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THE HOLY BIBLE
CONTAINING THE
OLD AND NEW TESTAMENT

CAREFULLY PRINTED FROM THE
AUTHORISED TRANSLATION,

INCLUDING THE
MARGINAL READINGS AND PARALLEL TEXTS,

WITH A
COMMENTARY AND CRITICAL NOTES,

BY
ADAM CLARKE, LL.D., F.A.S., &c. &c.

CONDENSED FROM THE ORIGINAL WORK, WITH OCCASIONAL NOTES ADDED,

BY THE
REV. ROBERT NEWTON YOUNG.

IN THREE VOLUMES.

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INTRODUCTION TO THE BOOK

OF

E Z R A .

AT the conclusion of 2 Kings, and also of the preceding book, 2 Chronicles, we have seen the state of misery and desolation to which the kingdoms of Israel and Judah were reduced through their unparalleled ingratitude to God, and their innumerable backslidings and rebellions. These at last issued in their captivity; the inhabitants of the former country being carried away by the Assyrians, and those of the latter by the Chaldeans. The former never recovered their ancient territories, and were so disposed of by their enemies that they either became amalgamated with the heathen nations, so as to be utterly undistinguishable, or they were transported to some foreign and reclude place of settlement, that the place of their existence, though repeatedly guessed, has for more than *two thousand years* been totally unknown.

In mercy to the less polluted inhabitants of the kingdom of Judah, though delivered up into the hands of their enemies, God had promised by his prophet, that at the expiration of *seventy years*, they should be enlarged, and restored to their own country. This prediction was most literally fulfilled; and the books of *Ezra*, *Esther*, and *Nehemiah*, inform us *how* the divine goodness accomplished this most gracious design, and the *movers* and *agents* he employed on the occasion.

The writer of this book is generally allowed among the Jews to have been of the sacerdotal family and therefore he is called *the priest*, by the *Septuagint*. Among the rabbins he passes for a most extraordinary critic, divinely authorized to collect and arrange the different portions of the sacred writings, and digest them into a system. How far all they say on this subject is true, we cannot tell; he was, beyond all controversy, a very eminent man; and in all that he did, acted under the immediate direction and inspiration of the Almighty.

This history contains the transactions of about *eighty-two* years; from the *first* year of Cyrus in Babylon, according to Archbishop Usher, A.M. 3468, to the *nineteenth* [or more probably the *eighth*] year of *Ardsheer Diraz Dest*, or *Artaxerxes Longimanus*, who sent Nehemiah to Jerusalem, about A.M. 3550.

[Internal evidence shows that the book of Ezra, though perhaps put together by him, is not entirely his composition. Portions were written by Daniel, and Nehemiah, probably also by Haggai, and by a later writer in the reign of Artaxerxes Longimanus. This later writer was undoubtedly Ezra himself.]

THE BOOK

OR

EZRA.

CHAPTER I.

The proclamation of Cyrus for the rebuilding of the temple, 1-4. The people provide for their return, 5, 6. Cyrus restores to Sheshbazzar the vessels taken by Nebuchadnezzar out of the temple of Solomon, 7-11.

NOW in the first year of Cyrus 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^c 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 hath given me all the kingdoms of the earth; and he hath^d charged me to build him an house at Jerusalem, which is in Judah.

3 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 house 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 the freewill-offering for the house of God that is in Jerusalem:

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit^f God had raised, to go

^a 2 Chron. xxxvi. 22-23. Jer. xxv. 12. xxx. 10.—^b Ch. v. 13, 14.—^c Heb. caused a voice to pass.—^d Isa. xlv. 28. xlv. 1, 13.—^e Dan. vi. 16.—^f Heb. left him up.—^g Phil. ii. 13.—^h That is, helped them.—ⁱ Ch.

Verse 1. *Now in the first year*] This is word for word with the two last verses of the preceding book; which stand here in their proper place and connexion, but they are entirely destitute of chronological connexion and reference.

Cyrus] This prince, so eminent in antiquity, is said to have been the son of *Cambyses* king of Persia, and *Mandane*, daughter of *Astyages* king of the Medes; and was born about six hundred years before Christ. Josephus accounts for his partiality to the Jews from this circumstance; that he was shown the places in Isaiah the prophet where he is mentioned by name, and his exploits and conquests foretold: see Isa. xlv. 28, and xlv. 1, &c. Finding himself thus distinguished by the God of the Jews, he was anxious to give him proofs of his gratitude in return; and so made the decree in favour of the Jews, restored their sacred vessels, gave them liberty to return to their own land, and encouraged them to rebuild the temple of Jehovah, &c.

By—Jeremiah] This prophet, chap. xxv. 12, and xxix. 11, had foretold that the Babylonish captivity should last only seventy years: these were now ended; Cyrus had given the Jews permission and encouragement to return to Judea, and rebuild the temple of the Lord: and thus the prediction of Jeremiah was fulfilled.

Verse 2. *The Lord God of heaven*] It is not unworthy of

up to build the house of the LORD which is in Jerusalem.

6 And all they that were about them^b strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

7¹ Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them^k unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, and nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of¹ the captivity that were brought up from Babylon unto Jerusalem.

v. 14. vi. 5.—2 Kings xxiv. 18. 2 Chron. xxxvi. 7.—^k See ch. v. 14.—^l Heb. the transportation.

remark, that in all the books written prior to the captivity, Jehovah is called *The Lord of Hosts*; but in all the books written after the captivity, as 2 Chronicles, Ezra, Nehemiah, and Daniel, he is styled *The God of Heaven*.

All the kingdoms of the earth] At this time the empire of the Medo-Persians, according to ancient writers, extended, on the EAST, to the Red Sea; on the NORTH, to the Euxine Sea; on the WEST, to the island of Cyprus and Egypt; and on the SOUTH, to Ethiopia.

Verse 4. *Whosoever remaineth in any place*] Every one was at liberty to go, but none was obliged to go. Thus their attachment to God was tried; he whose heart was right with God, went; he who was comfortably settled in Babylon, might go if he chose. Those who did not go, were commanded to assist their brethren who went.

Verse 6. *Vessels of silver*] Articles of silver, gold, &c.

Verse 8. *Sheshbazzar, the prince of Judah*] This was probably the Chaldean name of him who was originally called Zerubbabel.

Verse 11. *All the vessels—were five thousand and four hundred*] This place is without doubt corrupted; the enumeration of the articles, as given in verses 9 and 10, gives the sum of two thousand four hundred and ninety-nine only. But we can correct this account from 1 Esdras ii. 18, 14, where the sum total is only 69 different.

CHAPTER II.

An account of those who returned from Babylon, 1-35. The children of the priests who returned, 36-39. Of the Levites, 40. Of the singers, 41. Of the porters, 42. Of the Nethinims, and the children of Solomon's servants, 43-58. Others who could not find out their registers, 52-62. The number of the whole congregation, 63, 64. Of their servants, maids, and singers, 65. Their horses and mules, 66. Their camels and asses, 67. The offerings of the chief men when they came to Jerusalem, 68, 69. The priests, Levites, singers, porters, and Nethinims betake themselves to their respective cities, 70.

NOW ^a these are the children of the province that went up out of the captivity, of those which had been carried away, ^b whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, ^c Seraiah, ^d Beelaiah, Mordecai, Bilshan, ^e Mizpar, Bigvai, ^f Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephathiah, three hundred seventy and two.

5 The children of Arah, ^g seven hundred seventy and five.

6 The children of ^h Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and three-score.

10 The children of ⁱ Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of ^j Jorah, an hundred and twelve.

^a Neh. vii. 6, &c. ¹ Esd. v. 7, &c. — ² Kings xxiv. 14, 15, 16. xxv. 11. ³ Chron. xxxvi. 20. — ^c Or, Azariah, Neh. vii. 7. — ^d Or, Raamah. — ^e Or, Mispereth. — ^f Or, Nehum. — ^g See Neh. vii. 10. — ^h Neh. vii. 11. ⁱ Or, Binnui, Neh. vii. 15. — ^j Or, Hariph, Neh. vii. 24. — ^k Or, Gibeon.

Verse 1. *These are the children of the province*] That is, of Judea; once a kingdom, and a flourishing nation; now a province, subdued, tributary, and ruined! Some think Babylon is meant by the province; and that the children of the province means those Jews who were born in Babylon. But the province is contradistinguished from Babylon even in this first verse.

Verse 2. *Which came with Zerubbabel*] There are many difficulties in this table of names; but as we have no less than three copies, that contained from ver. 1—67, a second in Neh. vii. 6—69, and a third in 1 Esdras v. 7—43, on a careful examination they will be found to correct each other. The Versions also, and the *Varia Lectiones* of Kenni-

19 The children of Hashum, two hundred twenty and three.

20 The children of ^k Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of ^l Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other ^m Elam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, ⁿ Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 The priests: the children of ^o Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of ^p Immer, a thousand fifty and two.

38 The children of ^q Pashur, a thousand two hundred forty and seven.

39 The children of ^r Harim, a thousand and seventeen.

40 The Levites: the children of Jeshua and Kadmiel, of the children of ^s Hodaviah, seventy and four.

41 The singers: the children of Asaph, an hundred twenty and eight.

Neh. vii. 25. — ¹ Or, Beth-armaveth, Neh. vii. 28. — ^m See ver. 7. — ⁿ Or, Harid, as it is in some copies. — ^o 1 Chron. xxiv. 7. — ^p 1 Chron. xxiv. 14. — ^q 1 Chron. ix. 12. — ^r 1 Chron. xxiv. 8. — ^s Or, Judah, ch. iii. 9; called also Hodavah, Neh. vii. 43.

cott and De Rossi, do much towards harmonizing the names.

Verse 3. *The children of Parosh*] Where the word children is found in this table, prefixed to the name of a man, it signifies the descendants of that person, as from this verse to ver. 21. Where it is found prefixed to a place, town, &c., it signifies the inhabitants of that place, as from ver. 21 to ver. 35.

Verse 21. *The children of Beth-lehem*] The inhabitants; see before.

Verse 33. *The children of Lod, Hadid, and Ono*] These were cities in the tribe of Benjamin; see on 1 Chron. viii. 12.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.

43 The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of ^b Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub, ^a

46 The children of Hagab, the children of ^c Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehinim, the children of ^d Nephusim,

51 The children of Bakbuk, the children of Makupha, the children of Harhur,

52 The children of ^e Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 The children of ^f Solomon's servants: the children of Sotai, the children of Sophereth, the children of ^g Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ^h Ami.

58 All the ⁱ Nethinims, and the children of ^j Solomon's servants, were three hundred ninety and two.

^a 1 Chron. ix. 2.—^b Or, Sia.—^c Or, Shamlai.—^d Or, Nephishesim.—^e Or, Bazlith, Neh. vii. 54.—^f 1 Kings ix. 21.—^g Or, Perida, Neh. vii. 57.—^h Or, Amon, Neh. vii. 59.—ⁱ Josh. ix. 21, 27. 1 Chron. ix. 2.—^j 1 Kings ix. 21.—^k Or, Addon, Neh. vii. 61.—^l Or, pedigree.—

Verse 36. *The priests*] The preceding list takes in the census of Judah and Benjamin.

Verse 55. *The children of Solomon's servants*] The *Nethinims*, and others appointed to do the meaner services of the holy house.

Verse 68. *The Tirshatha*] This is generally supposed to be Nehemiah, or the person who was the commandant; see Neh. viii. 9, and x. 1, for the word appears to be the name of an office. [Gesenius derives the word from a Persian root, signifying severity. Haggai applies the term to Zerubabel, who held the office before Nehemiah.]

Should not eat of the most holy things] There was a high-priest then, but no *Urim* and *Thummim*, these having been lost in the captivity.

Verse 66. *Their horses—seven hundred, &c.*] They went into captivity, stripped of every thing; they now return

59 And these were they which went up from Telmelah, Tel-harsa, Cherub, ^a Addan, and Immer: but they could not shew their father's house, and their ^b seed, whether they were of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 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 ^c Barzillai the Gileadite, and was called after their name:

62 These sought their register among those that were reckoned by genealogy, but they were not found: ^d therefore ^e were they, as polluted, put from the priesthood.

63 And the ^f Tirshatha said unto them, that they ^g should not eat of the most holy things, till they stood up a priest with ^h Urim and with Thummim.

64 The whole congregation together was forty and two thousand three hundred and threescore,

65 Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women.

66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five.

67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the ^a treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 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.

^a 2 Sam. xvii. 27.—^b Num. iii. 10.—^c Heb. they were polluted from the priesthood.—^d Or, governor. See Neh. viii. 9.—^e Lev. xlii. 2, 10, 15, 16.—^f Exod. xxviii. 30. Num. xxvii. 21.—^g Neh. vii. 67.—^h Neh. vii. 70.—ⁱ 1 Chron. xxvi. 20.—^j Ch. vi. 16, 17. Neh. vii. 73.

from it, abounding in the most substantial riches.

Verse 69. *Threescore and one thousand drams of gold*] A Persian coin, always of gold, and worth about 11. 5s.; not less than 76,250*l* sterling in gold. [The Persian *daric* weighed 128 grains troy.]

Five thousand pound of silver] As a weight, the *maneh* was 100 shekels; as a coin, 60 shekels in value, or about 9*l*.; 5000 of these *manehs* therefore will amount to £45,000, making in the whole a sum of about £120,000; and in this are not included the 100 garments for priests.

Thus we find that God, in the midst of judgment, remembered mercy, and gave them favour in the land of their captivity.

Verse 70. *Dwelt in their cities*] They all went to those cities which belonged originally to their respective families.

CHAPTER III.

The altar of burnt-offerings is set up, 1-3. They keep the feast of tabernacles, 4-6. They make provision for rebuilding the temple; and lay its foundation in the second month of the second year, 7, 8. Ceremonies observed in laying the foundation, 9-11. Some weep aloud, and others shout for joy, 12, 18.

AND when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear was upon them because of the people of those countries; and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required;

5 And afterward offered the 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 freewill-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

7 They gave money also unto the masons, and to the carpenters; and 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, according to the grant that they had of Cyrus king of Persia.

* 1 Esd. v. 47, &c.—Or, Joshua, Hux. 1. 1. ii. 2. Zeob. iii. 1.—Called Zorobabel, Matt. i. 12. Luke iii. 27.—Matt. i. 12. Luke iii. 27, called, Salathiel.—Deut. xii. 5.—Num. xxviii. 3, 4.—Neh. viii. 14, 17. Zeoh. xiv. 16, 17.—Exod. xxiii. 16.—Num. xxix. 12, &c.—Hel. the matter of the day in his day.—Exod. xxix. 38. Num. xxviii. 3, 11, 19, 20, xxix. 2, 8, 13.—Heb. the temple of the LORD was not yet founded.—Or, workmen.—1 Kings v. 6, 9. 2

Verse 1. *When the seventh month was come*] The month *Tisri*, which answers to the latter part of our *September*, and beginning of *October*. It seems that the Israelites had left Babylon about the *spring* of the year; that on their arrival at Jerusalem they constructed themselves huts and sheds to lodge in among the ruins, in which they must have spent some months. After this they rebuilt the altar of burnt-offerings, and kept the feast of tabernacles, which happened about this time, and continued to offer sacrifices regularly, as if the temple were standing.

Verse 2. *Jeshua the son of Jozadak*] He was grandson of Seraiah, the high-priest, who was put to death by Nebuchadnezzar, 2 Kings xxv. 18, 21. This Jeshua or Joshua was the first high-priest after the captivity.

Verse 3. *They set the altar upon his bases*] Rebuilt it on the same spot on which it had formerly stood. This they did, "though fear was upon them," because of the unfriendly disposition of their surrounding neighbours.

Verse 4. *They kept also the feast of tabernacles, as it is written*] But they had begun the regular offerings from the first day of this month, ver. 6. And these were religiously continued all the time they were building the temple.

Verse 7. *They gave money also*] They copied the conduct of Solomon while he was building his temple; see 1 Kings v. 11.

Verse 8. *In the second year*] The previous time had been employed in clearing the ground, felling timber, hewing

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; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood 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, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 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 this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 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 noise was heard afar off.

Chron. ii. 10. Acts xii. 20.—2 Chron. ii. 16. Acts ix. 36.—Chron. vi. 8.—1 Chron. xxiii. 21, 27.—Ch. ii. 4.—Or, Hodaviah, ch. ii. 40.—Heb. as one.—1 Chron. xvi. 5, 6, 42.—1 Chron. vi. 31. xvi. 4. xxv. 1.—Exod. xv. 21. 2 Chron. vii. 3. Neh. xii. 24.—1 Chron. vii. 34. Ps. cxxxvi. 1.—1 Chron. xvi. 41. Jer. xxxiii. 11.—See Hag. ii. 3.

stones, and transporting them to the place, and making other necessary preparations for the commencement of the building.

Verse 10. *After the ordinance of David*] With psalms which he composed, acting in the manner which he directed.

Verse 12. *Wept with a loud voice*] They saw that the glory had departed from Israel; in their circumstances it was impossible to build such a house as the first temple was; and had this been even possible, still it would have been greatly inferior, because it wanted the ark of the covenant, the heavenly fire, the mercy-seat, the heavenly manna, Aaron's rod that budded, the divine Shechinah, the spirit of prophecy, and most probably the Urim and Thummim.

Many shouted aloud for joy] These in general, had not seen the original temple; and therefore could not feel affected in that way which the elderly people did.

The sight must have been very affecting: a whole people, one part crying aloud with sorrow; the other shouting aloud for joy; and on the same occasion too, in which both sides felt an equal interest! The prophet *Haggai* comforted them on this occasion by assuring them that the glory of this latter house should exceed that of the former, because the Lord (Jesus Christ) was to come to this temple, and fill it with his glory. See *Haggai*, chap. ii. 1—9.

CHAPTER IV.

The Samaritans endeavour to prevent the rebuilding of the temple, 1-5. They send letters to Artaxerxes, against the Jews, 6-9. A copy of the letter, 10-16. He commands the Jews to cease from building the temple, which they do; nor was any thing further done in the work till the second year of Darius, 17-24.

NOW when ^a the adversaries of Judah and Benjamin heard that ^b the children of the captivity builded ^c the temple unto the Lord God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him ^c since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, ^d Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as ^e king Cyrus the king of Persia hath commanded us.

4 Then ^f the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 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.

6 And in the reign of ^g Ahasuerus, in the beginning of his reign, wrote they ^h unto him an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of Artaxerxes wrote ⁱ Bishlam, Mithredath, Tabeel, and the rest of their ^j companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe and the rest of their ^k companions; ^l the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dchavites, and the Elamites,

10 ^m And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest ⁿ that are on this side the river, ^o and ^p at such a time.

