made him king, and
ⁿ anointed him; and they clapped their hands, and said, ^o God save the king.⁸

13 ^p And when Athaliah heard the noise of the guard *and* of the people, she came to
14 the people into the temple of the LORD. And when she looked, behold, the king
stood by ^q a pillar,⁹ as the manner *was*, and the princes and the trumpeters by
the king; and all the people of the land rejoiced, and blew with trumpets. And

15 Athaliah rent her clothes, and cried, Treason! Treason! But Jehoia⁴ the priest
commanded the captains of the hundreds, the officers of the host, and said unto
them, Have her forth without the ranges: and him that followeth her kill with
the sword. For the priest had said, Let her not be slain in the house of the
16 LORD. And they laid hands on her; and she went by the way by the which the
horses¹⁰ came into the king's house: and there was she slain.

b Am. 1. 2. 4

^c see parallel, 2 Chr. 22. 10-12.
^d ch. 8. 26.
^e 2 Chr. 22. 11, Jeho-
shabab.
^f ch. 8. 16, Jehoram.
^g ch. 12. 1, 2.
^h see ch. 8. 19; Pro.
21. 30.

i see parallel, 2 Chr. 23. 1-21.

j 1 Chr. 9. 26.

k 2 Chr. 23. 8.

^l 1 Sam. 21. 9; 2 Sam.
8. 7; 1 Chr. 26. 20, 27

m vers. 2, 4.

ⁿ Ex. 25. 16; 31. 18;
Deut. 17. 18-20.
^o 1 Sam. 16. 13.
^p 1 Sam. 10. 24.
^q 2 Chr. 23. 15, etc.

r ch. 23. 3; 2 Chr. 34. 31.

1 At this time, probably, Hazael inflicted the cruelties predicted by Elisha in ch. vii. 12, 13. The territory now lost comprised nearly half of the kingdom. It was afterwards recovered by Jehoash and Jeroboam II. See ch. xiii. 25; xiv. 25.

2 Athaliah determined to seize the royal power; and her daring measures unwittingly fulfilled a part of the sentence (see ch. ix. 8) against the house of Ahab which Jehu could not execute; for through her the taint of Ahab's blood had been given to the house of David.

3 That is, a 'chamber of beds'; a room where beds (which in the East are only cotton mattresses) are stored up. The apartments in the temple afforded a secure asylum, being under the sole direction of the priests.

4 A fuller account of the measures preparatory to the deposition of Athaliah and placing Joash on the throne, is given in the parallel passage in 2 Chron. xxiii.

5 That is, within the ranks of the guards set outside the temple.

6 The priests had been divided by David into courses, which attended at the temple by turns. Upon this occasion those whose weekly term of service was ended were retained, in addition to those whose week of duty was beginning. So that two courses of priests, singers, and porters were in the court of the temple together. See 2 Chron. xxiii. 8.

7 This word is interpreted by some as meaning *ornaments*—part of the regalia; but everywhere else it means the *book of the law*, a copy of which the high priest now presented to the young king as the rule of his life and government, agreeably to the command in Deut. xvii. 18.

8 Literally, 'Let the king live.'

9 Frequent references are made to such a position as occupied on solemn occasions by the kings. This was perhaps the brazen stage or gallery erected by Solomon, mentioned at the dedication of the temple (2 Chron. vi. 13).

10 Probably the Horse-gate, on the eastern side of the city (Jer. xxxi. 40).

17 'And Jehoiada made a covenant¹ between the LORD and the king and the people, that they should be the LORD's people; * between the king also and the people. And all the people of the land went into the ² house of Baal, and brake it down; his altars and his images ³ brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And ⁴ the priest appointed officers over the house of the LORD. And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. And all the people of the land rejoiced, and the city was in quiet. And they slew Athaliah with the sword *beside* the king's house.

Reign of Jehoash in Judah.

12 "SEVEN years old *was* ^b Jehoash when he began to reign. In the seventh year of Jehu ^c Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba. And Jehoash did *that which was right* in the sight of the LORD all his days wherein Jehoiada the priest instructed him. But ^d the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 And Jehoash said to the priests, "All the money of the dedicated things that is brought into the house of the LORD, *even* ^e the money² of every one that passeth *the account*, the money that every man is set at, ^f and all the money that ^g cometh into any man's heart to bring into the house of the LORD, let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house,³ wheresoever any breach shall be found.

6 But it was *so*, that in the three and twentieth year of king Jehoash ^h the priests had not repaired the breaches of the house.⁴ ⁱ Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house. But Jehoiada the priest took ^j a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe [*or*, secretary] and the high priest came up, and they put up in ^k bags,⁵ and told the money that was found in the house of the LORD. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD, and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*.

13 Howbeit ^l there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:⁶ but they gave that to the workmen, and repaired therewith the house of the LORD. Moreover ^m they reckoned not with the men, into whose hand they delivered the money to be bestowed on the workmen: for they dealt faithfully. ⁿ The trespass money and sin money was not brought into the house of the LORD: ^o it was the priests'.

17 Then ^p Hazael king of Syria went up, and fought against Gath, and took it: 18 and ^q Hazael set his face to go up to Jerusalem.⁷ And Jehoash king of Judah

^a Deu. 29. 1—15; Jos. 24. 25; 2 Chr. 33. 16.
^b 2 Sam. 5. 5.
^c ch. 10. 28.
^d Deu. 12. 3; 2 Chr. 23. 17.
^e 2 Chr. 23. 18, etc.

^a see parallel, 2 Chr. 24. 1—3.
^b ch. 11. 2, Joash.
^c 2 Chr. 24. 1.

^d ch. 11. 4; 1 Ki. 15. 11; 22. 43.

^e ch. 22. 4.

^f Ex. 30. 12—16.

^g 1. e. 27. 2.

^h Ex. 25. 1, 2; 35. 5; 1 Chr. 29. 5.

ⁱ 2 Chr. 24. 5.

^j see parallel, 2 Chr. 24. 6—12.

^k 2 Chr. 24. 8, etc.

^l see 2 Chr. 24. 14.

^m ch. 22. 7.

ⁿ 1. e. 5. 15—18.

^o 1. e. 7. 7; Num. 5. 8—10; 18. 9.

^p ch. 8. 12.
^q see parallel, 2 Chr. 24. 23.

¹ As the people had, under the preceding kings, openly forsaken Jehovah and worshipped Baal, it was necessary publicly to renew the covenant they had violated.

² Three kinds of dedicated money are here mentioned; namely, 1, the half-shekel paid by every one who 'passed over,' i. e. was numbered among the people; 2, the redemption money for dedicated persons or things (Lev. xxvii. 2); and, 3, the free-will offerings.

³ The temple had suffered, not only from neglect, but still more from injuries maliciously committed by the sons of Athaliah, who had pillaged it to enrich the temple of Baal (see 2 Chron. xxiv. 7). This holy place had been the asylum and nursery of Joash in his childhood; and, in grateful remembrance, he was now zealous for its maintenance and honour.

⁴ The income which had been ordained for this purpose had been retained by the priests and Levites for themselves.

⁵ It is still the custom in the East to put a certain sum in a bag, which is then sealed and labelled, and passes current for the amount specified in the label; and the person whose seal it bears is bound to make good any deficiency that may be found on opening it, unless it can be proved that violence has been used with the bag or seal.

⁶ That is to say, all the money thus collected was spent in *substantial repairs* of the edifice; none of it was applied to providing vessels for the temple service.

⁷ This was the first appearance of the Syrian power in the southern kingdom. This invasion occurred long after the events related in the preceding part of this chapter; and during the interval, the king, with his people, had revolted from God, and he had even murdered his cousin, the son of Jehoiada, for his faithful reproofs. See 2 Chron. xxiv. 18—24, and note on ver. 22.

* took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.

19 And the rest of the acts of Joash, and all that he did, are they not written in
20 the book of the chronicles of the kings of Judah? And his servants arose, and made a conspiracy, and slew Joash in the house of Mollo, which goeth down
21 to Silla. For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

Reigns of Jehoahaz and Jehoash in Israel; Jehoash's visit to Elisha; the prophet's death.

13 IN the three and twentieth year¹ of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days.² And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. (And the LORD gave Israel a saviour,³ so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents,⁴ as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria.) Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years. And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.
12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.⁵ And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.⁶ And he said, Open the window eastward.⁷ And he opened it. Then Elisha said, Shoot.⁸ And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.⁹ And the man of God was wroth with him, and said, Thou shouldst

* ch. 15. 16; 1 Kl. 15. 18.

* see parallel, 2 Chr. 24. 25-27; see also ch. 14. 5.
* Heb. *Jeth-millo*: see Judg. 9. 6. 2 Sam. 5. 9; 1 Ki. 9. 15, 24; 11. 27.
* 2 Chr. 24. 25; Zabab. or, *Shmrith*.
* 2 Chr. 24. 27.

* ch. 10. 25.

* Judg. 2. 14.
* see Lu. 26. 17.
* ch. 5. 12.
* d ver. 24.
* Ps. 78. 34; Is. 26. 16.
* ch. 14. 28; Ex. 3. 7, 9.
* see ver. 25; ch. 14. 25, 27.

A ver. 2.

* 1 Kl. 16. 33.

* Ps. 18. 42; Is. 41. 2; Am. 1. 3.

* ver. 10, Jehoash.

** ver. 2.

* see parallel, ch. 14. 15, 16.
* see ver. 14, 25.
* ch. 14. 9, etc.; 2 Chr. 25. 17, etc.

* ch. 2. 12.

* 1 Kl. 20. 26.

¹ On the apparent discrepancies in some of these dates, see the remarks at the end of the table in p. 520.

² This should be rendered 'continually,' as in 1 Sam. xviii. 29 and elsewhere; for Ben-hadad was conquered by Joash.

³ The Septuagint reads 'salvation.' It may refer either to the victories of Joash (ver. 25), or to the invasion of Syria by the Assyrians, which caused the invading army to withdraw from Israel.

⁴ The fear of hostile inroads had driven the country-people to live in the walled towns, as the inhabitants of Palestine are now compelled to do for fear of the Bedouin Arabs.

⁵ In the prospect of Elisha's departure, the king's conscience was aroused. Hence this visit, and this salutation

in the very words which the dying prophet had himself addressed to the ascending Elijah. See note on ch. ii. 12.

⁶ As a sign that God had appointed Joash to the work of which the shooting was symbolical, and would assist him in it.

⁷ Towards Syria, which lay on the north and east of the kingdom of Samaria.

⁸ It was an ancient custom to shoot an arrow or cast a spear into a country, before the commencement of hostilities.

⁹ After Elisha's encouraging assurance (ver. 17), Joash could not be ignorant of the meaning of the symbol; and his conduct showed his want of faith and perseverance to make the most of the promised advantage.

have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: 'whereas now thou shalt smite Syria but thrice.

- 20 And Elisha died, and they buried him. And the bands of the Moabites
21 invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast¹ the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.²
- 22 But 'Hazeal king of Syria oppressed Israel all the days of Jehoahaz. 'And
23 the LORD was gracious unto them, and had compassion on them, and 'had respect unto them, 'because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.
- 24 So Hazeal king of Syria died; and Ben-hadad his son reigned in his stead.
- 25 And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazeal the cities which he had taken out of the hand of Jehoahaz his father by war. 'Three times³ did Joash beat him, and recovered the cities of Israel.

Reign of Amaziah in Judah; renewed hostilities between the two kingdoms.

- 14 IN 'the second year of Joash son of Jehoahaz king of Israel reigned⁴ 'Amaziah
2 the son of Joash king of Judah. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's
3 name was Jehoaddan of Jerusalem. And he did that which was right in the sight of the LORD; yet not like David his father: he did according to all things as
4 Joash his father did. 'Howbeit the high places were not taken away: as yet the
5 people did sacrifice and burnt incense on the high places. And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants⁴ which
6 had slain the king his father. But the children of the murderers he slow not; according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, 'The fathers shall not be put to death for the children, nor the children be put to death for the fathers;⁴ but every man shall
7 be put to death for his own sin. 'He slew of Edom in 'the Valley of Salt⁵ ten thousand, and took Selah⁶ by war, 'and called the name of it Joktheel⁷ unto this day.
- 8 'Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu,
9 king of Israel, saying, Come, let us look one another in the face.⁸ And Jehoash the king of Israel sent to Amaziah king of Judah, saying, 'The thistle⁹ that was in Lebanon sent to the 'cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode
10 down the thistle. Thou hast indeed smitten Edom, and 'mine heart hath lifted thee up: 'glory of this, and tarry at home: for 'why shouldst thou meddle to
11 thy hurt, that thou shouldest fall, even thou, and Judah with thee? But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at 'Beth-shemesh, which *belongeth*
12 to Judah. And Judah was put to the worse before Israel; and they fled every
13 man to their tents. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from 'the gate of Ephraim unto 'the
14 corner gate, four hundred cubits. And he took all 'the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and 'hostages,¹⁰ and returned to Samaria.

¹ ver. 25.

⁴ ver. 3; ch. 8. 12.
⁵ ch. 14. 27; Ex. 33. 19
⁶ Ex. 2. 21, 25.
⁷ Ex. 32. 13, 14.

⁸ ver. 18, 19.

⁹ ch. 13. 10.
¹⁰ see parallel, 2 Chr. 25. 1-4.

¹¹ ch. 12. 2, 3.

¹² ch. 12. 20, 21.

¹³ see refs. Deu. 24. 16.

¹⁴ see parallel, 2 Chr. 25. 11.
¹⁵ 2 Sam. 8. 13; Pa. 60. title.
¹⁶ Jos. 15. 38.

¹⁷ see parallel, 2 Chr. 25. 17-24.

¹⁸ see Judg. 9. 8-15.

¹⁹ 1 Ki. 4. 33.

²⁰ Deu. 8. 14; 2 Chr. 32. 25; Psa. 28. 2, 5.
²¹ Hab. 2. 4.
²² Jer. 9. 23, 24.
²³ Prov. 17. 14; 20. 3.

²⁴ Jos. 19. 38; 21. 16.

²⁵ Ne. 8. 16; 12. 39.
²⁶ Jer. 31. 38; Zec. 14. 10.

²⁷ 1 Ki. 7. 51; 14. 25.

²⁸ ch. 18. 23.

¹ Terrified at the approach of the Moabites.

² This was the last manifestation of the power of God through his prophet, foreshadowing Him by whose death we live. Elisha, like his predecessor, was a prophet 'mighty in word and deed.' Whilst many other prophets were qualified to instruct the world by their writings, these two great men were enabled by their miraculous deeds to exert a most powerful influence, not only in their own age and country, but wherever the inspired record of their lives should come.

³ Thus fulfilling Elisha's prophecy (ver. 19).

⁴ As would have been done according to the general practice of the surrounding nations.

⁵ See note on 2 Sam. viii. 13.

⁶ Which was then the metropolis of Edom. 'Selah,' which, like the Greek 'Petra,' signifies a rock, became afterwards the capital of Arabia Petraea. The houses were mostly excavations in the rock; and hence the name of the city. It is called 'the strong city' (Psa. cviii. 39).

10). See also Jer. xlix. 16; Obadiah, ver. 3. Its very remarkable ruins are still to be seen in a valley near Mount Hor, called Wady Mousa, or the Valley of Moses.

⁷ Which means, 'subdued by God.' This name was retained as long as the place remained under the dominion of the kings of Judah.

⁸ Amaziah's challenge appears to have been prompted partly by revenge for the outrages committed by the Israelitish soldiers whom he had dismissed (see 2 Chron. xxv. 13), and partly by the elation consequent upon his victory over Edom; and he was given up to his pride and folly as a punishment for embracing idolatry. See 2 Chron. xxv. 14-20. Amaziah probably hoped to bring all Israel again under the rule of the house of David.

⁹ Rather, 'thorn;' as the word is rendered in 2 Chron. xxxiii. 11; Prov. xxvi. 9.

¹⁰ Probably as pledges of Amaziah's good conduct, instead of taking him prisoner.

15 " Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel? And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 " And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah? Now they made a conspiracy against him in Jerusalem: and he fled to ² Lachish; but they sent after him to Lachish, and slew him there. And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 And all the people of Judah took ^a Azariah, which was sixteen¹ years old, and made him king instead of his father Amaziah. He built² ^b Elath, and restored it to Judah, after that the king slept with his fathers.

Reign of Jeroboam II. in Israel.

23 IN the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam³ the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And he did *that which was* evil in the sight of the LORD: he departed not ^c from all the sins of Jeroboam the son of Nebat, who made Israel to sin. He restored the coast of Israel ^d from the entering of Hamath⁴ unto ^e the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant ^f Jonah⁵ the son of Amittai, the prophet, which *was* of ^g Gath-hepher. For the LORD ^h saw the affliction of Israel, *that it was* very bitter: for ⁱ there was not any shut up, nor any left, nor any helper for Israel. ^k And the LORD said not that he would ^l blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, ^m which belonged to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel? And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

Reign of Azariah in Judah.

15 IN the twenty and seventh year of Jeroboam king of Israel ⁿ began ^o Azariah son of Amaziah king of Judah to reign. Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem. And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done; ^p save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 And the LORD ^q smote the king, so that he was a leper unto the day of his death, and ^r dwelt in a several house.⁶ And Jotham the king's son *was* over the house, ^s judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? So Azariah slept with his fathers; and ^t they buried him with his fathers⁷ in the city of David: and Jotham his son reigned in his stead.

Reigns of Zachariah, Shallum, Menahem, Pekahiah, and Pekah in Israel; Assyrian invasions.

8 IN the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. And he did *that which was* evil in the sight of the LORD, ^u as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. And Shallum the son of Jabesh conspired against him, and ^v smote him before the people, and slew him, and reigned in his stead.⁸

¹ See chronological table and note, pp. 517—520.

² That is, according to the usual meaning of this term, he *repaired* and *fortified* it; for it had been built before.

³ The reign of Jeroboam II. was the longest, and outwardly the most prosperous, of any of the kings of Israel. Before its close, the prophets Hosea and Amos were sent to the people of Israel (see Hos. i. 1; Amos i. 1; vii. 10); reproving them for their many heinous sins, especially their idolatry; warning them of the folly of relying upon foreign help; and foretelling their overthrow and captivity by the Assyrians, if they persisted in their wickedness; yet inviting them to repentance by offers of mercy, connected with rich evangelical predictions and promises.

⁴ Which had belonged to Israel in the time of David and Solomon.

⁵ This is evidently that prophet the account of whose mission to Nineveh has come down to us. His errand to the Assyrians manifests the same Divine forbearance which is here so touchingly shown towards the Israelites.

⁶ Some render this, 'a house of debility,' i. e. a *hospital*. But it more probably means 'secluded.' The Jewish writers conclude that this was outside the city, according to the law. The cause of this inflection is stated in 2 Chron. xxvi. 16—20. Jotham his son seems to have acted as regent from the commencement of his father's leprosy to his death.

⁷ In the parallel passage (2 Chron. xxvi. 23) it is said more exactly, he 'was buried in the *field* of the burial;' probably in a place apart from the royal sepulchres.

⁸ The whole of this period is marked by great convul-

^a see parallel, ch. 13. 12, 13.

^b see parallel, 2 Chr. 23. 25—26.

^c ch. 12. 20, 21; 2 Chr. 23. 27.

^d Jos. 10. 31.

^e see parallel, 2 Chr. 23. 1, 2; see also ch. 15. 13, where he is called *Uzziah*.
^f ch. 16. 6; 2 Chr. 26. 2.

^g 1 Ki. 12. 29—30.

^h Num. 13. 21; 1 Ki. 8. Ge. 14. 3; Deu. 3. 17.

ⁱ Jon. 1. 1; Mt. 12. 39, 40, called *Jonas*.

^j Jos. 19. 13.

^k ch. 13. 4; see *refa*.

^l Ex. 3. 9.

^m Deu. 32. 36; 1 Ki. 14. 10.

ⁿ ch. 13. 5, 23.

^o Deu. 9. 14.

^p 2 Sam. 8. 6; 1 Ki. 11. 24; 2 Chr. 8. 3.

^q see parallel, 2 Chr. 26. 1—4; see also ch. 14. 21.
^r called *Uzziah*, *vera*, 15. 30, etc.; 2 Chr. 26. 1.

^s *ver*. 35; ch. 12. 2, 3; 14. 4.

^t see parallel, 2 Chr. 26. 21—23.
^u *Lr*. 13. 46.

^v 2 Sam. 8. 15.

^w 2 Chr. 26. 22, 23.

^x ch. 10. 29, 31.

^y Am. 7. 9.

- 11 And the rest of the acts of Zachariah, behold, they *are* written in the book of
 12 the chronicles of the kings of Israel. This *was* ¹ the word of the LORD which he
 spake unto Jehu, saying, ² Thy sons shall sit on the throne of Israel unto the
 fourth generation. ³ And so it came to pass.
- 13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of
 14 ⁴ Uzziah king of Judah; and he reigned a full month in Samaria. For Menahem ¹
 the son of Gadi went up from ² Tirzah, and came to Samaria, and smote Shallum
 the son of Jabesh in Samaria, and slew him, and reigned in his stead.
- 15 And the rest of the acts of Shallum, and his conspiracy which he made, behold,
 they *are* written in the book of the chronicles of the kings of Israel.
- 16 Then Menahem smote ⁴ Tiphshah, and all that *were* therein, and the *coasts* thereof
 from Tirzah: because they opened not to *him*, therefore he smote *it*; and all
 the women therein that were with child he ripped up.
- 17 In the nine and thirtieth year of Azariah king of Judah began Menahem the
 18 son of Gadi to reign over Israel, and *reigned* ten years in Samaria. And he did
 that *which was* evil in the sight of the LORD: he departed not all his days from
 19 the sins of Jeroboam the son of Nebat, who made Israel to sin. And ¹ Pul
 the king of Assyria ² came against the land: and Menahem gave Pul ³ a thousand
 talents of silver, that his hand might be with him to ⁴ confirm the kingdom in
 20 his hand. And Menahem ⁵ exacted the money of Israel, *even* of all the mighty ⁶
 men of wealth, of each man fifty shekels of silver, to give to the king of Assyria.
 So the king of Assyria turned back, and stayed not there in the land.
- 21 And the rest of the acts of Menahem, and all that he did, *are* they not written
 22 in the book of the chronicles of the kings of Israel? And Menahem slept with
 his fathers; and Pekahiah his son reigned in his stead.
- 23 In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem
 24 began to reign over Israel in Samaria, and *reigned* two years. And he did *that*
which was evil in the sight of the LORD: he departed not from the sins of
 25 Jeroboam the son of Nebat, who made Israel to sin. But Pekah the son of
 Remaliah, a captain of his, ¹ conspired against him, and smote him in Samaria,
 the palace of the king's house, with Argob and Arich, and with him fifty men of
 the Gileadites: ² and he killed him, and reigned in his room.
- 26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are*
 written in the book of the chronicles of the kings of Israel.
- 27 In the two and fiftieth year of Azariah king of Judah ¹ Pekah the son of
 28 Remaliah began to reign over Israel in Samaria, and *reigned* twenty years. And
 he did *that which was* evil in the sight of the LORD: he departed not from the
 sins of Jeroboam the son of Nebat, who made Israel to sin.
- 29 In the days of Pekah king of Israel ¹ came Tiglath-pileser king of Assyria, and took
² Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, ³
 and Galilee, all the land of Naphtali, and ⁴ carried them captive to Assyria. ⁵
- 30 And Hoshea the son of Elah ¹ made a conspiracy against Pekah the son of
 Remaliah, and smote him, and slew him, and ² reigned in his stead, ³ in the
 twentieth year of Jotham the son of Uzziah.

¹ ch. 10. 30.
² ch. 13. 1, 10. 3; 14.
³ Num. 23. 19.

⁴ Mt. 1. 8, 9, called
 Ossia, and ver. 1,
 Azariah.
⁵ 1 Kl. 14. 17.

¹ 1 Kl. 4. 24.

² ch. 8. 12; Am. 1. 13.

¹ 1 Chr. 5. 26; Is. 9. 1;
 Hos. 5. 13; 8. 9, 10.

² ch. 14. 5.
³ ch. 23. 33.

¹ ver. 5.

² ver. 10; ch. 9. 14.

¹ Is. 7. 1.

² ver. 9.

¹ 1 Chr. 5. 26; Is. 9. 1.

² 1 Kl. 15. 30.

³ ch. 17. 6, 23; Le. 26.

⁴ 24, 28, 39.

⁵ ver. 10.

⁶ ch. 17. 1; Hos. 10. 3,
 7, 15.

sions: kings suddenly raised to the throne, and as suddenly dethroned. The state of the nation here described, both as to religion, morals, and politics, fully agrees with the representations of the prophet Hosca.

¹ Josephus says that Menahem was commander-in-chief: Antiq. ix. 11, 1.

² This is the first mention of the interference of the Assyrian monarchs in the affairs of Israel, unless Paa. lxxxiii. (see ver. 8) were written previously to this time. Till now their power had been almost confined to the eastern side of the Euphrates; but God was preparing them to be 'the rod of his anger,' to chastise his disobedient people. Their operations against Syria and Palestine cause them to be frequently mentioned, after this time, by the Greek authors.

³ On comparing this with the next verse, and with Hos. v. 13, it appears that Pul was marching against Menahem; and that Menahem sent him a thousand talents, in order not only to turn him from his scheme of conquest, but to gain his support in future emergencies.

⁴ Rather, the 'great men'; i. e. the rich: see ch. xxiv. 16, and note.

⁵ Boothroyd translates this, 'Pekah, with the aid of Argob and Arich, and fifty men of the Gileadites, smote him in the harem of his own palace.'

⁶ 'Gilead' stands here for all the country east of Jor-

dan, comprising the tribes of Reuben and Gad, and half the tribe of Manasseh.

⁷ According to the policy pursued by the Eastern conquerors, the flower of the newly-conquered nation was sent beyond the Euphrates, to people the thinly-inhabited parts of the Assyrian empire; and when this process was completed, new settlers were brought from the East, to occupy the land (ch. xvii. 24). The recently discovered inscriptions at Nineveh contain accounts of the campaigns of the Assyrian kings; describing them always as first invoking their gods, then defeating the enemy, subjugating the country, carrying off the inhabitants with their most valuable effects to Assyria, replacing them with colonists drawn from their immediate subjects, and appointing their own officers to take charge of the colonists and to govern the country. This was the first captivity, or exile of Israel, which included the tribes east of Jordan and the northern part of Canaan: but it was not sufficient to humble the 'pride and stoutness' of the inhabitants of Samaria. See Isa. ix. 9.

⁸ There appears to have been an interregnum or anarchy of nine years between the death of Pekah and the beginning of Hoshea's reign (see chronological table and note in pp. 517—520). During this period the country was in a state of extreme confusion. See Hos. iv. 2; vii. 1, 7; x. 3.

31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

Reigns of Jotham and Ahaz in Judah.

32 IN the second year of Pekah the son of Remaliah king of Israel began 'Jotham'
33 the son of Uzziah king of Judah to reign. Five and twenty years old was he
when he began to reign, and he reigned sixteen years in Jerusalem. And his
34 mother's name was Jerusha, the daughter of Zadok. And he did *that which was*
right in the sight of the LORD: he did 'according to all that his father Uzziah
35 had done. ' Howbeit the high places were not removed; the people sacrificed
and burnt incense still in the high places. ' Ho built² the higher gate of the
house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, are they not written in
the book of the chronicles of the kings of Judah?

37 In those days the LORD began to send against Judah ' Rezin the king of Syria, and
38 ' Pekah the son of Remaliah.³ ' And Jotham slept with his fathers, and was buried
with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

16 In the seventeenth year of Pekah the son of Remaliah, ' Ahaz the son of
2 Jotham king of Judah began to reign. Twenty⁴ years old was Ahaz when he
began to reign, and reigned sixteen years in Jerusalem, and ^b did not *that which*
3 was right in the sight of the LORD his God, like David his father. But ^c he
walked in the way of the kings of Israel, yea, ^d and made his son to pass through
the fire,⁵ according to the ' abominations of the heathen, whom the LORD cast out
4 from before the children of Israel. And he sacrificed and burnt incense in the
high places, and ^f on the hills, and under every green tree.⁶

5 Then ' Rezin king of Syria and Pekah son of Remaliah king of Israel came up
6 to Jerusalem to war: and they besieged Ahaz, ^a but could not overcome him. At
that time Rezin king of Syria ' recovered Elath to Syria, and drove the Jews⁷
from ^a Elath:⁸ and the Syrians came to Elath, and dwelt there unto this day.

7 ' So Ahaz sent messengers ^m to ' Tiglath-pileser king of Assyria, saying, ^o I am
thy servant⁹ and thy son: come up, and save me out of the hand of the king of
8 Syria, and out of the hand of the king of Israel, which rise up against me. And
Ahaz^p took the silver and gold that was found in the house of the LORD, and in
the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up
against ^q Damascus, and ^r took it, and carried *the people of* it captive to Kir,¹⁰
^s and slew Rezin.

10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, ' and
saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the
fashion of the altar, and the pattern of it, according to all the workmanship

11 thereof. And Urijah the priest built an altar¹¹ according to all that king Ahaz had
sent from Damascus: so Urijah the priest made *it* against king Ahaz came from

12 Damascus. And when the king was come from Damascus, the king saw the altar:
13 and ^t the king approached to the altar, and ^v offered thereon. And he burnt his
burnt offering and his meat offering, and poured his drink offering, and sprinkled

14 the blood of his peace offerings, upon the altar. And he brought also ^w the brazen
altar, which was before the LORD, from the forefront of the house, from between
the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn
^x the morning burnt offering, and the evening meat offering, and ^y the king's

^a see parallel, 2 Chr. 27. 1-8.

^f ver. 3.

^g ver. 4.

^h 2 Chr. 27. 3, etc.; Jer. 20. 2; Eze. 3. 3.

ⁱ ch. 16. 5; Ia. 7. 1, 8.

^j ver. 27.
^k see parallel, 2 Chr. 27. 9.

^l see parallel, 2 Chr. 28. 1-4.

^b ch. 14. 3.

^c ch. 8. 18.

^d Le. 18. 21; 2 Chr. 28. 2; Ps. 106. 37, 38.
^e Deu. 12. 31.

^f Deu. 12. 2; 1 Ki. 14. 23.

^g see parallel, Ia. 7. 1;
^h see also ch. 15. 37.

ⁱ see 1 Ki. 11. 26.

^j ch. 14. 22.

^k Heb. *Elath*.

^l see parallel, 2 Chr. 28. 10.
^m ch. 14. 29.

ⁿ Heb. *Tiglath-pileser*, 1 Chr. 6. 26; 2 Chr. 28. 20, *Tiglath-pileser*.

^o 1 Ki. 20. 4.

^p see parallel, 2 Chr. 28. 21; see also vers. 17, 18; ch. 12. 18.

^q Heb. *Dammesek*.

^r Am. 1. 5.

^s Ia. 7. 16; 9. 11.

^t Deu. 12. 30.

^u 2 Chr. 28. 16-19.
^v see Num. 18. 4-7.

^w 2 Chr. 1. 5; 4. 1.

^x Ex. 29. 39-41.
^y Le. 4. 22-26.

1 In his reign Micah and Isaiah began their prophetic ministry, which continued through the reigns of Ahaz and Hezekiah.

2 He repaired it, for it existed long before.

3 Their confederacy forms the subject of Isa. vii.

4 In the parallel passage, 2 Chron. xviii. 1, the Vatican manuscript of the Septuagint, with the Syriac and Arabic, read *twenty-five*, which is more probable.

5 Some suppose this phrase to indicate not a sacrificial act, but a ceremony of purification; but, from Psa. cvi. 38; Jer. vii. 31; Ezek. xvi. 20; xxiii. 37, it appears that children were actually sacrificed; being sometimes first slain, and then burned. See note on Lev. xx. 2.

6 The first five chapters of Isaiah throw much light upon the state of the people at this period.

7 The Hebrews are here for the first time called 'Jews;' literally *Judeans*, i. e. men of Judah.

8 The Syrians, having subdued the tribes on the east of Jordan, continued their conquests southward until they

gained possession of Elath on the Red Sea; but their progress was soon arrested by the Assyrians.

9 That is, 'I will be tributary to thee, and place myself under thy protection;' preferring to apply to any one rather than to God. But his sin brought its own punishment; for, while he purchased a temporary deliverance from the Syrians, he only changed his oppressor.

10 'Kir' was probably the country now called Georgia, on the river Kur (the *Kuros* of the Greeks), which runs into the Caspian Sea. Thus was fulfilled the prophecy, Amos i. 5. After this time Syria formed a part of the successive empires of Assyria, Babylon, and Persia, till the latter was overcome by Alexander of Macedon, at whose death arose a Græco-Syrian kingdom, which afterwards fell under the power of Rome.

11 It is not said that this new altar was used for idolatrous purposes. It appears at first to have been employed for the offerings prescribed by the law; but it was an unauthorized innovation in the worship of Jehovah.

burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the
16 brassen altar shall be for me to inquire *by*.¹ Thus did Urijah the priest according
17 to all that king Ahaz commanded. ^a And king Ahaz cut off ^b the borders of the
bases, and removed the laver from off them; and took down ^c the sea from off the
18 brassen oxen that *were* under it, and put it upon a pavement of stones. And the
^d covert² for the sabbath that they had built in the house, and the king's entry
without, turned he from the house of the LORD for the king of Assyria.
19 ^e Now the rest of the acts of Ahaz which he did, *are* they not written in the book
20 of the chronicles of the kings of Judah? And Ahaz slept with his fathers, and
was buried with his fathers in the city of David: and Hezekiah his son reigned
in his stead.

*Reign of Hoshea in Israel; conquest of the country by the Assyrians under Shalmaneser;
end of the kingdom, and transportation of the people.*

17 IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to
2 reign in Samaria over Israel nine years. And he did *that which was evil* in the
3 sight of the LORD, but not as³ the kings of Israel that were before him. Against
him came up ^f Shalmaneser king of Assyria; and Hoshea became his servant, and
^g gave [*Heb. rendered*] him presents [*or, tribute*].
4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers
to So king of Egypt,⁴ and brought no present to the king of Assyria, *as he had*
done year by year: therefore the king of Assyria shut him up, and ^h bound him
5 in prison. Then ⁱ the king of Assyria came up throughout all the land, and went
6 up to Samaria, and besieged it three years.⁵ ^j In the ninth year of Hoshea the
king of Assyria took Samaria, and ^k carried Israel away⁶ into Assyria, ^m and placed
them in Halah and in Habor *by* the river of Gozan,⁷ and in the cities of the Medes.
7 For *so* it was,⁸ that the children of Israel had sinned against the LORD their
God, ⁿ which had brought them up out of the land of Egypt, from under the
8 hand of Pharaoh king of Egypt, ^o and had feared other gods, and ^p walked in the
statutes of the heathen, whom the LORD cast out from before the children of Israel,
9 and ^q of the kings of Israel, which they had made. And the children of Israel
did ^r secretly *those things that were* not right against the LORD their God, and
they built them high places in all their cities, ^s from the tower of the watchmen
10 to the fenced city.⁹ ^t And they set them up images and ^u groves¹⁰ ^v in every high
11 hill, and under every green tree: and there ^w they burnt incense in all the high

^a 2 Chr. 28. 24.
^b 1 Kl. 7. 27, 28.
^c 1 Kl. 7. 25-26.

^d 1 Kl. 10. 5.

^e see parallel, 2 Chr.
28. 20, 27.

^f ch. 18. 9.

^g 2 Sam. 8. 2.

^h ch. 25. 7.

ⁱ see parallel, ch. 18.
9-12.
^j ch. 18. 10, 11; Hos.
13. 16, foretold.
^k 1. ch. 25. 32, 33; Den.
28. 30, 64; 29. 27, 29;
1 Kl. 14. 15, 16,
^m 1 Chr. 5. 26.

ⁿ see Ex. 20. 2.

^o ver. 35.

^p ch. 16. 3; 1. ch. 18. 3;
Deu. 12. 30, 31; 18. 9.

^q Mic. 6. 16.

^r Deu. 13. 6.

^s ch. 18. 4.

^t 1 Kl. 14. 21; 1. ch. 57. 5.

^u Ex. 31. 13; Deu. 16.

^v 21; Mic. 5. 14.

^w ch. 16. 4; Deu. 12. 2.

^x 1 Kl. 13. 1.

1 Or, 'and I will consider about the brazen altar.'

2 What this 'covert' was is unknown; but, from its connection with the king's entry, it may be supposed to have belonged to the royal gallery mentioned in ch. xi. 14; 2 Chron. vi. 13.

3 Of all the other Israelitish kings (Shallum excepted, whose reign was only thirty days), it is expressly stated that they maintained the calf-worship of Jeroboam; but this sin is nowhere attributed to Hoshea, though he was otherwise a bad man.

4 Both the time and the name indicate that this was the Egyptian king called Sovechus by Manetho, the second of the twenty-fifth dynasty. The recent appearance of the Assyrian armies in this neighbourhood naturally led the kings of Egypt to resist their further progress, and to endeavour to bring the small kingdoms of Palestine, which lay between the contending powers, under their own dominion. Hence both Judah and Israel were constantly exposed to the violence of the one party or the other; being coveted by Assyria as the key to Egypt, and by Egypt as an outpost against Assyria. In withholding the tribute from the Assyrian king, Hoshea doubtless relied upon aid from Egypt.

5 We have no particulars of this siege; but the character of the invaders, as described by prophets (see Nahum ii. 12, 13; iii. 1) and historians, and the sculptures discovered in the remains of Assyrian cities, combine to show that it must have been a time of extreme suffering; especially when the city was captured, and given up, according to the usual practice, to indiscriminate pillage and slaughter.

6 This was the second captivity of Israel, which included chiefly the inhabitants of the central part of Canaan. See also ch. xviii. 11.

7 If this be, as is probable, the river now called Kizil Ozan (or Yellow River), which enters the Caspian Sea

at its south-west corner, then all these places are to be sought in the high-lands of Kurdistan and the Persian Irak, which anciently formed part of Media. In that district are found the ancient names *Calachene, Chaboras, and Gansania*, and the modern names *Chatal and Abhur*. At the last place, extensive ruins, somewhat resembling those of Nineveh and Babylon, still remain.

8 The inspired writer carefully traces this awful catastrophe to its cause—the obstinate wickedness of the people. Beginning with Jeroboam's political idolatry, they had gone on to the grosser worship of Baal and Ashtaroth; and had in consequence committed (as the writings of the contemporary prophets show) the most scandalous sins of all kinds—oppression and robbery, violence and cruelty, gluttony and debauchery. They had continued in this downward course for more than two hundred years; though often checked by startling and even miraculous interpositions of Divine Providence. Famine, war, and pestilence had been repeatedly inflicted upon them; and a long succession of faithful men of God had warned them of the impending danger; but all had been in vain. And now that the people had utterly failed to accomplish the great object for which Jehovah had separated them for himself, and instead of being witnesses to the world of the spirituality and perfection of his nature, had dishonoured his holy name, he gave them up into the hand of their enemies, and removed them out of their place. Surely this is a solemn lesson to other nations, to whom God has given a still fuller and clearer revelation of his character and will.

9 This is a proverbial expression (see ch. xviii. 8), signifying the *entire land*, both town and country. The towers were small erections in the fields and plains, for the protection of the crops and the flocks.

10 See notes on Judg. ii. 13; iii. 7.

- places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things ² to provoke the LORD to anger: for they served idols, ^a whereof the LORD had said unto them, ^b Ye shall not do this thing.
- 13 Yet the LORD ^c testified against Israel, and against Judah, by all the prophets, and by all ^d the seers, saying, ^e Turn ye from your evil ways, and ^f keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but ^g hardened their necks, like to the neck of their fathers, that ^h did not believe in the LORD their God. And they rejected his statutes, ⁱ and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed ^k vanity, and ^l became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should ^m not do like them. And they left all the commandments of the LORD their God, and ⁿ made them molten images, even two calves, ^o and made a grove, and worshipped all the host of heaven, ^p and served Baal. ^q And they caused their sons and their daughters to pass through the fire, and ^r used divination and enchantments, and ^s sold themselves ^t to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and ^u removed them out of his sight: there was none left ^v but the tribe of Judah only. Also ^w Judah kept not the commandments of the LORD their God, but ^x walked in the statutes of Israel which they made.
- 20 And the LORD ^y rejected all the seed of Israel, and afflicted them, and ^z delivered them into the hand of spoilers, until he had cast them out of ^a his sight. For ^b he rent Israel from the house of David; and ^c they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. For the children of Israel ^d walked in all the sins of Jeroboam which he did; they departed not from them; until the LORD removed Israel out of his sight, ^e as he had said by all his servants the prophets. ^f So was Israel carried away out of their own land to Assyria unto this day.²

Colonization of the land of Israel by idolatrous people.

- 24 ^a AND the king of Assyria brought men ^b from Babylon, and from Cuthah,³ and from ^c Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: ^d and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there, that they ^e feared not the LORD: therefore ^f the LORD sent lions among them, which slew some of them.⁵ Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: ^g therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; ^h and let them go and dwell

^a ch. 21. 6; Ps. 78. 56
^b Ex. 20. 3, 4. 1. 26.
^c 1. Deu. 5. 7, 8.
^d Deu. 4. 15—19.
^e see refs. Deu. 8. 19.
^f 1. 16. 20; Jer. 18. 11; 25. 4, 5; 35. 15; Hos. 1. 1.
^g Jer. 7. 22, 23.
^h Deu. 31. 27; Pro. 29. 1.
ⁱ Deu. 1. 32; Ps. 78. 29.
^j Deu. 29. 25.
^k Deu. 32. 21; 1 Ki. 16. 13; Jer. 2. 5; 1 Cor. 8. 4.
^l Ps. 115. 8; Ho. 1. 21.
^m Deu. 12. 29—31.
ⁿ Ex. 32. 8; 1 Ki. 12. 29.
^o 1 Ki. 14. 15, 23; 15. 13; 16. 33.
^p ch. 10. 18—24; 11. 18; 1 Ki. 16. 31; 22. 57.
^q ch. 16. 3; Le. 18. 21; Fez. 23. 37.
^r ch. 21. 9, 3; Deu. 18. 10—12.
^s 1 Ki. 21. 20, 25.
^t see ch. 13. 23; Ho. 6. 3.
^u 1 Ki. 11. 13, 32.
^v 1 Ki. 14. 22, 23; Jer. 3. 8; 8. 18; 16. 3.
^w 1 Sam. 15. 23.
^x ch. 13. 3, 7; 15. 29.
^y Deu. 11. 12.
^z 1 Ki. 11. 31.
^a 1 Ki. 12. 29, 29—30.
^b ch. 3. 3; 10. 29; 31; 13. 2, 6, 14; 15. 3.
^c see 1. 26, 33; 1 Ki. 14. 16; Is. 7. 8; 1 Ho. 1. 4; Am. 5. 27, etc.
^d ver. 6.

^a Ezra 4. 2—10.
^b ver. 30.
^c ch. 18. 31, *Irah*.

¹ vers. 28, 32, 34, 41.
² ch. 2. 21.

¹ That is, they made themselves slaves to idolatry.

² They were there also at the time when the book of Chronicles was written (see 1 Chron. v. 26), which was probably much later than this book. Since that time the people of Israel have never reappeared in a national character as distinct from Judah. Some of their descendants joined the Jewish exiles who returned to Jerusalem after the Babylonish captivity; but the greater portion of them remained (as did also many of the people of Judah) scattered among the nations in the countries to which they had been carried (see Acts ii. 5, 9). Josephus, who wrote in the reign of Vespasian, recites a speech of king Agrippa, in which, while exhorting the Jews to submit to the Romans, he says, 'Do any of you think that your fellow-tribes will come to your aid out of Adiabene?' (the principal province of Assyria.) Jerome also, in the fifth century of the Christian era, who resided for twenty years in Palestine, and was well acquainted with the East, says, 'Unto this day the ten tribes are subject to the kings of the Persians; nor has their captivity ever been loosed: they inhabit at this day the cities and mountains of the Medes.' Many of them appear to have been brought as settlers to Antioch, and other cities in Asia Minor; nor can it be doubted that a large number of the Jews, who in the times of the apostles were scattered so widely over different parts of the Roman empire, were their descendants, who at various periods had migrated to more westerly regions.

³ 'Cuthah' is the Chaldee for *Cush*: it is probably the

modern Khusistan. The other places cannot now be certainly identified; but were probably in the same neighbourhood, on the eastern side of the lower waters of the Tigris and Euphrates. The colonization of the country seems to have been carried on chiefly under the reign of Esar-haddon: see Ezra iv. 2.

⁴ It is not to be inferred from these words that all the people were carried away, but that the Israelites were no longer the principal inhabitants or possessors of the land. It is evident, from 2 Chron. xxxiv. 6, that many of them were left, as was afterwards the case in the kingdom of Judah. Comp. ch. xxiv. 12—16, with xxv. 12, 22. Their descendants became incorporated with those of the heathen colonists; and this mixed population was afterwards known by the name of *Samaritans*. They became bitter enemies of the Jews: see Ezra, ch. iv., and Neh. ch. iv.

⁵ This would show both to the conquerors and the colonists that the Israelites had not been dispossessed of their country because God was not able to defend them, but because of their sins; and that none could occupy the land which Jehovah had called by his own name without his permission.

⁶ They interpreted the judgment according to their own polytheistic notions; regarding Jehovah merely as a local, though very powerful deity.

⁷ This was apparently not a priest of the race of Aaron, but one of those who had ministered at the high places. The result of this proceeding was a mixed worship of false gods and of Jehovah. In later times the Samaritans gave

28 there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of ¹ Babylon made Succoth-benoth, ² and the men of Cush made Nergal, and the men of Hamath made Ashima, ³ and the Avites made Nibhaz and Tartak, and the Sopheraites ⁴ burnt their children in fire to Adrammelech and Anammelech, the gods of Sopheraim. So they feared the LORD, ⁵ and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. ⁶ They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.⁷

34 Unto this day they do after the former manners: they fear not⁸ the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, ⁹ whom he named Israel; with whom the Lord had made a covenant, and charged them, saying, 'Ye shall not fear other gods, nor ¹⁰ bow yourselves to them, nor serve them, nor sacrifice to them: but the Lord, who brought you up out of the land of Egypt with great power and ¹¹ a stretched out arm, ¹² him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. And ¹³ the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ¹⁴ ye shall observe to do for evermore; and ye shall not fear other gods. And the covenant that I have made with you ¹⁵ ye shall not forget; neither shall ye fear other gods. But ¹⁶ the Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies. Howbeit they did not hearken, but they did after their former manner.

41 ¹⁷ So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they ¹⁸ unto this day.

Hezekiah's good reign; Judah invaded by Sennacherib; Hezekiah's prayer, and its answer through Isaiah; the Assyrian army destroyed.

18 NOW it came to pass in the third year of Hoshea son of Elah king of Israel, ¹ that ² Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also ³ was ⁴ Abi, the daughter of Zachariah.

3 And he did *that which was right* in the sight of the Lord, ⁵ according to all that David his father did. ⁶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the ⁷ brassen serpent⁴ that Moses had made: for unto those days the children of Israel did burn incense to it: and he ⁸ called it Nehushtan [*i. e.* a piece of brass]. He ⁹ trusted in the Lord God of Israel; ¹⁰ so that after him was none like him⁵ among all the kings of Judah, nor *any* that were before him. For he ¹¹ clave to the Lord, and departed not from following him, but kept his commandments which the Lord commanded ¹² Moses. And the Lord ¹³ was with him; and he ¹⁴ prospered whithersoever he went forth: and he ¹⁵ rebelled against the king of Assyria, and served him not.⁶

8 ¹⁶ He smote the Philistines,⁷ *even* unto ¹⁷ Gaza, and the borders thereof, ¹⁸ from the tower of the watchmen to the fenced city.

9 And ¹⁹ it came to pass in the fourth year of king Hezekiah, which *was* the

up idolatry, and professed to worship Jehovah, and to regard his law as given by Moses; but they rejected all the later sacred writings.

¹ Under what forms these idols were worshipped is unknown. The word 'Succoth-benoth' may perhaps mean the *booths of the daughters*; referring to the obscene worship of Mylitta, the Chaldean Venus.

² These words are more correctly rendered, 'whence they (*i. e.* the settlers in Samaria) had been brought.'

³ The first clause here is explained by the second. These people did not fear and worship the Lord *only*, according to his law; but, joining their own idolatry with his worship, might be truly said not to fear him. Those who attempt to unite their own devices with the service of God will find that service made thereby unacceptable to him.

⁴ The destruction of so venerable a memorial of a remarkable fact in the national history shows the wisdom and energy of Hezekiah's piety. The superstitious vene-

ration paid to sacred relics, and especially the adoration paid to the cross, and even in express words to the wood and nails of it, with all the impostures which have arisen from that absurd idolatry, are an exact parallel to the worship of the brazen serpent; and Hezekiah's example fully authorizes the total abolition of everything of that kind in religious worship.—*Scott.*

⁵ This appears to be a proverbial mode of designating remarkable excellence; the same expression being used respecting Josiah (ch. xxiii. 25). David is commonly represented as the model of a Hebrew king.

⁶ Entering into the spirit of the theocracy, and depending upon the help of Jehovah (ver. 5), he refused the submission which his father had yielded to the king of Assyria. To do this, when that monarch's power was growing, and his attention was directed to Palestine, was an act of unusual faith.

⁷ Some regard this as a fulfilment of the prediction in Isa. xiv. 28—32.

¹ ver. 24.

² Ezra 4. 9.

³ Le. 18. 21; Deu. 12. 31.

⁴ 1 Ki. 12. 31.

⁵ 1 Ki. 18. 21; Hsa. 10. 2; Zeph. 1. 5.

⁶ Ge. 32. 28; 35. 10; 1 Ki. 11. 31.

⁷ Judg. 6. 10. Ex. 20. 4, 5.

⁸ Ex. 6. 6. Le. 19. 37; Deu. 6. 13; 10. 20.

⁹ see Deu. 6. 1. ver. 30; Deu. 5. 32.

¹⁰ Deu. 4. 23.

¹¹ ver. 36.

¹² vers. 32, 33.

¹³ Ezra 4. 1—3.

¹ see parallel, 2 Chr. 29. 1, 2; see also 2 Chr. 29. 27; he is called *Ezekias*, Mt. 1. 9.

² called *Abijah*, 2 Chr. 29. 1.

³ 1 Ki. 3. 14. ch. 12. 3; 14. 4; 15. 4; 2 Chr. 31. 1. Num. 21. 8, 9.

⁴ ch. 19. 10, 14—19; Job 1. 15; Pa. 13. 5.

⁵ ch. 23. 25.

⁶ Deu. 10. 20; Jos. 23. 8.

⁷ Ge. 21. 22; 2 Chr. 15. 2.

⁸ 1 Sam. 18. 5, 14; Pa. 60. 12.

⁹ ch. 18. 7. 1 Chr. 4. 41; Is. 14. 29.

¹⁰ Heb. *Azzah*. ch. 17. 9.

¹¹ see parallel, ch. 17. 5, 6.

seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* ^a the ninth year did Hoshea king of Israel, Samaria was taken. ^b And the king of Assyria did carry away Israel unto Assyria, and put them ^c in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes: ^d because they obeyed not the voice of the Lord their God, but transgressed his covenant, *and* all that Moses the servant of the Lord commanded, and would not hear *them*, nor do *them*.

Now ^e in the fourteenth year of king Hezekiah did ^f Sennacherib ^g king of Assyria ^h come up against all the fenced cities of Judah, and took them. ⁱ And Hezekiah king of Judah sent to the king of Assyria to Lachish, ^j saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah ^k gave *him* all the silver that was found in the house of the Lord, ^l and in the treasures of the king's house.

At that time did Hezekiah cut off ^m the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

And the king of Assyria sent ⁿ Tartan and Rab-saris and Rab-shakeh ^o from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, ^p which *is* in the highway of the fuller's field.

And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe [*or*, secretary], and Joah the son of Asaph the recorder.

And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, ^q What confidence *is* this wherein thou trustest? Thou sayest, (*but they are but vain words*,) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? ^r Now, behold, thou trustest upon the staff of this bruised ^s reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in the Lord our God: *is* not that he, ^t whose high places and whose altars Hezekiah hath taken away, ^u and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? Now therefore, I pray thee, give pledges ^v to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for ^w chariots and for horsemen? ^x Am I now come up without the Lord against this place to destroy it? The Lord said to me, ^y Go up against this land, and destroy it.

Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian ^z language; for we understand

^a ch. 17. 6.
^b ch. 17. 6.
^c 1 Chr. 5. 26.
^d ch. 17. 7-23; Dan. 9. 6, 10.
^e see parallel, Is. 36. 1; see also 2 Chr. 32. 1, etc.
^f Heb. Sannacherib.
^g 1a. 7. 17, etc.
^h ch. 16. 8; 1 Ki. 15. 15.
ⁱ 1 Ki. 6. 31-33.
^j see parallel, 2 Chr. 32. 9-16, 18, 19; and 1a. 36 2-22.
^k 1a. 10. 3; 2 Chr. 11. 9; Jer. 34. 7.
^l 1a. 7. 3.
^m 2 Chr. 32. 10, 10.
ⁿ Exo. 29. 6, 7.
^o 1a. 30. 2.
^p ver. 4; 2 Chr. 31. 1; 32. 12.
^q Ps. 20. 7, 8.
^r see ch. 19. 6.

1 The following narrative, to ch. xx. 19, is substantially identical with Isa. xxxvi.—xxxix. As Isaiah was one of the writers of the chronicles of the kingdom of Judah, this passage was probably first written by him in that form, and subsequently inserted, with some alterations, in the collection of his prophecies.

2 Sennacherib is mentioned by Herodotus in consequence of his attempt upon Egypt.

3 In 2 Chron. xxxii. 1, it is said that he 'thought' (rather, 'proposed') to subdue them unto himself. He certainly did not take *all* the fenced cities; for, besides Jerusalem, Lachish and Libnah were not taken.

4 Lachish was a town of Judah, south-west of Jerusalem. Sennacherib was now besieging this place (2 Chron. xxxii. 9); and, while there, he sent part of his forces to Jerusalem, to summon Hezekiah to surrender.

5 Hezekiah's faith, when put to a severe test, at first failed; and he purchased an expensive and ignominious peace, becoming again a vassal of the Assyrian king; but his faith soon regained its power: see 2 Chron. xxxii. 2-6.

6 This second invasion is thought to have been about three years after the first; and it is supposed that the events related in ch. xx. 1-19 occurred in the interval.

7 These three names (comp. Jer. xxxix. 3) appear to be *official*, not *personal* appellations. 'Tartan,' who was a military officer of high reputation for previous conquests

(see Isa. xx. 1), was probably the chief of the body-guard; 'Rab-saris' the chief eunuch; and 'Rab-shakeh' the chief cup-bearer. This invasion seems to be referred to in Isa. ch. x., where the different towns and villages which lay in the route of the Assyrians are mentioned; and in Isa. ch. xxii., which describes the state of Jerusalem during the siege.

8 That is, not broken, but cracked; *really* though not *apparently* injured, and thus incapable of yielding the support expected from it. The *reed* was a peculiarly fit symbol of Egypt, as it grew plentifully in that country. See Isa. xxx. 5, 7.

9 This refers to the abolition of idolatry, which had been effected by Hezekiah (see ch. xviii. 4; 2 Chron. xxix. 16). The Assyrians had therefore heard that Hezekiah had destroyed the idols and high places; and, according to their polytheistic notions, they supposed that he had thereby offended his God.

10 Hezekiah had doubtless, in obedience to the law, discouraged the training of cavalry. As the Assyrians prided themselves much on their horse-forces, they would look with contempt on a people destitute of them.

11 This may have been merely a false boast on the part of Rab-shakeh; or he may have been encouraged by some false prophet.

12 Or, 'Aramaic.' Through a great part of the Assyrian monarchy, especially on the west of the Euphrates

- it*: and talk not with us in the Jews' ¹ language in the ears of the people that *are*
- 27 on the wall. But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me to the men which sit on the wall, that they may eat² their own dung, and drink their own piss with you?*
- 28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and
- 29 spake, saying, Hear the word of the great king, the king of Assyria: Thus saith the king, ³ Let not Hezekiah deceive you: for he shall not be able to deliver you
- 30 out of his hand: neither let Hezekiah make you trust in the Lord,³ saying, The Lord will surely deliver us, and this city shall not be delivered into the hand
- 31 of the king of Assyria. Harken not to Hezekiah: for thus saith the king of Assyria, ⁴ Make an agreement with me [*or*, Seek my favour] by a present, and come out to me, and then eat ye every man of his own vine, and every one of his
- 32 fig tree, and drink ye every one the waters of his cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of broad and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth [*or*, deceiveth] you, saying,
- 33 The Lord will deliver us. ⁵ Hath any of the gods of the nations delivered at all
- 34 his land out of the hand of the king of Assyria? ⁶ Where *are* the gods of Hamath, and of Arpad?⁴ where *are* the gods of Sepharvaim, Hena, and ⁷ Ivah?
- 35 ⁸ have they delivered Samaria out of mine hand? Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, ⁹ that the Lord should deliver Jerusalem out of mine hand?
- 36 But the people ¹⁰ held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.
- 37 Then came ¹¹ Eliakim⁵ the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah ¹² with their clothes rent,⁶ and told him the words of Rab-shakeh.
- 19 And ¹³ it came to pass, when king Hezekiah heard *it*, that he ¹⁴ rent his clothes, and ¹⁵ covered himself with sackcloth, and ¹⁶ went into the house of the Lord.⁷
- 2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to ¹⁷ Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, ¹⁸ This day *is* a day of trouble, and of rebuke, and of blasphemy: ¹⁹ for the children are come to the birth, and ²⁰ there *is* not strength to bring forth.⁸ ²¹ It may be the Lord thy God will hear all the words of Rab-shakeh, ²² whom the king of Assyria his master hath sent to reproach the living God;⁹ and will ²³ reprove the words which the Lord thy God hath heard: wherefore ²⁴ lift up *thy* prayer for the remnant that are left.¹⁰
- 5, 6 So the servants of king Hezekiah came to Isaiah. ²⁵ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord,¹¹ Be not afraid of the words which thou hast heard, with which the ²⁶ servants of the king of
- 7 Assyria have blasphemed me. Behold, I will send ²⁷ a blast upon him,¹¹ and he shall ²⁸ hear a rumour,¹² and shall return to his own land; and ²⁹ I will cause him to fall by the sword in his own land.
- 8 ³⁰ So Rab-shakeh returned, and found the king of Assyria warring against
- 9 Libnah:¹³ for he had heard that he was departed ³¹ from Lachish. And ³² when he

P see ch. 6. 25.

2 Chr. 32. 15.

1 ch. 10. 32-34.

1 Ge. 32. 20; 33. 11; Pro. 14. 15.

1 Ex. 3. 8; Deu. 8. 7, 8.

1 ch. 19. 12, 17, 18; 2 Chr. 32. 11; Is. 10. 11.

1 ch. 19. 13.

1 ch. 17. 24, tra.

1 ch. 17. 6, 23, 24, 30, 31.

1 Ex. 5. 2; Dan. 3. 15.

1 Ps. 39. 1; Pro. 26. 4.

1 see Is. 22. 20; 36. 3.

1 Num. 14. 6; Is. 37. 7.

1 see parallel, Is. 37. 1-7.

1 ch. 18. 37.

1 Ge. 37. 31; 1 Ki. 21. 27.

1 2 Chr. 7. 11-16; Job 1. 20.

1 Is. 3. 4, called

1 Ezra.

1 ch. 18. 29.

1 Is. 26. 17, 18; 66. 9.

1 1 Sam. 11. 6; 2 Sam. 16. 12.

1 ch. 18. 17-35.

1 Ps. 50. 21.

1 2 Chr. 32. 20; Ps. 50. 15.

1 Is. 37. 6, etc.

P ch. 6. 16.

1 ch. 18. 17.

1 vera. 35-37; Job 4. 9; Jer. 51. 1.

1 ch. 7. 1; Jer. 51. 46.

1 vera. 35-37.

1 see parallel, Is. 37. 8-20.

1 ch. 18. 14.

1 see 1 Sam. 23. 27.

the Aramaic or Syriac—a language allied to the Hebrew—was spoken by the people; and the Assyrian officers must have been familiar with it.

¹ That is, the Hebrew.

² Hyperbolic expressions, denoting the utmost extremities of famine, to which the people should be reduced in the threatened siege.

³ The Assyrian had before endeavoured to excite fears of Jehovah's anger; he now insinuates mistrust of Divine protection. The enemies of God's people can only succeed by shaking their confidence in his grace and power.

⁴ See note on ch. xvii. 24.

⁵ Shebna had been displaced by Eliakim (see refs.)

⁶ See note on Gen. xxxvii. 34.

⁷ Hezekiah's faith prompted him to refer his cause to Jehovah, whom he had always acknowledged as his Sovereign, and had made it his chief care to serve and honour (see 2 Chron. xxix.—xxxi.), and against whom Rab-shakeh's blasphemies were directed.

⁸ A proverb expressing imminent danger, extreme weakness, and entire dependence on the aid of others.

⁹ Jehovah is called the *living God*, in contrast to the

gods of the surrounding nations, with whom the Assyrian had blasphemously confounded him (ch. xviii. 35).

¹⁰ This expression probably refers to Jerusalem, and the few fortresses, with their inhabitants, which had as yet escaped the general desolation. See Isa. i. 8. It appears probable that Psa. xliv. was written about this time: see note on its title.

¹¹ The Hebrew word here used is generally rendered 'wind' or 'spirit.' Some suppose it to be a figure for any severe judgment. Others refer it to the deadly wind of the desert, called the *Samiel*, by which whole caravans, and even armies, have sometimes been destroyed. But the rendering most accordant with the Hebrew idiom is, 'I will put a spirit in him;' *i. e.* 'I will make him alter his feelings and purposes.'

¹² This is generally supposed to refer to the report of Tirhakah's approach (ver. 9). As Sennacherib only took occasion from that to utter fresh blasphemies (vers. 10—13), God inflicted upon him, as he had formerly done upon Pharaoh, a most terrible punishment.

¹³ Libnah, as well as Lachish, was a town in the plain or low lands of Judah, south-west of Jerusalem.

- heard say of Tirhakah¹ king of Ethiopia, Behold, he is come out to fight against thee: ^v he sent messengers again unto Hezekiah,² saying, Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God [^] in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, [^] thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? [^] Have the gods of the nations delivered them which my fathers have destroyed;³ as Cozan, and Haran, and Rezeph, and the children of Eden which were in Thelassar?
- 13 [^] Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?
- 14 [^] And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD. And Hezekiah prayed before the LORD, and said,⁴ O LORD God of Israel, [^] which dwellest between the cherubim, [^] thou art the God, even thou alone, of all the kingdoms of the earth; thou [^] hast made heaven and earth.
- 16 LORD, bow down thine ear, and hear: [^] open, LORD, thine eyes, and see: and hear the words of Sennacherib, [^] which hath sent him to reproach the living God. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire:⁵ for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.
- 19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, [^] that all the kingdoms of the earth may know⁶ that thou art the LORD God, even thou only.
- 20 [^] Then Isaiah the son of Amoz sent⁷ to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria [^] I have heard. This is the word that the LORD hath spoken concerning him;
- [^] The virgin [^] the daughter of Zion⁸ hath despised thee, and laughed thee to scorn; the daughter of Jerusalem [^] hath shaken her head at thee.
- 22 Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, And lifted up thine eyes on high? —even against [^] the Holy One of Israel.
- 23 [^] By thy messengers thou hast reproached the LORD, and hast said, [^] With the multitude of my chariots I am come up To the height of the mountains, to the sides of Lebanon, And will cut down the tall cedar trees thereof, and the choice fir trees thereof: And I will enter into the lodgings of his borders, and into [^] the forest of his Carmel.⁹
- 24 I have digged, and drunk strange waters, And with the sole of my feet have I dried up all the rivers of besieged places.¹⁰
- 25 Hast thou not heard¹¹ long ago how [^] I have done it, And of ancient times that I have formed it? Now have I brought it to pass, That [^] thou shouldst be to lay waste fenced cities into ruinous heaps.
- 26 Therefore their inhabitants were of small power,¹² They were dismayed and confounded; They were [^] as the grass of the field, and as the green herb, As [^] the grass on the house tops, and as corn blasted before it be grown up.
- 27 But [^] I know thy abode, and [^] thy going out, and thy coming in,¹³ And thy rage against me.

v ch. 18. 17.

^ ch. 18. 5, 29, 30.

^ ch. 17. 5, etc.; 18. 33, 34.

b ch. 18. 33.

^ Eze. 27. 23.

d ch. 18. 34.

^ Is. 37. 14, etc.

f 1 Ki. 8. 28—30.

^ Ge. 32. 28; 33. 20.

^ Ex. 25. 22; 1 Sam.

4. 4; Ps. 80. 1.

^ 1 Ki. 18. 31; Is. 43.

10; 44. 6; Jer. 10.

10—12.

^ Is. 20. 11.

^ 1 Ki. 8. 29; 2 Chr.

6. 40; Dan. 9. 18.

^ ver. 4.

^ ch. 15. 9; 17. 6, 24.

^ Ps. 115. 4—8; Jer.

10. 3—9, 14, 15.

^ 1 Ki. 8. 13; Ps. 83. 18.

^ see parallel, Is. 37.

21—28.

^ Job 22. 27; Ps. 59.

15; 65. 2; Is. 58. 9;

Dan. 9. 20—23.

^ Is. 22. 12; 47. 1; Jer.

11. 17; Am. 6. 2.

^ Ps. 9. 14; Is. 1. 8;

Lam. 2. 13.

^ Job 16. 4; Ps. 22. 7;

^ Lam. 2. 15.

^ Ps. 71. 22; Is. 5. 21;

Jer. 51. 5.

^ ch. 18. 17.

^ ch. 18. 23, 31, 33; Ps.

20. 7.

^ Ps. 33. 11; Is. 45. 7;

46. 10.

^ Is. 10. 5.

^ Ps. 92. 7; 102. 11;

Is. 40. 6—8; 1 Pet.

1. 21.

^ Ps. 129. 6—8.

^ Ps. 119. 1—11.

^ Ps. 121. 8.

¹ Tirhakah seems to be the king called 'Taracos' by Manetho, and 'Tearkon' by Strabo. Though here called 'king of Ethiopia,' he ruled also over Egypt, and was one of the greatest conquerors of ancient times.

² Sennacherib wished to induce Hezekiah to capitulate before the Ethiopians arrived, or perhaps before the Jews heard of their approach.

³ See notes on ch. xvii. 5, 24.

⁴ In this prayer Hezekiah, like Solomon (1 Kings viii. 27), recognises at once God's special protection of his people, and his universal presence, and sovereignty over all things.

⁵ This appears to have been the general practice of the Eastern conquerors; unlike the policy of the Romans, who admitted the gods of the nations whom they conquered among their own.

⁶ The best pleas in prayer are derived from the honour of Jehovah; and He, being appealed to on this ground, now impressively showed his supremacy by the defeat of the vaunting conqueror of other gods.

⁷ This was apparently a written communication.

⁸ The *people of Judah*, of which Zion, or Jerusalem, was the capital, are thus poetically represented.

⁹ Rather, 'I will enter its extreme height, its garden forest.'

¹⁰ The same Hebrew phrase occurs in Isa. xix. 6; and may perhaps be better rendered, 'all the streams of Egypt.' The meaning is, that where there was no water, he caused it to be dug for and found; and where there was, he speedily caused it to be exhausted: both implying the command of vast resources, and innumerable hands; so that no difficulties could obstruct his victorious march.

¹¹ Vers. 25—28 are addressed to Sennacherib: 'Be not proud of thy victories: thou art merely an instrument in my hand by which I have punished wicked cities, as I long ago predicted by my prophets.' See Isa. x. 5, 6.

¹² Either from weakness or from terror.

¹³ These expressions signify *all the actions of his life*, as in Psa. cxxxix. 2, etc.

- 28 Because ¹thy rage against me and thy tumult¹ is come up into mine ears, Therefore ²I will put my hook² in thy nose, and my bridle in thy lips, And I will turn thee back ³by the way by which thou camest.
- 29 And this *shall be* ^ma sign unto thee,³ Ye shall eat this year such things as grow of themselves, And in the second year that which springeth of the same; And in the third year sow ye, and reap, And plant vineyards, and eat the fruits thereof.
- 30 ⁿAnd the remnant that is escaped of the house of Judah ^oShall yet again take root downward, and bear fruit upward.
- 31 For out of Jerusalem shall go forth a remnant, And they that escape out of mount Zion. ^pThe zeal of the Lord *of hosts* shall do this.
- 32 Therefore thus saith the Lord concerning the king of Assyria, ^qHe shall not come into this city nor shoot an arrow there, Nor come before it with shield, ^rnor cast a bank against it.⁴
- 33 By the way that he came, by the same shall he return, And shall not come into this city, saith the Lord.
- 34 For ^sI will defend this city, to save it, ^tFor mine own sake, and ^ufor my servant David's sake.
- 35 And ^vit came to pass that night, that the angel of the Lord⁵ went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and
- 36 when they arose early in the morning,⁶ ^vbehold, they *were* all dead corpses. So Sennacherib king of Assyria ^zdeparted, and went and returned, and dwelt at
- 37 ^wNineveh.⁷ And it came to pass, as he was worshipping in the house of Nisroch his god, that ^bAdrammelech and Sharezer his sons ^csmote him with the sword: and they escaped into the land of Armenia⁸ [*or*, Ararat]. And ^dEsraraddon his son reigned in his stead.

Hezekiah's sickness and recovery; visit and reception of ambassadors from Babylon.

- 20 IN ^ethose days⁹ was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order [*Heb.* Give charge concerning thine house^f]; for thou shalt die, and not live.¹⁰ Then he turned his face to the wall, ^gand prayed unto the Lord, ^hsaying, I beseech thee, O Lord, ⁱremember now how I have ^jwalked before thee in truth and with ^ka perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore.
- 4 And it came to pass, afore Isaiah was gone out into the middle court,¹¹ that the ^lword of the Lord came to him, saying, Turn again, and tell Hezekiah ^mthe captain of my people, Thus saith the Lord, the God of David thy father, ⁿI have heard thy prayer, I have seen ^othy tears: behold, ^pI will heal thee: on ^qthe third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and ^rI will defend this city for mine own sake, and for my ^sservant David's sake. And ^tIsaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

¹ Rather, 'thy arrogance.'

² Or, 'ring.' It was customary to put a ring in the nose of wild animals, for the purpose of curbing and governing them. See Job xli. 1, 2.

³ The message now turns from the invader to Hezekiah and his people: promising them an entire deliverance from the Assyrians, and assuring them, as a *sign* or *pledge* of that event, that there should be an abundant supply of provisions for two years, from the spontaneous productions of the land. The invasion of the Assyrians had probably either prevented the cultivation or destroyed the produce of the ground that year; and some suppose that the Jews were unable to cultivate the land in the second year, because it was the Sabbatical year, or the year of Jubilee (see Lev. xxv. 21).

⁴ The sculptures at Nineveh contain representations of the Assyrian methods of conducting a siege, which are in exact accordance with these words.

⁵ Some have supposed that this destruction was effected by a pestilence, some by a storm of hail, and others by a destructive wind. See note on ver. 7. But it seems best to understand the term 'angel' as meaning a celestial agent, Divinely commissioned to accomplish this deliver-

ance; who may, however, have made use of some secondary cause (see 2 Sam. xxiv. 15, 16; Acts xii. 23). The Egyptians (to whom also this supernatural interposition was a timely deliverance) preserved the tradition of it, though in a greatly corrupted form. See Herodotus, b. 2, c. 41. This event appears to be commemorated in Psa. lxxvi.: see note on its title. See also Isa. xvii. 12—14.

⁶ That is, 'at the time of rising in the morning.'

⁷ According to some chronological calculations, he reigned eighteen years after this time.

⁸ In the original it is 'Ararat' (see Gen. viii. 4), by which name the Armenians still call their country.

⁹ As Hezekiah survived this sickness fifteen years, and reigned altogether nearly twenty-nine, this must have been in the fourteenth year, which was that of the Assyrian invasion; and it was probably shortly before that event: see ver. 6.

¹⁰ Hezekiah's disorder was *in itself* incurable; and must have terminated in death but for the miraculous cure which was granted in answer to his prayer.

¹¹ Or, 'middle city,' probably a particular part of Jerusalem so called, as Zion was named the Upper, and Akra the Lower City.

¹ Ps. 2. 1—5.

² Job 41. 2; Eze. 29. 4; 38. 4; Am. 4. 2. ³ *vera.* 33, 36, 37.

^m ch. 20. 8, 9; Ex. 3. 12; 1 Sam. 2. 34. ⁿ Is. 7. 11, 14; Lk. 2. 12.

^o Ch. 32. 22, 23.

^p Is. 27. 6.

^q Is. 9. 7; Eze. 5. 13.

^r Is. 10. 21, 25, 28—32.

^s 2 Sam. 20. 15.

^t ch. 20. 6; Is. 31. 5.

^u Deut. 32. 27; Is. 43. 25; Eze. 36. 22.

^v 1 Ki. 11. 12, 13. ^w Ex. 12. 29, 30; 2 Sam. 24. 16; 2 Chr. 32. 21—23; Is. 37. 36.

^x Ps. 76. 5—7.

^y *vera.* 7, 28, 33.

^z Ge. 10. 11, 12.

^a 2 Chr. 32. 21.

^b ver. 7.

^c Ezra 4. 2.

^e see parallel, 2 Chr. 32. 24; and Is. 38. 1—8.

^f 2 Sam. 17. 23.

^g ch. 10. 14, 15.

^h No. 13. 14, 22, 31.

ⁱ Ge. 17. 15; 1 Ki. 2. 4; 3. 4.

^j 1 Ki. 8. 61.

^l 1 Sam. 9. 16; 10. 1.

^m ch. 19. 20; Ps. 65. 2.

ⁿ Ps. 39. 12; 56. 8.

^o ver. 7.

^p ch. 19. 34.

^q see ch. 2. 20—22; Is. 38. 21.

8 And Hezekiah said unto Isaiah, ^r What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? And Isaiah said, ^s This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the ^t prophet cried unto the LORD: and ^u he brought the shadow ten degrees backward, by which it had gone down in the dial ¹ of Ahaz.

12 ^v At that time ^v Berodach-baladan, ² the son of Baladan, king of Babylon, ² sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. ³ And ^a Hezekiah hearkened unto them, ⁴ and showed them all the house of his precious things, the silver, and the gold, ⁵ and the spices, and the precious ointment, and *all* the house of his armour [*or*, jewels], and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. ⁶

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, ^b All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them.

16, 17 And Isaiah said unto Hezekiah, Hear the word of the LORD. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, ^c shall be carried into Babylon: ⁷ nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, ^d shall they take away; ^e and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, ^f Good is the word of the LORD which thou hast spoken. And he said, *Is it not good*, if peace and truth be [*or*, shall there not be peace and truth] in my days?

20 ^g And the rest of the acts of Hezekiah, and all his might, and how he ^h made a pool, and a conduit, and ⁱ brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah? And ^k Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

Wicked reign of Manasseh.

21 MANASSEH ¹ was twelve years old when he began to reign, and reigned fifty ² and five years in Jerusalem. And his mother's name was Hephzi-bah. And he did that which was evil in the sight of the LORD, ³ after the abominations of the heathen, whom the LORD cast out before the children of Israel. For he built up again the high places ⁴ which Hezekiah his father had destroyed; and he reared up altars for Baal, ⁵ and made a grove, ⁶ as did Ahab king of Israel; and ⁷ worshipped all the host of heaven, and served them. And ⁸ he built altars in the house of the LORD, of which the LORD said, ⁹ In Jerusalem will I put my name.

5 And he built altars for all the host of heaven ¹⁰ in the two courts of the house of the LORD. ¹¹ And he made his son pass through the fire, and observed ¹² times,

^r see Judg. 6. 17, 37—40; 1s. 7. 11, 14; 38. 22.
^s see 1s. 38. 7, 8.

^t 1 Ki. 17. 20, 21.
^u see Jer. 10. 12—14; 1s. 38. 8.
^v see parallel, 1s. 39. 1—8.
^v or, Merodach-baladan.
² 2 Sam. 8. 10.
³ 2 Chr. 32. 27, 31.

^b ver. 13; Pro. 28. 13.

^c ch. 24. 13; 25. 13—15; Jer. 27. 21, 22; 52. 17—19.