11 This is the copy of the letter that they sent unto him, ^q even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city and have ^r set up the walls ^s thereof, and ^t joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up ^u again, ^v then will they not ^w pay ^x toll, tribute, and custom, and ^y so thou shalt endanger the ^z revenue of the kings.

14 Now because ^{aa} we have maintenance from ^{ab} the king's palace, 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

^a See ver. 7, 8, 9. — ^b Heb. The sons of the transportation. — ^c 2 Kings xvii. 24, 32, xix. 37. — Ver. 10. — ^d Neh. ii. 20. — ^e Ch. i. 1, 2, 3. — ^f Ch. iii. 3. — ^g Heb. Ahasuerosh. — ^h Or, in peace. — ⁱ Heb. societies. — ^j Or, secretary. — ^k Chald. societies. — ^l 2 Kings xvii. 39, 31. — ^m Ver. 1.

— ⁿ So ver. 11, 17. — Ch. vii. 12. — ^o Chald. Cheeneth. — ^p Or, finished. — ^q Chald. sent together. — ^r Chald. gov. — ^s Ch. vii. 24. — ^t Or, strength. — ^u Chald. we are salted with the salt of the palace.

Verse 1. *Now when the adversaries of Judah*] These were the Samaritans, and the different nations with which the kings of Assyria had peopled Israel, when they had carried the original inhabitants away into captivity, see ver. 9.

Verse 2. *Let us build with you*] We acknowledge the same God, are solicitous for his glory, and will gladly assist you in this work.

Verse 3. *Ye have nothing to do with us*] We cannot acknowledge you as worshippers of the true God, and cannot participate with you in any thing that relates to your worship.

Verse 4. *Weakened the hands*] Discouraged and opposed them by every possible means.

Verse 5. *Hired counsellors*] They found means to corrupt some of the principal officers of the Persian court, so that the orders of Cyrus were not executed; or at least so slowly as to make them nearly ineffectual.

Until the reign of Darius] This was probably Darius the son of Hystaspes.

Verse 6. *In the reign of Ahasuerus*] This is the person who is called Cambyses by the Greeks. He reigned seven years and five months; and during the whole of that time the building of the temple was interrupted.

Verse 7. *In the days of Artaxerxes*] After the death of Cambyses, one of the Magi usurped the empire, feigning himself to be Smerdis, the brother of Cambyses, who had been put to death. This is the person named Artaxerxes in the text: or, following the Hebrew, Artachshasta.

Written in the Syrian tongue] That is, the Syrian or Chaldean character was used; not the Hebrew.

Interpreted in the Syrian tongue] That is, the language, as well as the character, was the Syriac or Chaldæan.

Verse 8. *Rehum the chancellor*] With this verse the Chaldæan part of this chapter begins; and the same language

continues to the end of verse 18 of chap. vi. These men wrote to Darius in their own language; and the king in the same dialect returns an answer, chap. vii. This circumstance adds authenticity to what is written: so scrupulous was the inspired penman, that he not only gave the words which each spoke and wrote, but he gave them also in the very language in which they were conceived, and in the character peculiar to that language.

Verse 10. *The great and noble Asnapper*] Whether this was Shabmaneser, or Esar-haddon, or some other person, learned men and chronologists are not agreed. He might have been the military officer who was appointed to escort this people to Judæa.

Verse 11. *And at such a time*] The original has greatly perplexed all commentators and critics. Some translate it *and so forth*; and our translators supposed that it referred to the date, which however is not specified, and might have been as easily entered as the words *and at such a time*.

Verse 13. *Toll, tribute, and custom*] The first term is supposed to imply the capitation tax; the second, an excise on commodities and merchandise; the third, a sort of land tax.

Verse 14. *Now because we have maintenance from the king's palace*] More literally: *Now, because at all times we are salted with the salt of the palace*; i. e., We live on the king's bounty, and must be faithful to our benefactor. Salt was used as the emblem of an incorruptible covenant; and those who ate bread and salt together were considered as having entered into a very solemn covenant.

Verse 15. *The book of the records of thy fathers*] That is, the records of the Chaldæans, to whom the Persians succeeded.

Verse 19. *Hath made insurrection against kings*] How true is the proverb, "It is an easy thing to find a staff to

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 ^a moved sedition ^b within the same of old time: for which cause was this city destroyed.

16 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* ^c companions that dwell in Samaria, and *unto the rest beyond the river, Peace, and at such a time.*

18 The letter which ye sent unto us hath been plainly read before me.

19 And ^d I commanded, and search hath been made, and it is found that this city of old time hath ^e made insurrection against kings, and *that* rebellion and sedition have been made therein.

^a Chald. made.—^b Chald. in the midst thereof.—^c Chald. societies.—^d Chald. by me a decree is set.—^e Chald. lifted up itself.—^f 1 Kings iv.

beat a dog!" The struggles of the Israelites to preserve or regain their independency, which they had from God, are termed insurrection, rebellion, and sedition; because at last they fell under the power of their oppressors. Had they been successful in these struggles, such offensive words had never been used.

Verse 20. *Beyond the river*] That is, the Euphrates. Both David and Solomon carried their conquests beyond this river.

20 There have been mighty kings also over Jerusalem, which have ^a ruled over all *countries* ^b beyond the river; and toll, tribute, and custom, was paid unto them.

21 ^b 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.

22 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 ¹ by force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the ¹ second year of the reign of Darius king of Persia.

21. Ps. lxxi 8.—² Gen. xv. 18. Josh. i. 4.—³ Chald. Makes a decree.—⁴ Chald. by arm and power.—⁵ Hag. i. 1. Zech. i. 1.

Verse 21. *Until another commandment shall be given from me.*] The rebuilding was only provisionally suspended.

Verse 23. *Made them to cease by force and power.*] Commanded them on pain of the king's displeasure not to proceed, obliging all to remit their labours, and probably bringing an armed force to prevent them from going forward.

CHAPTER V.

Haggai and Zechariah the prophets encourage Zerubbabel and Jeshua to proceed with the building of the temple, 1, 2. Tatnai, the governor of the provinces on this side the Euphrates, and his companions, inquire by what authority they do this, 3-5. They write to Darius; a copy of the letter, 6-16. They request to know how they are to proceed, 17.

THEN ^a the prophets, ^b Haggai the prophet, and ^c Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up ^d 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 ^e Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, 'Who hath commanded you to build this house, and to make up this wall?'

^a 1 Esd. vi. 1, &c.—^b Hag. i. 1.—^c Zech. i. 1.—^d Ch. iii. 2.—^e Ver. 6. Ch. vi. 6.—^f Ver. 9.—^g Ver. 10.—^h Chald. that build this building?

Verse 1. *Haggai—and Zechariah.*] These are the same whose writings we have among the twelve minor prophets. *The son of Iddo*] That is, the grandson of Iddo; for Zechariah was the son of Barachiah, the son of Iddo.

Verse 2. *Then rose up Zerubbabel.*] Here we find three classes of men joining in the sacred work: Zerubbabel the civil governor; Jeshua the high-priest or ecclesiastical governor; and Haggai and Zechariah the prophets. How glorious it is when we see the civil government joining with the sacerdotal and prophetic for the establishment and extension of true religion!

Verse 3. *Tatnai, governor.*] He was governor of the provinces which belonged to the Persian empire on their side the

4 ^a Then said we unto them after this manner, What are the names of the men ^b that make this building?'

5 But ¹ the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned ¹ answer by letter concerning this *matter*.

6 The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, ^b and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, ¹ wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into

¹ See ch. vii. 6, 28. Ps. xxxiii. 13.—² Ch. vi. 6.—³ Ch. iv. 9.—⁴ Chald. in the midst whereof.

Euphrates, comprehending Syria, Arabia Deserta, Phœnicia, and Samaria. He seems to have been a mild and judicious man; and to have acted with great prudence and caution, and without any kind of prejudice.

Verse 4. *What are the names*] The verse should be read thus: THESE are the names of the men who make this building.

Verse 5. *The eye of their God was upon the elders.*] The watchful care of God was upon the elders. They were assured of his favour; and they found his especial providence working in their behalf.

Verse 8. *With great stones.*] They are making a very strong and a very costly building.

the province of Judah, to the house of the great God, which is builded with ^a great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, ^b Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to ^c certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We 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 ^e and set up.

12 But ^d after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of ^e Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of ^f Cyrus the king of Babylon, *the same* king Cyrus made a decree to build ^g this house of God.

^a Chald. stones of rolling.—^b Ver. 3, 4.—^c 1 Kings vi. 1.—^d 2 Chron. xxxvi. 18, 17.—^e 2 Kings xxiv. 2. xxv. 8, 9, 11.—^f Ch. i. 1.—^g Ch. i.

Verse 11. *We are the servants of the God of Heaven*] How simple, plain, and ingenuous is this confession! They were the servants of the God of heaven. How came they then into bondage? Why, they *provoked the God of Heaven*—repeatedly sinned against him, and then he gave them into the hands of their enemies.

Verse 17. *The—treasure house*] This is a Persian word.

14 And ^h 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*, ^h whose name *was* Sheshbazzar, whom he had made ⁱ governor;

15 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.

16 Then came the same Sheshbazzar, *and* ^j 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 ^k yet it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, 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.

7. 9. vi. 5.—^h Hag. i. 14. ii. 2, 21. Or, deputy.—ⁱ Ch. iii. 8, 10.—^j Ch. vi. 15.—^k Ch. vi. 3, 2.

There is a great deal of good sense and candour in this letter. Nothing of passion or prejudice appears in it. God was in all this business; he was now giving an additional proof of his continued regard for a disobedient people, whom, though he had punished in his *justice*, he had spared in his *mercy*.

CHAPTER VI.

Darius orders search to be made for the edict of Cyrus, 1. It is found at Achmetha, 2. A transcript of this edict, 3-5. Darius confirms it, 6-12. Tatnai encourages the Jews to proceed; and they finish the temple in the sixth year of Darius, 13-15. They dedicate the temple, 16-18; keep the passover, 19-21, and the feast of unleavened bread, 22.

THEN Darius the king made a decree, ^a and search was made in the house of the ^b rolls, where the treasures ^c were laid up in Babylon.

2 And there was found at ^d Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein was a record thus written:

3 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; the height

^a Ch. v. 17. 1 Esd. vi. 23.—^b Chald. books.—
^c Chald. made to descend.

Verse 1. *In the house of the rolls*] This is the first time we hear of a library.

Verse 2. *At Achmetha*] Ecbatana in India, whither it is probable all the records of Cyrus had been carried. This was a sort of summer residence for the kings of Persia. [Many commentators translate the word as in the margin: "in a coffer."]

Verse 3. *The height thereof threescore cubits*] This was much larger than the temple of Solomon.

Verse 4. *Three rows of great stones, and a row of new*

thereof threescore cubits, *and* the breadth thereof threescore cubits:

4 ^e With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

5 And also let ^f 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 ^g brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 ^h Now therefore, Tatnai, governor beyond the

^d Or, Ecbatana; or, in a coffer.—^e 1 Kings vi. 38.—^f Ch. i. 7, 8. v. 14.—^g Chald. go.—^h Ch. v. 8.

timber] We have noticed this kind of building before, three courses of stones, and then a course of strong balk; and this continued to the square of the building.

And let the expenses be given] Cyrus had ordered wood to be cut at Libanus, and conveyed to Joppa at his expense; but it does not appear that he ^h furnished the other expenses of the building, for we have already seen that the Jews contributed for the defraying of all others. But it appears that he provided at his own expense the *sacrifices and offerings* for the temple. See ver. 9.

river, Shethar-boznai, and * your companions the Apharsachites, which are beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover ^b 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, forthwith expenses be given unto these men, that they be not ^c hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:

10 ^d That they may offer sacrifices ^e of sweet savours unto the God of heaven, and ^f pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, ^g let him be hanged thereon; ^h and let his house be made a dunghill for this.

12 And the God that hath caused his ⁱ 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 ^j And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they

builded, and finished *it*, according to the commandment of the God of Israel, and according to the ^k commandment of ^l Cyrus, and ^m Darius, and ⁿ Artaxerxes king of Persia.

15 And this house was finished on the third ^o 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 ^p the children of the captivity, kept ^q the dedication of this house of God with joy.

17 And ^r 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.

18 And they set the priests in their ^s divisions, and the Levites in their ^t courses, for the service of God, which *is* at Jerusalem; ^u as ^v it is written in the book of Moses.

19 And the children of the captivity kept the passover ^w upon the fourteenth *day* of the first month.

20 For the priests and the Levites were ^x purified together, all of them *were* pure, and ^y killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel which were come again out of captivity, and all such as had separated themselves unto them from the ^z filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

22 And kept the ^a feast of unleavened bread seven days with joy: for the Lord had made them joyful, and ^{aa} turned the heart ^{bb} of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

^a Chald. *their societies*.—^b Chald. *by me a decree is made*.—^c Chald. *made to cease*.—^d Ch. vii. 23. Jer. xxix. 7.—^e Chald. *of rest*.—^f 1 Tim. ii. 1, 2.—^g Chald. *let him be destroyed*.—^h Dan. ii. 5. iii. 29.—ⁱ 1 Kings ix. 3.—^j Ch. v. 1, 2.—^k Chald. *decree*.—^l Ch. i. 1. v. 13. Ver. 3.—^m Ch. iv. 24.—ⁿ Ch. vii. 1.—^o Chald. *the sons of the transportation*.—^p 1 Kings viii. 63. 2 Chron. vii. 5.—^q Ch. viii. 35.—^r 1

Chron. xxiv. 1.—^s 1 Chron. xxiii. 6.—^t Chald. *according to the writing*.—^u Num. iii. 6. viii. 9.—^v Exod. xii. 6.—^w 2 Chron. xxx. 15.—^x 2 Chron. xxxv. 11.—^y Ch. ix. 11.—^z Exod. xii. 15. xiii. 6. 2 Chron. xxx. 21. xxxv. 7.—^{aa} Prov. xxi. 1.—^{bb} 2 Kings xxiii. 20. 2 Chron. xxxiii. 11. Ch. i. 1. Ver. 6, &c.

Verse 6. *Be ye far from thence*] Do not interrupt the Jews in their building; but on the contrary, further them all in your power.

Verse 10. *And pray for the life of the king, and of his sons*.] Even heathens believed that offerings made in their behalf to the God of the Jews would be available. And this principle has had considerable influence in certain states, where there was even a form of religion established by the law, to induce them to tolerate other forms, that the state might have the benefit of their prayers.

Verse 11. *Let timber be pulled down*] Whether this refers to the punishment of hanging and gibbeting, of whipping at a post, or of empaling, is not quite clear.

Let his house be made a dunghill] Let it be never more used, except for the most sordid and unclean purposes.

Verse 14. *According to the commandment of the God of Israel*] He first gave the order, and stirred up the hearts of the following Persian kings to second that order.

Verse 15. *This house was finished*] The sixth year of Darius mentioned here was about A.M. 3489, twenty years

after the foundation had been laid by Zerubbabel, under the reign of Cyrus.

Verse 17. *Twelve he-goats*] This was a sin-offering for every tribe.

Verse 18. *And they set the priests*] With this verse the Chaldee or Aramitic part of this chapter ends.

Verse 20. *The Levites were purified together*] They were all ready at one time to observe the proper rites and ceremonies, and had no need of having a second passover, which was appointed by the law for those who had been accidentally defiled, or were at a distance from the tabernacle. See 2 Chron. xxx. 3.

Verse 21. *And all such as had separated themselves*] These were the *proselytes* who had embraced the Jewish religion by having mingled with the Jews in their captivity.

A good example is very persuasive; and particularly so when founded on pure principles.

Verse 22. *Turned the heart of the king of Assyria*] Here put for *king of Persia*. Cyrus and his successors possessed all the rights and estates of the ancient kings of Assyria, and therefore the same monarch may be styled *king of Assyria* as well as *king of Persia*.

CHAPTER VII.

In the seventh year of Artaxerxes, king of Persia, Ezra goes up to Jerusalem; and with him certain of the priests, Levites, porters, and Nethinim: his character, 1-10. The letter and decree of Artaxerxes, in behalf of the Jews, 11-26. Ezra's thanksgiving to God for these mercies, 27, 28.

NOW ^aafter these things, in the reign of ^bArtaxerxes king of Persia, Ezra ^cthe son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerariah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, ^caccording to the hand of the LORD his God upon him.

7 ^dAnd there went up *some* of the children of Israel, and of the priests, and ^ethe Levites, and the singers, and the porters, and ^fthe Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month ^ghe began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, ^haccording to the good hand of his God upon him.

10 For Ezra had prepared his heart to ⁱseek the law of the LORD, and to do *it*, and to ^jteach in Israel statutes and judgments.

11 Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, ^kking of kings, ^lunto Ezra the

^a 1 Esd. vii. 1, &c.—^b Neh. ii. 1.—^c 1 Chron. vi. 14.—^d Ver. 11, 12, 21.—^e Ver. 9. Ch. viii. 22, 31.—^f Ch. viii. 1.—^g See ch. viii. 15, &c.—^h Ch. ii. 43. viii. 20.—ⁱ Heb. *was the foundation of the going up*.—^j Ver. 6. Neh. ii. 8, 18.—^k Ps. cxix. 45.—^l Ver. 6, 25. Deut. xxxiii. 10. Neh. viii. 1-8. Mal. ii. 7.—^m Ezek. xxvi. 7. Dan. ii. 37.—ⁿ Or,

Verse 1. *In the reign of Artaxerxes*] This was Artaxerxes Longimanus, the seventh of whose reign chronologers place A. M. 3547, sixty-eight years after Cyrus had sent back Zerubbabel.

Son of Seraiah] Either this could not have been Seraiah the high-priest, who had been put to death by Nebuchadnezzar one hundred and twenty-one years before this time, or the term son here must signify only his descendants, or one of his descendants. In this place there are only sixteen generations reckoned between Ezra and Aaron, but in 1 Chron. vi. 8, 4, &c., there are not less than twenty-two. We must therefore supply the deficient generations from the above place, between Amariah son of Meraioth, 1 Chron. vi. 7, and Azariah the son of Johanan, ver. 10.

Verse 6. *A ready scribe*] The original does not merely signify a speedy writer or an excellent penman, but one who was eminently skilful in expounding the law. In this sense the word is repeatedly used in the New Testament; and we find that both in the Old and New Testaments it had the same signification.

Verse 8. *He came to Jerusalem in the fifth month*] From verse 9, we learn that Ezra and his company were upwards

priest, a scribe of the law of the God of heaven, perfect peace, ^oand at such a time.

13 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.

14 Forasmuch as thou art sent ^pof the king, and of his ^qseven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, ^rwhose habitation *is* in Jerusalem.

16 ^sAnd 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, ^toffering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their ^umeat-offerings and their drink-offerings, and ^voffer them upon the altar of the house of your God which *is* in Jerusalem.

18 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.

19 The vessels also that are given thee for the service of the house of thy God, ^wthose deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of

^o To Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c.—^p Ch. iv. 10.—^q Chald. *from before the king*—^r Esth. i. 14.—^s 2 Chron. vi. 2. Ps. cxxxv. 21.—^t Ch. viii. 25.—^u 1 Chron. xxx. 6, 9.—^v Num. xv. 4-13.—^w Deut. xii. 5, 11.

of four months on their journey. They could not travel fast, as they were a great company, composed in part of the *aged* and *infirm*, besides multitudes of *women* and *children*. They appear also to have taken a circuitous route.

Verse 10. *Ezra had prepared his heart*] Here is a fine character of a minister of God: *He prepares*, fixes, purposes, and determines, *with his heart*—with all his powers and affections, *to seek the law of God, and to do it himself*, that he may be properly qualified to *teach its statutes and judgments* to Israel.

Verse 12. *Artaxerxes, king of kings*] This letter, from the beginning of this verse to the end of ver. 26, is in the *Aramitic* or *Chaldee* language.

Verse 13. *Their own freewill*] None shall be forced either to go or to stay. He who loves his God will avail himself of this favourable opportunity.

Verse 14. *His seven counsellors*] It is very likely that the privy council of the king consisted of seven persons simply. The names of those seven counsellors or chamberlains may be found in the book of Esther, chap. i. 10.

Verse 18. *After the will of your God*] He gave them the fullest liberty, binding them to no form or mode of worship.

the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred ^a measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 ^b Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 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.

25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, ^c set magistrates and judges, which may judge all the people that are beyond the

river, all such as know the laws of thy God; and ^d teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or ^e to banishment, or to confiscation of goods, or to imprisonment.

27 ^f Blessed be the LORD God of our fathers, ^g which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which is in Jerusalem:

28 And ^h hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as ⁱ the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.

^a Chald. cors.—^b Heb. *Whatsoever is of the decree*.—^c Exod. xvii. 21, 22. Deut. xvi. 18.—^d Ver. 10. 2 Chron. xvii. 7. Mal. ii. 7.

Verse 22. *An hundred talents of silver*] The talent of silver was 450*l*.

An hundred measures of wheat] An hundred cors; each cor was a little more than seventy-five gallons, one quart, and a pint, wine measure.

An hundred baths of wine] Each bath was seven gallons and five pints.

Verse 23. *Why should there be wrath*] As he believed he was appointed by the Almighty to do this work, he therefore wished to do it heartily, knowing that if he did not, God would be displeased, and that the kingdom would be cut off from him or his posterity.

Verse 24. *It shall not be lawful to impose toll*] As these persons had no private revenues, it would have been unreasonable to have laid them under *taxation*.

Matt. xxii. 2, 3.—^g Chald. *to rooting out*.—ⁱ 1 Chron. xxxix. 17.—^e Ch. vi. 22.—^h Ch. ix. 9.—^f See ch. v. 5. Ver. 6, 9. Ch. viii. 18.

Verse 26. *Whether it be unto death*] With this verse the *Chaldee* part of this chapter ends.

Verse 28. *And I was strengthened*] In what the king decreed he saw the hand of God; he therefore gave him the praise, and took courage. There is a most amiable spirit of piety in these reflections. Ezra simply states the case; shows what the king had determined, and tells what he said; and then points out the grand agent in the whole business—it was the Lord God of his fathers. Thus God had put it into the king's heart to beautify the house of Jehovah; and, as that house was built for the salvation of the souls of men, he gives God praise for putting it into the king's heart to repair it: he who loves God and man will rejoice in the establishment of the divine worship, because this is the readiest way to promote the best interests of man.

CHAPTER VIII.

The genealogy of the chief persons who went with Ezra from Babylon, 1-14. He gathers them together at Ahava; and finding among them no Levites, he sends confidential persons to the river of Ahava, who return with many Levites and Nethinims, 15-20. He proclaims a fast at Ahava for divine protection on their journey, 21-23. He delivers to the care of the priests, &c., the silver, gold, and sacred vessels, that they might carry them to Jerusalem, and deliver them to the high-priest, 24-30. They depart from Ahava, and come to Jerusalem, 31, 32. The vessels are weighed, and the weight registered, 33, 34. They offer burnt-offerings to God, 35, deliver the king's commissions to his lieutenants, by whom they are furthered in their work, 36.

THESE ^a are now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; ^b Hattush.

3 Of the sons of Shechaniah, of the sons of ^c 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 Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebod the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephuthiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 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.

12 And of the sons of Azgad; Johanan ^d the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names

^a 1 Esd. viii. 28.—^b 1 Chron. iii. 22.

^d Ch. ii. 3.—^c Or, *the youngest son*.

Verse 2. *Gershom*] One of the descendants of Phinehas, son of Eleazar.

Verse 8. *Of the sons of Shechaniah*] There were three of

this name; the second is mentioned ver. 5, and the third chap. x. 2. They were all different persons as may be seen from their fathers' houses.

are these, Eliphelet, Jeiel, Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabud, 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 sons of Levi.

16 Then sent I for Eliczer, 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, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they brought 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, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; 20 Also 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 proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was entreated of us.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them.

25 And weighed unto them the silver, and the

gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper precious as gold.

28 And I said unto them, Ye are holy unto the Lord; the vessels are 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 the house of the Lord.

30 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 the 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 came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabab the son of Jeshua, and Noadiah the son of Binnui, Levites:

34 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, offered 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 sin-offering: all this was a burnt-offering unto the Lord.

36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

* Or, Zaccur, in some read—^b Or, pitched.—^c See ch. vii. 7.—^d I put words in their mouth: See 2 Sam. xiv. 3, 19.—^e Neh. viii. 7, ix. 4, 5.—^f See ch. ii. 43.—^g 2 Chron. xx. 3.—^h Lev. xvi. 19 xxii. 29. Isa. lvi. 3, 5.—ⁱ Ps. v. 8.—^j So 1 Cor. ix. 15.—^k Ch. vii. 6, 9, 28.—^l Ps. xxxii. 18, 19, xxxiv. 15, 22. Rom. viii. 28.—^m Ps. xxxiv. 16—

ⁿ 2 Chron. xv. 2.—^o 1 Chron. v. 20. 2 Chron. xxxiii. 13. Isa. xix. 22.—^p Ch. vii. 15, 16.—^q Heb. yellow or shining brass.—^r Heb. desirable.—^s Lev. xxi. 6, 7, 8. Deut. xxxii. 8.—^t Lev. xxii. 2, 3. Num. iv. 4, 15, 19, 20.—^u Ch. vii. 6, 9, 28.—^v Neh. ii. 11.—^w Ver. 26, 30.—^x So ch. vi. 17.—^y Ch. vii. 21.

Verse 15. *The river that runneth to Ahava*] Ahava was a river itself, which is supposed to be the same that is called *Drava* or *Adiava*, in the province of *Adiabene*; and perhaps the place whence the people of *Ara* came who were brought by the king of Assyria to Palestine, 2 Kings xvii. 24. [The latest researches identify this river with the modern *Hitt*, on the Euphrates, due east of Damascus.]

None of the sons of Levi.] None that were simply Levites. He found priests, and they were sons of Levi; but no Levites that were not priests.

Verse 17. *At the place Casiphia*] The most judicious commentators are agreed that by *Casiphia*, the *Caspian mountains*, between Media and Hyrcania, are intended; where, probably, the *Nethinim* were employed in working silver mines: *keseph*, from which the word comes, signifies silver. [This explanation is improbable. The site is yet uncertain.]

Verse 22. *I was ashamed to require—a band*] He therefore found it necessary to seek the Lord by fasting and

prayer, that they might have from Him those succours without which they might become a prey to their enemies; and then the religion which they professed would be considered by the heathen as false and vain. Thus we see that this good man had more anxiety for the glory of God than for his own personal safety.

Verse 26. *Silver vessels an hundred talents*] That is, The weight of all the silver vessels amounted to one hundred talents; not that there were one hundred vessels of silver, each a talent in weight.

Verse 35. *Twelve bullocks for all Israel*] Though of tribes there were only *Judah* and *Benjamin*, yet they offered a bullock for every tribe, as if present. There can be little doubt that there were individuals there from all the twelve tribes, possibly some families of each; but no complete tribe but those mentioned above.

Verse 36. *The king's lieutenants*] This is generally understood to mean lieutenant or deputy, and is probably of Persian origin, though here greatly corrupted.

CHAPTER IX.

The princes inform Ezra that many of the people now settled in the land had married heathen wives; and several of the rulers were principal offenders in this thing, 1, 2. He is greatly afflicted, 3, 4. His prayer to God on this account, 5-15.

NOW * when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not ^b separated themselves from the people of the lands, ^c *doing* according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

² For they have ^a taken of their daughters for themselves, and for their sons: so that the ^e holy seed have mingled themselves with the people of those lands: yea the hand of the princes and rulers hath been chief in this trespass.

³ And when I heard this thing, ^f I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down ^b astonished.

⁴ Then were assembled unto me every one that ^l 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 ^j evening sacrifice.

⁵ And at the evening sacrifice I rose up from my ^m heaviness; and having rent my garment and my mantle, I fell upon my knees, and ^l spread out my hands unto the Lord my God,

⁶ And said, O my God, I am ⁿ ashamed and blush to lift up my face to thee, my God: for ^o our iniquities are increased over *our* head, and our ^p trespass is ^p grown up unto the heavens.

* 1 Eed. viii. 63, &c.—^b Ch. vi. 21. Neh. ix. 2.—^c Deut. xii. 30, 31.—^d Exod. xxxiv. 16. Deut. vii. 3. Neh. xiii. 23.—^e Exod. xix. 6, xxii. 31. Deut. vii. 6. xiv. 2.—^f 2 Cor. vi. 14.—^g Job i. 20.—^h Ps. cxlii. 4.—ⁱ Ch. x. 3. Isa. lxvi. 2.—^j Exod. xxix. 39.—^k Or, affliction. ^l Id. ix. 29, 33.—^m Dan. ix. 7, 8.—ⁿ Ps. xxxviii. 4.—^o Or, guilt.—^p 2 Chron. xxviii. 9. Rev. xviii. 5.—^q Ps. cvi. 6. Dan. ix. 5,

Verse 1. *The people of Israel*] These were they who had returned at first with Zerubbabel, and were settled in the land of Judah, and whom Ezra found on his arrival to be little better than the Canaanitish nations from whom God had commanded them ever to keep separate.

Verse 2. *Hath been chief in this trespass.*] They who are the first men have been the most capital offenders.

Verse 3. *I rent my garment and my mantle*] This significant act is frequently mentioned in the sacred writings, and was common among all ancient nations.

Plucked off the hair] Shaving the head and beard were signs of excessive grief; much more so the *plucking off the hair*, which must produce exquisite pain.

Verse 4. *Those that had been carried away*] Those that had returned long before with Zerubbabel; see ver. 1.

Until the evening sacrifice.] The evening sacrifice was offered *between the two evenings*, i. e., between *sun-set* and the *end of twilight*; the morning sacrifice between *break of day* and *sun-rise*. Ezra sat astonished—confounded in his mind, distressed in his soul, and scarcely knowing what to do. He probably had withdrawn himself into some sequestered place, or into some secret part of the temple, spending the time in meditation and reflection.

Verse 5. *Fell upon my knees.* In token of the deepest humility. *Spread out my hands*, as if to lay hold on the mercy of God.

Verse 6. *I am ashamed and blush*] God had been so often provoked, and had so often pardoned them, that he was ashamed to go back again to the throne of grace to ask

⁷ Since the days of our fathers *have* ^a we been in a great trespass unto this day; and for our iniquities ^b 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 ^c confusion of face, as *it is* this day.

⁸ And now for a ^d little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us ^e a nail in his holy place, that our God may ^f lighten our eyes, and give us a little reviving in our bondage.

⁹ For we were bondmen; ^g yet our God hath not forsaken us in our bondage, but ^h hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and ⁱ to repair the desolations thereof, and to give us ^j a wall in Judah and in Jerusalem.

¹⁰ And now, O our God, what shall we say after this? for we have forsaken thy commandments,

¹¹ Which thou hast commanded ^k by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the ^l filthiness of the people of the lands, with their abominations, which have filled it ^m from one end to another with their uncleanness.

¹² Now therefore ⁿ give not your daughters unto their sons, neither take their daughters unto your sons, ^o nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land,

6, 8.—^a Deut. xxviii. 36, 64. Neh. ix. 30.—^b Dan. ix. 7, 8.—^c Heb. moment.—^d Or, a pin: that is, a constant and sure abode.—So Isa. xxii. 23.—^e Ps. xlii. 8. xxxiv. 5.—^f Neh. ix. 36.—^g Ps. cxxxvi. 23, 7 Ch. vii. 28.—^h Heb. to set up.—ⁱ Isa. v. 2.—^j Heb. by the hand of thy servants.—^k Ch. vi. 21.—^l Heb. from mouth to mouth: as 2 Kings xxi. 16.—^m Exod. xxiii. 32. xxiv. 16. Deut. vii. 8.—ⁿ Deut. xxiii. 6,

for mercy in their behalf. This is the genuine feeling of every re-awakened backslider.

Verse 8. *And now for a little space*] This interval in which they were returning from servitude to their own land.

Grace hath been shewed] God has disposed the hearts of the Persian kings to publish edicts in our favour.

To leave us a remnant to escape] The ten tribes are gone irrecoverably into captivity; a great part even of Judah and Benjamin had continued beyond the Euphrates: so that Ezra might well say, there was but a remnant which had escaped.

A nail in his holy place] Even so much ground as to fix our tent-poles in.

May lighten our eyes] To give us a thorough knowledge of ourselves and of our highest interest, is the reason why God has brought us back to this place.

A little reviving] We were perishing, and our hopes were almost dead: and, because of our sins, we were sentenced to death: but God in his great mercy has given us a new trial; and he begins with little, to see if we will make a wise and faithful use of it.

Verse 10. *What shall we say after this?*] Even in the midst of these beginnings of respite and mercy we have begun to provoke thee anew.

Verse 11. *Have filled it from one end to another*]—The abominations have been like a sweeping mighty torrent, that has increased till it filled the whole land, and carried every thing before it.

and ^aleave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God ^b hast ^c punished us less than our iniquities deserve, and hast given us *such* deliverance as this;

14 Should we ^d again break thy commandments,

^a Prov. xiii. 22. xx. 7.—^b Ps. ciii. 10.—^c Heb. *hast withhold beneath our iniquities.*—^d John v. 14. 2 Pet. i. 20, 21.—^e Ver. 2. Neh. xiii.

Verse 13. *Hast punished us less than our iniquities*] Great, numerous, and oppressive as our calamities have been, yet more as temporal punishments, they have been much less than our provocations have deserved.

Verse 15. *Thou art righteous*] Thou art *merciful*; this is one of the many meanings of the word *tsedek*; and to this meaning St. Paul refers, when he says, *God declares his righteousness for the remission of sins that are past*, Rom. iii. 25.

We remain yet escaped] Because of this *righteousness* or *mercy*,

and ^ajoin in affinity with the people of these abominations? wouldest not thou be ^b angry with us till thou hadst consumed us, so that *there should be no remnant nor escaping*?

15 O LORD God of Israel, ^a thou art righteous: for we remain yet escaped, as *it is* this day: behold, we are ^b before thee ^c in our trespasses: for we cannot ^d stand before thee because of this.

23, 27.—^a Deut. ix. 8.—^b Neh. ix. 33. Dan. ix. 14.—^c Rom. iii. 19.—^d 1 Cor. xv. 17.—^e Ps. cxxx. 3.

In our trespasses] We have no righteousness; we are clothed and covered with our trespasses.

We cannot stand before thee because of this.] There is a reference here to the temple service: the priests and Levites stood and ministered before the Lord, but they were not permitted to do so unless pure from all legal pollution; so no man shall stand before the judgment-seat of Christ who is not washed and made white in the blood of the Lamb. Reader, how dost thou expect to stand there?

CHAPTER X.

The people are greatly afflicted by Ezra's prayer, 1. Shechaniah proposes that all who have taken strange wives should put them away, and the children they had by them; and make a covenant to serve God, 2-4. Ezra is encouraged; and makes a proclamation to collect the people, to find who had transgressed, 5-8. They come together on the twentieth day of the ninth month, 9. Ezra exhorts them to put away their strange wives, 10. The people agree to it, and require time, 11-14. This being granted, the business is completed by the first of the first month, 15-17. Some of the priests had taken strange wives; their names, and the names of all who were in the same trespass, 18-44.

NOW ^awhen Ezra had prayed, and when he had confessed, weeping and casting himself down ^bbefore the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people ^cwept very sore.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have ^dtrespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a ^ecovenant with our God ^fto put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that ^gtremble at ^hthe commandment of our God; and let it be done according to the law.

4 Arise; for *this matter belongeth* unto thee: we

^a 1 Esd. viii. 91. &c. Dan. ix. 20.—^b 2 Chron. xx. 9. ^c Heb. *wept a great weeping.*—^d Neh. xiii. 27.—^e 2 Chron. xxxiv. 31.—^f Heb. *to*

Verse 1. *The people wept very sore.*] They were deeply affected at the thought of God's displeasure, which they justly feared was about to light upon them, because of their transgressions.

Verse 2. *Shechaniah the son of Jehiel*] He speaks here in the name of the people, not acknowledging himself culpable, for he is not in the following list. He seems to have been a *chief man* among the people; and Ezra, at present, stood in need of his influence and support.

Yet now there is hope in Israel] *Mikvah*, expectation, of pardon; for the people were convinced of the evil, and were deeply penitent.

also will be with thee: ⁱbe of good courage, and do it.

5 Then arose Ezra and made the chief priests, the Levites, and all Israel, ^jto swear that they should do according to this word. And they swore.

6 ^kThen Ezra rose up from before the house of God and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he ^ldid eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be ^mforfeited,

bring forth.—ⁿ Ch. ix. 4.—^o Deut. vii. 2, 8.—^p 1 Chron. xxviii. 10.—^q Neh. v. 12.—^r 1 Esd. ix. 1, &c.—^s Deut. ix. 18.—^t Heb. *devoted.*

Verse 4. *Arise; for this matter belongeth unto thee*] By the decree of Artaxerxes, he was authorized to do every thing that the law of God required: see chap. vii. 23-28.