^d ch. 21. 12; 2 Chr. 33. 11.
^e fulfilled, Dan. 1. 3.
^f 1 Sam. 3. 18; Job 1. 21; Ps. 33. 9.

^g see parallel, 2 Chr. 32. 32, 33.
^h 2 Chr. 32. 4; Ne. 3. 16.
ⁱ 2 Chr. 32. 30.
^k 2 Chr. 32. 33.

^l see parallel, 2 Chr. 33. 1—9.

^m ch. 16. 2.
ⁿ ch. 18. 4.
^o 1 Ki. 16. 31—33.
^p 17. 16; Deu. 4. 19; 17. 3.
^q Jer. 32. 31.
^r Deu. 12. 5; 2 Sam. 7. 13; 1 Ki. 8. 29; 9. 3.
^s 1 Ki. 6. 36; 7. 12.
^t ch. 16. 3; 17. 17; Le. 18. 21; 20. 2.
^u Le. 19. 26, 31; Deu. 18. 10, 11.

¹ The same Hebrew word is translated 'degrees' in vers. 9, 10; and in other passages 'steps.' Hence many commentators have supposed that the 'dial' consisted of a stair, or series of steps, so constructed that the shadow upon it marked the hours of the day. The recession of the shadow, in whatever way it was effected, was clearly miraculous. God alone could foretell or effect it.

² He is called, in Isa. xxxix. 1, 'Merodach-baladan,' deriving his name from a Babylonian idol (see Jer. l. 2). Babylon continued, until after this period, to be a province of Assyria; but it was just at this time held by an usurper of this name, who would naturally desire to enter into friendly connection with a neighbouring king who had, like himself, thrown off the Assyrian yoke. Such an embassy would also be peculiarly welcome to Hezekiah, who would be glad to form an alliance with the king of Babylon against the Assyrians; which, however, was repugnant to the Divinely ordained laws of the Hebrew government.

³ We learn, from 2 Chron. xxxii. 31, that an account of the miracle connected with this event had reached Babylon. Such a wonder was peculiarly fitted to excite the curiosity of a scientific people like the Chaldeans.

⁴ Or, 'rejoiced at their arrival' (see Isa. xxxix. 2). This embassy and present from Babylon proved too

powerful an assailant for Hezekiah's heart, and put him off his guard. See 2 Chron. xxxii. 31.

⁵ How these riches had been amassed so rapidly is not stated. Not long before, Hezekiah had been obliged to empty his treasury, and had even stripped the temple, to meet the demand of the king of Assyria. But he had probably obtained large spoils from the Assyrian camp (see ch. xix. 35); and he had subsequently received considerable presents, both for his own use and for the service of the temple. See 2 Chron. xxxii. 23.

⁶ Hezekiah's vanity was particularly culpable, as the ostensible reason of this embassy afforded a good opportunity of honouring Him who had wrought the miracle and the cure; but this he seems to have neglected to do.

⁷ The punishment was to be inflicted through the very people who had occasioned his sin. This is the first explicit prediction of the Babylonian exile, although it had been hinted at before. It was partly fulfilled in the captivity of Manasseh (2 Chron. xxxiii. 11); and in the reign of Zedekiah it was fully accomplished (2 Chron. xxxvi. 18). Hezekiah's fault in this matter is not to be considered as the cause of this national calamity, but rather as the occasion of its denunciation at this time.

⁸ See notes on Judg. ii. 11, 13; 1 Kings xv. 13. The worship of stars seems to have been of Chaldean origin.

and used enchantments, and dealt with ^r familiar spirits and wizards: he wrought
 7 much wickedness in the sight of the Lord, to provoke *him* to anger. And he set
 a graven image of the grove that he had made in the house, of which the Lord
 said to David, and to Solomon his son, ^v In this house, and in Jerusalem, which
 8 I have chosen out of all tribes of Israel, will I put my name for ever: ^r neither
 will I make the feet of Israel move any more out of the land which I gave their
 fathers; ^a only if they will observe to do according to all that I have commanded
 them, and according to all the law that my servant Moses commanded them.
 9 But they hearkened not: and Manasseh ^b seduced them to do more evil than did
 the nations whom the Lord destroyed before the children of Israel. ¹
 10, 11 And the Lord spake by his servants the prophets, ² saying, ^c Because Manasseh
 king of Judah hath done these abominations, ^d and hath done wickedly above all
 that the Amorites did, which *were* before him, and ^e hath made Judah also to sin
 12 with his idols: therefore thus saith the Lord God of Israel, Behold, ^f I am
 bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both
 13 ^g his ears shall tingle. And I will stretch over Jerusalem ^h the line of Samaria,
 and the plummet ⁱ of the house of Ahab: ³ and I will ^k wipe Jerusalem as a man
 14 wipeth a dish, wiping *it*, and turning *it* upside down. And I will ^l forsake the
 remnant of mine inheritance, and ^m deliver them into the hand of their enemies;
 15 and they shall become a prey and a spoil to all their enemies; because they have
 done *that which was* evil in my sight, and have provoked me to anger, ⁿ since the
 day their fathers came forth out of Egypt, even unto this day.
 16 ^o Moreover Manasseh shed innocent blood ^p very much, till he had filled Jeru-
 salem from one end to another; ^q beside his sin wherewith he made Judah to sin,
 in doing *that which was* evil in the sight of the Lord.
 17 Now ^r the rest of the acts of Manasseh, ⁵ and all that he did, and his sin that he
 sinned, *are* they not written in the book of the chronicles of the kings of Judah?
 18 And ^s Manasseh slept with his fathers, and ^t was buried in the garden of his own
 house, in the garden of Uzza. And Amon his son reigned in his stead.

Amon's wicked reign.

19 ^u AMON *was* twenty and two years old when he began to reign, and he reigned
 two years in Jerusalem. And his mother's name *was* Meshullometh, the daughter
 20 of Haruz of Jothab. And he did *that which was* evil in the sight of the Lord,
 21 ^v as his father Manasseh did. And he walked in all the way that his father
 walked in, and served the idols that his father served, and worshipped them:
 22 and he ^w forsook the Lord God of his fathers, and walked not in the way of the
 23 Lord. ^x And the servants of Amon conspired against him, and slew the king in
 24 his own house. And ^y the people of the land slew all them that had conspired
 against king Amon. And ^z the people of the land made Josiah his son king in
 his stead.
 25 Now the rest of the acts of Amon which he did, *are* they not written in the
 26 book of the chronicles of the kings of Judah? And he was buried in his sepul-
 chre ^b in the garden of Uzza: and ^c Josiah his son reigned in his stead.

Reign of Josiah; his reformations, and suppression of idolatry.

22 JOSIAH ^d *was* eight years old when he began to reign, and he reigned thirty
 and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter
 2 of Adaiah of ^e Boscath. And he did *that which was* right in the sight of the
 Lord, and ^f walked in all the way of David his father, and ^g turned not aside to
 the right hand or to the left.
 3 ^h And it came to pass in the eighteenth year of king Josiah, *that* the king sent
 Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the
 4 Lord, saying, Go up to Hilkiah the high priest, that he may sum the silver
 which is ⁱ brought into the house of the Lord, which ^j the keepers of the door
 5 have gathered of the people: and let them ^k deliver it into the hand of the

* 1 Chr. 10. 13.
 v ver. 4; ch. 23. 27;
 2 Sam. 7. 13; 1 Ki.
 8. 29; 9. 3; P. 132.
 13. 14. Jer. 23. 34.
 2 2 Sam. 7. 10.
 a Le. 26. 3.
 b 1 Ki. 14. 16; Pro.
 23. 12.
 c ch. 23. 26, 27; 24. 3.
 d 1. Jer. 15. 4.
 e 1 Ki. 21. 26.
 f ver. 9.
 g ch. 22. 16; Dan. 9. 12.
 h 1 Sam. 3. 11; Jer.
 19. 3.
 i see ch. 17. 6; 1s. 31
 11; Lam. 2. 9; Am.
 7. 7, 8.
 j 1 Ki. 21. 21—24.
 k 1s. 31. 17.
 l Jer. 26. 17, 36—38.
 m Deu. 9. 24; Judg. 2.
 11—13.
 n ch. 21. 3, 4.
 o ver. 7. 11.
 p see par. 11, 2 Chr.
 33. 18—20.
 q 2 Chr. 33. 20.
 r ch. 12 (Chr. 21. 20; 24.
 15, 25.
 s see parallel, 2 Chr.
 33. 21—25.
 t ver. 2, etc.
 u Deu. 32. 16; 1 Ki.
 11. 33.
 v ch. 12. 20; 2 Chr. 31.
 21, 25.
 w ch. 14. 5.
 x ch. 14. 21; 1 Sam.
 11. 15.
 y ver. 18.
 z Mt. 1. 10, called
 Josias.
 a see parallel, 2 Chr.
 34. 1, 2; see also 1
 Ki. 13. 2.
 b Jon. 15. 30.
 c 1 Ki. 3. 6.
 d Deu. 5. 32.
 e see parallel, 2 Chr.
 34. 6—28.
 f ch. 12. 4, 8—10.
 g ch. 12. 9. P. 84. 10.
 h ch. 12. 11—14.

1 This national relapse into idolatry, so quickly after Hezekiah had laboured earnestly to root it out, indicates that the reformation which he effected amongst the people was in most cases only external, without a real change of heart.

2 It is supposed that, besides Isaiah, some of the minor prophets were living in this reign, and perhaps others whose messages have not been preserved.

3 As they had followed Ahab's sins (see ver. 3), so they should share the doom of his family and kingdom.

4 Apostasy is usually accompanied by a fierce and per-

secuting spirit. The Jews have a tradition that the prophet Isaiah was sawn asunder by the king's command. Josephus says that Manasseh cruelly slew all the righteous men among the Hebrews; nor would he spare the prophets, but every day slew some of them: so that Jerusalem was overflowed with blood (Antiq. x. 3).

5 We learn from 2 Chron. xxxiii. 11, that Manasseh was taken prisoner by the Assyrians, and carried to Babylon; and that there he repented and sought God, and was afterwards restored to his kingdom, probably as a tributary to the king of Assyria. See ch. xxxiii. 29.

doors of the work, that have the oversight of the house of the LORD: and let them give it to the doors of the work which is in the house of the LORD, ^m to 6 repair the breaches of the house, unto carpenters, and builders, and masons, and 7 to buy timber and hewn stone to repair the house. Howbeit ⁿ there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 And Hilkiah the high priest said unto Shaphan the scribe, ^o I have found the book of the law¹ in the house of the LORD. And Hilkiah gave the book to 9 Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered² the money that was found in the house, and have delivered it into the hand of them that do the work, 10 that have the oversight of the house of the LORD. And Shaphan the scribe showed ^p the king, saying, Hilkiah the priest hath delivered me a book. And 11 Shaphan read it before the king. And it came to pass, when the king had heard 12 the words³ of the book of the law, that ^q he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and ^r Achbor the son of ^s Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, 13 saying, Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is ^t the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah ^u the prophetess, the wife of Shallum the son of ^v Tikvah, the son of ^w Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the 15 college⁴ [*or*, in the second part];) and they communed with her. And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, ^x I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath 17 read: ^y because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; ^z therefore my wrath shall be kindled against this place, and ^a shall not be quenched.

18 But to ^b the king of Judah which sent you to inquire of the LORD, ^c thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which 19 thou hast heard; Because thine ^d heart was tender, and thou hast ^e humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become ^f a desolation and ^g a curse, and hast rent thy clothes, and wept before me; ^h I also have heard

20 *thee*, saith the LORD. Behold therefore, I will gather thee unto thy fathers, and thou ⁱ shalt be gathered into thy grave in peace: ^j and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

23 And ^k the king sent, and they gathered unto him all the elders of Judah and of 2 Jerusalem. And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant ^l which was found in the house of the LORD.

3 And the king ^m stood by a pillar,⁷ and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes, ⁿ with all *their* heart ^o and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

^m ch. 12. 5.ⁿ ch. 12. 15.^o Deut. 31. 24, etc.; 2 Chr. 34. 14, etc.^p Deut. 17. 18—20.^q see Num. 14. 6.^r Abdon, 2 Chr. 34. 20.^s or, Micah.^t Deut. 29. 23—28; 31. 17, 18.^u see refs. Ex. 15. 20. ^v *Tikvah*, 2 Chr. 34. 22. ^w or, *Harah*.^x ch. 20. 17; Deut. 29. 27; Dan. 9. 11—14.^y Deut. 29. 24—28.^z Deut. 32. 22; Jer. 7. 21. ^a 2 Chr. 34. 26, etc. ^b 1a. 3. 10.^c Ps. 51. 17; Is. 57. 15. ^d 1a. 26. 40, 41; 1 Ki. 21. 29, Mic. 6. 8.^e Le. 26. 31, 32.^f Jer. 26. 6; 44. 22. ^g ch. 13. 20.^h Ps. 37. 37; Is. 57. 1, 2.ⁱ see parallel, 2 Chr. 34. 29—32.^m ch. 22. 8.ⁿ ch. 11. 14, 17.^o Deut. 10. 12. ^p Jos. 24. 24.

1 This may have been the original copy of the law of Moses (see 2 Chron. xxxiv. 14), or of the covenant which was renewed with the people in the plains of Moab; for they were laid up beside the ark (see Deut. xxxi. 24—26). It is probable that, during the reigns of Manasseh and Amon, the reading of the Scriptures had been prohibited, and generally given up; and if some of the people had copies for their own private use, these would be concealed on account of the fear of persecution.

2 Heb., 'melted'; or, 'poured forth': that is, paid out.

3 The passages read to the king were probably, among others, the threatenings and curses of the law against its transgressors (Lev. xxvi., or Deut. xxviii.) It would seem that Josiah had never before heard them, though many copies of the law had been made under the direction of Hezekiah. To account for this, it is supposed that the people generally at that time were satisfied with abstracts, containing only a sort of ritual directing them in the outward observances of religion.

4 Literally, 'in the second.' It probably means either the suburbs, or the *Lower* City as distinguished from the *Upper*. See note on ch. xx. 4.

5 From the whole tenor of the history, as well as from the testimony of the prophets Jeremiah and Zephaniah, who lived at this period, it is evident that the zealous reformation of Josiah had not been heartily complied with by the people, especially by the chief men; and that the nation generally were impenitent, and ripening fast for judgment. The earlier prophecies of Jeremiah, which were probably delivered during the time of Josiah, give us much insight into the moral and religious state of the kingdom of Judah, at a time when the worship of God was maintained by the authority of the crown, and idolatry was punishable with death.

6 That is, before the destruction of Jerusalem and the overthrow of the kingdom. These predictions seem to have further quickened the king's zeal. See ch. xxiii.

7 See note on ch. xi. 14.

- 4 And the king commanded¹ Hilkiah the high priest, and the priests of the second order,² and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for³ the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and
- 5 carried the ashes of them unto Beth-el.³ And he put down the idolatrous priests,⁴ whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets⁵ [or,
- 6 constellations], and to⁶ all the host of heaven. And he brought out the 'grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the
- 7 powder thereof upon⁷ the graves of the children of the people. And he brake down the houses⁸ of the sodomites, that were by the house of the LORD, where the women wove hangings⁶ for the grove.
- 8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from² Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places⁷ came not up to the altar of the LORD in Jerusalem,⁶ but they did eat of the unleavened bread among their brethren.
- 10 And he defiled⁶ Topheth, which is in^d the valley of the children of Hinnom,⁸ that no man might make his son or his daughter to pass through the fire to
- 11 Molech. And he took away the horses⁹ that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathammelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. And the altars that were⁸ on the top¹⁰ of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which⁴ Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.
- 13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which⁴ Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for^m Chemosh the abomination of the Moabites, and forⁿ Milcom the abomination of the children of Ammon, did
- 14 the king defile. And he^o brake in pieces the images, and cut down the groves, and filled their places with the bones of men.
- 15 Moreover the altar that was at Beth-el,¹¹ and the high place^p which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words. Then he

¶ ch. 21. 3. 7.

¶ Hos. 10. 5; foretold, Zeph. 1. 4.

¶ ch. 21. 3.
¶ ch. 21. 7.

¶ ch. 10. 27; 2 Chr. 31. 1.
¶ 1 Ki. 11. 21; 15. 12.
¶ Ez. 35. 25; Eze. 16. 16.

¶ 1 Ki. 15. 22.

¶ see Eze. 41. 10--14.

¶ 1 Sam. 2. 36.

¶ 1s. 30. 33; Jer. 7. 31.
32. Tophet; 10. 6, 11
—13.

¶ Jer. 15. 8.
¶ ch. 16. 3; 1s. 18. 21;
Deu. 18. 10; Eze.
23. 37, 39.

¶ see Jer. 19. 13; Zeph. 1. 5.
A ch. 21. 5.

¶ ver. 6.

¶ 1 Ki. 11. 7.

¶ Judg. 2. 13.
¶ Num. 21. 29.
¶ Zeph. 1. 5, Malcham.
¶ Ez. 23. 24; Deu. 7. 5, 25.

¶ 1 Ki. 12. 29. 33.

¶ 1 Ki. 13. 2.

1 This purification appears, from 2 Chron. xxxiv., to have been begun before the finding and public reading of the law; but it was probably not completed till afterwards, and therefore the whole is dated together here.

2 The inferior priests.

3 Sending the impure to an impure place, which had long ago been polluted by the calf-worship.

4 Heb., 'Chemrimim.' See Zeph. i. 4. The analogous Syriac word means a priest; and seems to have been appropriately used for the priests of Syrian idols.

5 The Hebrew words 'Mazzaloth' and 'Mazzaroth' are supposed to mean the resting-places of the sun, i. e. the twelve signs of the Zodiac. See Job xxxviii. 32.

6 That is, either drapery to adorn or protect the image of Asherah, or the tent in which the idol was placed.

7 These priests appear to have been descendants of Aaron, who had officiated at the high places in the kingdom of Judah; professedly worshipping the true God, but in an unlawful manner. That they might not continue to do mischief in the country, they were brought to Jerusalem to reside among their brethren; but they were not allowed to exercise priestly functions, although maintained at the charge of the sanctuary, according to the law in Lev. xxi. 17—23. The idolatrous priests of Samaria were all slain (ver. 20), as the law required (Exod. xxii. 20).

8 Sometimes called simply 'Gai Hinnom' (the valley

of Hinnom), whence the Greek *Gehenna*. The name 'Topheth' was given to it from 'toph,' a drum; drums being beaten to drown the cries of the children offered in sacrifice to Moloch. This place having been the scene of that cruel worship, Josiah caused it to be polluted by throwing into it the dead bodies of animals and the offal of the city. This practice being continued afterwards, fires were lighted in the valley to consume the carcases, and thus prevent the noxious effects which might otherwise have arisen. Hence the place was called the *Gehenna* of fire; and represented to the Jews the place of punishment for the wicked, where it is emphatically said by our Lord (quoting from Isaiah), 'their worm dieth not, and the fire is not quenched' (Isa. lxvi. 24; Mark ix. 44).

9 The ancient Persians, who were sun-worshippers, dedicated to that luminary white horses and chariots, which were paraded on solemn occasions.

10 That is, on the roof of the house. The roofs of the houses were used by the Persians for the worship of the heavenly bodies.

11 Josiah's power appears to have extended beyond the limits of Judah. It is probable that, as a faithful tributary to the king of Assyria, he was allowed to govern some of the northern towns, as the Assyrian colonists did not fully people the country. See 2 Chron. xxxiv. 6.

said, What title¹ is that that I see? And the men of the city told him, *It is*
 18 *the sepulchre of the man of God, which came from Judah, and proclaimed these*
things that thou hast done against the altar of Beth-el. And he said, Let him
alone; let no man move his bones. So they let his bones alone, with the bones
of the prophet that came out of Samaria.
 19 And all the houses also of the high places that were in the cities of Samaria,
 which the kings of Israel had made to provoke the Lord to anger, Josiah took
 away, and did to them according to all the acts that he had done in Beth-el.
 20 And he slew all the priests of the high places that were there upon the altars,
 and burned men's bones upon them, and returned to Jerusalem.
 21 And the king commanded all the people, saying, Keep the passover unto the Lord
 22 your God, as it is written in the book of this covenant. Surely there was not
 holden such a passover² from the days of the judges that judged Israel, nor in all
 23 the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth
 year of king Josiah, wherein this passover was holden to the Lord in Jerusalem.
 24 Moreover the workers with familiar spirits, and the wizards, and the images
 [or, teraphim³], and the idols, and all the abominations that were spied in the
 land of Judah and in Jerusalem, did Josiah put away, that he might perform the
 words of the law which were written in the book that Hilkiah the priest found
 25 in the house of the Lord. And like unto him was there no king before him, that
 turned to the Lord with all his heart, and with all his soul, and with all his might,
 according to all the law of Moses; neither after him arose there any like him.
 26 Notwithstanding the Lord turned not from the fierceness of his great wrath,
 wherewith his anger was kindled against Judah,⁴ because of all the provocations
 27 that Manasseh had provoked him withal. And the Lord said, I will remove Judah
 also out of my sight, as I have removed Israel, and will cast off this city Jerusalem
 which I have chosen, and the house of which I said, My name shall be there.
 28 Now the rest of the acts of Josiah, and all that he did, are they not written
 in the book of the chronicles of the kings of Judah?
 29 In his days Pharaoh-nechoh king of Egypt went up against the king of
 Assyria to the river Euphrates: and king Josiah went against him;⁵ and he slew
 30 him at Megiddo, when he had seen him. And his servants carried him in a
 chariot dead from Megiddo, and brought him to Jerusalem, and buried him in
 his own sepulchre. And the people of the land took Jehoahaz the son of Josiah,
 and anointed him, and made him king in his father's stead.

Reigns of Jehoahaz and Jehoiakim; subjection to the king of Egypt; first invasion of the Chaldeans under Nebuchadnezzar.

31 JEHOIAHAZ was twenty and three years old when he began to reign; and he
 reigned three months in Jerusalem. And his mother's name was Hamutal, the
 32 daughter of Jeremiah of Libnah. And he did that which was evil in the sight of
 33 the Lord, according to all that his fathers had done. And Pharaoh-nechoh put
 him in bands at Riblah in the land of Hamath,¹¹ that he might not reign in
 Jerusalem; and put the land to a tribute of a hundred talents of silver, and a
 talent of gold.
 34 And Pharaoh-nechoh made Eliakim¹² the son of Josiah king in the room of
 Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away:
 35 and he came to Egypt, and died there. And Jehoiakim gave the silver and
 the gold to Pharaoh: but he taxed the land to give the money according to the

* 1 Ki. 13. 1, 4, 20, 30.
 * 1 Ki. 13. 31.
 † ch. 17. 9.
 * sec 2 Chr. 31. 6, 7.
 † 1 Ki. 13. 2.
 † ch. 11. 18; Ex. 22.
 20; 1 Ki. 18. 40.
 † 2 Chr. 34. 5.
 * 2 Cor. 35. 1.
 † Ex. 12. 3; Le. 23. 5;
 Num. 9. 2; Deu.
 16. 2.
 † 2 Chr. 35. 18, 19.
 † ch. 21. 6.
 * Ge. 31. 19; Judg. 17.
 † 1 Sam. 19. 13;
 Hos. 3. 4.
 † Le. 19. 31; 20. 27;
 Deu. 18. 11.
 * ch. 22. 8—13.
 † ch. 18. 5.
 † ch. 21. 11—13; 24. 3.
 † Jer. 15. 4.
 † ch. 17. 18—20; 18.
 11; 21. 13.
 † ch. 21. 4, 7; 1 Ki. 8.
 20; 9. 3.
 † see parallel, 2 Chr.
 35. 20, 27.
 * see parallel, 2 Chr.
 35. 20—21.
 * Pa. 60 42—45.
 † ch. 9. 27; Judg. 4.
 14, 15, comp. with 5.
 19; Zec. 12. 11.
 † ch. 14. 2.
 † 2 Chr. 35. 24.
 † see parallel, 2 Chr.
 36. 1—4; see also
 ch. 21. 24.
 † called Shallum, 1
 Chr. 3. 15; Jer. 22.
 11.
 † ch. 24. 18.
 * ch. 25. 6; Jer. 52. 27.
 † 2 Chr. 36. 4.
 * see ch. 24. 17; Dan.
 1. 7.
 † Mt. 1. 11, called
 Jakim.
 † Jer. 22. 11, 12; Eze.
 19. 3, 4.
 † ver. 33.
 † ch. 15. 19, 20.

¹ Rather, 'stone' or 'pillar,' marking the place of a sepulchre.

² There was a great passover in Hezekiah's time; but the total number of animals offered on this occasion was more than double what it had been then.

³ See note on Gen. xxxi. 19.

⁴ See note on ch. xviii. 5.

⁵ The frequent interchange of relapse and reformation, according to the will of the sovereign for the time being, shows that the habits of the people had become thoroughly depraved; and that idolatry, whether with or without royal patronage, was deeply rooted in the public mind.

⁶ Herodotus (ii. 159) mentions this expedition of Necos (Pharaoh-nechoh), and says that he defeated the Syrians (Jews) at Magdolos (Megiddo), and took a large city Cadytis (Chald. *Kadutha*, 'the holy,' i. e. Jerusalem).

⁷ Josiah probably felt himself bound, as a tributary to the king of Assyria, to oppose the progress of the Egyptian army.

⁸ This word may be more correctly rendered 'dying;'

i. e. mortally wounded. It appears, from 2 Chron. xxxv. 24, that when Josiah was being wounded at Megiddo, his servants put him into another chariot, and brought him to Jerusalem, where he died. It was probably at this period of overwhelming calamity that Psalms lxxxviii., lxxxix. were written. See note on title of Psa. lxxxviii.

⁹ Jehoahaz is called 'Shallum' by Jeremiah (ch. xxii. 11). He appears to have been more popular than his elder brother Jehoiakim.

¹⁰ Not his own father Josiah, but his more remote ancestors; and so in ver. 37.

¹¹ On the northern boundary of Palestine.

¹² Eliakim was Josiah's second son (1 Chron. iii. 15). The eldest, Johanan, was perhaps dead. After defeating Josiah's army, Necho took Carchemish; and on his return, treating Judca as a conquered province, he exercised his supremacy by appointing Eliakim as his deputy, and changed his name to mark him as his vassal. The same was done by Nebuchadnezzar (ch. xxiv. 17). Jehoiakim's character is portrayed by Jeremiah, ch. xxiii. 13—19.

commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

24 In his days Nebuchadnezzar king¹ of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets. Surely² at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 And now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Reign of Jehoiachin; second invasion by the Chaldeans; the first general transportation of the Jews to Babylon.

8 JEHOIACHIN² was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of the LORD, according to all that his father had done.

10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

Reign of Zedekiah; second siege of Jerusalem by Nebuchadnezzar; destruction of the city and temple; and second transportation of the people to Babylon.

18 ZEDEKIAH was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the

* see parallel, 2 Chr. 36. 5.

d see parallel, 2 Chr. 36. 7; Dan. 1. 1, 2. e Dou. 28. 49, 50; Jer. 25. 1, 9; 32. 28; Eze. 19. 8.

f ch. 20. 17; 21. 12-14; 23. 27; Jer. 25. 9; 32. 28. g ch. 18. 25. h ch. 21. 2-11; 23. 26, 27. i ch. 21. 16.

k see parallel, 2 Chr. 36. 8. l 2 Chr. 36. 6, 8; Jer. 22. 18, 19; 36. 30.

m see Jer. 37. 5-7. n Jer. 46. 2.

o see parallel, 2 Chr. 36. 9, 10; called Jehoiachin, 1 Chr. 3. 16; Jer. 24. 1; and Coniah, Jer. 22. 21, 26.

p Dan. 1. 1.

q Jer. 24. 1; 29. 1, 2; Eze. 17. 12.

r see ch. 25. 27.

s see Jer. 52. 28. t ch. 20. 17; 1. 3; 6. e ch. 25. 13; Dan. 5. 3.

u 1 Ki. 7. 48-50.

v Jer. 29. 5. w Jer. 24. 1-5. x see Jer. 52. 28; Eze. 1. 1, 2.

y see 1 Sam. 13. 19-22. z ch. 25. 12; Jer. 39. 10; 40. 7.

aa 2 Chr. 36. 10; Est. 2. 6; Jer. 22. 24, etc.

ad see Jer. 29. 2; 52. 28.

ae Jer. 37. 1.

af 1 Chr. 3. 15; 2 Chr. 36. 10. ag see ch. 23. 34; 2 Chr. 36. 4.

ah see parallel, 2 Chr. 36. 11, 12; and Jer. 52. 1-3; see also 37. 1. ai ch. 23. 31.

¹ Nebuchadnezzar is called 'king,' because his father Nabopolassar had associated him with himself in the kingdom. His first invasion of Judah was in the third year of Jehoiakim's reign (Dan. i. 1); and from this date many reckon the seventy years of the Babylonish captivity (Jer. xxv. 11), although there was a miserable semblance of kingly power kept up for nineteen years afterwards.

² In 1 Chron. iii. 16 he is called 'Jeconiah,' and in Jer. xxii. 24 'Coniah.' As he reigned only three months as a mere vassal of the king of Babylon, his reign is scarcely reckoned; and therefore it was said of Jehoiakim (Jer. xxxvi. 30), 'he shall have none to sit upon the throne of David.'

³ The people were assured by the false prophets that these sacred vessels should be brought back; but God told them by his prophet (Jer. xxvii. 16-22) that, instead

of these being restored, the rest should follow, as they did (see ch. xxv. 13-17). Nebuchadnezzar spoiled the temple three times: 1, when he took Jerusalem in the reign of Jehoiakim (see Dan. i. 2); 2, when he came the second time, in that of Jeconiah; and, 3, when he captured it in that of Zedekiah (ch. xxv. 13).

⁴ This means wealthy men, as distinguished from 'mighty men of valour' (ver. 14). This enumeration is evidently supplementary to that in ver. 14. Combining the two, the total number of persons now transported may be thus summed up: princes, or chiefs and warriors, 10,000; persons of property 7,000; craftsmen and smiths 1,000; making a total of 18,000.

⁵ This is reckoned, by both Usher and Hales, to have been the commencement of the seventy years' captivity, as predicted by Jeremiah.

⁶ He was son of Josiah, and brother of Jehoiakim.

19 daughter of Jeremiah of Libnah. ¹ And he did *that which was evil* in the sight
 20 of the LORD, according to all that Jehoiakim had done. ¹ For through the anger
 of the LORD it came to pass in Jerusalem and Judah, until he had cast them out
 from his presence, ² that Zedekiah rebelled against the king of Babylon.

25 And it came to pass ³ in the ninth year of his reign, in the tenth month, in the
 tenth day of the month, *that Nebuchadnezzar king of Babylon came, he, and all*
 his host, against Jerusalem, and pitched against it; and they built forts against
 2 it round about. And the city was besieged³ unto the eleventh year of king
 3 Zedekiah. And on the ninth day of the ⁴ fourth month ⁵ the famine prevailed in
 4 the city, and there was no bread for the people of the land. And ⁶ the city was
 broken up, and all the men of war ⁷ fled by night by the way of the gate between
 two walls, which *is* by the king's garden: (now the Chaldees *were* against the
 5 city round about;) and ⁸ the king went the way toward the plain. And the army
 of the Chaldees pursued after the king, and overtook him in the plains of
 6 Jericho: and all his army were scattered from him. ⁹ So they took the king, and
 brought him up to the king of Babylon ¹⁰ to Riblah; and they gave judgment⁴
 7 upon him. And ¹¹ they slew the sons⁵ of Zedekiah before his eyes, and ¹² put out
 the eyes⁶ of Zedekiah, and bound him with fetters of brass, and carried him to
 Babylon.⁷

8 And in the fifth month, ⁸ on the seventh⁸ day of the month, which *is* ⁹ the
 nineteenth year of king Nebuchadnezzar king of Babylon, ¹⁰ came Nebuzar-adan,
 9 captain of the guard, a servant of the king of Babylon, unto Jerusalem: ¹¹ and he
 burnt the house of the LORD,⁹ and the king's house, and all the houses of
 10 Jerusalem, and every great man's house burnt he with fire. And all the army of
 the Chaldees, that *were with* the captain of the guard, ¹² brake down the walls of
 11 Jerusalem round about. ¹³ Now the rest of the people *that were* left in the city,
 and the fugitives that fell away to the king of Babylon, with the remnant of the
 12 multitude, did Nebuzar-adan the captain of the guard carry away.¹⁰ But the cap-
 13 tain of the guard ¹⁴ left of the poor of the land ¹⁵ to be vinedressers and husbandmen.

14 And ¹⁶ the pillars of brass that *were* in the house of the LORD, and ¹⁷ the bases,
 and ¹⁸ the brasen sea that *was* in the house of the LORD, did the Chaldees break in
 15 pieces, and carried the brass of them to Babylon. And ¹⁹ the pots, and the
 shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith
 16 they ministered, took they away. And the firepans, and the bowls, ²⁰ and such
 things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard
 17 took away. The two pillars, one sea, and the bases which Solomon had made
 for the house of the LORD; ²¹ the brass of all these vessels was without weight.

18 ²² The height of the one pillar *was* eighteen cubits, and the chapter upon it *was*
 brass: and the height of the chapter three cubits; and the wreathen work, and
 pomegranates upon the chapter round about, all of brass: and like unto these
 had the second pillar with wreathen work.

19 ²³ And the captain of the guard took ²⁴ Seraiah the chief priest, and ²⁵ Zephaniah
 the second priest, and the three keepers of the door: and out of the city he took
 an officer that was set over the men of war, and ²⁶ five men of them that were in

* 2 Chr. 36. 12.
 † ch. 22. 17.
 ** 2 Chr. 36. 13; Jer. 27. 12-15; Eze. 17. 15-20.
 † see parallel, Jer. 39. 1-10; and 52. 4-30; see also 2 Chr. 36. 17; Jer. 24. 2; Eze. 24. 1, 2.
 † Jer. 39. 2; 52. 6.
 † see refs. Le. 24. 28, Jer. 39. 2, 3; 52. 7, etc.
 † Le. 26. 17, 33.
 † ver. 5; Jer. 39. 4-7; 52. 7; Eze. 12. 12.
 † Jer. 21. 7; 34. 21; Lam. 4. 19, 20; ch. 23. 33; Jer. 52. 9.
 † Jer. 22. 30.
 † Jer. 33. 7; Eze. 12. 13.
 † see Jer. 52. 12-14.
 † see ver. 27; ch. 24. 12.
 † Jer. 39. 9-14.
 † 2 Chr. 36. 19; 1 Pt. 74. 3-7; 75. 1; 64. 11.
 † Jer. 39. 8; 52. 13; Am. 2. 5.
 † Ne. 1. 3; Jer. 52. 14.
 † Jer. 39. 9; 52. 15.
 † ch. 24. 14; Jer. 39. 10; 40. 7; 52. 16.
 † ch. 20. 17; Jer. 27. 19, 22; 52. 17-20;
 Lam. 1. 10.
 † 1 Ki. 7. 15.
 † 1 Ki. 7. 27.
 † 1 Ki. 7. 23.
 † see Ex. 27. 3; 1 Ki. 7. 45-50.
 † 1 Ki. 7. 48-51.
 † 1 Ki. 7. 47.
 † 1 Ki. 7. 15, 16; Jer. 52. 21-23.
 † Jer. 52. 24, etc.
 † 1 Chr. 6. 14; Ezra 7. 1.
 † Jer. 21. 1; 29. 25.
 † see Jer. 52. 25.

1 He appears to have been a man of weak character, and entirely led by his nobles. See Jer. xxxviii. 5, 24.
 2 Relying upon the aid of the king of Egypt. See Jer. xxxvii. 7.
 3 Jerusalem was strong by nature, and had been so fortified by art that Nebuchadnezzar was compelled to blockade it for eighteen months, and at last only reduced it by famine. This of course greatly prolonged and aggravated the sufferings of the besieged; of which terrible descriptions may be found in Lam. iv. 3-10; Ezek. iv. 16; v. 10. In connection with this narrative should also be read Jer. ch. xxi., xxiv., xxvii.—xxxiv., xxxvii.—xxxix., lii.
 4 This was a just retribution on Zedekiah for the breach of his oath, and his obdurate disregard of the merciful counsel of God. See Jer. xxxviii. 17; xxxii. 5; xxxiv. 3, etc.
 5 And, according to Jer. xxxix. 6 and lii. 10, all the 'nobles' or 'princes' of Judah.
 6 The loss of sight was intended not only as a punishment, but also to incapacitate him for ever being king again.
 7 Thus two apparently inconsistent prophecies (Jer. xxxii. 4; Ezek. xii. 13) were both literally fulfilled.
 8 In Jer. lii. 12, it is the tenth day of the month. If

the burning of the city lasted several days, it might be reckoned from either the beginning or the end. Josephus says that it was on the same day of the same month that the second temple was burned by the Romans. From this period to the completion of the second temple, under Darius Hystaspis, was seventy years.
 9 The ark of the covenant was probably burned with the temple, for it is never mentioned afterwards; showing how little God cares for the outward ceremonial when the inward spirit of religion is gone. See Jer. vii. 4, 13-15. The prophet Jeremiah was present, and beheld the sad accomplishment of his early predictions, in the horrors of the famine and the carnage, and the plunder and destruction of the city and temple; and has recorded his feelings in his pathetic elegies. See 2 Chron. xxxvi. 17-19, and Lamentations.
 10 This formed the third stage in the captivity of Judah. It is observable that, at the end of the captivity, there were returns of large companies, at different times, nearly corresponding to each of these deportations. Hence the difficulty of fixing upon any precise period for the fulfilment of the prophecies of their restoration.
 11 Poverty is sometimes a protection. The poor, formerly oppressed, have now liberty and peace, while their oppressors are sent into captivity.

the king's presence¹ which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of
20 the land *that were* found in the city: and Nebuzar-adan captain of the guard took
21 these, and ²brought them to the king of Babylon to Riblah: and the king of Babylon smote them, and slew them at Riblah in the land of Hamath. ³So Judah was carried away out of their land.

Gedaliah is appointed governor by Nebuchadnezzar, and is killed by Ishmael; the remnant of the people flee into Egypt.

22 ^{*}AND as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made ^vGedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the ^{*}captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah; even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the ^{*}Netophathite, and Jaazaniah the son of a Maachathite,
24 they and their men. And Gedaliah ^bswore to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But ^cit came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at
26 Mizpah. And all the people, both small and great, and the captains of the armies, arose, ^dand came to Egypt:² for they were afraid of the Chaldees.

Jehoiachin's captivity is relieved by Evil-merodach.

27 ^eAND it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign ^fdid lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that *were*
29 with him in Babylon; and ^gchanged his prison garments: and he did ^heat bread
30 continually before him all the days of his life. And his allowance *was* a continual allowance given him of the king,³ a daily rate for every day, all the days of his life.

¹ That is, his confidential advisers.

² These events are more fully related by the prophet

Jeremiah, who witnessed them (see Jer. ch. xl.—xlv).

³ This custom is still followed at the Persian court.

^u Jer. 52. 26, 27.

^v ch. 17. 20; 23. 27; 1. e. 26; 33—35; Deut. 28. 36, 64.

^w see parallel, Jer. 40. 5—9; and 41. 1—7.
^y Jer. 33. 14.

^z Jer. 40. 7—9, 11, 12.

^a Ezra 2. 22; Ne. 7. 26

^b Jer. 40. 9, 10.

^c Jer. 40. 15, 16; 41. 1—15.

^d Jer. 42. 14—22; 43. 4—7.

^e see parallel, Jer. 52. 31—34

^f see Ge. 40. 13, 20; Jer. 24. 5.

^g Ge. 41. 14.
^h 2 Sam. 9. 7.

THE FIRST BOOK OF THE CHRONICLES.

THE two books of Chronicles were anciently one; and were called 'Words of Days,' that is, *Diaries* or *Journals*, probably with reference to the ancient annals from which they appear to have been chiefly compiled. They were divided into two parts by the Greek translators, who called them 'Paraleipomena,' i. e. 'things omitted,' or supplements; because many things not contained in the preceding histories are here supplied. The name of *Chronicles* was first given to them by Jerome. They appear to have been written after the close of the Babylonian captivity (see 1 Chron. iii. 19—24; 2 Chron. xxxvi. 21, 22). The Jews generally ascribe them to Ezra; and that tradition is probably correct; though a few additions to the genealogies must have been made after his time. Some, however, think they were of a later date.

The sources of information from which this book was derived, were for the most part the same as those which were used by the author of the books of Kings: but there were evidently some others.

One principal object of this portion of the sacred writings appears to have been to point out, from the ancient national records, the descent and location of the different families before the captivity; with the view of enabling the Jews who returned from Babylon to regain their former inheritances. It was also designed to assist the restoration of the worship of God according to the Divinely-ordained model. For this purpose, the genealogies, offices,

and duties of the priests and Levites, and other public officers, are carefully specified; and those portions of the history of David and other pious kings which illustrate their care for the ordinances of religion, and their zeal in promoting reformation, with the happy results of their exertions, are particularly dwelt upon; whilst, in contrast with this, the causes of the national calamities are very pointedly and impressively declared. See 2 Chron. xxxvi. 14—21, etc.

On comparing the books of Chronicles with those of Samuel and The Kings, it will be found that, although they have much in common, there is in the present books much that is original and peculiar. In the first nine chapters, which consist chiefly of *genealogies*, many facts of great interest may be gleaned with respect to the early periods of the Hebrew history; and the *historical* part contains many signal manifestations of the Divine government, and other important information respecting the affairs of the kingdom of Judah, of which we should otherwise possess but very brief and general notices. It is a general characteristic of the books of the Chronicles, as compared with those of Samuel and The Kings, that, in those portions of the history which are common to both, these books have more of the *national* and less of the *personal*, more of the *ecclesiastical* and less of the *political*, more of the *didactic* and less of the *historical*: so that here, still more frequently than in the preceding

books, the hand of God is distinctly pointed out in all the events which are related; and the connection is shown between righteousness and prosperity on the one hand, and between sin and chastisement on the other. All these books will be found to explain and illustrate each other. The diversities in orthography and language which occasionally occur, and which evidently arise from changes in dialect and usages, occasioned by the connection of the Jews with Aramean nations, form an incidental proof of the genuineness and authenticity of these writings.

THE FIRST BOOK OF CHRONICLES is naturally divided into two parts.

Part I. contains GENEALOGIES, showing the descent of the people of Israel from Adam to the time of Ezra, with short historical notices.

Genealogies from Adam to Jacob (ch. i., ii. 2). The descendants of Judah, with their settlements (ii. 3—55); the family of David (iii.) Other descendants of Judah, also of Simeon, Reuben, Gad, and half of Manasseh, with their settlements; and historical notices (iv., v.) Genealogies of the Levites and priests (vi.) The descendants of Issachar, Benjamin, Naphtali, the other half of Manasseh, Ephraim, and Asher, with some of their settlements;

and historical notices (vii.) Genealogy of Benjamin to the time of Saul; Saul's descendants (viii.) List of the families who dwelt at Jerusalem (ix. 1—34). Saul's pedigree repeated (ix. 34—44).

II. THE REIGN OF DAVID; comprising the death of Saul and Jonathan (ch. x.) David's accession to the throne, and capture of Jerusalem; his mighty men (xi., xii.) Removal of the ark to the house of Obed-edom (xiii.) David's palace; his children; his victories (xiv.) Bringing up of the ark to Jerusalem, and arrangements for Divine worship in connection therewith (xv., xvi.) David's desire to build a temple, and God's message to him by Nathan (xvii.) Victories over the Philistines, Moabites, Edomites, Syrians, and Ammonites (xviii.—xx. 8). Numbering of the people; infliction of pestilence, and its removal (xxi.) David's preparations for the temple (xxii.) Number and distribution of the Levites and priests (xxiii., xxiv.); the singers and musicians (xxv.); the porters, store-keepers, officers, and judges (xxvi.) The arrangement of the army; the princes and officers (xxvii.) David's last exhortations; the offerings of the princes and people for the temple; David's thanksgiving and prayer; Solomon's establishment on the throne (xxviii., xxix.)

Genealogies from Adam to Abraham.

1, 2, 3 ADAM,¹ ^a Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, Methuselah, 4 Lamech, Noah, Shem, Ham, and Japheth.
 5 ^b The sons² of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, 6 and Meshech, and Tiras. And the sons of Gomer; Ashchenaz, and ^c Riphath, 7 and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and ^d Dodanim.
 8, 9 ^e The sons of Ham; Cush, and Mizraim, Put, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons 10 of Raamah; Sheba, and Dedan. And Cush ^f begat Nimrod: he began to be 11 mighty upon the earth. And Mizraim begat Ludim, and Ananim, and Lehabim, 12 and Naphtuhim, and Pathrusim, and Casluhim, (of whom came the Philistines,) 13 and ^g Caphtorim. And ^h Canaan begat Zidon his firstborn, and Heth, the 15 Jebusite also, and the Amorite, and the Girgashite, and the Hivite, and the 16 Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite.
 17 The sons of ⁱ Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram,³ 18 and Uz, and Hul, and Gether, and ^j Meshech. And Arphaxad begat Shelah, and 19 Shelah begat Eber. And unto Eber were born two sons: the name of the one ^k was Peleg [*i. e.* division⁴]; because in his days the earth was divided: and his 20 brother's name was Joktan. And ^l Joktan begat Almodad, and Sheleph, and 21 Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, and Ebal, and 22 Abimael, and Shoba, and Ophir, and Havilah, and Jobab. All these *were* the 23 sons of Joktan.
 24-26 ^m Shem, Arphaxad, Shelah, ⁿ Eber, Peleg, Reu, Serug, Nahor, Terah, ^o Abram; 27 the same *is* Abraham.

^a Ge. 4. 25, 26; 5. 3, 9.
^b Ge. 10. 2, etc.
^c or, *Diphath*.
^d or, *Rodanim*.
^e Ge. 10. 6, etc.
^f Ge. 10. 8, 13, etc.
^g Deu. 2. 23.
^h Ge. 10. 15, etc.
ⁱ Ge. 10. 22; 11. 10.
^j or, *Mash*, Ge. 10. 23.
^k Ge. 10. 25.
^l Ge. 10. 26.
^m Ge. 11. 10, etc.; 1. k.
ⁿ 3. 31, etc.
^o Ge. 11. 15.
^p Ge. 17. 5.

Genealogies of Abraham, Isaac, Esau, and Jacob.

28 THE sons of Abraham; ^q Isaac, and ^r Ishmael.
 29 These *are* their generations: The ^s firstborn of Ishmael, Nebaioth; then Kedar, 30 and Albeel, and Mibsam, Mishma, and Dumah, Massu, ^t Hadad, and Tema, Jetur, 31 Naphish, and Kedemah. These are the sons of Ishmael.
 32 Now ^u the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan;

^q Ge. 21. 2, 3.
^r Ge. 16. 11, 15.
^s Ge. 25. 13—16.
^t or, *Hadar*, Ge. 25. 15.
^u Ge. 25. 1, 2.

¹ It is the peculiar glory of Jewish history, that, whereas the earliest accounts of all other nations are involved in obscurity and fable, this can be clearly traced along an unbroken line to the very commencement of the human race. The genealogies which occupy ch. i.—ix. are mostly repeated from other parts of sacred history, though with considerable additions. They were probably taken from the national registers which existed in the time of Ezra; and were doubtless of great value to the Jews after their return from Babylon, when they would be in danger of losing the distinctions of their tribes and families. They are still of use in illustrating and confirming the Scripture history; and especially in showing the descent of our Saviour through the line of David and Abraham.

² See Gen. ch. x., and notes. There are apparent dis-

crepancies between these genealogies and other parts of Scripture, which appear to have arisen from the following causes. In some instances, errors or omissions have been made in transcribing; in others, grandsons and remoter descendants are mentioned as sons; in others, again, the successor of a man in his property or titles is called his son; sometimes the same person appears with names varying more or less; and sometimes the same name has been, by our English translators, spelt differently in different places.

³ This genealogy agrees substantially with that in Gen. x. The words 'the children of Aram,' in Gen. x. 23, are left out here; so that Uz and others appear as the sons of Shem, though they were actually his grand-sons.

33 Sheba, and Dedan. And the sons of Midian; ¹ Ephah, and Ephor, and Henoah, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 And ² Abraham begat Isaac. ³ The sons of Isaac; Esau, and Israel.

35 The sons of ⁴ Esau; Eliphaz, Reuel, and Jeshu, and Jaalam, and Korah. The 36 sons of Eliphaz; Toman, and Omar, ⁵ Zephi, and Gatam, Kenaz, and Timna, ⁶ and 37 Amalek. The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. And ⁷ the 38 sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, 39 and Dishan. And the sons of Lotan; Hori, and ⁸ Homam: and Timna *was* Lotan's 40 sister. The sons of Shobal; ⁹ Alian, and Manahath, and Ebal, ¹⁰ Shephi, and 41 Onam. And the sons of Zibeon; Aiah, and Anah. The sons of Anah; ¹¹ Dishon. 42 And the sons of Dishon; ¹² Amram, and Eshban, and Ithran, and Cheran. The 43 sons of Ezer; Bilhan, and Zavan, and ¹³ Jakan. The sons of Dishan; Uz, and Aran.

43 Now these *are* the 'kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his 44 city *was* Dinhabah. And when Bela was dead, Jobah the son of Zerah of Bozrah 45 reigned in his stead. And when Jobah was dead, Husham of the land of the 46 Temanites reigned in his stead. And when Husham was dead, Hadad the son of 47 Bedad, which smote Midian in the field of Moab, reigned in his stead: and the 48 name of his city *was* Avith. And when Hadad was dead, Samlah of Masrekah 49 reigned in his stead. ¹⁴ And when Samlah was dead, Shaul of Rehoboth the son of 50 Achbor reigned in his stead. And when Baal-hanan was dead, ¹⁵ Hadad reigned in 51 his stead: and the name of his city *was* ¹⁶ Pai; and his wife's name *was* Mehetabel, 52 the daughter of Matred, the daughter of Mezahab. Hadad died also. And the 53 ¹⁷ dukes ¹⁸ of Edom were; duke Timnah, duke ¹⁹ Alish, duke Jetheth, duke Aholi- 54 bamah, duke Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar, duke 55 Magdiel, duke Iram. These *are* the dukes of Edom.

²⁰ These *are* the sons of ²¹ Israel; ²² Reuben, Simeon, Levi, and Judah, Issachar, 2 and Zebulun, Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

The descendants of Judah; with their settlements.

3 THE sons of ¹ Judah; Er, and Onan, and Shelah: *which* three were born unto 4 him of the daughter of ² Shua the Canaanitess. And ³ Er, the firstborn of Judah, 4 was evil in the sight of the Lord; and he slew him. And ⁴ Tamar his daughter-in-law bare him Pharez and Zerah. All the sons of Judah *were* five.

5, 6 The sons of ⁵ Pharez; Hezron, and Hamul. And the sons of Zerah; ⁶ Zimri, 7 ⁷ and Ethan, and Heman, and Calcol, and ⁸ Dara: five of them in all. And the 8 sons of ⁹ Carmi; ¹⁰ Achar, the troubler of Israel, who transgressed in the thing 9 ¹¹ accursed. And the sons of Ethan; Azariah. The sons also of Hezron, that were 10 born unto him; Jerahmeel, and ¹² Ram, and ¹³ Chelubai.

10 And Ram ¹⁴ begat Amminadab; and Amminadab begat Nahshon, ¹⁵ prince of the 11 children of Judah; and Nahshon begat ¹⁶ Salma, and Salma begat Boaz, and Boaz 12 begat Obed, and Obed begat Jesse, ¹⁷ and Jesse begat his firstborn Eliab, and 13 Abinadab the second, and ¹⁸ Shimma the third, Nethaneel the fourth, Raddai the 14 fifth, Ozem the sixth, David the seventh: whose sisters *were* Zeruah, and Abigail. 15 ¹⁹ And the sons of Zeruah; Abishai, and Joab, and Asahel, three. And ²⁰ Abigail 16 bare Amasa: and the father of Amasa *was* ²¹ Jether the Ishmaelite.

18 And Caleb ²² the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: 19 her sons *are* these; Jeshu, and Shobab, and Ardon. And when Azubah was 20 dead, Caleb took unto him ²³ Ephrath, which bare him Hur. And Hur begat 21 Uri, and Uri begat ²⁴ Bezaleel. And afterward Hezron went in to the daughter 22 of ²⁵ Machir the father of Gilead, whom he married when he *was* threescore years 23 old; and she bare him Segub. And Segub begat Jair, ²⁶ who had three and twenty 24 cities in the land of Gilead. ²⁷ And he took Geshur, and Aram, with the towns 25 of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. 26 All these *belonged* to the sons of Machir the father of Gilead. And after that 27 Hezron was dead in Caleb-eprath, then Abiah Hezron's wife bare him ²⁸ Ashur 28 the father of Tekoa.

¹ Ge. 21. 2, 3.
² Ge. 25. 25, 26.
³ Ge. 35. 9, 10.
⁴ or, Zepho, Ge. 35. 11.
⁵ Ge. 35. 20.

⁶ or, Hemam, Ge. 35. 22.
⁷ or, Alvan, Ge. 35. 23.
⁸ or, Shepha, Ge. 35. 23.
⁹ Ge. 35. 25.
¹⁰ or, Hemand, Ge. 35. 26.
¹¹ or, Akan, Ge. 35. 27.
¹² Ge. 35. 31, etc.

¹³ Ge. 35. 37.

¹⁴ or, Hadar, Ge. 35. 39.

¹⁵ or, Pau, Ge. 35. 39.

¹⁶ Ge. 35. 40.
¹⁷ or, Aizah, Ge. 35. 40.

¹⁸ or, Jacob.
¹⁹ Ge. 29. 32; 30. 5, etc.; 35. 18, 22; 45. 8, etc.

²⁰ Ge. 38. 3; 46. 12; Num. 26. 19.
²¹ Ge. 38. 2.
²² Ge. 38. 7.
²³ Ge. 38. 29, 30; Mt. 1. 3.

²⁴ Ge. 46. 12; Ru. 4. 18
²⁵ or, Zabdi, Jos. 7. 1.
²⁶ 1 Ki. 4. 31.
²⁷ or, Dara.
²⁸ see ch. 4. 1; Jos. 7. 1.
²⁹ or, Achin.
³⁰ Jos. 6. 18; 7. 1.
³¹ or, Anom, Mt. 1. 3, 4.
³² or, Cahel, vers. 14, 12.
³³ Ru. 4. 19, 20; Mt. 4.
³⁴ Num. 1. 7; 2. 3.
³⁵ or, Salmon, Ru. 4. 21; Mt. 1. 4.
³⁶ 1 Sam. 16. 6.
³⁷ or, Shamamah, 1 Sam. 16. 9.

³⁸ 2 Sam. 2. 18.
³⁹ 2 Sam. 17. 25.
⁴⁰ 2 Sam. 17. 25; Ithra an Israelite.

⁴¹ ver. 50.

⁴² Ex. 31. 2.

⁴³ Num. 27. 1.

⁴⁴ Num. 32. 41; Deu. 3. 14; Jos. 13. 30.

⁴⁵ ch. 4. 5.

¹ Isaiah, in ch. lx. 6, 7, couples Midian and Ephah together; also Nebaioth and Kedar: see ver. 29.

² Timna might be the name of a son of Eliphaz (see ver. 51); but as, in Gen. xxxvi. 12, it appears that he had a concubine so named, and that Amalek was her son, the reading of the Alexandrine copy of the Septuagint seems the better.—And Thamma the concubine of Eliphaz bore Amalek.

³ Or, 'chiefs.' See note on Gen. xxxvi. 1.

⁴ Carmi was son of Zabdi, of the family of Zerah.

⁵ See note on the parallel passage, 2 Sam. xvii. 25.

⁶ The 'Chelubai' of ver. 9; where the Septuagint has 'Caleb.' This verse is obscure. It seems that only Caleb's children by Jerioth are here mentioned. But the Vulgate, Syriac, and Arabic versions make Jerioth the daughter of Caleb by Azubah, and the persons subsequently named the sons of Jerioth.

⁷ See note on Numb. xxxii. 41.

25 And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and
26 Bunah, and Oren, and Ozem, *and* Ahijah. Jerahmeel had also another wife,
27 whose name *was* Atarah; she *was* the mother of Onam. And the sons of Ram
28 the firstborn of Jerahmeel were, Moaz, and Jamin, and Eker. And the sons of
Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.
29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and
30 Molid. And the sons of Nadab; Seled, and Appaim; but Seled died without
31 children. And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And
32 * the children of Sheshan; Ahlai. And the sons of Jada the brother of Shammai;
33 Jether, and Jonathan: and Jether died without children. And the sons of
Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an
35 Egyptian, whose name *was* Jarha.¹ And Sheshan gave his daughter to Jarha
36 his servant to wife; and she bare him Attai. And Attai begat Nathan, and
37 Nathan begat * Zabad, and Zabad begat Ephlal, and Ephlal begat Obed, and Obed
39 begat Jehu, and Jehu begat Azariah, and Azariah begat Helez, and Helez begat
40 Eleasah, and Eleasah begat Sisamai, and Sisamai begat Shallum, and Shallum
41 begat Jekamiah, and Jekamiah begat Elishama.

42 Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn,
which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.
43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. And
45 Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. And
46 the son of Shammai *was* Maon: and Maon *was* the father of Bethzur. And
Ephah, Caleb's concubine, bare Haran, and Moza, and Gazoz: and Huran begat
47 Gazez. And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet,
48 and Ephah, and Shaaph. Maachah, Caleb's concubine, bare Sheber, and Tirhanah.
49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbeuah,
and the father of Gibeaz: and the daughter of Caleb *was* v Achsa.²

50 These were the sons of Caleb³ the son of Hur, the firstborn of * Ephratah;
51 Shobal the father of Kirjath-jearim, Salma the father of Beth-lehem, Hareph
52 the father of Beth-gader. And Shobal the father of Kirjath-jearim had sons;
53 * Haroel, *and* ^b half of the Manahethites. And the families of Kirjath-jearim;
and the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them
54 came the Zareathites, and the Eshtaulites. The sons of Salma; Beth-lehem, and
the Netophathites, * Ataroth, the house of Joab,⁴ and half of the Manahethites,
55 the Zorites. And the families of the scribes⁵ which dwelt at Jabez; the Tirathites,
the Shimeathites, *and* Suchathites: these *are* the * Kenites that came of Hemath,
the father of the house of * Rechab.

The family of David.

3 NOW these were the sons of David,⁶ which were born unto him in Hebron;
the firstborn Amnon, of Ahinoam the * Jezreelitess: the second ^a Daniel, of Abigail
2 the Carmelitess: the third, Absalom the son of Maachah the daughter of Talmi
3 king of Geshur: the fourth, Adonijah the son of Haggith: the fifth, Shephatiah
4 of Abital: the sixth, Ithream by ^c Eglah his wife. These six were born unto
him in Hebron; and ^d there he reigned seven years and six months: and ^e in
5 Jerusalem he reigned thirty and three years. ^f And these were born unto him
in Jerusalem; * Shimea, and Shobab, and Nathan, and ^g Solomon, four, of ^h Bath-
6 shua⁷ the daughter of ⁱ Ammiel:⁸ ^j Ithar also, and ^k Elishama, and Eliphelet, and
7 Nogah, and Nepheg, and Japhia, and Elishama, and ^l Eliada, and Eliphelet, ^m nine.
9 These *were* all the sons of David, beside the sons of the concubines, and ⁿ Tamar
their sister.

10 And Solomon's son *was* * Rehoboam, ^o Abia his son, Asa his son, Jehoshaphat

* see vers. 34, 35.

* ch. 11. 41.

v Jos. 15. 17.

* or, Ephraim, ver. 19.

* or, Reaiah, ch. 4. 2.
b or, half of the Manahethites, or, Hainhammenschoth.* or, Atarites, or, crowns of the house of Joab.
d Judg. 1. 16.

* Jer. 35. 5.

f see parallel, 2 Sam. 3. 2-5.

g Jos. 15. 56.
h or, Chieub, 2 Sam. 3. 3.i 2 Sam. 3. 5.
j 2 Sam. 2. 11.k 2 Sam. 5. 3.
l ch. 14. 4; 2 Sam. 5. 14.m or, Shammua,
2 Sam. 5. 14.

n or, Sam. 12. 24.

o or, Bath-sheba, 2 Sam. 11. 3.

p or, Eliam, 2 Sam. 11. 3.

q or, Kishua, 2 Sam. 5. 15.

r or, Bevlada, ch. 14. 7.

s see 2 Sam. 5. 14-16.

t 2 Sam. 13. 1.
u 1 Ki. 11. 43; 15. 6.

v or, Abijam, 1 Ki. 15. 1.

1 This is the only instance recorded in Scripture of the marriage of a foreign slave to his master's daughter. The object doubtless was to preserve the inheritance in the family. It would appear that, though by the law in Numb. xxvii. an heiress in her own right could not marry an Israelite of another tribe, she might marry a foreigner, if he were a proselyte; as this caused no confusion of inheritances. One of Sheshan's posterity, Zabad, is mentioned in ch. xi. 41 among David's chief men, and is there styled 'the son (i. e. descendant) of Ahlai,' the daughter of Sheshan, ver. 31.

2 This was not the daughter of Caleb the son of Jephunnah, but the daughter of another Caleb, the son of Hezron, who lived ages before.

3 This was another Caleb, the grandson of the one

before mentioned, and brother to Uri the father of Bezaleel, who constructed the tabernacle.

4 Instead of 'the house of Joab,' it should be 'Beth-joab;' as it is the name of a place.

5 Rather, 'But the families of the Sopherites which dwelt at Jabez,' etc.; 'those were Kenites that were descended from Hemath,' etc.

6 The descendants of David are more particularly recorded than any others, as being not only the royal family of Judah, but also the family 'of whom as concerning the flesh Christ came' (Rom. i. 3; ix. 5).

7 This was evidently Bathsheba.

8 Or, with the letters reversed, 'Eliam,' as in the margin. Some suppose this to have been Ammiel of Lo-debar beyond Jordan. See note on 2 Sam. xv. 12.

11 his son, Joram his son, ² Ahaziah his son, Joash his son, Amaziah his son, ³ Azariah
 13 his son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh his son, Amon
 14 his son, Josiah his son.
 15 And the sons of Josiah ¹ were, the firstborn ^b Johanan, the second ^c Jehoiakim,
 the third ^a Zedekiah, the fourth Shallum.
 16 And the sons of ^c Jehoiakim; ^f Jeconiah his son, Zedekiah ^e his son.²
 17 And the sons of Jeconiah; Assir,³ ^g Salathiel ^h his son, Malchiram also, and
 18 Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.
 19 And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerub-
 20 babel; Meshullam, and Hananiah, and Shelomith their sister: and Hashubah,
 and Ohel, and Berechiah, and Hasadiah, Jushab-besed, five.
 21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the
 sons of Arnan, the sons of Obadiah, the sons of Shechaniah.
 22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; ⁴ Hattush,
 and Igeal, and Bariah, and Neariah, and Neariah, and Shaphat, six.
 23 And the sons of Neariah; Elioenai, and ⁵ Hezekiah, and Azrikam, three.
 24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub,
 and Johanan, and Dalaiah, and Anani, seven.

Other descendants of Judah; with their settlements.

4 THE sons of Judah; ^m Pharez, Hezron, and ⁿ Carmi, and Hur, and Shobal.
 2 And ^o Reniah the son of Shobal begat Jahath; and Jahath begat Ahumai, and
 3 Lahad. These are the families of the Zorathites. And these were of the
 father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister
 4 was Hazeleponi: and Penuel the father of Gedor, and Ezer the father of
 Hushah. These are the sons of ^p Hur, the firstborn of Ephratah, the father of
 Beth-lehem.
 5 And ^q Ashur the father of Tekoa had two wives, Helah and Naarah. And
 6 Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These
 7 were the sons of Naarah. And the sons of Helah were, Zereth, and Jezoar, and
 8 Ethnan. And Coz begat Anub, and Zobebah, and the families of Aharhel the son
 of Harum.
 9 And Jabez⁴ was ^r more honourable than his brethren: and his mother called his
 10 name Jabez [i. e. sorrowful], saying, 'Because I bare him with sorrow. And
 Jabez called on ^s the God of Israel, saying, Oh that thou wouldest ^t bless me
 indeed, and ^v enlarge my coast, and that ^u thine hand might be with me, and that
 thou wouldest ^w keep me from evil, that it may not grieve⁵ me! And ^b God
 granted him that which he requested.
 11 And Chelub the brother of Shuah begat Mehir, which was the father of
 12 Eshton. And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of
 13 ⁱ Ir-nahash. These are the men of Rechah. And the sons of Kenaz; ^d Othniel,
 14 and Seraiah: and the sons of Othniel; ^e Hathath. And Meonothai begat Ophrah:
 and Seraiah begat Joab, the father of ^f the valley [or, inhabitants of the valley]
 15 of Charashim;⁶ for they were craftsmen. And the sons of Caleb the son of
 16 Jephunneh; Iru, Elah, and Naam: and the sons of Elah, ^e even Kenaz. And the
 17 sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. And the sons of Ezra
 were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and
 18 Shammai, and Ishbah the father of Eshtemoa. And his wife ^f Jehudijah bare
 Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the
 father of Zanoah. And these are the sons of Bithiah⁷ the daughter of Pharaoh,
 19 which Mered took. And the sons of ^h his wife ^f Hodiah the sister of Naham, the

^a or, Asariah, 2 Chr. 22. 6; or, Jehoahaz, 2 Chr. 21. 17.
^b or, Usuah, 2 Ki. 16. 23. 30.
^c or, Jehoahaz, 2 Ki. 23. 30.
^d or, Eliakim, 2 Ki. 23. 31.
^e or, Mattanah, 2 Ki. 24. 17.
^f Mt. 1. 11.
^g or, Jehoshachin, 2 Ki. 24. 6; or, Gonsah, Jer. 22. 24.
^h or, Eli. 24. 17, being his uncle.
ⁱ Heb. Sheathiel.
^j Mt. 1. 12.

^k Ezra 9. 2.

^l Heb. Hiskijahu.

^m Ge. 39. 29; 46. 12.
ⁿ or, Chelubai, ch. 2.
^o or, Cuth, ch. 2. 18.
^p or, Harosh, ch. 2. 52.

^q ch. 2. 60.

^r ch. 2. 24.

^s Ge. 31. 19.
^t Ge. 35. 16; 1 Sam. 4. 21.
^u Jer. 33. 3; Mt. 7. 7. 11.
^v 1 Ki. 3. 11—13; Job 22. 27, 28; Ps. 65. 2; 66. 19, 20.
^w or, the city of Nahash.
^x Jos. 15. 17.
^y or, Hathath, and Meonothai, who begat, etc.
^z No. 11. 35.
^{aa} or, Uknaz.

^{ab} or, the Jewess.

^{ac} or, Jehudijah.

¹ Of Josiah's sons, only the three younger appear in the subsequent history: probably the firstborn, Johanan, died early. Some, indeed, suppose that the son of Josiah mentioned in 2 Kings xxiii. 30 is Johanan; but, from Jer. xxii. 11, we learn that it was Shallum who succeeded Josiah.

² Zedekiah was successor to Jehoiakim, in which sense the word 'son' is sometimes used.

³ As the word 'Assir' means a prisoner, some regard it as an appellative rather than a proper name, reading thus: 'The sons of Jeconiah the prisoner were Salathiel,' etc. Respecting this king, Jeremiah prophesied, 'Write this man childless;' which is supposed to mean that no son of his would succeed him on the throne.

⁴ This remarkable man, whose parentage is not recorded, probably lived soon after the Israelites took possession of Canaan, and when they were greatly straitened

and harassed by the remains of the ancient inhabitants. Jabez showed his piety by his earnest desire for the full possession of the promised inheritance, and by seeking it from God through prayer.

⁵ Or, 'that I may be sorrowful no more;' alluding to the signification of his name.

⁶ This word means 'craftsmen' or 'artificers;' and is so translated in Neh. xi. 35, where this place is mentioned. It was probably not far from Jerusalem.

⁷ There is some confusion here, which may be removed by a slight transposition thus: 'These are the sons of Bithiah the daughter of Pharaoh, which Mered took; she bare him Miriam, and Shammai, and Ishbah the father of Eshtemoa; and his wife the Jewess (Jehudijah) bare Jered the father of Gedor,' etc. From this it appears that he had two wives; one the daughter of an Egyptian king, the other a Jewess.

20 father of Keilah the Garmite, and Eshtemoa the Maachathite. And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.
 21 The sons of Shelah ¹ * the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that
 22 wrought fine linen, of the house of Ashbea, and Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And
 23 these are ancient things. These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

The descendants of Simeon; with their settlements.

24 THE sons of Simeon were, ¹ Nemuel, and Jamin, ^m Jarib, Zerah, and Shaul:
 25 Shallum his son, Mibsam his son, Mishma his son. And the sons of Mishma;
 27 Hamuel his son, Zacchur his son, Shimei his son. And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their
 28 family multiply, like to the children of Judah. And they dwelt at ⁿ Beer-sheba,
 29 and Moladah, and Hazar-shual, and at ^o Bilhah, and at Ezem, and at ^p Tolad, and
 31 at Bethuel, and at Hormah, and at Ziklag, and at Beth-marcaboth, and ^q Hazar-susim, and at Beth-hirei, and at Shaaraim. These were their cities unto the reign
 32 of David. And their villages were, ^r Etam, and Ain, Rimmon, and Tochen, and
 33 Ashan, five cities: and all their villages that were round about the same cities,
 34 unto ^s Baal. These were their habitations, and their genealogy. And Meshobab,
 35 and Jamlech, and Joshah the son of Amaziah, and Joel, and Jehu the son of
 36 Josibiah, the son of Seraiah, the son of Asiel, and Elioenai, and Jaakobah, and
 37 Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, and Ziza the son
 of Shiphi, the son of Allon, the son of Jedaiiah, the son of Shimri, the son of
 38 Shemaiah; these mentioned by their names were princes in their families: and the house of their fathers increased greatly.
 39 And they went to the entrance of Gedor, even unto the east side of the valley,
 40 to seek pasture for their flocks. ² And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.
 41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture
 42 there for their flocks. And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and
 43 Rephaiah, and Uzziel, the sons of Ishi. And they smote ³ the rest of the Amalekites that were escaped, ³ and dwelt there unto this day.

The descendants of Reuben, Gad, and the half tribe of Manasseh; with their settlements, and historical notices.

5 NOW the sons of Reuben the firstborn of Israel, (for ⁴ he was the firstborn; but, forasmuch as he ⁵ defiled his father's bed, ² his birthright was given unto the sons of Joseph the son of Israel: and ⁶ the genealogy is not to be reckoned after the birthright; for ⁷ Judah prevailed above his brethren, and of him came the chief ruler ⁴ [or, prince]; but the birthright was Joseph's:) the sons, I say, of ⁴ Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carimi.
 4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, Micah his son,
 6 Reaia his son, Baal his son, Beerah his son, whom ⁸ Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.
 7 And his brethren by their families, ⁹ when the genealogy of their generations was reckoned, were the chief, Joiel, and Zechariah, and Bela the son of Azaz, the son of ⁸ Shema, the son of Joel, who dwelt in ¹⁰ Aroer, even unto Nebo and Baal-moon: and eastward he inhabited ⁵ unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied ¹¹ in the land of
 10 Gilead. And in the days of Saul they made war ¹² with the Hagarites, ⁶ who

⁴ Ge. 28. 1, 5; 46. 12.

¹ or, Jemuel, Ge. 46. 10; Ex. 6. 15; Num. 26. 12.
^m or, Jachm, Zohar.

ⁿ Jos. 19. 2.
^o or, Balah, Jos. 19. 3.
^p or, Elitad, Jos. 19. 4.
^q or, Hazarsusah, Jos. 19. 5.

^r or, Ether, Jos. 19. 7.

^s or, Baal-ath-beer, Jos. 19. 8.

² 2 Ki. 18. 8.

³ see 1 Sam. 15. 8; 30. 17; 2 Sam. 8. 12.

⁴ Ge. 29. 32; 49. 3.
⁵ Ge. 35. 22; 49. 4.
⁶ Ge. 48. 15—22.
⁷ Ge. 29. 23; 1 Sam. 16. 6—11.
⁸ Ge. 49. 8—10; Ps. 68. 7; 118. 8.
⁹ Ps. 78. 68—71; Mic. 5. 2; Mt. 2. 6; Heb. 7. 14.
¹⁰ Ge. 46. 9; Ex. 6. 14; Num. 26. 5.
¹¹ or, Tilgath-pilneser, 2 Ki. 15. 29; 16. 7.

¹² see ver. 17.

¹ or, Shemaiah, ver. 4.
² Jos. 13. 15, 16.

³ Jos. 22. 5.
⁴ Ge. 25. 12.

¹ The genealogy of Shelah (vers. 21—23) is full of difficulties, which appear to have been felt by the most ancient translators, and to be incapable of satisfactory solution with our present knowledge.

² As the tribe of Simeon, at the division of the kingdom, withdrew their allegiance from the house of David, it is probable that the kings of Judah extended their dominion as far as possible into the territories of that tribe; so that they were obliged to seek pasture for their flocks at Gedor, and on the mountains of Seir. This expedition of the Simeonites (ver. 41), which took place during the reign of Hezekiah, must have been probably about the time when

the ten tribes were subjugated, and carried into exile, by the Assyrians.

³ The descendants of those who had escaped in the wars which Saul and David had carried on against them.

⁴ The two rights of primogeniture—the sovereignty and a double portion of the inheritance—were divided between Judah and Joseph. See notes on Gen. xlviii. 5; xlix. 8.

⁵ That is, the Reubenites used the country as pasture-land for cattle, just as the Arabs do now. It hence appears that the tribes on the east of the Jordan possessed extensive pasture ground eastwards.

⁶ Or, 'Hagarenes'; descendants of Hagar.

- fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.
- 11 And the children of Gad dwelt over against them, in the land of ¹Bashan unto
 12 Salcah: Joel the chief, and Shapham the next, and Jaanai, and Shaphat in
 13 Bashan. And their brethren of the house of their fathers *were*, Michael, and
 14 Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. These
are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead,
 15 the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi
 16 the son of Abdiel, the son of Guni, chief of the house of their fathers. And they
 dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of ²Sharon,¹
 17 upon their borders. All these were reckoned by genealogies in the days of
³Jotham king of Judah, and in the days of ⁴Jeroboam king of Israel.
- 18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant
 men, men able to bear buckler and sword, and to shoot with bow, and skilful in
 war, *were* four and forty thousand seven hundred and threescore, that went out
 19 to the war. And they made war with the Hagarites, with ⁵Jetur, and Nephish,
 20 and Nodab. And ⁶they were helped against them, and the Hagarites were
 delivered into their hand, and all that *were* with them: ⁷for they cried to God
 in the battle, and he was intreated of them; because they ⁸put their trust in
 21 him. And they took away their cattle; of their camels fifty thousand, and of
 sheep two hundred and fifty thousand, and of asses two thousand, and of men an
 22 hundred thousand. For there fell down many slain, because ⁹the war *was* of
 God. And they dwelt in their steads until ¹⁰the captivity.
- 23 And the children of the half tribe of Manasseh dwelt in the land: they in-
 creased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.
- 24 And these *were* the heads of the house of their fathers, even Ephraim, and Ishi, and
 Eliel, and Azriol, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of
 valour, famous men, and heads of the house of their fathers.
- 25 And they transgressed against the God of their fathers, and went a ¹¹whoring
 26 after the gods of the people of the land, whom God destroyed before them. And
 the God of Israel stirred up the spirit of ¹²Pul king of Assyria, and the spirit
 of ¹³Tilgath-pilneser king of Assyria, and he carried them away, even the
 Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them
 unto ¹⁴Halah, and Habor, and Hara, and to the river Gozan, unto this day.

Two registers of the tribe of Levi.