Verse 5. *And they swear.*] The thing was evidently contrary to the law of God; and now he bound them by an oath to rectify the abuse.

Verse 6. *Johanan the son of Eliashib*] Eliashib was high-priest, and was succeeded in that office by his son Joiada, Neh. xii. 10. Probably *Johanan* here is the same as *Jonathan* in Nehemiah, who was the son of *Joiada*, and grandson of *Eliashib*.

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 on the twentieth day of the month:* and ^aall the people sat in the street of the house of God, trembling because of *this* matter, and for ^bthe great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and ^chave taken strange wives, to increase the trespass of Israel.

11 Now therefore ^dmake confession unto the LORD God of your fathers, and do his pleasure: and ^eseparate yourselves from the people of the land, 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.

13 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 ^fwe are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, 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 ^gthe fierce wrath of our God ^hfor this matter be turned from us.

15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah, ⁱwere employed about this matter: and Meshullam and Shabbethai the Levite helped them.

16 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.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 And among the sons of the priests 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.

19 And they ^jgave their hands that they would

^a See 1 Sam. xii. 18.—^b Heb. the showers.—^c Heb. have caused to dwell, or have brought back.—^d Josh. vii. 19. Prov. xxviii. 18.—^e Ver. 8.—^f Or, we have greatly offended in this thing.—^g 2 Chron.

Verse 8. *Himself separated*] Excommunicated from the church of God, and exiled from Israel.

Verse 9. *Ninth month*] Answering to a part of our December.

Trembling because of—the great rain.] Because of the winter, Septuagint; in was now December, the coldest and most rainy part of the year in Palestine.

Verse 11. *Make confession*] Acknowledge your sins before God, with deep compunction of heart, and the fullest resolution to forsake them.

Verse 13. *As thou hast said, so must we do.*] They all resolved to do what Ezra then commanded; they did put away their wives, even those by whom they had children; ver. 44: this was a great hardship on the women and children. Though by the Jewish laws such marriages were null and void, yet as the women they had taken did not know these laws, their case was deplorable. After all there is some room to doubt whether they did put them finally away, for several years after Nehemiah found Jews that had mar-

put away their wives; and *being* ^kguilty, they offered a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Eliah, and Shemaiah, and Jehiel, and Uzziash.

22 And of the sons of Pashur; Elieoenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elashah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elieoenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manassch.

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manassch, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 ^lMachnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children.

xxx. 8.—^k Or, till this matter be despatched.—^l Heb. stood.—^m 2 Kings x. 15. 1 Chron. xxix. 24. 2 Chron. xxx. 8.—ⁿ Lev. vi. 4, 6.—^o Or, Machnadebat, according to some copies.

ried wives of Ashdod, Ammon, and Moab; Neh. xiii. 23.

Verse 17. *The first day of the first month.*] So they were three whole months in examining into this affair, and making those separations which the law required.

Verse 19. *They gave their hands*] They bound themselves in the most solemn manner to do as the rest of the delinquents had done; and they made an acknowledgment of their iniquity to God by offering each a ram for a trespass-offering.

Verse 25. *Moreover of Israel*] That is, simple Israelites, to distinguish them from the priests, Levites, and singers, mentioned in verses 13, 23, and 24.

Verse 44. *Some of them had wives by whom they had children.*] This observation was probably intended to show that only a few of them had children, but it shows also how rigorously the law was put in execution.

In the Hebrew text this and the following book make but one, though sometimes Nehemiah is distinguished as the *Second Book of Esdras*.

INTRODUCTION TO THE BOOK

OF

NEHEMIAH.

THAT this book was compiled out of the *journal* or *memoranda* made by *Nehemiah* himself there can be no doubt; but that he was not the *compiler* is evident from several passages in the work itself. As it is written consecutively as one book with *Ezra*, many have supposed that this latter was the author: but whoever compares the style of each, in the Hebrew, will soon be convinced that this is not correct; the style is so very different, that they could not possibly be the work of the same person.

It is doubtful even whether the *Nehemiah* who is mentioned *Ezra* ii. 2, who came to Jerusalem with *Zerubbabel*, be the same with him who is the reputed author of this book. By the computation of the best chronologists, *Zerubbabel* came to Jerusalem in A.M. 3468; and *Nehemiah*, who is here mentioned, did not come before the *twentieth* year of the reign of *Artaxerxes*, which falls in with A. M. 3558, *ninety* years after: and as his account here is carried down to A.M. 3570, *nearly twenty* years later, he must at his death have been about *an hundred and thirty*, allowing him to have been only *twenty* years old at the time that *Zerubbabel* went up to Jerusalem. This is by no means likely, as this would make him the king's cup-bearer when he was upwards of *an hundred years of age*! It seems, therefore, evident that the *Nehemiah* of *Ezra* cannot be the same with the reputed author of this book, and the cup-bearer of the Persian king.

Of what tribe or lineage he was, we cannot tell: all we know of his parentage is, that he was the son of *Hachaliah*. Some suppose he was a priest, and of the house of *Aaron*, on the authority of *2 Mac.* i. 18, 21; but this is but slender evidence. It is likely he was of a very eminent family, if not of the blood royal of *Judah*, as only persons of eminence could be placed in the office which he sustained in the Persian court.

THE BOOK

OF

NEHEMIAH.

CHAPTER I.

Account of Nehemiah, 1. His inquiry about the Jews that had returned from their captivity, and concerning the state of Jerusalem, of which he receives the most discouraging information, 2, 3. He is greatly affected; fasts and prays, 4. His prayer and confession to God, 5-11.

THE words of ^aNehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: ^bthe wall of Jerusalem also ^cis broken down, and the gates thereof are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, ^dO LORD God of heaven, the great and terrible God, ^ethat keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and ^fthine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and ^gconfess the sins of the children of Israel, which we

have sinned against thee: both I and my father's house have sinned.

7 ^hWe have dealt very corruptly against thee, and have ⁱnot kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, ^jIf ye transgress, I will scatter you abroad among the nations:

9 ^kBut if ye turn unto me, and keep my commandments and do them; ^lthough there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 ^mNow these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, ⁿlet now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, ^owho desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's ^pcup-bearer.

^a Ch. x. 1.—^b Ch. ii. 17.—^c 2 Kings xxv. 10.—^d Dan. ix. 4.—^e Exod. xx. 6.—^f 1 Kings viii. 28, 29. ^g 2 Chron. vi. 40. Dan. ix. 17, 18.—^h Dan. ix. 20.—ⁱ Ps. cvi. 6. Dan. ix. 5.—^j Deut. xxviii. 15.—^k Lev.

xxvi. 33. Deut. iv. 25, 26, 27. xxviii. 64.—^l Lev. xxvi. 39, &c. Deut. iv. 29, 30, 31. xxx. 2.—^m Deut. xxx. 4.—ⁿ Deut. ix. 29. Dan. ix. 15.—^o Ver. 6.—^p Isa. xxvi. 8. Heb. xiii. 18.—^q Ch. ii. 1.

Verse 1. *The month Chisleu*] Answering to a part of our November and December.

Twentieth year] That is of Artaxerxes, A. M. 3558, B. C. 446.

Shushan the palace] The ancient city of Susa; called in Persian *Shuster*: the winter residence of the Persian kings.

Verse 3. *The wall of Jerusalem also is broken down*] This must refer to the walls which had been rebuilt after the people returned from their captivity: for it could not refer to the walls which were broken down and levelled with the dust by *Nebuchadnezzar*; for to hear of this could be no news to Nehemiah.

Verse 4. *And mourned certain days*] From the month *Chisleu* to the month *Nisan*; about four months from the time he received the above information, till the time that Artaxerxes noticed his grief, chap. ii. 1. All this time he probably spent in supplication to God; waiting for a favourable opening in the divine providence. Every good work is not to be undertaken hastily; prayer and watchfulness are necessary to its completion. Many good works have been ruined by making *haste*.

Verse 5. *Great*] Able to do mighty things. *Terrible*—able to inflict the heaviest judgments.

Verse 6. *Let thine ear*] Hear what we say and confess. *Thine eyes open*—see what we suffer.

Verse 7. *Have not kept the commandments*] The moral precepts by which our lives should be regulated.

Statutes] What refers to the rites and ceremonies of thy religion. [duct to each other.

Judgments] The precepts of justice relative to our country, and far from the ordinances of God, Nehemiah did not forget the law: he read his Bible well, and quotes correctly.

Verse 11. *Mercy in the sight of this man.*] Favour before the king Ahasuerus. He seems then to have been giving him the cup.

For I was the king's cup-bearer.] The king's butler; which gave him the opportunity of being frequently with the king: and to be in such a place of trust, he must be in the king's confidence. No eastern potentate would have a cup-bearer with whom he could not trust his life, poison being frequently administered in this way.

CHAPTER II.

Artaxerxes, observing the sorrow of Nehemiah, inquires into the cause, 1, 2. Nehemiah shows him the cause, and requests permission to go and rebuild the walls of Jerusalem, 3-6. The king grants it, and gives him letters to the governors beyond the river, 7, 8. He sets out on his journey, 9. Sanballat and Tobiah are grieved to find he had got such a commission, 10. He comes to Jerusalem; and without informing any person of his business, examines by night the state of the city, 11-16. He informs the priests, nobles, and rulers, of his design and commission, 17, 18. The design is turned into contempt by Sanballat, Tobiah, and Geshem, 19. Nehemiah gives them a suitable answer, 20.

AND it came to pass in the month Nisan, in the twentieth year of ^a Artaxerxes the king, that wine was before him: and ^b I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but ^c sorrow of heart. Then I was very sore afraid,

3 And said unto the king, ^d Let the king live for ever: why should not my countenance be sad, when ^e 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, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the ^f queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me: and I set him ^g a time.

7 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 convey me over till I come into Judah;

^a Ezra vii. 1.—^b Ch. i. 11.—^c Prov. xv. 13.—^d 1 Kings i. 31. Dan. ii. 4. v. 10. vi. 6, 21.—^e Ch. i. 3.—^f Heb. wife.—^g Ch. v. 14. xiii. 6.—

Verse 1. *Month Nisan*] Answering to a part of our *March* and *April*.

I took up the wine] It is supposed that the kings of Persia had a different cup-bearer for each quarter of the year, and that it had just now come to Nehemiah's turn.

Verse 2. *Then I was very sore afraid*] Probably the king spoke as if he had some suspicion that Nehemiah harboured some bad design, and that his face indicated some conceived treachery or remorse.

Verse 3. *Let the king live for ever*] Far from wishing ill to my master, I wish him on the contrary to live and prosper for ever.

Verse 4. *So I prayed to the God of heaven*] Before he dared to prefer his request to the king, he made his prayer to God, that his suit might be acceptable: and this he does by mental prayer. To the spirit of prayer every place is a praying place.

Verse 5. *The city of my fathers' sepulchres*] The tombs of the dead were sacred among the ancients and nothing could appear to them more detestable than disturbing the ashes or remains of the dead. Nehemiah knew that in mentioning this circumstance he should strongly interest the feelings of the Persian king.

Verse 6. *The queen also sitting by him*] Who probably forwarded his suit. This was not Esther, nor does shegal signify queen, but rather harlot or concubine, she who was chief favourite.

I set him a time] How long this time was we are not told: it is by no means likely that it was long, probably no more than six months or a year; after which he either returned, or had his leave of absence lengthened; for in the

8 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 ^h to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, ⁱ 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 Sanballat 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 So I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

13 And I went out by night ^k by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were ^l broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the ^m fountain,

^h Ch. iii. 7.—ⁱ Ezra v. 5. vii. 6, 9, 28. Ver. 18.—^j Ezra viii. 32.—^k 2 Chron. xxvi. 9. Ch. iii. 13.—^l Ch. i. 3. Ver. 17.—^m Ch. iii. 15.

same year we find he was made governor of the Jews, in which office he continued twelve years, viz., from the twentieth to the thirty-second year of Artaxerxes, chap. v. 14. He then returned to Susa; and after staying a short time, had leave to return to rectify some abuses that Tobiah the Ammonite had introduced into the temple, chap. xiii. 6, 7, and several others of which the people themselves were guilty. After having performed this service, it is likely he returned to the Persian king, and died in his office of cup-bearer; but of this latter circumstance we have no mention in the text.

Verse 8. *Asaph the keeper of the king's forest*] The paradise of the king. This I believe is originally a Persian word: signifies a pleasant garden, vineyard, pleasure garden, and what we call a paradise.

And the king granted me, &c.] This noble spirited man attributes every thing to God.

Verse 10. *Sanballat the Horonite*] Probably a native of Horonaim, a Moabite by birth, and at this time governor of the Samaritans under the king of Persia.

Tobiah the servant] Joint governor with Sanballat. Some suppose that the Sanballat here mentioned was the same who persuaded Alexander to build a temple on mount Gerisim in favour of the Samaritans.

Verse 13. *The dragon well*] Perhaps so called because of the representation of a dragon, out of whose mouth the stream issued that proceeded from the well.

Dung port] This was the gate on the eastern side of the city, through which the filth of the city was carried into the valley of Hinnom.

Verse 14. *The gate of the fountain*] Of Siloah.

and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the ^a 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 the rest that did the work.

17 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 ^b a reproach.

^a2 Sam. xv. 23. Jer. xxxi. 40.—^bCh. i. 3. Ps. xlv. 13. lxxix. 4. Jer. xxiv. 9. Ezek. v. 14, 15. xxii. 4.

The king's pool] Probably the *aqueduct* made by Hezekiah, to bring the waters of Gihon to the city of David.

Verse 15. *By the brook*] Kidron.
By the gate of the valley] The valley through which the brook Kidron flowed. It was by this gate he went out; so he went all round the city, and entered by the same gate from which he had gone out.

Verse 16. *The rulers knew not whither I went*] He made no person privy to his design, that he might hide every thing as much as possible from their enemies till he had all things in readiness; lest they should take measures to defeat the work.

18 Then I told them of ^c 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 ^d 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 ^e laughed us to scorn, and despised us, and said, What *is* this thing that ye do? ^f will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: ^g but ye have no portion, nor right, nor memorial, in Jerusalem.

^cVer. 8.—^d2 Sam. ii. 7.—^ePs. xlv. 13. lxxix. 4. lxxx. 6.—^fCh. vi. 6.—^gEzra iv. 8.

Verse 18. *Then I told them*] He opened to them his design and his commission.

Verse 19. *Geshem the Arabian*] Some chief of the Arabs contiguous to Samaria, who had joined with Sanballat and Tobiah to distress the Jews, and hinder their work.

Will ye rebel against the king?] This they said in order to raise jealousies in the king's mind, and induce him to recall his ordinance.

Verse 20. *Ye have no portion, nor right*] To be a citizen of Jerusalem was a high honour; and they would not permit those who did not belong to the tribes of Israel to dwell there.

CHAPTER III.

The names of those who rebuilt the walls of Jerusalem; and the parts assigned to each person, 1-32.

THEN ^a Eliashib the high-priest rose up with his brethren the priests, ^b and they builded the sheep gate; they sanctified it, and set up the doors of it; ^c even unto the tower of Meah they sanctified it, unto the tower of ^d Hananeel.

2 And ^e next unto him builded ^f the men of Jericho. And next to them builded Zaccur the son of Imri.

3 ^g But the fish gate did the sons of Hassenaah build who *also* laid the beams thereof, and ^h 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. And next unto them repaired Zadok, the son of Baana.

5 And next unto them the Tekoites repaired;

^aCh. xii. 10.—^bJohn v. 2.—^cCh. xii. 39.—^dJer. xxxi. 38. Zech. xiv. 10.—^eHeb. at his hand.—^fEzra ii. 34.—^g2 Chron. xxxiii. 14. Ch. xii. 39. Zeph. i. 10.—^hSee ch. vi. i. vii. 1.—ⁱJudg. v. 23.—

Verse 1. *Eliashib the high-priest*] It was right that the priests should be *first* in this holy work; and perhaps the *sheep gate* which is mentioned here is that by which the offerings or sacrifices were brought into the temple.

They sanctified it] As they began with the sacred offering as soon as they got an altar built, it was proper that the gate by which these sacrifices entered should be consecrated for this purpose, *i. e.*, set apart, so that it should be for this use only.

Verse 8. *The fish gate*] We really know scarcely any thing about these gates—what they were, why called by these names, or in what part of the wall situated.

but their nobles put not their necks to ¹ the work of their Lord.

6 Moreover ¹ 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, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the ² throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah of the goldsmiths. Next unto him also repaired Hananiah the son of *one* of the apothecaries, and they ¹ fortified Jerusalem unto the ³ broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next

¹Ch. xii. 39.—²Ch. ii. 8.—³Or, left Jerusalem unto the broad wall.—⁴Ch. xii. 38.

Verse 7. *The throne of the governor*] His house, and the place where he dispensed justice and judgment.

Verse 8. *Goldsmiths*.] From the remotest period of the history of the Jews they had artists in all elegant and ornamental trades; and it is also evident that goldsmiths, apothecaries, and merchants were formed into *companies* in the time of Nehemiah.

Apothecaries] Rather such as dealt in *drugs, aromatics, spices, &c.* for embalming, or for furnishing the temple with the incense consumed there.

Verse 9. *Ruler of the half part of Jerusalem*.] Probably the city was divided into *two parts*; one for Judah, and

unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the * other piece, ^b 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.

13 ^c The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto ^d the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But ^e the gate of the fountain repaired Shallum 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 the bars thereof, and the wall of the pool of ^f 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 Beth-zur, unto ^g the place over against the sepulchres of David, and to the ^h pool that was made, and unto the house of the mighty.

17 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.

18 After him repaired their brethren, Bavai, the son of Henadad, the ruler of the half part of Keilah.

19 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 ⁱ turning of the wall.

20 After him Baruch the son of ^j Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high-priest.

* Heb. second measure.—^b Ch. xii. 38.—^c Ch. ii. 13. ^d Ch. ii. 13.—^e Ch. ii. 14.—^f John ix. 7.—^g Kings xx. 20. Isa. xlii. 11.—^h Chron. xxvi. 9.—ⁱ Or, Zaccai.—^j Ver. 19.—^k Jer. xxxii. 2. xxxiii. 1. xxxvii. 21.—^l Ezra ii. 43. Ch. xi. 21.—^m Or which dwelt

the other for Benjamin, each having its proper governor.