- 6** THE sons of Levi; ¹⁵Gershom, Kohath, and Merari. And the sons of Kohath;
 3 Amram, ¹⁶Izhar, and Hebron, and Uzziel. And the children of Amram; Aaron,
 and Moses, and Miriam. The sons also of Aaron; ¹⁷Nadab, and Abihu, Eleazar,
 4 and Ithamar. Eleazar begat Phinehas, Phinehas begat Abishua, and Abishua
 6 begat Bukki, and Bukki begat Uzzi, and Uzzi begat Zerachiah, and Zerachiah
 7 begat Meraioth, Meraioth begat Amariah, and Amariah begat Abitub, and
 8 ¹⁸Ahitub begat Zadok, and ¹⁹Zadok begat Ahimaaz, and Ahimaaz begat Azariah,
 10 and Azariah begat Johanan, and Johanan begat Azariah, (he *it is* ²⁰that executed
 11 the priest's office in the ²¹temple that Solomon built in Jerusalem;) and ²²Azariah
 12 begat Amariah, and Amariah begat Abitub, and Abitub begat Zadok, and Zadok
 13 begat ²³Shallum, and Shallum begat Hilkiyah, and Hilkiyah begat Azariah, and
 15 Azariah begat ²⁴Seraiah, and Seraiah begat Jehozadak, and Jehozadak went *into*
 captivity, ²⁵when the Lord carried away Judah and Jerusalem by the hand of
 Nebuchadnezzar.
- 16, 17 ²⁶The sons of Levi; ²⁷Gershom, Kohath, and Merari. And these *be* the names
 18 of the sons of Gershom; Libni, and Shimei. And the sons of Kohath *were*,
 19 Amram, and Izhar, and Hebron, and Uzziel. The sons of Merari; Mahli, and
 Mushi.
- 20 And these *are* the families of the Levites according to their fathers. Of
 21 Gershom; Libni his son, Jahath his son, ²⁸Zimnah his son, ²⁹Joah his son, ³⁰Iddo
 22 his son, Zerah his son, ³¹Jatorai his son. The sons of Kohath; ³²Amminadab his
 23 son, Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son, and
 24 Assir his son, Tahath his son, ³³Uriel his son, Uzziyah his son, and Shaul his son.
 25 And the sons of Elkanah; ³⁴Amasai, and Ahimoth. *As for* Elkanah: the sons
 27 of Elkanah; ³⁵Zophai his son, and ³⁶Nahath his son, ³⁷Eliab his son, Jeroham his
 28 son, Elkanah his son. And the sons of Samuel; the firstborn ³⁸Vashni,² and

¹ Jos. 13. 11, 24.

² ch. 27. 23.

³ 2 Ki. 15. 5, 32.
⁴ 2 Ki. 14. 16, 25.

⁵ ch. 1. 31; Ge. 25. 15.

⁶ see ver. 22; Jos. 10. 14, 42; 1 Sam. 7. 12.
⁷ 2 Chr. 14. 11—13; 18. 51; 20. 12; 32. 20, 21.
⁸ Ps. 9. 10; 22. 4, 5; Dan. 3. 28; Nah. 1. 7.

⁹ Jos. 23. 10; 3 Chr. 29. 8.
¹⁰ 2 Ki. 15. 29; 17. 6.

¹¹ 2 Ki. 17. 7.

¹² 2 Ki. 15. 19.

¹³ 2 Ki. 15. 29.

¹⁴ 2 Ki. 17. 6; 18. 11.

¹⁵ ch. 23. 6; Ge. 46. 11; Ex. 6. 16; Num. 25. 57; or, *Gershom*, ver. 16.
¹⁶ see ver. 22.
¹⁷ Le. 10. 1.

¹⁸ 2 Sam. 8. 17.
¹⁹ 2 Sam. 15. 27.
²⁰ see 2 Chr. 26. 17, 18.

²¹ 1 Ki. ch. 6; 2 Chr. ch. 3.
²² see Ezra 7. 3.

²³ or, *Mesullam*, ch. 9. 11.
²⁴ Ne. 11. 11.

²⁵ 2 Ki. 25. 18.

²⁶ Ex. 6. 16.
²⁷ or, *Gershom*, ver. 1.

²⁸ ver. 42.
²⁹ or, *Rihai*, ver. 42.
³⁰ or, *Adaiah*, ver. 41.
³¹ or, *Rihai*, ver. 41.
³² or, *Ishar*, ver. 3. 18.
³³ or, *Zephaniah*, *Azariah*, *Joel*, ver. 36.
³⁴ see ver. 35, 36.
³⁵ or, *Zophai*, ver. 35;
 1 Sam. 1. 1.
³⁶ ver. 34, *Toah*.
³⁷ ver. 34, *Eliab*.
³⁸ called also *Joel*, ver. 33; 1 Sam. 8. 2.

¹ The name 'Sharon' seems to be given to three different places. This was not the western plain, south of Mount Carmel, but somewhere to the east of Jordan, probably part of the district of the Hauran.

² The name of 'Joel' appears to have been lost out of the text here (see refs.); and the word 'Vashni,' which signifies the second, and applied to Abiah, is made into a proper name.

29 Abiah. The sons of Merari; Mahli, Libni his son, Shimci his son, Uzza his son,
30 Shimci his son, Haggiah his son, Asaiah his son.

Genealogies of the Levitical singers, Heman, Asaph, and Ethan.

31 AND these are they whom David set over the service of song in the house of
32 the Lord, after that the ark had rest. And they ministered before the dwelling
place of the tabernacle of the congregation with singing, until Solomon had built
the house of the Lord in Jerusalem: and then they waited on their office
according to their order.

^c ch. 16. 1.

33 And these are they that waited with their children. Of the sons of the
34 Kohathites: Heman¹ a singer, the son of Joel, the son of Shemuel, the son of
35 Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph,
36 the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah,
37 the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the
38 son of Assir, the son of Ebnasaph, the son of Korah, the son of Izhar, the son of
39 Kohath, the son of Levi, the son of Israel. And his brother Asaph,² who stood
40 on his right hand, even Asaph the son of Berachiah, the son of Shimea, the son of
41 Michael, the son of Baaschiah, the son of Malchiah, the son of Ethni, the son of
42 Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimci,
43 the son of Jahath, the son of Gershom, the son of Levi.

^d ver. 26, Nahath.
^e or, Zuphas.

^f ver. 21, Shaul,
Uzzah, Uriah.
^g Ex. 6. 24.

^h see ver. 21.

44 And their brethren the sons of Merari stood on the left hand: Ethan the son
45 of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of
46 Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani, the son of Shamer,
47 the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. Their
48 brethren also the Levites were appointed unto all manner of service of the taber-
nacle of the house of God.

ⁱ called Jrduthun, ch.
9. 16; 25. 1, 3, 6.
^j or, Kushuah, ch. 15.
17.

The family of Aaron, and their duties.

49 BUT Aaron and his sons offered upon the altar of the burnt offering, and^m on
the altar of incense, and were appointed for all the work of the place most holy,
and to make an atonement for Israel, according to all that Moses the servant
50 of God had commanded. And these are the sons of Aaron; Eleazar his son,
51 Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his
53 son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, Ahimaaz
his son.

^k L^a. 1. 9.
^l Ex. 30. 7.

The dwelling-places of the Levites.

54 NOW these are their dwelling placesⁿ throughout their castles in their coasts,
of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.
55 And they gave them Hebron in the land of Judah, and the suburbs thereof
56 round about it. But the fields of the city, and the villages thereof, they gave
57 to Caleb the son of Jephunnah. And to the sons of Aaron they gave the cities
of Judah, namely, Hebron, the city of refuge, and Libnah, with her suburbs,
58 and Jattir, and Eshtemoa, with their suburbs, and Hilen with her suburbs,
59 Debir with her suburbs, and Ashan with her suburbs, and Beth-shemesh with
60 her suburbs: and out of the tribe of Benjamin; Geba with her suburbs, and
Alometh with her suburbs, and Anathoth with her suburbs. All their cities
61 throughout their families were thirteen⁴ cities. And unto the sons of Kohath,
⁵ which were left of the family of that tribe, were cities given out of the half tribe,
namely, out of the half tribe of Manasseh, by lot, ten cities.

^m Jos. ch. 21.

ⁿ Jos. 21. 11, 12.

^o Jos. 14. 13; 15. 13.

^p Jos. 21. 13.

^q Num. 35. 13—15;

Jos. 21. 7—9.

^r or, Holon, Jos. 21. 15.

^s or, Aza, Jos. 21. 16.

^t or, Almon, Jos. 21. 18.

^u ver. 66.

^v Jos. 21. 5.

62 And to the sons of Gershom throughout their families out of the tribe of
Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out
of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari were given by lot, throughout their families, out of
the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun,
64 twelve cities. And the children of Israel gave to the Levites these cities with
65 their suburbs. And they gave by lot out of the tribe of the children of Judah,
and out of the tribe of the children of Simeon, and out of the tribe of the children
of Benjamin, these cities, which are called by their names.

^w Jos. 21. 7, 34.

¹ Heman was grandson to Samuel (here called 'She-muel', which is a literal transcript of the Hebrew), the prophet and judge. As the genealogies of Heman, Asaph, and Ethan (vers. 33—47) are carried back to Levi, it may be inferred that their offices and duties in connection with the celebration of Divine worship were regarded as peculiarly important and honourable.

² Asaph and Heman were both Levites; but the one was descended from Gershom, the other from Kohath.

³ The race of Aaron all resided in the districts allotted to the two tribes of Judah and Benjamin.

⁴ Only eleven are here named: two others, Jutta and Gibeon, are mentioned in Josh. xxi. 16, 17. These had perhaps ceased to exist when this book was written. The list of Levitical cities given in the remainder of this chapter should be compared with Josh. xxi., which appears, from internal and collateral evidence, to be the most accurate text.

66 And ^a *the residue* of the families of the sons of Kohath had cities of their coasts
67 out of the tribe of Ephraim. ^b And they gave unto them, *of the cities of refuge*,
Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her
68 suburbs, and ^c Jokmeam with her suburbs, and Beth-horon with her suburbs,
69 and Ajalon with her suburbs, and Gath-rimmon with her suburbs: and out of
70 the half tribe of Manasseh; Anor with her suburbs, and Bileam with her suburbs,
for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half tribe of
Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:
72 and out of the tribe of Issachar; Kedosh with her suburbs, Daberath with her
73 suburbs, and Ramoth with her suburbs, and Anom with her suburbs: and out
74 of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,
75 and Hukok with her suburbs, and Rehob with her suburbs: and out of the tribe
76 of Naphtali; Kedosh in Galilee with her suburbs, and Hammon with her suburbs,
and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun,
78 Rimmon with her suburbs, Tabor with her suburbs: and on the other side
Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of
Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,
79 Kedemoth also with her suburbs, and Mephaath with her suburbs: and out of
80 the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her
81 suburbs, and Heshbon with her suburbs, and Jazer with her suburbs.

*The descendants of Issachar, Benjamin, Naphtali, half of Manasseh, Ephraim, and
Asher; with some of their settlements, and historical notices.*

7 NOW the sons of Issachar *were*, ^d Tola, and ^e Puah, Jashub, and Shimron, four.
2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam,
and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant
men of might in their generations; ^f whose number *was* in the days of David two
3 and twenty thousand and six hundred. And the sons of Uzzi; Izrahiah: and
the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them
chief men.

4 And with them, by their generations, after the house of their fathers, *were*
bands of soldiers for war, six and thirty thousand *men*: for they had many
5 wives and sons. And their brethren among all the families of Issachar *were*
valiant men of might, reckonod in all by their genealogies fourscore and seven
thousand.

6, 7 *The sons of* Benjamin; ¹ Bela, and Becher, and Jediael, threo. And the sons
of Bela; ² Ezhon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the
house of *their* fathers, mighty men of valour; and were reckonod by their
8 genealogies twenty and two thousand and thirty and four. And the sons of
Becher; Zomira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth,
and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the
house of their fathers, mighty men of valour, *was* twenty thousand and two
10 hundred. The sons also of Jediael; Bilhan: and the sons of Bilhan; Jesh,
and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and
11 Ahishahar. All these the sons of Jediael, by the heads of their fathers, mighty
men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out
12 for war and battle. ⁴ Shuppim also, and Huppin, the children of ⁵ Ir, and
Hushim, the sons of ⁶ Aher.

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and ⁷ Shallum, the sons of
Bilhah.

14 The sons of Manasseh; Ashriel, ³ whom she bare: (*but* his concubine the
15 Aramiteas bare Machir the father of Gilead: and Machir took to wife *the sister*
of Huppin and Shuppim, whose sister's name *was* Maachah;) and the name of
16 the second *was* Zelophehad: and Zelophehad had daughters. And Maachah the
wife of Machir bare a son, and she called his name Peresh: and the name of his
17 brother *was* Sheresh; and his sons *were* Ulam and Rakem. And the sons of
Ulam; ⁸ Bodan. These *were* the sons of Gilead, the son of Machir, the son
18 of Manasseh. And his sister Hammoleketh bare Ishod, and ⁹ Abiezer, and

^a ver. 61.^b Jos. 21. 21.^c see Jos. 21. 22—25, where many of these cities have other names.^d Ge. 16. 13; Num. 26.

23

^e Phurath, Job.^f ch. 27. 1; 2 Sam. 21.

1, 2.

¹ ch. 8. 1, etc.; Ge. 46. 21; Num. 26. 38.⁴ Num. 26. 30, Shuphim, and Huphan.⁵ or, Iri, ver. 7.⁶ or, Ahram, Num.

26. 38.

⁷ Ge. 46. 24, Shilem.⁸ 1 Sam. 12. 11.⁹ Num. 26. 30, Jezer.

1 On comparing this with Gen. xlv. 21 and Numb. xxvi. 38, it is evident that the term *son* is applied both to immediate and to more remote descendants.

2 The persons here mentioned seem not to have been, strictly speaking, *sons* of Bela and Becher; but they were

probably renowned men among their descendants.

3 The difficulty of satisfactorily translating vers. 14, 15, and the diversities of the ancient versions, lead to the conclusion that there is some textual error here. See Numb. xxvi. 29—34.

- 19 Mahalah. And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.
- 20 And ^o the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, 21 and Eladah his son, and Tahath his son, and Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land 22 slow, because they came down¹ to take away their cattle. And Ephraim² their 23 father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived, and bare a son, and he called his name 24 Beriah, because it went evil with his house. (And his daughter *was* Sherah, 25 who built Beth-horon the nether, and the upper, and Uzzon-sherah.) And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son, 26 Laadan his son, Ammihud his son, Elishama his son, ^p Non his son, Jehoshuah 27 his son.
- 28 And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward ^r Naaran, and westward Gezer, with the towns thereof; Shechem also 29 and the towns thereof, unto Gaza and the towns thereof: and by the borders of the children of ^r Manasseh, Beth-shean and her towns, Taanach and her towns, ^r Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.
- 30 ^t The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah 31 their sister. And the sons of Beriah; Heber, and Malchiel, who *is* the father of 32 Birzavith. And Heber begat Japhlet, and ^u Shomer, and Hotham, and Shua 33 their sister. And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. 34 These *are* the children of Japhlet. And the sons of ^v Shamer; Ahi, and Rohgah, 35 Jehubbah, and Aram. And the sons of his brother Helem; ^v Zophah, and Imna, 36 and Shelesh, and Amal. The sons of Zophah; Suah, and Harnepher, and Shual, 37 and Beri, and Imrah, Bezer, and Hod, and Shamma, and Shilshah, and Ithrau, 38 and Beera. And the sons of Jether; Jephunneh, and Pispah, and Ara. And the 39 sons of Ulla; Arah, and Haniel, and Rezia.
- 40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

Another list of the descendants of Benjamin; the genealogy of Saul.

- 8 NOW Benjamin³ begat ^y Bela his firstborn, Ashbel the second, and Aharah the 2 third, Nohah the fourth, and Rapha the fifth. And the sons of Bela were, 4 ^z Addar, and Gera, and Abihud, and Abishua, and Naaman, and Ahoah, and 6 Gera, and ^z Shepluphan, and Hiram. And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them 7 to ^b Manahath: and Naaman, and Ahiah, and Gera, he removed them,⁴ and begat 8 Uzza, and Ahihud. And Shaharaim begat *children* in the country of Moab, after 9 he had sent them away; Hushim and Baara *were* his wives. And he begat of 10 Hodesh⁵ his wife, Jobab, and Zibia, and Mesha, and Malcham, and Jezub, and 11 Shachia, and Mirma. These *were* his sons, heads of the fathers. And of Hushim 12 he begat Abitub, and Elpaal. The sons of Elpaal; Eber, and Misham, and 13 Shamed, who built Ono, and Lod, with the towns thereof: Beriah also, and ^c Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove 14 away the inhabitants of Gath: and Ahio, Shashak, and Jeremoth, and Zebadiah, 16 and Arad, and Ader, and Michael, and Ispah, and Joha, the sons of Beriah; and 18 Zebadiah, and Meshullam, and Hezeki, and Heber, Ishmerai also, and Jezliah, 19 and Jobab, the sons of Elpaal; and Jakim, and Zichri, and Zabdi, and Elienai, 21 and Zilthai, and Eliel, and Adaiah, and Beraiah, and Shimrath, the sons of 22 ^d Shimhi; and Ishpan, and Heber, and Eliel, and Abdon, and Zichri, and Hanan, 24 and Hananiah, and Elam, and Antothijah, and Iphedeiah, and Penuel, the sons 27 of Shashak; and Shamsherai, and Shehariah, and Athaliah, and Jaresiah, and

* Num. 26. 35.

P or, Num, Num. 13. 8, 16.

r Jos. 16. 7, Naarath.

r Jos. 17. 7.

r Jos. 17. 11.

t Ge. 46. 17; Num. 26. 44.

u ver. 31, Shamer.

v ver. 32, Shamer.

y ch. 7. 6; Ge. 46. 21; Num. 26. 33.

z or, Ard, Ge. 46. 21.

z or, Shupham, Num. 26. 30; see ch. 7. 12.

b ch. 2. 22.

c ver. 21.

d or, Shema, ver. 13.

¹ This is one of the few facts which are recorded respecting the doings of the Israelites during their sojourn in Egypt. It appears that a body of Ephraimites, headed by the sons of Zabad, the sixth in descent from Ephraim, made an inroad into the land of the Philistines (such as the Bedouin Arabs at this day are in the habit of making), with the view of seizing the cattle of the people of Gath; but were repulsed with much slaughter, and Zabad lost all his sons.

² Some suppose that Ephraim was still living at this period; others, that the name *Zabad* ought to be substituted here for 'Ephraim.'

³ As the first king of Israel was a Benjamite, and part of the tribe of Benjamin adhered to Judah on the division of the kingdom, and shared afterwards in its return from Babylon, a fuller account is given of that tribe than of some others. This genealogy should be compared with that in Numb. xxvi. 38, as the term *sons* is here employed with the usual latitude of signification.

⁴ Probably meaning that he settled them out of the family (ver. 6). See Gen. xxv. 6.

⁵ As Hushim, and Shaharaim's offspring by her, are mentioned in ver. 11, it is supposed that 'Hodesh' (or rather Chodesh) is another name for 'Baara.'

28 Eliah, and Zichri, the sons of Jeroham. These were heads of the fathers, by their generations, chief men. These dwelt¹ in Jerusalem.

29 And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah: 30 and his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab, and Gedor, 32 and Ahio, and Zacher. And Mikloth begat^a Shimeah. And these also dwelt 33 with their brethren in Jerusalem, over against them. And Ner² begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and^b Abinadab, 34 and Esh-baal. And the son of Jonathan was^m Merib-baal; and Merib-baal 35 begatⁿ Micah. And the sons of Micah were, Pithon, and Melech, and^o Tarea, 36 and Ahaz. And Ahaz begat^p Jehoadah; and Jehoadah begat Alometh, and 37 Azmaveth, and Zimri; and Zimri begat Moza, and Moza begat Binea: ^q Rapha 38 was his son, Eleasah his son, Azel his son: and Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and 39 Hanan. All these were the sons of Azel. And the sons of Eshck his brother 40 were, Ulam his firstborn, Jehush the second, and Eliphelet the third. And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

9 So^r all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

A list of the families residing at Jerusalem from various tribes.

2 NOW the first inhabitants³ that dwelt in their possessions in their cities were, 3 the Israelites, the priests, Levites, and^u the Nethinims. And in^v Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammiud, the son of Omri, the son of Imri, the son of Bani, 5 of the children of Pharez the son of Judah. And of the Shilonites; Asaiah the 6 firstborn, and his sons. And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, 8 the son of Hasenuah, and Ibneiah the son of Jeroham, and Flah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the 9 son of Ibmijah; and their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

10, 11 And of the priests; Jedaiah, and Jehoiarib, and Jachin, and^y Azariah⁴ the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; and Adaiah⁵ the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer: 13 and their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men⁶ for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the 15 son of Hashabiah, of the sons of Merari; and Bakbakkar, Heresh, and Galal, and 16 Mattaniah the son of Micah, the son of Zichri, the son of Asaph; and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.⁷

17 And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their 18 brethren: Shallum was the chief; who hitherto waited in the king's gate east-

^a called Jehiel, ch. 9. 35.
^b ch. 9. 35.
^c or, Zechariah, ch. 9. 37.
^d or, Shimeam, ch. 9. 38.
^e 1 Sam. 14. 61.
^f 1 Sam. 14. 49, Ishui.
^g or, Ich bosheth, 2 Sam. 2. 6.
^h or, Mephobaseth, 2 Sam. 4. 4; 9. 6, 10.
ⁱ 2 Sam. 9. 12.
^j or, Tuhra, ch. 9. 41.
^k Jarah, ch. 9. 42.
^l ch. 9. 43, Rehusah.

^m Ezra 2. 59.
ⁿ 2 Chr. 33. 11; 36. 9. 10, 18—20.

^o Ezra 2. 70; Ne. 7. 73.
^p Jon. 9. 23, 27; Ezra 2. 43; 8. 20.
^q Ne. 11. 1.

^r Ne. 11. 10, etc.
^s Ne. 11. 11, Seraiah.

^t Ne. 11. 19; 12. 25.

¹ Commentators differ in opinion as to whether the period here referred to was before or after the exile at Babylon. It appears from Neh. xi. 1, 2, that residence at Jerusalem was for some time after the return of the Jews reckoned a proof of patriotism, as, in consequence of the unsettled state of the country, the capital was a post of danger. From a comparison of that account with this, it seems probable that they both relate to the same period, namely, after the exile. See note on ch. ix. 2.

² Saul's pedigree is carried higher in 1 Sam. ix. 1. There Kish is said to be the 'son' of Abiel; but he was his grandson, as appears from 1 Sam. xiv. 51.

³ This corresponds with the enumeration in Neh. xi. 3; only in the latter is added, 'the children of Solomon's servants.' By 'first inhabitants' is probably meant those who first returned from Babylon, and took up their abode in the cities of Judea, especially in Jerusalem. But some understand this passage as applying to the times pre-

ceding the exile, taking 'first' to mean the former or ancient inhabitants.

⁴ This is probably Seraiah, mentioned in Neh. xi. 11, as the names of his progenitors for five generations are the same, and the same office is assigned to him, namely, that of 'ruler of the house of God;' which perhaps means the manager of its secular, as the high priest was of its spiritual concerns.

⁵ Several names seem to be omitted in the genealogies of these persons, and others introduced which are omitted elsewhere.

⁶ The same Hebrew words are translated in Neh. xi. 14, 'mighty men of valour;' but the rendering here is no doubt the correct one, as the phrase is intended to express their capability for the temple-service, and not for warlike enterprises.

⁷ Comp. Neh. xii. 28, 29; where it is said, 'the singers had builded them villages round about Jerusalem.'

19 ward: they were porters in the companies of the children of Levi. And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the Lord, were keepers of the entry. And Phinehas the son of Eleazar was the ruler over them in time past,¹ and the Lord was with him. And Zechariah the son of Meshelemiah was porter² of the door of the tabernacle of the congregation.

22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel³ the seer did ordain in their set office. So they and their children had the oversight of the gates of the house of the Lord, namely, the house of the tabernacle, by wards. In four quarters were the porters, toward the east, west, north, and south. And their brethren, which were in their villages, were to come after seven days from time to time with them. For these Levites, the four chief porters, were in their set office, and were over the chambers [or, store-houses] and treasuries of the house of God. And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. Some of them also were appointed to oversee the vessels, and all the instruments [or, vessels] of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And some of the sons of the priests made the ointment of the spices. And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans. And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath. And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night. These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

* Num. 31. 6.

b ch. 26. 1, 2.

* 1 Sam. 9. 9.

* 2 Kl. 11. 5.

* Ex. 30. 33.

f Le. 2. 5; d. 21.

* Le. 24. 5.

* A ch. 6. 31; 35. 1.

The genealogy of Saul repeated.

35 AND in Gibeon⁵ dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah: and his firstborn son Abdon; then Zur, and Kish, and Baal, and Ner, and Nadab, and Gedor, and Ahio, and Zechariah, and Mikloth. And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. And the son of Jonathan was Merib-baal: and Merib-baal begat Micah. And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz. And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; and Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

f ch. 8. 29.

* ch. 8. 33.

f ch. 8. 33.

The death of Saul and Jonathan.

10 NOW the Philistines⁶ fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain [or, wounded] in mount Gilboa. And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul. And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died. So Saul died, and his three sons, and all his house⁷ died together. And when all the men of Israel that were in the valley saw that

** 1 Sam. 31. 1, 2.

* or, Ishai, 1 Sam. 14. 49.

¹ The same order seems to have been observed after the captivity as before; hence the references to past times, which supplied the model for these arrangements.

² The Septuagint reads, 'And with him was Zechariah, the son of Meshelemiah, porter,' etc.

³ It seems that Samuel had made some new regulations respecting the attendance of the Levites, before David established that systematic arrangement which was maintained for many ages.

⁴ The Syriac reads 'keepers': but the version in the text appears preferable. The singers were free from the

laborious work of the sanctuary, having to maintain constantly the service of praise.

⁵ Vers. 35—44 are a repetition of ch. viii. 29—38.

⁶ This account of the death of Saul is almost the same as in 1 Sam. xxxi. 1—13. It is probably repeated here, because that event paved the way for the accession of David and his descendants, whose history it was the chief design of this book to preserve.

⁷ All his sons that were in the battle were slain: see 1 Sam. xxxi. 6. Ish-bosheth, and some others who were not there, survived.

they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

- 8 And it came to pass on the morrow, when the Philistines came to strip the
9 slain, that they found Saul and his sons fallen in mount Gilboa. And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.
10 * And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.
11 And when all Jabesh-gilead heard all that the Philistines had done to Saul,
12 they arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.
13 So Saul died for his transgression which he committed against the LORD, [†] even against the word of the LORD, which he kept not, and also for asking
14 counsel of one that had a familiar spirit, [‡] to inquire of it; and inquired not of the LORD: therefore he slew him, and [†] turned the kingdom unto David the son of [†] Jesse.

David is made king in Israel; and takes Jerusalem from the Jebusites.

- 11 THEN [†] all Israel gathered themselves to David unto Hebron, saying, Behold,
2 we are thy bone and thy flesh. And moreover in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt [†] feed [or, rule] my people Israel, and thou shalt
3 be ruler over my people Israel. Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and [†] they anointed David king over Israel, according to the word of the LORD by [†] Samuel.
4 And David and all Israel [†] went to Jerusalem, which is Jebus; [†] where the
5 Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of
6 Zion, which is the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first
7 up, and was chief. And David dwelt in the castle; therefore they called it the
8 city of [†] David. And he built the city round about, even from [†] Millo¹ round
9 about: and Joab repaired the rest of the city. So David waxed greater and greater: for the LORD of hosts was with him.

David's heroes.

- 10 [†] THESE also are the chief of the mighty men whom David had, who strengthened themselves with him [or, held strongly with him] in his kingdom, and with all Israel, to make him king, according to [†] the word of the LORD concerning
11 Israel. And this is the number of the mighty men² whom David had; Jashobeam, [†] an Hachmonite, the chief of the captains: he lifted up his spear against three
12 hundred slain by him at one time. And after him was Eleazar the son of Dodo,
13 the Ahohite, who was one of the three mighties. He was with David at [†] Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.
14 And they set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.
15 Now three of the thirty captains [†] went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped [†] in the valley of
16 Rephaim. And David was then in the hold, and the Philistines' garrison was
17 then at Beth-lehem. And David longed, and said, Oh that one would give me
18 drink of the water of the well of Beth-lehem, that is at the gate! And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but
19 David would not drink of it, but poured it out to the LORD, and said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with *the jeopardy* of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.
20 [†] And Abishai the brother of Joab, he was chief of the three: for lifting up his
21 [†] spear against three hundred, he slew them, and had a name among the three.
21 [†] Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

* 1 Sam. 31. 10.

† 1 Sam. 13. 13; 15. 23.

‡ 1 Sam. 28. 7—20.

† 1 Sam. 15. 28; 16. 1; 2 Sam. 3. 9, 10; 5. 3. Heb. *Iza.*

† see parallel, 2 Sam. 5. 1—10.

† Ps. 78. 71.

† 2 Sam. 5. 3.

† 1 Sam. 16. 1, 12, 13.

† 2 Sam. 5. 6.

† Judg. 1. 21; 19. 10.

¹ that is, Zion, 2 Sam. 5. 7.

² Judg. 9. 6, 20; 2 Sam. 5. 9; 1 Ki. 9. 15, 21; 2 Ki. 12. 20.

[†] see parallel, 2 Sam. 23. 8—30.

* 1 Sam. 16. 1, 12.

† or, son of Hachmoni.

† or, Kphez dammin, 1 Sam. 17. 1.

† 2 Sam. 23. 13.

† ch. 14. 9.

† 2 Sam. 23. 18.

† 2 Sam. 23. 19.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; 'he slew two lionlike men of Moab: also he went down and
 23 slew a lion in a pit in a snowy day.¹ And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the
 24 Egyptian's hand, and slew him with his own spear. These things did Benaiah the son of Jehoiada, and had a name among the three mighties. Behold, he was honourable among the thirty,² but attained not to the first three: and David set him over his guard.

26 Also the valiant men of the armies were, ^m Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem, ⁿ Shammoth the ^o Harorite, Helez the ^p Pelonite, Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite, ^q Sibbecai the Hushathite, ^r Ilai the Aholite, Maharai the Netophathite, ^s Heled the son of Baanah the Netophathite, Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite, ^t Hurai of the brooks of Gaash, ^u Abiel the Arbathite, Azmaveth the Baharumite, Eliahba the Shaalbonite, the sons of ^v Hashem the Gizonite, Jonathan the son of Shage the Hararite, Ahiam the son of ^w Sacar the Hararite, ^x Eliphai the son of ^y Ur, Hephher the Mecherathite, Ahijah the Pelonite, ^z Hezro the Carmelite, ^a Naarai the son of Ezbai, Joel the brother of Nathan, Mibhar ^b the son of Haggeri, Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabab the son of Ahlai, Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, Hanan the son of Maachah, and Joshaphat the Mithnite, Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, Jedaiel the ^c son of Shimri, and Joha his brother, the Tizite, Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, Eliel, and Obed, and Jasiel the Mesobaites.

¹ 2 Sam. 23. 20.
^m 2 Sam. 23. 24.
ⁿ or, Shammah.
^o or, Harodite, 2 Sam. 23. 25.
^p or, Paltie, 2 Sam. 23. 26.
^q or, Mibunmai.
^r or, Zalmon.
^s or, Heleb.
^t or, Hiddai.
^u or, Abi-albon.
^v or, Jashen, see 2 Sam. 23. 33, 35.
^y or, Shazar.
^z or, Elphelet.
^a or, Abzarai.
^b or, Hagarai.
^c or, Paarus the Arbie.
^d or, the Haggerite.

A list of those who joined David at Ziklag.

12 NOW these are they that came to David to ^e Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, 2 helpers of the war: they were armed with bows, and could use both the right hand and ^f the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.³ The chief was Ahiczer, then Joash, the sons of ^g Shemaah the Gibeathite; and Zeziel, and Pelet, the sons of Azmaveth; and ^h Berachah, and Jehu the Antothite, and Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, Eluzai, and Jerimoth, and Bealiah, and Shemariah, ⁱ and Shephatiah the Haruphite, Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, and Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were ^k as swift as the roes upon the mountains; Ezer the first, Obadiah the second, Eliab the third, ^l Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, ^m Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, Machbanai the eleventh. These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand [or, one that was least could resist an hundred, and the greatest a thousand]. These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to fight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David. 17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, ⁿ mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, ^o seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it. Then ^p the spirit came upon ^q Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for ^r thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, ^s when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines

¹ 1 Sam. 27. 2.
² 1 Sam. 27. 6.
³ Judg. 20. 16.
⁴ or, Haamauh.
⁵ Den. 33. 20.
⁶ 2 Sam. 2. 18.
⁷ Jos. 3. 15.
⁸ 1 Sam. 18. 1.
⁹ Judg. 6. 34.
¹⁰ 2 Sam. 17. 25.
¹¹ 1 Sam. 25. 28, 29.
¹² 1 Sam. 20. 2.

1 See notes on the parallel passage, 2 Sam. xxiii. 20.
 2 See notes on 2 Sam. xxiii. 8, 23.
 3 The Benjamites were noted for being able to use either hand with equal facility; or for using the left

hand (as in the case of Ehud, Judg. iii. 15) instead of the right (Judg. xx. 16).
 4 David probably at first doubted the intentions of the Benjamites, because Saul was of that tribe.

upon advisement sent him away, saying, ' He will fall to his master Saul to the jeopardy of our heads. As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediel, and Michael, and Jozabad, and Elihu, and Zilthai, 21 captains of the thousands that were of Manasseh. And they helped David against the band [or, with a band] of the rovers: for they were all mighty men of valour, 22 and were captains in the host. For at that time day by day there came to David to help him, until it was a great host, like the host of God.

A list of those who came to David at Hebron to make him king.

23 AND these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, 1 to turn the kingdom of Saul to him, according 24 to the word of the Lord. The children of Judah that bare shield and spear were 25 six thousand and eight hundred, ready armed to the war. Of the children of 26 Simeon, mighty men of valour for the war, seven thousand and one hundred. Of 27 the children of Levi 2 four thousand and six hundred. And Jehoiada 3 was the leader of the Aaronites, and with him were three thousand and seven hundred; 28 and Zadok, a young man mighty of valour, and of his father's house twenty and 29 two captains. And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto 4 the greatest part of them had kept the ward 4 of the 30 house of Saul. And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers. 31 And of the half tribe of Manasse eighteen thousand, which were expressed by 32 name, 5 to come and make David king. And of the children of Issachar, 6 which were men that had understanding 6 of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep 7 rank: they were not of 34 double heart. And of Naphtali a thousand captains, and with them with shield 35 and spear thirty and seven thousand. And of the Danites expert in war twenty 36 and eight thousand and six hundred. And of Asher, such as went forth to battle, 37 expert in war, forty thousand. And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand. 38 All these men of war, that could keep rank, came with a perfect heart to Hebron, 8 to make David king over all Israel: and all the rest also of Israel were 39 of one heart to make David king. And there they were with David three days, 40 eating and drinking: for their brethren had prepared for them. Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

David takes the ark from Kirjath-jearim, and carries it to the house of Obed-edom.

13 AND David consulted with the captains of thousands and hundreds, and with 2 every leader. And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are 4 left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may 3 gather themselves unto us: and let us bring again the ark of our God to us: 4 for we inquired not at it in the days of Saul. And all the congregation said that they would do so: for the thing was right in the eyes of all the people. 5 So David gathered all Israel together, from Shihor of Egypt even unto the 6 entering of Hemath, to bring the ark of God 6 from Kirjath-jearim. And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the Lord, 7 that dwelleth between the 7 cherubim, whose name is called on it. And they carried the ark of God 1 in a new cart 8 out of the house of Abinadab: and Uzza and Ahio drove the cart. 8 And David and all Israel played before God with all their might, and with

1 Sam. 29. 4

1 Sam. 30. 1, 9, 10

1 Ga. 32. 2

1 ch. 11. 1; 2 Sam. 2. 3, 4; 5. 1. 2 ch. 10. 14. 3 1 Sam. 16. 1, 3.

2 Sam. 8. 17.

2 Sam. 2. 8, 9

1 Est. 1. 13

2 Sam. 5. 3, 4

1 Sam. 31. 1; 1s. 37. 4

1 Sam. 7. 1, 2

1 Sam. 7. 5; see parallel, 2 Sam. 6. 11

1 Jos. 13. 3

1 Sam. 6. 21; 7. 1.

1 Jos. 15. 9, 33.

1 Sam. 4. 4; 2 Sam. 6. 2.

1 see ch. 15. 2, 13;

Num. 4. 15.

1 Sam. 7. 1.

2 Sam. 6. 5.

1 That is, after the death of Ish-boshoth (2 Sam. iv. 5).
2 Even the Levites upon this occasion came out in a military character.

3 Abiathar was then high priest, and Jehoiada was captain over the warriors of the house of Aaron.

4 Rather, 'had adhered to the party.'

5 This form of speech is equivalent to the word 'famous' in the preceding verse; or, as it is in the margin, 'men of names.' It means renowned.

6 Equivalent to 'understanding the signs of the times.'

Comp. Matt. xvi. 3. The tribe of Issachar seems to have sent only its chiefs; but they were to express the unanimous assent of the people; who appear to have had entire confidence in the political wisdom for which their leaders are here celebrated.

7 If this rendering be correct, it implies that the rest of the forces were not so well organized as these. But the Sept. and Vulg., with some Hebrew manuscripts, read the clause as meaning that they came to assist David. 'Double heart' is opposed to 'perfect heart,' ver. 38.

singing, and with harps, and with psalteries, and with timbrels, and with 9 cymbals, and with trumpets. And when they came unto the threshingfloor of °Chidon,¹ Uzza put forth his hand to hold the ark; for the oxen stumbled [*Heb.* 10 shook it]. And the anger of the LORD was kindled against Uzza, and he smote 11 him, ° because he put his hand to the ark: and there he ° died before God. And David was displeased because the LORD had made a breach upon Uzza: wherefore 12 that place is called Perez-uzza [*i. e.* The breach of Uzza] to this day. And David was afraid of God that day, saying, How shall I bring the ark of God home 13 to me? So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite. 14 ° And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed ° the house of Obed-edom, and all that he had.

David's palace, and children.

14 NOW ° Hiram king of Tyre sent messengers to David, and timber of cedars, 2 with masons and carpenters, to build him an house. And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of ° his people Israel. 3 And David took more wives at Jerusalem: and David begat more sons and 4 daughters. Now ° these are the names of his children which he had in Jerusalem; 5 Shammua, and Shobab, Nathan, and Solomon, and Ibhaz, and Elishua, and 7 Elpalet, and Nogah, and Nopheg, and Japhia, and Elishama, and ° Beeliada, and Eliphalet.

David's battles with the Philistines.

8 AND when the Philistines heard that ° David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and 9 went out against them. And the Philistines came and spread themselves ° in 10 the valley of Rephaim.³ And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the 11 LORD said unto him, Go up; for I will deliver them into thine hand. So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of 12 waters: therefore they called the name of that place Baal-perazim [*i. e.* A place of breaches]. And when they had left their gods there, David gave a commandment, and they were burned with fire. 13 ° And the Philistines yet again spread themselves abroad in the valley. 14 Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, ° and come upon them over against the mulberry trees. And it shall be, when thou shalt hear a sound of going in the tops of the 15 mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines. David therefore did as God commanded him: and they smote the host of the Philistines from ° Gibeon even to Gazer. 17 And ° the fame of David went out into all lands; and the LORD ° brought the fear of him upon all nations.

David brings the ark up to Jerusalem.

15 AND David made him houses in the city of David, and prepared a place for 2 the ark⁴ of God, ° and pitched for it a tent. Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ° ark of God, and to minister unto him for ever. 3 And David ° gathered all Israel together to Jerusalem, to bring up the ark of 4 the LORD unto his place, which he had prepared for it. And David assembled 5 the children of Aaron, and the Levites:—of the sons of Kohath; Uriel the chief, 6 and his brethren [*or, kinsmen*] an hundred and twenty:—of the sons of Merari; 7 Asaiah the chief, and his brethren two hundred and twenty:—of the sons of 8 Gershom; Joel the chief, and his brethren an hundred and thirty:—of the sons 9 of ° Elizaphan; Shemaiah the chief, and his brethren two hundred:—of the sons 10 of ° Hebron; Eliel the chief, and his brethren fourscore:—of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve. 11 And David called for Zadok and Abiathar the priests, and for the Levites, for 12 Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, and said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye

° called Nachon, 2 Sam. 6. 6.

° ch. 15. 13, 15; Num. 4. 15. ° Le. 10. 2.

° 2 Sam. 6. 11. ° ch. 26. 5; Ge. 30. 27.

° see parallel, 2 Sam. 5. 11—17.

° ch. 3. 5.

° or, Eliada, 2 Sam. 5. 16.

° see parallel, 2 Sam. 5. 17—23.

° ch. 11. 15.

° 2 Sam. 5. 22.

° 2 Sam. 5. 23.

° 2 Sam. 5. 25, Gaba.

° Jos. 6. 27; 2 Chr. 26. 5. ° Deu. 2. 26; 11. 25.

° ch. 16. 1.

° Num. 4. 2—15; Deu. 10. 8; 31. 2. ° ch. 13. 5; 1 Ki. 8. 1.

° Ex. 6. 22. ° Ex. 6. 18.

¹ This is generally supposed to be an error of transcription for 'Nachon,' which is found in 2 Sam. vi. 6.
² That is, God had greatly prospered and highly exalted

his kingdom, for the sake of his people Israel.
³ See notes on the parallel passage, 2 Sam. v. 18, etc.
⁴ See 2 Sam. vi. 12, etc., and notes.

and your brethren, that ye may bring up the ark of the LORD God of Israel unto 13 *the place that I have prepared for it.* For 'because ye *did it* not at the first, "the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the 15 LORD God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as "Moses commanded according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren to *be* the singers with instruments of music, psalteries and harps and cymbals, sounding, 17 by lifting up the voice with joy. So the Levites appointed °Heman the son of Joel; and of his brethren, °Asaph the son of Berechiah; and of the sons of

18 Merari their brethren, °Ethan the son of Kushaiah; and with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelah, and 19 Mikneiah, and Obed-edom, and Jeiel, the porters. So the singers, Heman, Asaph, 20 and Ethan, *were appointed* to sound with cymbals of brass; and Zechariah, and °Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and 21 Benaiah, with psalteries °on Alamoth;¹ and Mattithiah, and Eliphelah, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps °on the Sheminit² to excel.

22 And Chenaniah, chief of the Levites, *was* for song: he instructed about the 23 song, because he *was* skillful. And Berechiah and Elkanah *were* doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethanel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, "did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

25 So °David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with 26 joy. And it came to pass, when God helped the Levites³ that bare the ark of the 27 covenant of the LORD, that they offered seven bullocks and seven rams. And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David 28 also *had* upon him an ephod of linen. °Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 And it came to pass, °as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

16 So °they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before 2 God. And when David had made an end of offering the burnt offerings and the 3 peace offerings, he blessed the people in the name of the LORD. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

David's arrangements for Divine worship in connection with the ark; his psalm of praise.

4 AND he appointed *certain* of the Levites to minister before the ark of the 5 LORD, and to °record, and to thank and praise the LORD God of Israel: Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries 6 and with harps; but Asaph made a sound with cymbals; Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 Then on that day David delivered °first *this psalm*⁴ to thank the LORD into the hand of Asaph and his brethren.

8 °Give thanks unto the LORD, call upon his name, Make known his deeds among the people.

9 Sing unto him, sing psalms unto him.—°talk ye of all his wondrous works.

10 Glory ye in his holy name:—let the heart of them rejoice that seek the LORD.

1 ch. 13. 7; 2 Sam. 6. 3.
" ch. 13. 10, 11.

" Ex. 25. 14; Num. 4. 15; 7. 9.

° ch. 6. 33.

° ch. 6. 39.

° ch. 6. 44.

° ver. 18, Jaamel.

° Ps. 46, title.

° Ps. 6, title.

" Num. 10. 8; Ps. 81. 3.

° see parallel, 2 Sam. 6. 12-19; see also 1 Ki. 8. 1.

° ch. 13. 8.

° 2 Sam. 6. 16.

° 2 Sam. 6. 17-19.

° Ps. 38 and 70, title.

° see 2 Sam. 23. 1.

° Ps. 105. 1-15.

° Mal. 3. 16.

1 'Alamoth' is supposed to mean with *treble voices*.

2 'Sheminit^h' probably signifies with *bass voices*.

3 God encouraged the Levites; who probably, remembering the fate of Uzzah, feared to take up the ark.

4 This psalm forms part of Psalms cv., cxvi., cvi., on which see the notes. Some think that the writer does

not here give the psalm which David appointed, but portions of those which were used in his own time. But it is more likely that this was first composed by David, and afterwards wrought into later psalms. The former part, to ver. 22, refers chiefly to God's favour to the Israelites; the remainder to Messiah's reign over all nations.

- 11 ^f Seek the LORD and his strength,—seek his face continually.
 12 Remember his marvellous works that he hath done,
 His wonders, and the judgments of his mouth;
 13 O ye seed of Israel his servant,—ye children of Jacob, his chosen ones.
 14 He *is* the LORD our God;—^r his judgments *are* in all the earth.
 15 Be ye mindful always of his covenant;
 The word *which* he commanded to a thousand generations;
 16 *Even of the ^h covenant* which he made with Abraham,—and of his oath unto Isaac;
 17 And hath confirmed the same to Jacob for a law,
 And to ⁱ Israel for an everlasting ^j covenant,
 18 Saying, Unto thee will I give the land of Canaan,—the lot of your inheritance;
 19 When ye were but few,—^k even a few, and strangers in it.
 20 And *when* they went from nation to nation,
 And from *one* kingdom to another people;
 21 He suffered no man to do them wrong:—yea, he ^l reproved kings for their sakes,
 22 *Saying,* ^m Touch not mine anointed,—and do my prophets no harm.
 23 ⁿ Sing unto the LORD, all the earth;—show forth from day to day his salvation.
 24 Declare his glory among the heathen;—his marvellous works among all nations.
 25 For ^o great *is* the LORD, and greatly to be praised:
 He also *is* to be feared above all gods.
 26 For all the gods ^p of the people *are* idols:—but the LORD made the ^q heavens.
 27 ^r Glory and honour *are* in his presence;—strength and gladness *are* in his place.
 28 ^s Give unto the LORD, ye kindreds of the people,
 Give unto the LORD glory and strength.
 29 Give unto the LORD the glory *due* unto his name:
 Bring an offering, and come before him:
 30 Worship the LORD in the ^t beauty of holiness.—Fear before him, all the earth:
 The world also shall be stable, that it be not moved.
 31 ^u Let the heavens be glad, and let the earth rejoice:
 And let *men* say among the nations, ^v The LORD reigneth.
 32 ^w Let the sea roar, and the fulness thereof:
 Let the fields rejoice, and all that *is* therein.
 33 Then shall the trees of the wood sing out at the presence of the LORD,
 Because he cometh to judge the earth.
 34 ^x O give thanks unto the LORD; for *he is* good;—for his mercy *endureth* for ever.
 35 ^y And say ye, Save us, O God of our salvation,
 And gather us together, and deliver us from the heathen,
 That we may give thanks to thy holy name,—and glory in thy praise.
 36 ^z Blessed *be* the LORD God of Israel for ever and ever.

And all ^a the people said, Amen, and praised the LORD.

- 37 So he left there before the ark¹ of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:
 38 and Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters: and Zadok the priest, and his brethren the priests,^b before the tabernacle of the LORD ^c in the high place that *was* at Gibeon, to offer burnt offerings unto the LORD upon the altar of the burnt offering continually ^d morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel; and with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, ^e because his mercy *endureth* for ever; and with them Heman and Jeduthun² with trumpets and cymbals for those that should make a sound, and with musical instruments of God.³ And the sons of
 43 Jeduthun *were* porters. ^f And all the people departed every man to his house: and David returned to bless his house.

David's desire to build a temple; God's message to him by Nathan; and David's thanksgiving.

- 17 NOW ^g it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains. Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

^f Ps. 27. 8

^h Is. 26. 3

^A Ge. 17. 2; 26. 3; 28. 15; 35. 11.

ⁱ Ex. 3. 17; Jos. 24. 11—13.

^j Jer. 11. 2—7.

^k Ge. 34. 30.

^l Ge. 12. 17; 20. 3; Ex. 7. 15—16.

^m Ps. 105. 14.

ⁿ Ps. 96. 1—13.

^o Ps. 145. 3.

^p Le. 19. 4; Is. 44. 9, etc.; Jer. 10. 10—14.

^q Ps. 102. 25; Is. 40. 26; 44. 21; Rev. 14. 7.

^r Ps. 29. 2.

^s Ps. 29. 1, 2.

^t Ps. 110. 3.

^u Ps. 63. 34.

^v Ps. 93. 1; 97. 1; Rev. 11. 15; 19. 6.

^w Ps. 98. 7, etc.

^x Ps. 106. 1; 107. 1; 118. 1; 134. 1.

^y Ps. 106. 47, 48.

^z 1 Ki. 8. 15.

^a Deut. 27. 15.

b ch. 21. 29; 2 Chr. 1. 3.

^c 1 Ki. 3. 4.

^d Ex. 29. 38; Num. 28. 3.

^e ver. 34; 2 Chr. 5. 13; 7. 3; Ezra. 3. 11; Jer. 33. 11.

^f 2 Sam. 6. 19, 20.

^g see parallel, 2 Sam. ch. 7; see also 2 Chr. 6. 7—9.

¹ See note on 2 Sam. vi. 17. The ark and the tabernacle had been separated ever since the time of Eli. Asaph and his brethren were attached to the ark as singers; while Heman and Jeduthun acted in the same capacity

at the tabernacle (vers. 41, 43), which was now at Gibeon.

² These words seem to be repeated, by an oversight of the transcriber, from ver. 40. They are not in the Sept.

³ That is, for the praise of God.

3 And it came to pass the same night, that the word of God came to Nathan, saying,
 4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an
 5 house to dwell in: for I have not dwelt in an house since the day that I brought
 up Israel unto this day; but have gone from tent to tent,¹ and from one tabernacle
 6 to another. Whosoever I have walked with all Israel, spake I a word to any
 of the judges of Israel, whom I commanded to feed my people, saying, Why have
 7 ye not built me an house of cedars? Now therefore thus shalt thou say unto my
 servant David, Thus saith the LORD of hosts, I took thee from the ^asheepcote,
 even from following the sheep, that thou shouldest be ruler over my people
 8 Israel: and I have been with thee whithersoever thou hast walked, and have
 cut off all thine enemies from before thee, and have made thee a name like the
 9 name of the great men that are in the earth. Also I will ordain a place for my
 people Israel, and ^bwill plant them, and they shall dwell in their place, and
 shall be moved 'no more; neither shall the ^mchildren of wickedness waste them
 10 any more, as at the beginning, and since the time that I commanded ⁿjudges
 to be over my people Israel. Moreover I will subdue all thine enemies. Further-
 11 more I tell thee that the LORD will build thee an house. And it shall come to
 pass, when thy days be expired that thou must go to be with thy fathers, that I
 will raise up thy seed after thee, which shall be of thy sons; and I will establish
 12 his kingdom. He shall build me an house, and I will establish his throne for
 13 ever. ^oI will be his father, and he shall be my son: and ^pI will not take my
 14 mercy away from him, as I took it from him that was before thee: but ^qI will
 settle him in mine house and in my kingdom for ever: and ^rhis throne shall be
 established for evermore.
 15 According to all these words, and according to all this vision, so did Nathan
 speak unto David.
 16 And David the king came and sat before the LORD, and said, 'Who am I, O
 17 LORD God, and what is mine ^uhouse, that thou hast brought me hitherto? And
 yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy
 servant's house for a great while to come, and hast regarded me according to the
 18 estate of a man of high degree, O LORD God.² What can David speak more to
 19 thee for the honour of thy servant? for thou knowest thy servant. O LORD, for
 thy ^vservant's sake, and according to thine own heart, hast thou done all this
 20 greatness in making known all these great things. O LORD, there is ^wnone like
 thee, neither is there any God beside thee, according to all that we have heard
 21 with our ears. ^xAnd what one nation in the earth is like thy people Israel,
 whom God went to redeem to be his own people, to make thee a name of great-
 22 ness and terribleness, by driving out nations from before thy people, whom thou
 hast redeemed out of Egypt? For thy people Israel didst thou make ^ythine own
 23 people for ever; and thou, LORD, becamest their God. Therefore now, LORD, let
 the thing that thou hast spoken concerning thy servant and concerning his house
 24 be established for ever, and do as thou hast said. Let it even be established, that
 thy name may be magnified for ever, saying, The LORD of hosts is the God of
 Israel, even a God to Israel: and let the house of David thy servant be established
 25 before thee. For thou, O my God, hast told thy servant that thou wilt build him
 an house: therefore³ thy servant hath found in his heart to pray before thee.
 26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:
 27 now therefore let it please thee [or, it hath pleased thee] to bless the house of thy
 servant, that it may be before thee for ever: for thou blessest, O LORD, and it
 shall be blessed for ever.

David's victories over the Philistines, Moabites, Edomites, and Syrians; his chief officers.

18 NOW after this ^ait came to pass, that David smote the Philistines, and
 subdued them, and took Gath and her towns out of the hand of the Philistines.
 2 And he smote Moab; and the Moabites became David's servants, and brought gifts.
 3 And David smote ^bHadadzezer king of Zobah unto Hamath, as he went to
 4 establish his dominion by the river Euphrates. And David took from him a
 thousand chariots, and ^cseven thousand⁴ horsemen, and twenty thousand foot-
 men: David also houghed all the chariot horses, but reserved of them an hundred
 chariots.
 5 And when the Syrians of ^dDamascus came to help Hadadzezer king of Zobah,
 6 David slew of the Syrians two and twenty thousand men. Then David put

^a 1 Sam. 16. 11, 12.

^b Ge. 28. 15; 1 Sam. 18. 14; 2 Sam. 8. 6, 14.

^c Ps. 92. 13; Is. 61. 3; Jer. 24. 6; 1 K. 1. 12.
^d Eccl. 28. 24
^e Judg. 2. 14—19.

^f 2 Sam. 7. 14, 15.
^g Ps. 83. 28, etc.; 1s. 53. 3.
^h 1 K. 1. 33.
ⁱ Ps. 72. 17.

^j 2 Sam. 7. 18.
^k Ge. 32. 10; Eph. 3. 8.
^l Judg. 6. 15.

^m Is. 37. 35; Dan. 9. 17.

ⁿ Deu. 33. 26; Ps. 96. 8.

^o Deu. 4. 7, 28; 33. 29.

^p Ex. 19. 5, 6; 1 Sam. 12. 22; Rom. 9. 4, 5; 11. 1, 2.

^a see parallel, 2 Sam. ch. 8.

^b or, Hadadzezer, 2 Sam. 8. 3.

^c 2 Sam. 8. 4, seven hundred.

^d Heb. Darneseck.

¹ This alludes to the frequent changes in the residence of the ark. See 2 Chron. vi. 41, and note.

² This might perhaps be rendered, 'And thou hast looked upon me according to the order of the illustrious

Man, O Jehovah God.' See 2 Sam. vii. 19, and note thereon.

³ Faith in God's promise does not supersede prayer, but stimulates to it.

⁴ See note on the parallel passage, 2 Sam. viii. 4.

garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. Likewise from Tibhath, and from Chun, cities¹ of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

¹ 1 Ki. 7, 15, 23; 2 Chr. 4, 12, 15, 16.

9 Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah; he sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass. Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

¹ or, Toi, 2 Sam. 8, 9.
² or, Joram, 2 Sam. 8, 10.

12 Moreover Abishai the son of Zeruiah slew of the Edomites in the Valley of Salt eighteen thousand. And he put garrisons in Edom; and all the Edomites became David's servants.

¹ Heb. Abisai.
² 2 Sam. 8, 13.
³ 2 Sam. 8, 14, etc.

Thus the LORD preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder.² And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe; and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

¹ called Abimelech, 2 Sam. 8, 17.
² called Seraiab, 2 Sam. 8, 17; and Shishai, 1 Ki. 4, 3.
³ 2 Sam. 8, 18.

Insult of the king of Ammon; defeat of the Ammonites and Syrians; siege and capture of Rabbah; further defeats of the Philistines.

19 NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

¹ see parallel, 2 Sam. ch. 10.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? 4 Wherefore Hanun took David's servants, and shaved them, and cut off their 5 garments in the midst hard by their buttocks, and sent them away. Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

6 And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, 7 and out of Zobah. So they hired thirty and two thousand chariots,³ and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

¹ ch. 18, 5, 9.

8 And when David heard of it, he sent Joab, and all the host of the mighty men. 9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field. Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice [or, young men] of Israel, and put them in array against the Syrians. 11 And the rest of the people he delivered unto the hand of Abishai his brother, and 12 they set themselves in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of 13 Ammon be too strong for thee, then I will help thee. Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.

14 So Joab and the people that were with him drew nigh before the Syrians unto 15 the battle; and they fled before him. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

¹ In the parallel passage, 2 Sam. viii. 8, Betah and Berothai are mentioned as the cities which David spoiled.

² See notes on 2 Sam. viii. 16, 17.

³ This number is disproportionately large. Some critics

suppose that the term rendered 'chariots' is, in this and some other places, used as a generic term, including chariots, soldiers, and cavalry. See note on variations in numbers, p. 616.

- 16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the *river*: and Shophach the captain of the host of Hadarezer *went* before them. And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him. But the Syrians fled before Israel; and David slew of the Syrians seven thousand¹ *men which fought in chariots*, and forty thousand footmen, and killed Shophach the captain of the host. And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.
- 20 And² it came to pass, that after the year was expired, at the time that kings go out to *battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it. And David *took* the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. And he brought out the people that *were* in it, and cut *them*³ with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.
- 4 And it came to pass after this⁴ that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathito slew⁵ Sippai, *that was* of the children of the giant [*or*, Rapha]: and they were subdued.
- 5 And there was war again with the Philistines; and Elhanan the son of⁶ Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.
- 6 And yet again⁷ there was war at Gath, where was a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was the son of the giant [*or*, Rapha]. But when he defied Israel, Jonathan the son of⁸ Shimea David's brother slew him. These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

David numbers the people; a pestilence is sent, and stayed.

- 21 AND Satan⁴ stood up against Israel, and provoked David to number Israel.
- 2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*. And Joab answered, The LORD make his people an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand⁵ and an hundred thousand men that drew sword:⁶ and Judah was four hundred threescore and ten thousand men that drew sword. ⁷ But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.
- 7 And God was displeased with this thing; therefore he smote⁷ Israel. And David said unto God, ⁸ I have sinned greatly, because I have done this thing: 'but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.
- 9 And the LORD spake unto Gad, David's⁸ seer, saying, Go and tell David, 10 saying, Thus saith the LORD, I offer thee three *things*: choose thee one of them, 11 that I may do *it* unto thee. So Gad came to David, and said unto him, Thus 12 saith the LORD, Choose thee⁹ either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and

¹ that is, Euphrates.
² or, Shobach, 2 Sam. 10. 16.

³ see parallel, 2 Sam. 11. 1; and 12. 26—31.

⁴ 2 Sam. 12. 26.
⁵ 2 Sam. 12. 30, 31.

⁶ see parallel, 2 Sam. 21. 18—22.
⁷ or, Gob.
⁸ ch. 11. 19.
⁹ or, Orpah, 2 Sam. 21. 18.
¹⁰ called also Jaare-oregim, 2 Sam. 21. 19.

¹¹ 2 Sam. 21. 20.

¹² called Shamamah, 1 Sam. 16. 9.

¹³ see parallel, 2 Sam. ch. 21.

¹⁴ ch. 27. 23.

¹⁵ ch. 27. 24.

¹⁶ 2 Sam. 24. 10.

¹⁷ 2 Sam. 12. 13.

¹⁸ see 1 Sam. 9. 9.

¹⁹ 2 Sam. 24. 31.

¹ In 2 Sam. x. 18 the number is 'seven hundred.'

² This chapter contains a brief summary of the *political* events related in 2 Sam. xi., xii., xxi.; omitting David's personal and family history.

³ See the parallel passage, 2 Sam. xii. 31, where a Hebrew word is used differing only by a part of one letter, and signifying 'he *put* them'; and some manuscripts have the same reading here.

⁴ The word 'Satan' signifies *an adversary*; and evi-

dently refers to the evil spirit, who tempts men to sin.

⁵ The difference between the numbers here and in 2 Sam. xxiv. 9 is not easily explained; but probably some were included in one account who were omitted in the other. Some suppose that 2 Sam. xxiv. 9 does not include the standing army of 300,000 men, as their numbers were known; but this does not quite reconcile the passages.

⁶ See note on 2 Sam. xxiv. 3.

⁷ See notes on 2 Sam. xxiv. 14—17.

the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great [*or*, many] *are* his mercies: but let me not fall into the hand of man.

14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an ^m angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and ⁿ he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of ^o Ornan the Jebusite. And David lifted up his eyes, and ^p saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of *Israel*, who were clothed in sackcloth, fell upon their faces. And David said unto God, *Is it not I that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 Then the ^q angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the LORD. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his face* to the ground. Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people. And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all. And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that which is* thine for the LORD, nor offer burnt offerings without cost. So ^r David gave to Ornan for the place six hundred shekels of gold¹ by weight. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and ^s he answered him from heaven by fire² upon the altar of burnt offering. And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. ^t For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at ^u Gibeon. But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD. Then David said, ^v This is the house of the LORD God, and this is the altar of the burnt offering for Israel.

David's preparations for the temple; appointment of Solomon as his successor.

2 AND David commanded to gather together ^w the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. 3 And David prepared iron in abundance for the nails for the doors of the gates, 4 and for the joinings; and brass in abundance ^x without weight; also cedar trees in abundance: for the ^y Zidonians and they of Tyro brought much cedar wood to David. And David said, ^z Solomon my son is young and tender, and the house that is to be builded for the LORD *must be* exceeding magnificent, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel. And David said to Solomon, My son, as for me, ^a it was in my mind to build an house ^b unto the name of the LORD my God: but the word of the LORD came to me, saying, ^c Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. ^d Behold, a son shall be born to thee, ^e who shall be a man of rest; and I will give him ^f rest from all his

^m 2 Sam. 24. 16.

ⁿ see Ge. 6. 6.

^o *or*, Araunah, 2 Sam.

24. 18.

^p 2 Chr. 3. 1.

^q 2 Chr. 3. 1.

^r 2 Sam. 24. 24.

^s 1. s. 9. 24; 2 Chr. 3. 1; 7. 1.

^t ch. 16. 30.

^u ch. 16. 39; 1 Kl. 3. 4; 2 Chr. 1. 3.

^v ch. 21. 18, 10, 26, 28; Deu. 12. 5; 2 S. 11. 24. 18; 2 Chr. 3. 1.

^w 1 Kl. 9. 21.

^x ver. 14; 1 Kl. 7. 47.

^y 1 Kl. 5. 6.

^z ch. 29. 1.

^a ch. 17. 1; 29. 2; 3 Sam. 7. 2-13; 1 Kl. 5. 17.

^b Deu. 12. 5, 11.

^c ch. 28. 3; 1 Kl. 5. 3.

^d ch. 28. 5.

^e 1 Kl. 4. 25; 5. 4.

¹ Rather above £1000 sterling. This was probably paid for the whole estate which David purchased for the site of the temple. The threshing-floor, with the oxen and

implements, cost fifty silver shekels (2 Sam. xxiv. 24).

² This was a clear mark of Divine acceptance.

³ Or, 'Behold, a son is born unto thee.'

- enemies round about: for his name shall be Solomon [*i. e.* peaceable], and I will give peace and quietness unto Israel in his days. ^a He shall build an house¹ for my name; and ^b he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever. Now, my son, ^c the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. Only the Lord ^d give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. ^e Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: ^f be strong, and of good courage; dread not, nor be dismayed.
- 14 Now, behold, in my trouble² [*or*, poverty] I have prepared for the house of the Lord an hundred thousand talents³ of gold, and a thousand thousand talents of silver; and of brass and iron ^g without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. Moreover *there are* workmen with thee in abundance, hewers and workers of stone and timber [*i. e.* masons and carpenters], and all manner of cunning men for every manner of work. Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and ^h the Lord be with thee.
- 17 David also commanded all the princes of Israel to help Solomon his son, *saying*, ⁱ Is not the Lord your God with you? ^j and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before his people. Now ^k set your heart and your soul to seek the Lord your God; arise *therefore*, and build ye the sanctuary of the Lord God, to ^l bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built ^m to the name of the Lord.
- 23 So when David was old and full of days, he made ⁿ Solomon his son king over Israel.

Number and distribution of the Levites.

- 2 AND he gathered together all the princes of Israel, with the priests and the Levites. Now the Levites were numbered from the age of ^o thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.⁴ Of which, twenty and four thousand *were* to set forward [*or*, to oversee] the work of the house of the Lord; and six thousand *were* ^p officers and judges: moreover four thousand *were* porters; and four thousand praised the Lord with the instruments ^q which I made, *said David*, to praise *therewith*.
- 6 And ^r David divided them into courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.
- 7, 8 Of the ^s Gershonites *were*, ^t Laadan, and Shimei. The sons of Laadan; the chief *was* Jehiel, and Zethan, and Joel, three. The sons of Shimei; Shelomith, and Haziel, and Haran, three. *These were* the chief of the fathers of Laadan.
- 10 And the sons of Shimei *were*, Jahath, ^u Zina, and Jeush, and Beriah. *These four* *were* the sons of Shimei. And Jahath was the chief, and Zizah⁵ the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to *their father's* house.
- 12 ^v The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. The sons of ^w Aaron, and Moses: and ^x Aaron was separated, that he should ^y sanctify the most holy things, he and his sons for ever, ^z to burn incense before the Lord, ^{aa} to minister unto him, and ^{ab} to bless in his name for ever. Now *concerning* ^{ac} Moses the man of God, ^{ad} his sons were named of the tribe of Levi. ^{ae} The sons of

^a ch. 17. 12, 13; 28. 6; 2 Sam. 7. 13; 1 Ki. 5. 5.
^b Heb. 1. 5.
^c ver. 10.

^d 1 Ki. 2. 2-4; 3. 9, 12; Ps. 72. 1.

^e ch. 28. 7; Jos. 1. 7, 8
^f ch. 28. 20; Dan. 31. 7, 8; Jos. 1. 6, 7, 8.

^g as ver. 3.

^h ver. 11.

ⁱ ch. 23. 25; Deu. 12. 10; Jos. 22. 4; 2 Sam. 7. 1.
^j 2 Chr. 20. 3.

^k 1 Ki. 8. 6, 21; 2 Chr. 5. 7; 6. 11.
^l ver. 7; 1 Ki. 5. 3.
^m ch. 28. 5; 1 Ki. 1. 33-39.

ⁿ Num. 4. 3, 47.

^o ch. 26. 29; Deu. 16. 18; 2 Chr. 19. 8.

^p see 2 Chr. 23. 25, 26; Am. 6. 5.
^q ch. 6. 1, etc.; Ex. 6. 16; Num. 26. 57; 2 Chr. 8. 14; 29. 25.

^r ch. 26. 21.
^s or, *Levi*, ch. 6. 17.

^t or, *Zinah*, ver. 11.

^u Ex. 6. 18.
^v Ex. 6. 20.
^w see note. Ex. 28. 1.
^x Ex. 40. 9-15.
^y Ex. 30. 7, 8; 1 Sam. 2. 28. 16, 40; 1 Sam. 2. 28.
^z Deu. 21. 5.
^{aa} Num. 6. 23, 27.
^{ab} see ch. 26. 27-28.
^{ac} Ex. 2. 22; 18. 3, 4.

¹ The circumstance that a *peaceful* prince was appointed to build the temple (ver. 10) reminds us that it was designed to show God's 'thoughts of peace' towards sinful man; and carries forward our thoughts to him who is styled 'the Prince of peace' (Isa. ix. 6), and is emphatically called 'our peace' (Eph. ii. 14).

² This may refer to the general complexion of David's life, as one of conflict and endurance.

³ The ordinary calculation of the *talent* makes it equal to about 125 lbs. troy weight. This, however, would make the amount so immensely large, that some suppose the *talent* here mentioned to be either the Babylonian talent, which was probably in use among the Jews after the captivity, when the books of Chronicles were written, and the value of which was about two-thirds of the above amount; or the Syrian talent, which was only one-fifth of the Babylonian. The latter supposition produces a result which approximates to the statement of Josephus, that the amount was ten thousand talents of gold and a

hundred thousand of silver. But on these and some other large numbers, see note in p. 516.

⁴ The Levites had quadrupled since the census in the time of Moses (see Num. xxvi.) At that time the males above a month old amounted to 23,000; now those above thirty years old amounted to 38,000. This great increase in their number, as well as in the population of Israel, required the new organization which is described in this and the three succeeding chapters, and which was fully carried into effect after the erection of the temple. The greater part, to the number of 24,000, were engaged in the sacrificial and other duties of the temple. These served a thousand in each week; so making twenty-four courses in all. Others, to the number of 6,000, were judges and officers in the country districts; others were porters to guard the temple; and others, singers or musicians.

⁵ The same as 'Zina' in the preceding verse: the corresponding Hebrew letters closely resemble each other.

16 Moses *were*, Gershom, and Eliezer. Of the sons of Gershom, °Shebuel *was* the 17 chief. And the sons of Eliezer *were*, °Rehabiah the chief. And Eliezer had 18 none other sons; but the sons of Rehabiah were very many.¹ Of the sons of 19 Izhar; °Shelomith the chief. °Of the sons of Hebron; Jeriah the first, Amariah 20 the second, Jahaziel the third, and Jekameam the fourth. Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 °The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and 22 °Kish. And Eleazar died, and °had no sons, but daughters; and their brethren² 23 [or, kinsmen] the sons of Kish °took them.³ °The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 These *were* the sons of °Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of °twenty years 25 and upward. For David said, the LORD God of Israel °hath given rest unto his 26 people, that they may dwell in Jerusalem for ever: and also unto the Levites; they shall no *more* °carry the tabernacle, nor any vessels of it for the service 27 thereof. For by the last words of David the Levites *were* numbered from 28 twenty⁴ years old and above: because their office *was* °to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house 29 of God; both for °the shewbread, and for °the fine flour for meat offering, and for °the unleavened cakes, and for °that which is baked in the pan [or, flat plate], 30 and for that which is fried, and for all manner of °measure⁵ and size; and to stand every morning to thank and praise the LORD, and likewise at even; 31 and to offer all burnt sacrifices unto the LORD °in the sabbaths, in the new moons, and on the °set feasts, by number, according to the order commanded 32 unto them, continually before the LORD: and that they should °keep the charge of the tabernacle of the congregation, and the charge of the holy place, and °the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

Distribution of the priests, and genealogy of the Levites.

24 NOW *these are* the divisions of the sons of Aaron. °The sons of Aaron; Nadab, 2 and Abihu, Eleazar, and Ithamar. But °Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's 3 office. And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.⁶

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of 5 Ithamar according to the house of their fathers. Thus were they divided by lot,⁷ one sort with another; for the governors of the sanctuary, and governors of *the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech⁸ the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah, the third to

° ch. 26. 24; Shubael, ch. 24. 20.
° ch. 26. 25.

° Shelomith, ch. 24. 22.
ch. 24. 23.

° ch. 24. 20.

° ch. 24. 23.
° ch. 24. 26.
° see Num. 36. 6, 8.
° ch. 24. 30.

° Num. 10. 17, 21.

° ver. 27; Num. 1. 3;
4. 3; 8. 21; Ezra 3. 8.
° ch. 22. 18.

° Num. 1. 5, etc.

° Num. 3. 6—9.

° Ex. 25. 30.
° ch. 9. 20, etc.; Le. 6. 20.
° Le. 2. 4.
° Le. 2. 5, 7.
° Le. 19. 35.

° Num. 10. 10; Ps. 81. 3.
° Le. 23. 4.

° Num. 1. 53.

° Num. 3. 6—9.

° Le. 10. 1, 6; Num. 26. 60.
° Num. 3. 4; 26. 61.

¹ We read very little of the descendants of Moses, although it might be expected that they would be held in great honour; and one of them was in an office of great trust and responsibility (ch. xxvi. 24).

² Rather, 'cousins.' See note on Gen. xxix. 12.

³ According to the law in Numb. xxvii. 1; xxxvi. 5—9.

⁴ The Levites, being now released from that which had originally been the most laborious part of their office—the transportation of the tabernacle with its furniture—were employed at the age of twenty (instead of thirty, as before) in the service of the sanctuary. The service of the temple about to be erected would require a greater number of ministers. Under Hezekiah (2 Chron. xxxi. 17), and after the captivity (Ezra iii. 8), the Levitical service began at the age fixed by David. It may be observed that the full and minute directions respecting the bearing of the sanctuary, which are given in the Pentateuch, afford one incidental proof of its antiquity; as a later authorship would have been likely to frame the law according to the practice existing at the time.

⁵ Some suppose this to refer to the standards of all the weights and measures which were kept at the sanctuary,

that the Levites, who acted as magistrates, might try those used by the people, in order to prevent any fraud in this respect. But it more probably means, that the Levites were to take care that the full amount of offerings of every kind were duly presented.

⁶ To prevent all confusion, now that the priests were so much increased in number, David distributed them, as he had done the Levites, into twenty-four courses; viz., sixteen of the descendants of Eleazar, and eight of those of Ithamar.

⁷ Though the lot was resorted to, it did not supersede the exercise of judgment in those cases which admitted of it. The object of the lot seems to have been the determination of the order in which the courses should follow each other; which was in itself a matter of indifference, but might, if not decided in this manner, have given rise to jealousies on the question of precedence.

⁸ To reconcile the latter part of this verse with ver. 4, some alter and translate thus: 'And Abiathar the son of Ahimelech, and the other paternal chiefs of the priests and Levites; one paternal chief being taken for Ithamar, and two for Eleazar.'

9 Harim, the fourth to Seorim, the fifth to Malchijah, the sixth to Mijamin, the 11 seventh to Hakkoz, the eighth to Abijah,¹ the ninth to Jeshuah, the tenth to 12 Shecaniah, the eleventh to Eliashib, the twelfth to Jakim, the thirteenth to 14 Huppah, the fourteenth to Jeshubeb, the fifteenth to Bilgah, the sixteenth to 15 Immer, the seventeenth to Hezir, the eighteenth to Aphses, the nineteenth to 17 Pethahiah, the twentieth to Jehzekel, the one and twentieth to Jachin, the two 18 and twentieth to Gamul, the three and twentieth to Delaiah, the four and twen- tieth to Maaziah.

19 These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 And the rest of the sons of Levi were these: Of the sons of Amram; * Shubael: 21 of the sons of Shubael; Jehdeiah. Concerning Rehahiah: of the sons of 22 Rehahiah, the first was Isshiah. Of the Izharites; * Shelomoth: of the sons of 23 Shelomoth; Jahath. And the sons of * Hebron; Jeriah the first, Amariah the 24 second, Jahziel the third, Jekameam the fourth. Of the sons of Uzziel; Michah: 25 of the sons of Michah; Shamir. The brother of Michah was Isshiah: of the 26 sons of Isshiah; Zechariah. * The sons of Merari were Mahli, and Mushi: the 27 sons of Jaaziah; Beno. The sons of Merari by Jaaziah; Beno, and Shoham, and 28 Zaccur, and Ibrî. Of Mahli came Eleazar, * who had no sons. Concerning Kish: 30 the son of Kish was Jerahmeel. * The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers. 31 These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against² their younger brethren.

Appointment and arrangement of the singers and musicians.

25 MOREOVER David and the captains of the host³ separated to the service of the sons of ^b Asaph, and of Heman, and of Jeduthun,⁴ who should prophesy⁵ with harps, with psalteries, and with cymbals: and the number of the workmen 2 according to their service was: Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and * Asarelah, the sons of Asaph under the hands of Asaph, which 3 prophesied according to the order of the king. Of Jeduthun: ^c the sons⁷ of Jeduthun; Gedaliah, and * Zerî, and Jeshaiiah, Hashabiah, and Mattithiah, * six, under the hands of their father Jeduthun, who prophesied with a harp, to give 4 thanks and to praise the LORD. Of Heman: the sons of Heman; Bukkiah, Mattaniah, * Uzziel, * Shobuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: 5 all these were the sons of Heman the king's seer in the words [or, matters] of God, to lift up the horn.⁸ And God gave to Heman fourteen sons and three 6 daughters. All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of 7 God, ^a according to the king's order to Asaph, Jeduthun, and Heman. So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.⁹ 8 And they cast lots, ward against ward, as well the small as the great, ^d the 9 teacher as the scholar. Now the first lot came forth for Asaph to Joseph: the 10 second to Gedaliah, who with his brethren and sons were twelve: the third to 11 Zaccur, he, his sons, and his brethren, were twelve: the fourth to Izri, he, his 12 sons, and his brethren, were twelve: the fifth to Nethaniah, he, his sons, and his 13 brethren, were twelve: the sixth to Bukkiah, he, his sons, and his brethren, 14 were twelve: the seventh to Jesharelah, he, his sons, and his brethren, were 15 twelve: the eighth to Jeshaiiah, he, his sons, and his brethren, were twelve: the 17 ninth to Mattaniah, he, his sons, and his brethren, were twelve: the tenth to

* No. 12. 4. 17; Lk. 1. 5.

* ch. 9. 25.

* ch. 23. 16, Shebuel.

* ch. 23. 17.

* ch. 23. 18, Shelomith.

* ch. 23. 19; 26. 31.

* ch. 23. 21; Ex. 6. 19.

* ch. 23. 22.

* ch. 23. 23.

^b ch. 6. 33, 39, 41.

^c otherwise called Jesharelah, ver. 14.

^d or, Izri, ver. 11. * with Shimel mentioned, ver. 17.

^f or, Azareel, ver. 18. * or, Shubuel, ver. 20.

^h ver. 2.

ⁱ 3 Chr. 23. 13.

1 As the 'course of Abia' is mentioned in Luke i. 5, it is evident that these courses of the priests were continued, though with some changes, down to that period.

2 Or, 'equally with.'

3 This does not mean military commanders. Boothroyd translates it, 'chiefs of the sacred order.' In Numb. iv. 3 the same word 'host' is applied to the whole Levitical body; and it is evidently so used here.

4 Jeduthun is probably the same as Ethan in ch. vi. 41.

5 This word is used here in the sense of uttering or sounding forth the praises of Jehovah.

6 Shimel's name, omitted here, is found in ver. 17.

7 Each master-singer had in his chorus twelve in

number, who were called his 'sons' or 'brethren.'

8 This may signify that Heman was a singer of those psalms which celebrated the greatness of David and his family. Some suppose the word 'horn' to mean trumpet; others connect it with the following verse thus: 'for, to exalt his horn (i. e. to increase his power and influence), God gave to Heman fourteen sons and three daughters.'

9 At ch. xxiii. 5 the number of musicians is given as 4000. Perhaps the 4000 (in which the 288 were doubtless included) were divided in such a manner that each of the larger courses included one of the smaller, which, as consisting of the most perfect masters, took the lead in the service.

18 Shimci, *he*, his sons, and his brethren, *were* twelve: the eleventh to Azareel, *he*,
 19 his sons, and his brethren, *were* twelve: the twelfth to Hashabiah, *he*, his sons,
 20 and his brethren, *were* twelve: the thirteenth to Shubael, *he*, his sons, and his
 21 brethren, *were* twelve: the fourteenth to Mattithiah, *he*, his sons, and his
 22 brethren, *were* twelve: the fifteenth to Jeremoth, *he*, his sons, and his brethren,
 23 *were* twelve: the sixteenth to Hananiah, *he*, his sons, and his brethren, *were*
 24 twelve: the seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were*
 25 twelve: the eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:
 26 the nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve: the
 27 twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve: the one and
 28 twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve: the two and
 29 twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve: the three and
 30 twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve: the four and
 31 twentieth to Romamti-ozzer, *he*, his sons, and his brethren, *were* twelve.

The porters and store-keepers of the house of God; the officers and judges.

26 CONCERNING the divisions of the porters:¹ Of the Korhites *was* ⁴ Meshe-
 2 lemiah the son of Koro, of the sons of 'Asaph. And the sons of Meshelemiah
 3 *were*, Zechariah the firstborn, Jedaiel the second, Zebadiah the third, Jathniel
 4 the fourth, Elam the fifth, Jehohanan the sixth, Elioenai the seventh. Moreover
 5 the sons of Obed-edom *were*, Shemaiah the firstborn, Jehozabad the second, Joah
 6 the third, and Sacar the fourth, and Nethaneel the fifth, Ammiel the sixth,
 7 Issachar the seventh, Peulthai the eighth: for God blessed² ³ him. Also unto
 8 Shemaiah his son *were* sons born, that ruled throughout the house of their
 9 father: for they *were* mighty men of valour. The sons of Shemaiah; Othmi,
 10 and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and
 11 Semachiah. All these of the sons of Obed-edom: they and their sons and their
 12 brethren, able men for strength for the service, *were* threescore and two of Obed-
 13 edom. And Meshelemiah had sons and brethren, strong men, eighteen. Also
 14 ⁵ Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he
 15 *was* not the firstborn, yet his father made him the chief;³) Hilkiah the second,
 16 Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah
 17 *were* thirteen.
 18 Among these *were* the divisions of the porters, *even* among the chief men,
 19 *having* wards one against another, to minister in the house of the Lord. And
 20 they cast lots, as well the small as the great, according to the house of their
 21 fathers, for every gate. And the lot eastward fell to ⁶ Shemaiah. Then for
 22 Zechariah his son, a wise counsellor, they cast lots; and his lot came out north-
 23 ward. To Obed-edom southward; and to his sons the house of Asuppim.⁴ To
 24 Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth,
 25 the causeway of the going ⁷ up, ward against ward. Eastward *were* six Levites,
 26 northward four a day, southward four a day, and toward Asuppim two and two.
 27 At Parbar⁵ westward, four at the causeway, and two at Parbar. These *are* the
 28 divisions of the porters among the sons of Koro, and among the sons of Merari.
 29 And of the Levites, Ahijah *was* ⁸ over the treasures of the house of God, and
 30 over the treasures of the dedicated [*Heb.* holy] things. *As concerning* the sons of
 31 'Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the
 32 Gershonite, *were* ⁹ Jehieli. The sons of Jehieli; Zotham, and Joel his brother,
 33 *which were* over the treasures of the house of the Lord. Of the Amramites, and
 34 the Izharites, the Hebronites, and the Uzzielites: and ¹⁰ Shebuel the son of
 35 Gershom, the son of Moses, *was* ruler of the treasures. And his brethren by
 36 Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri
 37 his son, and ¹¹ Shelomith his son. Which Shelomith and his brethren *were* over
 38 all the treasures of the dedicated things, which David the king, and the chief
 39 fathers, the captains over thousands and hundreds, and the captains of the host,
 40 had dedicated. Out of the spoils won in battles did they dedicate to maintain
 41 the house of the Lord. And all that Samuel ¹² the seer, and Saul the son of
 42 Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and
 43 whosoever had dedicated *any thing*, it *was* under the hand of Shelomith, and of
 44 his brethren.

* or, Shelumiah, ver. 14.
 † or, Ebuazaph, ch. 6. 37; v. 16.

³ that is, Obed-edom, as ch. 13. 14.

⁴ ch. 16. 38.

⁶ called Meshelemiah, ver. 1.

⁷ see 1 Ki. 10. 5; 2 Chr. 9. 4.

⁸ ch. 28. 12; Mal. 3. 10.

⁹ or, Iabni, ch. 6. 17.

¹⁰ or, Jehiel, ch. 23. 8; 25. 5.

† ch. 23. 16.

¹¹ ch. 23. 18.

¹² 1 Sam. 9. 9.

¹ The duties of the porters were to open and shut the gates, to prevent the entrance of improper persons, to preserve order, and to guard the temple and its treasury and stores both by day and by night.

² This identifies Obed-edom as the Levite under whose care the ark was deposited. See 2 Sam. vi. 10, 11.

³ This case shows that the father of a family might

transfer to a younger son some of the privileges attached to primogeniture. See ch. v. 1, 2.

⁴ Heb., 'gatherings.' It was perhaps a treasury or store-house, where the supplies for the porters, or the offerings made for the use of the priests and Levites, were deposited.

⁵ This is supposed to have been a gate of the city near the temple.

29 Of the Izharites, Chenaniah and his sons *were* for the outward business over
30 Israel, for ^v officers and judges. And of the Hebronites, Hashabiah and his
brethren, men of valour, a thousand and seven hundred, *were* officers among
them of Israel on this side Jordan westward in all the business of the Lord, and
31 in the service of the king. Among the Hebronites *was* ^z Jerijah the chief, *even*
among the Hebronites, according to the generations of his fathers. In the
fortieth year of the reign of David they were sought for, and there were found
32 among them mighty men of valour ^a at Jazor of Gilead. And his brethren, men
of valour, *were* two thousand and seven hundred chief fathers, whom king David
made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for
every matter pertaining to God, and ^b affairs of the king.

*Arrangement of the army; the princes of the tribes; the king's store-keepers, and
other officers.*

27 NOW the children of Israel after their number, *to wit*, the chief fathers and
captains of thousands and hundreds, and their officers that served the king in
any matter of the courses, which came in and went out month by month
throughout all the months of the year, of every course *were* twenty and four
thousand.¹

2 Over the first course for the first month *was* ^c Jashobeam the son of Zabdiel:
3 and in his course *were* twenty and four thousand. Of the children of Perez *was*
4 the chief of all the captains of the host for the first month. And over the course
of the second month *was* ^d Dodai an Aholite, and of his course *was* Mikloth also

5 the ruler: in his course likewise *were* twenty and four thousand. The third
captain of the host for the third month *was* Benaiah the son of Jehoiada, a chief
priest [*or*, principal officer^e]: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* ^f mighty among the thirty, and above the thirty:
7 and in his course *was* Ammizabad his son. The fourth *captain* for the fourth
month *was* ^g Asahel the brother of Joab, and Zebadiah his son after him: and in
8 his course *were* twenty and four thousand. The fifth *captain* for the fifth month
was Shammuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* ^h Ira the son of Ikkeah the Tekoite:
10 and in his course *were* twenty and four thousand. The seventh *captain* for the
seventh month *was* ⁱ Helez the Pelonite, of the children of Ephraim: and in his
11 course *were* twenty and four thousand. The eighth *captain* for the eighth month
was ^k Sibbecai the Hushathite, of the Zarahites: and in his course *were* twenty
12 and four thousand. The ninth *captain* for the ninth month *was* ^l Abiezer the
Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* ^m Maharai the Netophathite, of the
14 Zarahites: and in his course *were* twenty and four thousand. The eleventh
captain for the eleventh month *was* ⁿ Benaiah the Pirathonite, of the children of
15 Ephraim: and in his course *were* twenty and four thousand. The twelfth *captain*
for the twelfth month *was* ^o Heldai the Netophathite, of Othniel: and in his
course *were* twenty and four thousand.

16 Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer
17 the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: of the
18 Levites, ^p Hashabiah the son of Kemuel: of the Aaronites, ^q Zadok of Judah,
19 ^r Elihu, ^s one of the brethren of David: of Issachar, Omri the son of Michael: of
Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 of the children of Ephraim, Hoshea the son of Azariah: of the half tribe of
21 Manasseh, Joel the son of Pedaiah: of the half tribe of Manasseh in Gilead, Iddo
22 the son of Zechariah: of Benjamin, Jaasiel the son of Abner: of Dan, Azazel
the son of Jeroham. These *were* the princes of the tribes^t of Israel.

10 ch. 11. 11; 2 Sam. 23. 8.

11 ch. 11. 26; 2 Sam. 23. 24.

12 ch. 11. 28.

13 ch. 11. 27.

14 ch. 11. 29; 2 Sam. 21. 18.

15 ch. 11. 28.

16 ch. 11. 30; 2 Sam. 23. 28.

17 ch. 11. 31.

18 or, Heled, ch. 11. 30.

19 ch. 26. 30.

20 1 Sam. 16. 6, Eliab.

¹ In this chapter we have an account of the establishment of the Hebrew militia, which appears to have been begun whilst David was at Hebron (comp. ver. 7 with 2 Sam. ii. 23). It consisted of twelve legions or divisions, each containing 24,000 men (namely, twenty-four regiments of 1000 men each), making a total of 288,000. Each division was subdivided into companies, with their proper officers over them. Though the number of these divisions was the same as that of the tribes, it does not appear that the several divisions were formed exclusively from each of the tribes: their officers at least were appointed without regard to this distinction; for two of the generals were Ephraimites. Some generals seem to have had lieutenants under them (vers. 4, 6). Each division was usually on duty only for one month in the year;

although any number of them might be called out for actual service, if a war or other emergency arose.

² It appears that, although the tribe of Levi had, like the other tribes, its own patriarchal chief of prince, the race of Aaron, which formed a portion of that tribe, being superior in rank and authority to the Levites generally, were exempted from the general authority of the chief or prince of the tribe, and subjected exclusively to that of the high priest, to whom also the whole tribe of Levi were *ecclesiastically* subject.

³ The Septuagint has 'Eliab.' Many suppose that this was David's eldest brother.

⁴ In this enumeration Asher and Gad are omitted: the former, it has been conjectured, was included in Zebulun and Naphtali, and the latter in Reuben and Manasseh.

23 But David took not the number of them from twenty years old and under : because ^a the LORD had said he would increase Israel like to the stars of the
24 heavens. Joab the son of Zeruiah began to number, but he finished not, because
^a there fell wrath for it against Israel; neither was the number put in the account
of the chronicles of king David.

25 And over the king's treasures was Azmaveth the son of Adiel : and over the
storehouses in the fields,¹ in the cities, and in the villages, and in the castles,
26 was Jehonathan the son of Uzziab : and over them that did the work of the field
27 for tillage of the ground was Ezri the son of Chelub : and over the vineyards was
Shimei the Ramathite : over the increase of the vineyards for the wine cellars
28 was Zabdi the Shiphmite : and over the olive trees and the sycamore² trees that
were in the low plains was Baal-hanan the Gederite : and over the cellars of oil
29 was Joash : and over the herds that fed in Sharon was Shitrai the Sharonite :
30 and over the herds that were in the valleys was Shaphat the son of Adlai : over
the camels³ also was Obil the Ishmaelite : and over the asses was Jehdeiah the
31 Meronothite : and over the flocks was Jaziz the Hagerite. All those were the
rulers of the substance which was king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a scribe [or,
secretary] : and Jehiel the son of Hachmoni [or, Hachmonite] was with the king's
33 sons : and Ahithophel was the king's counsellor : and Hushai the Archite was
34 the king's companion : and after Ahithophel was Jehoiada the son of Benaiah, and
Abiathar : and the general of the king's army was Joab.

*David's address to the chief men, and to Solomon; the voluntary offerings of the princes
and people for the temple; David's thanksgiving and prayer.*

28 AND David assembled all the princes of Israel, ^a the princes of the tribes, and
^a the captains of the companies that ministered to the king by course, and the
captains over the thousands, and captains over the hundreds, and ^b the stewards
over all the substance and possession [or, cattle] of the king, and of his sons, with
the officers, and with ^c the mighty men, and with all the valiant men, unto
Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren,
and my people : As for me, ^a I had in mine heart to build an house of rest for
the ark of the covenant of the LORD, and for ^a the footstool of our God, and had
3 made ready for the building : but God said unto me, Thou shalt not build an
house for my name, because thou hast been a man of war, and hast shed blood.

4 Howbeit the LORD God of Israel ^a chose me before all the house of my father to
be king over Israel for ever : for he hath chosen ^b Judah to be the ruler ; and of
the house of Judah, ^c the house of my father ; and ^d among the sons of my father

5 he liked me to make me king over all Israel : ^e and of all my sons, (for the LORD
hath given me many sons,) ^f he hath chosen Solomon my son to sit upon the

6 throne of the kingdom of the LORD over Israel. And he said unto me, "Solomon
thy son, he shall build my house and my courts : for I have chosen him to be my

7 son, and I will be his father. Moreover I will establish his kingdom for ever,
^g if he be constant [Heb. strong] to do my commandments and my judgments, as

8 at this day. Now therefore in the sight of all Israel the congregation of the
LORD, and in the audience of our God, keep and seek for all the commandments
of the LORD your God : that ye may possess this good land, and leave it for an
inheritance for your children after you for ever.

9 And thou, Solomon my son, ^h know thou the God of thy father, and serve him
ⁱ with a perfect heart and with a willing mind : for ^j the LORD searcheth all
hearts, and understandeth all the imaginations of the thoughts : ^k if thou seek
him, he will be found of thee ; but if thou forsake him, he will cast thee off for

10 ever. Take heed now ; ^l for the LORD hath chosen thee to build an house for the
sanctuary : be strong, and do it.

11 Then David gave to Solomon his son ^m the pattern⁴ of the porch, and of the

* Ge. 15. 5.

* ch. 21. 7; 2 Sam. 24. 15.

† 2 Sam. 15. 12.
* 2 Sam. 15. 37; 16. 16.† 1 Ki. 1. 7.
* ch. 11. 6.

* ch. 27. 16.

* ch. 27. 1, 2.

* ch. 27. 25.

* ch. 11. 10.

d ch. 17. 1—4; 2 Sam. 7. 2; Ps. 132. 3—5.
* Pa. 99. 5; 132. 7; 1a. 66. 1; Lnm. 2. 1.
f ch. 17. 4; 22. 8; 2 Sam. 7. 5, 12; 1 Ki. 5. 3.

* 1 Sam. 16. 7—13.

* ch. 5. 2; Ge. 49. 8—10; Ps. 60. 7; 78. 68.

† 1 Sam. 16. 1.

† 1 Sam. 16. 12, 13.

† ch. 3. 1, etc.; 23. 1.

* ch. 22. 9.

* ch. 22. 9, 10; 2 Sam. 7. 12—14; 2 Chr. 1. 9.

* ch. 22. 13.

P Jer. 9. 24; Hos. 4. 1; John 17. 3.

* 2 Ki. 20. 3; Ps. 101. 2.

* ch. 29. 17; 1 Sam. 16. 7; 1 Ki. 8. 39;

Ps. 7. 9; 130. 2; Pro. 17. 3; Jer. 11. 20;

17. 10; 20. 12; Rev. 2. 23.

† 2 Chr. 15. 2.

† ver. 5.

* see ver. 19; Ex. 25. 40.

¹ The 'storehouses in the fields' were probably large pits, lined and covered with straw, in which grain of various kinds was stowed; a large stone being placed at the top, and over that a mound of earth. Pits of this kind are discovered in Palestine, and are still in use among the Moors.

² That is, the sycamore-fig tree, which grows abundantly in Egypt and Syria, and is mentioned in Luke xix. 4. It is sometimes confounded with the 'sycamine' (Luke xvii. 6), which is better known by us as the mulberry tree.

³ The camels, asses, and smaller cattle belonging to the king, were sent to the deserts in the south and east, under the care of Arab shepherds or herdsmen.

⁴ All this was clearly and exactly represented to his mind by Divine inspiration (vers. 12, 19), just as Moses had received the plan of the tabernacle; and thus the temple was built under the same heavenly guidance as the tabernacle. As the temple was to possess not only convenience for worship, but spiritual significance, it was not to be left to human art or invention, but to be framed according to Divine institution.

- houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, and the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, ^a of the treasures of the house of God, and of the treasures of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD. *He gave* of gold by weight for things of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service: even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick. And by weight *he gave* gold for the tables of shewbread, ^b every table; and *likewise* silver for the tables of silver: also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins *he gave gold* by weight for every basin; and *likewise silver* by weight for every basin of silver: and for the altar of incense refined gold by weight; and gold for the pattern of the chariot¹ of the cherubim, that spread out their wings,² and covered the ark of the covenant of the LORD. All this, *said David*,³ the LORD made me understand in writing by his hand upon me, even all the works of this pattern.
- 20 And David said to Solomon his son, ^a Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; ^b he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD. And, behold, ^c the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship ^d every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.
- 29 Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* ^e young and tender, and the work is great: 2 for the palace *is* not for man, but for the LORD God. Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; ^f onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house, 4 *even* three thousand talents of gold,³ of the gold of Ophir, and seven thousand 5 talents of refined silver, to overlay the walls of the houses *withal*: the gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who *then* is willing to consecrate his service this day unto the LORD?
- 6 Then ^g the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with ^h the rulers of the king's work, 7 offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams,⁴ and of silver ten thousand talents, and of 8 brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom *precious* stones were found gave *them* to the treasure of the 9 house of the LORD, by the hand of ⁱ Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they ^j offered willingly to the LORD: and David the king also rejoiced with great joy.
- 10 Wherefore David blessed the LORD before all the congregation: and David said, 11 Blessed *be* thou, LORD God of Israel our father, for ever and ever. ^k Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the

^a ch. 26. 20.^b Ex. 25. 18—22; 1 Sam. 4. 4; 1 Ki. 6. 23, etc.
^c see ver. 11, 12; Ex. 25. 40.^d ch. 22. 13; Deu. 31. 7, 8; Jos. 1. 6, 7, 9.^e Jos. 1. 5.^f ch. 21; 25; 26.^g Ex. 35. 25, 26; 36. 1, 2.^h ch. 22. 5; 1 Ki. 3. 7; Pro. 4. 3.ⁱ see Is. 54. 11, 12; Rev. 21. 18, etc.^j 1 Ki. 9. 23.^k ch. 27. 1.^l ch. 27. 25, etc.^m ch. 26. 21.ⁿ 2 Cor. 9. 7.^o Mt. 6. 13; 1 Tim. 1. 17; Rev. 5. 13.

¹ Some understand this as referring to the 'bases' or supports on which they suppose the cherubim to have stood; others to the cherubim themselves, on which Jehovah is figuratively represented as riding. See Psa. xviii. 10; Ezek. i. 6—28; x.

² The words 'said David' are not in the original, but are supplied by our translators; and some expositors regard this verse as a continuation of the narrative which begins at ver. 11, reading it thus: 'From the hand of Jehovah upon him (i. e. through the wisdom imparted to him by Jehovah), he explained everything in writing, all

the works of the pattern.' In ver. 11 we are informed that David gave Solomon a pattern or plan of the temple: ver. 19 tells us that he added explanations in writing.

³ See note on ch. xxiii. 14.

⁴ Heb., 'adarkon,' which is supposed either to denote the Persian coin called 'daric,' derived from the word 'Dara,' i. e. king (meaning royal coin, like the Spanish 'reals,' i. e. royals); or to come from the same root as the Arabic *dirhem* and the Greek *drachme*. The writer of this book gave the amount in this coin probably because it was best known to his contemporaries.

majesty: * for all *that is* in the heaven and in the earth *is thine*; * *thine is* the kingdom, O LORD, and thou art exalted as head above all. ² Both riches and honour *come of thee*, and thou reignest over all; and in thine hand *is power* and ³ *might*; and in thine hand *it is* to make great, and to ⁴ *give strength* unto all. 14 Now therefore, our God, we thank thee, and praise thy glorious name. But who *am I*, and what *is* my people, that we should be able to offer so willingly after this sort? for ⁵ *all things come of thee*, and of thine own have we given thee. For ⁶ *we are strangers* before thee, and sojourners, as *were* all our fathers: ⁷ *our days on the earth are as a shadow*, and *there is none abiding*. 16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh of thine hand*, and *is all thine own*. I know also, my God, that thou ⁸ *triest the heart*, and ⁹ *hast pleasure in uprightness*. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare ¹⁰ [*or, establish*]¹¹ their heart unto thee: and ¹² *give unto Solomon my son a perfect heart*, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for the which* * I have made provision. 20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down 21 their heads, and worshipped the LORD, and the king. And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even a thousand bullocks*, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: 22 and did eat and drink before the LORD on that day with great gladness.

Solomon is established on the throne; David dies in peace and honour.

AND they made Solomon the son of David king the second time,² and ³ *anointed him* unto the LORD *to be* the chief governor, and Zadok *to be* priest. 23 Then Solomon sat on the throne of the LORD as king instead of David his 24 father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, ⁵ *submitted themselves* unto Solomon the king. And the LORD magnified Solomon exceedingly in the sight of all Israel, and ⁶ *bestowed upon him such royal majesty* as had not been on any king before him in Israel. 26, 27 Thus David the son of Jesse reigned over all Israel. * And the time that he reigned over Israel *was* forty years; ⁷ *seven years reigned he in Hebron*, and thirty 28 and three *years reigned he in Jerusalem*. And he ⁸ *died in a good old age*, ⁹ *full of days, riches, and honour*: and Solomon his son reigned in his stead. 29 Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book 30 of Gad the seer,³ with all his reign and his might, ⁴ and the times that went over him, and over Israel, and over all the kingdoms of the countries.⁴

* Pa. 115. 15, 16.
* Pa. 97. 1.
* Deu. 8. 18; 1 Sam. 2. 7, 9; Ro. 11. 36.

* Pa. 18. 31, 32; Is. 45. 24.

* Ge. 28. 22; Ro. 11. 36.

* see refs. Ga. 47. 9.

* Job 14. 2; Pa. 90. 9; 102. 11; 144. 4; Jam. 4. 14.

* ch. 28. 9; 1 Sam. 16. 7.
* Pro. 11. 30.

* Pa. 10. 17.
* Pa. 72. 1.

* ver. 2; ch. 22. 14.

* 1 Ki. 1. 33, 39.

* 2 Chr. 30. 8; Ecc. 8. 3; Ecc. 17. 18.

* 1 Ki. 3. 13; 2 Chr. 1. 12; Ecc. 2. 9.

* 2 Sam. 5. 4; 1 Ki. 2. 11.

* 2 Sam. 5. 5.
* Ge. 25. 8.
* ch. 23. 1.

* Dan. 2. 31.

¹ That is, having no right or property of our own, but being only temporary occupiers at the Divine pleasure.

² If this means that Solomon was *anointed* a second time, this must have been done on account of the first anointing having been in haste, upon the occasion of Adonijah's rebellion (1 Kings i. 39). It appears doubtful whether this more regular and formal inauguration of Solomon was upon the occasion of the great assembly mentioned just before, or after the death of his father;

but as the removal of Abiathar from the priesthood, and the appointment of Zadok as sole high priest, took place after David's death (see 1 Kings ii. 27, and note), some have thought that this event also occurred after that date.

³ The substance of these books is probably contained in the books of Samuel and of The Kings. See Prefaces to the First Book of Samuel and the First Book of Kings.

⁴ That is, the surrounding nations, whose affairs were mixed up with those of Israel.

THE SECOND BOOK OF THE CHRONICLES.

THE SECOND BOOK OF THE CHRONICLES is a continuation of the preceding, and gives the history of the kingdom of David from the death of that monarch until its overthrow by Nebuchadnezzar. It thus comprises nearly the same period as the two books of The Kings, with which it has many points of agreement; differing chiefly in this, that while in them the histories of Judah and Israel are mixed together, this book treats almost exclusively of David's royal descendants, and contains much relating to them which is not found elsewhere.

This book may be divided into two parts:—

I. The history of ALL ISRAEL under Solomon; comprising Solomon's sacrifice at Gibeon, his prayer, and choice of wisdom; his wealth and grandeur (ch. i.) The building and furnishing of the temple (ii.—v.) Solomon's dedication-prayer, and God's answer thereto (vi., vii.) Solomon's buildings, officers, and commerce (viii.) The queen of Sheba's visit; Solomon's wealth and greatness (ix.)

II. The history of the KINGDOM OF JUDAH after the

separation of the ten tribes; including Rehoboam's accession, and the revolt of the ten tribes (ch. x.) Rehoboam's government and success; his degeneracy, and the invasion of the king of Egypt (xi., xii.) Reign of Abijam (xiii.); of Asa (xiv.—xvi.) Good reign of Jehoshaphat (xvii.—xx.) Wicked reigns of Jehoram and Ahaziah; and Athaliah's usurpation (xxi., xxii.) Reign of Joash (xxiii., xxiv.); of Amaziah (xxv.); of Uzziah (xxvi.); of Jotham (xxvii.); and of Ahaz (xxviii.) Hezekiah's

good reign and reformatations; and the deliverance of Jerusalem from Sennacherib (xxix.—xxxii.) Manasseh's wickedness, captivity, and repentance; and Amos's wicked reign (xxxiii.) Josiah's good reign, and zeal for reformation (xxxiv., xxxv.) Reigns of Jehoahaz, Jehoikim, Jehoiahin, and Zedekiah; destruction of the city and temple; captivity of the people (xxxvi. 1—21). Proclamation of Cyrus permitting the return of the Jews (xxxvi. 23, 24).

Solomon's sacrifice at Gibeon; his prayer for wisdom; and God's promises to him.

1 AND ^a Solomon the son of David was strengthened in his kingdom, and ^b the
 2 LORD his God *was* with him, and ^c magnified him exceedingly. Then Solomon
 spake unto all Israel, to ^d the captains of thousands and of hundreds, and to the
 3 judges, and to every governor in all Israel, the chief of the fathers. So Solomon,
 and all the congregation with him, went to the high place that *was* at ^e Gibeon;
 for there was the tabernacle of the congregation of God, which Moses the servant
 4 of the LORD had made in the wilderness. ^f But the ark of God had David
 brought up from Kirjath-jearim to the place which David had prepared for it:
 5 for he had pitched a tent for it at Jerusalem. Moreover ^g the brasen altar, that
^h Bezaleel the son of Uri, the son of Hur, had made, he put [*or, was there*] before
 the tabernacle of the LORD: and Solomon and the congregation sought unto it.
 6 And Solomon went up thither to the brasen altar before the LORD, which *was* at
 the tabernacle of the congregation, and ⁱ offered a thousand burnt offerings upon it.
 7 ^j In that night did God appear unto Solomon, and said unto him, Ask what I
 8 shall give thee. And Solomon said unto God, Thou hast showed great mercy
 9 unto David my father, and hast made me ^k to reign in his stead. Now, O LORD
 God, let thy promise unto David my father be established: ^l for thou hast made
 10 me king over a people like the dust of the earth in multitude. ^m Give me now
 wisdom and knowledge, that I may ⁿ go out and come in before this people: for
 who can judge this thy people, *that is so great*?
 11 ^o And God said to Solomon, Because this was in thine heart, and thou hast not
 asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast
 asked long life; but hast asked wisdom and knowledge for thyself, that thou
 12 mayest judge my people, over whom I have made thee king: wisdom and
 knowledge *is* granted unto thee; and I will give thee riches, and wealth, and
 honour, such as ^p none of the kings have had that *have been* before thee, neither
 shall there any after thee have the like.
 13 Then Solomon came *from his journey*¹ to the high place that *was* at Gibeon to
 Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

Solomon's wealth and commerce.

14 ^r AND Solomon gathered chariots and horsemen: and he had a thousand and
 four hundred chariots, and twelve thousand horsemen, which he placed in the
 chariot cities, and with the king at Jerusalem.
 15 ^s And the king made silver and gold at Jerusalem *as plentiful* as stones, and
 cedar trees made he as the sycamore trees that *are* in the vale for abundance.
 16 ^t And Solomon had horses brought out of Egypt, and linen yarn:² the king's
 17 merchants received the linen yarn at a price. And they fetched up, and brought
 forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an
 hundred and fifty: and so brought they out *horses* for all the kings of the
 Hittites, and for the kings of Syria, by their means.

Solomon's arrangements with Hiram, and other preparations for the erection of the temple.

2 AND Solomon ^u determined to build an house for the name of the LORD, and
 2 an house for his kingdom. And ^v Solomon told out threescore and ten thousand
 men to bear burdens, and fourscore thousand to hew in the mountain, and three
 thousand and six hundred³ to oversee them.
 3 And Solomon sent to ^w Hiram the king of Tyre, saying, ^x As thou didst deal
 with David my father, and didst send him cedars to build him an house to dwell
 4 therein, *even so deal with me*. Behold, ^y I build an house to the name of the LORD
 my God, to dedicate *it* to him, and ^z to burn before him sweet incense, and for
^{aa} the continual shewbread, and for ^{ab} the burnt offerings morning and evening, and for
^{ac} the sabbaths, and on the new moons, and on the solemn feasts of the LORD our
 5 God. This *is an ordinance* for ever to Israel. And the house which I build *is*
 6 great: for ^{ad} great *is* our God above all gods. ^{ae} But who is able to build him an

^a 1 Ki. 2. 46.
^b Ge. 38. 2.
^c 1 Chr. 29. 25.
^d 1 Chr. 27. 1.
^e see parallel, 1 Ki. 3. 4—14; see also 1 Chr. 16. 39; 21. 29.
^f 2 Sam. 6. 2, 17; 1 Chr. 15. 1.
^g Ex. 27. 1, 2; 38. 1, 2.
^h Ex. 31. 2.
ⁱ 1 Ki. 3. 4.
^j 1 Ki. 3. 5, 6.
^k 1 Chr. 28. 5.
^l 1 Ki. 3. 7, 8.
^m 1 Ki. 3. 9.
ⁿ Num. 27. 17; Deut. 31. 2.
^o 1 Ki. 3. 11—13.
^p ch. 9. 22; 1 Chr. 29. 25; Ecc. 2. 9.
^q ch. 9. 25; 1 Ki. 4. 26; 10. 26, etc.
^r ch. 9. 27; 1 Ki. 10. 27. Job 22. 24.
^s ch. 9. 29; 1 Ki. 10. 28, 29.
^t see parallel, 1 Ki. ch. 5.
^u vor. 18; 1 Ki. 5. 15.
^v or, Hiram, 1 Ki. 5. 1. 1 Chr. 14. 1.
^w ver. 1.
^x Ex. 30. 7.
^y Ex. 25. 30; Lev. 24. 8.
^z Num. 28. 3, 9, 11.
^{aa} Ps. 135. 5.
^{ab} ch. 6. 18; 1 Ki. 8. 27; 1 Es. 6. 1.

1 The Septuagint gives the correct reading: 'And Solomon came from the high place in Gibeon,' etc.

2 See notes on 1 Kings x. 28, 29.

3 This is the number given by the Sept. in 1 Kings v. 16.

house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice¹ before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and in crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom

8 David my father did provide. ⁴ Send me also cedar trees, fir trees, and ⁴ *algum* trees, out of Lebanon: for I know that thy servants can skill to cut timber in

9 Lebanon; and, behold, my servants *shall be* with thy servants, even to prepare me timber in abundance: for the house which I am about to build *shall be*

10 wonderful great. ⁴ And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.²

11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, 'Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, "Blessed *be* the LORD God of Israel, "that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his

13 kingdom. And now I have sent a cunning man, endued with understanding, of

14 Hiram my father's,³ the son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy

15 father. Now therefore the wheat, and the barley, the oil, and the wine, which

16 ² my lord hath spoken of, let him send unto his servants: ² and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to ² Joppa; ⁴ and thou shalt carry it up to Jerusalem.

17 ⁴ And Solomon numbered all the strangers⁵ that *were* in the land of Israel, after the numbering wherewith ⁴ David his father had numbered them; and they were

18 found an hundred and fifty thousand and three thousand and six hundred. And he set ⁴ threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

The building and furnishing of the temple.

3 THEN ² Solomon began to build the house of the LORD at ² Jerusalem in mount Moriah,⁶ where *the* LORD appeared unto David his father, ² in the place that David had prepared in the threshing-floor of ² Ornan the Jebusite. And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 Now these *are the things* ⁴ wherein Solomon was instructed for the building of the house of God. The length by cubits after the first⁷ measure *was* threescore

4 cubits, and the breadth twenty cubits. And the ⁶ porch that *was* in the front of the house, the length of it *was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty.⁸

5 And he overlaid it within with pure gold; and ⁴ the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm⁹ trees and

6 chains. And he garnished the house with precious stones for beauty:¹⁰ and the

7 gold *was* gold of Parvaim.¹¹ He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubim on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and

9 he overlaid it with fine gold, *amounting* to six hundred talents. And the weight

1 Chr. 22. 15.
1 Ki. 5. 6.
or, *almuggon*, 1 Ki. 10. 11.

1 Ki. 5. 11.

ch. 9. 8; 1 Ki. 10. 9.

1 Ki. 5. 7.
Ge. 1 and 9; Ps. 33. 6; 102. 25; 124. 8; 136. 5, 6; Ac. 4. 24; 14. 15; Rev. 10. 6.

1 Ki. 7. 13, 14.

ver. 10.
1 Ki. 5. 8, 9.

Heb. *Japho*, Jos. 19. 46; Ac. 9. 36.
as ver. 2; ch. 8. 7, 9; 1 Ki. 5. 13, 15, 16; 9. 20, 21.
1 Chr. 22. 2.

ver. 2.

1 Ki. 6. 1, etc.
Ge. 22. 2, 14.
1 Chr. 21. 18; 22. 1.
or, *Azumah*, 2 Sam. 24. 18.

see parallel, 1 Ki. 6. 1—4.

1 Ki. 6. 3.

1 Ki. 6. 17.

1 Solomon is careful to act before Hiram right ideas of Jehovah. ⁴ Let it not be supposed that He, like the gods of the Gentiles, dwells in temples made with hands: this house, however magnificent, cannot be a habitation for Him; and is intended only that his priests and worshippers may have a fit place wherein to conduct his service.

2 See note on 1 Kings v. 11.

3 In the Hebrew it is 'Hiram-Abi'; and at ch. iv. 16, 'Hiram-Abiv.' It is probably a proper name, the 'Abi' being added to distinguish him from other Hurams.

4 Now called Yaffa; a large sea-port on the Mediterranean.

5 The remnant of the Canaanites. See 1 Kings ix. 20, 21.

6 It is generally supposed (and Josephus says the same)

that this was the spot to which Abraham went to offer up Isaac. See Gen. xxii. 2.

7 The 'first' means the measure in use in Solomon's time, as distinguished probably from the Babylonian measure used after the captivity.

8 If this is correct, the 'porch' must have formed a lofty tower, four times as high as the rest of the temple. But some ancient versions omit the 'hundred.'

9 Probably the pilasters were made in the form of palm-trees.

10 Or, 'with beautiful precious stones.'

11 This is thought by some to be the same as Ophir; by others, a general term for Eastern regions. Others take 'gold of Parvaim' to mean *fine gold*.

of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 ^a And in the most holy house he made two cherubim of image work,¹ and over-
11 laid them with gold. And the wings of the cherubim *were* twenty cubits long: one wing of the one cherub *was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other
12 cherub. And one wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits also, joining to the wing of the
13 other cherub. The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward² [or, toward the
14 house]. And he made the ^vvail of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon.

15 Also he made before the house ^stwo pillars of thirty and five cubits high, and
16 the chapter that *was* on the top of each of them *was* five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars; and made ^aan
17 hundred pomegranates, and put them on the chains. And he ^rreared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin [*i. e.* He shall establish], and the name of that on the left Boaz [*i. e.* In it is strength].

4 Moreover he made ^aan altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.³

2 ¹Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it
3 round about. ^mAnd under it *was* the similitude of oxen,⁴ which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen
4 *were* cast, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was* set above upon them,
5 and all their hinder parts *were* inward. And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held ^sthree⁵ thousand baths.

6 He made also ^sten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

7 ^rAnd he made ten candlesticks of gold ^vaccording to their form, and set them in the temple, five on the right hand, and five on the left.

8 ^rHe made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basins [or, bowls] of gold.

9 Furthermore ^rhe made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. And ^rhe set the sea on the right side of the east end, over against the south.

11 And ^rHuram made the pots, and the shovels, and the basins. And Huram finished the work that he was to make for king Solomon for the house of God;
12 to wit, the two pillars, and ^sthe pommels, and the chapters which *were* on the top of the two pillars, and the two wreaths to cover the two pommels of the
13 chapters which *were* on the top of the pillars; and ^vfour hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two
14 pommels of the chapters which *were* upon the pillars. He made also ^sbases, and
15 lavers [or, caldrons] made he upon the bases; one sea, and twelve oxen under it.
16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did ^rHuram his father make to king Solomon for the house of the LORD of bright
17 brass. ^sIn the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredah.

18 ^rThus Solomon made all these vessels in great abundance: for the weight of
19 the brass could not be found out. And ^rSolomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon ^rthe show-
20 bread *was* set; moreover the candlesticks with their lamps, that they should
21 burn ^rafter the manner before the oracle, of pure gold; and ^sthe flowers, and the
22 lamps, and the tongs, made he of gold, and that perfect gold; and the snuffers, and the basins, and the spoons, and the censers, of pure gold: and the entry⁶ of

^a see parallel, 1 Ki. 6. 23—28.

^r Ex. 26. 31; Mt. 27. 51; Heb. 9. 3.

^s see parallel, 1 Ki. 7. 15—21; see also Jer. 52. 21.

^a 1 Ki. 7. 20.

ⁱ 1 Ki. 7. 21.

^r Ex. 27. 1, 2; 2 Ki. 16. 14; Eze. 43. 13, 16.

^s see parallel, 1 Ki. 7. 23—28.

^m 1 Ki. 7. 24—26.

^s see 1 Ki. 7. 26.

^r see parallel, 1 Ki. 7. 38, 39.

^r 1 Ki. 7. 49.

^v Ex. 25. 31, 40; 1 Chr. 28. 12, 19.

^r 1 Ki. 7. 48.

ⁱ 1 Ki. 6. 36.

ⁱ 1 Ki. 7. 30.

^s see parallel, 1 Ki. 7. 40—50.

^r 1 Ki. 7. 41.

^v see 1 Ki. 7. 20.

^r 1 Ki. 7. 27, 43.

^r 1 Ki. 7. 14, 45.

^b 1 Ki. 7. 46.

^r 1 Ki. 7. 47.

^d 1 Ki. 7. 48—50.

^r Ex. 25. 30.

^r Ex. 27. 20, 21.

^s Ex. 25. 31, etc.

1 Rather, 'carved work.'

2 The cherubim were not set there to be worshipped, but as a mark of honour to the invisible God.

3 This altar was four times as long, four times as broad, and about three times as high as that which had been made by Moses; and it formed a large platform about

thirty-five feet square, and seventeen and a half feet high.

4 See note on 1 Kings vii. 24.

5 See note on 1 Kings vii. 26.

6 In 1 Kings vii. 50, instead of 'entry,' it is 'hinges,' which is probably correct; the two words being very similar in the Hebrew.

the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

5 Thus ^aall the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

The ark is brought up and placed in the temple; Solomon's dedication-prayer and sacrifices.

2 'THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD ^aout of the city of David, which is Zion.

3 'Wherefore all the men of Israel assembled themselves unto the king ^min the 4 feast which was in the seventh month. And all the elders of Israel came; and 5 the Levites took up the ark. And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle; these 6 did the priests and the Levites bring up. Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed 7 sheep and oxen, which could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubim: 8 for the cherubim spread forth their wings over the place of the ark, and the 9 cherubim covered the ark and the staves thereof above. And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is [*or*, they are there"] 10 unto this day. There was nothing in the ark save the two tables which Moses ^oput therein at Horeb, when [*or*, where] the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course: 12 ^palso the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, ^qand 13 with them an hundred and twenty priests sounding with trumpets:) it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying, 'For he is good; for his mercy endureth for ever: that then the house 14 was filled with a cloud, even the house of the LORD; so that the priests could not stand to minister by reason of the cloud: 'for the glory of the LORD had filled the house of God.

6 Then ^rsaid Solomon, The LORD hath said that he would dwell in the ^sthick 2 darkness. But I have built an house of habitation for thee, and a place for thy 3 dwelling for ever. And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

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^a 1 Ki. 7. 51.

^r see parallel, 1 Ki. 8. 1—31.

^s 2 Sam. 6. 12.

^t 1 Ki. 8. 2. ^u see ch. 7. 8—10.

^m 1 Ki. 8. 8.

^o ch. 6. 11; Deut. 10. 2, 5.

^p 1 Chr. 25. 1.

^q 1 Chr. 15. 24.

^r Ps. 136; 1 Chr. 16. 34, 41.

^s ch. 7. 2; Ex. 40. 35.

^t see parallel, 1 Ki. 8. 12—33. ^u Le. 16. 2.

^v ch. 12. 15.

^w 1 Chr. 28. 4.

^x 2 Sam. 7. 2; 1 Chr. 17. 1; 28. 2.

^y ch. 5. 10.

^z 1 Ki. 8. 22.

1 God had, on various occasions, appointed temporary rulers of Israel; but he did not, till the time of David, establish a permanent and hereditary monarchy.

2 The altar of burnt-offerings.

his knees before all the congregation of Israel, and spread forth his hands toward
14 heaven, and said,

O Lord God of Israel, *there is no God like thee in the heaven, nor in the
15 earth; which keepest covenant, and showest mercy unto thy servants, that walk
before thee with all their hearts: thou which hast kept with thy servant David
my father that which thou hast promised him; and spakest with thy mouth, and
16 hast fulfilled it with thine hand, as it is this day.* Now therefore, O Lord God
of Israel, keep with thy servant David my father that which thou hast promised
him, saying, *There shall not fail thee a man in my sight to sit upon the throne
of Israel; yet so that thy children take heed to their way to walk in my law, and
17 as thou hast walked before me.* Now then, O Lord God of Israel, let thy word
be verified, which thou hast spoken unto thy servant David.

But will God in very deed dwell with men on the earth? *Behold, heaven and
18 the heaven of heavens cannot contain thee; how much less this house which I
19 have built! Have respect therefore to the prayer of thy servant, and to his
supplication, O Lord my God, to hearken unto the cry and the prayer which thy
20 servant prayeth before thee: that thine eyes may be open upon this house day
and night, upon the place whereof thou hast said that thou wouldest put thy
21 name there; to hearken unto the prayer which thy servant prayeth toward [or,
in] this place.* Hearken therefore unto the supplications of thy servant, and of
thy people Israel, which they shall make [*Heb. pray*] toward this place: hear thou
from thy dwelling place, *even from heaven; and when thou hearest, forgive.*

If a man sin against his neighbour, and an oath be laid upon him to make him
22 swear, and the oath come before thine altar in this house; then hear thou from
23 heaven, and do, and judge thy servants, by requiting the wicked, by recom-
pensing his way upon his own head; and by justifying the righteous, by giving
him according to his righteousness.

And if thy people Israel be put to the worse [*or, be smitten*] before the enemy,
24 because they have sinned against thee; and shall return and confess thy name,
25 and pray and make supplication before thee in [*or, toward*] this house; then hear
thou from the heavens, and forgive the sin of thy people Israel, and bring them
again unto the land which thou gavest to them and to their fathers.

When the ^aheaven is shut up, and there is no rain, because they have sinned
26 against thee; *yet if they pray toward this place, and confess thy name, and turn
27 from their sin, when thou dost afflict them; then hear thou from heaven, and
forgive the sin of thy servants, and of thy people Israel, when thou hast taught
them the good way, wherein they should walk; and send rain upon thy land,
which thou hast given unto thy people for an inheritance.*

If there ^bbe dearth in the land, if there be pestilence, if there be blasting, or
28 mildew, locusts, or caterpillars; if their enemies besiege them in the cities of
29 their land; whatsoever sore, or whatsoever sickness *there be: then what prayer
or what supplication soever shall be made of any man, or of all thy people Israel,
30 when every one shall know his own sore and his own grief, and shall spread forth
his hands in [or, toward] this house: then hear thou from heaven thy dwelling
place, and forgive, and render unto every man according unto all his ways whose
heart thou knowest; (for thou only ^cknowest the hearts of the children of men:)*
31 that they may fear thee, to walk in thy ways, so long as they live in the land
which thou gavest unto our fathers.

Moreover concerning the stranger, ^dwhich is not of thy people Israel, but is
32 come from a far country for thy great name's sake, and thy mighty hand, and thy
33 stretched out arm; if they come and pray in this house; then hear thou from the
heavens, *even from thy dwelling place, and do according to all that the stranger
calleth to thee for; that all people of the earth may know thy name, and fear
thee, as doth thy people Israel, and may know that this house which I have built
is called by thy name.*

If thy people go out to war against their enemies by the way that thou shalt
34 send them, and they pray unto thee toward this city which thou hast chosen, and
35 the house which I have built for thy name; then hear thou from the heavens
their prayer and their supplication, and maintain their cause [*or, right*].

If they sin against thee, (*for there is no man which sinneth not,*) and thou be
36 angry with them, and deliver them over before *their* enemies, and they carry
37 them away captives unto a land far off or near; yet *if* they bethink themselves
in the land whither they are carried captive, and turn and pray unto thee in the
land of their captivity, saying, We have sinned, we have done amiss, and have
38 dealt wickedly: if they return to thee with all their heart and with all their
soul in the land of their captivity, whither they have carried them captives, and

^a Ex. 15. 11; Deu. 4.
30; 7. 9.

^d 1 Chr. 22. 9.

^e ch. 7. 16; 2 Sam. 7.
12. 16; 1 Ki. 2. 4;
8. 12.
^f Ps. 132. 12.

^g ch. 2. 6; 1s. 66. 1;
Ac. 7. 46.

^h 1 Ki. 17. 1.

ⁱ ch. 20. 9.

^j 1 Chr. 28. 9.

^k John 12. 20; Ac. 8.
27.

^l Pro. 20. 9; Eccl. 7.
20; Jam. 3. 2; 1
John 1. 8.

pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause [*or, right*], and forgive thy people which have sinned against thee.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer *that is made* in this place. Now¹ therefore arise, O LORD God, into thy resting place,² thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness. O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house. And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.

Then the king and all the people offered sacrifices before the LORD. And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.

Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

God's answer to Solomon's prayer.

AND the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent³ unto the prayer *that is made* in this place. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight,

* Pa. 132 8—10, 16.

o 1 Chr. 28. 2.

p No. 9. 25.

q Pa. 132. 1; Is. 55. 3.

r 1 Kl. 8. 54.

s Is. 9. 24; Judg. 6.

t 21; 1 Kl. 18. 38;

1 Chr. 21. 26.

u ch. 5. 13, 14; 1 Kl.

8. 10, 11; Esa. 10.

v 3, 4.

w ch. 5. 14.

x ch. 5. 13; Pa. 136. 1.

y ch. 20. 21; 1 Chr.

15. 41.

z see parallel, 1 Kl. 8.

aa 62—65.

ab 1 Chr. 15. 16.

ac ch. 5. 12.

ad 1 Kl. 8. 64.

ae 1 Kl. 8. 65.

af Jos. 13. 3.

ag 1 Kl. 8. 66.

ah see parallel, 1 Kl. 9.

ai 1—8.

aj Deu. 12. 5.

ak ch. 6. 26, 28.

al Jnm. 4. 10.

am ch. 6. 27, 30.

an ch. 6. 40.

ao ch. 6. 6; 1 Kl. 9. 3.

ap 1 Kl. 9. 4, etc.

aq ch. 6. 16.

ar Is. 26. 14, 23; Deu.

28. 15, 30, 37.

¹ This verse and the next are in substance a quotation from Psa. cxxxii., which was probably composed upon this occasion: see note on its title.

² The ark of the covenant had often removed, even after its arrival in Canaan. See Josh. vi. 4—6; viii. 33;

xviii. 1; 1 Sam. iv. 4, 11; vi. 12; vii. 1; 2 Sam. vi. 2—10, 17; xv. 24, 25; 1 Chron. xvii. 5.

³ Much of the answer, as recorded here, is in the very terms of Solomon's prayer. Comp. ver. 15 with ch. vi. 40, and ver. 18 with ch. vi. 16.

21 and will make it *to be* a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, ¹Why hath the LORD done thus unto this land, and unto this house? And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

Solomon's buildings, officers, and trade; and his provision for the temple services.

8 AND ²it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house, that the cities ¹which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3, 4 And Solomon went to Hamath-zobah, and prevailed against it. ³And he built Tadmor ²in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; and Baalath, ³and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ⁴As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel, but of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day. But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these were the chief of king Solomon's officers, *even* ⁵two hundred and fifty, that bare rule over the people.

11 And Solomon ⁶brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are holy*, whereunto the ark of the LORD hath come.

12 Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, *even* after a certain rate ⁷every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, ⁸three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. And he appointed, according to the order of David his father, the ⁹courses of the priests to their service, and ¹⁰the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the ¹¹porters also by their courses

15 at every gate: for so had David the man of God ¹²commanded. And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures. Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 Then went Solomon to ¹³Ezion-geber, and to ¹⁴Eloth, at the sea side in the land of Edom. ¹⁵And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, ¹⁶and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

The queen of Sheba's visit.

9 AND ¹⁷when the queen of Sheba ¹⁸heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their

¹ These were the cities which Solomon gave to Hiram (1 Kings ix. 11), but which Hiram returned because 'they pleased him not.' Solomon then 'built' (*s. e.* enlarged or improved) them, and placed Israelites in them instead of their former inhabitants.

² See note on 1 Kings ix. 18.

³ See note on 1 Kings ix. 18.

⁴ This is equivalent to saying, 'David the prophet;' and intimates that in all these things he acted under the guidance of the Holy Spirit.

⁵ See note on 1 Kings ix. 28.

⁶ See note on 1 Kings x. 1.

⁷ Deu. 29. 24; Jer. 22. 8, 9.

⁸ see parallel, 1 Ki. 9. 10—21.

⁹ 1 Ki. 9. 17, etc.

¹⁰ 1 Ki. 9. 20, etc.

¹¹ see 1 Ki. 9. 23.

¹² 1 Ki. 3. 1; 7. 8; 9. 24.

¹³ Ex. 29. 32; Num. 29. 3, 9, 11, 26; 29. 1, etc.

¹⁴ Ex. 23. 14; Deu. 16. 16.

¹⁵ 1 Chr. 24. 1.

¹⁶ 1 Chr. 25. 1.

¹⁷ 1 Chr. 9. 17; 26. 1.

¹⁸ see parallel, 1 Ki. 9. 26—28.

¹⁹ or, Elath, Deu. 2. 8;

²⁰ 1 Ki. 14. 22.

²¹ ch. 9. 10, 13; 1 Ki. 9. 27.

²² see parallel, 1 Ki. ch. 10; see also Mt. 12. 42; Lk. 11. 3.

- apparel; and his ascent by which he went up into the house of the Lord; there
 5 was no more spirit in her. And she said to the king, *It was a true report which*
 I heard in mine own land of thine acts [*or, sayings*], and of thy wisdom:
 6 howbeit I believed not their words, until I came, and mine eyes had seen it:
 and, behold, the one half of the greatness of thy wisdom was not told me: *for*
 7 thou exceedest the fame that I heard. Happy *are* thy men, and happy *are* these
 thy servants, which stand continually before thee, and hear thy wisdom.
 8 Blessed be the Lord thy God, which delighted in thee to set thee on his throne,¹
to be king for the Lord thy God: because thy God loved Israel, to establish
 them for ever, therefore made he thee king over them, to do judgment and
 9 justice. And she gave the king an hundred and twenty talents of gold, and of
 spices great abundance, and precious stones: neither was there any such spice as
 the queen of Sheba gave king Solomon.
 10 And the servants also of Hiram, and the servants of Solomon, 'which brought
 11 gold from Ophir, brought ^aalgum trees and precious stones. And the king
 made of the algum trees terraces [*or, stairs*] to the house of the Lord, and to the
 king's palace, and harps and psalteries for singers: and there were none such
 seen before in the land of Judah.
 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she
 asked, beside² *that* which she had brought unto the king. So she turned, and
 went away to her own land, she and her servants.

Solomon's wealth, wisdom, greatness, and death.

- 13 NOW the weight of gold that came to Solomon in one year was six hundred
 14 and threescore and six talents of gold; beside *that which* chapmen³ and merchants
 brought. And all the kings of Arabia and governors of the country brought
 gold and silver to Solomon.
 15 And king Solomon made two hundred targets of beaten gold: six hundred
 16 *shekels* of beaten gold went to one target. And three hundred shields *made he*
 of beaten gold: three hundred *shekels* of gold went to one shield. And the king
 put them in the house of the forest of Lebanon.
 17 Moreover the king made a great throne of ivory, and overlaid it with pure
 18 gold. And *there were* six steps to the throne, with a footstool of gold, *which*
were fastened to the throne, and stays [*Heb. hands*] on each side of the sitting
 19 place, and two lions standing by the stays: and twelve lions stood there on the one
 side and on the other upon the six steps. There was not the like made in any
 20 kingdom. And all the drinking vessels of king Solomon *were of* gold, and all
 the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of*
 21 silver; it was *not* any thing accounted of in the days of Solomon. For the king's
 ships went to Tarshish⁴ with the servants of Hiram: every three years once
 came the ships of Tarshish bringing gold, and silver, ivory, and apes, and
 peacocks.
 22 And king Solomon passed all the kings of the earth in riches and wisdom.
 23 And all the kings of the earth sought the presence of Solomon, to hear his
 24 wisdom, that God had put in his heart. And they brought every man his
 present, vessels of silver, and vessels of gold, and raiment, harness, and spices,
 horses, and mules, a rate year by year.
 25 And Solomon 'had four thousand stalls for horses and chariots, and twelve
 thousand horsemen; whom he bestowed in the chariot cities, and with the king
 at Jerusalem.
 26 ^aAnd he reigned over all the kings ^bfrom the ^criver even unto the land of the
 27 Philistines, and to the border of Egypt. ^dAnd the king made silver in Jeru-
 salem as stones, and cedar trees made he as the sycamore trees that *are* in the
 28 low plains in abundance. ^eAnd they brought unto Solomon horses out of Egypt,
 and out of all lands.
 29 ^fNow the rest of the acts of Solomon, first and last, *are* they not written in
 the book of Nathan the prophet, and in the prophecy of 'Ahijah the Shilonite,
 30 and in the visions of 'Iddo the seer against Jeroboam the son of Nebat? ^gAnd
 31 Solomon reigned in Jerusalem over all Israel forty years. And Solomon slept
 with his fathers, and he was buried in the city of David his father: and Reho-
 boam his son reigned in his stead.

† ch. 8. 18.

* 1 Ki. 10, 11, *almug*
trees.† ch. 1. 14; 1 Ki. 4. 26;
10. 25.

* 1 Ki. 4. 21.

* Ge. 15. 18; Ps. 72. 8.
* that is, *Euphrates*.
† ch. 1. 15; 1 Ki. 10. 27.

† ch. 1. 16; 1 Ki. 10. 28.

† 1 Ki. 11. 41.

* 1 Ki. 11. 29.

† ch. 12. 15; 13. 22.

* 1 Ki. 11. 42, 43.

¹ It is called God's throne, because Jehovah was king of Israel, and the kings were his deputies or vicegerents.

² The reading in the parallel passage, 1 Kings x. 13, is obviously more correct; viz., 'beside what Solomon gave her of his royal bounty:' meaning, probably, valuable

presents which Solomon made to her, in addition to peculiar productions of Canaan which she had asked for.

³ This word is used of the men whom Moses sent to 'spy out' the land. It probably means here *adventurers*.

⁴ See note on 1 Kings x. 22.

Rehoboam succeeds Solomon; the ten tribes revolt from him.

10 AND¹ Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

^v And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that

3 Jeroboam returned out of Egypt. And they sent and called him. So Jeroboam

4 and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy **5** father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come again unto me after three days. And the people departed.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to **7** return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy

10 father did put upon us? And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my **11** father's loins. For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the **13** king bade, saying, Come again to me on the third day. And the king answered **14** them roughly; and king Rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: ^a for the cause was of God, that the LORD might perform his word, which he spake by the ^a hand of Ahijah the

16 Shilonite to Jeroboam the son of Nebat. And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So **17** all Israel went to their tents. But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam **19** made speed to get him up to *his* chariot, to flee to Jerusalem. ^b And Israel rebelled against the house of David unto this day.

11 And ^c when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to **2** Rehoboam. But the word of the LORD came ^d to Shemaiah the man of God, **3** saying, Speak unto Rehoboam the son of Solomon, king of Judah, and to all **4** Israel in Judah and Benjamin, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

Rehoboam's measures for strengthening his kingdom, and his success.

5 AND Rehoboam dwelt in Jerusalem, and built² cities for defence in Judah. **7** He built even Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, and **9** Adullam, and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and **10** Azekah, and Zorah, and Aijalon, and Hebron, which *are* in Judah and in **11** Benjamin fenced cities. And he fortified the strongholds, and put captains in **12** them and store of victual, and of oil and wine. And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

^a see parallel, 1 KI. 12. 1-19.

^v 1 KI. 11. 40.

^a 1 Sam. 2. 25; 1 KI. 12. 15, 21.

^b 1 KI. 11. 29.

^b 1 KI. 12. 19.

^c see parallel, 1 KI. 12. 21-24.

^d ch. 12. 13.

¹ See notes on 1 Kings, ch. xii.

² That is, he *enlarged* or fortified them.

13 And the priests and the Levites that *were* in all Israel resorted to him out of
 14 all their coasts. For the Levites left ^ctheir suburbs and their ^dpossession, and
 came to Judah and Jerusalem: for ^eJeroboam and his sons had cast them off¹
 15 from executing the priest's office unto the LORD: ^fand he ordained him priests
 for the high places, and for ^gthe devils,² and for ^hthe calves which he had made.
 16 ⁱAnd after them out of all the tribes of Israel such as set their hearts to seek the
 LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their
 17 fathers. So they ^mstrengthened the kingdom of Judah, and made Rehoboam
 the son of Solomon strong,³ three years: for three years they walked in the way
 of David and Solomon.⁴
 18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David
 19 to wife, and Abihail⁵ the daughter of Eliab the son of Jesse; which bare him
 20 children; Jeush, and Shamariah, and Zaham. And after her he took ⁿMaachah
 the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and
 21 Shelomith. And Rehoboam loved Maachah the daughter of Absalom above all
 his wives and his concubines: (for he took eighteen wives, and threescore con-
 22 cubines; and begat twenty and eight sons, and threescore daughters.) And
 Rehoboam ^omade Abijah the son of Maachah the chief, *to be ruler* among his
 23 brethren: *for he thought to make him king.* And he dealt wisely, and dispersed⁶
 of all his children throughout all the countries of Judah and Benjamin, unto
 every fenced city: and he gave them victual in abundance. And he desired
 many wives.

Rehoboam and his people, forsaking the law of God, are punished by Shishak's invasion.

12 AND ^pit came to pass, when Rehoboam had established the kingdom, and
 had strengthened himself, ^qhe forsook the law of the LORD, and all Israel
 with him.
 2 ^rAnd it came to pass, *that* in the fifth year of king Rehoboam, Shishak king of
 Egypt came up against Jerusalem, because they *had transgressed* against the
 3 LORD, with twelve hundred chariots, and threescore thousand horsemen: and the
 people *were* without number that came with him out of Egypt; ^sthe Lubims,⁷
 4 the Sukkiims,⁸ and the Ethiopians.⁹ And he took the fenced cities which *per-
 tained* to Judah, and came to Jerusalem.
 5 Then came ^tShemaiah the prophet to Rehoboam, and *to* the princes of Judah,
 that were gathered together to Jerusalem because of Shishak, and said unto them,
 Thus saith the LORD, ^uYe have forsaken me, and therefore have I also left you
 6 in the hand of Shishak. Whereupon the princes of Israel and the king ^vhumbled
 themselves; and they said, ^wThe LORD *is* righteous.
 7 And when the LORD saw that they humbled themselves, ^xthe word of the
 LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I
 will not destroy them, but I will grant them some [*or, a little while*] deliverance;
 and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.
 8 Nevertheless ^ythey shall be his servants; that they may know¹⁰ ^zmy service, and
 the service of the kingdoms of the countries.
 9 ^{aa}So Shishak¹¹ king of Egypt came up against Jerusalem, and took away the

¹ Num. 35. 2-5.
² Le. 27. 30-34.
³ ch. 13. 9.

⁴ 1 Ki. 12. 28-33; 13.
 33: 14. 9; Hos. 13. 2.
⁵ Le. 17. 7; 1 Cor. 10.
 20.

⁶ 1 Ki. 12. 28.
⁷ see ch. 15. 9; 30. 11,
 18.

⁸ ch. 12. 1.

⁹ 1 Ki. 15. 2; she is
 called Michalab the
 daughter of Uriel,
 ch. 13. 2.

¹⁰ see Deut. 21. 15-17.

¹¹ ch. 11. 17.

¹² 1 Ki. 14. 22-24.

¹³ see parallel, 1 Ki. 14.
 25.

¹⁴ ch. 16. 8.

¹⁵ ch. 11. 2.

¹⁶ ch. 15. 2.

¹⁷ Jam. 4. 10.

¹⁸ Ex. 9. 27.

¹⁹ 1 Ki. 21. 28, 29.

²⁰ see Is. 26. 13.

²¹ Deut. 28. 47, 48.

²² see parallel, 1 Ki. 14.
 25-28.

¹ Jeroboam would doubtless have been glad to obtain the sanction of the Levites to his calf-worship: so that their expulsion from office is an attestation of their fidelity to the worship of Jehovah in circumstances which formed a strong temptation to apostasy.

² The Hebrew word means 'hairy ones;' and is often used for *he-goats*. It probably refers to the Egyptian goat-god, or other similar deities—a form of idolatry which Jeroboam would be likely to introduce in connection with that of the calves. See note on Lev. xvii. 7.

³ It appears that most of the pious Israelites joined him, out of every tribe, as well as the whole tribe of Levi, who were deprived of their functions in the kingdom of Israel. Thus Jeroboam's religious apostasy, and his idolatrous practices, greatly weakened his own kingdom, and increased the power and prosperity of his rival.

⁴ Rehoboam seems to have paid some attention to religion as long as his throne appeared to be in danger; but he cast it off when he thought he had nothing to fear from Jeroboam (ch. xii. 1).

⁵ As Eliab was David's eldest brother, probably Abihail was his grand-daughter, if not a degree still further removed.

⁶ Probably to prevent domestic feuds, which might have arisen had they all remained at Jerusalem; and to

extend the influence of the royal family over the whole land, in accordance with Oriental customs and policy. For the same reason, probably, he desired, or rather demanded, many wives for his sons as well as for himself.

⁷ These were the Libyans of north-eastern Africa. They probably furnished many of the chariots used on this occasion: for Herodotus (iv. 189) states that the Greeks learned from them the method of yoking four horses to a chariot.

⁸ The Septuagint renders this 'Troglodyta,' a name given to them by the Greeks, because they dwelt in caves. They inhabited the mountains on the western coast of the Red Sea.

⁹ Heb., 'Cushim;' a people coming probably from Nubia, on the south of Egypt.

¹⁰ They were thus taught how much better it was to live under the wholesome restraints of Jehovah's laws than under the reckless exactions of an invader.

¹¹ One of the large palaces at Karnak, in Egypt, was partly built by Shishak, or Sheshonk; and on a wall, which was recently standing, a sculpture was discovered representing that monarch dragging the representatives of conquered kingdoms, one of whom has hieroglyphics upon his shield, which are supposed to refer to the *kingdom of Judah*; but this is far from being certain.

- treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had ^d made.
- 10 Instead of which king Rehoboam made shields of brass, and committed *them* ^e to the hands of the chief of the guard, that kept the entrance of the king's house.
- 11 And when the king entered into the house of the LORD, the guard came and
- 12 fetched them, and brought them again into the guard chamber. And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well [or, and yet in Judah there were good things^f].
- 13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for ^g Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, ^h the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an
- 14 Ammonitess. And he did evil, because he prepared [*Heb. fixed*] not his heart to seek the LORD.
- 15 ⁱ Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, ^k and of Iddo the seer concerning genealogies? ^l And
- 16 *there were* wars between Rehoboam and Jeroboam continually. And Rehoboam slept with his fathers, and was buried in the city of David: and ^m Abijah his son reigned in his stead.

The reign of Abijah; his victory over Jeroboam.

- 13 NOW ⁿ in the eighteenth year of king Jeroboam began Abijah to reign over
- 2 Judah. He reigned three years in Jerusalem. His mother's name also *was* ^o Michaiah the daughter of Uriel of Gibeah.²
- 3 And there was war between Abijah and Jeroboam. And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.
- 4 And Abijah stood up upon mount ^p Zemaraim, which *is* in mount Ephraim, and
- 5 said, Hear me, thou Jeroboam, and all Israel; ought ye not to know that the LORD (God of Israel) ^q gave the kingdom over Israel to David for ever,³ *even* to
- 6 him and to his sons ^r by a covenant of salt?⁴ Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath ^s rebelled against
- 7 his lord. And there are gathered unto him ^t vain men, the children of Belial,⁵ and have strengthened themselves against Rehoboam the son of Solomon, when
- 8 Rehoboam was young and tender hearted, and could not withstand them. And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which
- 9 Jeroboam ^u made you for gods. ^v Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? ^w so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them* that are no
- 10 gods. But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites
- 11 *wait* upon *their* business: ^x and they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the ^y shewbread also *set they* in order upon the pure table; and the candlestick of gold with the lamps thereof, ^z to burn every evening: for we keep the charge of the LORD our God; but ye
- 12 have forsaken him. And, behold, (God himself *is* with us ^a for our captain, ^b and his priests with sounding trumpets⁶ to cry alarm against you. O children of Israel, ^c fight ye not against the LORD God of your fathers; for ye shall not prosper.
- 13 But Jeroboam caused an ambushment to come about behind them: so they
- 14 were before Judah, and the ambushment *was* behind them. And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the
- 15 LORD, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God ^d smote
- 16 Jeroboam and all Israel before Abijah and Judah. And the children of Israel
- 17 fled before Judah: and God delivered them into their hand. And Abijah and

^d ch. 9. 15, 16; 1 Ki. 10. 15, 16.
^e 2 Sam. 8. 18.

^f see ch. 19. 3; Ge. 18. 24; 1 Ki. 14. 13.
^g 1 Ki. 14. 21.

^h ch. 6. 6.

ⁱ see parallel, 1 Ki. 11. 29—31.
^k ch. 9. 29; 13. 22.
^l 1 Ki. 14. 30.

^m 1 Ki. 14. 31, *Abijam*.

ⁿ see parallel, 1 Ki. 15. 1, 2.

^o see ch. 11. 20.

^p Jos. 18. 22.

^q 2 Sam. 7. 12, 13, 16.

^r Num. 18. 19.

^s 1 Ki. 11. 26; 12. 20.

^t Judg. 9. 4.

^u 1 Ki. 12. 28; 14. 9.
^v Hos. 8. 6.
^w ch. 11. 14, 15.
^x Ex. 29. 1, 35; Le. 8. 2.

^y ch. 2. 4.

^z Le. 24. 6.

^a Ex. 27. 20, 21; Le. 24. 2, 3.
^b Deut. 20. 4; Jos. 5. 13—15.
^c Num. 10. 8.
^d Job 15. 25, 26; Is. 45. 9; Ac. 5. 30.

^e ch. 14. 12.

¹ The Targum has, 'in the book of the genealogy of the family of David.'

² See note on 1 Kings xv. 2.

³ Abijah's address, so far as it regarded his claim to reign over all Israel, had much of false colouring. The promise of perpetual sovereignty of which he speaks was

conditional on obedience, which David's successors had not rendered. But his exposure and reproof of the apostasy and idolatry of the Israelites is full of truth and power.

⁴ See note on Numb. xviii. 19.

⁵ That is, worthless men. See note on Deut. xiii. 13.

⁶ See Numb. x. 9.

his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand¹ chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed,² because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshauah with the towns thereof, and Ephraim with the

20 towns thereof. Neither did Jeroboam recover strength again in the days of Abijah: and the LORD³ struck him,⁴ and he died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story [or, commentary] of the prophet⁵ Iddo. So Abijah slept with his fathers, and they buried him in the city of David.

The reign of Asa; the invasion and defeat of Zerah and his army.

14 AND⁶ Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did that which was good and right in the eyes of the LORD his God: 3 for he took away the altars of the strange gods,⁷ and⁸ the high places,⁹ and¹⁰ brake

4 down the images,¹¹ and cut down the groves: and commanded Judah to seek the 5 LORD God of their fathers, and to do the law and the commandment. Also he

took away out of all the cities of Judah the high places and the images [i. e. sun images]: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had rest, and he had no war 7 in those years; because the LORD had given him rest. Therefore he said unto

Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the LORD our

8 God, we have sought him, and he hath given us rest on every side. So they built and prospered. And Asa had an army of men that bare targets and spears,

out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.

9 And there came out against them Zerah the Ethiopian⁴ with an host of a thousand thousand,⁵ and three hundred chariots; and came unto Mareshah.⁶

10 Then Asa went out against him, and they set the battle in array in the valley of 11 Zepathah at Mareshah. And Asa⁷ cried unto the LORD his God, and said,

LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man

12 [or, mortal man] prevail against thee. So the LORD⁸ smote the Ethiopians 13 before Asa, and before Judah; and the Ethiopians fled. And Asa and the

people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed

before the LORD, and before his host; and they carried away very much spoil. 14 And they smote all the cities round about Gerar; for the fear of the LORD came

upon them: and they spoiled all the cities; for there was exceeding much spoil 15 in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

God's message to Asa by Azariah; Asa's reformatory; peace and prosperity of the nation.

15 AND⁹ the Spirit of God came upon Azariah the son of Oded: and he went out 2 to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin;

3 The LORD is with you, while ye be with him; and if ye seek him, he will be 3 found of you; but if ye forsake him, he will forsake you. Now for a long

season Israel hath been without the true God, and without a teaching priest, and

belonged to the Cushites who dwelt on the eastern side of Egypt, and who were connected with those of the Sinaitic peninsula.

5 The majority of this vast multitude were not soldiers in the modern European sense of the term, maintained and disciplined to war as a profession, but simply men armed for the occasion. Larger armies than these are mentioned in history. The army of Tamerlane is said to have amounted to 1,600,000 men, and that of his antagonist Bajazet to 1,400,000.

6 Mareshah lay between Hebron and Ashdod. It probably occupied the site of some ruins now found south of Beit-jibrin, or Eleutheropolis. See Robinson's Biblical Researches in Palestine, ii. 422.

7 See note on 1 Kings xv. 14.

8 Heb., 'the Cushite' (and so in ver. 12); a name applicable to all the descendants of Cush the son of Ham.

9 Zerah is supposed by some to be Osorkon, the successor of Shishak; both of whom are thought to have been Nubians. But as they were of a dynasty which came from the north-east of Egypt, it is most probable that they

¹ 2 Kl. 18. 5; 1 Chr. 5. 20; Pa. 22. 5.

² Jos. 15. 9.

³ 1 Sam. 25. 38.
⁴ 1 Kl. 14. 20.

⁵ ch. 12. 15.

⁶ see parallel, 1 Kl. 15. 8, etc.

⁷ see ch. 15. 17; 1 Kl. 15. 14.
⁸ Ex. 34. 13.
⁹ 1 Kl. 11. 7.

⁴ ch. 16. 8.

⁵ Jos. 15. 44.

⁶ ch. 13. 14; Ex. 14. 10; Pa. 22. 5.

⁷ Le. 26. 8; Judg. 7. 7; 1 Sam. 14. 6.

⁸ 1 Sam. 17. 45; Pa. 20. 5, 7; Pto. 18. 10.

⁹ ch. 13. 15; Ex. 14. 25; Dru. 28. 7; Jos. 10. 10.

¹⁰ Ge. 10. 19; 20. 1.

¹¹ Jos. 5. 14.

¹² ch. 17. 10; Ge. 35. 5.

¹³ ch. 20. 14; 24. 20; Num. 24. 2; Judg. 3. 10.

¹⁴ Jam. 4. 8.

¹⁵ vers. 4, 15; ch. 33. 12, 13; 1 Chr. 28. 9.

¹⁶ Is. 65. 6, 7; Jer. 29. 13; Mt. 7. 7.

¹⁷ ch. 12. 1—3; 24. 20.

¹⁸ 1 Kl. 12. 28—33; Hos. 3. 4.

¹⁹ 1 Kl. 10. 11.

4 without law. But ^a when they in their trouble did turn unto the LORD God of
 5 Israel, and sought him, he was found of them. And ^b in those times *there was*
 6 *were* upon all the inhabitants of the countries. ^c And nation was destroyed of
 nation, and city of city: for ^d God did vex them with all adversity. Be ye strong
 7 therefore, and let not your hands be weak: for your work shall be rewarded.
 8 And when Asa heard these words, and the prophecy of ^e Oded the prophet, he
 took courage, and put away the abominable idols out of all the land of Judah and
 Benjamin, and out of the cities ^f which he had taken from mount Ephraim, and
 9 renewed the altar of the LORD, that *was* before the porch of the LORD. And he
 gathered all Judah and Benjamin, and ^g the strangers with them out of Ephraim
 and Manasseh, and out of Simeon: for they fell to him out of Israel in abun-
 10 dance, when they saw that the LORD his God *was* with him. So they gathered
 themselves together at Jerusalem in the third month, in the fifteenth year of the
 11 reign of Asa. ^h And they offered unto the LORD the same time, of ⁱ the spoil ^j
 12 *which* they had brought, seven hundred oxen and seven thousand sheep. And
 they ^k entered into a covenant to seek the LORD God of their fathers with all
 13 their heart and with all their soul; ^l that whosoever would not seek the LORD
 God of Israel ^m should be put to death, whether small or great, whether man or
 14 woman. And they swore unto the LORD with a loud voice, and with shouting,
 15 and with trumpets, and with cornets. And all Judah rejoiced at the oath: for
 they had sworn with all their heart, and ⁿ sought him with their whole desire;
 and he was found of them: and the LORD gave them rest round about.
 16 And also *concerning* ^o Maachah the ^p mother of Asa the king, he removed her
 from *being* queen, because she had made an idol in a grove: and Asa cut down
 17 her idol, and stamped it, and burnt it at the brook Kidron. But ^q the high
 places were not taken away out of Israel. ^r Nevertheless the heart of Asa was
 18 perfect all his days. And he brought into the house of God the things that his
 father had dedicated, and that he himself had dedicated, silver, and gold, and
 19 vessels. And there was no *more* war unto the five and thirtieth ^s year of the
 reign of Asa.