Verse 11. *Repaired the other piece*] That which was left by Jedaiah after he had repaired the wall opposite to his own house. Probably some of the principal people were obliged to repair those parts of the wall opposite to their own dwellings.

Verse 12. *The son of Halohesh*] Or, the son of the Enchanter: conjectured to be thus named from having the art to charm serpents.

Verse 13. *The inhabitants of Zanoah*] This was a town in the tribe of Judah. Josh. xv. 34. [of Benjamin.]

Verse 14. *Beth-haccerem*] A village or town in the tribe of Benjamin.

Verse 15. *The pool of Siloah*] This is probably the same as that mentioned by the evangelists.

The stairs that go down from the city of David.] Jerusalem being built on very uneven ground, and some hills being taken within the walls; there was a necessity that there should be in different places steps by which they could ascend and descend.

Verse 16. *The pool that was made*] Calmet supposes that

21 After him repaired Meremoth 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.

22 And after him repaired the priests, the men of the plain.

23 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.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto ¹ the turning of the wall, even unto the corner.

25 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 ² court of the prison. After him Pedaiah the son of Parosh.

26 Moreover ³ the Nethinims ⁴ dwelt in ⁵ Ophel, ⁶ unto the place over against ⁷ the water gate toward the east, and the tower that lieth out.

27 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 ⁸ horse gate repaired the priests, every one over against his house.

29 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.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 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 ⁹ going up of the corner.

32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

in Ophel, repaired unto.—¹ 2 Chron. xxvii. 3.—² Or, the tower.—³ Ch. viii. 1. 3. xii. 37.—⁴ 2 Kings xi. 16. 2 Chron. xxiii. 15. Jer. xxxi. 40.—⁵ Or, corner-chamber.

this was the reservoir made by Hezekiah, when besieged by Sennacherib, 2 Chron. xxxii. 4.

The house of the mighty.] Probably a place where a band of soldiers was kept, or the city guard.

Verse 19. *The going up to the armoury*] This was either a tower that defended the angle where the two walls met; or the city arsenal, where shields, spears, &c. were kept to arm the people in time of danger.

Verse 20. *Earnestly repaired*] He distinguished himself by his zeal and activity.

Verse 22. *The priests, the men of the plain.*] Some of the officers of the temple, particularly the singers, dwelt in the plain country round about Jerusalem, chap. xii. 28; and it is likely that several of the priests dwelt in the same place.

Verse 28. *The horse gate*] The place through which the horses passed in order to be watered; it was near the temple.

Verse 32. *The goldsmiths and the merchants.*] The word *hatsorephim* may signify smiths, or persons who worked in metals of any kind; but it is generally understood to mean those who worked in gold.

CHAPTER IV.

Sanballat and Tobiah mock the Jews, and endeavour to prevent the completing of the wall, 1-3. Nehemiah prays against them, and the people complete one half of the wall, 4-6. The Arabians, Ammonites, and Ashdodites, conspire together, and come to fight against the Jews, 7, 8. The Jews commend themselves to God, and determine to fight for their lives and liberties; on hearing of which their enemies are disheartened, 9-16. The Jews divide themselves into two bands; one half working, and the other standing ready armed to meet their enemies. Even the workmen are obliged to arm themselves, while employed in building, for fear of their enemies, 17, 18. Nehemiah uses all precautions to prevent a surprise; and all labour with great fervour in the work, 19-23.

BUT it came to pass, * that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they ^b fortify 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?

3 Now ^c 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 ^d Hear, O our God; for their own ^e despised: and ^f turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And ^g cover not their iniquity, 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, ^h that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem ⁱ were made up and that the breaches began to be stopp'd, then they were very wroth,

8 And ^j conspired all of them together to come and to fight against Jerusalem, and ^k to hinder it.

9 Nevertheless ^l we made our prayer unto our God, and set a watch against them day and night, because of them.

10 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.

11 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, ^m From all places whence ye shall return unto us *they will be upon you.*

13 Therefore set I ⁿ 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.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, ^o Be not ye afraid of them: remember the LORD, *which is* ^p great and terrible, and ^q 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, ^r and God had brought

* Ch. ii. 10, 19.—^b Heb. leave to themselves.—^c Ch. ii. 10, 19.—^d Ps. cxxiii. 3, 4.—^e Heb. despise.—^f Ps. lxxix. 12. Prov. iii. 84.—^g Ps. lxxix. 27, 28. cix. 14, 15. Jer. xviii. 23.—^h Ver. 1.—ⁱ Heb. ascend.—^j Ps. lxxxiii. 8, 4, 5.—^k Heb. to make an error to it.—^l Ps. 1. 15.—

^m Or, that from all places ye must return to us.—ⁿ Heb. from the lower parts of the place, &c.—^o Num. xiv. 9. Deut. i. 29.—^p Deut. x. 17.—^q 2 Sam. x. 12.—^r Job. v. 12.

Verse 2. *The army of Samaria*] As he was governor, he had the command of the army, and he wished to excite the soldiers to second his views against Nehemiah and his men.

Verse 4. *Turn their reproach upon their own head*] A prayer of this kind, understood literally, is not lawful for any Christian. Such sayings as the above are excusable in the mouth of a Jew, under severe irritation.

Verse 5. *Let not their sin be blotted out*] These are the most terrible imprecations; but probably we should understand them as declaratory, for the same form of the verb, in the Hebrew, is used as precativè and imperativè. Besides we may rest assured that Nehemiah's curses, or declaration of God's judgments, had respect only to their bodies, and to their life: not to their souls and the world to come. And then they amount to no more than this: *What a man soweth, that he shall reap.*

Verse 6. *For the people had a mind to work.*] The original is very emphatic: "For the people had a heart to work." Their hearts were engaged in it; and where the heart is engaged, the work of God goes on well.

Verse 7. *The walls of Jerusalem were made up*] That is, they were made up to the half height of the wall; for the preceding verse seems to intimate that the whole wall was thus far built; not half of the wall completed, but the whole wall built to half its height.

Verse 9. *We made our prayer unto our God, and set a watch*] The strongest confidence in the protection and favour of God does not preclude the use of all or any of the

means of self-preservation and defence which his providence has put in our power.

Verse 10. *The strength of the bearers of burdens is decayed*] They worked both day and night, scarcely ever putting off their clothes, except for the purpose of being washed, ver. 21, 23.

Much rubbish] The ruins they were obliged to clear away, before they could dig the foundation for a new wall: and in this labour they were nearly exhausted; see chap. v. 15.

Verse 12. *From all places whence ye shall return unto us*] This verse is extremely difficult. Our translators have supplied the words, *they will be upon you*, which have nothing correspondent in the Hebrew. The Septuagint have given a good sense, *They come up from all places against us*. It is probable that instead of *tashubu*, "ye shall return," we should read *chashebu*, "they designed or meditated." "The Jews who dwelt among them told us frequently, from all places, what they designed against us." But this various reading is not found in any MS., and is not countenanced by any of the Versions.

Verse 14. *Be not ye afraid of them*] Are they more terrible or stronger than God?

Fight for your brethren] They had everything at stake; and therefore they must fight *pro aris et focis*, for their religion, their lives, and their property. A people thus interested, who once take up the sword, can never be conquered.

Verse 15. *Their counsel to nought*] The word *counsel* used here countenances the emendation in the 12th verse.

their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 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.*

17 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.*

18 For the builders, every one had his sword girded ^a by his side, and so builded. And he that sounded the trumpet *was by me.*

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is great and*

^a Heb. on his loins.—^b Exod. xiv. 14, 25. Deut. i. 30. iii. 22. xx. 4. Josh. xxiii. 10.

Verse 16. *Half—wrought in the work*] This is no unusual thing, even in the present day, in Palestine; people sowing their seed are often attended by an armed man, to prevent the Arabs from robbing them of their seed, which they will not fail to do if not protected.

Habergeons] It may be considered rather as signifying a breast-plate, or armour for the breast.

Verse 17. *With one of his hands wrought in the work, and with the other hand held a weapon.*] That is, he had his arms at hand, and was as fully prepared to fight as to work.

Verse 20. *Ye hear the sound of the trumpet*] As the walls were very extensive, and the workmen consequently much scattered, their enemies might easily attack and destroy them successively; he therefore ordered them all to work as near to each other as they could; and he himself kept a trumpeter always with him, who was to sound when the enemy approached; and all were instantly to run to the place where they heard the sound.

Verse 22. *Let every one with his servant lodge within*

large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: ^b 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.

22 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.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, ^c saving that every one put them off for washing.

^c Or, every one went with his weapon for water: see Judg. v. 11.

Jerusalem] The country people were accustomed, after their day's labour, to return to their families; now, being so formidably threatened, he obliged them all to sleep in Jerusalem, that they might be ready, in case of attack, to help their brethren.

Verse 23. *None of us put off our clothes, saving that every one put them off for washing.*] The Hebrew for this is, "We, not putting off our garments, a man his dart to the waters." Of this latter clause what sense can be made? Let us hear what the ancient Versions say.

The Vulgate, "Every one stripped himself for the bath."

The Septuagint omit the latter part of this clause.

The Syriac, "None of us put off his clothes for a month each in his turn."

The Arabic, "Nor did we put off our clothes, but with our arms, at the end of a month."

There is a remarkable reading in one of *De Rossi's* MSS. *We did not lay aside our garments, but in order to send them to the washing.* This is most likely the sense of the place.

CHAPTER V.

The people complain that they are oppressed and enthralled by their richer brethren, 1-3. Nehemiah calls them to account; upbraids them for their cruelty; and obliges them to swear that they will forgive the debts, restore the mortgaged estates, and free their servants, 4-13. Nehemiah's generosity and liberality, 14-17. The daily provision for his table, 18, 19.

AND there was a great ^a cry of the people and of their wives against their ^b brethren the Jews.

2 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.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed

^a Isa. v. 7.—^b Lev. xxv. 36, 37. Deut. xv. 7.—^c Isa. lviii. 7.

Verse 2. *We, our sons and our daughters are many*] Our families are larger than we can provide for; we are obliged to go in debt; and our richer brethren take advantage of our necessitous situation, and oppress us.

Verse 8. *Because of the dearth.*] About the time of Zerubbabel, God had sent a judicial dearth upon the land, as we learn from *Haggai*, chap. i. 9, &c., for the people it seems were more intent on building houses for themselves than on rebuilding the house of the Lord. This dearth might have been continued, or its effects still felt; but it is more likely that there was a new dearth owing to the great

money for the king's tribute, and that upon our lands and vineyards.

5 Yet now ^c our flesh is as the flesh of our brethren, our children as their children: and, lo, we ^d 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.

6 And I was very angry when I heard their cry and these words.

^d Exod. xxi. 7. Lev. xxv. 39.

number of people, for whose support the land that had been brought into cultivation was not sufficient.

Verse 4. *We have borrowed money*] This should be read, *We have borrowed money for the king's tribute on our lands and vineyards*; they had a tax to pay to the Persian king in token of their subjection to him, and though it is not likely it was heavy, yet they were not able to pay it.

Verse 5. *We bring into bondage our sons*] The law permitted parents to sell their children in times of extreme necessity, Exod. xxi. 7.

Verse 7. *Ye exact usury*] This was expressly contrary to

7 Then ^a I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, ^b Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have ^c redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, ^d It is not good that ye do: ought ye not to walk ^e in the fear of our God ^f because of the reproach of the heathen our enemies?

10 I likewise, and my brethren and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth 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, and took an oath of them, that they should do according to this promise.

13 Also ^g I shook my lap, 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 ^h emptied. And all the congrega-

^a Heb. *my heart consulted in me.*—^b Exod. xxii. 25. Lev. xxv. 36. Ezek. xxii. 12.—^c Lev. xxv. 48.—^d Lev. xxv. 36.—^e 2 Sam. xii. 14. Rom. ii. 24. 1 Pet. ii. 12.—^f Ezra x. 5. Jer. xxxiv. 8, 9.—^g Matt. x. 14. Acts xiii. 51, xviii. 6.—^h Heb. *empty or void.*—¹ 2 Kings

tion said, Amen, and praised the LORD. ⁱ 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 ^j even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not ^k eaten the bread of the governor.

15 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 of silver; yea, even their servants bare rule over the people: but ^l so did not I, because of the ^m fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

17 Moreover *there were* ⁿ at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen *that are* about us.

18 Now *that* ^o 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 ^p required not I the bread of the governor, because the bondage was heavy upon this people.

19 ^q Think upon me, my God, for good, according to all that I have done for this people.

20 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 ^p required not I the bread of the governor, because the bondage was heavy upon this people.

21 Think upon me, my God, for good, according to all that I have done for this people.

22 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 ^p required not I the bread of the governor, because the bondage was heavy upon this people.

23 Think upon me, my God, for good, according to all that I have done for this people.

24 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 ^p required not I the bread of the governor, because the bondage was heavy upon this people.

25 Think upon me, my God, for good, according to all that I have done for this people.

26 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 ^p required not I the bread of the governor, because the bondage was heavy upon this people.

27 Think upon me, my God, for good, according to all that I have done for this people.

28 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 ^p required not I the bread of the governor, because the bondage was heavy upon this people.

29 Think upon me, my God, for good, according to all that I have done for this people.

30 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 ^p required not I the bread of the governor, because the bondage was heavy upon this people.

xlii. 8.—1 Ch. xlii. 6.—1 Cor. ix. 4, 15.—2 Cor. xi. 9, xii. 13.—² Ver. 9.—² Sam. ix. 7. 1 Kings xviii. 19.—¹ Kings iv. 22.—² Ver. 14, 15.—³ Ch. xlii. 22.

penses. But, during the *twelve years* that Nehemiah had been with them, he took not this salary, and ate none of their bread. Nor were his servants permitted to take or exact any thing from them. Having such an example, it was scandalous for their chiefs, priests and nobles, thus to oppress an afflicted and distressed people.

Verse 16. *Neither bought we any land*] Neither he nor his officers took any advantage of the necessities of the people, to buy their lands, &c. He even made his own servants to work at the wall.

Verse 17. *An hundred and fifty of the Jews*] To be able to bear all these expenses, no doubt Nehemiah had saved money while he was cup-bearer to the Persian king in *Susa*.

Verse 18. *One ox and six choice sheep*] This was food sufficient for more than *two hundred* men.

Once in ten days store of all sorts of wine] It is supposed that every *tenth* day they drank wine; at all other times they drank *water*; unless we suppose the meaning of the phrase to be, that his servants laid in a *stock* of wine every ten days. Though the Asiatics drank sparingly of wine, yet it is not very likely that, in a case such as that above, *wine* was tasted only *thrice* in each month.

Verse 19. *Think upon me, my God, for good*] He does not offer his *good deeds* to God in extenuation of his *sins*, or as a *compensation* for the *heaven* he expected. Nothing of the kind: he simply says, what any good man might say, *My God, as I have done good to them, so do good to me*.

This is according to the precept of Christ: "Forgive, and ye shall be forgiven; give, and it shall be given unto you."

CHAPTER VI.

Sanballat, Tobiah, and Geshem insidiously desire a conference with Nehemiah which he refuses, 1-4. They then charge him with the design of rebelling, and causing himself to be made king, 5-7; which he denies, and prays to God for support, 8, 9. A false prophet is hired by Tobiah and Sanballat, to put him in fear; he discovers the imposture, and defeats their design, 10-13. He prays to God against them, 14. The wall is finished in fifty-two days, 15. He discovers a secret and treasonable correspondence between Tobiah, and some of the Jewish nobles, 16-19.

NOW it came to pass, ^a when Sanballat, and Tobiah, and ^b Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (^c though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem ^d sent unto me, saying, Come, let us meet together in *some one* of the villages in the plain of ^e Ono. But they ^f thought to do me mischief.

3 And I sent messengers unto them, saying, *I am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 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 open letter in his hand;

6 Wherein was written, It is reported among the heathen, and ^g Gashmu saith it, ^h 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, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

^a Ch. ii. 10, 19. iv. 1, 7.—^b Or, Gashmu, ver. 6.—^c Ch. iii. 1, 3.—^d Prov. xxvi. 24, 25.—^e 1 Chron. viii. 12. Ch. xi. 35.—^f Ps. xxxvii. 12, 32.—^g Or, Geshem, ver. 1.—^h Ch. ii. 19.—Ezek. xlii. 22.—1 Ch.

Verse 2. *Come, let us meet together in—the plain of Ono.*] They wished to get him out of Jerusalem from among his friends, that they might either carry him off, or murder him. Ono is supposed to have been in the tribe of Benjamin, near Jordan.

Verse 3. *I am doing a great work*] Though he knew their design, he does not think it prudent to mention it. Had he done so, they would probably have gone to extremities, finding that they were discovered; and perhaps in a formidable body attacked Jerusalem, when ill provided to sustain such a shock. They wished to effect their purpose rather by *treachery* than by open violence.

Verse 5. *With an open letter in his hand*] This was an insult to a person of Nehemiah's quality; as letters sent to chiefs and governors in the East are always carefully folded up, and put in costly silken bags, and these carefully sealed.

Verse 6. *And Gashmu saith it*] You are accused of crimes against the state, and Geshem, the Arabian, is your accuser.

Verse 7. *Thou hast also appointed prophets*] Persons who pretend to be commissioned to preach to the people, and say, *Nehemiah reigneth!*

Come now therefore, and let us take counsel] Come and justify yourself before me. This was a trick to get Nehemiah into his power.

Verse 8. *There are no such things done*] You well know that what you say is false: I shall not, therefore, trouble myself about a false charge.

Verse 10. *Who was shut up*] Lived in a sequestered, solitary state: pretending to sanctity, and to close intercourse with God.

Let us meet together in the house of God] This he said to discourage and disgrace him, and to ruin the people; for, had Nehemiah taken his advice, the people would have been without a leader, their enemies would have come upon them

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and *who is there*; that, *being as I am*, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that ⁱ he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, 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 ^j My God, think thou upon Tobiah and Sanballat according to these their works, and on the ^k prophetess Noadiah, and the rest of the prophets, 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 and two days.

16 And it came to pass, that ^l 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 ^m they perceived that this work was wrought of our God.

17 Moreover in those days the nobles of Judah ⁿ sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law 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 ^o words to him. And Tobiah sent letters to put me in fear.

xlii. 29.—^k Ezek. xlii. 17.—^l Ch. ii. 10. iv. 1, 7. vi. 1.—^m Ps. cxxvi. 2.—ⁿ Heb. multiplied their letters passing to Tobiah.—^o Or, matters.

at once, and they would have been an easy prey. Besides, had Nehemiah done this, he would have been shut up in the temple, his government would have been declared at an end, and Sanballat would have assumed the reins.