*Baasha's invasion; Asa, seeking the aid of the Syrians, is reproved by a prophet;
 Asa's disease and death.*

16 IN the six and thirtieth year of the reign of Asa, ^t Baasha king of Israel came
 up against Judah, and built Ramah, ^u to the intent that he might let none go out
 2 or come in to Asa king of Judah. Then Asa brought out silver and gold out of
 the treasures of the house of the LORD and of the king's house, and sent to Ben-
 3 hadad king of Syria, that dwelt at Damascus, saying, *There is* a league between
 me and thee, as *there was* between my father and thy father: behold, I have
 sent thee silver and gold; go, break thy league with Baasha king of Israel, that
 4 he may depart from me. And Ben-hadad hearkened unto king Asa, and sent the
 captains of his armies against the cities of Israel; and they smote Ijon, and Dan,
 and Abel-maim, and all the store cities of Naphtali.
 5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah,
 6 and let his work cease. Then Asa the king took all Judah; and they carried
 away the stones of Ramah, and the timber thereof, wherewith Baasha was
 building; and he built therewith Geba and Mizpah.
 7 And at that time ^v Hanani the seer came to Asa king of Judah, and said unto
 him, ^w Because thou hast relied on the king of Syria, and not ^x relied on the LORD thy
 8 God, therefore is the host of the king of Syria escaped out of thine hand. ^y Were
 not ^z the Ethiopians and ^{aa} the Lubims a huge host, with very many chariots and
 horsemen? yet, ^{ab} because thou didst rely on the LORD, he delivered them into
 9 thine hand. ^{ac} For the eyes of the LORD run to and fro throughout the whole
 earth, to show himself strong in the behalf of *them* ^{ad} whose heart is perfect
 toward him. Herein ^{ae} thou hast done foolishly: therefore from henceforth ^{af} thou
 shalt have wars.
 10 Then Asa was wroth with the seer, and ^{ag} put him in a prison house; for *he*
was in a rage with him because of this *thing*. And Asa oppressed *some* of the
 people the same time.

^a Deu. 4. 29. 30. Ps. 106. 44; Hos. 6. 1.
^b Judg. 5. 6; 1 Sam. 13. 6.

^c Mt. 24. 7.

^d Judg. 2. 14; Ps. 106. 41.

^m ch. 13. 19.

ⁿ ch. 11. 16.

^o ch. 14. 15.
^p ch. 14. 13.

^q ch. 34. 31; 2 Ki. 23. 3; 1 Chr. 18. 23.

^r Ex. 22. 20.

^s Deu. 13. 5, 9, 15.

^t ver. 2.

^u see parallel. 1 Ki. 15. 13—15.
^v that is, grandmo-
 ther. 1 Ki. 15. 2, 13.
^w ch. 14. 3, 5; 1 Ki. 15. 14, etc.

^x see parallel. 1 Ki. 15. 17—22.
^y ch. 15. 9.

^b ch. 10. 2; 1 Ki. 16. 1.

^c Pa. 146. 3—6; Is. 31. 1; Jer. 17. 5, 6.

^d see 2 Ki. 18. 5; 1 Chr. 5. 20.

^e ch. 14. 9—12.

^f ch. 12. 3.

^g Pa. 9. 9, 10.

^h Job 34. 21; Ps. 34. 15; Pro. 5. 21; 15. 3; Jer. 16. 17; 32. 19; Zec. 4. 10.

ⁱ Pa. 37. 37.

^j 1 Sam. 13. 13.

^k 1 Ki. 15. 33.

^l ch. 18. 25; Jer. 20. 2; Mt. 14. 3.

1 Some versions supply the words 'Azariah the son of.'
 2 The cattle taken from the Cushite invaders. See ch. xiv. 15.

3 See 1 Kings xv. 13, 14, and notes.

4 As Baasha died in the twenty-sixth year of Asa's reign, this must be an error of the transcribers. Josephus mentions this war as occurring near the end of Baasha's

life; some therefore read *twenty-fifth* for 'thirty-fifth' in this verse, and *twenty-sixth* for 'thirty-sixth' in the next.

5 As Ramah lay half-way between Jerusalem and Beth-el, it is probable that Baasha had recovered Beth-el, which Abijah had taken from Jeroboam (ch. xiii. 19).

6 The meaning probably is, that Baasha would have called the Syrians to his aid.

11 * And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*:¹ yet in his disease he ^o sought not to the LORD, but to the physicians. ^p And Asa slept with his fathers, and died in the 13 LORD, and fortieth year of his reign. And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled ^r with sweet odours and divers kinds of *spices* prepared by the 'apothecaries' art: and they made ^s a very great burning for him.

Jehoshaphat's good and prosperous reign.

17 AND 'Jehoshaphat his son reigned in his stead, and strengthened himself ² against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, ^u which Asa his 3 father had taken. And the LORD ^v was with Jehoshaphat, because he walked in 4 the first ways of his father David,² and sought not unto Baalim; but sought to the LORD God of his father, and walked in his commandments, and not after 5 ^w the doings of Israel. ^x Therefore the LORD established the kingdom in his hand; and all Judah ^y brought to Jehoshaphat presents; ^z and he had riches and 6 honour in abundance. And his heart ^a was ^b lifted up in the ways of the LORD: moreover ^c he took away the high places and groves out of Judah.

7 Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, ^d to teach in the 8 cities of Judah. And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, 9 priests. ^e And they taught in Judah, and *had* the book of the law of the LORD with them, and went about³ throughout all the cities of Judah, and taught the people.

10 And ^f the fear of the LORD fell upon all the kingdoms of the lands that *were* 11 round about Judah, so that they made no war against Jehoshaphat. Also *some* of the Philistines ^g brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven 12 thousand and seven hundred he-goats. And Jehoshaphat waxed great exceed- 13 ingly; and he built in Judah castles [*or*, palaces], and cities of store. And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of 15 valour three hundred thousand.⁴ And next to him *was* Jehohanan the captain, 16 and with him two hundred and fourscore thousand. And next him *was* Amasiah the son of Zichri, ^h who willingly offered himself unto the LORD; and with him 17 two hundred thousand mighty men of valour. And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two 18 hundred thousand. And next him *was* Jehozabad, and with him an hundred and 19 fourscore thousand ready prepared for the war. These waited on the king, beside ⁱ those whom the king put in the fenced cities throughout all Judah.

Jehoshaphat's alliance with Ahab; their joint expedition against the Syrians; the prophecies of Micajah and Jehu.

18 * NOW Jehoshaphat ^j had riches and honour in abundance, and ^k joined affinity 2 with Ahab. ^l And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* 3 with him, and persuaded him to go up *with him* to Ramoth-gilead. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, ^m I am as thou art, and my people as thy people; and *we will be* with thee in the war.

4 And Jehoshaphat said unto the king of Israel, ⁿ Inquire, I pray thee, at the 5 word of the LORD to-day. Therefore the king of Israel gathered together of

1 Some render this, 'his disease moved upwards,' supposing it to have been gout, which, attacking the stomach, became fatal.

2 'David' is omitted in the Septuagint and a few Hebrew manuscripts; and the internal evidence confirms this reading. Such a phrase as 'the first ways of David' occurs nowhere else; but, as applied to Asa, there is evident propriety in making a distinction as to his conduct between the earlier and the latter parts of his reign.

3 Great reformatations and revivals of religion have generally been effected by missionary agency of this kind; and this course is sanctioned by the example of Christ and his apostles. Josiah did well by causing the law to be read to such of the people as could be assembled at Jerusalem (see ch. xxxiv. 30); but Jehoshaphat is the only king whom we find sending instruction to their homes.

4 See note in p. 516.

^a see parallel, 1 Ki. 15. 23, 24.

^o Jer. 17. 5.

^p 1 Ki. 15. 24.

^r Ge. 50. 2; Mk. 16. 1; John 19. 39, 40.
^s Ex. 30. 25.
^t ch. 21. 19; Jer. 34. 5.

^f 1 Ki. 15. 24.

^u ch. 15. 8.

^w 1 Ki. 12. 26, 33.
^x 1 Ki. 9. 4, 5.
^y 1 Sam. 10. 27; 1 Ki. 10. 25.
^z ch. 18. 1; 1 Ki. 10. 27.
^a Job 22. 26.
^b ch. 15. 17; 19. 3; 20. 33; 1 Ki. 22. 43.

^d ch. 15. 3.

^e ch. 35. 3; Na. 8. 7.

^f Ge. 35. 5.

^g 2 Sam. 8. 2.

^h Judg. 5. 2, 9.

ⁱ ver. 2.

^j see parallel, 1 Ki. 22. 1—35.
^k ch. 17. 5.
^l 2 Ki. 8. 18.
^m 1 Ki. 22. 2, etc.

ⁿ 2 Ki. 3. 7; Eph. 5. 11; 2 John 10. 11.

^o 1 Sam. 23. 2, 4, 9; 2 Sam. 2. 1; Ps. 27. 4; Jer. 21. 9; Eze. 20. 3.

- prophets four hundred men, and said unto them, ' Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, ' Go up; for God will deliver it into the king's hand.
- 6 But Jehoshaphat said, ' *Is there* not here a prophet of the Lord besides, that we might inquire of him? And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, ' Let not the king say so.
- 8 And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla. And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place [or, floor] at the entering in of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria until they be consumed. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the hand of the king.
- 12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good. And Micaiah said, As the Lord liveth, I even what my God saith, that will I speak.
- 14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand. And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord? Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return therefore every man to his house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil? Again he said, Therefore hear the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand, and on his left. And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the Lord, and said, I will entice him.
- 21 And the Lord said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.
- 23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.
- 25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace. And Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me. And he said, Hearken, all ye people.
- 28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle. Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him.
- 32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that

1 Ki. 18. 19; 2 Ki. 3. 13. 2 Tim. 4. 3.
Jer. 38. 14, etc.; 42. 2, 5, 20.
vers. 14, 20, 31; Jer. 8. 10, 11; 23. 14, 17; 28. 1—4; Eze. 3. 16, 22.
1 Ki. 22. 7—9; 2 Ki. 3. 11—13.
1 Ki. 18. 4; 19. 10.
Pro. 9. 8; 29. 10; Am. 5. 10; Mik. 6. 18, 19, 27; 1. 6. 22; John 7. 7; 15. 18, 19, 24; Gal. 4. 15.
1. 30. 10; Jer. 38. 4.
Pro. 25. 12; Mic. 2. 7.
Eze. 25. 15.
ver. 29; Mic. 6. 29.

b Jer. 27. 14—16.

c Zec. 1. 18. 21.
d Jer. 23. 17, 21, 25, 31; 28. 25; 29. 21; Eze. 13. 7; 22. 28.

e Is. 30. 10; Hos. 7. 3; Am. 7. 15; Mic. 2. 6, 11; 1 Cor. 2. 14—16.

f Num. 22. 18, 20, 35; 23. 12, 26; 24. 13; 1 Ki. 22. 14; Jer. 23. 24; Eze. 2. 7; Ac. 20. 27; 2 Cor. 2. 17.
g Lam. 4. 21.

h ver. 7; Jer. 43. 2. 3.

i Is. 6. 1—5; Dan. 7. 9, 10; Ac. 7. 55, 56.
k Ps. 104. 20, 21.
l Is. 6. 9, 10; Eze. 14. 9; Jam. 1. 14, 14.

m Job 1. 6; 2. 1, 2; 2 Cor. 11. 3, 13—15.

n Job 19. 16; Is. 19. 11; Eze. 14. 9.

o Jer. 20. 2; Mik. 14. 65; Ac. 23. 2.

P ch. 16. 10.

q Num. 16. 29.

r Mt. 13. 9.

s 1 Sam. 28. 8; 1 Ki. 14. 2, 6; 20. 30.

t ch. 13. 14; 14. 11; Eze. 11. 10; Ps. 115. 1, 2.

u Ps. 34. 7; 47. 1, 11; 118. 13; 2 Cor. 1. 9, 10.
v Eccl. 1. 1; 7. 27; Pro. 16. 7.
y 1 Ki. 22. 34.

1 See note on 1 Kings xxii. 15.

2 See note on 1 Kings xxii. 19.

3 Though Jehoshaphat did wrong in forming an alliance

with Ahab, and was severely chastised for it (see note on 1 Kings xxii. 2), he was still a sincerely pious man, and as such under God's peculiar protection.

34 thou mayest carry me out of the host; for I am wounded. And the battle increased that day: howbeit the king of Israel stayed *himself* up in his chariot against the Syrians until the even: and about the time of the sun going down ^a he died.

19 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani ^a the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and ^b love them that hate the LORD? therefore is ^c wrath upon thee from before the LORD. Nevertheless there are ^d good things found in thee, in that thou hast taken away the groves out of the land, and hast ^e prepared thine heart to seek God.

Jehoshaphat's wise internal government, and provision for the administration of justice.

4 AND Jehoshaphat dwelt at Jerusalem. And he went out again through the people from Beer-sheba to mount Ephraim, and ^f brought them back unto the LORD God of their fathers.

5 And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, Take heed what ye do: for ^g ye judge not for man, but for the LORD, ^h who is with you in the judgment. Wherefore now ⁱ let the fear of the LORD be upon you; take heed and do it: for ^k there is no iniquity with the LORD our God, nor ^l respect of persons, nor taking of gifts.

8 Moreover in Jerusalem did Jehoshaphat ^m set of the Levites, and ⁿ of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for ^o controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do ^p in the fear of the LORD, faithfully, and with a perfect heart.

10 ^q And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, ^r between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and ^s so ^t wrath come upon you, and upon your brethren: this do, and ye shall not

11 trespass. And, behold, Amariah the chief priest is over you ^v in all matters of the LORD; and Zedabiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: ^w also the Levites shall be officers before you. Deal courageously, and the LORD shall be ^x with the good.

Invasion of Moabites and others; Jehoshaphat's prayer; Jahaziel's prophecy of deliverance, and its fulfilment.

20 IT came to pass after this also, that the children of Moab, ^y and the children of Ammon, and with them ^z other beside the Ammonites, ^{aa} came against Jehoshaphat

2 to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea ^{ab} on this side Syria; and,

3 behold, they be ^{ac} in Hazazon-tamar, which is ^{ad} En-gedi. And Jehoshaphat feared, and set himself to ^{ae} seek the LORD, and ^{af} proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask ^{ag} help of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the ^{ah} house of the LORD, before the new court, and said, ^{ai} O LORD God of our fathers, art not thou ^{aj} God in heaven? and ^{ak} rulest not thou over all the kingdoms of the heathen? and ^{al} in thine hand is there not power and might, so that none is able

7 to withstand thee? Art not thou ^{am} our God, ^{an} who ^{ao} didst drive out the inhabitants of this land before thy people Israel, and ^{ap} gavest it to the seed of Abraham ^{aq} thy

8 friend for ever? And they dwelt therein, and have built thee a sanctuary therein ^{ar} for thy name, saying, ^{as} If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy

9 ^{at} name is in this house,) and cry unto thee in our affliction, then thou wilt hear ^{au} and help. And now, behold, the children of Ammon and Moab and mount Seir,

10 whom thou ^{av} wouldest not let Israel invade, when they came out of the land of ^{aw} Egypt, but ^{ax} they turned from them, and destroyed them not; behold, *I say, how*

1 This phrase is evidently taken from Deut. xvii. 8: it occurs nowhere else; and appears to refer to cases involving life or death.

2 'The matters of the Lord,' and 'the king's matters,' are supposed by some to mean *ecclesiastical and civil* causes. Others regard the former as being cases explicitly provided for in the law of God as given by Moses, and the latter as being such as had been left to the judgment of the sovereign.

3 Compare with this whole narrative Psalms xlvii., xlvi., lxxxiii., which appear to have been written on this occasion; Psa. lxxxiii. being a prayer for deliverance from this imminent danger; and Psa. xlvii., xlvi.

being songs of thanksgiving for the entire overthrow of the invaders. This confederacy against Jehoshaphat was originated by the descendants of Lot; but several other nations joined in it: see Psa. lxxxiii. 8.

4 The Targum and some editions of the Hebrew Bible have 'Edomites,' which is probably the correct reading; also in the next verse 'Edom' instead of 'Aram' (*i. e.* Syria). The clause should be translated, 'and with them some of the Edomites came,' etc. These readings are supported by vers. 10, 22, 23.

5 The Dead Sea.

6 This prayer is partly derived from the prayer of Solomon at the dedication of the temple: see refs.

^a vers. 16, 19, 27; Num. 32, 23; Pro. 13, 21; 28, 17.

^b 1 Sam. 9, 9.

^c Ps. 139, 21.

^d ch. 32, 25.

^e ch. 12, 12; 17, 4, 6.

^f ch. 30, 19; Ezra 7, 10.

^g 1 Sam. 7, 3, 4.

^h see refs. Deu. 1, 17.

ⁱ Pa. 82, 1; Ecc. 5, 8.

^j Ex. 18, 21, 22.

^k Deu. 32, 4; Ro. 9, 14.

^l Deu. 10, 17; Job 34,

19; Ac. 10, 34; Ro.

2, 11; Gal. 2, 6; Eph.

6, 9; Col. 3, 25; 1

Pet. 1, 17.

^m ch. 17, 8; Deu. 16,

18.

ⁿ 2 Sam. 23, 3.

^o Deu. 17, 8, etc.

^p Num. 16, 46.

^q Ezra, 3, 18.

^r 1 Chr. 28, 30.

^s ch. 15, 2; Pa. 37, 23.

^t Ge. 14, 7.

^u Jos. 15, 62.

^v ch. 19, 3.

^w Judg. 20, 26; Ezra

8, 21; Jer. 35, 9;

Jos. 3, 5.

^x Deu. 4, 39; Jos. 2,

11; 1 Kl. 8, 23; Mt.

6, 9.

^y Pa. 47, 2, 6; Dan. 4,

17, 25, 32.

^z 1 Chr. 29, 11, 12; Pa.

62, 11; Mt. 6, 13.

^{aa} Ge. 17, 7; Ex. 6, 7.

^{ab} see Ex. 33, 2; Pa.

44, 2.

^{ac} see refs. Ge. 12, 7.

^{ad} Is. 41, 8; Jam. 2, 23.

^{ae} ch. 6, 28—30; 1 Kl.

8, 33, 37.

^{af} ch. 6, 20.

^{ag} Deu. 2, 4, 9, 19.

^{ah} Num. 20, 21.

they reward us, 'to come to cast us out of thy possession, which thou hast given 12 us to inherit. O our God, wilt thou not ^m judge them? for we have no might against this great company that cometh against us; neither know we what to do: but ⁿ our eyes *are* upon thee.

13 And all Judah stood before the LORD, ^o with their little ones, their wives, and their children.

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, ^p came the Spirit of the LORD 15 in the midst of the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, ^q Be not afraid nor dismayed by reason of this great multitude; for ^r the

16 battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Ziz: ¹ and ye shall find them at the end of the brook

17 [or, valley], before the wilderness of Jeruel. ^s Ye shall not *need* to fight in this battle: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against 18 them: ^t for the LORD *will be* with you. And Jehoshaphat ^u bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell 19 before the LORD, worshipping the LORD. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa. And as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; ^v Believe in the LORD your God, so shall ye be 21 established; ^w believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, ^x and that should praise the beauty of holiness, as they went out before the army, and to say, ^y Praise the LORD; ^z for his mercy *endureth* for ever.

22 And when they began to sing and to praise, ^a the LORD set ambushments ² against the children of Ammon, Moab, and mount Seir, which were come against

23 Judah; and they were smitten [or, they smote one another]. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, ^d they *were* dead bodies fallen to the earth, and 25 none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, ^e and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was 26 so much. And on the fourth day they assembled themselves in the valley of Berachah [*i. e.* blessing^c]; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had 28 ^f made them to rejoice over their enemies. And they came to Jerusalem with

29 ^g psalteries and harps and trumpets unto the house of the LORD. And ^h the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his ⁱ God gave him rest round about.

The general character of Jehoshaphat's reign; his unsuccessful alliance with Ahaziah.

31 ^j AND Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. And he walked in the way of Asa his father, and departed not from it, doing *that which was right* in the 32 sight of the LORD. Howbeit ^k the high places were not taken away: for as yet the people had not ^l prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written

^f Pa. 63. 12.
^m Deu. 32. 36; 1 Sam. 3. 13.

ⁿ Pa. 25. 15; 121. 1, 2; 123. 1, 2; 141. 3.
^o Deu. 25. 10, 11; Ezra 10. 1.

^p ch. 15. 1; 24. 20;
Num. 11. 25, 26; 24. 2.

^q ch. 32. 7; Ex. 14. 13, 14; Deu. 1. 29, 30; 31. 6, 8.
^r 1 Sam. 17. 47.

^s Ex. 14. 13, 14, 25.

^t ch. 15. 2; 32. 8; Num. 14. 9.
^u Ex. 4. 31.

^v Is. 7. 9; 26. 3; John 11. 40.
^w Ex. 14. 31.
^x 1 Chr. 16. 29; Pa. 29. 2, 90. 9.

^y 1 Chr. 16. 34; Pa. 133. 1.
^z ch. 5. 13; 7. 3, 6; 1 Chr. 16. 41.
^a Judg. 7. 22; 1 Sam. 14. 16, 20; Is. 19. 2.

^d Ex. 14. 30; Is. 37. 36.

^c see Pa. 47.

^f No. 12. 43.
^g Pa. 49.
^h ch. 17. 10.

ⁱ ch. 16. 15; Job 31. 29

^j see parallel, 1 Ki. 22. 41—45.

^k see ch. 17. 6.

^l ch. 12. 14; 19. 3.

¹ This is a steep and difficult zigzag path cut in the face of the rock. It is the only pass from En-gedi towards Jerusalem, and it is the route taken by the Arabs in their marauding expeditions at the present day.

² The text is somewhat obscure; but it seems that the men placed in ambush against the army of Judah, either by mistake or designedly, attacked their own allies, and

that this led to mutual distrust in the whole army: so that the Ammonites and Moabites united against the Edomites, and nearly destroyed them; and then, quarrelling among themselves, destroyed one another.

³ Instead of 'dead bodies,' some manuscripts and versions have 'garments;' the two words being somewhat similar in Hebrew.

in the book of Jehu the son of Hanani, ^m who *is* mentioned¹ in the book of the kings of Israel.

35 And after this ⁿ did Jehoshaphat king of Judah join himself with Ahaziah king
36 of Israel, who did very wickedly: and he joined himself with him to make ships
37 to go to Tarshish:² and they made the ships in Ezion-gaber. Then Eliezer the
son of Dodavah of Marashah prophesied against Jehoshaphat, saying, Because
thou hast joined thyself with Ahaziah, the LORD hath broken thy works. ^o And
the ships were broken, that they were not able to go ^p to Tarshish.

21 Now ^q Jehoshaphat slept with his fathers, and was buried with his fathers in
the city of David.

*The wicked reign of Jehoram; revolt of the Edomites, and irruptions of the Philistines
and Arabians.*

2 AND Jehoram his son reigned in his stead. And he had brethren the sons of
Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and
3 Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.³ And their
father gave them great gifts of silver, and of gold, and of precious things, with
fenced cities in Judah: but the kingdom gave he to ^r Jehoram; because he *was*
4 the firstborn. Now when Jehoram was risen up to the kingdom of his father, he
strengthened himself, and slew⁴ all his brethren with the sword, and *divers* also
of the princes of Israel.

5 ^s Jehoram *was* thirty and two years old when he began to reign, and he reigned
6 eight years in Jerusalem. And he walked in the way of the kings of Israel, like
as did the house of Ahab: for he had the daughter of ^t Ahab to wife: and he
7 wrought *that which was* evil in the eyes of the LORD. Howbeit the LORD would
not destroy the house of David, because of the covenant that he had made with
David, and as he promised to give a light to him and to his ^u sons for ever.

8 ^v In his days the Edomites revolted from under the dominion of Judah, and
9 made themselves a king. Then Jehoram went forth with his princes, and all his
chariots with him: and he rose up by night, and smote the Edomites which
10 compassed him in, and the captains of the chariots. So the Edomites revolted
from under the hand of Judah unto this day. The same time *also* did Izbah
revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the
inhabitants of Jerusalem to ^w commit fornication, and compelled Judah *thereto*.

12 And there came ^x a writing to him from Elijah⁵ the prophet, saying, Thus saith
the LORD God of David thy father, Because thou hast not walked ^y in the ways

13 of Jehoshaphat thy father, ^z nor in the ways of Asa king of Judah, but hast
walked ^z in the way of the kings of Israel, and hast ^z made Judah and the inha-
bitants of Jerusalem to ^z go a whoring, like to the ^z whoredoms of the house of
Ahab, and also hast ^z slain thy brethren of thy father's house, *which were* better

14 than thyself: behold, with a great plague will the LORD smite thy people, and
15 thy children, and thy wives, and all thy goods: and thou *shalt have* great
sickness by ^z disease of thy bowels, until thy bowels fall out by reason of the
sickness day by day.

16 Moreover the LORD ^z stirred up against Jehoram the spirit of the Philistines,
17 and of the Arabians, that *were* near the Ethiopians: and they came up into
Judah, and brake into it, and ^z carried away all the substance that was found in
the king's house, and ^z his sons also, and his wives; so that there was never a
18 son left him, save ^z Jehoahaz, the youngest of his sons. ^z And after all this the
19 LORD smote him ^z in his bowels with an incurable disease. And it came to pass,
that in process of time, after the end of two years, his bowels fell out by reason
of his sickness: so he died of sore diseases. And his people made no burning for
20 him, like ^z the burning of his fathers. Thirty and two years old was he when he
began to reign, and he reigned in Jerusalem eight years, and departed ^z without
being desired. ^z Howbeit they buried him in the city of David, ^z but not in the
sepulchres of the kings.

^m 1 Ki. 16. 1, 7.

ⁿ see parallel, 1 Ki. 22.
48, 49.

^o 1 Ki. 22. 48.

^p ch. 9. 21.

^q see parallel, 1 Ki. 22.
50.

^r 2 Ki. 8. 16.

^s see parallel, 2 Ki. 8.
17—19.

^t ch. 22. 2.

^u 2 Sam. 7. 12, 13; 1
Ki. 11. 3, 6; 2 Ki. 8.
19; Ps. 132. 11, etc.
^v see parallel, 2 Ki. 8.
20—22.

^w ver. 13; Le. 17. 7;

29. 5.

^x Jer. 36. 2, 21, 28—32;

Eze. 2. 9, 10.

^y ch. 17. 3, 4.

^z ch. 14. 2—5.

^z 1 Ki. 16. 25, 30—33.

^z ver. 11.

^z Ex. 34. 15; Deu. 31.

16.

^z 1 Ki. 16. 31—33; 2

Ki. 9. 22.

^z ver. 4.

^z vers. 18, 19; Deu.

28. 61.

^z 1 Ki. 11. 14, 23.

^z see ch. 22. 1.

^z ch. 21. 7.

^z or, *Ahaziah*, ch. 32.

1; or, *Asariah*, ch.

28. 6.

^z in his son, *Ahaziah*

Prorez, 2 Ki. 9. 29,

soon after.

^z ver. 15.

^z ch. 16. 14.

^z Jer. 22. 18.

^z see parallel, 2 Ki. 8.

24—29.

^z see ch. 24. 16, 35; 28.

27; 32. 33.

1 Rather, 'which is included.'

2 In 1 Kings xxii. 48 the reading is, 'ships of Tarshish to go to Ophir.' See notes on 1 Kings ix. 26, 28; x. 22.

3 An error in transcribing, for 'king of Judah.'

4 The murderous spirit of ambition is amply attested by all history. It is not unusual for despots in the East to put to death all who might be competitors for the throne, or dangerous to their power. Thus Pygmalion of Tyre, who was apparently a contemporary of Jehoram, and a kinsman of his wife Athaliah, murdered his own

brother-in-law, whose wealth and influence excited his cupidity and fear. The wickedness of Jehoram is expressly traced (ver. 6) to his connection with the family of Ahab, who married a Tyrian princess.

5 It is commonly supposed that Elijah's ascension had taken place several years before. It may be that God had revealed to the prophet the king's future course, and had instructed him to write this message, that it might be delivered at the proper time. Some conjecture that the name 'Elisha' should be read for 'Elijah.'

Ahaziah's wicked reign; Athaliah destroys the royal family, but Joash is preserved.

- 22 AND the inhabitants of Jerusalem made ¹Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the ²eldest. So Ahaziah the son of Jehoram king of Judah reigned 2 ³Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* ⁴Athaliah the daughter of 3 Omri. He also walked in the ways of the house of Ahab: for his mother was 4 his counsellor to do wickedly. Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father 5 to his destruction. He walked also after their counsel, and ⁵went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth- 6 gilead: and the Syrians smote Joram. ⁶And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria.
- And ⁷Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. And the destruction of Ahaziah ⁸was of God by coming to Joram: for when he was come, he ⁸went out with Jehoram against Jehu the son of Nimshi, ⁹whom the LORD had anointed to cut 8 off the house of Ahab. And it came to pass, that, when Jehu was ⁹executing judgment upon the house of Ahab, and ¹⁰found the princes of Judah, and the sons 9 of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. ¹⁰And he sought Ahaziah: ¹¹and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who ¹¹sought the LORD with all his heart.
- 10 So the house of Ahaziah had no power to keep still the kingdom. ¹²But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and 11 destroyed ¹²all the seed royal of the house of Judah. But ¹³Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. 12 And he was with them hid in the house of God six years. And Athaliah reigned over the land.

Joash is crowned, and established on the throne.

- 23 AND ¹in the seventh year Jehoiada⁷ strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and 2 Elishaphat the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of 3 the fathers of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath ⁴said of the sons of David. 4 This is the thing that ye shall do; A third part of you ⁵entering on the sabbath, 5 of the priests and of the Levites, *shall be* porters of the doors; and a third part *shall be* at the king's house; and a third part at the gate of the foundation: and 6 all the people *shall be* in the courts of the house of the LORD. But let none come into the house of the LORD, save the priests, and ⁷they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the 7 watch of the LORD. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.
- 8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest 9 dismissed not ⁹the courses. ¹⁰Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, 10 which *were* in the house of God. And he set all the people, every man having

* see ver. 6; ch. 21. 17; 2 Ki. 8. 21.

† ch. 21. 17.

** see 2 Ki. 8. 26—29.

*** ch. 21. 6.

†† 2 Ki. 8. 28, etc.

††† 2 Ki. 9. 15.

* otherwise called *Ahaziah*, ver. 1, and *Jehoshaphat*, ch. 21. 17.

† ch. 10. 15; Judg. 11.

‡ 1 Ki. 12. 15.

§ 2 Ki. 9. 21.

¶ 2 Ki. 9. 6, 7.

‡‡ 2 Ki. 10. 10, 11.

‡‡‡ 2 Ki. 10. 13, 14.

†††† 2 Ki. 9. 27, at *Megiddo*, in the kingdom of Samaria.

§§ ch. 17. 4.

§§§ see parallel, 2 Ki. 11. 1—3.

††††† 2 Ki. 11. 2, *Jehosheba*.

* see parallel, 2 Ki. 11. 4—20.

† ch. 6. 16; 7. 18; 21. 7; 2 Sam. 7. 12; 1 Ki. 2. 4; 9. 5.

†† 1 Chr. 9. 25.

††† 1 Chr. 23. 26, 29.

†††† see 1 Chr. 24 and 25.

1 He is called, in the preceding chapter, 'Jehoahaz,' which in Hebrew is synonymous with Ahaziah.

2 The Arabs took Jehoram's family captive, probably with the hope of obtaining a ransom for them: but some band of men in their camp slew them; thus defeating their purpose, whilst accomplishing God's design.

3 In 2 Kings viii. 26 it is 'twenty-two years.' But, as his father was only forty at his death (ch. xxi. 20),

even this seems too great an age for his *youngest* son. The Septuagint has 'twenty.'

4 This should be 'Ahaziah,' as appears from the context; and it is so in the Sept. and some Hebrew manuscripts.

5 See note on 2 Kings ix. 27.

6 See note on 2 Kings xi. 1.

7 See note on 2 Kings xi. 4.

8 See note on 2 Kings xi. 9.

his weapon in his hand, from the right side of the temple to the left side of the
11 temple, along by the altar and the temple, by the king round about. Then they
brought out the king's son, and put upon him the crown, and ^r gave him the
testimony,¹ and made him king. And Jehoiada and his sons anointed him, and
said, God save the king.

P Deu. 17. 18.

12 Now when Athaliah heard the noise of the people running and praising the
13 king, she came to the people into the house of the LORD: and she looked, and,
behold, the king stood at his pillar at the entering in, and the princes and the
trumpets by the king: and all the people of the land rejoiced, and sounded with
trumpets, also the singers with instruments of music, and ^r such as taught to sing
14 praise. Then Athaliah rent her clothes, and said, Treason! Treason! Then
Jehoiada the priest brought out the captains of hundreds that were set over the
host, and said unto them, Have her forth of the ranges: and whose followeth her,
let him be slain with the sword. For the priest said, Slay her not in the house
15 of the LORD. So they laid hands on her; and when she was come to the entering
^r of the horse gate by the king's house, they slew her there.

* No. 3. 28.

16 And Jehoiada made a covenant between him, and between all the people, and
17 between the king, that they should be the LORD's people. Then all the people
went to the house of Baal, and brake it down, and brake his altars and his images
18 in pieces, and ^r slew Mattan the priest of Baal before the altars. Also Jehoiada
appointed the offices of the house of the LORD by the hand of the priests the
Levites, whom David had ^r distributed in the house of the LORD, to offer the
burnt offerings of the LORD, as ^r it is written in the ^r law of Moses, with rejoicing
19 and with singing, as ^r it was ordained by David. And he set the ^r porters at the
gates of the house of the LORD, that none ^r which was unclean in any thing should
20 enter in. ^r And he took the captains of hundreds, and the nobles, and the
governors of the people, and all the people of the land, and brought down the
king from the house of the LORD: and they came through the high gate into the
21 king's house, and set the king upon the throne of the kingdom. And all the
people of the land rejoiced: and the city was quiet, after that they had slain
Athaliah with the sword.

* Deu. 13. 9.

* 1 Chr. 23. 6, 30, 31;

24. 1.

* Num. 28. 2

* 1 Chr. 26. 1, etc.

* 2 Kl. 11. 19

*Joash begins to reign well, and repairs the temple; but declines into idolatry, slays the
prophet Zechariah, and is punished by the invasion of the Syrians.*

24 JOASH ^r was seven years old when he began to reign, and he reigned forty
² years in Jerusalem. His mother's name also was Zibiah of Beer-sheba. And
Joash ^r did ^r that which was right in the sight of the LORD all the days of Jehoiada
3 the priest. And Jehoiada took for him two wives; and he begat sons and
daughters.

* see parallel, 2 Kl. 11.

24. 1.

* see ch. 26. 5.

4 And it came to pass after this, ^r that Joash was minded to repair the house of
5 the LORD. And he gathered together the priests and the Levites, and said to
them, Go out unto the cities of Judah, and ^r gather of all Israel money to repair
the house of your God from year to year, and see that ye hasten the matter.
Howbeit the Levites hastened it not.

* 2 Kl. 12. 4.

6 ^r And the king ² called for Jehoiada the chief, and said unto him, Why hast
thou not required of the Levites to bring in out of Judah and out of Jerusalem
the collection,³ according to the commandment of ^r Moses the servant of the LORD,
7 and of the congregation of Israel, for the ^r tabernacle of witness? For ^r the sons
of Athaliah, that wicked woman, had broken up the house of God; and also all
the ^r dedicated things of the house of the LORD did they bestow upon Baalim.

* see parallel, 2 Kl. 12.

7—12.

* Ex. 30. 12—14, 16.

* Num. 1. 50; Ac. 7.

* 41.

* ch. 21. 17.

* 2 Kl. 12. 4.

* 2 Kl. 12. 9.

8 And at the king's commandment ^r they made a chest, and set it without at the
9 gate of the house of the LORD. And they made a proclamation through Judah
and Jerusalem, to bring in to the LORD ^r the collection ^r that Moses the servant of
10 God laid upon Israel in the wilderness. And all the princes and all the people
rejoiced, and brought in, and cast into the chest, until they had made an end.

* ver. 6.

11 Now it came to pass, that at what time the chest was brought unto the king's
office by the hand of the Levites, and ^r when they saw that ^r there was much
money, the king's scribe and the high priest's officer came and emptied the chest,
and took it, and carried it to his place again. Thus they did day by day, and
12 gathered money in abundance. And the king and Jehoiada gave it to such as
did the work of the service of the house of the LORD, and hired masons and
carpenters to repair the house of the LORD, and also such as wrought iron and brass

* 2 Kl. 12. 10.

¹ See notes on 2 Kings xi. 12, 13.

² From 2 Kings xii. 6 we learn that this was in the twenty-third year of his reign.

³ The poll-tax of half a shekel; which, by the law of

Moses, was paid by every man of twenty years old and upwards, and was devoted to the maintenance of the services first of the tabernacle and afterwards of the temple. See Exod. xxx. 12—16.

13 to mend the house of the LORD. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened 14 it. And when they had finished it, they brought the rest of the money before the king and Jehoiada, ¹ whereof were made vessels¹ for the house of the LORD, even vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

¹ see 2 Ki. 12. 13.

15 But Jehoiada waxed old, and was full of days when he died; an hundred and 16 thirty years old *was he* when he died. And they buried him in the city of David among the kings, ² because he had done good in Israel, both toward God, and toward his house.

² ch. 23.

17 Now ³ after the death of Jehoiada came the princes of Judah, and ⁴ made obeisance to the king. Then the king hearkened unto them. And they left the house of the LORD God of their fathers, and served ⁵ groves and idols: and ⁶ wrath came upon Judah and Jerusalem for this their trespass. Yet he ⁷ sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

³ Deu. 31. 27.
⁴ Pro. 26. 28; 29. 5.

⁵ 1 Ki. 14. 23.

⁶ ch. 19. 2; 28. 13; 29.

⁷ 8; 32. 23; Judg. 5. 6.

⁸ ch. 28. 15; 2 Ki. 17.

⁹ 13—15; Jer. 7. 25, 26;

¹⁰ 23. 4.

20 And ¹ the Spirit of God ² came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, ³ Why transgress ye the commandments of the LORD, that ye cannot prosper? ⁴ because

¹ ch. 15. 1; 28. 14.

² Judg. 6. 31.

³ Num. 14. 41.

⁴ ch. 15. 2.

21 ye have forsaken the LORD, he hath also forsaken you. And they ⁵ conspired against him, and ⁶ stoned him with stones at the commandment of the king in

⁵ Jer. 11. 19; 18. 18.

⁶ Mt. 23. 35; Ac. 7.

⁷ 59, 59.

22 the court of the house of the LORD. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son.² And when he died, he said, The LORD look upon it, and require it.

23 And it came to pass at the end of the year, ¹ that ² the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people³ from among the people, and sent all the spoil of them

¹ see parallel, 2 Ki. 17. 17.

24 unto the king of Damascus. For the army of the Syrians ⁴ came with a small company of men, and the LORD ⁵ delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they ⁶ executed judgment against Joash.

⁴ 1 Sa. 28. 8; Deu. 32.

⁵ 30; Is. 30. 17.

⁶ 1 Sa. 28. 25; Deu. 28.

⁷ 25.

⁸ ch. 22. 8; Is. 10. 5.

25 And when they were departed from him, (for they left him in great diseases,) ¹ his own servants conspired against him for the blood of the ² sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city

¹ see parallel, 2 Ki. 12. 20, 21.

² vers. 21, 22.

³ ver. 16; ch. 21. 20.

⁴ or, Joachaz, 2 Ki.

⁵ 12. 21.

⁶ or, Shomer.

26 of David, ³ but they buried him not in the sepulchres of the kings.⁴ And these are they that conspired against him; ⁵ Zabad the son of Shimeath, an Ammonitess,

¹ 2 Ki. 12. 18.

² 2 Ki. 12. 21.

27 and Jehozabad the son of ¹ Shimrith, a Moabitess. Now ² concerning his sons, and the greatness of ³ the burdens *laid* upon him, and the repairing of the house of God, behold, they ⁴ are written in the story [*or*, commentary] of the book of the kings. ⁵ And Amaziah his son reigned in his stead.

Reign of Amaziah; he smites the Edomites, but worships their gods, and is conquered by the king of Israel.

25 AMAZIAH ¹ was twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was*

¹ see parallel, 2 Ki. 14. 1—6.

2 Jehoaddan of Jerusalem. And he did *that which was right* in the sight of the

¹ see ver. 14; 2 Ki.

² 14. 4.

³ 2 Ki. 14. 5, etc.

3 LORD, ⁴ but not with a perfect heart. ⁵ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his

⁴ Deu. 24. 16; 2 Ki. 14.

⁵ 6; Jer. 31. 30; Eze.

⁶ 18. 20.

4 father. But he slew not their children, but *did as it is written* in the law in the book of Moses, where the LORD commanded, saying, ⁶ The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

⁶ Num. 1. 3.

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them ⁷ from twenty years old and above, and found them three hundred thousand choice *men, able to go* 6 forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valour out of Israel for an hundred⁸ talents of silver.

¹ It appears, from 2 Kings xii. 13, that only the surplus (which was probably unexpected) was so used.

² This was a crime of peculiar enormity; for not only was a priest and prophet of God murdered while fulfilling his Divine commission, but the martyred prophet was a near relative of the king, and the son of the man to whom Joash owed his life, his crown, and all his prosperity.

³ The men who had seduced Joash into idolatry (vers. 17, 18), and had conspired with him to murder the prophet.

⁴ It appears that a more or less honourable place of burial was assigned to the kings, according to the opinion entertained of their characters and conduct. Comp. ch. xxi. 20; xxviii. 27; xxxii. 33.

⁵ Reckoning the shekel at 2s. 6d., this would not amount to more than 7s. 6d. for each man—a very inconsiderable sum; but it is likely that either this was only an earnest of their pay, or they expected to enrich themselves with the spoils of the Edomites.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, *to wit, with all the children of* 8 Ephraim. But if thou wilt go, do *it*, be strong for the battle: God shall make 9 thee fall before the enemy: for God hath ^r power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, ^s The 10 LORD is able to give thee much more than this. Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 And Amaziah strengthened himself, and led forth his people, and went to ^t the 12 Valley of Salt, and smote of the children of Seir ten thousand. And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock,¹ that they all were broken in pieces.

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that ^u he brought the gods of the children of Seir, and set them up *to be* ^v his gods, and bowed down himself before them, and burned incense unto 15 them. Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after ^w the gods of the people, which ^x could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath ^y determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 Then ^z Amaziah² king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in 18 the face. And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle [*or, thorn*] that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast 19 that *was* in Lebanon, and trode down the thistle. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle *to thine* hurt, that thou shouldest fall, *even* 20 thou, and Judah with thee? But Amaziah would not hear; for ^{aa} it *came* of God, that he might deliver them into the hand of *their enemies*, because they ^{ab} sought 21 after the gods of Edom. So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which 22 *belongeth* to Judah. And Judah was put to the worse before Israel, and they 23 fled every man to his tent. And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim 24 to the corner gate, four hundred cubits. And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ^{ac} And Amaziah the son of Joash king of Judah lived after the death of Joash 26 son of Jehoahaz king of Israel fifteen years. Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and 27 Israel? Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: 28 but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of ^{ad} Judah.

Uzziah's prosperous reign; his subsequent presumption, and punishment.

26 THEN all the people of Judah took ^{ae} Uzziah, who *was* sixteen³ years old, and 2 made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was right* in the sight of the LORD, according to all that 5 his father Amaziah did. And ^{af} he sought God in the days of Zechariah, who ^{ag} had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

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1 This mode of punishment was practised by the Greeks and Romans.

2 See note on 2 Kings xiv. 8.

3 See chronological table, and note in pages 517—520.

- 6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities
7 ^m about Ashdod, and among the Philistines. And God helped him against ⁿ the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.
8 And the Ammonites ^o gave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.
9 Moreover Uzziah built towers in Jerusalem at the ^p corner gate, and at the
10 valley gate, and at the turning *of the wall*, and fortified them. Also he built towers ¹ in the desert, and digged many wells [*or*, cut out many cisterns]: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in Carmel [*or*, fruitful fields]: for he loved husbandry.
11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Joiel the scribe and Mauseiah the ruler, under the hand of Hananiah, *one* of the king's captains.
12 The whole number of the chief of the fathers of the mighty men of valour *were*
13 two thousand and six hundred. And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with
14 mighty power, to help the king against the enemy. And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and ^q habergeons,
15 and bows, and slings *to cast* stones. And he made in Jerusalem engines, ² invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.
16 But ^r when he was strong, his heart was ^s lifted up to *his* destruction: for he transgressed ³ against the LORD his God, and ^t went into the temple of the LORD
17 ^u to burn incense upon the altar of incense. And ^v Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:
18 and they withstood Uzziah the king, and said unto him, *It ^x appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the ^y priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD (God).
19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, ^z the leprosy even rose up in his forehead
20 before the priests in the house of the LORD from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and beheld, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself
21 ^a hastened also to go out, because the LORD had smitten him. ^b And Uzziah the king was a leper unto the day of his death, and dwelt in a ^c several house, *being* a leper; for he was cut off from the house of the LORD: ^d and Jotham his son *was* over the king's house, judging the people of the land.
22 Now the rest of the acts of Uzziah, first and last, did ^e Isaiah the prophet, the
23 son of Amoz, write. ⁵ ^f So Uzziah slept ⁶ with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, *He is* a leper: and Jotham his son reigned in his stead.

Jotham's prosperous reign; his defeat of the Ammonites.

- 27 JOTHAM ⁷ was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the
2 daughter of Zadok. And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered ⁸ not into the
3 temple of the LORD. And ⁹ the people did yet corruptly. He built the high gate of the house of the LORD, and on the wall of Ophel ⁶ [*or*, the tower ¹] he built much.

¹ The mention of *wells, cattle, etc.*, shows that these towers were built to shelter his shepherds and their flocks in times of danger, as well as his husbandmen and vine-dressers.

² These were probably similar to those used by the Greeks and Romans under the names of *catapultæ* and *ballistæ*. Uzziah's engineers are supposed to have been the inventors of these machines, which Pliny distinctly states to have been of *Syrian* origin.

³ He was elated by his prosperity; and instead of giving God the glory, assumed a lordship over things sacred, in imitation perhaps of neighbouring sovereigns; and thus incurred the severe chastisement which confined him for life.

⁴ This was a very remarkable punishment. Aspiring to undue honour, he was smitten with a degrading disease. Invading the priests' office, he was subjected to their control, and ejected from his kingly functions. Intruding into the holy place, he was expelled even from the outer court.

⁵ The prophecies in the first six chapters of Isaiah were probably delivered in the latter part of Uzziah's reign.

⁶ See note on 2 Kings xv. 7.

⁷ This probably means that he imitated his father in all that was good, but did not, like him, profanely enter the temple.

⁸ Ophel is the lower ridge south of the temple, between the valley of the Kedron and the Tyropæon. Jotham's buildings enlarged as well as strengthened the city.

¹ Is. 14. 30.

^m *or*, in the country of Ashdod.

ⁿ ch. 21. 16.

^o ch. 17. 11; 2 Sam. 8. 2

^p 2 Ki. 14. 13; No. 3. 13, 19, 32; Zech. 14. 10.

^q see Ex. 28. 32.

^r Deu. 32. 15.

^s ch. 25. 19; Deu. 8. 11—14.

^t ^u 2 Ki. 16. 12, 13

^v 1 Ki. 12. 33; Is. 1—4

^w 1 Chr. 6. 10.

^x Num. 16. 10; 18. 7.

^y Ex. 30. 7, 8.

^z Num. 12. 10; 2 Ki. 6. 27.

^a see Est. 6. 12.

^b see parallel, 2 Ki. 15. 5—7.

^c Is. 13. 46; Num. 5. 2.

^d Is. 1. 1.

^e 2 Ki. 15. 7; Is. 6. 1.

^f see parallel, 2 Ki. 15. 32—36.

^g 2 Ki. 15. 35.

^h ch. 33. 14; No. 3. 26.

4 Moreover he built cities in the mountains of Judah; and in the forests he built
 5 castles and towers.¹ He fought also with the king of the Ammonites, and pre-
 vailed against them. And the children of Ammon gave him the same year an
 hundred talents of silver, and ten thousand measures of wheat, and ten thousand
 6 year, and the third. So Jotham became mighty, because² he prepared [or,
 established] his ways before the Lord his God.
 7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are
 8 written in the book of the kings³ of Israel and Judah. He was five and twenty
 9 years old when he began to reign, and reigned sixteen years in Jerusalem. And
 Jotham slept with his fathers, and they buried him in the city of David: and
 Ahaz his son reigned in his stead.

*Reign of Ahaz; his wickedness; and his chastisements by the Syrians, Israelites,
 Edomites, and Philistines.*

28 AHAZ⁴ was twenty years⁴ old when he began to reign, and he reigned sixteen
 years in Jerusalem: but he did not *that which was right* in the sight of the
 2 Lord, like David his father: for he walked in the ways of the kings of Israel,
 3 and made also 'molten images for⁵ Baalim. Moreover he burnt incense [or,
 offered sacrifice] in⁶ the valley of the son of Hinnom, and burnt⁶ his children in
 the fire, after the abominations of the heathen whom the Lord had cast out
 4 before the children of Israel. He sacrificed also and burnt incense in the high
 places, and on the hills, and under every green tree.
 5 Wherefore⁷ the Lord his God delivered him into the hand of the king of
 Syria; and they⁸ smote him, and carried away a great multitude of them
 captives, and brought *them* to Damascus. And he was also delivered into the
 6 hand of the king of Israel, who smote him with a great slaughter. For⁹ Pekah
 the son of Remaliah slew in Judah an hundred and twenty thousand in one day,
 which were all valiant men; because they had forsaken the Lord God of their
 7 fathers. And Zichri, a mighty man of Ephraim, slew Maseiah the king's son,
 and Azrikam the governor of the house, and Elkanah *that was next to the king*.
 8 And the children of Israel carried away captive of their 'brethren two hundred
 thousand, women, sons, and daughters, and took also away much spoil from them,
 and brought the spoil to Samaria.
 9 But a prophet of the Lord was there, whose name was Oded: and he went out
 before the host that came to Samaria, and said unto them, Behold, because the
 Lord God of your fathers was wroth with Judah, he hath delivered them into
 your hand, and ye have slain them in a rage *that reacheth up unto heaven*.
 10 And now ye purpose to keep under the children of Judah and Jerusalem for
 bondmen and bondwomen unto you: *but are there not with you, even with you,*
 11 sins against the Lord your God? Now hear me therefore, and deliver the
 captives again, which ye have taken captive of your brethren: for the fierce
 12 wrath of the Lord is upon you. Then certain of the heads of the children of
 Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and
 Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against
 13 them that came from the war, and said unto them, Ye shall not bring in the
 captives hither: for whereas we have offended against the Lord *already*, ye
 intend to add *more* to our sins and to our trespass: for our trespass is great, and
 14 *there is fierce wrath* against Israel. So the armed men left the captives and the
 15 spoil before the princes and all the congregation. And the men¹⁰ which were
 expressed by name⁵ rose up, and took the captives, and with the spoil clothed all
 that were naked among them, and arrayed them, and shod them, and gave them
 upon asses, and brought them to Jericho, the city of palm trees, to their brethren: ⁶
 then they returned to Samaria.⁷
 16 At that time did king Ahaz send unto the kings⁸ of Assyria to help him.
 17 For again the Edomites had come and smitten Judah, and carried away captives.

¹ see parallel, 2 Ki. 15. 38.

² see parallel, 2 Ki. 16. 1—4.

³ Ex. 34. 17; Le. 19. 4.
⁴ Judg. 2. 11.
⁵ 2 Ki. 23. 10.
⁶ ch. 33. 6; Le. 18. 21;
⁷ 2 Ki. 16. 3.

⁸ 1s. 7. 1.

⁹ 2 Ki. 16. 5, 6.

¹⁰ 2 Ki. 15. 27.

¹¹ ch. 15. 2; Deu. 6. 14, 15.

¹² ch. 11. 4.

¹³ Judg. 3. 6; Pa. 69. 20; Is. 10. 5; 47. 6; Eze. 25. 12, 15; 29. 2; Obad. 10, etc.; Zec. 1. 15.
¹⁴ Ge. 11. 4; Ezra 9. 6; Rev. 18. 5.
¹⁵ Le. 25. 39, 42, 43, 46.

¹⁶ Jam. 2. 13.

¹⁷ see 1 Chr. 12. 31.

¹⁸ 2 Ki. 6. 22; Pro. 25. 21, 22; 1. K. 6. 37; Ro. 2. 20.
¹⁹ Deu. 34. 3; Judg. 1. 16.

²⁰ see parallel, 2 Ki. 16. 7.

1 To protect the people against marauders.
 2 The connection between Jotham's might and his piety is very observable.
 3 This must refer to a more detailed history than our 'Book of The Kings;' for in that there is less concerning Jotham's reign than in the Chronicles. It is supposed that the first portion of the prophecy of Micah (ch. i., ii.) was delivered in the reign of Jotham.
 4 The Septuagint has 'twenty-five years,' which is more probable.

5 Rather, 'the men of name,' i. e. the leaders.
 6 This beautiful and touching incident has no parallel in the histories of the wars of heathen nations, or perhaps even of such as are nominally Christian.
 7 It was probably after this that the kings of Israel and Syria made their joint invasion of Judah, for the purpose of deposing the house of David from the throne; which forms the subject of Isa. vii., viii., ix. 1—7.
 8 Or, as in 2 Kings xvi. 7, 'the king;' who was Tiglath-pileser.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwell there. For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked,¹ and transgressed sore against the LORD. And Tilgath-pileser king of Assyria came unto him, and distressed him,² but strengthened him not. For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

22 And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz.³ For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God,⁴ and cut in pieces the vessels of the house of God,⁵ and shut up the doors⁶ of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel.⁷ And Hezekiah his son reigned in his stead.

Hezekiah succeeds his father; restores the worship of God, and offers great sacrifices of atonement.

29 HEZEKIAH began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. And he did that which was right in the sight of the LORD, according to all that David his father had done.

3 He in the first year of his reign, in the first month, opened the doors of the house of the LORD,⁸ and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness⁹ out of the holy place.

6 For our fathers have transgressed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs.¹⁰ Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble,¹¹ to astonishment, and to hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense [or, offer sacrifice].

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimnah, and Eden the son of Joah: and of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: and of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD [or, in the business of the LORD], to cleanse the house of the LORD. And the priests

* Ess. 16. 27, 37.

/ Deu. 28. 43.

/ ch. 21. 2.

/ Ex. 32. 25.

/ see parallel, 2 Ki. 16.

/; see also 15. 23.

* see ch. 25. 14; 2 Ki. 16. 12, 13.

/ Jer. 44. 15—18.

/ Jer. 44. 20—23.

/ 2 Ki. 16. 17, 18.

/ see ch. 29. 3, 7.

/ Hos. 12. 11.

/ see parallel, 2 Ki. 16. 19, 20.

/ ch. 21. 20.

/ see parallel, 2 Ki. 18. 1—3.

/ ch. 26. 5.

/ see ver. 7; ch. 28. 21.

/ ch. 35. 6; 1 Chr. 15. 12.

/ ch. 28. 2—4.

/ Jer. 2. 13, 17.

/ Jer. 2. 27; Eze. 8. 16.

/ ch. 28. 24.

/ ch. 24. 18.

/ 1. 26, 32; Deu. 28. 25.

/ 1 Ki. 9. 8; Jer. 18. 16; 19. 8; 25. 9, 18; 28. 18.

/ ch. 28. 5, 6, 8, 17.

/ ch. 15. 12, 13.

/ Num. 3. 6—9; 8. 14; 18. 3, 6.

/ ver. 5.

/ ch. 30. 12.

/ 1 Chr. 23. 28.

¹ Comp. Exod. xxxii. 25.

² Although the king of Assyria helped Ahaz against the Syrians (2 Kings xvi. 9), he gave him no assistance against the Edomites and the Philistines; and he distressed him by taking his treasures.

³ The Septuagint joins this to the next verse: 'And king Ahaz said, I will seek the gods of Damascus which smite me.' This appears to be the sense of the text.

⁴ The temple continued shut up till the beginning of the next reign: see ch. xxix. 3.

⁵ Here, as in ch. xxi. 2, 'Israel' is put for Judah.

⁶ This was an auspicious commencement of Hezekiah's reign, and an encouraging pledge of what his after course was to be. As the temple at Jerusalem was the religious centre of the nation, to which the affections of every pious Jew were drawn; so the conduct of the kings of Judah, with respect to this sacred edifice, affords a good criterion of their real character.

⁷ This term designates everything which had been employed in, or connected with, idolatrous worship.

went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the
 17 brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.¹

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof,
 19 and the shewbread table, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did ^mcast away² in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and
 21 went up to the house of the LORD. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a ⁿsin offering for the kingdom, and for the sanctuary, and for Judah.³ And he commanded the priests the sons
 22 of Aaron to offer them on the altar of the LORD. So they killed the bullocks, and the priests received the blood, and ^osprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they
 23 killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the he-goats for the sin offering before the king and the congrega-
 24 tion; and they laid their ^phands upon them: and the priests killed them, and they made ^qreconciliation with their blood upon the altar, ^rto make an atonement for all Israel:⁴ for the king commanded that the burnt offering and the ^ssin offering should be made for all Israel. And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, ^taccording to the commandment of David, and of ^uGad the king's seer, and Nathan the prophet:
 26 ^vfor so was the commandment of the LORD by his prophets. And the Levites stood with the instruments ^zof David, and the priests with ^athe trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, ^bthe song of the LORD began also with the trumpets, and
 28 with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this
 29 continued until the burnt offering was finished. And when they had made an end of offering, ^cthe king and all that were present with him bowed themselves, and
 30 worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD ^dwith the words of David, and of Asaph the seer. And they sang praises with gladness,⁵ and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and ^ethank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as
 32 many as were of a free heart burnt offerings. And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the
 33 LORD. And the consecrated things were six hundred oxen and three thousand
 34 sheep. But the priests were too few, so that they could not flay all the burnt offerings: wherefore ^ftheir brethren the Levites did help them,⁶ till the work was ended, and until the other priests had sanctified themselves: ^gfor the Levites were more ^hupright in heart to sanctify themselves than the priests.

35 And also the burnt offerings were in abundance, with ⁱthe fat of the peace offerings, and ^jthe drink offerings for every burnt offering. So the service of the
 36 house of the LORD was set in order. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

m ch. 23. 24.

n Lev. 4. 3—14.

o see refs. Le. 1. 5; 8. 14, 15, 19, 24; Heb. 9. 21.

p Lev. 1. 4; 4. 15, 24.

q Lev. 8. 15.

r Lev. 1. 4; 14. 30.

s Lev. 4. 13, etc.

t 1 Chr. 16. 4; 25. 6.

u ch. 8. 14; 1 Chr. 23.

v 2 Sam. 24. 11.

w ch. 30. 12.

x 1 Chr. 23. 5; Am.

y G. 5.

z Num. 10. 8, 10; 1

a Chr. 15. 24; 16. 6.

b ch. 7. 3; 20. 21; 23.

c 18.

c ch. 20. 18.

d 1 Chr. 16. 17—30.

e Lev. 7. 12.

f ch. 35. 11; Num. 8.

g 15, 19.

h ch. 30. 3.

i Ps. 7. 10.

j Lev. 3. 15, 18.

k Num. 15. 5, 7, 10.

¹ First the priests and Levites together cleansed the courts of the priests and of the people, which occupied eight days; and then the priests cleansed the interior of the temple (which the Levites were not allowed to enter), and brought all the dirt and rubbish to the porch, whence it was carried away by the Levites to the brook Kidron: this occupied eight days more.

² Instead of 'cast away,' the Sept. has 'profaned.'

³ These sacrifices were unusually numerous, because they were offered on account of multiplied sins of a wilful and aggravated kind. The sin-offerings were presented first for the kingdom, i. e. for the king and the royal family; secondly, for the sanctuary, which had been polluted, and the priests, who had been negligent and unholly; and finally for Judah—for the whole mass of

the people, who, following these examples, had committed every kind of wickedness.

⁴ Including the ten tribes, though sunk still deeper than Judah in apostasy and idolatry: thus preparing the way for the large-hearted plan which Hezekiah immediately afterwards carried out. See ch. xxx.

⁵ Not only was the right ceremonial observed, but it seems to have been accompanied with right affections of the heart. The gladness of these services forcibly suggests the importance of a cheerful Christianity.

⁶ Peace-offerings, and some others, the Levites might flay and dress; but the whole burnt-offerings (i. e. those which were entirely consumed on the altar) could be offered only by the priests, except in a case of necessity such as that mentioned here.

Hezekiah causes a great passover to be celebrated for all Israel and Judah, and the idols and high places to be destroyed.

- 30** AND Hezekiah sent to all Israel¹ and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to
2 keep the passover unto the LORD God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second 'month.² For they could not keep it ^{at that time,}³ because the priests had not sanctified themselves sufficiently, neither had the people gathered
4 themselves together to Jerusalem. And the thing pleased the king and all the
5 congregation. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.
6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, ^{turn again unto the LORD God of Abraham, Isaac, and Israel,} and he will return to the remnant of you, that are escaped out of the hand of
7 ^{the kings of Assyria.} And be not ye ^{like your fathers,} and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore ^{gave} them up to desolation, as ye see. Now be ye not ^{stiffnecked,} as your fathers *were,* but ^{yield yourselves unto the LORD,} and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, ^{that the fierceness} of his wrath may turn away from you. For if ye turn again unto the LORD, your brethren and your children *shall find* ^{compassion before them} that lead them captive, ^{so that they shall come again into this land:} for the LORD your God *is* ^{gracious and merciful,} and ^{will not turn away his face from you,} if ye ^{return unto him.}
10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but ^{they laughed them to scorn,} and mocked
11 them. Nevertheless ^{divers of Asher and Manasseh and of Zebulun} humbled themselves, and came to Jerusalem. Also in Judah ^{the hand of God was to give} them one heart to do the commandment of the king and of the princes, ^{by the word of the LORD.}
13 And there assembled at Jerusalem much people to keep the feast of unleavened
14 bread in the second month, a very great congregation. And they arose and took away the ^{altars that were in Jerusalem,} and all the altars for incense took they
15 away, and cast *them* into the brook Kidron. Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ^{ashamed,} and sanctified themselves, and brought in the burnt offerings into the
16 house of the LORD. And they stood in their place after their manner, according to the law of Moses the man of God: ^{the priests sprinkled the blood,} *which they received* of the hand of the Levites.
17 For *there were* many in the congregation that were not sanctified: ^{therefore} the Levites had the charge of the killing of the passovers for every one *that was*
18 not clean, to sanctify *them* unto the LORD. For a multitude of the people, *even* ^{many of Ephraim, and Manasseh, Issachar, and Zebulun,} had not cleansed themselves, ^{yet did they eat the passover otherwise than it was written.} But
19 Hezekiah prayed for them, saying, The good LORD pardon every one *that* ^{prepareth his heart to seek God,} the LORD God of his fathers, though *he be not*
20 *cleansed* according to the purification of the sanctuary.⁵ And the LORD hearkened to Hezekiah, and healed⁶ the people.
21 And the children of Israel that were present at Jerusalem kept ^{the feast of} unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.

¹ Num. 9. 10, 11.
² Ex. 12. 6. 16.
³ ch. 23. 34.

⁴ Jer. 4. 1; Joel 2. 12, 13.

⁵ 2 Ki. 15. 19, 20.
⁶ 1. 7c. 20. 18.
⁷ ch. 29. 8.

⁸ Deu. 10. 16.

⁹ see 1 Ch. 23. 24.

¹⁰ ch. 29. 10.

¹¹ Ps. 106. 46.

¹² Jer. 29. 12—14; 31.

¹³ Ex. 31. 6, 7.

¹⁴ ch. 15. 2.

¹⁵ 1a. 55. 7.

¹⁶ ch. 36. 16.

¹⁷ vera. 18, 21; ch. 11.

¹⁸ 16.

¹⁹ ch. 29. 36; Jer. 32.

²⁰ Phil. 2. 13.

²¹ ch. 29. 25.

²² ch. 28. 24.

²³ ch. 29. 34.

²⁴ 1a. 1. 5.

²⁵ ch. 29. 34; Ex. 12. 6.

²⁶ ver. 11.

²⁷ Ex. 12. 43, etc.

²⁸ ch. 10. 3.

²⁹ Ex. 12. 15; 12. 6.

¹ This is the first recorded attempt on the part of any king of Judah to bring back the people of the ten tribes to the true faith. It does not appear that either Hoshea or Hezekiah regarded this act of obedience to Jehovah as inconsistent with the allegiance of the people to their temporal sovereign.

² According to the law, the passover was to be celebrated on the fourteenth day of the first month; but, if any man was unclean at that time, he might keep it in the second month (Numb. ix. 10, 11). This was the case now: see ver. 3.

³ Or rather 'at the time;' that is, the time fixed by the law; for they did keep it in the second month.

⁴ Those who came to Jerusalem from the kingdom of Israel appear to have belonged, for the most part, to the tribes which were at a distance from the boundary of the two kingdoms: on which account they had probably less of national jealousy than others who lived nearer the frontier of Judah.

⁵ From this and many similar passages we learn that even under the Mosaic dispensation, God regarded more the state and dispositions of the heart than the external purity of the worshipper.

⁶ Or, 'was propitious to the people;' that is, accepted them; for there is no reason to suppose that they had been visited with any bodily disease.

22 And Hezekiah spake ^p comfortably unto all the Levites ^q that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and ^r making confession to the LORD God of their fathers.¹

23 And the whole assembly took counsel to keep ^s other seven days: and they

24 kept ^t other seven days with gladness.² For Hezekiah king of Judah ^u did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep:³ and a

25 great number of priests ^v sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers ^w that came out of the land of Israel, and that dwelt

26 in Judah, rejoiced. So there was great joy in Jerusalem: ^x for since the time of Solomon the son of David king of Israel ^y there was not the like in Jerusalem.⁴

27 Then the priests the Levites arose and ^z blessed the people: and their voice was heard, and ^a their prayer came up to his holy dwelling place, ^b even unto heaven.

31 Now when all this was finished, all Israel that were present went out to the cities of Judah, and ^c brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

Hezekiah re-establishes the temple services.

2 AND Hezekiah appointed ^d the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites ^e for burnt offerings and for peace offerings, to minister, and to give thanks, and to

3 praise in the gates of the tents of the LORD. *He appointed* also the king's portion of his substance for the burnt offerings,⁵ *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the ^f law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the ^g portion of the priests and the Levites, that they might be encouraged in ^h the

5 law of the LORD. And as soon as the commandment came abroad, the children of Israel brought in abundance ⁱ the firstfruits of corn, wine, and oil, and honey [*or*, dates], and of all the increase of the field; and the tithe of all ^j things brought

6 they in abundantly.⁶ And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the ^k tithe of holy things which were consecrated unto the LORD their God,

7 and laid ^l them by heaps. In the third month they began to lay the foundation of the heaps, and finished ^m them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, ⁿ 'Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left ^o is this great store.'⁷

11 Then Hezekiah commanded to prepare chambers [*or*, storehouses] in the house

12 of the LORD; and they prepared ^p them, and brought in the offerings and the tithes and the dedicated ^q things faithfully: ^r over which Cononiah the Levite was

13 ruler, and Shimei his brother was the next. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the

14 house of God. And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the

15 LORD, and the most holy things. And next him were Eden, and Miniamin, and

^p Isa. 40. 2.
^q 1 Ch. 17. 9; 35. 3; Deu. 23. 10.
^r Deu. 26. 3—11; Ezra 10. 11.
^s see 1 Ki. 8. 65.
^t ch. 35. 7, 8.
^u ch. 29. 34.
^v vers. 11, 18.
^w ch. 7. 9, 10.
^x Num. 6. 23—26.
^y 1 Ki. 8. 30, 32.
^z Pa. 68. 5.
^a 2 Ki. 18. 4.

^d 1 Chr. 23. 6; 21. 1.
^e 1 Chr. 23. 30, 31.
^f Num. ch. 28 and 29.
^g Num. 18. 8, etc.; Ne. 13. 14.
^h Mal. 2. 7.
ⁱ Ex. 22. 29; Ne. 13. 12.
^j 1 Sa. 27. 30; Deu. 14. 22.
^k 1 Ch. 3. 9, 10; Mal. 3. 10, 11.
^l Ne. 13. 13.

¹ This was the right way to teach the Israelites the evils of idolatry. They had never spent such happy days under the influence of Jeroboam's political religion, or in the worship of Baal. When they had felt the blessedness of the service of God, the idols and their altars were soon destroyed. See ch. xxxi. 1.

² This does not mean that they observed seven other days of unleavened bread; but that they offered sacrifices, with praises and thanksgivings, seven other days.

³ As the people in general, and especially those who came out of the kingdom of Israel, might be unprepared for the expense attending those sacrifices, Hezekiah and his princes supplied them with cattle. This open-handed

liberality happily illustrates the generous influence of true religion.

⁴ Particularly because now, for the first time since the reign of Solomon, many from among the ten tribes came up to join in celebrating the passover.

⁵ Hezekiah took upon himself the expense of all these sacrifices. Some think that this had been done before by the kings who adhered to the worship of Jehovah.

⁶ This shows how negligent the people had been in presenting the offerings which the law prescribed.

⁷ The liberality of the king and people not only provided well for the priests, but seems to have also inspired the priests with the same disposition.

Jeshua, and Shemaiah, Amariah, and Shecaniah, in "the cities of the priests, in their set office [or, trust^o], to give to their brethren by courses, as well to the great as to the small: beside their genealogy¹ of males, from three years old and upward, *even* unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses; both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses; and to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office [or, trust] they sanctified themselves in holiness: also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law,² and in the commandments, to seek his God, he did it with all his heart, and prospered.

Sennacherib's invasion and siege of Jerusalem; the destruction of his army.

32 AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,³ he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers,⁴ and another wall without, and repaired the Millo in the city of David, and made darts [or, swords; or, weapons] and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street⁵ of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

9 After this⁶ did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying, Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege [or, in the strong hold] in Jerusalem? Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria? Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? Know ye not what I and my fathers have done unto all the people of other lands? Were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? Now therefore let not Hezekiah deceive you nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? And his servants spake yet more against the Lord God, and against his servant Hezekiah.

^o Jos. 21. 9—19.
¹ 1 Chr. 9. 22.
² Num. 4. 3; 1 Chr. 23. 24, 27.
³ La. 25. 34; Num. 35. 2. ⁴ vers. 12—15.
⁵ 2 Ki. 20. 3.

⁶ 2 Ki. 18. 13, etc.; La. 36. 1, etc.
¹ Is. 22. 9, 10.
² ch. 25. 23.
³ 2 Sam. 5. 9; 1 Ki. 9. 24.

⁴ Deu. 31. 6.
⁵ ch. 20. 15.
⁶ 2 Ki. 6. 16.
⁷ Job 10. 9; Jer. 17. 5; 1 John 4. 4.
⁸ ch. 13. 12; Is. R. 10; 41. 10; Ho. R. 31.
⁹ ch. 20. 15.
¹⁰ see parallel, 2 Ki. 18. 17, 37; and Is. 36. 2—22.

¹¹ 2 Ki. 18. 19.
¹² 2 Ki. 18. 30.
¹³ 2 Ki. 18. 22.
¹⁴ 2 Ki. 18. 33—35.
¹⁵ 2 Ki. 18. 29.

1 This seems to signify that shares were given, not to the priests and Levites alone, but also to their male children, of three years old and upwards, when they were brought to the temple. Some suppose the passage to mean, that such Levites under twenty years of age as came to do any service were entitled to a full daily portion, independently of that which belonged to their fathers.

2 It may be inferred from Prov. xxv. 1, that Hezekiah employed some skillful scribes to multiply accurate copies of the sacred writings.

3 In this account of the Assyrian invasion we have a

fuller description than in 2 Kings xviii. of Hezekiah's preparations for defence, by inclosing the water-courses and strengthening the fortifications; with the addition of his pious and encouraging addresses to the people, leading them to trust in God.

4 That is, either he built the wall up to the height of the towers; or, having built the wall, he raised the towers on it.

5 That is, in the open places at the gate of the city.

6 Having in the meantime withdrawn his army, on receiving the tribute mentioned in 2 Kings xviii. 14.

17 " He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, " As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. " Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem " that *were* on the wall, to affright them and to trouble them; that they might take the city. And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* " the work of the hands of man.

20 " And for this *cause* Hezekiah the king, and " the prophet Isaiah the son of Amoz, prayed and cried to heaven. " And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side. And many brought gifts unto the LORD to Jerusalem, and " presents to Hezekiah king of Judah: so that he was " magnified in the sight of all nations from thenceforth.

Hezekiah's sickness; his sin in the matter of the ambassadors of Babylon; his wealth and prosperity.

24 " IN those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign [*or*, wrought a miracle for him].

25 But Hezekiah " rendered not again according to the benefit *done* unto him; for " his heart was lifted up: " therefore there was wrath upon him, and upon Judah and Jerusalem. " Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem; so that the wrath of the LORD came not upon them " in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for " God had given him substance very much.

30 " This same Hezekiah also stopped the upper watercourse of Gihon,¹ and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. Howbeit in *the business* of the ambassadors of the princes² of Babylon, who " sent unto him to inquire of the wonder that was *done* in the land, God left him, to " try him, that he might know all *that was* in his heart.

33 Now the rest of the acts of Hezekiah, and his goodness [*Heb.* kindnesses], behold, they *are* written in " the vision of Isaiah the prophet, the son of Amoz, and in the " book of the kings of Judah and Israel. " And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him " honour at his death. And Manasseh his son reigned in his stead.

Wicked reign of Manasseh; his captivity, repentance, and subsequent reformation.

33 MANASSEH " was twelve years old when he began to reign, and he reigned 2 fifty and five years in Jerusalem: but did *that which was* evil in the sight of the LORD, like unto the " abominations of the heathen, whom the LORD had cast out 3 before the children of Israel. For he built again the high places which Hezekiah his father had " broken down, and he reared up altars for Baalim, and " made 4 groves, and worshipped " all the host of heaven, and served them. Also he built altars in the house of the LORD, whereof the LORD had said, " In Jerusalem shall 5 my name be for ever. And he built altars for all the host of heaven " in the two 6 courts of the house of the LORD. " And he caused his children to pass through the fire in the valley of the son of Hinnom. " Also he observed times, and used enchantments, and used witchcraft, and " dealt with a familiar spirit, and with wizards. He wrought much evil in the sight of the LORD, to provoke him to

" 2 Kl. 19. 9.
" 2 Kl. 19. 12.
" 2 Kl. 19. 28.
" 2 Kl. 18. 26—28.
" 2 Kl. 19. 18.
" 2 Kl. 19. 15.
" 2 Kl. 19. 2, 1.
" 2 Kl. 19. 35, etc.

" ch. 17. 5.
" ch. 1. 1.

" see parallel, 2 Kl. 20. 1; Is. 38. 1.

" Pa. 116. 12.
" ch. 26. 16; Hab. 2. 4.
" ch. 24. 18.
" Jer. 26. 18, 19.

" 2 Kl. 20. 19.

" 1 Chr. 29. 12.
" Is. 22. 9, 11.

" 2 Kl. 20. 12; Is. 33. 1.
" Deu. 6. 2.

" see parallel, 2 Kl. 19. 20, 21; see also Is. ch. 36 to 39.
" 2 Kl. ch. 18 to 20.
" 2 Kl. 20. 21.
" Pro. 10. 7.

" see parallel, 2 Kl. 21. 1—4.

" Deu. 18. 9; 2 Chr. 28. 3.

" ch. 30. 14; 31. 1; 32. 12; 2 Kl. 18. 4.
" Deu. 18. 21.
" Deu. 17. 3.
" ch. 6. 5; 7. 16; Deu. 12. 11; 1 Kl. 8. 29; U. 3.
" ch. 4. 9.
" ch. 28. 3; Is. 18. 21; Deu. 18. 10; 2 Kl. 23. 10; Eze. 23. 37, 39.
" Deu. 18. 10, 11.
" 2 Kl. 21. 5.