Verse 11. *Should such a man as I flee?*] Shall I, who am governor of the people, appointed both by God and the king, shall I betray my trust, and leave the flock without a shepherd? I will stand at my post, and be ready to receive my enemies whensoever they come; so let Sanballat, Tobiah, and Geshem look to themselves.

Verse 14. *And on the prophetess Noadiah*] I think that we should read *Noadiah the prophet*.

Verse 15. *The twenty and fifth—of—Elul*] This Jewish month answers to a part of our August and September.

Fifty and two days.] I see no difficulty in supposing that several thousand workmen, each of whom was working *as for God*, should be able to complete this wall in *fifty-two* days. There is little doubt that several parts of the old wall were entire; in many places the foundations still remained; there were all the *materials* of the old wall still at hand; and though they had to clear and carry away much rubbish, yet they do not appear to have had any stones to quarry.

Verse 16. *This work was wrought of our God.*] This is an additional reason why we should not wonder at the *shortness* of the time in which so great a work was done, for God helped them by an *especial providence*; and this was so very observable, that their *carnal* enemies could discover it.

Verse 17. *The nobles of Judah sent many letters*] The circumstances marked in this and the following verses show still more clearly the difficulties which Nehemiah had to encounter; he had *enemies without* and false friends *within*.

Verse 18. *He was the son-in-law of Shechaniah*] Previously to the coming of Nehemiah, the Jews seemed to be fast intermixing with the heathen, by *intermarriages* with Ash-

dodites,—*Ammonites*, and *Moabites*; see chap. xiii. 28. Ezra had many evils of this kind to redress (Ezra ix. 8, &c.), chiefly among the common people, though there were both chiefs and priests in that trespass. But here we find the heathen and

Jewish nobles interlinked; and the latter were so far imbued with the spirit of idolatry, that they forgot God, his service, their brethren, and their own souls.

CHAPTER VII.

Nehemiah makes use of proper precautions in guarding the city gates, 1-4. He purposes to reckon the people according to their genealogies; and finds a register of those who came out of Babylon, with Zerubbabel, 5-7. A transcript of the register, 8-60. Account of those who came from other provinces; and of priests who, because they could not show their register, were put away from the priesthood as polluted, 61-65. The sum total of the congregation: of their men-servants and maid-servants; singing men and women; horses, mules, camels, and asses, 66-69. The sums given by different persons for the work, 70-72. All betake themselves to their several cities, 73.

NOW it came to pass, when the wall was built, and I had * set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler ^b of the palace, charge over Jerusalem: for he was a faithful man, and ^cfeared God above many.

3 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 ^dlarge 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 register 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 city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, ^eAzariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this;

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of ^fBinnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

The children of Hashum, three hundred twenty and eight.

* Ch. vi. 1.—Ch. ii. 8.—Exod. xviii. 21.—^d Heb. broad in spaces.

* Ezra ii. 1, &c.—^e Or, Seraiah. See Ezra ii. 2.—^f Or, Bani.

Verse 2. *My brother Hanani*] This was the person who gave Nehemiah the account of the desolate state of the Jews, chap. i. 2. He is now made ruler of Jerusalem probably because Nehemiah was about to return to the Persian court. And he found this man to be one in whom he could trust: 1. Because he was a faithful man. 2. Because he feared God above many. These are the proper qualifications of a governor.

Verse 3. *Until the sun be hot*] The meaning of this is, the gates were not to be opened before sunrise, and always shut at sunset. This is the custom to the present day in many of the cities of the East. If a traveller arrives after sunset, he finds the gates shut; and on no consideration will they open them till the next morning, so that those who come late are obliged to lodge in the plain, or under the walls.

Every one—over against his house.] Each was obliged to guard that part of the wall that was opposite to his own dwelling.

Verse 4. *The houses were not builded.*] The city was not

yet rebuilt, only a row of houses in the inside of the wall all round.

Verse 5. *God put into mine heart*] With this good man every good thing was of God. If he purposed any good, it was because God put it into his heart; if he did any good, it was because the good hand of his God was upon him; if he expected any good, it was because he earnestly prayed God to remember him for good. Thus, in all his ways he acknowledged God, and God directed all his steps.

Verse 7. *Who came with Zerubbabel*] The register which he found was that of the persons only who came long before with Zerubbabel, Ezra, and Joshua the son of Josedek, which register could not answer in every respect to the state of the people then. Several persons and families were no doubt dead, and others had arrived since. Nehemiah probably altered it only in such parts, leaving the body of it as it was before; and this will account for the difference between it and the register that is found in Ezra, chap. ii.

Verse 19. *The children of Bigvai, two thousand threescore*

23 The children of Bezai, three hundred twenty and four.
 24 The children of ^a Hariph, an hundred and twelve.
 25 The children of ^b Gibeon, ninety and five.
 26 The men of Both-Ichem and Netophah, an hundred fourscore and eight.
 27 The men of Anathoth, an hundred twenty and eight.
 28 The men of ^c Beth-azmaveth, forty and two.
 29 The men of ^d Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.
 30 The men of Ramah and Gaba, six hundred twenty and one.
 31 The men of Michmas, an hundred and twenty and two.
 32 The men of Both-el and Ai, an hundred twenty and three.
 33 The men of the other Nebo, fifty and two.
 34 The children of the other ^e Elam, a thousand two hundred fifty and four.
 35 The children of Harim three hundred and twenty.
 36 The children of Jericho, three hundred forty and five.
 37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
 38 The children of Senaah, three thousand nine hundred and thirty.
 39 The priests: the children of ^f Jedaiiah, of the house of Jeshua, nine hundred seventy and three.
 40 The children of ^g Immer, a thousand fifty and two.
 41 The children of ^h Pashur, a thousand two hundred forty and seven.
 42 The children of ⁱ Harim, a thousand and seventeen.
 43 The Levites: the children of Jeshua, of Kadmiel, and of the children of ^j 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 Ater, 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 of Tabbaoth,
 47 The children of Keros, the children of ^k Sia, the children of Padon,
 48 The children of Lebana, the children of Hagaba, the children of ^l Shalmai,
 49 The children of Hanan, the children of Giddel, the children of Gahar,
 50 The children of Reaiah, the children of Rezin, the children of Nekoda,
 51 The children of Gazzam, the children of Uzza, the children of Phaseah,
 52 The children of Besai, the children of Meunim, the children of ^m Nephishesim,
 53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of ⁿ Bazlith, the children of Mehida, the children of Harsha,
 55 The children of Barkos, the children of Sisera, the children of Tamah,
 56 The children of Neziah, the children of Hatipha.
 57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of ^o Perida,
 58 The children of Jaala, the children of Darkon, the children of Giddel,
 59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ^p Amon.
 60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.
 61 ^q And these were they which went up also from Tel-melah, Tel-baresha, Cherub, ^r Addon, and Immer: but they could not shew their father's house, nor their ^s seed, whether they were of Israel.
 62 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, and was called after their name.
 64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.
 65 And ^t the Tirshatha said unto them, that they should not eat of the most holy things, till they stood up a trial with Urim and Thummim.
 66 The whole congregation together was forty and two thousand three hundred and threescore,
 67 Besides their man-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.
 68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:
 69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.
 70 And ^u some of the chief of the fathers gave unto the work. ^v The Tirshatha gave to the treasures a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.
 71 And some of the chief of the fathers gave to the treasure of the work ^w twenty thousand drams of gold, and two thousand and two hundred pound of silver.
 72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.
 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; ^x and when the seventh month came, the children of Israel were in their cities.

^aOr, Jora.—^bOr, Gidbar.—^cOr, Azmaveth.—^dOr, Kirjath-arim.—^eSee ver. 12.—^f1 Chron. xxiv. 7.—^g1 Chron. xxiv. 14.—^hSee 1 Chron. ix. 12. xxiv. 9.—ⁱ1 Chron. xxiv. 8.—^jOr, Hodevah, Ezra ii. 40; or Judah, Ezra iii. 9.—^kOr, Siaha.—^lOr, Shamlat.—^mOr, Nephusim.—

and seven] Some MSS. read two thousand and sixty-six, as in Ezra ii. 14.

Verse 33. The men of the other Nebo] The word other is not in the parallel place, Ezra ii. 29, and is wanting in many of Kennicott's and De Rossi's MSS. This Nebo is supposed

^a Or, Bazluth — ^o Or, Peruda. — ^r Or, Ami. — ^s Ezra ii. 59. — ^t Or, Addan. — ^u Or, pedigree. — ^v Or, the governor, ch. viii. 9. — ^w Heb. part. — ^x Ch. viii. 9. — ^y So Ezra ii. 69. — ^z Ezra iii. 1.

to be the same as Nob or Nobah, in the tribe of Benjamin. Verse 34. The other Elam] To distinguish him from the Elam mentioned ver. 12.

Verse 54. The children of Mehida] Many of Kennicott's and De Rossi's MSS. have Mehira.

Verse 78. *All Israel, dwell in their cities*] It was in reference to this particularly that the public registers were examined; for by them they found the different families, and consequently the cities, villages, &c., which belonged to them, according to the ancient division of the lands. It seems that the examination of the registers occupied about a month; for as soon as the walls were finished, which was in the sixth

month (*Elul*), chap. vi. 15, Nehemiah instituted the examination mentioned in this chapter, ver. 5; and by the concluding verse we find that the different families had got into their paternal cities in the seventh month, *Tisri*, answering to a part of our September and October. Thus the register determined every thing: there was no room for complaint, and none to accuse the governor of partiality.

CHAPTER VIII.

Ezra, Nehemiah, and the Levites read and interpret the law to the people, 1-7. The manner in which they do this important work, 8. The effect produced on the people's minds by hearing it, 9. The people are exhorted to be glad, and are told that the joy of the Lord is their strength, 10-12. On the second day they assemble, and find that they should keep the feast of tabernacles, which they accordingly religiously solemnize for seven days, and Ezra reads to them from the book of the law, 13-18.

AND all the people gathered themselves together as one man into the street that was before the water gate: and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that was before the water gate from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zecariah, and Meshullam.

5 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 stood up.)

6 And Ezra blessed the Lord, the great God. And all the people answered Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry: for the joy of the Lord is your strength.

11 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 send portions, and to make great mirth, because they had 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.

^a Ezra iii. 1. ¹ Esd. ix. 33. &c.—^b Ch. iii. 26.—^c Ezra vii. 6.—^d Deut. xxxi. 11, 12.—^e Heb. that understood in hearing.—^f Lev. xxiii. 24.—^g Heb. from the light.—^h Heb. tower of wood.—ⁱ Heb. eyes.—^j Judg. iii. 20.—^k 1 Cor. xiv. 16.—^l Lum. iii. 41. ¹ Tim. ii. 8.—^m Exod. iv. 31. xii. 27. ² Chron. xx. 18.—ⁿ Lev. x. 11. Deut.

xxxiii. 10. ² Chron. xvii. 7, 8, 9. Mal. ii. 7.—^o Ezra ii. 68. Ch. vii. 65. x. 1.—^p Or, the governor.—^q ² Chron. xxxv. 3. Ver. 8.—^r Lev. xxiii. 24. Num. xxix. 1.—^s Deut. xvi. 14, 15. Eccles. iii. 4.—^t Esth. ix. 19, 22. Ver. xi. 10.—^v Ver. 10.—^w Ver. 7, 8.—^x Or, that they might instruct in the words of the law.

Verse 1. *The street that was before the water gate*] The gate which led from the temple to the brook Kidron.

Verse 2. *All that could hear with understanding*] Infants, idiots, and children not likely to receive instruction, were not permitted to attend this meeting, nor should any such in any place, be ever brought to the house of God, if it can be avoided: yet, rather than a poor mother should be deprived of the ordinances of God, let her come with her child in her arms; and although it be inconvenient to the congregation, and to some ministers, to hear a child cry, it is cruel to exclude the mother on this account.

Upon the first day of the seventh month.] This was the first day of what was called the civil year; and on it was the feast of trumpets, the year being ushered in by the sound of these instruments.

Verse 4. *Stood upon a pulpit of wood*] Migdal, a tower, a platform, raised up for the purpose, to elevate him sufficiently for the people both to see and hear him. This is

the first intimation we have of a pulpit, or structure of this kind.

Verse 5. *All the people stood up.*] This was out of respect to the sacred word.

Verse 8. *So they read in the book*] For an explanation of this verse, see the observations at the end of the chapter.

Verse 9. *Nehemiah, which is the Tirshatha*] This puts it out of doubt that, when the Tirshatha is mentioned, Nehemiah himself is intended, Tirshatha being the name of his office. [But in ch. vii. 65, it probably refers to Zerubbabel.]

Mourn not, nor weep.] This is an holy day to God; a day appointed for general rejoicing in Him who has turned our captivity, restored to us his law, and again established among us his ordinances.

Verse 10. *Eat the fat, and drink the sweet*] Eat and drink the best that you have; and while ye are feeding yourselves in the fear of the Lord, remember those who cannot feast; and send portions to them, that the joy and the thanksgiving

14 And they found written in the law which the LORD had commanded * by Moses, that the children of Israel should dwell in ^b booths in the feast of the seventh month :

15 And * that they should publish and proclaim in all their cities, and ^d in Jerusalem, saying, Go forth unto the mount, and * fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 So the people went forth, and brought them, and made themselves booths, every one upon the ^f roof of his house, and in their courts, and in the courts of the house of God, and in the street of the

* Heb. by the hand of.—^b Lev. xxiii. 34, 42. Deut. xvi. 13.—^c Lev. xxiii. 4.—^d Deut. xvi. 16.—^e Lev. xxiii. 40.—^f Deut. xxii. 8.—^g Ch. xii. 37.—^h 2 Kings xiv. 13. Ch. xii. 39.—ⁱ 2 Chron. xxx. 21.

may be general. Let the poor have reason to rejoice as well as you.

[For the joy of the Lord is your strength.] This is no glutinous and drunken festival that *enervates* the body, and *enfeebles* the mind: from your religious feast your bodies will acquire *strength*, and your minds power and fervour, so that you shall be able to do His will, and to do it *cheerfully*. *Religious joy*, properly tempered with continual dependence on the help of God, meekness of mind, and self-diffidence, is a powerful means of strengthening the soul. In such a state every duty is practicable, and every duty delightful. In such a frame of mind no man ever fell, and in such a state of mind the general health of the body is much improved; a cheerful heart is not only a continual feast, but also a continual medicine.

Verse 14. *In the feast of the seventh month*] That is, the feast of tabernacles, which was held in commemoration of the sojourning of their fathers in the wilderness after they had been delivered from the Egyptian bondage.

Verse 15. *Fetch olive branches*] For every thing concerning this feast of tabernacles, see the notes on Lev. xxiii. and the other places there referred to.

Verse 16. *Upon the roof of his house*] It need scarcely be repeated, that the houses in the East are generally built with flat roofs.

Verse 17. *Since the days of Jeshua*] No feast of tabernacles since Joshua's time had been so heartily and so piously celebrated.

As we nowhere find that what is called *preaching* on or expounding a text was ever in use before that period, we are probably beholden to the Babylonish captivity for producing, in the hand of Divine Providence, a custom the most excellent and beneficial ever introduced among men.

What the nature of *preaching* or *expounding* the word of God was, at this early period of its institution, we learn from the above cited text.

I. *They read in the book of the law of God.*—The words of God, the doctrines of divine revelation, are the proper matter of preaching.

II. *They read distinctly*—*meporash*, from *parash*, to expand; is analysed, dilated, and expounded it at large,

* water gate, ^a and in the street of the gate of Ephraim.

17 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. And there was very ¹ great gladness.

18 Also ¹ day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was ^a a solemn assembly, ¹ according unto the manner.

—¹ Deut. xxxi. 10, &c.—² Heb. a restraint.—³ Lev. xxiii. 36. Num. xxix. 36.

showing the import and genuine meaning of every word. III. *They gave the sense*—*vesom sechel*, they put weight to it; showing its value and utility, and how intimately concerned they were in all that was revealed: thus applying verbal criticism, and general exposition to their true and most important purposes.

IV. *They caused them to understand the reading*—*vaiyabinu bamnikra*: and they understood—had a mental taste and perception of the things which were in the reading, i. e., in the letter and spirit of the text.

This was the ancient method of expounding the word of God among the Jews; and this mode is still more necessary for us:

1. Because the sacred writings, as they came from God, are shut up in languages no longer vernacular: and no translation ever did or ever can reach the force of the original words, though perhaps our own, in general, comes nearest to this of all versions, whether ancient or modern.

2. Ninety-nine out of a hundred know nothing of these languages; and consequently cannot, of themselves, reap all the requisite benefit from reading the Scriptures.

3. Sacred things are illustrated in the Bible by a reference to arts and sciences, of which the mass of the people are as ignorant as they are of the original tongues.

4. *Provincial customs* and *fashions* are mentioned in these writings, which must be understood, or the force and meaning of many texts cannot be comprehended.

5. There is a *depth* in the word of God which cannot be fathomed except either by divine inspiration, or by deep study and research, for which the majority of the people have no time.

6. The people in general trust to the piety, learning, and abilities of their ministers, and maintain them as persons capable of instructing them in all the deep things of God; and believing them to be *holy men*, they are confident they will not take their *tithes*, their *food*, and their *raiment*, under a pretence of doing a work for which they have not the ordinary qualifications.

Reader—Art thou a *Christian minister*? Dost thou *feed the flock of God*? Let thy *conduct*, thy *conscience*, and the *fruits of thy ministry* answer for thee.

CHAPTER IX.

On the twenty-fourth day of the seventh month, the people hold a solemn fast unto the Lord, and confess their sins, 1-3. The Levites give a general account of God's kindness and forbearance to them and to their fathers; and acknowledge God's mercies and judgments, 4-37. They make a covenant with the Lord, 38.

NOW in the twenty and fourth day of * this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And * the seed of Israel separated themselves from all † strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 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.

4 Then stood up upon the † stairs, 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, Hashabiah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, 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.

6 † 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;

8 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:

9 * And didst see the affliction of our fathers in Egypt, and † heardest their cry by the Red Sea;

10 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 thee. So didst thou † get thee a name, as it is this day.

11 * 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 earnest down also upon Mount Sinai, and spakest with them from heaven, and gavest them † right judgments, and † true laws, good statutes and commandments:

14 And madest known unto them thy † holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy † servant:

15 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 † which thou hadst sworn to give them.

16 † But they and our fathers dealt proudly and † hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, † 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, † merciful, slow to anger, and of great kindness, and forsookest them not.

18 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;

19 Yet thou in thy † manifold mercies forsookest them not in the wilderness; the † pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy † good spirit to instruct them, and withheldst not thy † manna from their mouth, and gavest them † water for their thirst.

21 Yea, † forty years didst thou sustain them in the wilderness, so that they lacked nothing; their † clothes waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they

* Ch. viii. 2.—^b Josh. vii. 6. 1 Sam. iv. 12. 2 Sam. i. 2. Job. ii. 12.—^c Ezra x. 11. Ch. xiii. 8, 30.—^d Heb. *strange children*.—^e Ch. viii. 7, 8.—^f Or, *soafvil*.—^g 1 Chron. xxix. 18.—^h 2 Kings xix. 15, 19. Ps. lxxxvii. 10. Isa. xxxvii. 16, 20.—ⁱ Gen. i. 1. Exod. xx. 11. Rev. xiv. 7.—^j Deut. x. 14. 1 Kings viii. 27.—^k Gen. ii. 1.—^l Ps. xxxi. 6.—^m Gen. xi. 31, xii. 1.—ⁿ Gen. xvii. 5.—^o Gen. xv. 6.—^p Gen. xii. 7, xv. 18, xvii. 7, 8.—^q Josh. xxiii. 14.—^r Exod. ii. 25, iii. 7.—^s Exod. xv. 10.—^t Exod. vii. viii. ix. x. xii. xiv.—^u Exod. xviii. 11.—^v Exod. ix. 16. Isa. lxiii. 12, 14. Jer. xxxii. 20. Dan. ix. 15.—^w Exod. xiv. 21, 22, 27, 28. Ps. lxxxviii. 13.—^x Exod. xv. 6, 10.—^y Exod. xiii. 21.—^z Exod. xix. 20. xx. 1.—^{aa} Ps. xix. 8, 9. Rom.

vii. 12.—^{bb} Heb. *laws of truth*.—^{cc} Gen. ii. 8. Exod. xx. 8, 11.—^{dd} Exod. xvi. 14, 15. John vi. 31.—^{ee} Exod. xvii. 6. Num. xx. 9, &c.—^{ff} Deut. i. 8.—^{gg} Heb. *which thou hadst lift up thine hand to give them*. Num. xiv. 30.—^{hh} Ver. 29. Ps. cvi. 6.—ⁱⁱ Dent. xxxi. 27. 2 Kings xvii. 14. 2 Chron. xxx. 8. Jer. xix. 15.—^{jj} Ps. lxxviii. 11, 42, 43.—^{kk} Num. xiv. 4.—^{ll} Heb. *a God of pardons*.—^{mm} Exod. xxxiv. 6. Num. xv. 18. Ps. lxxxvi. 5, 15. Joel ii. 13.—ⁿⁿ Exod. xxvii. 4.—^{oo} Ver. 27. Ps. cvi. 45.—^{pp} Exod. xlii. 21, 23. Num. xv. 14. 1 Cor. x. 1.—^{qq} Num. xi. 17. Isa. lxiii. 11.—^{rr} Exod. xvi. 15. Josh. v. 12.—^{ss} Exod. xvii. 6.—^{tt} Deut. ii. 7.—^{uu} Deut. viii. 4. xxix. 5.

Verse 1. *Now in the twenty and fourth day*] The feast of trumpets was on the first day of this month; on the fourteenth began the feast of tabernacles, which, lasting seven days, finished on the twenty-second; on the twenty-third they separated themselves from their illegitimate wives and children; and, on the twenty-fourth, they held a solemn day of fasting and confession of sin, and reading the law; which they closed by renewing their covenants.

Verse 2. *The seed of Israel separated themselves*] A reformation of this kind was begun by Sara, x. 8;—but it appears that either more were found out who had taken strange wives, or else those who had separated from them had taken them again.

And stood and confessed their sins, and the iniquities of their fathers.] They acknowledged that they had been sinners against God throughout all their generations; that their fathers had sinned, and were punished; and that they with this example before their eyes, had copied their fathers' offences.

Verse 3. *One fourth part of the day*] As they did no manner of work on this day of fasting and humilia-

tion, so they spent the whole of it in religious duties.

Verse 5. *Stand up and bless the Lord your God*] It is the shameful custom of many congregations of people to sit still while they profess to bless and praise God, by singing the *Psalms of David* or *hymns* made on the plan of the gospel! I ask such persons, Did they ever feel the *spirit of devotion* while thus employed?

Verse 6. *Thou preservest them all*] *Thou givest life to them all; and the host of the heavens prostrate themselves unto thee.*

Verse 7. *Who didst choose Abram*] See the notes on the passages referred to in the margin.

Verse 14. *Madest known unto them thy holy sabbath*] They appear to have forgotten this first of all the commandments of God, during their sojourning in Egypt.

Verse 17. *And in their rebellion appointed a captain*] This clause, read according to its order in the Hebrew text, is thus: *And appointed a captain to return to their bondage in their rebellion.* But it is probable that *beni-yam*, in their rebellion, is a mistake for *beni-egyptim*, in Egypt. The clause should undoubtedly be read, *They*

possessed the land of ^a Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 ^b Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So ^c the children went in and possessed the land, and ^d 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 ^e as they would.

25 And they took strong cities, and ^f a fat land, and possessed ^g houses full of all goods, ^h wells digged, vineyards, and oliveyards, and ⁱ fruit-trees in abundance: so they did eat, and were filled, and ^j became fat, and delighted themselves in thy great ^k goodness.

26 Nevertheless they ^l were disobedient, and rebelled against thee, and ^m cast thy law behind their backs, and slew thy ⁿ prophets which testified against them to turn them to thee, and they wrought great provocations.

27 ^o 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 ^p heardest them from heaven; and according to thy manifold mercies ^q thou gavest them saviours, who saved them out of the hands of their enemies.

28 But after they had rest, ^r they ^s did evil again before thee: therefore leftest 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 ^t many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou

^a Num. xxi. 21, &c.—^b Gen. xxii. 17.—^c Josh. i. 2, &c.—^d Ps. xlv. 2, 8.—^e Heb. according to their will.—^f Ver. 35. Num. xiii. 27. Deut. viii. 7, 8. Esek. xx. 6.—^g Deut. vi. 11.—^h Or, cisterns.—ⁱ Heb. trees of food.—^j Deut. xxxii. 15.—^k Hos. iii. 5.—^l Jud. ii. 11, 12. Esek. xx. 21.—^m 1 Kings xiv. 9. Ps. i. 17.—ⁿ 1 Kings xviii. 4, xix. 10. 2 Chron. xxiv. 20, 21. Matt. xxiii. 37. Acts vii. 52.—^o Jud. ii. 14, iii. 8, &c. Ps. cvi. 41, 42.—^p Ps. cvi. 44.—^q Jud. ii. 18, iii. 9.—^r Heb. they returned to do evil.—^s So Jud. iii. 11, 12, 30, iv. 1, v. 31, vi. 1.—^t Ps. cvi. 43.—^u Ver. 18.—^v Lev. xviii. 5. Ezek. xx.

appointed a captain to return to their bondage in Egypt. Verse 19. The pillar of the cloud departed not from them.] This miraculous cloud, the symbol of the Divine Presence, assumed three different positions while accompanying the Israelitish camp: 1. As a cloud, in the form of a pillar, it went before them when they journeyed, to point out their way in the wilderness. 2. As a pillar of fire, it continued with them during the night, to give them light, and be a rallying point of the whole camp in the night-season. 3. As an extended cloud, it hovered over them in their encampments, to refresh them with its dews, and to keep them from the ardours of the sun.

Verse 22. The land of Og king of Bashan.] It is most evident that Sihon was king of Heshbon. How then can it be said that they possessed the land of Sihon, and the land of the king of Heshbon? The reading of the text is undoubtedly wrong; or the *vau* may be translated here as it often is, even: *even the land of the king of Heshbon.*

Verse 25. Became fat, and delighted themselves.] They became effeminate, fell under the power of luxury, got totally corrupted in their manners, sinned against all the mercies of God, and then were destroyed by his judgments.

Verse 27. Thou gavest them saviours.] The whole book of Judges is a history of God's mercies, and their rebellions.

Verse 30. Many years didst thou forbear.] It is supposed that Nehemiah refers here principally to the ten tribes. And many years did God bear with them; not less than two

mightest bring them again unto thy law: yet they ^a dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (^b which if a man do, he shall live in them;) and ^c withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou ^d forbid them, and testifiedst ^e against them by thy spirit ^f in ^g thy prophets: yet would they not give ear: ^h therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake ⁱ thou didst not utterly consume them, nor forsake them; for thou art ^j a gracious and merciful God.

32 Now therefore, our God, the great, the ^k mighty, and the terrible God, who keepest covenant and mercy, let not all the ^l trouble seem little before thee, ^m 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, ⁿ since the time of the kings of Assyria unto this day.

33 Howbeit ^o thou art just in all that is brought upon us; for thou hast done right, but ^p we have done wickedly:

34 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 them.

35 For they have ^q not served thee in their kingdom, and in ^r thy great goodness that thou gavest them, and in the large and ^s fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, ^t we are servants this day, and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we are servants in it:

37 And ^u it yieldeth much increase unto the kings whom thou hast set over us because of our

11. Rom. x. 5. Gal. iii. 12.—^a Heb. they gave a withdrawing shoulder. Zech. vii. 11.—^b Heb. protract over them.—^c 2 Kings xvii. 19. 2 Chron. xxxvi. 15. Jer. vii. 25, xxv. 4.—^d Heb. in the hand of thy prophets.—^e See Acts vii. 51. 1 Pet. i. 11. 2 Pet. i. 21.—^f Isa. v. 6. xliii. 24.—^g Jer. iv. 27, v. 10, 18.—^h Exod. xxxiv. 6, 7. Ch. i. 5.—ⁱ Heb. weariness.—^j Heb. that hath found us.—^k 2 Kings xvii. 8.—^l Dan. ix. 14. Ps. cxlix. 137.—^m Ps. cvi. 6. Dan. ix. 5, 6, 8.—ⁿ Deut. xxviii. 47.—^o Ver. 25.—^p Ver. 25.—^q Deut. xxviii. 48. Ezra ix. 9. Bar. iii. 8.—^r Deut. xxviii. 33, 51.

hundred and forty-four years from their separation from the house of David, till their captivity and utter dispersion under Shalmaneser; during the whole of which time God invariably warned them by his prophets; or, as it is here said, by thy Spirit in thy prophets, which gives us the true notion of divine inspiration.

Verse 32. On our kings, on our princes.] I believe Nehemiah in this place mentions the whole of civil society in its officers as they stand related to each other in dignity:—1. KINGS. 2. PRINCES. 3. PRIESTS. 4. PROPHETS. 5. THE FATHERS, heads or chiefs of tribes and families. 6. THE COMMON PEOPLE. Those who disturb this natural order are enemies to the peace of the whole, whatever they may pretend to the contrary.

Verse 34. Neither have our kings.] In this verse he acknowledges that the kings, princes, priests, and fathers had broken the law: but the prophets are left out; for they continued faithful to God, testifying by his Spirit against the crimes of all; and this even at the risk of their lives.

Verse 35. For they have not served thee in their kingdom.] Instead of *bemalcutham*, "in their kingdom," *bemalcuthacha*, "in thy kingdom," is the reading of two of Kennicott's MSS.; as also of the Septuagint, Syriac, and Arabic. This is most likely to be the true reading.

Verse 36. Behold, we are servants.] They had no king of their own; and were under the government of the king of Persia, to whom they paid a regular tribute.

sins: also they have * dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

* Deut. xxviii. 48.—^b 2 Kings xxiii. 3. 2 Chron. xxix. 10. xxiv. 31. Ch. x. 29. Ezra x. 8.

Verse 37. *It yieldeth much increase unto the kings*] Good and fruitful as the land is, yet it profits us ^a little; as the chief profits on all things go to the kings of Persia.

Over our bodies] Exacting personal and feudal services from us, and from our cattle; and this not by any fixed rate, but at their pleasure; so that we can neither call our persons, our time, our land, nor our cattle, our own: therefore we are in great distress. Miserable are the people that live under such a government.

Verse 38. *Our princes, Levites, and priests, seal unto it.*] From this sealing we learn that at this time the government of the Jews was a mixed aristocracy; composed of the nobles for the civil department, and the priests and Levites for the ecclesiastical.

38 And because of all this we ^b make a sure covenant, and write it; and our princes, Levites, and priests, ^c seal ^d unto it.

^a Heb. are at the sealing, or sealed.—^d Ch. x. 1.

This was not mixing the church with the state, or the state with the church: both were separate, yet both mutually supported each other. The state never attempted to model the church according to its own mind; because the church had been founded and regulated by God, and neither its creed nor its ordinances could be changed. The church did not meddle with the state, to give it new laws, new ordinances, or new officers. Therefore the one could not be jealous of the other. Where this state of things prevails, every public blessing may be expected. In every state God says to the governors and the governed: "Render to Cæsar the things which are Cæsar's, and to God the things which are God's."

CHAPTER X.

The names of those who sealed the covenant, 1-27. All solemnly promise not to have affinity with the people of the land, 28-30; to observe the sabbaths, 31; to provide for the sanctuary according to the law, 32-36; and to pay the regular tithes for the support of the priests, Levites, and other officers of the temple, 37-39.

NOW ^a those that sealed were, ^b Nehemiah, ^c the Tirshathu, ^d the son of Hachaliah, and Zidkijah,

2 ^e Soraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnothon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these were the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people: 'Parosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshazbeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Halloesh, Pileha, Shobek,

25 Rehun, Hashabnah, Maasiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ^a And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, ^b 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, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, ^c and entered into a curse, and into an oath, ^d to walk in God's law, which was given ^e by Moses the servant of God, and to observe and do all the commandments of the LORD our God, and his judgments and his statutes;

30 And that we would not give ^f our daughters unto the people of the land, nor take their daughters for our sons:

31 ^g And if the people of the land bring ware or any victuals on the sabbath day to sell, ^h that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the ⁱ seventh year, and the ^j exaction of ^k every debt.

32 Also we made ordinances for us, to charge

^a Heb. at the sealings. Ch. ix. 38.—^b Ch. viii. 9.—^c Or, the governor.—^d Ch. i. 1.—^e See Ch. xii. 1-21.—^f See Ezra ii. 3, &c. Ch. vii. 8, &c.—^g Ezra ii. 36-43.—^h Ezra ix. 1. x. 11, 12, 19. Ch. xiii. 3.—ⁱ Deut. xxix. 12, 14. Ch. v. 12, 18. Ps. cxix. 108.—^j 2 Kings xxiii.

Verse 1. *Now those that sealed*] Four classes here seal. *Nehemiah first*, as their governor. And after him, *secondly*, The priests, ver. 2-8. *Thirdly*, The Levites, ver. 9-13. *Fourthly*, The chiefs of the people, ver. 14-27.

It is strange that, among all these, we hear nothing of Ezra, nor of the high-priest, *Eliashib*. Nor are any of the prophets mentioned, though there must have been some of them at Jerusalem at this time.

The whole of this chapter, the two first verses excepted, is wanting in the Arabic; the word *Pashur* of the third verse is retained; and the rest of the chapter is summed up in these words, and the rest of their assembly.

3. 2 Chron. xxxiv. 31.—^b Heb. by the hand of.—^c Exod. xxxiv. 16. Deut. vii. 8. Ezra ix. 12, 14.—^d Exod. xx. 10. Lev. xxiii. 4. Deut. v. 19. Ch. xiii. 15, &c.—^e Exod. xxiii. 10, 11. Lev. xxv. 2. ^f Deut. xv. 1, 2. Ch. v. 12.—^g Heb. every band.

Verse 28. *And the rest of the people*] All had, in one or other of the classes which sealed, their representatives; and by their sealing they considered themselves bound.

Verse 29. *They clave to their brethren*] Though they did not sign this instrument, yet they bound themselves under a solemn oath that they would fulfil the conditions of the covenant, and walk according to the law of Moses.

Verse 30. *Not give our daughters*] Make no affinity with the people of the land.

Verse 32. *Charge ourselves yearly with the third part of a shekel*] According to the law, every one above twenty years of age was to give half a shekel to the sanctuary, which was

ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For ^athe shew-bread, and for the ^bcontinual 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, ^cfor the wood-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 God, ^das it is written in the law;

35 And ^eto bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year unto the house of the LORD:

36 Also the first-born of our sons, and of our cattle, as it is written ^fin the law, and the first-lings of our herds and of our flocks, to bring to the

^a Lev. xxiv. 5, &c. ² Chron. ii. 4.—^b See Num. xxviii., xxix.—^c Ch. xiii. 31. ¹ Isa. xl. 16.—^d Lev. vi. 13.—^e Exod. xxiii. 19. xxvii. 23. Lev. xix. 23. Num. xviii. 12. Deut. xvi. 2.—^f Exod. xiii. 2, 12, 18. Lev. xxvii. 26, 27. Num. xviii. 15, 16.—^g Lev. xxiii. 17.

called a ransom for their souls. See Exod. xxx. 11-16. But why is one third of a shekel now promised instead of the half shekel, which the law required? To this question no better answer can be given than this: the general poverty of the people, occasioned by their wars, overthrows, heavy tributes, &c., in the land of their captivity: and now on their return, having little property, it was impossible for them to give more; and we know, from the terms of the law in this case, that the poor and the rich were obliged to give alike, because it was a ransom for their souls; and the souls of the poor and the rich were of like value, and stood equally in need of redemption; for all were equally fallen, and all had come equally short of the glory of God.

Though only a third part of a shekel was given at this time, and probably for the reason above assigned, yet when the people got into a state of greater prosperity, the half shekel was resumed: for it is clear that this sum was paid in the time of our Lord, though not to the temple, but to the Roman government. Hence when those who collected this as a tribute came to our Lord, it was for the didrachma, which was half a shekel; and the coin with which our Lord paid for himself and Peter was a stater which contained exactly two half shekels.

Verse 34. Cast the lots—for the wood-offering] There does not appear to have been any wood-offering under the law. It was the business of the Nethinim to procure this; and hence they were called hewers of wood and drawers of water to the congregation. But it is very likely that after the captivity few Nethinim were found; hence, the people now cast lots, not who should furnish the wood, but what class or district should furnish it at a particular time of the year, so that there might be a constant supply. Perhaps this providing of the wood was done only once a year by one district, the next year by another district, and so on: and this bringing the wood to the temple at last became a great day; and was constituted into a feast, called by Josephus *ἡ μεταφορά, the carrying of the wood.* This feast is not mentioned in the sacred writings: then there was no need for such an institution, as the Nethinim were sufficiently numerous.

house of our God, unto the priests that minister in the house of our God:

37 ^aAnd that we should bring the first-fruits 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 ^bthe tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, ^cwhen the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to ^dthe chambers, into the treasure house.