¹ It is supposed that Hezekiah covered the fountain of Gihon, on the west of Jerusalem, and conveyed its waters by subterranean channels into the city; so as to cut off the supply from a besieging army, and to preserve it for the inhabitants. And it is a remarkable fact, that, though the citizens of Jerusalem have been frequently reduced by siege to the extremity of famine, they do not appear ever

to have wanted water, whilst the besiegers have been brought into the greatest distress on this account.

² The Chaldee and several Hebrew manuscripts insert the words 'of the king' after 'princes.' Boothroyd translates the passage, 'the ambassadors, the princes of the king of Babylon.' Babylon was now under the rule of Merodach Baladan. See note on 2 Kings xx. 12.

7 anger. And ² he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In ³ this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: ⁴ neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

8 ⁵ So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people: but they would not hearken. ⁶ Wherefore the Lord brought upon them the captains of the host of the king of Assyria, ¹ which took Manasseh ² among the thorns, and ³ bound him with fetters, and carried him to Babylon. And ⁴ when he was in affliction, he besought the Lord his God, and ⁵ humbled himself greatly before the God of his fathers, and prayed unto him: and he was ⁶ intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh ⁷ knew that the Lord he was God.

9 Now after this he built a wall without the city of David, on the west side of ⁸ Gihon, in the valley, even to the entering in at the fish gate, and compassed ⁹ about Ophel [*or*, the tower], and raised it up a very great height, and put ¹⁰ captains of war in all the fenced cities of Judah. And he took away ¹¹ the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast ¹² them out of the city. And he repaired the altar of the Lord, and sacrificed thereon ¹³ peace offerings, and ¹⁴ thank offerings, and commanded Judah to serve the Lord God of Israel. ¹⁵ Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only.

16 ¹⁶ Now the rest of the acts of Manasseh, and his prayer ¹⁷ unto his God, and the words of ¹⁸ the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel. His prayer also, and how God was intreated of him, ¹⁹ and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, ²⁰ before he was humbled: behold, they are written among the sayings of ²¹ the seers. ²² So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

Amon's wicked reign.

23 ²³ AMON was two and twenty years old when he began to reign, and reigned two years in Jerusalem. But he did *that which was evil* in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, ²⁴ and served them; and humbled not himself before the Lord, ²⁵ as Manasseh his father had humbled himself; but Amon trespassed more and more. ²⁶ And his servants conspired against him, and slew him in his own house. But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

Josiah's good reign; destruction of idols; repair of the temple; finding of the book of the law; Divine message by Huldah.

34 JOSIAH ³⁴ was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. And he did *that which was right* in the sight of the Lord, and walked in the ways of David his father, and declined ³⁵ neither to the right hand, nor to the left. For in the eighth year of his reign, while he was yet young, he began ³⁶ to seek after the God of David his father: and in the twelfth year he began ³⁷ to purge Judah and Jerusalem ³⁸ from the high places, and the groves, and the carved images, and the molten images. ³⁹ And they brake down the altars of Bealim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, ⁴⁰ and strowed it upon the 5 graves of them that had sacrificed unto them. And he ⁴¹ burnt the bones of the

² 2 Ki. 21. 7.
³ Pa. 132. 14.
⁵ 2 Sam. 7. 10.
¹ Deu. 28. 36.
⁴ 1 Sam. 13. 6.
⁵ Job 36. 8; Pa. 107. 10—12.
⁶ Hos. 5. 15; Mic. 6. 9.
⁷ 1 Pet. 5. 6.
⁸ 1 Chr. 5. 20; Ezra 8. 23; Job 22. 23; Is. 55. 6, 7.
⁹ Pa. 9. 16; Jer. 24. 7; Dan. 4. 25, 31.
¹⁰ 1 Ki. 1. 33.
¹¹ ch. 27. 3.
¹² vers. 3—7.
¹³ Le. 3. 1, etc.
¹⁴ Le. 7. 12—18.
¹⁵ ch. 15. 17; 32. 12.
¹⁶ see parallel, 2 Ki. 21. 17, 18.
¹⁷ 1 Sam. 9. 9.
¹⁸ vers. 1—10.
¹⁹ v-r. 12.
²⁰ or, Hosai.
²¹ 2 Ki. 21. 18.
²² see parallel, 2 Ki. 21. 19—24.
²³ ver. 12.
²⁴ 2 Ki. 21. 23, 24.
²⁵ see parallel, 2 Ki. 22. 1, 2.
²⁶ ch. 15. 2.
²⁷ 1 Ki. 13. 2.
²⁸ ch. 33. 17, 22.
²⁹ Le. 26. 30; 2 Ki. 23. 4.
³⁰ 2 Ki. 23. 6.
³¹ 1 Ki. 13. 2.

1 This was Esar-haddon, the son and successor of Sennacherib.

2 The Syriac and Arabic read, 'took Manasseh alive,' or 'among the living;' the Hebrew words being so much alike that a transcriber might easily mistake the one for the other.

3 A prayer of ancient date has come down to us, purporting to be this prayer of Manasseh. It abounds in

pious sentiments; but, not having been found in Hebrew, nor cited by the more eminent fathers, nor contained in any of the catalogues of Scripture drawn up by ancient councils, it has been properly classed among the apocryphal writings.

4 Amon, having his father's example before him, with astonishing perverseness copied his vices, but did not imitate his repentance.

- 6 priests upon their altars, and cleansed Judah and Jerusalem. And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their
 7 mattocks round about. And when he had broken down the altars and the groves, and had ^abeaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.
- 8 Now ¹in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maasiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his
 9 God. And when they came to Hilkiah the high priest, they delivered ^athe money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.²
 10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the
 11 LORD, to repair and amend the house: even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses³
 12 which the kings of Judah had destroyed. And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other* of the Levites, all that could skill of instruments of music.
 13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: ⁴and of the Levites *there were* scribes, and officers, and porters.
- 14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest ^mfound a book of the law of the LORD *given* by Moses.
 15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.
 16 And Shaphan carried the book to the king, and brought the king word back
 17 again, saying, All that was committed to thy servants, they do *it*. And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.
 18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me
 19 a book. And Shaphan read it before the king. And it came to pass, when the
 20 king had heard the words of the law, that he rent⁴ his clothes. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ⁿAbdon the son of
 21 Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.
- 22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of ^oTikvath, the son of ^pHasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college [or, second part]:)
 23 and they spake to her to that *effect*. And she answered them, Thus saith the
 24 LORD God of Israel, Tell ye the man that sent you to me, Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even*
 25 all the curses that are written in the book which they have read before the king of Judah: because they have forsaken me, and have burned incense unto other
 26 gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.
 27 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which
 28 thou hast heard; Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes,
 29 and weep before me; I have even heard *thee* also, saith the LORD. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.
- 30 ^qThen the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all

A Deu. p. 21.

f see parallel, 2 Ki. 22. 5—20.

A see 2 Ki. 12. 4, etc.

f 1 Chr. 23. 4, 5.

m 2 Ki. 22. 4, etc.

n or, Achbor, 2 Ki. 22. 12.

o 2 Ki. 22. 14.
p or, Harhas.

q see parallel, 2 Ki. 23. 1—3.

¹ See note on 2 Kings xxiii. 4.
² This clause should be read so as to be rendered, 'and of the inhabitants of Jerusalem.'

³ Or, 'apartments;' probably those belonging to the priests, which had been destroyed.

⁴ See note on 2 Kings xxii. 11.

the words of the book of the covenant that was found in the house of the LORD.

- 31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

Josiah keeps a great passover; opposes the king of Egypt, and is slain in battle.

- 35 MOREOVER Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month. And he set the priests in their charges, and encouraged them to the service of the house of the LORD, and said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel, and prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites. So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses.
- 7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance. And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zephaniah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen. Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jehiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen.
- 10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them. And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen.
- 13 And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.
- 14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them. So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah. And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.
- 18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.
- 20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out

* ch. 6. 13; 2 Ki. 11. 14; 23. 3.

* 1 Ki. 11. 5.

* Jer. 3. 10.

* 2 Ki. 23. 21—23.

* Ex. 12. 6; Ezra 6. 19.

* ch. 23. 19; Ezra 6. 18.

* ch. 23. 5, 11.

* ch. 30. 22; Deu. 33.

* 10; Mal. 2. 7.

* see ch. 31. 14.

* ch. 5. 7.

* Num. 4. 15; 1 Chr. 23. 26.

* 1 Chr. 9. 10.

* 1 Chr. ch. 23 to 26.

* ch. 8. 14.

* Pa. 134. 1.

* ch. 29. 5, 15; 30. 15; Ezra 6. 20.

* ch. 30. 24; 1 Ki. 8. 63.

* ch. 29. 31—33.

** Ezra 6. 18.

* ch. 23. 22; 1. 1. 5, 6.

* see ch. 23. 34.

* 1. 3. 3.

* Ex. 12. 8, 9; Deu. 15. 7.

* 1. 6. 28; 1 Sam. 2. 13—15.

* 1 Chr. 25. 1, etc.

* 1 Chr. 9. 17, 18; 26. 14, etc.

* ch. 30. 21; Ex. 12. 15—20; 13. 6.

* 2 Ki. 23. 22, 23.

* see parallel, 2 Ki. 23. 29, 30; see also Jer. 46. 2.

1 It is conjectured that the ark had been removed by Amon to make room for idols; or possibly by Hilkiah, while the temple was undergoing repairs.

2 Or rather, 'seers'; for Asaph and Heman are so de-

signed in ch. xxix. 30, and in 1 Chron. xxv. 1, 5.

3 See note on 2 Kings xxiii. 22.

4 A large city on the western bank of the Euphrates, called by the Greeks 'Kirkesion.'

- 21 against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear
- 22 thee from *meddling with* God, who is with me, that he destroy thee not. Nevertheless Josiah would not turn his face from him, but ² disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the
- 23 mouth of God,¹ and came to fight in the valley of Megiddo.² And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am
- 24 sore ^a wounded. ^b His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And ^c all Judah
- 25 and Jerusalem mourned for Josiah. And Jeremiah ^d lamented for Josiah: and ^e all the singing men and the singing women spake of Josiah in their lamentations to this day,^f and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.³
- 26 ^a Now the rest of the acts of Josiah, and his goodness, according to *that which*
- 27 *was* written in the law of the LORD, and his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

Reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah; destruction of the temple and city; transportation of the people to Babylon, and desolation of the land.

- 36 THEN the ^a people of the land took Jehoahaz the son of Josiah, and made him ² king in his father's stead in Jerusalem. Jehoahaz *was* twenty and three years
- 3 old when he began to reign, and he reigned three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in an
- 4 hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.
- 5 ^a Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem. and he did *that which was* evil in the sight
- 6 of the LORD his God. ^a Against him came up Nebuchadnezzar king of Babylon,
- 7 and bound him in fetters, to ^b carry him to Babylon. ^m Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon,⁴ and put them in his temple at Babylon.
- 8 ^a Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and ^c Jehoiachin his son reigned in his stead.
- 9 ^a Jehoiachin *was* eight⁵ years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight
- 10 of the LORD. And when the year was expired, ^a king Nebuchadnezzar sent, and brought him to Babylon, ^b with the goodly vessels of the house of the LORD, and made ^c Zedekiah his brother ^d king over Judah and Jerusalem.
- 11 ^a Zedekiah *was* one and twenty years old when he began to reign, and reigned
- 12 eleven years in Jerusalem. And he did *that which was* evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet *speaking*
- 13 from the mouth of the LORD. And ^a he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he ^b stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.
- 14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD
- 15 which he had hallowed in Jerusalem.⁶ ^a And the LORD God of their fathers sent to them, by his messengers, rising up betimes, and sending; ^a because he had

* so 1 Ki. 22. 30.

* 1 Ki. 22. 34.
* 2 Ki. 23. 30.

* Lec. 12. 11.

* 1 Am. 4. 20.

* see Mt. 9. 23.

/ Jer. 22. 20

* see parallel, 2 Ki. 23. 28.

* see parallel, 2 Ki. 23. 30—34.

i see parallel, 2 Ki. 23. 36, 37.

* see parallel, 2 Ki. 21. 1; and Dan. 1. 1, 2; foretold Hab. 1. 6.
f see 2 Ki. 24. 6; Jer. 22. 18, 19; 36. 30.
* 2 Ki. 24. 13; Dan. 1. 1, 2; 5. 2.

* see parallel, 2 Ki. 24. 5—7.

* or, Jeroniah, 1 Chr. 3. 16; or, Coniah, Jer. 22. 24.

* see parallel, 2 Ki. 24. 8, 9.

* see parallel, 2 Ki. 24. 10—17.

* Dan. 1. 1, 2; 5. 2.

* or, Mattaniah, his father's brother, 2 Ki. 24. 17.

f Jer. 37. 1.

* see parallel, 2 Ki. 24. 18, 19; and Jer. 52. 1, 2.

* Jer. 52. 3; Eze. 17. 15, 18.

* 2 Ki. 17. 14.

* ch. 24. 19; Jer. 25. 3, 4; 35. 15; 44. 4.

* 2 Ki. 13. 23; Hos. 11. 8.

1 It is not improbable that Josiah disregarded this warning because he considered Necho's assertion, 'God is with me,' as an impious attempt to take advantage of his religious character, like that of Sennacherib's emissary Rabshakeh: see 2 Kings xviii. 25.

2 See note on 2 Kings xxiii. 29.

3 Not the canonical book of 'Lamentations,' which relates solely to the destruction of Jerusalem, but some other work not now extant.

4 See note on 2 Kings xxiv. 16.

5 This should be *eighteen*, as in 2 Kings xxiv. 8.

6 We gain much insight into the awful corruption of the people at this period from the prophecies of Ezekiel, who had been carried captive to Chaldea, and received there, for the special benefit of his fellow-exiles, revelations of the impending doom of the holy city and the reasons of God's displeasure, accompanied with disclosures

of His ultimate purposes of mercy towards His people: see Ezekiel, ch. viii., x., xi. At the same time, the prophet Jeremiah, living in the midst of his people, warned them against vainly hoping (as the false prophets encouraged them to do) for the preservation of Jerusalem; assured them that the king and his court, the city and its wicked inhabitants, were doomed to total ruin, and that the living germ of Hebrew nationality was with the captives in Babylon; cautioned them against indulging the hope of a speedy restoration, by telling them that the captivity should last for seventy years (Jeremiah, ch. xix., xxiv., xxv., xxvii., xxix.); predicted their certain restoration at the appointed time, and the great blessings which God had in reserve for them hereafter (ch. xxx.—xxxiii.); and, further, foretold the utter overthrow of Babylon, which was then in the plenitude of her power (ch. 1, li.)

16 compassion on his people, and on his dwelling place: but ^b they mocked the messengers of God, and ^c despised his words, and ^d misused his prophets, until the ^e wrath of the LORD arose against his people, till *there was no remedy.*

17 ^f Therefore he brought upon them the king of the Chaldees, who ^g slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all

18 into his hand. ^h And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his

19 princes; all *these* he brought to Babylon. ⁱ And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with

20 fire, and destroyed all the goodly vessels thereof. And ^j them that had escaped from the sword ^k carried he away to Babylon; ^l where they were servants to him

21 and his sons until the reign of the kingdom of Persia: to fulfil the word of the LORD by the mouth of ^m Jeremiah, until the land ⁿ had enjoyed her sabbaths: ^o for as long as she lay desolate ^p she kept sabbath, to fulfil threescore and ten years.

Proclamation of Cyrus giving permission to the Jews to return to their own land.

22 ^q NOW ^r in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of ^s Jeremiah might be accomplished, the LORD stirred up the spirit of ^t Cyrus king of Persia, that he made a proclamation throughout all

23 his kingdom, and *put it* also in writing, saying, ^u Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

^b ch. 30. 10; Ps. 35. 16; Jer. 5. 12, 13.
^c Pro. 1. 25—30.
^d Jer. 32. 3; 38. 6; Mt. 23. 34.
^e Ps. 74. 1; 79. 5.
^f Dan. 28. 49; 3 Ki. 25. 1, etc.; Ezra 9. 7.
^g Ps. 74. 20; 79. 2, 3.
^h 2 Ki. 25. 13, etc.
ⁱ 2 Ki. 25. 7; Ps. 74. 6, 7; 79. 1, 7.
^j 2 Ki. 25. 11.
^k Jer. 27. 7.
^l Jer. 27. 9—12; 28. 6, 7; 29. 10.
^m Le. 26. 34, 35, 43; Dan. 9. 2.
ⁿ Le. 25. 4—6.
^o Ezra 1. 1—3.
^p Jer. 25. 12—14; 29. 10; 33. 10—14.
^q Is. 44. 28.
^r Ezra 1. 2, 3.

1 There is reason to believe that, during these national judgments, the most religious portion of the Hebrews were preserved and carried into exile; while the idolatrous and profane were for the most part destroyed. See Ezek. ix. 2—6; xiv. 13—21.

2 Those arrears of rest which had been accumulating by the neglect of the sabbatic year—an institution which served perhaps beyond any other to test the faith and

obedience of the people; but which they, in their impiety and covetousness, had neglected. The land of Judah was not colonized by foreigners, as that of Samaria had been; so that there was nothing to prevent its entire re-occupation by the Jews at the appointed time.

3 The Book of the Chronicles closes with ver. 21. Vers. 22, 23, which record transactions many years afterwards, seem to have been copied from Ezra, ch. i. 1—3.

NOTE ON THE EVENTS CONNECTED WITH THE CAPTIVITY.

THE captivity in Babylon was a very remarkable dispensation of Providence. The people of Israel, in the times of the Judges, had often been subjugated by their enemies; and the ark, the symbol of God's presence, had once been carried away for a short time into the land of the Philistines. But this captivity was attended with much heavier calamities: the whole land was now desolated by war; the ark was destroyed, the temple burned to the ground, and Jerusalem laid in ruins; while the people were delivered into the hands of barbarous enemies, and large numbers of them were transported to a distant and heathen country. It is not easy to conceive what must have been the feelings of distress and amazement of the faithful servants of God whose lot was cast in these dark and calamitous times. But in the 'Lamentations' of the prophet Jeremiah, who lived and acted in the midst of these scenes, there is a faithful and heart-touching delineation of this visitation and of its results. See also Psalms lxxiv., lxxix., cii., cxxxvii., which appear to have been written about this time.

Yet, painful as these events were, they were wonderfully overruled for the further development of the purposes of God, and the advancement of true religion in the world. The captivity of the Jews in Babylon seems to have entirely cured them of the sin of idolatry, to which they had been for ages so much addicted; a result which all previous warnings, entreaties, corrections, and judgments had failed to produce. It also tended greatly to prepare the way for the coming of Christ, and the dispensation of the gospel, by causing the dispersion of the Jews throughout a great part of the known world; for the scattered Jews, carrying with them the Holy Scriptures which contained the prophecies of the Messiah, became the means of diffusing some knowledge of the true religion, and of raising a general expectation of the coming of the Saviour.

These events further conduced to this end by diminishing the glory and proving the imperfect nature of the

Jewish dispensation. For, through the destruction of the temple, and the removal of the Jews from their own land, it became impracticable to them to observe the laws respecting the offering of sacrifices, and other Divine institutions: and this showed the necessity of introducing a new dispensation, which should be adapted not to one particular land, but to the whole world.

These occurrences were also of great importance as presenting a striking fulfilment of prophecy. Long before the overthrow of the two kingdoms of Israel and Judah, their relative destinies had been foretold. At the time of their separation, no human calculation could have determined which of the two would be the more stable or prosperous. That of Israel seemed rather to have the advantage, considering her greater extent and population. But the voice of prophecy soon decided the question. In the days of Jeroboam, Ahijah declared that God would 'root up Israel,' and 'scatter them beyond the river' (1 Kings xiv. 15). Hosea, Amos, and Isaiah, all announce the earlier downfall and the utter desolation of Israel. Israel was to be 'broken within threescore and five years,' and to 'cease from being a people' (Isa. vii. 6—8); and the Assyrian power was foreshown to be the instrument of this Divine judgment (Hos. xi. 5, etc.).

The captivity of Judah was first expressly foretold in the reign of Hezekiah, after his ostentatious display of his wealth and magnificence to the Babylonian ambassadors (2 Kings xx. 17, 18; 2 Chron. xxxii. 27). And the fullness of the predictions on this subject is very remarkable. They not only describe the calamity which was about to overwhelm the Jewish people, but they disclose the *reasons* and *purposes* of God's providence in bringing it to pass. They represent it as a judicial visitation for an amount of sin and corruption not otherwise to be purged away; and as mercifully designed, not for destruction, but for discipline and reformation. They foretell, also, its *duration*, which they limit to seventy years; its *issue*; and the *course of events* by which it would be terminated.

The restoration of Judah—an event so little to be expected in the ordinary course of things—was foretold as plainly as the exile. See Isa. xiv. 3; xlv. 26—28; xlv. 1—4, 13; Jer. xxv. 9—13; xxix. 10—14; l. 4, 5; li.; Ezek. xi. 16, 17; xii. 15; xx. 34, etc. See also Lev. xxvi.; Deut. xxviii., xxix.; where, at a much earlier date, the nature and course of this and other Divine judgments had been particularly pointed out.

It is further worthy of notice, how greatly the light of Divine revelation was augmented at this period. While the people of God were sinking into the deepest depression, the disclosures of prophecy respecting all the great subjects which it embraced were becoming clearer and fuller. At the very time when heathen powers seemed to triumph the most in trampling upon the chosen people, the voice of prophecy was making its most copious and explicit announcements concerning those very nations: showing God's overruling power over them; proving them to be the instruments of his providence, and marking the appointed periods of the rise and fall of many among them. By these means, under the perplexing circumstances of heathen triumph, when the sufferings and fears of God's people were at their greatest height, their minds were directed and comforted. See Isa. xiii. —xxi., xxiii., xlv., xlvii.; Jer. xii.—li.; Ezek. xxv.—xxxii.; Dan. iv., vii.—xii., etc.

But, above all, greatly enlarged revelations were made, at this period, concerning the new dispensation—the spiritual kingdom of God—which was to be founded by the Messiah. The fullest and most expressive announcements of gospel blessings were made just when the earthly kingdom was approaching its downfall. Thus,

when the first and temporary dispensation began to be shaken, the objects and promises of the second and permanent one began to be substituted in its place; the new kingdom and new covenant were set forth to view, and the glorious benefits to be bestowed upon men, through the redemption of Christ, were placed in a clearer light than ever before. See especially Isa. ii., xi., lii.—lv.

Concurrently with this, it will be seen that the prophets bring the idea of religion nearer to the gospel standard, by explaining the inferior value of the ceremonial law, and giving notice of its future abrogation (Mic. vi. 6, 8; Hos. vi. 6): thus preparing the way for the introduction of the more spiritual economy, which sets the ritual law wholly aside, and establishes the moral law in its fullest extent. This exposition of the principle of religion by the prophets was peculiarly seasonable at this time, when the observance of the ritual was rendered difficult or impracticable. When their heathen enemies were about to spoil their land, when access to the temple would be denied them, and the temple itself destroyed, the servants of God were taught that the personal religion which was still left to them was that which He had always preferred (Isa. lxvi. 1, 2; Jer. vii. 22, 23); they were trained to maintain the knowledge and service of God without the aid of their political constitution and ceremonial worship; and they were encouraged by the promise that, in their exiled and scattered state, God himself would be their sanctuary (Ezek. xi. 16). Thus, amidst the judgments of the land, when all was confusion and anarchy, and the public ordinances of religion were impeded, or wholly taken away, its essential principles were more completely developed.

THE BOOK OF EZRA.

EZRA was one of the Jewish exiles at Babylon, where he was probably born. He was of the race of Aaron, and descended from the high priest who was slain at the capture of Jerusalem (2 Kings xxv. 18—21). His eminent learning and piety, and his consequent high consideration among his countrymen, peculiarly fitted him for the important duties which he was called upon to discharge.

This book is not a regular and continuous history, but consists of two entirely distinct portions, separated from each other by a considerable interval of time. The *former* (ch. i.—vi.) contains an account of the first return of the Jewish exiles under the leadership of Zerubbabel, and of the rebuilding of the temple. This work, which was begun under the authority of Cyrus in the year 536 B. C., was afterwards suspended for a long period, owing to the powerful opposition of the Samaritans and the indifference of the Jews, and was not completed till twenty years after its commencement, in the sixth year of Darius Hystaspis, which was the seventieth year after the destruction of the temple by the Chaldeans.

Of the transactions of the succeeding sixty years we have here no record. But the *second* portion of this book (ch. vii.—x.) is a personal narrative, in which Ezra relates his journey to Jerusalem, accompanied by a large body of his countrymen, and invested with ample authority from the king of Persia to restore the worship of God, and to settle the government of the people according to their own laws. To this is added an account of his zealous and successful exertions for their reformation.

The deliverance of the Jews from Babylon, and their return to the land of promise, which, though full of joy, was attended with considerable difficulty and danger, is spoken of by the prophets as a wonderful interposition of Divine Providence, in some respects similar to their former deliverance from Egypt. And it is an event of permanent and universal interest, showing that though God's church be cast down, it is not cast off; though

his people be corrected, they are not abandoned; though thrown into the furnace that the dross may be separated, they are not lost there.

Although, in the remainder of the Old Testament annals, the chosen people appear no more as an independent nation, but as a comparatively feeble remnant, living under the control and protection of a foreign power; yet their history is still seen to be indissolubly connected with all the merciful purposes of God towards the human race (see the prophecies of Haggai and Zechariah); and the restoration of their institutions, temple, and worship was evidently an event of the highest importance, as tending to keep alive the expectation of those great realities of which these were the types, and to prepare the way for the further manifestation of God's grace in the person and work of Christ.

Some portions of this book (chiefly documentary) are chiefly in the Chaldee dialect.

The contents of this book are as follows:—

I. THE RETURN OF THE FIRST COMPANY OF JEWS FROM BABYLON, AND THE REBUILDING OF THE TEMPLE: comprising the proclamation of Cyrus (ch. i.): a list of those who returned with Zerubbabel; with their offerings to the temple (ii.): the setting up of the altar, and the commencement of the temple (iii.): the opposition of the Samaritans, and suspension of the building (iv.): the prophesying of Haggai and Zechariah; recommencement of the building; visit of the governors, and their letter to Darius; the king's favourable decree; completion and dedication of the temple (v., vi.)

II. EZRA'S JOURNEY TO JERUSALEM WITH A LARGE COMPANY, AND THE REFORMATIONS WHICH HE EFFECTED: including Ezra's commission from Artaxerxes, and his journey to Jerusalem with his companions (vii., viii.): intermarriages of the Jews with their heathen neighbours; Ezra's distress, and prayer; the repentance and reformation of the people (ix., x.)

The proclamation of Cyrus authorizing the return of the Jews and the rebuilding of the temple.

1 NOW in the first year of Cyrus¹ king of Persia, that the word of the LORD^a by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia,^b that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven^c hath given me all the kingdoms of the earth;² and he hath^d charged me³ to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house⁴ of the LORD God of Israel, (^e he is the God,) which is in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside^f the freewill offering for the house of God that is in Jerusalem.

5 Then rose up the chief of the fathers⁵ of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit^g God had raised,⁶ to go up to build the house of the LORD which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly⁷ offered.

7 ^hAlso Cyrus the king brought forth the vessels of the house of the LORD,⁸ which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them untoⁱ Sheshbazzar,⁹ the prince of Judah. And this is the number of them: thirty chargers of gold, a 10 thousand^j chargers of silver, nine and twenty knives, thirty basins of gold, silver 11 basins of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred.¹⁰ All these did^m Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

A list of the first company of Jews who returned with Zerubbabel.

2 NOWⁿ these are the children¹¹ of the province¹² that went up out of the captivity, of those which had been carried away,^o whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and 2 Judah, every one unto his city; which came with^p Zerubbabel:¹³ Jeshua,

^a 2 Chr. 36. 22, 23; Jer. 26. 12-14; 29 10; 33. 7-13.
^b ch. 5. 13-15; Pro. 21. 1.
^c Jer. 27. 6, 7; Dan 2. 37, 38.
^d 1s. 44. 28; 45. 1, 13.
^e Dan. 3. 47; 6. 26.
^f ch. 2. 68-70.
^g Phil. 2. 13.
^h ch. 5. 11; 6. 6.
ⁱ 2 Kl. 21. 13; 2 Chr. 36. 7.
^j see ch. 5. 14.
^k Num. 7. 13.
^m ch. 2. 2, Zerubbabel.
ⁿ No. 7. 6, etc.
^o 2 Kl. 21. 11-16; 25 11; 2 Chr. 36. 20.
^p ch. 1. 8, Sheshbazzar.

1 Cyrus had led the united army of Persia and Media against Babylon; and, on the capture of the city, he had added the Babylonian empire to the more Eastern one of the Medes and Persians. He appears to have given the administration to Darius the Mede, whom some suppose to have been his uncle, Cyaxares. After the short reign of Darius, Cyrus came to Babylon, and in the first year of his reign there he issued this edict.

2 The empire of Cyrus was of vast extent; reaching on the east to the Indus, on the north to the Euxine Sea, on the west to Egypt and the island of Cyprus, and on the south to the Persian Gulf and to Ethiopia.

3 This referred probably to the prophecy of Isaiah (ch. xlv. 26-28; xlv. 1, 12, 13), which, about 170 years before, had expressly mentioned Cyrus as the deliverer of Israel. See notes on those passages. It is supposed that these and other predictions were brought to the knowledge of Cyrus by Daniel, whose venerable age and high reputation, as well as his eminent station, would tend to procure a favourable reception for his communication.

4 This was to be their chief object in returning to the land of their fathers (see the prophecies of Haggai); and as it was prosecuted or neglected, their prosperity grew or declined.

5 Many of the Jews had obtained in Chaldea comfortable and advantageous settlements, which led them to prefer remaining there. Josephus says that the proclamation of Cyrus was sent to the descendants of the ten tribes living in Media under his dominion; and as it comprehended the whole nation, it is probable that the first caravan which went to Jerusalem comprised persons from all the tribes (see 1 Chron. ix. 3). Others, also, it is likely, hearing of the safety and prosperity of their brethren in Judea, followed their example, and took up their abode in their respective tribes. For, notwithstanding the preoccupation of Samaria by foreign colonists, it is certain that many belonging to the kingdom of

Israel returned and settled in Galilee, and other northern districts of Palestine. See ch. ii. 70; vi. 17.

6 The language implies that He who 'stirred up the spirit of Cyrus' to give them permission (ver. 1), also 'stirred up the spirit of the people;' for the Hebrew word is the same in both cases.

7 This seems to be explained by the last clause of ver. 4. A liberal contribution was made for the use of the travellers, over and above the free-will offerings for the temple. It is evident that many of the people who returned to their own land were poor, and needed the help of their brethren who remained in the East.

8 Some of the vessels of the temple had been cut in pieces by the Chaldeans (2 Kings xxiv. 13); but many had been preserved through all the succeeding revolutions, and were now restored. The liberality of Cyrus is more fully shown in the recital of his decree given in the subsequent one of Darius Hystaspis, in ch. vi. 3-6.

9 Sheshbazzar is probably the Chaldean name of Zerubbabel. See ch. ii. 2; v. 14-16; Zech. iv. 9, 10.

10 After specifying the most important articles, the total number is here given, without all the details.

11 The genealogies, after the captivity, had both a civil and a religious importance; as proving the rights of the different families to their respective inheritances, and as furnishing evidence of the descent of the Messiah from David and from Judah. In ch. vii. of the book of Nehemiah, we have another copy of this register. The sum total is the same in both; but the particulars of the two differ, and each falls far short of the whole amount.

12 Judea had become one of the provinces of the Persian empire. See ch. v. 8; Neh. i. 3.

13 These were the chiefs who were to conduct the people. Zerubbabel, who was the son of Shealtiel and grandson of Jehoiachin, was the prince; and Jeshua, the grandson of Seraiah, who was slain by Nebuchadnezzar, was the high priest.

Nehemiah, ^g Sernaiah, ^h Reelnaiah, Mordecai, Bilshan, ⁱ Mizpar, Bigvai, ^k Rehum, Baanah.

3 The number of the men of the people of Israel. The children¹ of Parosh, two 4 thousand an hundred seventy and two. The children of Shephatiah, three hundred 5 seventy and two. The children of Arah, ^m seven hundred seventy and five. The 6 children of ⁿ Pahath-moab, of the children of Jeshua and Joab, two thousand eight 7 hundred and twelve. The children of Elam, a thousand two hundred fifty and four. 8 The children of Zattu, nine hundred forty and five. The children of Zaccai, 9 seven hundred and threescore. The children of ^o Bani, six hundred forty and two. 10 The children of Behai, six hundred twenty and three. The children of Azgad, a 11 thousand two hundred twenty and two. The children of Adonikam, six hundred 12 sixty and six. The children of Bigvai, two thousand fifty and six. The children 13 of Adin, four hundred fifty and four. The children of Ater of Hezekiah, ninety 14 and eight. The children of Bezai, three hundred twenty and three. The children 15 of ^p Jorah, an hundred and twelve. The children of Hashum, two hundred 16 twenty and three. The children of ^q Gibbar, ninety and five. The children 17 of Beth-lehem, an hundred twenty and three. The men of Netophah, fifty and 18 six. The men of Anathoth, an hundred twenty and eight. The children of 19 ^r Azmaveth, forty and two. The children of Kirjath-arim, Chephirah, and 20 Beeroth, seven hundred and forty and three. The children of Ramah and Gaba, 21 six hundred twenty and one. The men of Michmas, an hundred twenty and two. 22 The men of Beth-el and Ai, two hundred twenty and three. The children of 23 Nebo, fifty and two. The children of Magbish, an hundred fifty and six. The 24 children of the other ^s Elam, a thousand two hundred fifty and four. The children 25 of Harim, three hundred and twenty. The children of Lod, ^t Hadid, and Ono, 26 seven hundred twenty and five. The children of Jericho, three hundred forty 27 and five. The children of Senaah, three thousand and six hundred and thirty. 28 The priests:² the children of ^u Jedaiah, of the house of Jeshua, nine hundred 29 seventy and three. The children of ^v Immer, a thousand fifty and two. The 30 children of ^w Pashur, a thousand two hundred forty and seven. The children of 31 ^x Harim, a thousand and seventeen. 32 The Levites: the children of Jeshua and Kadmiel, of the children of ^y Hodaviah, 33 seventy and four. The singers: the children of Asaph, an hundred twenty and 34 eight. The children of the porters: the children of Shallum, the children of 35 Ater, the children of Talmon, the children of Akkub, the children of Hatita, the 36 children of Shobai, *in* all an hundred thirty and nine. 37 ^z The Nethinims:³ the children of Ziha, the children of Hasupha, the children 38 of Tabbaath, the children of Keros, the children of ^{aa} Siaha, the children of Padon, 39 the children of Lebanah, the children of Hagabah, the children of Akkub, the 40 children of Hagab, the children of ^{ab} Shalmi, the children of Hanan, the children 41 of Giddel, the children of Gahar, the children of Reaiah, the children of Rozin, 42 the children of Nekoda, the children of Gazzam, the children of Uzza, the children 43 of Pasah, the children of Besai, the children of Asnah, the children of Melunim, 44 the children of ^{ac} Nephusim, the children of Bakbuk, the children of Hakupha, 45 the children of Harhur, the children of ^{ad} Bazluth, the children of Mehida, the 46 children of Harsha, the children of Barkos, the children of Sisera, the children 47 of Thamah, the children of Nezhiah, the children of Hatipha. The children of 48 ^{ae} Solomon's servants:⁴ the children of Sotai, the children of Sophereth, the children 49 of ^{af} Peruda, the children of Jaalah, the children of Darkon, the children of Giddel, 50 the children of Shephatiah, the children of Hattil, the children of Pochereth of 51 Zebaim, the children of ^{ag} Ami. All the ^{ah} Nethinims, and the children of ^{ai} Solomon's 52 servants, *were* three hundred ninety and two. 53 And these⁵ *were* they which went up from Tel-melah, Tel-harsa, Cherub, 54 ^{aj} Addan, and Immer: but they could not show their father's house, and their

^g or, Azariah, No. 7. 7.

^h or, Reemah.

ⁱ or, Mispereth.

^k or, Nehum.

^m see No. 7. 10.

ⁿ No. 7. 11.

^o or, Binnu, No. 7. 15.

^p or, Hariph, No. 7. 24.

^q or, Gibeon, No. 7. 25.

^r or, Beth-azmaveth, No. 7. 28.

^s see ver. 7.

^t or, Harid, as it is in some copies.

^u 1 Chr. 24. 7.

^v 1 Chr. 24. 14.

^w 1 Chr. 9. 12.

^x 1 Chr. 24. 8.

^y or, Judah, ch. 3. 9; called also Hodavah, No. 7. 43.

^z 1 Chr. 9. 2.

^{aa} or, Sia.

^{ab} or, Shamlat.

^{ac} or, Nephishem.

^{ad} or, Baalith, No. 7. 54.

^{ae} 1 Ki. 9. 21.

^{af} or Persda, No. 7. 57.

^{ag} or, Amon, No. 7. 59.

^{ah} Jos. 9. 21, 23, 27; 1 Chr. 9. 2.

^{ai} 1 Ki. 9. 21.

^{aj} or, Addon, No. 7. 61.

¹ The word translated 'children,' and repeated often in this chapter, is usually rendered 'sons,' and it evidently means here *descendants* when it follows the name of a person, and *inhabitants* when it is preceded by the name of a place. In some cases, however, the same name seems to belong both to a person and to a town.

² About 4,000 priests went to Jerusalem upon this occasion: a very large number in proportion to the rest of the community. But these priests appear to have belonged to four only out of the twenty-four courses into which they had been divided; the rest either being extinct or remaining behind. But these four were subdivided in such a manner that the twenty-four courses were made up again; and they kept up their original titles.

³ The Nethinims are supposed to have been of the race of the Gibeonites, who were spared by Joshua: see Josh. ix. 22—27. They performed the meaner services of the temple. See ch. viii. 20; 1 Chron. ix. 2.

⁴ These were probably the descendants of artificers who were employed in building the first temple; and who, becoming proselytes, were, with their posterity, retained for the purpose of keeping it in repair.

⁵ The persons here mentioned were probably Israelites—descendants of the ten tribes—who, having been carried into exile long before the captivity of Judah, had lost their genealogies, and so could not claim any certain possession in the land, as those could who were able to show to what city and family they belonged.

60 seed [or, pedigree], whether they were of Israel: the children of Delaiah, the
 61 children of Tobiah, the children of Nekoda, six hundred fifty and two. And of
 the children of the priests: the children of Habaiah, the children of Koz, the
 children of Barzillai; which took a wife of the daughters of Barzillai¹ the
 62 Gileadite, and was called after their name: these sought their register among
 those that were reckoned by genealogy, but they were not found: ² therefore
 63 were they, as polluted, put from the priesthood. And the Tirshatha² [or,
 governor²] said unto them, that they ³ should not eat of the most holy things,
 till there stood up a priest with ⁴ Urim and with Thummim.

64 ⁵ The whole congregation together was forty and two thousand three hundred
 65 and threescore, beside their servants and their maids, of whom there were seven
 thousand three hundred thirty and seven: and there were among them two
 66 hundred singing men and singing women. Their horses were seven hundred thirty
 67 and six; their mules, two hundred forty and five; their camels, four hundred
 thirty and five; their asses, six thousand seven hundred and twenty.³

68 ⁴ And some of the chief of the fathers, when they came to the house⁴ of the
 LORD which is at Jerusalem, offered freely for the house of God to set it up in
 69 his place: they gave after their ability unto the ⁵ treasure of the work threescore
 and one thousand drams of gold, and five thousand pounds of silver, and one
 hundred priests' garments.

70 ⁶ So the priests, and the Levites, and some of the people, and the singers, and
 the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

*The altar is set up, and the sacrifices and festivals observed; the rebuilding of the temple
 is commenced.*

3 AND when the seventh month was come, and the children of Israel were in
 the cities,⁵ the people gathered themselves together ⁶ as one man to Jerusalem.
 2 Then stood up ⁷ Jeshua the son of Jozadak, and his brethren the priests, and
 Zerubbabel the son of Shealtiel, and his brethren, and builded⁶ the altar of
 the God of Israel, to offer burnt offerings thereon, as it is ⁸ written in the law of
 Moses the man of God.

3 And they set the altar upon his bases; for fear was upon them because⁷ of the
 people of those countries: and they offered burnt offerings thereon unto the
 4 LORD, even ⁹ burnt offerings morning and evening. ¹⁰ They kept also the feast of
 tabernacles, ¹¹ as it is written, and ¹² offered the daily burnt offerings by number,

5 according to the custom, as the duty of every day required; and afterward offered
 the ¹³ continual burnt offering, both of the new moons, and of all the set feasts of
 the LORD that were consecrated, and of every one that willingly offered a free-
 6 will offering unto the LORD. From the first day of the seventh month began
 they to offer burnt offerings unto the LORD. But the foundation of the temple

7 of the LORD was not yet laid. They gave money also unto the masons, and to
 the carpenters; and ¹⁴ meat, and drink, and oil, unto them of Zidon, and to them
 of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, ¹⁵ according to
 the grant that they had of Cyrus king of Persia.

8 Now in the second year of their coming unto the house of God at Jerusalem,
 in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son
 of Jozadak, and the remnant of their brethren the priests and the Levites, and
 all they that were come out of the captivity unto Jerusalem; ¹⁶ and appointed the
 Levites, from twenty years old and upward, to set forward the work of the house
 9 of the LORD. Then stood ¹⁷ Jeshua with his sons and his brethren, Kadmiel and
 his sons, the sons of Judah, together, to set forward the workmen in the house
 of God: the sons of Henadad, with their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, ¹⁸ they
 set the priests in their apparel with ¹⁹ trumpets, and the Levites the sons of Asaph
 with cymbals, to praise the LORD, after the ²⁰ ordinance of David king of Israel.

¹ These descendants of Barzillai (2 Sam. xvii. 27) seem to have valued their relationship to him more than their connection with the priesthood; and thus their children were deprived of its privileges, which they now desired.

² This is the title given to Zerubbabel and Nehemiah as the Persian governors of Judea: see Neh. vii. 66—70; viii. 9; x. 2. By the sentence of the Tirshatha, Barzillai's descendants were not to be restored to the priesthood without a Divine oracle to declare whether they were of the race of Aaron or not.

³ The small proportion of servants, and of animals for the journey, shows that most of the Israelites who returned to Palestine belonged to the poorer class.

⁴ That is, to the site of the former temple.

⁵ It appears that the special providence of God, in fulfilment of his promises, had prevented the land of Judah from experiencing the fate of Samaria, which, after the expulsion of the ten tribes, had been planted with heathen colonists (2 Kings xvii.), whose presence excluded the Israelites from much of their land.

⁶ The first care of the Jews on their return was the institution of religious worship.

⁷ Some translate this, 'although fear was upon them;' but our version gives a very consistent sense. They looked to Jehovah for protection, and therefore proceeded immediately to rebuild his altar.

² 2 Sam. 17. 27.

³ Num. 3. 10.

⁴ see No. 8. 9.
⁵ 1st. 22. 2, 10, 15, 16
⁶ Ex. 28. 30; Num.
 27. 21.
⁷ No. 7. 65, etc.

⁸ Ex. 35. 5—20; Num.
 7. 3, etc.; No. 7. 70.

⁹ 1 Ki. 7. 51; 1 Chr.
 26. 20.

¹⁰ ch. 6. 16, 17; No. 7.
 73.

¹¹ see ref. Judg. 20. 1.
¹² or, Joshua, Hag. 1.
 1; 2. 2; Zec. 3. 1.
¹³ called Zorobabel,
 Mt. 1. 12; 1 k. 3. 27.
¹⁴ Mt. 1. 12; 1 k. 3. 27,
 called Salathiel.
¹⁵ Ex. 30. 24, 25; Deu.
 12. 6.

¹⁶ Ex. 29. 38—42; Num.
 28. 3, 4.
¹⁷ No. 8. 14, 17; Zec.
 14. 16, 17.
¹⁸ Ex. 21. 15.
¹⁹ Num. 26. 12, etc.
²⁰ Ex. 29. 38—42. Num.
 28. 3, 11, 19, 26; 29.
 2, 8, 13.

²¹ 1 Ki. 5. 6, 9—11; 2
 Chr. 2. 10; Ac. 12. 20.
²² 2 Chr. 2. 16; Ac. 9.
 36.
²³ ch. 6. 2—5.

²⁴ 1 Chr. 23. 24—32.

²⁵ ch. 2. 40.

²⁶ or, Hodaviah, ch. 2.
 40.

²⁷ 1 Chr. 16. 5, 6, 42.

²⁸ Num. 10. 1—10.
²⁹ 1 Chr. 6. 31; 16. 4—
 7; 26. 1.

11 ^c And they sang together by course in praising and giving thanks unto the LORD; ^d because *he is good*, ^e for his mercy *endureth* for ever toward Israel. And all the people ^f shouted with a great shout, when they praised the LORD, because the
12 foundation of the house of the LORD was laid. ^g But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this¹ house was laid before their eyes, wept with
13 a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise² was heard afar off.

The opposition of the Samaritans, and the suspension of the building of the temple.

4 NOW when ^h the adversaries of Judah and Benjamin heard that the children
5 of the captivity builded the temple unto the LORD God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, ⁱ Let us build with you: for we³ seek your God, as ye *do*; and we do sacrifice unto him ^k since
6 the days of ^l Esar-haddon king of ^m Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, ⁿ Ye have nothing to do with us⁴ to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as ^o king
7 Cyrus the king of Persia hath commanded us.

8 Then ^p the people of the land weakened the hands of the people of Judah, and
9 troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

10 And in the reign of ^r Ahasuerus,⁵ in the beginning of his reign, wrote they
11 unto him an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was
12 written in the Syrian tongue, and interpreted in the Syrian tongue.⁶ Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to
13 Artaxerxes the king in this sort:⁷ then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; ^q the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, ^r and the rest of the nations whom the great and noble Asnapper⁸ brought over, and set in the cities of Samaria, and the rest that
14 are on this side the river, ^s and at such a time.⁹

15 This is the copy of the letter that they sent unto him, *even* unto Artaxerxes the king. Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews¹⁰ which came up from thee to us are come unto Jerusalem, building the ^t rebellious and the bad city, and have set up
16 the walls *thereof*, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up *again*, then will they not pay

¹ Though the second temple was as large as the first, if not larger, yet it could not approach the magnificence of that upon which all the wealth of David and Solomon had been expended (see Hag. ii. 3); and—what was much more important—it wanted some of those extraordinary marks of the Divine presence and favour which constituted the chief glory of the former temple; especially the ark of the covenant, with the mercy-seat upon it, and the holy fire on the altar. But the prophet Haggai was commissioned to comfort the people by the assurance, that these deficiencies should be abundantly compensated by the coming of the Messiah, and his presence in this house (Hag. ii. 2—9).

² The Orientals express their joy and grief by loud outcries. Some of the psalms are supposed to have been written about this period, particularly Psa. cvii., cxv., cxvi., cxvii., and some others of those entitled 'Song of Degrees.' See note on title of Psa. cxv.

³ These were descendants of the heathen colonists who had been sent into the country by the Assyrian kings, and of the few Israelites who had been left in the land. See 2 Kings xvii. 24—41, and notes.

⁴ As the Samaritans did not worship Jehovah alone, but joined false gods with him, they could not be admitted to the pure worship of his people.

⁵ This is not a proper name, but a royal title, supposed to mean the *lion-king*. It is probable that the king here styled 'Ahasuerus' was Cambyse, and that Artaxerxes (ver. 7) was Smerdis the Magian. Some, however, think

^a Ex. 15. 21; ^b Chr. 7. 31; No. 12. 24, 40; Pa. 24. 7—10.
^c Chr. 16. 34, 41; Pa. 106. 1; 136. 1.
^d Chr. 16. 41; Jer. 33. 11.
^e Jos. 6. 5, 10, 16; Pa. 47. 1.
^f See Hag. 2. 3.

^g See ver. 7—9.

^h Pro. 25. 24—26.

ⁱ ver. 10; 2 Ki. 17. 24, 27—33, 41; 19. 37.

^j Chr. 16. 41; Jer. 33. 11.
^k Is. 37. 37, Assyria; Hos. 14. 3, Asshur.

^l No. 2. 20.
^m ch. 1. 1—3.

ⁿ ch. 3. 3; No. 6. 9.

^o No. 4. 7, 8, 11.

^p Heb. *Ahaskerosh*.

^q 2 Ki. 17. 30, 31.

^r ver. 1.

^s so ver. 11, 17; ch. 7. 12.

^t ver. 15, 19; 2 Ki. 18. 20; 24. 1.

the former to have been Xerxes (the invader of Greece), and the latter, his successor, Artaxerxes Longimanus; in which case ver. 6—24 should be taken as a parenthesis, relating fresh interruptions at a later period, when the Jews were beginning to fortify the city.

⁶ This probably means that the letter was written both in Syrian letters or characters and in the Syrian language. The reason for stating distinctly both the *character* and the *language* may have been, that the Jews, during the captivity, had begun to use the Chaldee character in writing Hebrew; so that a letter written at this time in Chaldee letters would not necessarily be in the Chaldee language.

⁷ The letters, decrees, etc., recited in this and the two following chapters, are given not in Hebrew, but in Chaldee. They were probably transcribed by Ezra from public records; and are interesting specimens of the form and style of the official correspondence and state orders of that period.

⁸ These were the titles and name of the Assyrian viceroy who had the charge of settling the Cuthaan colonies in Palestine. See 2 Kings xvii. 24.

⁹ Rather, 'and so on,' meaning *et cetera*: and so ver. 11.

¹⁰ As the greater part of those who returned from Babylon were of the tribe of Judah, the name 'Jews' (or Judahites) was now given to the whole nation, although there were many belonging to the ten tribes among them; and the land was for a time called 'Judea,' though this appellation afterwards came to be restricted to the southern part of Palestine.

^v toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.
 14 Now because we have maintenance from *the king's* palace,¹ and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;
 15 that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: ² for which cause was this city destroyed. We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and ^a it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ^b ruled over all countries ^c beyond the river;³ and toll, ^d tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which *is* at Jerusalem. So it ^e ceased unto the second year of the reign of Darius king of Persia.³

The recommencement of the temple; visit and inquiry of the governor; letter to the Persian court; decree of Darius; completion and dedication of the temple.

5 THEN the prophets, ^f Haggai the prophet, and ^g Zechariah the son⁴ of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, *even* unto them. Then rose up ^h Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them were the prophets of God helping them.

3 At the same time came to them ⁱ Tatnai,⁵ governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, ^j Who hath commanded you to build this house, and to make up this wall? ^k Then said we⁶ unto them after this manner, What are the names of the men that make this building? But ^l the eye of their God was upon the elders of the Jews,⁷ that they could not cause them to cease, till the matter came to Darius: and then they returned ^m answer by letter concerning this matter.

6 The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, ⁿ and his companions the Apharsachites, which were on this side the river, sent unto Darius the king. They sent a letter unto him, wherein was written thus;

8 Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, *and* said unto them thus,
 10 ^o Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the 11 men that were the chief of them. And thus they returned us answer, saying, We

v ch. 2. 24.

f Jer. 52. 3, etc.

a 2 Kl. 18. 7; 24. 20.

b 1 Kl. 4. 21; Ps. 72. 8.
c Ge. 15. 18; Jos. 1. 4.
d 1 Chr. 18. 6, 13; 19. 2 (Chr. 9. 14; 17. 11; 28. 7, 8).e Job 20. 5.
f Hag. 1. 15g Hag. 1. 1, etc.
h Zec. 1. 1, etc.i ch. 3. 2; Hag. 1. 12
—15.

j ver. 6; ch. 6. 6.

k ver. 9.

l ver. 10.

m see ch. 7. 6, 28; 2 Chr. 10. 9; Ps. 33. 18.

n ch. 6. 6—12.

o ch. 4. 9.

p vers. 3, 4.

1 Or, 'we have eaten the salt of the palace;' a phrase still in use, as meaning *servants dependent on a master*.

2 Referring to the time of David and Solomon.

3 Through the power and influence of enemies, as well as the indifference and worldly-mindedness of the Jews themselves (see Hag. i. 2—9), the rebuilding of the temple was suspended during the reigns of Cambyses and the Magian Smerdis; but in the second year of Darius Hystaspis it was resumed, and was then finished in four years, nineteen years after its commencement. See Zech. viii. 9; Hag. ii. 18.

4 That is, *descendant*; for he was the grandson of Iddo. See Zech. i. 1. See also the preface to Haggai, and ch. i. ii. These two prophets were raised up at this critical period to arouse the people to a sense of their duty, and to encourage them by assurances of Divine help and of the future glory of the temple; and their writings are intimately connected with this portion of history.

5 This was about fifteen years after the former letter (ch. iv. 7—16). In the interval there had been a change of governors. Tatnai and his associates seem to have discharged their duty with great fairness and candour; giving an impartial statement of the case, very different from that which had been made by their predecessors in office (ch. iv.). Their visit to Jerusalem was probably caused by some representation which had been addressed to them by the Samaritans. The 'companions' appear to have been some of the chief men who formed the council of the governor.

6 This evidently means Tatnai and his companions (see ver. 10). The Septuagint, with which the Syriac and Arabic versions agree, uses the third person, 'And they said unto them,' etc.

7 God, in his providence, had given them a better governor, so that their enemies were restrained from violence, and the Jews were encouraged.

- are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded^r and set up.
- 12 But ^a after that our fathers had provoked the God of heaven unto wrath, ^b he gave them into the hand of ^c Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of ^d Cyrus the king of Babylon, *the same* Cyrus made a decree to build this house of God. And ^e the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, ^f whose name *was* Sheshbazzar, whom he had made governor [*or, deputy*]; and said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and ^g laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and ^h yet it is not finished. Now therefore, if *it seem* good to the king, ⁱ let there be search made in the king's treasure house,¹ which *is* there at Babylon, whether it be *so* ^j that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.
- 6 Then Darius the king made a decree, ^k and search was made in the house of the 2 rolls, where the treasures were laid up in Babylon. And there was found at Achmetha² in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:
- 3 ^l In the first year of Cyrus the king, *the same* Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; ^m the height thereof threescore cubits, and the breadth thereof threescore cubits; ⁿ with three rows of great stones, and a row of new timber: and let the expences 4 be given out of the king's house: and also let ^o the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house 6 of God. ^p Now therefore,³ Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from 7 thence: let the work of this house of God alone; let the governor of the Jews 8 and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, 9 forthwith expences be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven,⁴ wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by 10 day without fail: ^q that they may offer sacrifices of sweet savours unto the God 11 of heaven, and ^r pray for the life of the king, and of his sons. Also I have made a decree, that ^s whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; ^t and let his house be 12 made a dunghill⁵ for this. And the God that hath caused his ^u name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.
- 13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.
- 14 And ^v the elders of the Jews builded, and they prospered⁶ through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and ^w finished *it*, according to the commandment of the God of Israel, and ^x according to the commandment of ^y Cyrus, and ^z Darius, and ^{aa} Artaxerxes⁷ king of Persia.

- ^r 1 Kl. ch. 6 and 7.
^s 2 Kl. 21. 13—15; Chr. 36. 16, 17.
^t Den. 29. 49, etc.
^u 2 Kl. 24. 2, 10, etc.; 23. 1, etc.
^v ch. 1. 1—4.
^w ch. 1. 7—10; 6. 5.
^x Hag. 1. 14; 2. 2, 21.
^y ch. 3. 8, 10.
^z ch. 6. 15.
^{aa} ch. 4. 15; 6. 1, 2.
^{ab} ch. 6. 3—5.
^{ac} ch. 5. 17.
^{ad} ch. 1. 1—4.
^{ae} 1 Kl. 6. 2, 3.
^{af} 1 Kl. 6. 36.
^{ag} ch. 7. 20—23; Is. 19.
^{ah} ch. 1. 7, 8; 5. 14;
^{ai} Jer. 27. 16, 18—22.
^{aj} 2 Kl. 24. 13.
^{ak} ch. 5. 3.
^{al} ch. 7. 23; Jer. 29. 7.
^{am} 1 Tim. 2. 1, 2.
^{an} ch. 7. 26.
^{ao} Dan. 2. 5; 3. 29.
^{ap} Ex. 20. 21; 1 Kl. 9. 3.
^{aq} ch. 3. 8; 4. 3; 5. 1, 2.
^{ar} Zec. 4. 8.
^{as} Is. 44. 28; Hag. 1. 8.
^{at} ver. 3; ch. 1. 1; 6. 13.
^{au} ch. 4. 24.
^{av} ch. 7. 1.

1 The 'rolls' or records of the kingdom were carefully preserved in a part of the 'treasure-house': see next verse.

2 Achmetha was the chief city of Media. It was the summer residence of the Persian monarchs; being selected for that purpose, to avoid the heat of the plain of the Tigris, where Susa, the seat of the winter palace, was situated (Neh. i. 1). It was called Ecbatana by the Greeks; and its site is now occupied by the city of Hamadan.

3 The recital of the decree of Cyrus concludes with the preceding verse: in this begins that of Darius Hystaspis, founded upon it. The circumstances connected with the

elevation of Darius to the throne doubtless had some effect in leading him to reverse the policy of Smerdis, and to pursue as far as possible that of Cyrus.

4 This decree of Darius seems to imply his conviction that the God of the Jews was the true God. See especially ver. 12. The ancient Persian religion was very far from sanctioning the gross idolatries of other nations.

5 As a mark of ignominy. For the same reason the Romans pulled down the houses of criminals.

6 They were encouraged and stimulated to exertion.

7 See note on ch. vii. 1.

- 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.
- 16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept ^a the dedication of this house of God with joy,¹ and ^b offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their ^c divisions, and the Levites in their ^d courses, for the service of God, which ^e is at Jerusalem; ^f as it is written in the book of Moses.²
- 19 And the children of the captivity kept the passover ^g upon the fourteenth *day* of the first month. For the priests and the Levites were ^h purified together, all of them ⁱ were pure, and ^k killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such³ as had separated themselves unto them from the ^l filthiness of the heathen of the land, to seek the ^m Lord God of Israel, did eat, and kept the ⁿ feast of unleavened bread seven days with joy: for the Lord had made them joyful, and ^o turned the heart ^p of the king of Assyria⁴ unto them, to strengthen their hands in the work of the house of God, the Lord of Israel.
- Ezra's journey to Jerusalem, with a commission from the king and a large company of Jews.*
- 7 NOW after these things, in the reign of ^q Artaxerxes⁵ king of Persia, Ezra ^r the son of Seraiah,⁶ the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth,⁷ the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: this Ezra went up from Babylon; and he ^s was ^t a ready scribe⁸ in the law of Moses, which the Lord God of Israel had given: and the king granted him ^u all his request,⁹ according to the hand of the Lord his God upon him. ^v And there went up¹⁰ ^w some of the children of Israel, and of the priests, and ^x the Levites, and the singers, and the porters, and ^y the Nethinims, unto Jerusalem, in the ^z seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth ^{aa} month, which ^{ab} was in the seventh year of the king. For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, ^{ac} according to the good hand of his God upon him.
- 10 For Ezra had ^{ad} prepared his heart to ^{ae} seek the law of the Lord, and to do *it*, and to ^{af} teach in Israel statutes and judgments.
- 11 Now this ^{ag} is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, ^{ah} even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.
- 12 Artaxerxes, ^{ai} king of kings,¹⁰ unto Ezra the priest, a scribe of the law of the ^{aj} God of heaven, perfect *peace*,^b and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm which are minded of their own freewill to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his ^{ak} seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which ^{al} is in thine ^{am} hand; and to carry the silver and gold, which the king and his counsellors have

^a 1 Ki. 8. 63; 2 Chr. 7. 5.
^b ch. 8. 35.

^c 1 Chr. 21. 1.
^d 1 Chr. 23. 6.
^e Num. 3. 6; 8. 9.

^f Ex. 12. 6, etc.

^g 2 Chr. 30. 15.

^h A. Ex. 21. 2; 2 Chr. 35. 11.

ⁱ ch. 9. 11.
^j Ex. 12. 15—20; 13. 6; 2 Chr. 30. 21; 35. 12.
^k ch. 7. 27; Pro. 21. 1.
^l ver. 6; ch. 1. 1; 2 Ki. 23. 29; 2 Chr. 33. 11.

^m No. 2. 1.
ⁿ 1 Chr. 6. 14.

^o ver. 11, 12, 21.

^p ver. 9, 28; ch. 8. 18, 22, 31; No. 2. 8, 18, Pro. 3. 6.
^q ch. 8. 1.
^r see ch. 8. 15, etc.
^s ch. 2. 13; 8. 20.

^t ver. 6; No. 2. 8, 18.
^u 2 Chr. 12. 14, 19. 3.
^v Job 11. 13.
^w Ps. 1. 2; 119. 45, 97.
^x ver. 6, 25; Dan. 3. 10; No. 8. 1—9; Mal. 2. 7.

^y Eze. 26. 7; Dan. 2. 37.
^z ch. 1. 10.

^{aa} Est. 1. 14.

¹ It is highly probable that Psalms cxlvi.—cl. were composed on this occasion, or about this period. In the Septuagint they are called the psalms of Haggai.

² Moses had given laws respecting the ministry of the priests and Levites, and the celebration of God's worship at the place which he should choose; but the courses of the priests and Levites were appointed by David.

³ Either proselytes from heathenism, or descendants of the Jews who were left in the land at the time of the captivity.

⁴ That is, the king of Persia, as Assyria now formed part of his dominions: see note on ch. i. 1.

⁵ This was Artaxerxes Longimanus, the son and successor of Xerxes I. The history now passes on to a period about sixty years after the temple had been finished, as related in ch. vi. During the interval, Zerubbabel, Jeshua, Haggai, and Zechariah, had in all probability died; and although the temple was built and the worship restored, the civil and ecclesiastical state of the Jews was still very unsettled, until Ezra came with a new body of settlers, and a commission to restore the ancient national institutions. It is probable that the events related in the book of Esther occurred during the interval. If this were

so, Ezra's commission, and Nehemiah's position and influence at court (see Nch. ch. i.), may perhaps be attributed in part to Esther, who is supposed to have been the mother of Artaxerxes. See the preface to the book of Esther.

⁶ Seraiah was high priest when Jerusalem was taken by the Chaldeans. See 2 Kings xxv. 18. Ezra probably was his great grandson, belonging to a younger branch of the family.

⁷ In this genealogy, between Azariah and Meraioth, six generations are omitted, which are found in 1 Chron. vi. 7. Enough is given here to prove the descent of Ezra from the line of Eleazar, Aaron's eldest son.

⁸ That is, learned in the law of Moses, and well qualified to instruct others.

⁹ This was the second great company that returned from Babylon. They went in circumstances much more encouraging than the former; for now the temple had been rebuilt, and the worship of God restored.

¹⁰ Perhaps this means, 'having many tributary kings' under him. But the form of the title preserved by the Greek historians ('the Great King') intimates that it is only a superlative, like 'the heaven of heavens.'

16 freely offered unto the God of Israel, ^a whose habitation is in Jerusalem, ^b and all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, ^c offering willingly for the house of their God which is in Jerusalem: that thou mayest buy speedily with this money bullocks, rams, lambs, with their ^d meat offerings and their drink offerings, and ^e offer them upon the altar of the house of your God which is in Jerusalem.

17 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, ^f those deliver thou before ^g the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, ^h bestow it out of the king's treasure house. And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which ⁱ are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ^j salt without prescribing *how much*. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for ^k why should there be wrath against the realm of the king and his sons? Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.¹ And thou, Ezra, after the wisdom of thy God, that is in thine hand, ^l set magistrates and judges, which may judge all the people that ^m are beyond the river, all such as know the laws of thy God; and ⁿ teach ye them that know ^o them not.² And ^p whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether ^q it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 ^r Blessed be the LORD God of our fathers, ^s which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which is in Jerusalem: and ^t hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as ^u the hand of the LORD my God ^v was upon me, and I gathered together out of Israel chief men to go up with me.

8 These ^w are now the chief of their fathers, and ^x this is the genealogy ^y of them that went³ up with me from Babylon, in the reign of Artaxerxes the king. Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; ^z Hattush. Of the sons of Shechaniah, of the sons of ^{aa} Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerariah, and with him two hundred males. Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. And of the sons of Elam; ^{ab} Jeshaiah the son of Athaliah, and with him seventy males. And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males. Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males. And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males. And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males. And of the last⁴ sons of Adonikam, whose names ^{ac} are these, Eliphelet, Jciel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and ^{ad} Zabbud, and with them seventy males.

15 And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the ^{ae} sons of Levi.⁵ Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan,

2 Chr. 6. 3; Pa. 76
2; 135. 21.
* ch. 8. 25-28.
/ 1 Chr. 26. 6, 9.
Num 15 4-13.
Den. 12. 5, 11.
2 Chr. 32. 19.
* ch. 6. 4, 8.
/ ch. 6. 6.
** Le. 2. 13.
" ch. 6. 10.
* Ex. 18. 21-25; Den. 16. 18.
ver. 10; 2 Chr. 17. 7. Mat. 2. 7; Mt. 23. 2, 3.
ch. 6. 11.
/ 1 Chr. 29. 10.
ch. 6. 22.
/ ch. 9. 9.
see vers. 6. 9; ch. 5. 5; ch. 8. 18.
ch. 7. 7, 13.
1 Chr 3. 22.
* ch. 2. 3.
or, Zaccur, as some read.
see ch. 7. 7, 24.

1 By thus exonerating from taxation all who officiated or assisted in the temple-worship, the Persian monarch showed the favour with which he regarded the Jews. In their present circumstances, this exemption was a seasonable and important encouragement.

2 The king authorized Ezra, as governor of the Jews who lived west of the Euphrates, to appoint subordinate officers, and to provide for the instruction of the people in the law of God; and he even permitted him to seek the conversion of the Gentiles.

3 The number of male adults (for such those here

numbered appear to have been) amounts only to 1754 persons; but the whole body who accompanied Ezra, including women and children, would, according to the usual proportions, consist of nearly seven thousand.

4 Many from the families mentioned here had previously gone up with Zerubbabel. See ch. ii.

5 These are probably called 'the last,' because part of the family had returned to Judea before, and all who remained now followed.

6 That is, none who were simply Levites; for there were several priests.

17 'men of understanding. And I sent them with commandment unto Iddo the chief at the place Casiphia,¹ and I told them what they should say unto Iddo, *and* to his brethren ^dthe Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. And by ^ethe good hand of our God upon us they ^fbrought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, 19 eighteen; and Hashabiah, and with him Jeshaiah of the sons of Merari, his 20 brethren and their sons, twenty; ^galso of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 Then I ^hproclaimed a fast there, at the river of Ahava, that we might ⁱafflict ourselves before our God, to seek of him a ^kright way for us, and for our little 22 ones, and for all our substance. For ^lI was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy² in the way: because we had spoken unto the king, saying, "The hand of our God is upon all them for ^mgood that seek him; but his power and his wrath is ⁿagainst all them that 23 ^oforsake him. So we fasted³ and ^pbesought our God for this: and he was ^qintreated of us.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and 25 ten of their brethren with them, and weighed unto them ^rthe silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, 26 and his counsellors, and his lords, and all Israel *there* present, had offered: I even weighed unto their hand six hundred and fifty talents of silver, and silver 27 vessels an hundred talents, *and* of gold an hundred talents; also twenty basins of 28 gold, of a thousand drams; and two vessels of fine copper, precious as gold. And I said unto them, Ye *are* ^s'holy unto the LORD; the vessels *are* ^t'holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers. 29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of 30 the house of the LORD. So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and ^uthe hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we ^vcame to Jerusalem, and abode there three days. Now on the fourth 33 day was the silver and the gold and the vessels ^wweighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was 34 Eleazar the son of Phinehas; and with them was Jozabab the son of Jeshua, and Noadiah the son of Binnui, Levites; by number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, ^xoffered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a 36 sin offering: all *this* was a burnt offering unto the LORD. And they delivered the king's ^ycommissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

Intermarriages of the Jews with heathens; Ezra's distress and prayer; repentance and reformation of the people.

9 . NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not ^zseparated themselves from the people of the lands, ^{aa}doing according to their abominations, ^{ab}even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the 2 Moabites, the Egyptians, and the Amorites. For they have ^{ac}taken of their daughters for themselves, and for their sons: so that the ^{ad}holy seed⁵ have

^e 1 Chr. 12. 32.

^d ch. 2. 43.

^e ch. 7. 28.

^f Noe. 8. 7; 9. 4, 5.

^g see ver. 17; ch. 2. 43.

^h Judg. 20. 29; 1 Sam.

7. 6; 2 Chr. 20. 3.

Joel 1. 14.

ⁱ Le. 16. 29, 31; 23. 29;

Is. 58. 3, 5.

^k Ps. 5. 8; 32. 8; Pro.

3. 6; Jer. 10. 24.

^l 1 Cor. 9. 15.

^m ch. 7. 6, 9, 28.

ⁿ Ps. 33. 18, 19; 34. 15,

22; Ro. 8. 28.

^o Ex. 34. 16.

^p Job. 23. 16; 2 Chr.

15. 2.

^q Jer. 19. 12, 13; 50.

4, 5.

^r ver. 31; Deut. 4. 29;

1 Chr. 5. 20; 2. 4. hr.

33. 15; 1s. 19. 22.

^s ch. 7. 15, 16.

^t Le. 21. 6—8; Deut.

33. 8; 1s. 52. 11.

^u ch. 1. 7—11; 1s. 22.

2. 3; Num. 4. 2—15,

19, 20.

^v ver. 22; ch. 7. 6, 9, 22.

^w Noe. 2. 11.

^x vers. 26, 30; 1 Chr.

28. 11—18.

^y ch. 6. 17.

^z ch. 7. 21.

^{aa} ch. 6. 21, 29; Ex. 33.

16; Noe. 9. 2.

^{ab} Deut. 12. 30, 31.

^{ac} Ex. 34. 16; Deu. 7.

32; Noe. 13. 23.

^{ad} Ex. 19. 6; 22. 31;

Deut. 7. 6; 14. 2;

Mal. 2. 11.

¹ It is uncertain where Casiphia was situated, or who 'Iddo the chief' was; but the place was probably at no great distance from Ahava. Some render the passage thus: 'I told them what they should say to Iddo and Achio, who were appointed in the place Casiphia;' and they suppose this to have been a seminary for the education of priests and Levites.

² The journey from Babylon to Judea has always been extremely dangerous to travellers; the country being infested by roving Arab tribes, who live by plunder; and they were probably not ignorant of the immense amount of treasure which the Jews were now carrying.

³ With humble confessions of their own unworthiness, solemnly putting the whole company under the gracious protection of God. See note on title of Psa. cxxi.

⁴ This expression commonly signifies in Scripture the worship of idols; but here it signifies intermarriage with foreigners, which had always led to idolatry. This is given as the reason for the prohibition in almost every place where it is repeated. See Deut. vii. 3, 4, etc.

⁵ So the Israelites were called, because of God's covenant with them, by which they were separated from all other nations, specially set apart to himself, and entrusted with peculiar religious privileges.

mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, ¹ I rent my garment and my mantle, and ² plucked off the hair of my head and of my beard, ¹ and sat down ² astonished. Then were assembled unto me every one that ¹ trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the ² evening sacrifice.

And at the evening sacrifice I arose up from my heaviness [*or*, affliction]; and having rent my garment and my mantle, I fell upon my knees, and ² spread out my hands unto the Lord my God, and said,

O my God, I am ² ashamed ² and blush to lift up my face to thee, my God: for ² our iniquities are increased over *our* head, and our trespass [*or*, guiltiness] is ⁷ grown up unto the heavens. Since the days of our fathers *have* ⁷ we *been* in a great trespass unto this day; and for our iniquities ⁷ have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to ⁸ confusion of face, as *it is* this day. And now for a little space ⁸ grace hath been *showed* from the Lord our God, to leave us ⁸ a remnant ³ to escape, and to give us ⁸ a nail ⁴ in his ² holy place, that our God may ⁹ lighten our eyes, and give us a little ⁶ reviving in our bondage. ⁹ For we *were* bondmen; ⁹ yet our God hath not forsaken us in our bondage, but ⁹ hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, ⁹ to set up the house of our God, and to repair the desolations thereof, and to give us ¹⁰ a wall ⁵ in Judah and in Jerusalem. And now, O our God, what shall we ¹¹ say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, ¹¹ The land, unto which ye go to possess it, is an unclean land with the ¹¹ filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness: now therefore ¹² give not your daughters unto their sons, neither take their daughters unto your sons, ¹² nor seek their peace or their wealth for ever: that ye may be strong, ¹² and eat the good of the land, and ¹² leave it for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God ¹³ hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this; ¹⁴ should we ¹⁴ again break thy commandments, and ¹⁴ join in affinity with the people of these abominations, wouldest not thou be ¹⁴ angry with us till thou hadst consumed us, so that *there should be* no remnant nor escaping? O Lord God of Israel, ¹⁵ thou art righteous: for ¹⁵ we remain yet escaped, as *it is* this day: behold, we are ¹⁵ before thee ¹⁵ in our trespasses: for we cannot ¹⁵ stand before thee because of this.

Now ¹⁰ when Ezra had prayed, and when he had confessed, weeping and casting himself down ¹⁰ before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people ² wept very sore. And Shechaniah ⁷ the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have ² trespassed against our God, and have taken strange wives of the people of the land: ² yet now there is hope ⁸ in Israel concerning this thing. Now therefore let us make ³ a covenant with our God to put away ³ all the wives, and such as are born of them, according to the counsel of my lord, and of those that ³ tremble at ³ the commandment of our God; and ⁴ let it be done according to the law. Arise; for *this matter belongeth* unto thee: ⁴ we also *will be* with thee: ⁴ be of good courage, and do it.

Then arose Ezra, and made the chief priests, the Levites, and all Israel, ⁵ to ⁶ swear that they should do according to this word. And they swore. Then

¹ Ge. 6. 2; 2 Cor. 6. 14.

² See reth. Num. 14. 6.

³ No. 13. 25; Jer. 7. 29; 48. 37, 38; Eze. 7. 18.

⁴ No. 1. 4; Pa. 143. 4; Eze. 3. 15.

⁵ ch. 10. 3; Is. 66. 2.

⁶ Ex. 29. 39; Dan. 9. 21.

⁷ Ex. 9. 29, 33.

⁸ Jer. 3. 25; Dan. 9. 7, 8.

⁹ 2 Chr. 28. 4; Is. 69. 12.

¹⁰ 2 Chr. 24. 9; Rev. 18. 5.

¹¹ Num. 32. 14; 2 Chr. 29. 6; Pa. 105. 6; Dan. 9. 5—8.

¹² Is. 26. 14, etc.; Deu. 29. 24, 26; Ne. 9. 30.

¹³ Dan. 9. 1, 8.

¹⁴ Ne. 9. 31.

¹⁵ ver. 14; Is. 1. 9; Eze. 6. 8; 14. 22.

¹⁶ 1 Cor. 13. 13; that is, a constant and sure abode: so Is. 22. 23.

¹⁷ Rev. 3. 12.

¹⁸ Ex. 3. 2; 34. 5.

¹⁹ Pa. 45. 6; 138. 7; Is. 27. 15.

²⁰ Ne. 9. 36.

²¹ Ex. 19. 23, 24.

²² ch. 1. 1—4; 6. 1—12; 7. 6, 11—29.

²³ ch. 6. 14, 15.

²⁴ Is. 5. 3; 24. 5.

²⁵ A. L. 18. 24—30.

²⁶ ch. 6. 21.

²⁷ Ex. 27. 32; 34. 16; Deu. 7. 3.

²⁸ Deu. 23. 6.

²⁹ Is. 1. 19.

³⁰ Pro. 13. 22; 20. 7.

³¹ Ps. 103. 10; Lam. 3. 22, 39.

³² John 5. 14; Ro. 6. 1; 2 Pet. 2. 20, 21.

³³ ver. 2; Ne. 13. 23, 27; Deu. 9. 8.

³⁴ Ne. 9. 33; Dan. 9. 7, 14.

³⁵ Ro. 3. 19.

³⁶ Eze. 33. 10; 1 Cor. 15. 17.

³⁷ Pa. 130. 3; 113. 2.

³⁸ Dan. 9. 20.

³⁹ 2 Chr. 24. 9.

⁴⁰ Ex. 31. 12; No. 13. 27.

⁴¹ Jer. 3. 12, 13.

⁴² 2 Chr. 31. 29—33; Ne. 9. 38.

⁴³ ch. 8. 4.

⁴⁴ Deu. 7. 2, 3.

⁴⁵ Jer. 1. 16—18.

⁴⁶ 1 Chr. 29. 10.

⁴⁷ Ne. 5. 12; 10. 29.

¹ These were the customary tokens of deep grief and displeasure.

² Ezra was not personally guilty in this matter; but he spoke and acted as the representative of the whole people.

³ The returned exiles were but a remnant of the whole nation, the bulk of the people still remaining in their dispersions; and those who returned were in an impoverished and abject state, compared with their ancestors.

⁴ This may refer either to the nails or pins by which the Oriental tents were fastened to the ground, or to the nails fixed in the walls of houses at the time of their erection, which were used for the purpose of suspending vessels or clothes, and were as permanent as the house itself. See Isa. xxii. 23, 24.

⁵ The term here translated 'wall' signifies the fence of a sheep-fold; and here figuratively represents their establishment again in their own land.

⁶ These words may be rendered, 'though we remain;'

but probably Ezra means to acknowledge that God had fulfilled his part of the covenant, and that the people's guilt was on this account the more heinous.

⁷ Shechaniah appears not to have been implicated himself; but his father and others of his near relations were. See ver. 26.

⁸ Encouragement may be fitly given to the greatest sinners when their sin is seen and lamented, and decisive steps are taken towards a reformation.

⁹ This measure, though apparently a severe one, especially as affecting the children, was evidently necessary to prevent the influx of idolatry. These cases differ greatly from those for which a milder rule was laid down by the Apostle Paul (1 Cor. vii. 12, 13); for the Jew who married a heathen wife did so in direct violation of his own law; whereas the parties referred to in the New Testament had married as heathens, but one of them had subsequently been converted to Christianity.

Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when*¹ he came thither, he 'did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; and² that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month,³ and the twentieth day of the month; and 'all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain. And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, 'to increase the trespass of Israel. Now therefore 'make confession unto the LORD God of your fathers, and do his pleasure: and 'separate yourselves from the people of the land,⁴ and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. But 'the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing [*or*, we have greatly offended in this thing]. Let now 'our rulers of all the congregation stand,⁵ and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until 'the fierce wrath of our God for this matter be turned from us. Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this *matter*: and Meshullam and Shabbethai the Levite helped them. And the children of the captivity did so.

And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter. And they made an end with all the men that had taken strange wives by the first day of the first month. And among the sons of the priests⁶ there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. And they 'gave their hands⁷ that they would put away their wives; and *being* 'guilty, *they offered* a ram of the flock for their trespass. And of the sons of Immer; Hanani, and Zebadiah. And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah. And of the sons of Pashur; Elioenai, Manasseiah, and Ishmael, Nethaneel, Jozabad, and Elasaah. Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer. Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel:⁸ of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. And of the sons of Elam; Mattaniah, Zochariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. Of the sons also of Behai; Jehohanan, Hananiah, Zabbai, and Athlai. And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, Benjamin, Malluch, and Shemaiah. Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. Of the sons of Bani; Maadai, Amram, and Uel, Benaiah, 37 Bedeiah, Chelluh, Vaniah, Meremoth, Eliashib, Mattaniah, Mattenai, and Jansau, 39 and Bani, and Binnui, Shimei, and Shelemiah, and Nathan, and Adaiah, * Mach- 42 nadabai, Shashai, Sharai, Azareel, and Shelemiah, Shomariah, Shallum, Amariah, 43 and Joseph. Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadua, and 44 Joel, Benaiah. All these had taken strange wives:⁹ and *some* of them had wives by whom they had children.

† Deu. 9. 18.

* ch. 7. 26; Judg. 21. 5.

† see 1 Sam. 12. 18.

** ch. 9. 6.

* Jos. 7. 19; Pro 28. 13.

* ver. 3; ch. 9. 1.

† Deu. 7. 3, 4.

† vers. 18—44.

* Deu. 17. 9.

* Deu. 13. 17; 2 Chr. 30. 8.

† 2 Ki. 10. 15.

* Le. 5. 16; G. 4, 6.

* or, *Mabnadebai*, according to some copies.

1 Or, 'until he came thither.'

2 That is, some time in December, which in Palestine is the coldest and most rainy season of the year.

3 That is, let them act as a court of inquiry; summing before them the parties concerned, together with the judges and elders of their cities. The investigation seems to have occupied a quarter of a year.

4 Although the law had particularly provided for the preservation of their honour in their marriages (see Lev.

xxi. 7); and they, as teachers of the law, were bound, above all others, to set a good example.

5 A most expressive mode of solemn agreement.

6 That is, those who were neither priests nor Levites.

7 The transgression must have been very widely extended, owing probably in part to the small proportion of women who had returned from Babylon. Although this evil among the Jews seemed now to be thoroughly corrected, we find it again in Neh. xiii. 23; Mal. ii. 11.

NOTE ON EZRA.

EZRA continued his labours at Jerusalem for some years; and appears in the next book zealously co-operating with Nehemiah in promoting the reformation of the people. He is said to have lived one hundred and twenty years, attaining the same age as Moses; and he stands next to the great lawgiver, in the estimation of Jewish writers, for the services which he rendered to the religious interests of the nation. They state that, with the assistance of others also versed in the sacred writings, and under the guidance of the Spirit of God, Ezra collected all the existing books of Scripture; disposed them in proper order; corrected errors which had crept in through the inadvertence of copyists; changed some

names of places which had become obsolete; made explanatory and other additions which the lapse of time had rendered necessary; and transcribed the whole into the Chaldee, or square character: and that, having thus settled the canon of Scripture, he sent it forth in a perfectly accurate form, from which the copies now extant were afterwards made with great care. The prophecy of Malachi, and a few passages in other books, must have been inserted subsequently to his time, probably by a succession of pious and learned men, till about the time of Simon the Just, who was made high priest about the year 300 B. C.; after which nothing was added to the sacred books of the Old Testament.

THE BOOK OF NEHEMIAH.

THIS book, which in the ancient canon was joined with the preceding, and is sometimes called the Second Book of Ezra, takes up the history of the Jews about twelve years after the close of the former; and records the improvements in Jerusalem, and reformations among the people, which were carried on by Nehemiah. By him the greater part of this book was evidently written; and the rest, in which he is spoken of in the third person (ch. viii.—x.), is, with great probability, ascribed to Ezra.

As the numerous states subject to the great Oriental despots might often be at war among themselves—little notice being taken of their affairs at court, unless the revenue or authority or personal partialities of the monarch were interfered with—the Jews felt themselves insecure, so long as the walls of the city remained in ruins. It was, in part, to effect their restoration that Nehemiah was raised up by God. Though a Jew and a captive, he held one of the most honourable and confidential offices at the court of Persia, being the king's cup-bearer. But his own prosperity and wealth did not cause him to be unmindful of the afflicted condition of his countrymen. Hearing of their state, he made it the subject of earnest prayer; and, after four months, his sorrow of heart being seen in the sadness of his countenance, an opportunity was afforded him of presenting his suit to the king, who appointed him governor of Jerusalem, with a commission to rebuild the walls, and provide for the welfare of his people (ch. i., ii. 1—8).

The rebuilding of the city wall was accomplished in about two months; notwithstanding many discouragements and difficulties, caused chiefly by the leading men in the rival and unfriendly colony of Samaria, who, by scoffs and threats and various stratagems, did their utmost to stop the work. In addition to these dangers from without, Nehemiah also encountered troubles and hin-

drances from his own people, arising out of the general distress existing among them, which was aggravated by the cruel exactions and oppressions of the great men. These grievances were redressed on the earnest remonstrance of Nehemiah, who had himself set a noble example of disinterestedness. It appears also that some of the chief men in Jerusalem were in conspiracy with foreigners against him (ch. ii. 9—20; iii.—vi.). Thus the wall was built in 'troublesome times' (Dan. ix. 23); and its completion was afterwards joyously celebrated by a solemn dedication (ch. xii. 27—43).

Nehemiah then turned his attention to other measures for the public good. He appointed some necessary officers (ch. xii. 44—47; xiii. 13); and excited among the people more interest and zeal in religion, by the public reading and exposition of the law, by an unexampled celebration of the feast of tabernacles and the observance of a national fast, and by inducing the people to enter into a solemn covenant 'to walk in God's law,' especially by avoiding intermarriages with the heathen, duly observing the sabbath, and contributing to the support of the temple (ch. viii.—x.).

The inhabitants of the city being as yet too few for its defence and prosperity, Nehemiah brought one family out of every ten in the country to take up their abode in the ancient capital, which then presented so few inducements to the settler, that 'the people blessed all the men that willingly offered themselves to dwell at Jerusalem' (ch. vii. 4; xi. 1—19). In all these important proceedings he appears to have enjoyed the assistance of Ezra.

After about twelve years, Nehemiah returned to Babylon. He subsequently went back to Jerusalem, and exerted himself to promote the further reformation of his countrymen, particularly by the correction of abuses which had crept in during his absence (ch. xiii.). His whole administration probably lasted about thirty-six years.

Nehemiah receives information concerning his countrymen; his distress, and prayer.

I THE words¹ of Nehemiah the son of Hachaliah.

And it came to pass in the month Chisleu,² in the twentieth³ year, as I was in 2 Shushan⁴ the palace, that Hanani, one of my brethren, came, he and certain men of 3 left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are^c in great affliction and^d reproach: the wall of Jerusalem also^e is broken down,⁵ and the gates thereof are burned with fire.

^a ch. 10. 1.

^b see ch. 7. 2.

^c 1 Sam. 1. 7.

^d 1 Ki. 9. 7; Ps. 79. 1.

^e 1s. 43. 28; 1 Sam. 5. 1.

^f ch. 2. 17.

^g 2 Ki. 25. 10.

¹ Or, 'the actions' of Nehemiah; that is, the history of his labours for his country. See 1 Kings xi. 41.

² The third month of the civil year, answering to parts of our November and December.

³ That is, in the twentieth year of the reign of Artaxerxes Longimanus (see note on Ezra vii. 1); the tenth year after Ezra's journey to Jerusalem.

⁴ Or Susa, on the Choaspes, in the hot plains of the

Tigris, the winter residence of the Persian kings. Ruins found at a place called Shus are supposed to mark its site.

⁵ As we have no account in the book of Ezra of the wall being rebuilt, it is most probable that it was still in the state in which it had been left at the destruction of the city by the Chaldeans (see 2 Kings xxv. 10). The former commissions of Zerubbabel and Ezra (Ezra i.; vii. 11—28) did not extend to the fortification of the city.

4 And it came to pass, when I heard these words, that I ^s sat down and wept, and 5 mourned *certain* days, and fasted, and prayed before the God of heaven, and said,¹ I beseech thee, ^a O Lord God of heaven, the great and terrible God, ^t that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and ^j thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, ^a day and night, for the children of Israel thy servants, and ^c confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. 7 ^w We have dealt very ^c corruptly against thee, and have ^o not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant 8 Moses. ^r Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, ^o *If ye transgress, I will scatter you abroad among the* 9 *nations: ^r but if ye turn unto me, and keep my commandments, and do them; ^t though there were of you cast out unto the uttermost part of the heaven, ^{yct} will I gather them from thence, and ^w will bring them unto the ^r place that I 10 have chosen to set my name there. ⁿ Now these *are* thy servants and thy people, whom ^s thou hast redeemed by thy great power, and by thy strong ^a hand. 11 O Lord, I beseech thee, ^b let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who ^c desire to fear thy name: and prosper, I pray thee, thy servant this day, and ^d grant him mercy in the sight of this man. For I was the king's ^c cupbearer.²*

Nehemiah, having obtained a commission from the king, goes to Jerusalem; and encourages the people to rebuild the walls.

2 AND it came to pass in the month Nisan,³ in the twentieth year of ^s Artaxerxes the king, that wine *was* before him: and ^s I took up the wine, and gave it unto 2 the king. Now I had not been *beforetime* sad in his presence. Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? *this is* 3 nothing *else* but ^a sorrow of heart.⁴ Then I was very sore afraid, and said unto the king, ^t Let the king live for ever: why should not my countenance be sad, when ^a the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire? 4 Then the king said unto me, ^t For what dost thou make request? So I prayed 5 to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. 6 And the king said unto me, (the queen⁵ also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send 7 me; and I set him ^m a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may 8 convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* ^m to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, ^o according to the good hand of my God upon me. 9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. 10 When Sanballat⁶ the Horonite, and Tobiah the servant, the Ammonite, heard *of* *it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. 11, 12 So I ^r came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in

^s Ezra 9. 3.

^a Dan. 9. 4.
^t Ex. 20. 6; Deu. 7. 9.

^j 1 Ki. 8. 29, 30; 2 Chr. 6. 40; Dan. 10. 17, 18.
^c Ex. 28. 1; Lk. 2. 37.
^t Dan. 9. 20.

^w Ps. 106. 6; Dan. 9. 2, 5.

^r 2 Chr. 27. 2; Hos. 9. 8.

^o Deu. 6. 1; 28. 15.

^r Ps. 119. 43.

^o Le. 26. 33; Deu. 4. 25—27; 28. 61.

^t Le. 26. 35—42; Deu. 4. 29—31; 30. 2.

^{yct} Deu. 30. 4.

^w Jer. 31. 10; 32. 27.

^r Jer. 3. 14; Eze. 36. 24.

ⁿ Deu. 12. 5.

^s Deu. 9. 29; 1s. 64. 9;

Dan. 9. 15.

^o Ex. 15. 13.

^c Ex. 6. 1.

^o ver. 6.

^o 1s. 28. 8; Heb. 13. 18.

^c ch. 2. 8.

^c ch. 2. 1; Ge. 40. 2, 11, 21.

^s Ezra 7. 1.

^s ch. 1. 11.

^a Pro. 15. 13.

^t 1 Ki. 1. 31; Dan. 2. 4; 3. 10; 6. 6, 21.

^c ch. 1. 3; Ps. 137. 6.

^t Est. 5. 3, 6; Mk. 10. 51.

^m ch. 5. 14; 13. 6.

^r ch. 3. 7.

^o ver. 19; see refs.

Ezra 5. 5.

^r Ezra 8. 32.

1 We have here (vers. 5—11) the substance of Nehemiah's constant supplications.

2 The office of cup-bearer was one of great honour and confidence, as well as of considerable profit and influence. The person who held it being in constant attendance on the king, had opportunities of preferring petitions and obtaining favours. Nehemiah appears to have been enabled from his own resources to sustain his government at Jerusalem with great dignity and hospitality, without laying any burden on the people: see ch. v. 14—18. Many of the Jews were advanced to places of trust and authority under the Babylonian and Persian monarchs; and so were able to assist and protect their brethren.

3 The seventh month, answering to our March or April; so that four months had elapsed since Nehemiah had learned the afflicted condition of his countrymen at Jerusalem. This may have been his first attendance since

that time on the king in private. See ver. 6, and note.

4 Or, 'wickedness of heart.' The king might have imputed his melancholy to discontent or disaffection; hence, probably, Nehemiah's great alarm.

5 The presence of the queen intimates the privacy of the occasion; for the Persians and other Orientals have never allowed their wives to be present at their public feasts. Some suppose the queen to have been Esther; but on this question see preface to the book of Esther.

6 Sanballat is supposed to have been a Moabite of Horonaim, a city of Moab; Tobiah the Ammonite had been a slave. The Moabites and Ammonites had been subdued and carried captive by the kings of Babylon; and it is probable that Sanballat and Tobiah, and Geshem the Arabian (ver. 19), held appointments under the king of Persia, as governors over the remnant of these nations and the Samaritans, who were all very hostile to the Jews.

my heart to do at Jerusalem: neither was there any beast with me, save the
 13 beast that I rode upon. And I went out by night ⁹ by the gate of the valley,
 even before the dragon well, and to the dung port, and viewed the walls of
 Jerusalem, which were ^r broken down, and the gates thereof were consumed with
 14 fire. Then I went on to the ^a gate of the fountain, and to the king's pool:¹ but
 15 there was no place for the beast that was under me to pass. Then went I up in
 the night by the ^c brook, and viewed the wall, and turned back, and entered by
 the gate of the valley, and so returned.
 16 And the rulers knew not whither I went, or what I did; neither had I as yet
 told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to
 17 the rest that did the work. Then said I unto them, Ye see the distress that we
 are in, how Jerusalem lieth waste, and the gates thereof are burned with fire:
 come, and let us build up the wall of Jerusalem, that we be no more ^a a
 18 reproach. Then I told them of ^r the hand of my God which was good upon
 me; as also the king's words that he had spoken unto me. And they said,
 Let us rise up and build. So they ^r strengthened their hands for this good
 work.
 19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and
 Geshem the Arabian, heard it, they ^r laughed us to scorn, and despised us, and
 20 said, What is this thing that ye do? ^a will ye rebel against the king? ² Then
 answered I them, and said unto them, ^b The God of heaven, ^c he will prosper us;
 therefore we his servants will arise and build: ^d but ye have no portion, nor
 right, nor memorial, in Jerusalem.

The rebuilding of the walls and gates of the city.

3 THEN ^e Eliashib the high priest rose up with his brethren the priests, ^f and
 they builded the sheep gate; they ^g sanctified it,³ and set up the doors of it;
^h even unto the tower of Meah they sanctified it, unto the tower of Hananeel.
 2 And next unto him builded ⁱ the men of Jericho. And next to them builded
 Zaccur the son of Imri.
 3 ^j But the fish gate did the sons of Hassenaah build, who also laid the beams
 thereof, and ^k set up the doors thereof, the locks thereof, and the bars thereof.
 4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And
 next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel.
 5 And next unto them repaired Zadok the son of Baana. And next unto them
 the Tekoites repaired; but their nobles put not their necks to ^l the work of
 their Lord.
 6 Moreover ^m the old gate repaired Jehoiada the son of Paseah, and Meshullam
 the son of Besodeiah; they laid the beams thereof, and set up the doors thereof,
 7 and the locks thereof, and the bars thereof. And next unto them repaired
 Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of
 8 Mizpah, unto the ⁿ throne⁴ of the governor on this side the river. Next unto him
 repaired Uzziel the son of Harhaiah, of the goldsmiths.⁵ Next unto him also
 repaired Hananiah the son of ^o one of the apothecaries,⁶ and they fortified Jerusalem
 9 unto the ^p broad wall. And next unto them repaired Rephaiah the son of Hur,
 10 the ruler of the half part of Jerusalem. And next unto them repaired Jedaiah
 the son of Harumaph, even over against his house. And next unto him repaired
 11 Hattush the son of Hashabniah. Malchijah the son of Harim, and Hashub the
 son of Pahath-moab, repaired the other piece, ^q and the tower of the furnaces.
 12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half
 part of Jerusalem, he and his daughters.⁷
 13 ^r The valley⁸ gate repaired Hanan, and the inhabitants of Zanoah; they built
 it, and set up the doors thereof, the locks thereof, and the bars thereof, and a
 14 thousand cubits on the wall unto ^s the dung gate. But the dung gate repaired
 Malchiah the son of Rechab, the ruler of part of Beth-haccerom; he built it, and
 15 set up the doors thereof, the locks thereof, and the bars thereof. But ^t the gate
 of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah;
 he built it, and covered it, and set up the doors thereof, the locks thereof, and

^v ch. 2. 13; 2 Chr. 26. 9.

^w ver. 17; ch. 1. 3.

^x ch. 3. 15.

^y 2 Sam. 15. 23; Jer. 31. 40; John 18. 1.

^z ch. 1. 3; Pa. 44. 13; Ps. 4. 1; Jer. 21. 9; Ezra. 6. 14, 15; 22. 4.

^{aa} 2 Sam. 2. 7.

^{ab} Pa. 44. 13; 79. 4; 80. 6.

^{ac} ch. 6. 6. ^{ad} ver. 4. ^{ae} Pa. 35. 27. ^{af} Ezra 4. 3.

^{ag} ch. 12. 10.

^{ah} John 5. 2.

^{ai} ch. 12. 30; Deu. 20. 5.

^{aj} ch. 12. 39.

^{ak} Jer. 31. 38; Zec. 14. 10.

^{al} Ezra 2. 34.

^{am} ch. 12. 39; 2 Chr. 33. 14; Zeph. 1. 10.

^{an} see ch. 6. 1; 7. 1.

^{ao} Judg. 5. 23.

^{ap} ch. 12. 39.

^{aq} ch. 2. 8.

^{ar} ch. 12. 38.

^{as} ch. 12. 38.

^{at} ch. 2. 13.

^{au} ch. 2. 13.

^{av} ch. 2. 14.

1 Probably Hezekiah's pool (2 Chron. xxxii. 3, 30).
 2 They could hardly be ignorant that Nehemiah was acting under the king's commission. But the charge of rebellion has been at all times a favourite pretext with the enemies of the church. See Luke xxiii. 2, etc.
 3 By offering prayers, and probably sacrifices, this being the priests' work.
 4 This may mean the place where the governor of Syria sat in judgment when he visited Jerusalem.

5 This word means 'refiners.' There appear to have been among the Jews, at this period, guilds of various artisans and traders.
 6 That is, dealers in spices or perfumes.
 7 Some of the persons mentioned in this list as having repaired certain portions of the wall, probably did so by paying the expense of the work.
 8 That is, the valley of Jehoshaphat; lying between the city and the mount of Olives.

the bars thereof, and the wall of the pool of ¹ Siloah by the king's garden, and unto the stairs that go down from the city of David.

- 16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Both-zur, unto ² the place over against the sepulchres of David, and to the ³ pool that was made, and unto the house of the mighty. ⁴ And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part. After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the ⁵ turning of the wall. After him Baruch the son of ⁶ Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest. After him ⁷ repaired Moremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. And after him repaired the priests, the men of the plain. ⁸ After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house. After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto ⁹ the turning of the wall, even unto the corner. Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the ¹⁰ court of the prison. After him Pedaiah the son of Parosh.
- 26 Moreover ¹¹ the Nethinims dwelt in ¹² Ophel [or, which dwelt in Ophel, repaired], unto the place over against ¹³ the water gate toward the east, and the tower that lieth out. After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.
- 28 From above the ¹⁴ horse gate repaired the priests, every one over against his house. ¹⁵ After them repaired Zadok the son of Immer over against his house. After him repaired also SHEMAIAH the son of Shechaniah, the keeper of the east gate. After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Borechiah over against his chamber. After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner. And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

Opposition of enemies, and consequent precautions.

- 4 BUT it came to pass, ¹ that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, ² and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify ³ themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now ⁴ Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.
- 4 Hear, O our God; for we are despised: and ⁵ turn their reproach upon their own head, and give them for a prey in the land of captivity: and ⁶ cover not their iniquity, ⁷ and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.
- 6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.
- 7 But it came to pass, ⁸ that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, ⁹ and that the breaches began to be stopped, then they were very wroth, and ¹⁰ conspired all of them together to come and to fight against Jerusalem, and ¹¹ to hinder it. Nevertheless ¹² we made our prayer unto our God, and ¹³ set a watch ¹⁴

¹ According to Josephus, Siloah or Siloam was on the south-east of Jerusalem, at the meeting of the valleys of Jehoahaphat and the Tyropœon.

² This was, perhaps, the place formerly occupied by the guard; but the Septuagint gives this as a proper name, *Beth-aggarim* (Heb., *Beth-haggiborim*).

³ This and the other phrase, 'next unto him,' seem to be perfectly equivalent, and to denote that the person next mentioned began at that part of the wall where the other left off.

⁴ This is explained by ch. xii. 28.

⁵ By assigning to each one the execution of the portion over against his own house, where it adjoined the wall, Nehemiah wisely blended the *personal* with the *patriotic*.

⁶ This displeasure and enmity seem to have been entirely unprovoked, and to have been the result of hatred to the religion, and envy at the prosperity of the Jews. Psa. cxxiii. appears to refer either to these troubles; or to those described in Ezra ch. iv.: see the note on its title.

⁷ Heb., 'will they leave to them?' probably meaning, 'will they be allowed?'

⁸ Nehemiah might properly desire the punishment of these inveterate enemies of God's people, not only in order to remove obstacles to the further progress of the work, but also as a warning to others who were disposed to injure the Jews.

⁹ Sincere faith and prayer will always be accompanied by watchfulness and activity.

¹ Is. 8. 6. *Siloah*; John 9. 7. *Siloam*.

² 2 Ki. 20. 20; Is. 22. 11.

³ 2 Chr. 26. 4.

⁴ or, *Zaccari*.
⁵ Ecc. 9. 10; Ho. 12. 11.

⁶ ver. 19.

⁷ Jer. 32. 2; 33. 1; 37. 21.

⁸ ch. 11. 21; Ezra 2. 43.
⁹ or, *the tower*, see 2 Chr. 27. 3.
¹⁰ ch. 8. 1, 3; 12. 37.

¹¹ 2 Ki. 11. 16; 2 Chr. 23. 15; Jer. 31. 40.

¹ ch. 2. 10, 19; Ezra 4. 1-5.

² ch. 2. 10, 19.

³ Pa. 123. 3, 4.
⁴ Pa. 79. 12; Pro. 3. 34; Hos. 12. 11.
⁵ Pa. 69. 27, 28; 109. 14, 15; Jer. 18. 23.

⁶ ver. 1.

⁷ Pa. 83. 3-5.
⁸ 2 Ki. 19. 14-19; Pa. 30. 15; 55. 16-18.
⁹ Mt. 26. 41; 1 Pet. 5. 8.

10 against them day and night, because of them. And Judah said, 'The strength of the bearers of burdens is decayed, and *there is much rubbish*; so that we are not able to build the wall. And our adversaries said, 'They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us 'ten times, From all places whence ye shall return unto us *they will be upon you*.¹ Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families, with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, 'Be not ye afraid of them: 'remember the LORD, *which is* ² great and terrible, and ³ fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, ^b and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon. For the builders, every one had his sword² girded by his side, and *so* builded. And ^c he that sounded the trumpet *was* by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another. In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: ^d our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither ^e I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.³

Nehemiah redresses the grievances of the poor.

5 AND there was a great ^f cry ^g of the people and of their wives against their ^h brethren the Jews. For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live. ⁱ Some also there were that said, ^j We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.⁵ There were also that said, We have borrowed money for 'the king's tribute, *and that upon* our lands and vineyards. Yet now ^k our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we ^l bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power to *redeem them*; for other men have our lands and vineyards. ^m 6, 7 And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, ⁿ Ye exact usury,⁶ every one of his brother. And I set a great assembly against them. And I said unto them, We after our ability have ^o redeemed⁷ our brethren the Jews, which were sold unto the heathen; and will ye even ^p sell your brethren? or shall they be sold unto us? Then held they their peace, and ^q 9 found nothing to answer. Also I said, It is not good that ye do: ought ye not to

^r Num. 13. 31; Ps. 9; Hag. 1. 2

^s Judg. 20. 29, etc.

^t Ge. 31. 7; Num. 14. 23; Job 19. 3.

^u Num. 14. 9; Deu. 1. 29; 2 Chr. 32. 7. ^v Ps. 93. 7; Is. 51. 12, 13.

^w ch. 1. 5; Deu. 10. 17. ^x 2 Sam. 10. 12. ^y 2 Sam. 15. 31; 17. 14; Job 5. 12; Ps. 33. 10, 11; Pro. 21. 30; Is. 8. 10.

^z Num. 10. 9.

^{aa} Ex. 14. 14, 25; Deu. 1. 30; 3. 22; 20. 4; Jos. 23. 10.

^{ab} ch. 5. 16; Judg. 9. 48.

^{ac} Ezra 3. 7; Job 34. 28; Is. 5. 7. ^{ad} Le. 25. 35—37; Deu. 15. 7.

^{ae} Ge. 47. 15—25.

^{af} ch. 9. 37.

^{ag} Is. 56. 7.

^{ah} Ex. 21. 7; Le. 26. 35.

^{ai} Ex. 22. 25; Le. 25. 35; Eze. 22. 12.

^{aj} Le. 25. 47—49.

^{ak} Ex. 21. 16.

¹ The construction of this sentence is difficult; but the meaning appears to be, that the Jews who dwelt near the Samaritans and other adversaries were constantly coming to Nehemiah with information of contemplated attacks.

² At the present day it is not unusual, in districts adjacent to the Bedouins and other roving tribes, to see men following the plough with guns slung at their backs, and swords by their sides. Sometimes, also, armed men keep guard while their companions pursue their labours.

³ It is better to follow the marginal rendering of our translators in this difficult clause, reading, after 'clothes,' 'every one went with his weapon for water.' See Judg. v. 11.

⁴ The poor seem to have had just ground of complaint against their wealthier brethren. Although their exile in Babylon had cured the Jews, as a people, of their tendency to idolatry, they were still, like their ancestors,

much given to covetousness and oppression. The transactions in this chapter appear to have occurred during the building of the wall; causing probably an interruption of the work.

⁵ The cultivation of the land had probably suffered from the difficulties to which the people had been exposed, and from other causes. Hence there was a scarcity of food; and the rich men, taking advantage of their brethren's distress, compelled them to part with all that they possessed, and even to sell their children into bondage, in order to obtain the means of procuring food and of paying the taxes.

⁶ The Mosaic law forbade the Israelites to take usury of their brethren (Exod. xxii. 25; Lev. xxv. 36; Deut. xxiii. 19).

⁷ That is, from slavery, into which some of the poor Jews had been sold.

walk ⁹ in the fear of our God ^r because of the reproach of the heathen our enemies?
 10 I likewise, *and* my brethren, and my servants, might exact of them money and
 11 corn. I pray you, let us ^r leave off this usury. ^r Restore, I pray you, to them,
 even this day, ^r their lands, their vineyards, their oliveyards, and their houses,
 also the hundredth ¹ part of the money, and of the corn, the wine, and the oil,
 that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so
 will we do as thou sayest. Then I called the priests, ² ^r and took an oath of them,
 13 that they should do according to this promise. Also ^r I shook my lap, ³ and said,
 So God shake out every man from his house, and from his labour, that performeth
 not this promise; even thus be he shaken out, and emptied. And all the con-
 gregation said, Amen, and praised the Lord. ^r And the people did according to
 this promise.

14 Moreover from the time that I was appointed to be their governor in the land
 of Judah, from the twentieth year ^r even unto the two and thirtieth year of
 Artaxerxes the king, *that is*, twelve years, I and my brethren have not ^b eaten
 15 the bread of the governor. But the former governors that *had been* before me
 were chargeable unto the people, and had taken of them bread and wine, beside
 forty shekels ⁴ of silver; yea, even their servants bare rule over the people: but
 16 ^r so did not I, because of the ^d fear of God. Yea, also I continued in the work of
 this wall: neither bought we any land: and all my servants *were* gathered thither
 17 unto the work. Moreover *there were* ^r at my table ^r an hundred and fifty of the
 Jews and rulers, beside those that came unto us from among the heathen that *are*
 18 about us. Now *that* ^r which was prepared *for me* daily *was* one ox *and* six choice
 sheep; also fowls were prepared for me, and once in ten days store of all sorts of
 wine: yet for all this ^r required not I the bread ⁵ of the governor, because the
 bondage was heavy upon this people.

19 Think upon me, my God, for good, *according* to all that I have done for this
 people.

Plots against Nehemiah; his faith and steadfastness.

6 NOW it came to pass, ^a when Sanballat, and Tobiah, and ^r Geshem the Arabian,
 and the rest of our enemies, heard that I had builded the wall, and *that* there
 was no breach left therein; (^m though at that time I had not set up the doors
 2 upon the gates;) that Sanballat and Geshem ^r sent unto me, saying, Come, let us
 meet together in *some one of* the villages ⁶ in the plain of ^o Ono. But they
 3 ^r thought to do me mischief. And ^r I sent messengers unto them, saying, ^r I am
 doing a great work, so that I cannot come down. why should the work cease,
 4 whilst I leave it, and come down to you? Yet they sent unto me four times after
 this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an
 6 open ⁷ letter in his hand; wherein *was* written, It is reported among the heathen,
 and ^r Gashmu saith *it*, ^r that thou and the Jews think to rebel: for which cause
 thou buildest the wall, that thou mayest be their king, according to these words;
 7 and thou hast also appointed prophets to preach of thee at Jerusalem, saying,
There is a king in Judah: and now shall it be reported to the king according to
 these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest,
 9 but thou feignest them out of thine own heart. For they all made us afraid,
 saying, Their hands shall be weakened from the work, that it be not done. ^r Now
 therefore, *O God*, strengthen my hands. ⁸

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of
 Mehetabeel, who *was* shut up; ^r and he said, Let us meet together in the house

⁹ Lc. 25. 36.
^r Ge. 13. 7, 8; 2 Sam.
 12. 14; Est. 30. 20;
 Ec. 2. 24; 1 Pet. 2.
 12.
^r ver. 7; Ps. 15. 5;
 Est. 10. 8, 10.
^r see refs. Lc. 6. 4, 5.
^r vers. 3, 4.

^r 2 Chr. 6. 22; Ezra
 10. 5; Jer. 34. 8, 9.
^r Mt. 10. 14; Ac. 13.
 51; 18. 5.

^r 2 Kl. 23. 3.

^r ch. 13. 6.

^b 1 Cor. 9. 4, 15, 16;
 2 Thes. 3. 8, 9.

^d 2 Cor. 11. 9; 12. 13.
^r ver. 9; Ps. 112. 1;
 147. 11; Pro. 16. 6.
^r 2 Sam. 9. 7; 1 Kl.
 18. 19.
^r Ec. 10. 14; 1 Pet. 4. 9.

^r 1 Kl. 4. 22.

^a vers. 14, 15.

ⁱ ch. 13. 4, 22, 31; Ps.
 106. 4.

^k ch. 2. 10, 19; 4. 1, 7.
^r or, *Gashmu*, ver. 5.

^m ch. 3. 1, 3.

ⁿ Pro. 28. 24, 25.

^o ch. 11. 35; 1 Chr. 8.
 12.

^p Ps. 37. 12, 32.
^r Mt. 10. 16.
^r Ec. 9. 10.

^r or, *Geshem*, ver. 1.
^r ch. 2. 19; Ezra 4. 12.

^r 1 Sam. 30. 6; Ps. 56
 3; 138. 3; Is. 41. 10.

^r Ps. 12. 2; 37. 12.

1 That is, an interest of one per cent. monthly, or twelve per cent. per annum. Nothing can be more forcible, touching, or generous than this address. The result of this disturbance must have been greatly to strengthen Nehemiah's hold on the affections of the people.

2 The priests were summoned, that the oath might be administered with religious solemnity. See refs.

3 The mantle, or outer garment, was often used to carry goods in. See Exod. xii. 34; Ruth iii. 15. Significant actions of this kind have always been common in the East. See Matt. x. 14; Acts xviii. 6.

4 Amounting to about £1,800 sterling a year.

5 In the Persian empire, the dues of the government were paid partly in provisions. Nehemiah, on account of the distressed state of the people, would not take from them the

usual allowances to which, as governor, he was entitled.

6 The Hebrew word is 'Cephirim,' which should probably be read here as a proper name—'Come and let us meet in Cephirim.' It is supposed to be the same as Chephirah, a town in the tribe of Benjamin. See ch. vii. 29; Josh. ix. 17; xviii. 26.

7 Letters sent by Orientals to superiors, and even to equals, are carefully sealed, and enclosed in silken bags. By sending the letter *open*, contrary to the universal practice, Sanballat doubtless intended both to insult Nehemiah and to excite the fears and discontent of the people by making the accusations generally known.

8 A prayer particularly suitable on entering upon any duty or conflict. Psa. cxxv. appears to allude to these events: see note on its title.

of God, within the temple,¹ and let us shut the doors of the temple: for they
 11 will come to slay thee; yea, in the night will they come to slay thee. And I
 12 said, "Should such a man as I flee?"² and who is there, that, being as I am, would
 go into the temple to save his life? I will not go in. And, lo, I perceived that
 13 God had not sent him; but that he pronounced this prophecy against me: for
 Tobiah and Sanballat had hired him. Therefore was he hired,³ that I should be
 afraid, and do so, and sin, and that they might have matter for an evil report,
 that they might reproach me.
 14 "My God, think thou upon Tobiah and Sanballat according to these their
 works, and on the prophetess Noadiah, and the rest of the prophets,⁴ that would
 have put me in fear.
 15 So the wall was finished in the twenty and fifth day of the month Elul, in fifty
 16 and two days. And it came to pass, that when all our enemies heard thereof,
 and all the heathen that were about us saw these things, they were much cast
 down in their own eyes: for they perceived that this work was wrought of
 our God.
 17 Moreover in those days the nobles of Judah sent many letters unto Tobiah, and
 18 the letters of Tobiah came unto them. For there were many in Judah sworn
 unto him, because he was the son-in-law⁴ of Shechaniah the son of Arah; and
 his son Johanan had taken the daughter of Meshullam the son of Berechiah.
 19 Also they reported his good deeds before me, and uttered my words [or, matters]
 to him. And Tobiah sent letters to put me in fear.

Regulations for the safety of the city; a list of the exiles who first returned from Babylon.

7 NOW it came to pass, when the wall was built, and I had set up the doors,
 2 and the porters and the singers and the Levites were appointed, that I gave my
 brother Hanani,⁵ and Hananiah the ruler⁶ of the palace, charge over Jerusalem:⁶
 3 for he was a faithful man, and he feared God above many. And I said unto
 them, Let not the gates of Jerusalem be opened until the sun be hot; and while
 they stand by, let them shut the doors, and bar them: and appoint watches of the
 inhabitants of Jerusalem, every one in his watch, and every one to be over against
 his house.
 4 Now the city was large and great: but the people were few therein, and the
 houses were not builded.
 5 And my God put into mine heart to gather together the nobles, and the
 rulers, and the people, that they might be reckoned by genealogy. And I found
 a register⁷ of the genealogy of them which came up at the first, and found written
 therein,
 6 "These are the children of the province, that went up out of the captivity, of
 those that had been carried away, whom Nebuchadnezzar the king of Babylon
 had carried away, and came again to Jerusalem and to Judah, every one unto his
 7 city; who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah,
 Nahamani, Mordecai, Bilshan, Misperoth, Bigvai, Nehum, Baanah. The number,
 8 I say, of the men of the people of Israel was this. The children of Parosh, two
 9 thousand an hundred seventy and two. The children of Shephathiah, three
 10 hundred seventy and two. The children of Arah, six hundred fifty and two.
 11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand
 12 and eight hundred and eighteen. The children of Elam, a thousand two hundred
 13 fifty and four. The children of Zattu, eight hundred forty and five. The
 15 children of Zaccai, seven hundred and threescore. The children of Binnui, six
 16 hundred forty and eight. The children of Bobai, six hundred twenty and eight.
 17 The children of Azgad, two thousand three hundred twenty and two. The
 18 children of Adonikam, six hundred threescore and seven. The children of
 20 Bigvai, two thousand threescore and seven. The children of Adin, six hundred

¹ Ex. 11. 1; Pro. 26. 1.

² Jer. 14. 14; 23. 16;
³ Eze. 13. 7.
⁴ Eze. 13. 22.
⁵ Pro. 29. 5.
⁶ Jer. 16. 18; 20. 10;
 Dan. 6. 4, 5; Mt. 22.
 15.
⁷ ch. 4. 4, 5; 13. 29;
 Pa. 140. 5—11; Jer.
 11. 20—23.
⁸ Eze. 13. 17.

¹ ch. 2. 10; 4. 1, 7; 6. 1.

² Ex. 14. 25; Num. 23.
 23; Pa. 126. 2.

³ Pro. 28. 4.

⁴ ch. 6. 1.

⁵ ch. 2. 8.

⁶ Num. 12. 7; Dan.
 6. 4.
⁷ Ex. 18. 21; 2 Sam.
 23. 3.

⁸ ch. 5. 19; 6. 14.
⁹ Ezra 7. 27.

¹⁰ Ezra 2. 1, etc.
¹¹ 2 Ki. 24. 14—16.

¹² Ezra 1. 8, 11, *Shephathiah*
Baspar.
¹³ or, *Servanth*; see
 Ezra 2. 2.
¹⁴ see Ezra, ch. 2.

¹⁵ or, *Bani*.

¹ The environs of the temple were secured by walls and gates, while the gates of the city were not yet set up. Shemaiah had probably shut himself up, feigning the fear with which he desired to infect Nehemiah: but Nehemiah saw through the artifice.

² In such circumstances, even the preservation of life formed but a subordinate consideration, compared with the importance of setting an example of courageous confidence in God. It is worthy of notice that Nehemiah, whilst he took every reasonable precaution, never allowed fear to hinder his work.

³ These pretended prophets having sold their services to the enemies of religion, Nehemiah prays for their confusion and disappointment.

⁴ The serious mischiefs resulting from these connections with the enemies of their country, show the necessity of the strong measures which Ezra adopted to prevent them (Ezra x.)

⁵ The same mentioned in ch. i. 2.

⁶ It is supposed that Nehemiah, having finished the wall and made other necessary regulations, returned to the Persian court, according to his engagement (ch. ii. 6); that he soon afterwards came to Jerusalem again, with a new commission as governor; and that after twelve years he returned again to Persia, and remained there some years, during which time the abuses mentioned in ch. xiii. occurred.

⁷ See note on Ezra ii. 2.

21 fifty and five. The children of Ator of Hezekiah, ninety and eight. The children
 23 of Hashum, three hundred twenty and eight. The children of Bezai, three
 24 hundred twenty and four. The children of ^a Hariph, an hundred and twelve.
 25 The children of ^b Gibeon, ninety and five. The men of Beth-lêhem and Netophah,
 27 an hundred fourscore and eight. The men of Anathoth, an hundred twenty and
 29 eight. The men of ^c Beth-azmaveth, forty and two. The men of ^d Kirjath jearim,
 30 Chephirah, and Beeroth, seven hundred forty and three. The men of Ramah
 31 and Gaba, six hundred twenty and one. The men of Michmas, an hundred and
 32 twenty and two. The men of Beth-el and Ai, an hundred twenty and three.
 33 The men of the other Nebo, fifty and two. The children of the other ^e Elam, a
 35 thousand two hundred fifty and four. The children of Harim, three hundred and
 36 twenty. The children of Jericho, three hundred forty and five. The children of
 38 Lod, Hadid, and Ono, seven hundred twenty and one. The children of Senaah,
 three thousand nine hundred and thirty.
 39 The priests: the children of ^f Jedaiah, of the house of Jeshua, nine hundred
 40 seventy and three. The children of ^g Immer, a thousand fifty and two. The
 42 children of ^h Pashur, a thousand two hundred forty and seven. The children of
ⁱ Harim, a thousand and seventeen.
 43 The Levites: the children of Jeshua, of Kadmiel, and of the children of
^k Hodevah, seventy and four.
 44 The singers: the children of Asaph, an hundred forty and eight.
 45 The porters: the children of Shallum, the children of Ator, the children of
 Talmon, the children of Akkub, the children of Hatita, the children of Shobai,
 an hundred thirty and eight.
 46 The Nethinims: the children of Ziha, the children of Hashupha, the children
 47 of Tabbaoth, the children of Keros, the children of ^l Sia, the children of Padon,
 48 the children of Lebana, the children of Hagaba, the children of ^m Shalmai, the
 50 children of Hanan, the children of Giddel, the children of Gahar, the children of
 51 Reaiah, the children of Rezin, the children of Nekoda, the children of Gazzam,
 52 the children of Uzza, the children of Phascah, the children of Besai, the children
 53 of Meunim, the children of ⁿ Nephisheshim, the children of Bakbuk, the children
 54 of Hakupha, the children of Harhur, the children of ^o Bazlith, the children of
 55 Mehida, the children of Harsha, the children of Barkos, the children of Sisera,
 56 the children of Tamah, the children of Nezhiah, the children of Hatipha. The
 57 children of Solomon's servants: the children of Sotai, the children of Sophereth,
 58 the children of ^p Perida, the children of Jaala, the children of Darkon, the
 59 children of Giddel, the children of Shophatiah, the children of Hattil, the children
 60 of Pochereth of Zebaim, the children of ^q Amon. All the Nethinims, and the
 children of Solomon's servants, were three hundred ninety and two.
 61 ^r And these were they which went up also from Tel-melah, and Tel-haresha,
 Cherub, ^s Addon, and Immer: but they could not show their father's house, nor
 62 their seed [or, pedigree], whether they were of Israel. The children of Delaiah,
 the children of Tobiah, the children of Nekoda, six hundred forty and two.
 63 And of the priests: the children of Habaiah, the children of Koz, the children
 of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife,
 64 and was called after their name. These sought their register among those that
 were reckoned by genealogy, but it was not found: therefore were they, as
 65 polluted, put from the priesthood. And the Tirshatha [or, the governor ^t] said
 unto them, that they should not eat of the most holy things, till there stood up a
 priest with Urim and Thummim.
 66 The whole congregation together was forty and two thousand three hundred
 67 and threescore, beside their manservants and their maidservants, of whom there
 were seven thousand three hundred thirty and seven: and they had two hundred
 68 forty and five singing men and singing women. Their horses, seven hundred
 69 thirty and six: their mules, two hundred forty and five: their camels, four
 hundred thirty and five: six thousand seven hundred and twenty asses.
 70 And some of the chief of the fathers gave unto the work. The Tirshatha
 gave to the treasure a thousand drams of gold, fifty basins, five hundred and
 71 thirty priests' garments. And some of the chief of the fathers gave to the
 treasure of the work ^u twenty thousand drams of gold, and two thousand and two
 72 hundred pounds of silver. And that which the rest of the people gave was twenty
 thousand drams of gold, and two thousand pounds of silver, and threescore and
 seven priests' garments.¹

^a or, Jora.

^b or, Gibbar.

^c or, Amnaveth,
 a or, Kirjath-arim.

^b see ver. 12.

^c 1 Chr. 24. 7.

^d 1 Chr. 24. 14.

^e see 1 Chr. 9. 12; 24. 9.

^f 1 Chr. 24. 8.

^g or, Hodavah, Ezra
 2. 40; or, Judah,
 Ezra 3. 9.

^h or, Siaha.

ⁱ or, Shamta.

^k or, Nephthum.

^l or, Bauluth.

^m or, Perida.

ⁿ or, Ams.

^o Ezra 2. 50.

^p or, Addan.

^q ch. 8. 9.

^r ch. 8. 9.

^s so Ezra 2. 69.

¹ This account of the free-will offerings towards the work is more explicit in some particulars than that in Ezra ii. 68, 69; but it does not include the whole of the offerings, unless there be an error in the numbers of Ezra.

Public reading and expounding of the law; celebration of the feast of tabernacles.

73 SO the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities. ¹ And when the seventh month came; the children of Israel *were* in their cities.

8 And all ² the people gathered themselves together as one man into the street that *was* ³ before the water gate; and they spake unto Ezra ⁴ the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought ⁵ the law before the congregation both of men and women, and all that could hear with understanding, ⁶ upon the first day of the seventh ⁷ month. And he read therein before the street that *was* before the water gate from the morning ⁸ until midday, before the men and the women, and those that could understand; and the ears of all the people *were* ⁹ attentive unto the book of the law. And Ezra the scribe stood upon a pulpit ¹⁰ [or, tower] of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maasiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, and Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people ¹¹ stood up: and Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with ¹² lifting up their hands: and they ¹³ bowed their heads, and worshipped the LORD with *their* ¹⁴ faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maasiah, Kelita, Azariah, Jozabad, Hanan, Pedaiah, and the Levites, ¹⁵ caused the people to understand ¹⁶ the law: and the people *stood* in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

9 ¹⁷ And Nehemiah, which *is* the Tirshatha [or, the governor], and Ezra the priest the scribe, ¹⁸ and the Levites that taught the people, said unto all the people, ¹⁹ This day is holy unto the LORD your God; ²⁰ mourn not, nor weep. ²¹ For all the people wept, when they heard the words of the law. Then he said unto them, ²² Go your way, ²³ eat the fat, and drink the sweet, ²⁴ and send portions unto them for whom nothing is prepared: for *this* day is holy unto our Lord: neither be ye ²⁵ sorry; for the ²⁶ joy of the LORD is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to ²⁷ send portions, and ²⁸ to make great mirth, because they had ²⁹ understood the words that were declared unto them.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law [or, that they might instruct in the words of the law]. And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in ³⁰ booths ³¹ in the feast of the seventh month:

15 and ³² that they should publish and proclaim in all their cities, and ³³ in Jerusalem, saying, Go forth unto the mount, and ³⁴ fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make ³⁵ booths, as *it is* written. So the people went forth, and brought *them*, and made themselves booths, every one upon the ³⁶ roof of his house, and in their courts, and in the courts of the house of God, and in the street of the ³⁷ water gate, ³⁸ and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. ³⁹ And there was very ⁴⁰ great gladness.

Ezra 3. 1.

Ezra 3. 1.
ch. 3. 28.
Ezra 7. 6.

Deu. 31. 11—13

Le. 23. 24.

Judg. 3. 20; 1 Ki. 8.

ch. 5. 13; 1 Cor. 14.

Pa. 28. 2; 63. 4;

Lam. 3. 41; 1 Tim. 2. 8.

Ex. 4. 31; 12. 27;

2 Chr. 20. 18.

Le. 9. 34.

Le. 10. 11; Deu. 33.

10; 2 Chr. 17. 7—9;

Mal. 2. 7.

A ch. 7. 65; 10. 1; Ezra

2. 63

I ver. 8; 2 Chr. 35. 3.

I ver. 2; Le. 23. 24;

Num. 29. 1

I Deu. 15. 14, 15; Ecc

3. 4.

Ecc. 9. 7.

S. Song 3. 1.

Deu. 25. 11—13; Est.

9. 16, 22; Rev. 11. 10.

I Pa. 29. 7, 8; 119. 2;

Is. 12. 2, 3; 61. 10;

Joel 2. 23; Phil. 3. 4.

I ver. 10.

I Pa. 121. 1—3.

I ver. 7, 8; Pa. 119.

13; Lk. 24. 32.

I Le. 23. 34, 42; Deu.

16. 13.

I Le. 23. 4.

I Deu. 15. 16.

I Le. 33. 40.

I Deu. 22. 8.

I ch. 12. 37.

I ch. 12. 39; 2 Ki. 14.

13.

I 2 Chr. 35. 21.

¹ Ezra, having taken a journey to Babylon after his first coming to Judea, had now returned.

² On the first day of the seventh month of the ecclesiastical year, or the new year's day of the civil year, was the feast of trumpets (Lev. xxiii. 24). In the seventh month, also, the feast of tabernacles was held; and it was commanded that at this feast, in every seventh year, the law should be publicly read (Deut. xxxi. 10, 11); which may have suggested the people's request.

³ Heb., 'from the light;' that is, from about six in the morning till noon.

⁴ The Hebrew word is often used for a watch-tower: here it signifies a large platform, as it was capable of holding fourteen persons.

⁵ Some take this as meaning that Ezra interpreted the Hebrew in the Chaldee dialect, which the Jews are sup-

posed to have used after the captivity. But it may mean that the passages of Scripture which were publicly read were expounded and applied by Ezra, who appears to have been assisted, both in reading and explaining the law, by the persons here mentioned.

⁶ The festivals of trumpets and tabernacles were to be observed with joy.

⁷ The feast of tabernacles was appointed to be held on the fifteenth day of this month: see refs. The people, having heard the directions given respecting it in Lev. xxiii., were eager to commemorate it.

⁸ Although the sacred festivals had been greatly neglected during long portions of the Jewish history, instances are expressly recorded of the feast of tabernacles having been kept (2 Chron. viii. 13; Ezra iii. 4). This must refer, therefore, to the *mode* rather than the *fact* of celebration.

18 Also *day by day*, from the first day unto the last day, he read¹ in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, *according unto the manner.*

A national fast; confession of sin, and prayer; repentance and solemn covenant of the people.

9 NOW in the twenty and fourth day² of *this month* *the children of Israel* were assembled with fasting, and with sackclothes, *and earth upon them.* And *the seed of Israel* separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and *read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God.*³ Then stood up upon the stairs⁴ [*or, scaffold*], of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethabiah, said,
'Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. 'Thou, even thou, art Lord alone; 'thou hast made heaven, 'the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou 'preservest them all; and "the host of heaven worshippeth thee.

7 *Thou art the Lord the God, who didst choose 'Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of 'Abraham; and foundest his heart 'faithful before thee, and madest a "covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites,—to give it, I say, to his seed, and 'hast performed thy words; 'for thou art righteous: "and didst see the affliction of our fathers in Egypt, and 'heardst their cry by the Red Sea; and 'showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they 'dealt proudly against them. So didst thou "get thee a name, as it is this day. 'And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and *their persecutors thou threwest into the deeps, 'as a stone into the mighty waters.**

12 Moreover thou "leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light "in the way wherein they should go.

13 *'Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them 'right judgments, and true laws, good statutes and commandments: and madest known unto them thy 'holy sabbath, and 'commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: and 'gavest them bread from heaven for their hunger, and 'broughtest forth water for them out of the rock for their thirst, and promisedst them that they should "go in to possess the land *x* which thou hadst sworn to give them.*

16 *'But they and our fathers dealt proudly, and *z* hardened their necks, and heardkened not to thy commandments, and "refused to obey, *b* neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed "a captain to return to their bondage. But thou art a God ready to pardon, "gracious and merciful, slow to anger, and of great kindness, and 'forsookest them not. Yea, 'when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy " manifold mercies forsookest them not in the wilderness: the *h* pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.*

20 *Thou gavest also thy 'good spirit to instruct them, and withheldest not thy *a* manna from their mouth, and gavest them 'water for their thirst. Yea,*

21 *"forty years didst thou sustain them in the wilderness, so that they lacked*

22 *nothing; their "clothes waxed not old, and their feet swelled not. Moreover*

d Deut. 31, 10, etc.

e Le. 23, 36; Num. 20, 35.

f ch. 8, 2.

g Judg. 20, 26.

h Jos. 7, 6; 1 Sam. 4, 12; 2 Sam. 1, 2; Job, 2, 12.

i ch. 13, 3, 30; Ezra 10, 11.

k ch. 8, 4, 7, 8.

l ch. 8, 5; Pa. 135, 1, 2.

m 1 Chr. 20, 20; Pa. 103, 1, 2; Jer. 33, 10, 11.

n Deut. 28, 58; 1 Chr. 20, 13; Pa. 72, 18, 19.

o Pa. 103, 2.

p Deut. 4, 35; 2 Ki. 10, 15, 19; Pa. 85, 10, 11, 37, 16, 20.

q Ge. 1, 1; Ex. 20, 11; Rev. 14, 7.

r Deut. 10, 14; 1 Ki. 8, 27.

s Ge. 2, 1.

t Pa. 36, 6; Col. 1, 17; Heb. 1, 3.

u Ge. 2, 1; 1 Ki. 22, 19; Pa. 103, 21.

v Ge. 11, 31; 12, 1, 2.

w Ge. 15, 6; 22, 11.

x Ge. 12, 7; 15, 18—21; Ex. 17, 8.

y Jos. 24, 14; Pa. 105, 42—41.

z Num. 21, 19; Heb. 11, 31.

a Ex. 2, 25; 3, 7, 9, 16; Ex. 14, 10, 14.

b Ex. 14, 10, 14.

c Ex. 5, 2, 9, 17; 14, 11; Ex. 9, 16; Jos. 2, 10, 11; Pa. 83, 18; Is. 63, 12, 14; Jer. 52, 20; Dan. 9, 15.

d Ex. 14, 21, 22, 27, 28; Pa. 66, 5; 78, 13.

e Ex. 13, 21, 22.

f Ex. 15, 5, 10.

g Ex. 13, 21, 22.

h Pa. 107, 7.

i Ex. 19, 20; 20, 1, 22; Deut. 33, 2.

j See ref. Deut. 4, 8.

k Ge. 2, 3; Ex. 16, 29.

l Ex. ch. 21 to ch. 23.

m Ex. 16, 4, 14, 15.

n John 6, 31.

o Ex. 17, 6; Num. 20, 9, etc.; Pa. 105, 21.

p Deut. 1, 4.

q Num. 14, 30.

r Jer. 20; Ex. 32, 9; Pa. 78, 4; 106, 6.

s Deut. 31, 27; 2 Ki. 17, 14; 2 Chr. 30, 4.

t Pa. 95, 8—10; Jer. 19, 15.

u Num. 14, 3, 4, 11, 41; 10, 14; Pa. 106, 24, 25.

v Pa. 78, 11, 42, 43.

w Num. 14, 4.

x Ex. 31, 6, 7; Num. 14, 18, 19; Pa. 80, 5, 15; Joel 2, 13; Mic. 7, 18, 19.

y 1 Ki. 6, 13, 1, 8, 57; Ex. 32, 4—8, 31, 32.

z ver. 27; Pa. 106, 45.

a Lam. 3, 22.

b Ex. 13, 21, 22; 40, 38; Num. 9, 15—22; 14, 14; 1 Cor. 10, 1.

c Num. 11, 17; Is. 63, 9.

d Ex. 16, 15, 35; Job. 6, 12.

e Ex. 17, 6.

f Ex. 16, 1; Deut. 2, 7.

g Deut. 8, 4; 29, 5.

1 See note on Deut. xxxi. 12. This is supposed to have given rise to the regular public reading of the Scriptures every sabbath day, and to the establishment of synagogues in all the cities of the Jews for that purpose; which was probably one principal means of keeping them from ever again relapsing into idolatry.

2 This was not the day of atonement, which fell on the tenth day of the seventh month; but this national

fast was an introduction to the solemn covenant which followed (ver. 38; ch. x.). One day only had intervened since the last of the feast of tabernacles.

3 The 135th and 136th Psalms were probably composed on this occasion, or about this time: see note on title of Psa. cxxxv. See also note on title of Psa. cxxi.

4 A platform on which the Levites are said to have stood when they sung at the time of worship.

° thou gavest them kingdoms and nations, and didst ° divide them into corners.¹ So they possessed the land of ° Sihon, and² the land of the king of Heshbon, and
 23 the land of Og king of Bashan. ° Their children also multipliedst thou as the stars of heaven, and ° broughtest them into the land, concerning which ° thou
 24 hadst promised to their fathers, that they should go in to possess it. So ° the children went in and possessed the land, and ° thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they
 25 would. And ° they took strong cities, and a ° fat land, and possessed ° houses full of all goods, wells digged [or, cisterns], vineyards, and oliveyards, and fruit trees in abundance. So they did eat, and were filled, and ° became fat, and delighted themselves in thy great ° goodness.³
 26 Nevertheless they ° were disobedient, and rebelled against thee, and ° cast thy law behind their backs, and slew thy ° prophets which testified against them to turn them to thee, and they wrought great provocations. ° Therefore thou deliveredst them into the hand of their enemies, who vexed them. And ° in the time of their trouble, when they cried unto thee, thou ° heardest them from heaven; and according to thy manifold mercies ° thou gavest them saviours, who
 28 saved them out of the hand of their enemies.⁴ But after they had rest, ° they did evil again before thee. Therefore ledest thou them in the hand of their enemies, so that they had the dominion over them. Yet when they returned, and cried unto thee, thou heardest them from heaven. And ° many times didst
 29 thou deliver them according to thy mercies; and ° testifiedst against them, that thou mightest bring them again unto thy law. Yet they ° dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (° which if a man do, he shall live in them;) and ° withdrew the shoulder,⁵ and ° hardened
 30 their neck, and would not hear. Yet ° many years didst thou forbear them, and testifiedst ° against them by thy spirit ° in thy prophets. Yet would they not give ear. ° Therefore gavest thou unto the hand of the people of the lands.
 31 Nevertheless for thy great mercies' sake ° thou didst not utterly consume them, nor forsake them; for thou art ° a gracious and merciful God.
 32 Now therefore, our God, the ° mighty, and the terrible God, ° who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, ° on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, ° since the time of the kings
 33 of Assyria unto this day. Howbeit ° thou art just in all that is brought upon
 34 us; for thou hast done right; but ° we have done wickedly: neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments, and thy testimonies, wherewith thou didst testify against
 35 them. For they have ° not served thee in their kingdom, and in ° thy great goodness that thou gavest them, and in the large and ° fat land which thou gavest before them, neither turned they from their wicked works. Behold, ° we are servants this day, and for the land that thou gavest unto our fathers to eat the
 37 fruit thereof and the good thereof, behold, we are servants ° in it: and ° it yieldeth much increase unto the kings⁷ whom thou hast set over us because of our sins: also they have ° dominion over our bodies, and over our cattle, at their pleasure; and we are in great distress.
 38 And because of all this we ° make a sure covenant, and write it; and our princes, Levites, and priests, ° seal unto it.
 10 Now those that sealed were, ° Nehemiah, the Tirshatha [or, the governor], ° the 3 son of Hachaliah, and Zidkijah, ° Seraiah, Azariah, Jeremiah, Pashur, Amariah, 5 Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, 7 Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah: 8 these were the priests.
 9 And the Levites: both Joshua the son of Azaniah, Binnui of the sons of 10 Henadad, Kadmiel; and their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, 13 Micha, Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodijah, Bani, Beninu. 14, 15 The chief of the people: ° Parosh, Pahath-moab, Elam, Zattu, Bani, Bunni,

° Jos. ch. 10 and 11; Pa. 78, 55.
 P Jos. 11, 23.
 ° Num. 21, 21, etc.
 Ge. 15, 5; 22, 17.
 ° Jos. ch. 1 and 3, etc.
 see refs. Ge. 12, 7.
 ° Jos. 1, 2, etc.
 ° Jos. 18, 1; Pa. 44, 2, 3.
 ° Num. 13, 28; Deu. 3, 2.
 ° ver. 35; Num. 13, 27; Deu. 8, 7-10; Exa. 20, 3.
 ° Deu. 6, 11.
 ° Deu. 32, 15.
 ° Jos. 3, 5.
 ° Judg. 2, 11, 12; Pa. 78, 56, 57; Exa. 20, 21.
 ° 1 Ki. 14, 9; Pa. 50, 17.
 ° 1 Ki. 18, 4; 19, 10;
 2 Chr. 24, 20, 21; Mt. 23, 37; Ac. 7, 52.
 ° Deu. 31, 18-19;
 Judg. 2, 14, 15; 3, 8, etc.; Pa. 106, 41, 42.
 ° Deu. 29, 31; Judg. 7, 15.
 ° Pa. 106, 44.
 ° Judg. 2, 18; 3, 9, 15;
 1 Sam. 12, 10, 11.
 ° Deu. 3, 11, 12, 30;
 4, 1; 5, 31; 6, 1.
 ° Pa. 106, 43-45.
 ° Deu. 4, 26.
 ° vers. 10, 16.
 ° see refs. Lu. 18, 5.
 ° Zec. 7, 11.
 ° Jer. 7, 26.
 ° ver. 28.
 ° ver. 20; 2 Ki. 17, 13;
 2 Chr. 36, 15; Jer. 7, 23; 25, 4.
 ° Ac. 7, 51; 1 Pet. 1, 11; 2 Pet. 1, 21.
 ° ver. 27; Is. 5, 5; 42, 24.
 ° ver. 28; Jer. 4, 27; 5, 10, 18.
 ° ver. 17.
 ° ch. 1, 5; Ex. 34, 6, 7.
 ° Deu. 7, 9.
 ° 2 Ki. 23, 29, 33, 34;
 25, 7, 18, 21; Jer. 23, 34, 38.
 ° 2 Ki. 17, 3.
 ° Ge. 18, 25; Pa. 119, 137; Dan. 9, 14.
 ° Le. 28, 40, 41; Pa. 106, 6; Dan. 9, 5-10.
 ° Deu. 28, 47.
 A ver. 25.
 ° ver. 25.
 ° Deu. 28, 46; Exa. 9, 9.
 † Deu. 28, 33, 51.
 ° ver. 36; Deu. 28, 48.
 ° ch. 10, 29; 2 Ki. 23, 3; 2 Chr. 15, 12, 13; 25, 10; 34, 31; Exa. 10, 3.
 ° ch. 10, 1.
 P ch. 8, 9.
 ° ch. 1, 1.
 ° see ch. 12, 1-21.
 ° see ch. 7, 8, etc.; Exa. 2, 3, etc.

1 Or, 'quarters'; i. e. districts.
 2 Rather, 'even the land of the king of Heshbon'; for Sihon was king of Heshbon.
 3 That is, they delighted in the gifts they enjoyed, while they forgot the Giver (ver. 26).
 4 These confessions are affectingly illustrated by the whole history of the Israelites, especially by the book of Judges; the brief summary of which, in ch. ii. 11-23, greatly resembles this passage.

5 These metaphors are taken from untrained or refractory oxen, which refuse the yoke.
 6 That is, slaves (as the original denotes) in their own land to a foreign master.
 7 The tribute paid to the king of Persia was not only a heavy burden upon them in proportion to their means; but it was specially injurious to their interests, inasmuch as it was carried out of their own country and spent in a foreign land.

16 Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hiskijah, Azzur, Hodijah, Hashum,
20 Bezai, Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshhezabcol,
23 Zadok, Jaddua, Palatiah, Hanan, Anaiah, Hoshea, Hananiah, Hashub, Hallohesb,
26 Pileha, Shobek, Rehum, Hashabnah, Maaseiah, and Ahijah, Hanan, Auan, Malluch,
27 Harim, Baanah.

28 'And the rest of the people, the priests, the Levites, the porters, the singers,
the Nethinims, "and all they that had separated themselves from the people of
the lands unto the law of God, their wives, their sons, and their daughters,
29 "every one having knowledge, and having understanding; they clave¹ to their
brethren, their nobles, "and entered into a curse, and into an oath, "to walk in
God's law, which was given by Moses the servant of God, and to observe and do
all the commandments of the Lord our Lord, and his judgments and his statutes;
30 and that we would not give "our daughters unto the people of the land, nor take
31 their daughters for our sons: "and if the people of the land bring ware or any
victuals on the sabbath day to sell, that we would not buy it of them on the
sabbath, or on the holy day: and that we would leave the "seventh year, and
the "exaction of every debt.²

32 Also we made ordinances for us, "to charge ourselves yearly with the third
33 part of a shekel³ for the service of the house of our God; for "the shewbread,
and for the continual meat offering, and for the "continual burnt offering, of the
sabbaths, of the new moons, for the set feasts, and for the holy things, and for the
sin offerings to make an atonement for Israel, and for all the work of the house
of our God.

34 And "we cast the lots among the priests, the Levites, and the people, "for the
wood⁴ offering, to bring it into the house of our God, after the houses of our
fathers, at times appointed year by year, to burn upon the altar of the Lord our
35 God, "as it is written in the law: and "to bring the firstfruits of our ground, and
the firstfruits of all fruit of all trees, year by year, unto the house of the Lord:
36 also the firstborn of our sons, and of our cattle, as it is written "in the law, and
the firstlings of our herds and of our flocks, to bring to the house of our God,
37 "unto the priests that minister in the house of our God: "and that we should
bring the firstfruits of our dough, and our offerings, and the fruit of all manner
of trees, of wine and of oil, unto the priests, to the chambers of the house of our
God; and "the tithes of our ground unto the Levites, that the same Levites
38 might have the tithes in all the cities of our tillage. And the priest the son of
Aaron shall be with the Levites, "when the Levites take tithes: and the Levites
shall bring up the tithes of the tithes unto the house of our God, to "the chambers,
39 into the treasure house. For the children of Israel and "the children of Levi
"shall bring the offering of the corn, of the new wine, and the oil, unto the
chambers, where are the vessels of the sanctuary, and the priests that minister,
and the porters, and the singers. "And we will not forsake the house of our God.

The distribution of the people in Jerusalem and other cities.

11 AND the rulers of the people dwelt at Jerusalem: the rest of the people also
"cast lots, to bring "one of ten to dwell in Jerusalem⁵ "the holy city, and nine
2 parts to dwell in other cities. And the people blessed all the men that "willingly
offered themselves to dwell at Jerusalem.
3 "Now these are the chief⁶ of the provinces that dwell in Jerusalem: but in the

¹ Ezra 2. 36—43. 55.

² ch. 13. 3; Ezra 9. 1,
2; 10. 11, 12, 15.

³ ch. 8. 2.

⁴ ch. 5. 12, 13; Deu.
23. 12—14; Ps. 119.
106.

⁵ 2 Ki. 23. 3; 2 Chr.
34. 31.

⁶ Ex. 34. 16; Deu. 7.
3; Ezra 9. 12, 11.

⁷ ch. 13. 15—22; Ez.
20. 10; 1. 23. 3;
Deu. 5. 12.

⁸ Ex. 23. 10, 11; Lc.
25. 4.

⁹ ch. 5. 12; 7. 5, 7, 12;
Deu. 15. 1—3.

¹⁰ Ex. 30. 11—16; 2 Ki.
12. 1, 5.

¹¹ Lc. 21. 5—9; 2 Chr.
2. 4.

¹² see Num. ch. 28 and
29.

¹³ 2 Chr. 24. 5.

¹⁴ ch. 13. 31; Is. 40. 16.

¹⁵ Lc. 6. 12.

¹⁶ Ez. 23. 19; 34. 26;

Lc. 19. 23; Num. 18

12; Deu. 26. 2.

¹⁷ Ex. 13. 2, 12, 13; Lc.

27. 9, 27; Num. 18

15, 16.

¹⁸ Num. 18. 9—19.

¹⁹ Lc. 23. 17; Num. 15

19; 18. 12, etc.; Deu.

18. 4; 26. 2.

²⁰ 1 e. 27. 30—33; Num.

18. 21, etc.

²¹ Num. 18. 26.

²² 1 Chr. 9. 26; 2 Chr.

31. 11

²³ Num. 18. 30.

²⁴ ch. 13. 12; Deu. 12

6, 11; 2 Chr. 31. 12.

²⁵ ch. 13. 10, 11.

²⁶ ch. 10. 34; Jos. 18

10; 1 Chr. 26. 13.

²⁷ Judge. 20. 9, 10.

²⁸ ver. 18; Is. 52. 1;

Mt. 4. 5; 27. 53.

²⁹ Judge. 5. 5.

³⁰ 1 Chr. 9. 1—3.

1 That is, they publicly and solemnly ratified what their representatives had done.

2 We learn from the articles of the covenant into which the people entered, what portions of the law they had of late most neglected.

3 This was about tenpence. From the form of the expression, 'We made ordinances,' etc., it would seem to be a self-imposed tax, additional to the poll-tax enjoined in Exod. xxx. 13—15; though some suppose it to have been in lieu of that, a third of a shekel being received, instead of the half shekel required by the law, in consideration of the poverty of the people at this time.

4 In former times it had been the duty of the Nethinims (who were 'hewers of wood and drawers of water to the congregation,' or servants of the temple) to provide the wood necessary for the temple service. But, after the return from the captivity, this duty was undertaken by the priests and Levites, and the people at large; and they cast lots to determine the order in which the various classes and families should provide the needful supply. In later times, the Jews had an annual festival called

Xylophoria, or 'wood-carrying;' when they carried with some solemnity the wood for the use of the temple.

5 As it was of great importance that the metropolis should be occupied by a population sufficiently numerous, industrious, and wealthy, to form a centre of influence and strength, a tenth of the rural population were chosen by lot to dwell there. Besides these, many others volunteered to settle there; and these were commended for their patriotism, inasmuch as Jerusalem was a post of greater danger, and afforded inferior advantages for family provision and comfort than the rural districts. Yet, as the 'holy city,' chosen by God as the special seat of his worship, it might well be desired by pious Jews. After this time the city became very populous, and continued so till it was destroyed by the Romans.

6 This enumeration differs considerably from that in 1 Chron. ch. ix.; and various methods of reconciliation have been proposed. The most probable supposition is, that the names in 1 Chron. ix. were selected for genealogical purposes, whilst those here given were chosen on account of their national and political importance.

cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel,¹ the priests, and the Levites, and ^c the Nethinims, and ^d the children of Solomon's 4 servants. And ^e at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin.

Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahaleleel, of the children of 5 / Perez; and Maaseiah the son of Baruch, the son of Colhozeel, the son of Hazaiiah, the son of Adaiiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.² 6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of 8 Ithiel, the son of Jesiah. And after him Gabbai, Sallai, nine hundred twenty 9 and eight. And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second³ over the city.

10, 11 ^f Of the priests:⁴ Jedaiah the son of Joiarib, Jachin. Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of 12 Ahitub, *was* the ruler⁵ of the house of God. And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of 13 Pashur, the son of Malchiah, and his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of 14 Meshillemoth, the son of Immer, and their brethren, mighty men of valour,⁶ an hundred twenty and eight: and their overseer *was* Zabdiel, ^g the son of *one* of the great men.

15 Also of the Levites: Shomaiah the son of Hashub, the son of Azrikam, the son 16 of Hashabiah, the son of Bunni; and Shabbethai and Jozabad, of the chief of the 17 Levites, *had* the oversight of ^h the outward business⁷ of the house of God. And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin ⁱ the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. 18 All the Levites in ^j the holy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two.

20 And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 ^k But the Nethinims dwelt in Ophel [*or*, the tower]: and Ziba and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the 23 singers *were* over the business of the house of God. For ^l *it was* the king's⁸ commandment concerning them, that a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of ^m Zerah the son of Judah, *was* ⁿ at the king's hand⁹ in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at ^o Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages 26 thereof, and at Jekabzeel, and *in* the villages thereof, and at Jeshua, and at 27 Moladah, and at Beth-phelet, and at Huzar-shual, and at Beer-sheba, and *in* the 28 villages thereof, and at Ziklag, and at Mekonah, and *in* the villages thereof, 29 and at En-rimmon, and at Zarah, and at Jarmuth, Zanoah, Adullam, and *in* 30 their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin from Geba *dwelt* at Michmash, and Aija, and

¹ Ezra 2. 43.
² Ezra 2. 55.
³ 1 Chr. 9. 3, etc.

^f Jo. 38. 29, Phares.

^g 1 Chr. 9. 10, etc.

^h *or*, the son of Hagedaim.

ⁱ 1 Chr. 26. 23.

^k Phil. 4. 6.

^l ver. 1.

^m see ch. 3. 26.

ⁿ see Ezra 6. 8, 9; 7. 20, etc.

^o Ge. 38. 30. Zarah.

^p 1 Chr. 18. 17, 23. 28.

^q Jon. 14. 15.

¹ 'Israel' here seems to mean persons of the ten tribes, who returned from Babylon with those of Judah: these were not required to dwell in Jerusalem, but inhabited the cities and villages allotted to them.

² Shiloni is supposed by some to mean *Shelah*, Judah's youngest and only surviving son, by Shuah the Canaanitess. See 1 Chron. ii. 3.

³ Joel was the governor of the city, and Judah his deputy.

⁴ These priests seem to have resided constantly in Jerusalem of their own choice, besides those who attended by rotation at the temple.

⁵ Some consider this to be the officer who in the New Testament is called the 'captain of the temple' (Acts v. 24),

and who had the superintendence of its secular matters.

⁶ The Hebrew term here used sometimes refers to *wealth*, and in other cases to *moral excellence*.

⁷ Some think that these Levites acted as judges and officers in the country districts. But it seems more probable that they were purveyors who had the charge of providing the sacrifices and other necessaries.

⁸ This may refer to David; but it is more likely that the king of Persia is intended. See Ezra vi. 10.

⁹ Some translate this, 'by the king's authority;' others, 'on the king's part;' which would seem to mean that Pethaliah heard all causes in civil matters between the king and the people, such as about his tribute, or any grievance of which they complained.

32 Beth-el, and *in* their villages, *and* at Anathoth, Nob, Ananiah, Hazor, Ramah,
35 Gittaim, Hadid, Zeboim, Neballat, Lod, and Ono, ^r the valley of craftsmen.
36 And of the Levites *were* divisions¹ *in* Judah, *and* in Benjamin.

A list of the priests and Levites who returned from Babylon.

12 NOW *these are* the ^r priests and the Levites² that went up with Zerubbabel the
2 son of Shealtiel, and Joshua: ^r Seraiah, Jeremiah, Ezra,³ Amariah, ^r Malluch,
4 Hattush, ^r Shechaniah, ^r Rehum, ^r Meremoth, Iddo, ^r Ginnetho, ^r Abijah, ^r Miamin,
7 ^r Maadiah, Bilgah, Shemaiah, and Joiarib, Jedaiah, ^r Sallu, Amok, Hilkiyah,
Jedaiah. *These were* the chief of the priests and of their brethren in the days
of ^r Jeshua.

8 Moreover the Levites: ^r Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and*
Mattaniah, ^r which was over the thanksgiving, he and his brethren. Also Buk-
9 bukiah and Unni, their brethren, *were* over against them in the watches.

10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat
11 Joiada, and Joiada begat Jonathan, and Jonathan begat Jaddua.⁴

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah,
13 Meraiiah; of Jeremiah, Hananiah; of Ezra, Meshullam; of Amariah, Jehohanan;
15 of Melicu, Jonathan; of Shebaniah, Joseph; of Harim, Adna; of Meraioth,
17 ^r Helkai; of Iddo, Zechariah; of Ginnethon, Meshullam; of Abijah, Zichri; of
18 Miniamin, of Moadiah, Piltai; of Bilgah, Shammua; of Shemaiah, Jehonathan;
20 and of Joiarib, Mattenai; of Jedaiah, Uzzi; of Sallai, Kallai; of Amok, Eber;
21 of Hilkiyah, Hashabiah; of Jedaiah, Nethaneel.

22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were*
recorded chief of the fathers: also the priests, to the reign of Darius⁵ the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the

24 ^r chronicles, even until the days of Johanan the son of Eliashib. And the chief
of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their
brethren over against them,⁶ to praise and to give thanks, ^r according to the

25 commandment of David ^r the man of God, ^r ward over against ward. Mattaniah,
and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the

26 ward at the thresholds of the gates. *These were* in the days of Joiakim the son
of Jeshua, the son of Jozadak, and in the days of Nehemiah ^r the governor, and
of Ezra the priest, ^r the scribe.

The dedication of the city walls.

27 AND⁷ at ^r the dedication of the wall of Jerusalem they sought the Levites out
of all their places, to bring them to Jerusalem, to keep the dedication with glad-
ness; ^r both with thanksgivings, and with singing, *with* cymbals, psalteries, and

28 with harps. And the sons of the singers gathered themselves together, both out
of ^r the plain country round about Jerusalem, and from the villages of ^r Netophathi;

29 also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for
30 the singers had builded them villages round about Jerusalem. And the priests
and the Levites purified themselves, and purified the people, and the gates, and
the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two
great companies of them that gave thanks, *whereof* ^r one went on the right hand

32 upon the wall ^r toward the dung gate: and after them went Hoshaiiah, and half
33 of the princes of Judah, and Azariah, Ezra, and Meshullam, Judah, and Ben-

35 jamin, and Shemaiah, and Jeremiah, and *certain* of the priests' sons ^r with
trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of

36 Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph: and his
brethren, Shemaiah, and Azrael, Milalai, Gilalai, Maai, Nethaneel, and Judah,
Hanani, with ^r the musical instruments of David the man of God, and Ezra the

37 scribe before them. ^r And at the fountain gate, which was over against them,

scribes before them. ^r And at the fountain gate, which was over against them,

1 Or, classes.

2 Not all of them, but only the most distinguished are here named. Comp. ch. vii. 39—45, and Ezra ii. 36, etc.

3 Not Ezra the scribe, but a priest of the same name of the preceding generation.

4 We have here a list of the high priests for several generations after the Jews returned from Babylon. If this Jaddua were, as is said by Josephus, the high priest who went out to meet Alexander the Great on his approach to Jerusalem, then vers. 10, 11 must have been added after Nehemiah's time, by a later hand.

5 If this list of chief priests reaches down only to Nehemiah's days, then the king here mentioned must be

Darius Nothus, the immediate successor of Artaxerxes Longimanus; but if 'Jaddua,' in this verse, be the high priest of the time of Alexander, then 'Darius' must be Darius Codomannus, whom Alexander conquered.

6 The sacred music of the Hebrews is involved in much obscurity; but it is evident that their psalms or hymns were sung alternately by opposite choirs, one of which usually performed the hymn itself, while the other sang a particular distich, which was interposed at stated intervals. See Exod. xv. 20, 21; 1 Sam. xviii. 7; Ezra iii. 11; Psa. xx., cxli., cxxxvi., etc.

7 This seems to have occurred after Nehemiah's return from Persia. See ch. xiii. 1, 4, 6.

^r 1 Chr. 4. 14.

^r Ezra 2. 1, 2.

^r see ch. 10. 2—8.

^r or, *Melicu*, ver. 14.

^r or, *Sherebiah*, ver. 14.

^r or, *Harim*, ver. 15.

^r or, *Meraioth*, ver. 15.

^r or, *Ginnethon*, ver. 16.

^r l. k. 1. 5.

^r or, *Miniamin*, ver. 17.

^r or, *Moadiah*, ver. 17.

^r or, *Sallu*, ver. 20.

^r Ezra 3. 2; Hag. 1.

1; Zec. 3. 1.

ch. 11. 17.

A 1 Chr. 9. 14, etc.

^r 1 Chr. ch. 23; ch. 25;

ch. 28.

A see refs. Deu. 33. 1;

2 Chr. 8. 14.

^r Ezra 3. 11.

^r ch. 8. 9.

^r Ezra 7. 6, 11.

^r Deu. 20. 5; Pa. 30.

title.

^r 1 Chr. 25. 6; 2 Chr.

5. 13. 7. 6.

^r ch. 8. 2.

^r 1 Chr. 2. 64.

^r see ver. 38.

^r ch. 2. 13; 3. 13.

^r Num. 10. 2—10.

^r 1 Chr. 23. 5.

^r ch. 2. 14; 3. 15.

they went up by ² the stairs of the city of David, at the going up of the wall, above the house of David, even unto ⁴ the water gate eastward.

38 ¹ And the other *company of them that gave thanks* went over against *them*,¹ and I after them, and the half of the people upon the wall, from beyond ² the tower of the furnaces even unto ⁴ the broad wall; ⁵ and from above the gate of Ephraim, and above ⁷ the old gate, and above ⁸ the fish gate, ⁹ and the tower of Hananeel, and the tower of Meah, even unto ¹⁰ the sheep gate: and they stood still in ¹¹ the prison gate.

39 So stood the two *companies of them that gave thanks* in the house of God, and I, and the half of the rulers with me: and the priests; Eliakim, Maaseiah, 40 Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets; and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah *their overseer*.

41 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

Appointment of officers of the temple; reformation of various abuses.

42 AND at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law² for the priests and Levites: for 43 Judah rejoiced for the priests and for the Levites that waited. And both the singers and the porters kept the ward of their God, and the ward of the purification,³ ⁴ according to the commandment of David, and of Solomon his son. For 44 in the days of David ⁵ and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God. And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: ⁶ and they sanctified *holy things* unto the Levites; ⁷ and the Levites sanctified *them* unto the children of Aaron.

45 On that day ¹ they read in the book of Moses in the audience of the people; and therein was found written, ² that the Ammonite and the Moabite should not come into the congregation of God for ever; because they met not the children of Israel with bread and with water, but ³ hired Balaam against them, that he should curse them: ⁴ howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, ⁵ that they separated from Israel all ⁶ the mixed multitude.

46 And before this, Eliashib the priest, ¹ having the oversight of the chamber of the house of our God, ² was ³ allied unto Tobiah: ⁴ and he had prepared for him a great chamber, ⁵ where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, ⁶ which was commanded *to be given* to the Levites, and the singers, and the porters; and the 47 offerings of the priests. But in all this *time* was not I at Jerusalem: ¹ for in the two and thirtieth year of Artaxerxes king of Babylon² came I unto the king; and 48 after certain days³ obtained I leave of the king: and I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in ⁴ preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth 49 all the household stuff of Tobiah out of the chamber. Then I commanded, and they ¹ cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

50 And I perceived that ¹ the portions of the Levites had ² not been given *them*: for the Levites and the singers, that did the work, were fled every one to ³ his 11 field. Then ⁴ contended I with the rulers, and said, ⁵ Why is the house of God forsaken? ⁶ And I gathered them together, and set them in their place. ⁷ Then brought all Judah the tithe of the corn and the new wine and the oil unto 12 the treasures [*or*, storehouses]. ¹ And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next

13 that the Jews did not venture to enforce the law of separation in his case.

² The kings of Persia reigned over Babylon and all the regions which had before been subject to the kings of Babylon.

³ How long Nehemiah remained in Persia is uncertain; but from the height to which these evils had attained during his absence, it seems probable that it must have been for several years. Nehemiah's second administration lasted probably about ten years, till about 405 B.C.

⁴ The prophet Malachi appears to refer to these abuses. See Mal. i. 9—14; iii. 7—12.

¹ ch. 3. 15.
² ch. 3. 26; 8. 1, 3, 16.
b see ver. 31.
³ ch. 2. 11.
⁴ ch. 3. 6.
⁵ ch. 8. 16; 2 KI. 14. 13.
⁶ ch. 3. 6.
⁷ ch. 3. 3.
⁸ ch. 3. 1.
⁹ ch. 3. 22.
¹⁰ Jer. 32. 2.

¹ ch. 13. 5, 12, 13; 2 Chr. 31. 11, 12.

¹ 1 Chr. ch. 25 and 26.
² 1 Chr. 26. 1, etc.; 2 Chr. 29. 30.

¹ Num. 18. 21—29.
² Num. 18. 26.

¹ ch. 8. 3, 6; 9. 3; Deu. 31. 11, 12; 3 Ki. 23. 2; 1a. 24, 16; Lk. 4. 16—19.
² Deu. 23. 4.

¹ Num. 22. 3—6; Jos. 24. 9, 10.
² Num. 23. 6—11; 24. 10; Deu. 23. 5.
³ ch. 9. 2; 10. 23.
⁴ Ex. 12. 30.

¹ ch. 12. 44.
² ch. 6. 17, 18.

¹ ch. 12. 44.
² Num. 18. 21, 24.

¹ ch. 5. 14.

¹ vers. 1, 5.

¹ 2 Chr. 29. 5, 15, 16, 18.

¹ ch. 10. 37; 12. 47.
² Mal. 3. 4.
³ Num. 35. 2.

¹ vers. 17, 25; ch. 5. 6—13; Pro. 28. 4.
² ch. 10. 39; Mal. 3. 8—11.
³ ch. 10. 37—39; 12. 44.
⁴ ch. 12. 44; 2 Chr. 31. 12.

¹ There appears to have been a double procession of the princes and priests; one company, headed by Ezra, going to the right, and the other, with Nehemiah at their rear, going to the left: thus making a circuit of the wall in different directions, until they met on the opposite side of the city, when they marched in a body to the temple.
² That is, appointed by the law.
³ Boothroyd renders this clause, 'They observed what related to the worship of God, and to their purification.'

⁴ The enemies of the Jews, finding their open hostility unavailing, sought to gain their ends by forming alliances with their leading men. Tobiah's influence was so great

that the Jews did not venture to enforce the law of separation in his case.

⁵ The kings of Persia reigned over Babylon and all the regions which had before been subject to the kings of Babylon.

⁶ How long Nehemiah remained in Persia is uncertain; but from the height to which these evils had attained during his absence, it seems probable that it must have been for several years. Nehemiah's second administration lasted probably about ten years, till about 405 B.C.

⁷ The prophet Malachi appears to refer to these abuses. See Mal. i. 9—14; iii. 7—12.

- to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted * faithful, and their office *was* to distribute unto their brethren.
- 14 * Remember me, O my God, concerning this, and wipe not out my good deeds¹ that I have done for the house of my God, and for the offices thereof.
- 15 In those days saw I in Judah *some* treading wine presses² on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens,³ which they brought into Jerusalem on the sabbath day:
- 16 and I testified *against* them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. * Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? * Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? Yet * ye bring more wrath upon Israel by profaning the sabbath.
- 19 And it came to pass, that when the gates of Jerusalem⁴ began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: * and *some* of my servants set I⁵ at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.
- 22 And * I commanded the Levites that * they should cleanse themselves, and that they should come and keep the gates, to * sanctify the sabbath day.
- * Remember me, O my God, concerning this also, and * spare me according to the greatness [or, multitude] of thy mercy.
- 23 In those days² also saw I Jews that * had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.
- 25 And I contended with them, and * cursed them, and * smote certain of them, and * plucked off their hair, and made them * swear by God, saying, 'Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. * Did not Solomon king of Israel sin by these things? yet * among many nations was there no king like him, * who was beloved of his God, and God made him king over all Israel: * nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to * transgress against our God in marrying strange wives?
- 28 And *one* of the sons⁷ of Joiada, the son of Eliashib the high priest, *was* * son-in-law to Sanballat the Horonite: therefore I chased⁸ him from me. * Remember them, O my God, because they have defiled the priesthood, and * the covenant of the priesthood, and of the Levites.
- 30 * Thus cleansed I them from all strangers, and * appointed the wards of the priests and the Levites, every one in his business; and for * the wood offering, at times appointed, and for the firstfruits. * Remember me, O my God, for good.

¹ ch. 7. 9; 2 Ki. 12. 15; 1 Cor. 4. 2.
² vera. 22, 31; ch. 5. 19.

³ Ex. 20. 8—11.

⁴ ch. 10. 31; Jer. 17. 21—27.
⁵ ver. 21.

⁶ ver. 11.

⁷ Jer. 17. 21—23.

⁸ Le. 26. 18, 28; Num. 32. 14.

⁹ Le. 23. 32.

¹⁰ ch. 7. 3; Jer. 17. 19—22.

¹¹ ch. 7. 61, 65
¹² ch. 12. 30
¹³ Deu. 5. 12.

¹⁴ vera. 14, 31.
¹⁵ Pa. 25. 6, 7.

¹⁶ ch. 10. 30; Ezra 9. 2.

¹⁷ ver. 11; Pro. 28. 1
¹⁸ ch. 5. 13.

¹⁹ A. Deu. 25. 2, 3.

²⁰ 1. 20, 8.

²¹ ch. 10. 29, 30; Ezra 10. 5.

²² 1. Ex. 34. 16.

²³ 1. Ki. 11. 1, etc.

²⁴ 1. Ki. 3. 13, 2 Chr. 1. 12.

²⁵ 2. Sam. 12. 24, 25.

²⁶ 1. Ki. 11. 4, etc.

²⁷ Ezra 10. 2.

²⁸ ch. 12. 10, 22.

²⁹ ver. 4.

³⁰ ch. 2. 19.

³¹ ch. 5. 14.

³² Num. 16. 9, 10; Mal. 2. 4—8, 11, 12.

³³ ch. 10. 30.

³⁴ ch. 12. 1, etc.

³⁵ ch. 10. 34.

³⁶ vera. 14, 22.

¹ Nehemiah's prayer, in ver. 22, shows that his happy consciousness of the service which by Divine grace he had been enabled to render, was accompanied with an humble sense of his need of sparing mercy.

² This reform is supposed to have been from twelve to twenty years after a like reform by Ezra. See Ezra, ch. x.

³ Josephus says that this expelled priest was named Manasseh; that he went to his father-in-law Sanballat, who built a temple for him upon Mount Gerizim, in opposition to that at Jerusalem; and that this was the origin of the religious rivalry, and extreme hatred between the Samaritans and the Jews. See John iv. 20.

NOTE ON THE STATE OF THE JEWS AFTER THE CAPTIVITY.

IDOLATRY, the master sin of the Jewish nation, appears to have been effectually cured by the captivity in Babylon. It is not, indeed, to be supposed that all the exiles who there learned the folly of worshipping idols became spiritual worshippers of Jehovah; but it is evident that, on their restoration to their own land, there was much of the vitality of religion amongst them, and their hearts were turned to Him who had chastened them for their good. Towards the close of the government of Nehemiah, the ardour of religious feeling began to decline; and it appears, from the prophecies of Malachi, that this declension increased. A severe persecution under Antiochus Epiphanes was made, by the grace of God, the means of rekindling, for a short time, the almost extinguished spark of spiritual life. But the people gradually fell into new

ways of perverting religion; by laying all the stress on its external parts, to the neglect of the *weighty* and *substantial*—making it to consist in the strict observance of rites and ceremonies, instead of real piety and holiness of heart and life; also by speculating and refining upon the Divine commandments, till their true intent and meaning were quite lost; and, further, by setting up the authority of human traditions, and the doctrines and commandments of men; so making the word of God of none effect. And this was the general state of religion among them for several centuries before the coming of Christ; though they still continued stedfast in the outward worship of the true God. See, further, the sketch of the history of the Jews between the Old and New Testaments, at the end of the Old Testament.

THE BOOK OF ESTHER.

THE book of Esther derives its name from one of the principal personages whose actions it records. It is not, however, a biography, but a narrative of interesting and important public transactions; and it appears to be an extract from those official memoirs of the Persian court to which a distinct reference is made in ch. x. 2. The Asiatic sovereigns, as is well known, and as this book attests (ch. ii. 23; vi. 1), caused annals of their reigns to be kept; and from such national records this fragment of sacred history was probably translated by the inspired writer. Assuming this to have been so, it accounts for the omission of the name of God in this book, and for the minuteness of some of the details given respecting the court and empire of the Persian king (ch. i. ii., etc.), and the names of his ministers and officers, and even of Haman's sons (ch. i. 10, 14; ix. 7—10); also for Mordecai being frequently designated by the epithet of 'the Jew,' and the whole nation being always mentioned in the third and never in the first-person. It supplies a reason, also, for the numerous parentheses which we find containing explanations which would be necessary for a Jewish reader; and it explains the abrupt termination of the narrative by one sentence relating to the power of Ahasuerus, and another concerning Mordecai's greatness. But the prominence which is given to Divine Providence (though the name of God is not expressly mentioned), and the high-toned moral suggestions which are occasionally made (see particularly ch. iv. 14) indicate the enlightened piety of the writer, and favour the supposition that Mordecai himself, or some other pious Jew, was at this time the royal annalist.

The authority of this book has always been acknowledged by the Jews, by whom it is held in the highest estimation. Its truth and genuineness are attested by the continued observance amongst the Jews, even to the present day, of the feast of Purim, the origin of which is here described (ch. ix. 20—28), and which is mentioned also in 2 Maccabees xv. 36. It holds an important place in the history of the people 'of whom, as concerning the flesh, Christ came'—as recording a most remarkable preservation of the nation in a time of imminent peril, of which we have no account elsewhere, but which is probably referred to in Heb. xi. 34, where mention is made of those who 'by faith escaped the edge of the sword.' Its internal evidence appears peculiarly striking when it is compared with the apocryphal addition given in some Bibles. The book itself is extant in Hebrew; the apocryphal addition is found only in Greek. In the former, everything exactly corresponds with the time at which it professes to have been written, and the narrative is simple, natural, and consistent; in the latter, persons and events are mentioned which did not exist till the Persian empire was overthrown; and it abounds with repetitions, and even contradictions. And whilst the sacred name is omitted in the genuine book, it is worthy of remark that it occurs in the very first sentence of the apocryphal addi-

tions, and is repeated no less than eight times in the course of five verses. So that it would seem as if Divine Providence had permitted these additions to be handed down in order to set in a clearer light the antiquity, genuineness, and intrinsic value of the book itself.

The events related in this book have been referred, by different critics, to the reign of almost every Persian king, from Cyaxares to Artaxerxes III. Many, following the Septuagint and Josephus, suppose 'Ahasuerus' to be Artaxerxes Longimanus. But it appears impossible to conceive that the king, who, in the twelfth year of his reign, gave his ready consent to a decree for the extirpation of all the Jews in his empire (see ch. iii. 7), was the same man who, in the seventh year of his reign (only five years previously, according to this supposition), made to the Jewish nation the large grant of favours and privileges contained in the commission to Ezra (see Ezra vii. 11—28). Other facts in this history give rise to similar difficulties; and, upon the whole, it appears most likely that the Ahasuerus here mentioned was Xerxes I., the invader of Greece; whose character, as made known to us from other sources, entirely corresponds with the facts here related: This supposition is further supported by the circumstance that some historians state that his son and successor, Artaxerxes Longimanus, had a Jewish mother. The principal dates also concur with remarkable periods in the life of Xerxes; the feast in ch. i. corresponds in point of time with the great council which he convened to decide upon the invasion of Greece; and the events in ch. ii. coincide with the period of his return, when he is said by Herodotus to have given himself up to unbounded personal indulgence. It does not, however, appear that either Esther or Mordecai can be satisfactorily identified with any persons mentioned in secular history.

The two foregoing books have shown God's mercy towards the Jews who returned from Babylon to their own land: from this we learn that those also who remained in heathen countries were the objects of his watchful care. It exhibits, also, the wonderful manner in which He who sees and 'declares the end from the beginning' provides for the execution of his purposes; exercising an absolute though unseen control even over the results of men's free actions. It shows, further, how easy it is for him to 'put down the mighty from their seats,' and to 'exalt them of low degree;' and teaches us how safe it is to put our trust in God, and to walk humbly with him. It is thus excellently adapted to repress pride and vain glory, to administer comfort under trial, and to confirm faith and hope.

The contents of this book are as follows: The elevation of Esther to be queen in the place of Vashti (ch. i. ii.); Haman's plot for the destruction of the Jews (iii.); their consequent distress; the defeat of Haman's plot; the triumph of the Jews over their enemies; and the institution of the festival commemorating their deliverance (iv.—x.)

Ahasuerus's great feast; deposition of Vashti.

1 NOW it came to pass in the days of ^aAhasuerus, (this ^{is} Ahasuerus which reigned, ^bfrom India even unto Ethiopia, ^cover an hundred and seven and 2 twenty provinces:) that in those days, when the king Ahasuerus ^dsat on the 3 throne of his kingdom, which was in ^eShushan the palace, in the third year of his reign, he ^fmade a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him: 4 when he showed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days.²

^a Ezra 4. 6; Dan. 9. 1.
^b ch. 8. 9.
^c Dan. 6. 1.
^d 1 Ki. 1. 46.
^e No. 1. 1.
^f ch. 2. 18; Ge. 40. 20: Mk. 6. 21.

1 Herodotus (Hist. vii. 9. 61—98) expressly mentions the 'Indians and Ethiopians' as being subjects of the Persian empire when Xerxes was preparing to invade Greece.

2 We have accounts in other ancient writings of equally protracted feasts; and the custom still obtains to some extent in Persia.

5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, 6 in the court of the garden of the king's palace; *where were* white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: ¹ the beds ² were of gold and silver, upon a pavement of red, and blue, and white, and black marble [*or, of porphyre, and marble, and alabaster, and stone of blue colour*]. And they gave *them* drink in vessels of gold, (the vessels being diverse one from another, ³) and royal wine in abundance, according 8 to the state of the king. And the drinking *was* according to the law; ⁴ none did compel: ⁵ for so the king had appointed to all the officers of his house, that they 9 should do according to every man's pleasure. Also Vashti the queen made a feast for the women ⁴ in the royal house which *belonged* to king Ahasuerus.

10 On the seventh day, when ¹ the heart of the king was merry with wine, he commanded Mehuman, Biztha, ² Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the 11 king, to bring Vashti the queen before the king with the crown royal, to show 12 the people and the princes her beauty: for she *was* fair to look on. But the queen Vashti refused ⁵ to come at ¹ the king's commandment by *his* chamberlains. Therefore was the king very wroth, and his anger burned in him.

13 Then the king said to the "wise men," which knew the times, ⁶ (for so *was* the 14 king's manner toward all that knew law and judgment: and the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the ⁷ seven princes of Persia and Media, ⁸ which saw the king's face, and which sat 15 the first in the kingdom;) What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the 17 people that *are* in all the provinces of the king Ahasuerus. For *this* deed of the queen shall come abroad unto all women, so that they shall ⁹ despise their husbands in their eyes, when it shall be reported, The king Ahasuerus com- 18 manded Vashti the queen to be brought in before him, but she came not. *Like- wise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much 19 contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, ¹⁰ that it be not altered, That Vashti come no more before king Ahasuerus; and 20 let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall ¹¹ give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according 22 to the word of Memucan: for he sent letters into all the king's provinces, ¹² into every province according to the writing thereof, and to every people after their language, that every man should "bear rule in his own house, and that *it* should be published according to the language of every people."

Esther is chosen queen.

2 AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and ¹³ what was decreed against her. 2 Then said the king's servants that ministered unto him, ¹⁴ Let there be fair young 3 virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of ¹⁵ Hege the king's chamberlain, keeper of the women; and let their things for purification be

¹ see ch. 7. 8; Est. 23. 41; Am. 2. 8; 6. 4

A Jer. 35. 8; Hab. 2. 15, 16.

² Sam. 13. 28; Pro. 20. 1.
³ ch. 7. 9.

⁴ Pro. 19. 12; 20. 2.

⁵ Jer. 10. 7; Dan. 2. 12; Mt. 2. 1.
⁶ 1 Chr. 12. 32.

⁷ Ezra 7. 14.
⁸ 2 Ki. 25. 19.

⁹ Eph. 5. 33

ch. 8. 8; Dan. 6. 8, 12, 15, 17.

¹⁰ Eph. 5. 33; Col. 3. 18; 1 Pet. 3. 1-7.

¹¹ ch. 8. 9.

¹² Eph. 5. 22-24; 1 Tim. 2. 12.

¹³ ch. 1. 12-21.

¹⁴ or, Hegei, ver. 8.

1 Rather, 'couches,' on which the guests reclined at their meals, as was usual among the ancients.

2 That is, the vessels were replaced by new ones as soon as they were emptied.

3 Or it may be rendered, 'the drinking according to custom none did compel:' that is, the usual forms were not to be strictly enforced.

4 According to Eastern usages, women hold their feasts separately from the men. While the king's feast was in 'the court of the garden,' Vashti's was in the 'royal house,' conducted more privately.

5 Such an appearance to the king required would be, according to Oriental notions, a degradation to which a

woman of reputation would not be likely to submit.

6 That is, men well versed in political affairs. See 1 Chron. xii. 32.

7 Some render this clause, 'and should speak the language of his own people;' making his wife, though a foreigner, conform to it.

8 This narrative affords a sad illustration of the truth, that the higher men are raised in power and wealth, the lower they often sink in subjection to their own sensual appetites; making the gratification of these their chief pursuit. And it shows how much the gospel of Christ was needed to give woman her right place in society, and to restore marriage to its original purity.

4 given *them*: and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 * Now in *Shushan the palace there was a certain Jew, whose name was Mordecai, ^a the son of Jair, the son of Shimei, the son of Kish, ¹ a Benjamite;

6 ^b who had been carried away from Jerusalem with the captivity which had been carried away with ^c Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, ² that is, Esther, ^d his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were ^e gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought ³ also unto the king's house, to the custody of Hegui, keeper of the women. And the maiden pleased him, and ^f she obtained kindness of him; and he speedily gave her her ^g things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the

10 best *place* of the house of the women: ⁴ Esther had not showed her people nor

11 her kindred: for Mordecai had charged her that she should not show *it*. And Mordecai walked every day before the court of the women's house, ⁴ to know how Esther did, and what should become of her.

12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the

13 women;) then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's

14 house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that ⁵ she were called by name.

15 Now when the turn of Esther, ⁴ the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that

16 looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his

17 reign. And the king loved Esther above all the women, ⁶ and she obtained grace and favour in his sight more than all the virgins; ⁷ so that he set the royal

18 crown upon her head, and made her queen instead of Vashti. Then the king ⁸ made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release ⁵ to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai

20 sat ⁹ in the king's gate. ⁹ Esther had not *yet* showed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. ⁶

Mordecai discovers a conspiracy against the king.

21 IN those days, while Mordecai sat in the king's gate, two of the king's chamberlains, ⁷ Bigthan and Teresh, of those which kept the door, were wroth,

22 and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, ⁹ who told *it* unto Esther the queen; and Esther certified the king

23 *thereof* in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged ⁸ on a tree: and it was written in ⁷ the book of the chronicles before the king.

^a ch. 1. 3.
^a 1 Sam. 9. 1.
^b 2 Kl. 24. 14, 15; 2 Chr. 36. 10, 20; Jer. 24. 1.
^c or, Jehoiachin, 2 Kl. 24. 6.
^d ver. 15.

^e ver. 2.
^f 1 Kl. 2. 50; Dan. 1. 9.
^g ver. 3, 12.

^h ver. 20.

ⁱ Is. 43. 4.
^k ver. 7.

^l ch. 4. 14; Pa. 75. 6, 7.

^m ch. 1. 3.

ⁿ ver. 21; ch. 3. 2.
^o ver. 10.

^p or, Bigthana, ch. 6. 2.

^q ch. 6. 2.

^r ch. 6. 1.

¹ Apparently, therefore, of the Benjamite royal family of Saul.

² 'Hadassah' (a *myrtle*) was her Hebrew name; 'Esther' her Persian name.

³ It was not left to the choice of Esther, or of her guardian, whether she should be brought to the palace (ver. 3). A disclosure of her lineage might have kept her from being chosen as queen, but would not have saved her from concubinage. Every one whom the king thus took was considered a secondary wife; and her situation was not, according to the custom of those times and of those countries, deemed unlawful or dishonourable.

⁴ Mordecai was a keeper of the gate, an office held only by persons of some consideration.

⁵ This is understood by the Septuagint and the Chaldee to mean a *remission of tribute*. This was the practice of the Persian kings on such occasions.

⁶ Although the ancient Persians imposed a greater restraint on females than is practised among us, yet they seem not by any means to have gone so far in that respect as the Oriental nations do at present; so that Mordecai was able to maintain a correspondence with Esther.

⁷ The Sept. adds, 'because Mordecai was promoted.'

⁸ Probably 'impaled'; and so in other places.

Haman, being displeased, obtains a decree for the extirpation of the Jews.

- 3** AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite,¹ and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and revered Haman:² for the king had so commanded concerning him.
- 3** But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?
- 4** Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.
- 6** And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews³ that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.
- 7** In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month,⁴ to the twelfth month, that is, the month Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws:⁵ therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver⁶ to the hands of those that have the charge of the business, to bring it unto the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy [or, oppressor⁷]. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.
- 12** Then were the king's scribes [or, secretaries] called on the thirteenth day of the first month; and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.⁷ And the letters were sent by posts into all the king's provinces, to destroy, to kill,⁸ and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being

¹ Num. 24. 7; 1 Sam. 15. 8.
² ch. 2. 19.

³ ver. 5; Ex. 17. 14, 16; Deut. 25. 19; Ps. 15. 4.

⁴ ver. 2.

⁵ ver. 2; ch. 5. 9.
⁶ Dan. 3. 19.

⁷ Ps. 83. 4.

⁸ ch. 9. 24; Pro 16. 33

⁹ Job. 26. 33.

¹⁰ Ezra. 4. 12—15; Ac. 16. 20.

¹¹ Ge. 41. 42.
¹² ch. 8. 2, 3.
¹³ ch. 7. 6.

¹⁴ ch. 8. 9.

¹⁵ ch. 1. 22; 8. 9.

¹⁶ ch. 4. 9, 10; 1 Ki. 21. 3; Dan. 6. 8, 12.

¹⁷ ch. 8. 10.

¹⁸ ch. 8. 12, etc.

¹⁹ ch. 8. 11.
²⁰ ch. 8. 13, 11.

¹ Haman is supposed to have been an Amalekite, descended from the ancient kings of that people, whose royal title was Agag. See Numb. xxiv. 7.

² The Hebrew may be rendered, 'They knelt down, and fell prostrate before Haman.' This was the homage usually rendered to the Persian kings.

³ Haman's personal pique against Mordecai was doubtless connected with feelings of implacable hatred towards the nation who had been commissioned to exterminate the Amalekites, and had shattered the once celebrated power of Agag. See ver. 10; also Numb. xxiv. 7; Deut. xxv. 17—19; 1 Sam. xv. 2, 8; xxvii.

⁴ The Sept. adds, 'that he might destroy in one day the race of Mordecai: and the lot fell for the fourteenth of the twelfth month; that is, the month Adar.' The practice of casting lots to discover a lucky day for any important enterprise was, and still is, common in the East, particularly among the Persians. It must not be inferred from our translation that Haman had recourse to the lot every day during a whole year: but he determined by lot first which month of the year was most auspicious, and then which day of the month; and the lots fell upon the fourteenth day of the month Adar, which was nearly twelve months after the time at which the decision was given. The overruling providence of God was herein strikingly manifested; for this long interval allowed time to take the necessary measures for defeating the plot.

⁵ Such is the way in which princes are too often im-

posed upon by their favourites and flatterers; and it is thus that persecution has been usually excited against the people of God: they have been rendered odious by falsehood and misrepresentation, and then treated as the vilest of criminals.

⁶ A sum amounting to more than two millions of pounds sterling. This immense sum was promised for the purpose of gratifying a cruel revenge, and to compensate the king for the tribute of the slaughtered people; for that was the standard by which Haman and his despotic master estimated the worth of his subjects. Haman probably intended to reimburse himself from the spoil of the Jews.

⁷ A seal-ring bearing the cipher of the sovereign, and thus answering the purpose of both seal and signature.

⁸ It appears surprising that the king should have given his consent to so inhuman a proposal; but history shows, that when an arbitrary monarch has become the dupe of a wicked favourite, it frequently becomes the chief object of his life to gratify and aggrandize him, without regard to the lives of his subjects or the interests of his empire. To estimate rightly the peril of the Jews, it should be remembered that, at that period, the whole nation, including even those in Judea, were under the dominion of the Persian king.

⁹ Xenophon states (Cyp. viii. 6, 17, 18) that Cyrus had established a regular system of posts and couriers throughout the Persian dominions.

hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.¹

Mordecai appeals to Esther, who endeavours to conciliate the king.

- 4 WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.² And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.
- 4 So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he received it not. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.
- 9, 10 And Hatach came and told Esther the words of Mordecai. Again Esther spake unto Hatach, and gave him commandment unto Mordecai; All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death,³ except such to whom the king shall hold out the golden sceptre,⁴ that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words.
- 13 Then Mordecai commanded to answer Esther, 'Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?'⁵
- 15, 16 Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise;⁶ and so will I go in unto the king, which is not according to the law: 'and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.
- 5 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to

¹ See ch. i. 15; Pro. 1. 20. 2

² ch. 3. 8—13.
³ Num. 14. 6; 2 Sam. 1. 11.
⁴ Job. 7. 6; Eze. 27. 30.
⁵ Ge. 27. 34.

⁶ Is. 68. 6; Dan. 9. 3

⁷ Ge. 37. 35; Pa. 77. 2

⁸ ch. 3. 2—15.

⁹ ch. 3. 9.

¹⁰ ch. 3. 14, 15.

¹¹ ch. 5. 1.

¹² Dan. 2. 9
¹³ ch. 5. 2; 8. 4.

¹⁴ Mt. 16. 24, 25; John 12. 25.

¹⁵ Ge. 22. 14; Num. 23. 23; 1 Sam. 12. 22.

¹⁶ ch. 2. 17; Ge. 45. 4—8; Is. 49. 23.

¹⁷ ch. 5. 1.

¹⁸ Ge. 43. 14.

¹⁹ ch. 4. 16.

²⁰ ch. 1. 11.

²¹ ch. 4. 11; 8. 4.

²² Pa. 116. 1; Pro. 21. 1.
²³ ch. 4. 11; 8. 4.

1 No one could be sure of his life, when a whole nation was sacrificed to please a favourite.

2 Nothing was allowed to enter the palace which did not bear the aspect of joy and pleasure, or which could remind the king of misery or mortality; and this rule still prevails in the East.

3 This law, it is likely, was framed under the pretext of maintaining the king's dignity, and securing his person; but it would evidently serve to secure his ministers and favourites from detection, when exercising tyranny and oppression, by making them the only medium of access to the sovereign.

4 The golden sceptre of the Persian kings is referred to by Xenophon (Cyp. viii. 7, 13).

5 Mordecai's pious confidence was doubtless founded upon the Divine promises which secured the preservation of the seed of Jacob. See particularly Jer. xxx. 16; xxxi. 36; Amos ix. 8.

6 Subsequent events showed that Mordecai had correctly interpreted the ways of Providence.

7 That is, abstaining from set meals, and from all 'pleasant food' (see Dan. x. 3); taking only what might be absolutely necessary to sustain life. Though prayer is not specified here or in ver. 3, it is evidently implied; prayer being always connected with fasting in Scripture. The efficacy of this humble and earnest appeal to their Divine Protector is seen in the next chapter.

8 Joining privately in the palace, as they were unable to attend the Jewish assemblies in the city.

9 That is, the last day of the fast. Esther, having worn the garb of mourning during the fast, now exchanged it for her royal attire.

10 In the Persian palaces, the principal apartment, called the 'inner court' (ch. iv. 11), is open in front; so that the king, unless when the throne was concealed by a curtain, could see any one entering the hall.

Esther the golden sceptre that *was* in his hand. So Esther drew near, and 3 touched the top of the sceptre.¹ Then said the king unto her, ^PWhat wilt thou, queen Esther? and what *is* thy request? ^Qit shall be even given thee to the half 4 of the kingdom.² And Esther answered, *If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.*³ Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ^RAnd the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed. Then answered⁴ Esther, and said, My petition 7 and my request *is*; if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and ^SI will do to-morrow⁵ as the king hath said.

Haman's plan to destroy Mordecai; Mordecai's public honour.

9 THEN went Haman forth that day ^Tjoyful and with a glad heart. But when Haman saw Mordecai in the king's gate, ^Uthat he stood not up, nor moved for him,⁶ he was full of indignation against Mordecai. Nevertheless Haman ^Vrefrained himself:⁷ and when he came home, he sent and called for his friends, 11 and Zeresh his wife. And Haman told them of the glory of his riches, and ^Wthe multitude of his children, and all *the things* wherein the king had promoted him, and how he had ^Xadvanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I 13 invited unto her also with the king. ^YYet all this availeth me nothing,⁸ so long 14 as I see Mordecai the Jew sitting at the king's gate. ^ZThen said Zeresh his wife and all his friends unto him, Let a ^{aa}gallows be made of fifty cubits high, and to-morrow ^{ab} speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused ^{ac} the gallows to be made.

6 On that night could not the king sleep,⁹ and he commanded to bring ^{ad} the 2 book of records of the chronicles;¹⁰ and they were read before the king. And it was found written, that ^{ae} Mordecai had told of ^{af} Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing 4 done for him. And the king said, Who *is* in the court? Now Haman was come into ^{ag} the outward court of the king's house, ^{ah} to speak unto the king to hang 5 Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto

^P ch. 7. 2; 9. 12.
^Q so Mk. 6. 23.

^R ver. 3.

^S Pro. 16. 9.

^T Job 20. 5.

^U ch. 3. 2, 5.

^V so 2 Sam. 13. 22.

^W ch. 9. 7, etc.

^X ch. 3. 1.

^Y 1 Ki. 21. 4—6.

^Z 1 Ki. 21. 7, 25.

^{aa} ch. 7. 9.

^{ab} ch. 6. 4.

^{ac} ch. 7. 10; Pa. 7. 13—

16; 9. 15.

^{ad} ch. 2. 23.

^{ae} ch. 2. 21.

^{af} or, *Bigthan*, ch. 2.

21.

^{ag} see ch. 4. 11; 5. 1.

^{ah} ch. 5. 14.

¹ In token of her thankful acceptance of the king's favour, and of her reverence and submission.

² This form of expression probably arose from the peculiar mode in which the ancient kings of Persia bestowed grants on their favourites; not by direct payments from the royal treasury, but by giving them a charge on the revenues of particular cities or provinces.

³ Esther's address and prudence appear in the method she took to ensure success. The court of the palace, where the king was surrounded by his attendants, was not a suitable place for the disclosure of so important and delicate an affair; nor was it likely that the king's sudden feelings would be so lasting as was necessary for her object.

⁴ Esther barely alludes to what the king had said, by repeating his words 'petition' and 'request;' and then, with feminine adroitness, avoids a direct answer, invites him and Haman to a second banquet, and promises *then* to divulge her wishes: a sure mode of keeping alive the king's curiosity; while at the same time it intimated that her petition was upon a matter of no ordinary importance.

⁵ This postponement (in which we may observe the concurrence of Esther's prudent arrangements with the secret purposes of God's special providence) gave room

for other important steps towards the final catastrophe. See vers. 12—14, and ch. vi. In the meantime, Esther's conduct still further ingratiated her with the king, and lulled the guilty favourite into fatal security.

⁶ It might have been imagined that Mordecai, when he saw the danger in which he and his whole nation were involved, would have tried to assuage Haman's resentment. But, having no reason to repent of his conduct, he would not thus displease God and dishonour himself. See ch. iv. 14.

⁷ Divine Providence restrained him, by means of his own passions, from immediate vengeance; his malice insisting upon a sweeter though tardier revenge.

⁸ The greatest earthly honours and pleasures will avail nothing to the satisfaction of those whose hearts are full of selfishness and pride. A loss or an affront which others would scarcely notice will torment them to madness.

⁹ See note on ch. v. 8.

¹⁰ The Persians took remarkable pains to preserve the remembrance of their exploits by written documents. Yet none of their ancient records are now extant except the few extracts preserved in the books of Ezra, Nehemiah, and Esther, and in the Greek historians.

the man whom the king delighteth to honour? Now Haman thought in his heart, 'To whom would the king delight to do honour more than to myself?'
 7 And Haman answered the king, For the man whom the king delighteth to
 8 honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal, which is set upon his head :
 9 and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and "proclaim before him, Thus shall it be done to the man whom the king delighteth to honour."¹
 10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate : let nothing fail of all that thou hast spoken.
 11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.
 12 And Mordecai came again to the king's gate.² But Haman hasted to his
 13 house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

Esther's successful application to the king; Haman is executed, and Mordecai advanced.

14 AND while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.
 7 So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day "at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom."
 3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and 4 my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.⁴
 5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, 6 and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman.
 7 Then Haman was afraid before the king and the queen. And the king arising⁵ from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.
 8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed⁶ whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word 9 went out of the king's mouth, they covered⁷ Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.
 10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.
 8 On that day did the king Ahasuerus give the house⁸ of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring,⁹ which he had

ch. 2. 2, 3; & 11; Obad. 3.
 "1 Kl. 1. 33.
 "Ge. 41. 43.
 "ch. 2. 19; Pa. 131. 1, 2; Chr. 25. 20; 2 Sam. 15. 30; Jer. 14. 3, 4.
 "Job 16. 2.
 "ch. 5. 13; Deu. 32. 35.
 "ch. 5. 5.
 "ch. 5. 4.
 "ch. 3. 9; 4. 7, 8.
 "No. 6. 10.
 "ch. 1. 6.
 "Job 9. 24; ch. 1. 10.
 "ch. 5. 14; Pa. 7. 16; Fro. 11. 5, 6.
 "ch. 9. 25; 1 Sam. 17. 51; Pa. 37. 35, 36; Fro. 11. 8; Dan. 6. 24.
 "Job 27. 13—17; Fro. 13. 22.
 "ch. 2. 7.
 "ch. 3. 10.

1 Haman, thinking that he is devising honours for himself, while he cannot be accused of doing so, does it liberally, and even presumptuously.
 2 Returning calmly, after these extraordinary honours, to his former duties.
 3 The fact that the queen was one of Haman's intended victims would tell more on such a king than the destruction of all the Jewish people; to which, indeed, he had before given his consent.
 4 That is, damage in the loss of subjects and of revenue. Some suppose the meaning to be, 'If they had sold us for slaves, I would have kept silence, for that misery of ours would not have been so much to the king's damage.' Tyranny and persecution are as impolitic as they are unjust.
 5 L

5 In modern times, in the court of Persia, it is a fatal signal of the king's displeasure when he rises abruptly and withdraws.
 6 Or, 'by' or 'beside the couch,' in abject supplication and agony of spirit. The construction put upon this act by the king was evidently the effect of highly incensed feelings.
 7 The custom of covering a malefactor's face still prevails in that country, and is the sure precursor of execution, which follows immediately.
 8 That is, his mansion and all his property; which, upon the owner's condemnation and death, were confiscated to the king.
 9 Investing Mordecai with the office of prime minister. The wisdom and spirit which he had displayed marked
 613

taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.¹

Esther obtains a decree in favour of the Jews.

- 3 AND Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away ^a the mischief of Haman the Agagite, and ^b his device that he had devised against the Jews. Then 'the king held out the ^c golden sceptre toward Esther. So Esther arose, and stood before the king, and said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters² devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces: for how can I endure to see ^d the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?
- 7 Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, 'I have given Esther the house of Haman, and ^e him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, ^f in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, ^g may no man reverse.³
- 9 ^h Then were the king's scribes called at that time in the third month, that is the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* ⁱ from India unto Ethiopia, an hundred twenty and seven provinces, unto every province ^j according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.
- 10 ^k And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, and riders⁴ on mules, camels, and 11 young dromedaries: wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and ^l 'to take the spoil of them for a prey,⁵ 12 "upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which is the month Adar.
- 13 ^m The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that 14 day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment.⁶ And the decree was given at Shushan the palace.
- 15 And Mordecai went out from the presence of the king ⁿ in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and 16 purple. And ^o the city of Shushan rejoiced and was glad. The Jews had ^p light, 17 and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast ^q and a good day. And many of the people of the land ^r became Jews;⁷ for ^s the fear of the Jews fell upon them.

The Jews successfully resist their enemies.

- 9 NOW 'in the twelfth month, that is, the month Adar, on the thirteenth day of the same, ^t when the king's commandment and his decree drew near to be put

^a ch. 3. 8—15; 7. 4.
^b ch. 4. 11; 5. 2.
^c ch. 7. 4; Ne. 2. 3.
^d ver. 1; Pro. 13. 22.
^e ch. 7. 10.
^f ch. 3. 12.
^g see ch. 1. 19; Dan. 6. 8, 12, 15.
^h ch. 3. 12.
ⁱ ch. 1. 1.
^j ch. 1. 22; 3. 12.
^k ch. 3. 12, 13; 1 Ki. 21. 8.
^l see ch. 9. 10, 15, 16.
^m ch. 3. 13, etc.; 9. 1.
ⁿ ch. 3. 14, 15.
^o ch. 6. 8.
^p see ch. 3. 15; Pro. 11. 10, 11; 23. 2.
^q Ps. 18. 28; 97. 11; 1a. 30, 29.
^r ch. 9. 17, 19, 22; 1 Sam. 24. 8; Ne. 8. 18.
^s Ps. 18. 43; Zec. 8. 20—24.
^t ch. 9. 2; Ge. 35. 5; Ex. 15. 15; Dou. 2. 25; 11. 25.
^u ch. 8. 12.
^v ch. 3. 13.

him out as a person of no ordinary accomplishments, both moral and intellectual.

¹ Esther appointed him as her steward.

² Haman's death did not invalidate the murderous edict by which all the Jews in the Persian empire were doomed to the sword; and they had many enemies, who were eagerly looking forward to the day fixed by the decree for slaughter and spoliation: see ch. ix. 1.

³ The king's answer intimates the impossibility of granting literally Esther's request, to *reverse* or *revoke* the decree; and points out the expedient to be adopted in order to defeat its operation. As it was a fundamental principle of the Persian government that a law once enacted was irrevocable, the king was obliged to give a contradictory decree, which would be well known to convey his real wishes, authorizing the Jews to defend themselves if attacked.

⁴ These words are more accurately rendered, 'riders

on swift horses, and mules the offspring of marcs.'

⁵ The Jews did not actually proceed so far (see ch. ix. 10, 15, 16), nor probably was it intended they should; but these powers were necessary, both to indemnify them and to intimidate their enemies.

⁶ Two months had elapsed since the issuing of Haman's letters; and the preparations which had been made by the enemies of the Jews would have to be met by counter-preparations on their part. Therefore, though nine months remained for the circulation of the new letters, there was no time to be lost.

⁷ That is, they became proselytes to the religion of the Jews. Some doubtless did this from conviction, because they had seen the hand of God so remarkably displayed on behalf of his people, and were led thereby to become sincere worshippers of Jehovah; others probably from interested motives, observing the favour which the Jews enjoyed at court.

in execution,¹ in the day that the enemies of the Jews hoped to have power over them,² (though it was turned to the contrary, that the Jews had rule over them that hated them;) the Jews ^ggathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for ^hthe fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. 6 And in Shushan the palace the Jews slew and destroyed five hundred men. 7 And Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and 9 Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha, ^mthe ten sons of Haman³ the son of Hammedatha, the enemy of the Jews, slew they; ⁿbut on the spoil laid they not their hand.⁴

11 On that day the number of those that were slain in Shushan the palace was 12 brought before the king. And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace,⁵ and the ten sons of Haman; what have they done in the rest of the king's provinces? now ^owhat is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also ^paccording unto this day's decree,⁶ and let 14 Haman's ten sons ^qbe hanged upon the gallows. And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten 15 sons. For the Jews that were in Shushan ^rgathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; ^sbut on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces ^tgathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand⁷ (^ubut they laid not their hands on the 17 prey) on the thirteenth day of the month Adar; and on the fourteenth day of 18 the same rested they, and made it a day of feasting and ^vgladness. But the Jews that were at Shushan assembled together ^won the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth ^xday⁸ of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwell in the unwall'd towns, made the fourteenth day of the month Adar ^ya day of gladness and feasting, ^zand a good day, and of ^{aa}sending portions one to another.

Institution of the feast of Purim; Mordecai's greatness.

20 AND Mordecai ^{ab}wrote these things, and sent letters unto all the Jews that 21 were in all the provinces of the king Ahasuerus, both nigh and far, to establish ^{ac}this among them, that they should keep the fourteenth day of the month Adar, and 22 the fifteenth day of the same, yearly, ^{ad}as the days wherein the Jews rested from

^g Deu. 22. 36; 2 Sam. 22. 41; 1s. 4. 2. ^h ver. 16; ch. 8. 11.

ⁱ Ps. 71. 13, 24. ^k ch. 8. 17.

^l 2 Sam. 3. 1; 1 Chr. 11. 9; Pro. 4. 18.

^m ch. 5. 11; Job 18. 19; 22. 13—15; Ps. 21. 12. ⁿ ver. 15, 16; ch. 8. 11; Ge. 14. 23.

^o ch. 5. 6; 7. 2.

^p ch. 8. 11.

^q 2 Sam. 21. 6, 9.

^r ver. 2; ch. 8. 11.

^s ver. 10, 16.

^t ver. 2; ch. 8. 11; L. c. 26. 7, 8.

^u see ch. 8. 11.

^v ver. 22; ch. 8. 17; Deu. 16. 11, 14. ^w ver. 11, 15.

^x Deu. 16. 11, 14.

^y ch. 8. 17.

^z ver. 22; No. 8. 10, 12.

^{aa} Ex. 17. 14.

^{ab} Ex. 13. 3—8.

¹ As the king's second decree did not annul the former, the enemies of the Jews still had legal permission, on the day fixed in Haman's letters, to destroy them and to seize their property. But by this very means the Divine plan for the punishment of the enemies of the chosen people was accomplished.

² It might have been supposed that the declared favour of the king, and the elevated position of Mordecai, would have effectually prevented the contemplated attack: but there was probably a large party in the empire who were hostile to the Jews; whilst others would be tempted by the prospect of a rich booty. Trusting, therefore, in their superior numbers, and in their legal impunity for any excesses they might commit, when the appointed day arrived, they attacked the Jews, who stood entirely on the defensive.

³ As their names are mentioned, it is likely that they had been advanced to high offices during their father's administration.

⁴ This was probably owing to express instructions from Esther and Mordecai; and it reflects honour on their religion, their wisdom, and their humanity.

⁵ That is, 'Shushan the royal city.' The total number of slain there was 800. These were probably bitter

enemies of the Jews; who, enraged at Haman's disgrace and death, had taken advantage of the first decree to attempt to avenge him.

⁶ As the Jews do not appear to have shown a cruel or revengeful spirit, it may reasonably be inferred that this measure was necessary in order to put down the malignant party, and to strike terror into the minds of inveterate enemies.

⁷ It is not improbable that the Jews were remarkably preserved in the midst of imminent danger, for there is no mention of any of them being slain on this occasion. As they simply, with the king's sanction, stood in defence of their lives, slaying only those who attacked them, and universally declined to enrich themselves with the spoil, they must be allowed to have acted in an unexceptionable manner. The ancient Jewish writers say that many of those who perished were Amalekites.

⁸ The Jews throughout the provinces, having obtained a complete victory over their enemies on the 13th, held festivals on the 14th; but those in the capital, being still engaged in hostilities on that day, did not keep their feast till the 15th. They therefore determined, on Mordecai's recommendation, that the festival should in future continue during both those days.

their enemies, and the month which was 'turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting
 23 and joy, and of 'sending portions' one to another, and gifts to the poor.² And the Jews undertook to do as they had begun, and as Mordecai had written unto
 24 them; because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, 'had devised against the Jews to destroy them, and had cast Pur, that is,
 25 the lot, to consume them, and to destroy them; but 'when Esther came before the king, he commanded by letters that his wicked device, which he devised
 against the Jews, should 'return upon his own head, and that he and his sons
 26 should be hanged on the gallows. Wherefore they called these days Purim³ after the name of Pur [*i. e.* lot]. Therefore for all the words of 'this letter, and
 of that which they had seen concerning this matter, and which had come unto
 27 them, the Jews ordained, and took upon them, and upon their seed, and upon all such as 'joined themselves unto them, so as it should not fail, that they would
 keep these two days according to their writing, and according to their appointed
 28 time every year; and that these days should be "remembered and kept throughout every generation, every family, every province, and every city; and that
 these days of Purim should not fail from among the Jews, nor "the memorial of them perish from their seed.

29 Then Esther the queen, ° the daughter of Abihail, and Mordecai the Jew, wrote
 30 with all authority, to confirm this ° second letter of Purim. And he sent the letters unto all the Jews, to ° the hundred twenty and seven provinces of the
 31 kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the
 queen had enjoined them, and as they had decreed for themselves and for their
 32 seed, the matters of ° the fastings and their cry.⁴ And the decree of Esther confirmed these matters of Purim; and it was written in the book.

10 And the king Ahasuerus 'laid a tribute⁵ upon the land, and upon 'the isles⁶ of
 2 the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, "whereunto the king advanced him, are they not
 3 written ° in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was ° next unto king Ahasuerus,⁷ and great among the Jews, and accepted of the multitude of his brethren, ° seeking the wealth of his people, and speaking peace to all his seed.

° Pa. 30. 11.

/ ver. 19; Ne. 8. 11.

° ch. 3. 6, 7.

A ver. 13, 14; ch. 7. 5, etc.; 8. 3, etc.

f ch. 7. 10; Pa. 7. 16; 103. 17, 18; 141. 10.

A ver. 20.

f ch. 8. 17; Is. 56. 3, 6; Zec. 2. 11.

" Ex. 12. 17; Pa. 78. 5—7.

" Ex. 13. 8, 9.

° ch. 2. 15.

P see ver. 20; ch. 8. 10.

° ch. 1. 1.

r ch. 4. 3, 16.

f ch. 1. 1; f Ge. 10. 5; Pa. 72. 10; Is. 24. 15.

" ch. 8. 15; 9. 4.

° ch. 9. 23.

° Ge. 41. 40; 1 Sam. 23. 17; 2 Chr. 28. 7. ° Ne. 2. 10; Pa. 122. 8, 9.

1 It is customary in the East, when a feast is made, to send portions to those who are unable to attend, especially to relatives and friends in affliction.

2 The Jews have set a praiseworthy example in relieving their poor on occasions of national rejoicing.

3 'Purim' is the plural of 'Pur,' which signifies lot; the name being taken from the circumstance of Haman having cast lots to fix the day of their destruction: see note on ch. iii. 7. This national commemoration has been ever since observed by the Jews. At this festival, the whole book of Esther is read twice in the synagogues. The feast is celebrated with the greatest hilarity; alms are given to the poor; and relations and friends send presents to each other. Psa. cxviii. is supposed to have been written at this time: see note on its title.

4 That is, their prayer; referring to ch. iv. 3, 16. Or

the words may be understood prospectively, and may be translated thus: 'adding fasting and prayer.'

5 We have no account here of the purposes to which this tribute was applied, nor of the wars which Ahasuerus carried on against the Greeks and the Egyptians. Scripture history extends to the affairs of heathen nations only so far as they are connected with those of the people of God.

6 These are supposed to be the isles of the Ægean Sea, which had been conquered by Darius Hystaspis.

7 Like Joseph in the court of Pharaoh, Obadiah in that of Ahab, Daniel in that of Belshazzar, and Nehemiah in that of Artaxerxes. Such men cannot alter the frame of the government, nor prevent much evil; but they may keep themselves from sin, and be the instruments of effecting much good.

NOTE ON THE VARIATIONS IN NUMBERS MENTIONED IN THE HISTORICAL BOOKS.

In the different records of the same events contained in the preceding books, variations in the numbers will have been observed. Some of these have already been explained in notes upon the passages in which they occur. But it is important further to observe that, in Hebrew and Greek, as in some other languages, numbers are expressed by the letters of the alphabet; and some of these are so much alike that the smallest possible alteration, such as would change *e* into *z*, may convert 3 into 50, or 4 into 200, or 8 into 400. In some cases, too, the addition of a dot or a line may multiply greatly the numerical power of a letter. In all cases of any real importance something may be found in the context, or in other parts, to guide us towards correctness; and in no case do these discrepancies affect any religious doctrine, or weaken the evidence of the truth of Scripture. On the contrary, they rather strengthen it;

for their existence forbids the supposition that the manuscript authorities have been tampered with in order to produce a rigid uniformity; whilst their limited extent shows how jealously God's providence has guarded his saving truth from sustaining any real injury by human inadvertence and error.

With reference to the numbers of armies mentioned in the history, which appear sometimes exceedingly large, it is to be remembered that in Eastern nations every person capable of bearing arms was compelled to join the host when the monarch pleased; that Oriental sovereigns seem to have prided themselves on the numbers rather than the discipline of their troops; and that the enumeration probably often includes the followers of the camp, who in the East are sometimes far more numerous than those armed for battle.

CHRONOLOGICAL SUMMARY OF THE HISTORY OF THE ISRAELITES,

FROM THE EXODUS OUT OF EGYPT TILL THE BIRTH OF CHRIST.

YEARS B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
1619	Departure of the Israelites out of Egypt.	CECROPS at Athens (?).
1579	MOSES dies. JOSHUA.	
1557	Joshua dies. From that time till 1159, OTHNIEL, EHUD, DEBORAH and BARAK, GIDRON, ABIMELECH, TOLA, JAIR, JEPHTHAH, IBZAN, ELON, ABDON, SAMSON.	CHUSAN, king of Mesopotamia.
1159	ELI.	1194-84 Trojan War (?).
1119	SAMUEL.	1124 Dorian migration (?).
1099	SAUL.	NAHASH, king of Ammon.
1057	DAVID reigns at Hebron | ISH-BOSHETH at Mahanaim.	CODRUS at Athens (?).
1050	David reigns at Jerusalem over all Israel. Prophets <i>Nathan</i> and <i>Gad</i> . David brings up the ark, and places it in Zion. extends his kingdom from Egypt to the Euphrates.	HIRAM I. (Abibal), king of Tyre; HADADEZER of Aram-zobah; TOR of Hamath; HANUN of Ammon.
1017	SOLOMON succeeds. Prophet <i>Nathan</i> .	PSINACHES in Egypt; HADAD and GENUBATH in Edom (?); REZON in Damascus.
1014	Commencement of the building of the temple.	HIRAM of Tyre; PSENENNES in Egypt.
1007	Completion of the temple; and beginning of the palace-building.	
994	Dedication of the temple. Prophet <i>Ahijah</i> .	Homeric age (?).
977	Solomon dies. Division of the kingdom.	SESONCHIS (Shishak) in Egypt.
	<i>Kingdom of Judah.</i>	
977	REHOBAM (reigns 17 years). Prophet <i>Shemaiah</i> .	<i>Kingdom of Israel.</i>
973	Jerusalem plundered by.....	JEROBOAM (reigns 22 years). Prophet <i>Ahijah</i> .
960	ABIJAM (3 years). War between Judah and..	.....
958	ASA (41 years).	..... Israel.
953	Victory over Zerah.	956 NADAB (2 years).
		955 BAASHA (24 years). Prophet <i>Jehu</i> .
932	War between Judah and.. Judah is aided by.....	..... Israel.
	Prophets <i>Azariah</i> and <i>Hanani</i> .	932 ELAH (2 years).
		931 ZIMRI. Civil war (4 years).
		927 OMRI alone (6 years).
		926 Samaria made the capital.
		920 AHAB (22 years) marries JEZEBEL, daughter of
917	JEHOSHAPHAT (25 years) fights in alliance with....	..... Ahab unsuccessfully against.. Prophets <i>Elijah</i> and <i>Micahiah</i> .
900	is victorious over Ammon and Moab.	897 AHAZIAH (2 years). Revolt of Moab.
		896 JEHORAM (12 years). Jehoram against
	fights in alliance with.... Prophets <i>Jehu</i> , <i>Jehaziel</i> , and <i>Eli ezer</i> .	
892	JEHORAM (8 years) having previously married Athaliah, daughter of .. Edom revolts. The Philistines and Arabians plunder Jerusalem.	..... Ahab. Prophet <i>Elisha</i> .
885	AHAZIAH (1 year) fights in alliance with....	
884	Ahaziah and..... ATHALIAH's usurpation (6 years).	..... Joram unsuccessfully against Joram killed by Jehu.
878	JOASH (40 years). Prophet <i>Joel</i> (?).	884 JEHU (28 years). The country east of Jordan conquered by
	Repairing of the temple. Gath taken, and Jerusalem threatened by .....	..... Prophet <i>Jonah</i> . 856 JEHOAHAZ (17 years). Israel greatly reduced by.....
856		..... Hazael. Hazael. Hazael.

CHRONOLOGY OF THE ISRAELITES.

YEARS B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.		CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.	
840	The Syrians invade Judah. AMAZIAH (29 years) besieges Edom; is defeated by.....	840	JEHOASH (16 years) defeats the Syrians three times under.....	BEN-HADAD III.
839		.....	Jehorash, who as conqueror enters Jerusalem.	
811	UZZIAH (52 years) fortifies the Edomite sea- port Elath. Prophet <i>Amos</i> .	825	JEROBOAM II. (41 years) restores the boundary of Israel, by war with the Syrians.	
		784	Interregnum (10 years). Prophet <i>Hosea</i> .	776
		774	ZACHARIAH (6 months).	The first Olympiad.
		773	SHALLUM (1 month). MENAHEM (10 years). Israel tributary to the.....	.....
		762	PEKAHIAH (2 years).	Assyrians under PHUL .
759	JOTIAM (16 years). Prophets <i>Micah</i> and <i>Isaiah</i> (till reign of Manasseh?).	760	PEKAH (20 years).	
743	AHAZ (16 years) obtains against..... the help of the..... Prophet <i>Oded</i> . Ahaz is dependent on Assyria.	.....	Israel and the.....	753
		.....	.....	747
		740	Transportation of many of the people to.....	Building of Rome.
		731	Interregnum (9 years). HOSHEA (9 years) tributary to the..... attempts to free himself by an alliance with...	NABONASSAR in Babylon. Syrians under REZIN Assyrians under TIGLATH- PILESER .
727	HEZEKIAH (29 years) conquers the Philistines.	724	Samaria besieged by.....	Assyria.
		722	Sumaria taken; Israel led captive into..... The land peopled by As- syrian colonists.	734
714	Judah invaded by.....	.....	.....	Syracuse founded.
713	Destruction of the Assyrian army. Embassy from.....	.....	.....	Assyrians;
698	MANASSEH (55 years).	.....	More Assyrian colonists are sent into Israel by.....	So, king of Egypt. SIALMANESER of Assyria.
643	AMON (2 years).	.....	Prophet <i>Nahum</i> (?).	Assyria.
641	JOSIAH (31 years).	.....	.....	GYGES in Lydia.
629	Prophet <i>Jeremiah</i> . Prophet <i>Zephaniah</i>.	.....	.....	NUMA POMPELIUS . SENNACHERIB . TIRHAKAH (Tearkon, or Ta- racos) of Egypt makes war with Sennacherib.
624	Finding of the book of the law; and suppression of idolatry ex- tending to the cities of Samaria.	.....	.....	DEIOTES in Media.
610-9	Josiah falls in battle against Necho, king of Egypt. JEHOIAHAZ (3 months). JEHOIAKIM (11 years).	.....	.....	MERODACH-BALADAN in Ba- bylon.
606-5	Judah made tributary by Nebuchadnezzar. Date usually fixed for commencement of the seventy years' subjection to Babylon. Prophet <i>Habakkuk</i>.	.....	.....	ESAR-HADDON 671-17 PSAMMETICUS in Egypt. 658 Byzantium founded. 637 Cyrene settled by Greeks. 625 Irruptions of the Scythians. NABOPOLASSAR independent in Babylon. 623 DRACO 's laws at Athens. 617 ALYATTES in Lydia.
599-8	JEHOIACHIN (3 months). Jerusalem taken by the Chaldeans. Je- hoiachin in exile. ZEDEKIAH (Mattaniah) reigns, under the Chaldeans (11 years). <i>Ezekiel</i> appears as prophet, thirty years after Josiah's reformation, at the river Chebar in Babylonia.	.....	.....	NECHO reigns in Egypt. 610 Eclipse of Thales.
594	Zedekiah applies to.....	.....	.....	606 Capture of Nineveh by the Medes and Babylonians. The Egyptians defeated by the Chaldeans at Carche- mish. NEBUCHADNEZZAR , king of Babylon.
589	Commencement of the siege of Jerusalem by the Chaldeans.	.....	.....	600 PSAMMIS , king of Egypt. 595 HOPHRA (Apries), king of Egypt.
588	Jeremiah in prison.	.....	.....	594 SOLON at Athens.

CHRONOLOGY OF THE ISRAELITES.

YEARS B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
587	Destruction of Jerusalem; Zedekiah taken prisoner; transportation of the people to Babylon. GEDALIAH is appointed governor by Nebuchadnezzar, and is killed by Ishmael; the people flee into Egypt. Prophet <i>Obadiah</i> (?).	Nebuchadnezzar captures Tyre under ETHBAAL II.
574	Ezekiel's visions, fifty years after Josiah's reformation.	570 Birth of Pythagoras. 569 AMASIS, king of Egypt. 560 EVIL-MERODACH. 560 PISISTRATUS at Athens. 555 NERIGLISSAR at Babylon. 538 BELSHAZZAR. 538 Capture of Babylon by Cyrus. DARIUS rules in Babylon.
561	Jehoiachin's captivity at Babylon relieved by..... <i>Daniel's</i> prophetic visions. PALESTINE, a province of... ..PERSIA.	534 TARQUIN at Rome. 529 Cambyses conquers Egypt. 525
536	Return of exiles to Jerusalem under Zerubbabel in the..... Rebuilding of the temple begun.	510 Tarquin expelled from Rome. 509 Rome's first treaty with Carthage. 498 Battle of Lake Regillus. 494 Roman tribunes appointed. 490 Battle of Marathon. 486 Egypt revolts from Persia; and is reconquered, 484.
521	Building of temple stopped by ..	485
520	Temple recommenced in the.... Prophets <i>Haggai</i> and <i>Zechariah</i> .	482
517	Temple completed.	480
	Invasion of Greece	479
	XERXES I. (Ahasuerus of the book of Esther).....	478
	3rd year, great feast.....	473
	Invasion of Greece.....	464
	7th year, return. ESTHER made queen.....	461
	12th year, Haman's plot and death.....	453
457	Ezra's journey to Jerusalem with a large company, and a commission from Artaxerxes.	443
444	Nehemiah, at Jerusalem, governor for twelve years, till the year 432.	431 Peloponnesian war begins. 430 Plague at Athens. 429 Pericles dies. 425 424 423
420	The Prophet <i>Malachi</i> concludes the Old Testament Scriptures.	Socrates, Xenophon, and Thucydides at Athens.
409	Manassch builds a temple on Mount Gerizim.	405
	ARTAXERXES MNEMON	404
	XERXES II.	401
	SOGDIANUS.....	400
	DARIUS II. (Nothus)	388
		387
		371
366	Jeshua killed in the temple by his brother Johanan, the high priest.	359
	OCHUS.....	342
	ARSES (or AROGUS).....	338
	DARIUS CODOMANNUS.....	337
	conquered by.....	336
	and again.....	335
332	Jaddua the high priest averts Alexander's anger.	334
		333
		326
		2nd Samnite war.

CHRONOLOGY OF THE ISRAELITES.

YEARS B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
	PALESTINE under the GREEKS and ROMANS.	
320	Palestine seized by Many Jews carried to	323
314	Palestine seized by	
301	reverts to	298
292	Death of Simon the Just.	
	PTOLEMY PHILOPATOR	284
	The Hebrew Scriptures translated into Greek about this time.	280
	PTOLEMY EUERGETES	247
	PTOLEMY PHILOPATOR	221
217	Onias keeps out of the temple . .	213
203	Palestine seized by	204
176	The temple preserved from the attempts of	198
170	Jerusalem captured by pollutes the temple. Great numbers of the Jews slain or sold as slaves.	187
167	Martyrdom of the Maccabees.	
165	Jerusalem recovered by JUDAS MACCABEUS.	175
161	JONATHAN succeeds Judas.	
141	SIMON frees the Jews from foreign rule. subjugates the Edomites.	168
129	takes Samaria, and obtains possession of Galilee.	
109	JOHN HYRCANUS.	
135	ARISTOBULUS.	
107	ALEXANDER JANNÆUS	
106	subdues the Gileadites and Moabites.	
94		
79	ALEXANDRA.	
70	Hyrcanus and Aristobulus dispute the succession to the office of High Priest.	
63	POMPEY, appealed to by both, subjugates Judea.	
51	Crassus plunders the temple.	
47	ANTIPATER appointed governor by Cæsar.	
43	HEROD and PHASAEL.	
40	Jerusalem taken by the Parthians, and Phasael slain.	
37	Herod retakes Jerusalem.	
17	Herod begins to rebuild and beautify the temple.	
4	BIRTH OF CHRIST (common era of A. D. commences four years later).	
		284
		280
		247
		221
		213
		204
		198
		187
		175
		168
		146
		111
		90
		82
		81
		70
		66
		62
		61
		58
		48
		42
		41
		31
		27
		3rd Samnite war.
		War with Pyrrhus. The Achaean league. 1st Punic war, 264—241.
		2nd Punic war, 218—201.
		Capture of Syracuse.
		Battle of Cynocephalæ.
		Defeat of Perseus. Termination of the kingdom of Macedon.
		3rd Punic war, 149—146. Destruction of Carthage. Corinth destroyed; and Greece made a Roman province. The Græchi, 131—121. Jugurthine war.
		1st Mithridatic war. The social war.
		2nd Mithridatic war. Sylla made dictator.
		Virgil the poet born.
		3rd Mithridatic war.
		Catiline's conspiracy.
		1st triumvirate.
		Conquest of Gaul.
		Battle of Pharsalia
		2nd triumvirate.
		Battle of Philippi.
		Battle of Actium.
		Augustus made emperor.

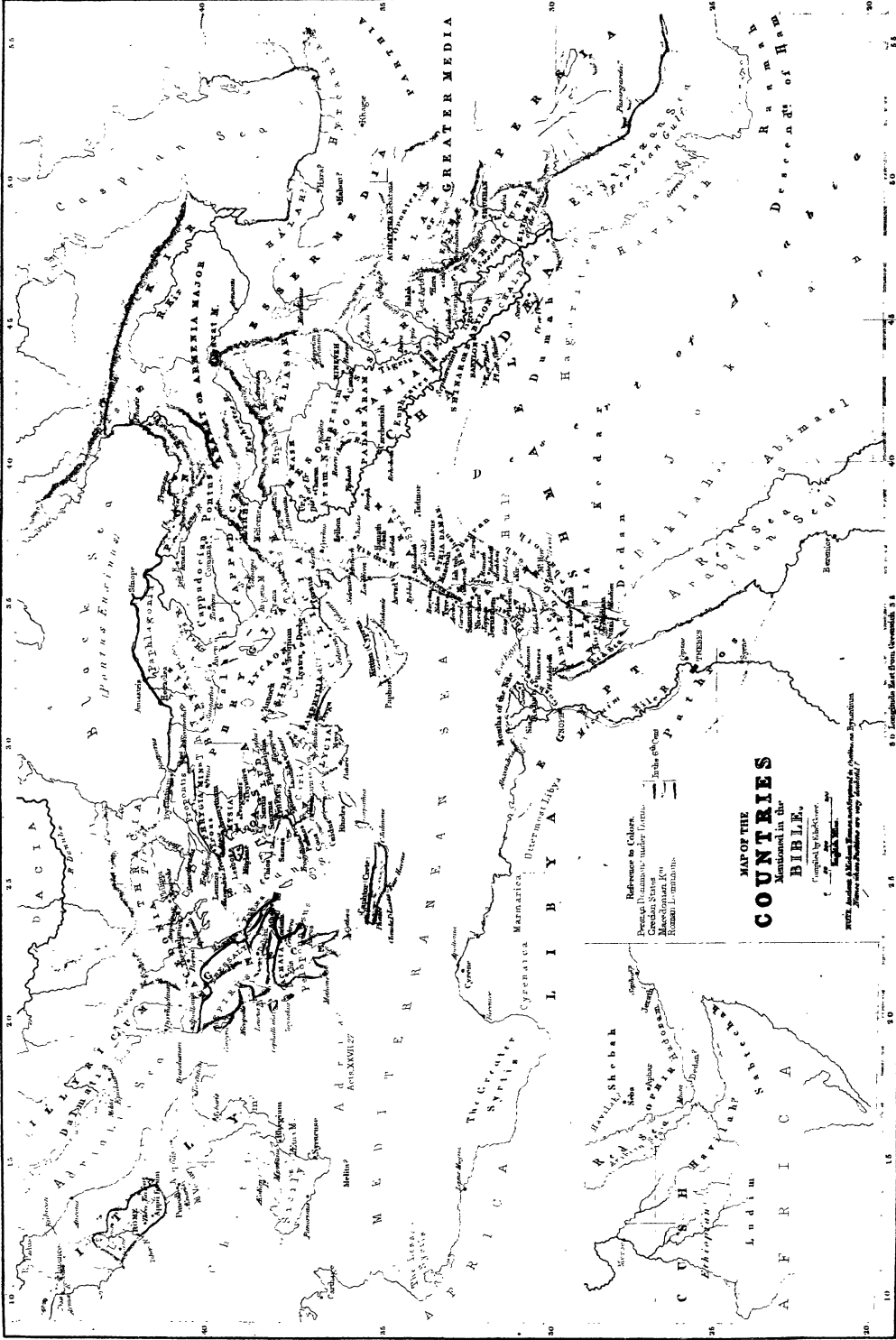
In consulting the above Table, it is necessary to bear in mind the following remarks:—

I. The separate column of dates of contemporaneous occurrences in heathen nations does not commence until the 1st Olympiad (B. C. 776), as there is scarcely a single event, before that epoch, the date of which can be ascertained, except those which are fixed by the Bible History. Some dates in this column, such as those of the building of Rome, and of the early kings, are given according to the usual chronology; the questions which have been raised respecting many of the facts themselves not coming within the scope of this work.

II. With respect to the events of Sacred History, it will be observed that the earlier dates in this Table differ from both Usher and Hales, being founded upon a computation referred to in the Preface to the Book of Judges, which places the date of the departure from Egypt about 29 years later than the period assigned by Hales.

III. In comparing the dates found in the Books of Kings and of Chronicles respectively, and even in different parts of the same Books, we meet with difficulties which our present knowledge does not enable us completely to remove. But so near an approach to correctness is attainable as to leave a question with respect to barely ten years in about four hundred. For, besides the aid rendered by the

various readings of ancient versions, we have the following helps:—(1.) The careful mention of the year of a contemporary sovereign in which each of the kings began to reign frequently furnishes a clue to a correct date, notwithstanding a few errors of transcription. (2.) The length assigned to the life or reign of a king is sometimes corrected by that ascribed, with self-evident truth, to his successor. (3.) Great assistance is derived from remembering the well-known ancient principle of computation, by which a *part* of a year was counted as a *whole*. It will be seen that this is successfully applied to the adjustment of the greater number of the reigns in both Israel and Judah. (4.) Some periods are settled by the facts of the history. Thus Ahaziah king of Judah, and Jehoram king of Israel, being both slain about the same time by Jehu, the date of their death and of his accession forms a starting point in the chronology, both upwards and downwards. Somewhat similar is the ascertained agreement of the destruction of Samaria with a certain year in the reign of Hezekiah. From all this it results that the era of the co-existence of the two kingdoms of Judah and Israel, though presenting many intricacies which render perfect exactness unattainable, yet affords so many checks upon any serious error that there is peculiar certainty as to its general chronology.



MAP OF THE COUNTRIES
Mentioned in the
BIBLE.

Reference to Colors.
 Purple: Palestine under Egypt.
 Green: Syria and the
 Kingdoms of the
 East.
 Yellow: Assyria and
 Babylonia.
 Blue: Persia.
 Red: Arabia.
 Orange: Hittite and
 Amorite lands.



1907. Jordan and the Dead Sea shown according to the latest
 surveys. Rivers whose positions are very doubtful.

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