39 For the children of Israel and the children of Levi ^eshall 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: ^fand we will not forsake the house of our God.

Num. xv. 19. xviii. 12, &c. Deut. xviii. 4. xxvi. 2.—¹ Lev. xxviii. 30. Num. xviii. 21, &c.—² Num. xviii. 26.—³ 1 Chron. ix. 26. ⁴ 2 Chron. xxxi. 11.—⁵ Deut. xii. 6, 11. ⁶ 2 Chron. xxxi. 12. Ch. xiii. 12.—⁷ Ch. xiii. 10, 11.

Verse 36. Also the first-born] See this law, and the reasons of it, Exod. xiii. 1-13. As by this law the Lord had a right to all the first-born, instead of these he was pleased to take the tribe of Levi for the whole; and thus the Levites served at the tabernacle and temple, instead of the first-born of all the tribes.

Verse 38. Tithe of the tithes] The tithes of all the produce of the fields were brought to the Levites: out of these a tenth part was given to the priests. This is what is called the tithe of the tithes. The law for this is found, Num. xviii. 26.

Verse 39. We will not forsake the house of our God.] Here was a glorious resolution; and had they been faithful to it, they had been a great and good people to the present day. But what is implied in, We will not forsake the house of our God? I answer:

I. The church of God is the house of God; there he has his constant dwelling-place.

II. True believers are his family in this house; and this family consists of, 1. Fathers and mothers; 2. Young persons; 3. Little children; And 4. Servants.

III. The ministers of the word of God are the officers and overseers of this house and family.

IV. The worship of God is the grand employment of this family.

V. The ordinances of God are the food of the members of this family; or the means of their spiritual support.

VI. Those who do not forsake the house of their God are those, 1. Who continue in the faith; 2. Who grow in grace; 3. Who labour in the vineyard; 4. Who bring forth fruit; 5. Who conscientiously attend all the ordinances; and 6. Who take care that the offerings of the house of God shall be duly made, providing for those who labour in the word and doctrine.

Reader, 1. Art thou of this house? 2. Art thou in this house? 3. To what part of the family dost thou belong? 4. Art thou still an infant in this house? 5. Dost thou attend the ordinances of this house? 6. Hast thou forsaken this house? These questions are of great importance; answer them as in the sight of God.

CHAPTER XI.

Lots are cast that a tenth of the people may constantly dwell at Jerusalem, and the other nine parts in the other cities and villages, 1. Some willingly offer themselves to dwell in Jerusalem, and the people bless them, 2. An enumeration of the families that dwell in Jerusalem, of Judah, and Benjamin, 3-9; of those of the priests, 10-12; of the chiefs of the fathers, 13; of the mighty men, 14; of the Levites, 15-18; of the porters, 19; of the residue of Israel and the officers, 20-24. The villages at which they dwell, 25-35. Certain divisions of the Levites were in Judah and Benjamin, 36.

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 Jerusalem ^a the holy city, and nine parts to dwell in other cities.

2 And the people blessed all the men that ^b willingly offered themselves to dwell at Jerusalem.

3 ^c Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests and the Levites, and ^d the Nethinims, and ^e the children of Solomon's servants.

4 And ^f at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziash, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of ^g Perez;

5 And Maseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiash, the son of Adaiash, the son of Joiarib, the son of Zechariah, the son of Shiloni.

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 Pedaiash, the son of Kolaiah, the son of Maasciah, the son of Ithiel, the son of Jesaiash.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city.

10 ^b Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioh, the son of Alitub, was the ruler of the house of God.

12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiash the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azarcel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdai, ¹ the son of *one* of the great men.

15 Also of the Levites: Shemaiah the son of Has-hub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, ¹ had the oversight of ^k the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakkukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in ¹ the holy city were two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept ^m 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 ^a But the Nethinims dwelt in ^o Ophel: and Ziha and Gispah 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 singers were over the business of the house of God.

23 For ^p it was the king's commandment concerning them, that ^q a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of ^r Zerah the son of Judah, was ^a at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, some of the children of Judah dwelt at ¹ Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzoeel, and in the villages thereof,

^a Ver. 18. Matt. iv. 5. xxvii. 53.—^b Jud. v. 9.—^c 1 Chron. ix. 2, 3.—^d Ezra ii. 43.—^e Ezra ii. 55.—^f 1 Chron. ix. 3, &c.—^g Gen. xxxviii. 29, Pharez.—^h 1 Chron. ix. 10, &c.—ⁱ Or, the son of Haggadolim.—^j Heb. were over.—^k 1 Chron. xxvi. 29.—^l Ver. 1.—^m Heb. at the gates.

^a See ch. iii. 26.—^b Or, the tower.—^c See Ezra vi. 8, 9. vii. 20, &c.—^d Or, to a sure ordinance.—^e Gen. xxxviii. 30, Zarah.—^f 1 Chron. xviii. 17. xviii. 28.—^g Josh. xiv. 15.

Verse 1. *To bring one of ten*] Jerusalem certainly had many inhabitants at this time; but not sufficient to preserve the city, which was now encompassed with a wall, and the rebuilding of which was going on fast. Nehemiah therefore obliged *one tenth of the country people* to come and dwell in it, that the population might be sufficient for the preservation and defence of the city.

Verse 2. *All the men that willingly offered*] Some volunteered their services, which was considered a sacrifice to patriotism at that time, as Jerusalem afforded very few advantages, and was a place of considerable danger; hence *the people spoke well of them* and no doubt prayed for God's blessing upon them.

Verse 8. *Now these are the chief*] A good deal of difference will be found between the enumeration here and that in 1 Chron. ix. 2, &c. *These*, those only who came with Zerubbabel appear to be numbered; *here*, those, and the persons who came with Ezra and Nehemiah, enter into the account.

Verse 9. *And Joel—was their overseer*] Joel was chief or magistrate over these, and Judah was his *second* or *deputy*. Perhaps each had a different office, but that of Joel was the chief.

Verse 11. *Ruler of the house of God*] He had the com-

mand over all *secular* matters, as the high-priest had over those which were *spiritual*.

Verse 14. *Mighty men of valour*] Noted for strength of body, and military courage.

Verse 17. *The principal to begin the thanksgiving*] *The precentor, pitcher of the tune, or master-singer.*

Verse 22. *The overseer also of the Levites*] *The visitant, the inspector*; translated *ἐπισκοπος* bishop, both by the *Septuagint* and *Vulgate*.

Verse 23. *It was the king's commandment*] By the king some understand *David*, and others *Artaxerxes*. It is most probable that it was the latter; who wished that a provision should be made for these, a part of whose office was to offer up prayers also as well as *praises*. See Ezra vi. 10. Some have thought that they had been Jewish singers employed in the service of the Persian king, to whom he had given a salary, and to whom he wished still to continue the same.

Verse 24. *Pethahiah—was at the king's hand*] He was the governor appointed by the Persian king over the Jewish nation in those matters, in which the civil government interfered with Jewish concerns. He no doubt fixed, levied, and received the tribute.

Verse 26. *And at Jeshua*] This city is nowhere else mentioned. Verse 28. *Mekonah*] This city is also unknown.

26 And at Jeshua, and at Moladah, and at Beth-phelet,
 27 And at Hazar-shual, and at Beer-sheba, and in the villages thereof,
 28 And at Ziklag, and at Mekonah, and in the villages thereof,
 29 And at En-rimmon, and at Zareah, and at Jarmuth,
 30 Zanoah, Adullam, and in 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 ^b at Michmash, and Aija, and Beth-el, and in their villages,
 32 And at Anathoth, Nob, Ananiah,
 33 Hazor, Ramah, Gittaim,
 34 Hadid, Zeboim, Neballat,
 35 Lod, and Ono, ^c the valley of craftsmen.
 36 And of the Levites were divisions in Judah, and in Benjamin.

* Or, of Geba.—^b Or, to Michmash.

^c 1 Chron. iv. 14.

Verse 31. *Geba*] Probably the same as *Gibeah of Saul*.
 Verse 32. *Ananiah*] No city of this name is known.
 Verse 34. *Hadid*] This place is also unknown.
Neballat] Also unknown.
 Verse 35. *Lod, and Ono*] These towns were built by the sons of Elpaal, 1 Chron. viii. 12.

The valley of craftsmen.] See 1 Chron. iv. 14. Probably this latter town was built in this valley.
 Verse 36. *And of the Levites were divisions*] The Levites had their dwellings in the divisions of Judah and Benjamin. This is probably the meaning: the *Syriac* says, *They had the half of Judah and Benjamin*; which is not likely.

CHAPTER XII.

Account of the priests and Levites that came with Zerubbabel, 1-7. Of the Levites, 8-21. The Levites in the days of Eliashib, 22-26. Of the dedication of the wall, and its ceremonies, 27-43. Different officers appointed, 44-47.

NOW these are the *priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: ^b Seraiah, Jeremiah, Ezra,
 2 Amariah, ^c Malluch, Hattush,
 3 ^d Shechaniah, ^e Rehum, ^f Meremoth,
 4 Iddo, ^g Ginnetho, ^h Abijah,
 5 ⁱ Miamin, ^j Maadiah, Bilgah,
 6 Shemaiah, and Joiarib, Jedaiah,
 7 ^k Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests and of their brethren in the days of ^l Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, ^m which was over ⁿ the thanksgiving, he and his brethren.

9 Also Bakkubiah and Unni, their brethren, were over against them in the watches.

10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

* Ezra ii. 1, 2.—^b See ch. x. 2-8.—^c Or, Melicu, ver. 14.—^d Or, Shebaniah, ver. 14.—^e Or, Harim, ver. 15.—^f Or, Meraioth, ver. 15.—^g Or, Ginnethon, ver. 16.—^h Luke i. 5.—ⁱ Or, Miniamin, ver. 17.—

Verse 1. *Now these are the priests*] Not the whole, but the chief of them, as we are informed, ver. 7, 22, 23, and 24. Mention is made of *Ezra* in this verse; and he is generally allowed to be that *Ezra* whose book the reader has already passed over, and who came to Jerusalem in the time of Cyrus, with Zerubbabel. If this were the same, he must have been at this time upwards of an hundred years of age: and this case is not improbable, as an especial providence might preserve such a very useful man beyond the ordinary age of men. [The *Ezra* mentioned is identical with *Azariah*, chap. x. 2.]
 Verse 7. *The chief of the priests*] There were twenty-four orders or courses in number, all subordinate to each other: as established by David, 1 Chron. xxiv. 18. And these orders or courses were continued till the destruction of Jerusalem by the Romans.
 Verse 8. *Over the thanksgiving*] The principal singers: see on chap. xi. 17.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;
 13 Of Ezra, Meshullam; of Amariah, Jehohanan;
 14 Of Melicu, Jonathan; of Shebaniah, Joseph;
 15 Of Harim, Adna; of Meraioth, Helkai;
 16 Of Iddo, Zechariah; of Ginnethon, Meshullam;
 17 Of Abijah, Zichri; of Miniamin; of Moadiah, Piltai;
 18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;
 19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;
 20 Of Sallai, Kallai; of Amok, Eber; • • •
 21 Of Hilkiah, 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 Darius the Persian.

^l Or, Moadiah, ver. 17.—^m Or, Sallat, ver. 20.—ⁿ Ezra iii. 2. Har. i. 1. Zech. iii. 1.—^o Ch. xi. 17.—^p That is, the psalms of thanksgiving.

Verse 22. *Jaddua*] This was probably the high-priest who went in his pontifical robes, accompanied by his brethren, to meet Alexander the Great, when he was advancing towards Jerusalem, with the purpose to destroy it, after having conquered Tyre and Gaza. Alexander was so struck with the appearance of the priest, that he forbore all hostilities against Jerusalem, prostrated himself before Jaddua, worshipped the Lord at the temple, and granted many privileges to the Jews. [This story is probably apocryphal.]
To the reign of Darius the Persian.] Calmet maintains that this must have been *Darius Codomanus* who was defeated by Alexander the Great; but Archbishop *Usher* understands it of *Darius Nothus* in whose reign he thinks Jaddua was born, who was high-priest under *Darius Codomanus*. [If *Nehemiah* wrote this passage he must have referred to *Darius Nothus*.]
 Verse 23. *The book of the chronicles*] This is not the

23 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the thresholds of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 And at 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 gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps,

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 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 one went on the right hand upon the wall toward the dung gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And certain of the priests' sons with trumpets: namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God and Ezra the scribe before them.

37 And at the fountain gate, which was over

against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

40 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:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

42 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.

43 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.

44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

47 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: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.

* 1 Chron. ix. 14, &c.—1 Chron. xxiii. xxv. xxvi.—Ezra iii. 11. Or, treasures, or assemblies.—Ch. viii. 9.—Ezra. vii. 6, 11.—Deut. xx. 5. Ps. xxx. title.—1 Chron. xxv. 6. 2 Chron. v. 13, vii. 6.—See ver. 33.—Ch. ii. 13, iii. 13.—Num. x. 2, 8.—1 Chron. xxiii. 5.—Ch. ii. 14 iii. 15.—Ch. iii. 15.—Ch. iii. 26, viii. 1, 3, 16.—See ver. 31.—Ch. iii. 11.—Ch. iii. 8.—2 Kings xiv. 13. Ch.

viii. 16.—Ch. iii. 6.—Ch. iii. 3.—Ch. iii. 1.—Ch. iii. 32.—Jer. xxxii. 2.—7 Heb. made their voice to be heard.—2 Chron. xxxi. 11, 12. Ch. xlii. 5, 14, 13.—That is, appointed by the law.—Heb. for the joy of Judah.—Heb. that stood.—1 Chron. xxv. xxvi.—1 Chron. xxv. 1, &c. 2 Chron. xxix. 30.—Num. xviii. 21, 24.—That is, set apart.—Num. xviii. 28.

Book of *Chronicles* which we have now, no such list being found in it; but some other book or register, which is lost.

Verse 25. *The thresholds of the gates*] Some understand this of a sort of porticoes at the gates, and are puzzled about it, because they find no mention of porticoes elsewhere: but why may we not suppose these to resemble our watch-houses, or some temporary moveable shelters for those who took care of the gates?

Verse 27. *At the dedication of the wall*] The dedication seems to have consisted in processions of the most eminent persons around the walls, and thanksgivings to God, who had enabled them to bring the work to so happy a conclusion: and no doubt to all this were added a particular consecration of the city to God, and the most earnest invocation that he would take it under his guardian care, and defend it and its inhabitants against all their enemies.

Verse 29. *From the house of Gilgal, and out of the fields of Geba and Azmaveth.*] Or, from Beth-Gilgal; a village erected in the place where the Israelites encamped after they had, under the direction of Joshua, passed over Jordan.

Verse 30. *The priests and the Levites purified themselves*] This consisted in washings, abstinence from wine, and other matters, which on all other occasions were lawful. And as to the purifying of the gates and the walls, nothing was requisite but to remove all filth from the former, and all rubbish that might have been laid against the latter.

Verse 31. *Then I brought up the princes*] The following seems to have been the order of the procession: he divided the priests, the Levites, the magistrates, and the people into two companies; each company to go round one half of the wall. They began at the dung gate, one party going to the right and the other to the left, till they met at the great space opposite to the temple, where they all offered many sacrifices to God; and rejoiced with exceeding great joy; shouting so that the noise was heard a great way off.

Verse 33. *The broad wall*] What part this was, we know not: it might have been a place designed for a public promenade, or a parade for assembling the troops or guard of the temple.

Verse 47. *All Israel—gave the portions of the singers*]

The singers and the porters were supported by the people at large; and each of these had their portions served out to them daily.

And they sanctified—unto the Levites] The things which were provided for sacred uses were delivered by the people to the Levites, and the Levites presented them to the priests.

The children of Aaron.] This may refer principally to the tithes which the people brought to the Levites; the tithe or tenth of which the Levites gave to the priests. The presenting these tithes is termed sanctifying them; that is, dedicating them to those sacred or ecclesiastical uses for which they were designed: this is a very general meaning of the word sanctify in Scripture.

CHAPTER XIII.

The law is read, which commands that the Ammonite and Moabite should be separated from the congregation; in which they separate all the mixed multitude, 1-3. Eliashib the high-priest having not only joined opinion with Sanballat, but being also allied to Tobiah the Ammonite, and having given him some of the chambers in the court of the house of God, 4, 5; Nehemiah casts out the goods of Tobiah, and purifies the chambers, 6-9. He rectifies several evils; and the people bring the tithes of all things to the treasuries, 10-12. He appoints treasurers, 13, 14; finds that the sabbaths had been greatly profaned by buying and selling, and rectifies this abuse, 15-22; finds Jews that had married strange wives; against whom he testifies, and expels one of the priests who had married the daughter of Sanballat the Hironite, 23-29. He cleanses them from all strangers, makes a final regulation, and prays for God's mercy to himself, 30, 31.

ON that day ^a they ^b read in the book of Moses in the ^c audience of the people; and therein was found written, ^d that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but ^e hired Balaam against them, that he should curse them: ^f howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, ^g that they separated from Israel all the mixed multitude.

4 And before this, Eliashib the priest, ^h having the oversight of the chamber of the house of our God, was allied unto Tobiah:

5 And he had prepared for him a great chamber, ⁱ where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, ^j which ^k was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this time was not I at Jerusalem: ^l for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and ^m after certain days ⁿ obtained I leave of the king.

^a Deut. xxxi. 11, 12. 2 Kings xxiii. 2. Ch. viii. 3, 6., ix. 3. Isa. xxxiv. 16.—^b Heb. there was read.—^c Heb. ears.—^d Deut. xxiii. 8, 4. ^e Num. xxii. 5. Josh. xxiv. 9. 10.—^f Num. xxiii. 11., xxiv. 10. Deut. xxiii. 5.—^g Ch. ix. 2., x. 28.—^h Heb. being set over, ch. xii. 44.—ⁱ Ch. xii. 44.—^j Heb. the commandment of the Levites.—^k Num. xviii. 21, 24. ^l Ch. v. 14.—^m Heb. at the end of days.—ⁿ Or, I earnestly requested.—

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in ^o preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they ^p cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 And I perceived that the portions of the Levites had ^q not been given them: for the Levites and the singers, that did the work, were fled every one to ^r his field.

11 Then ^s contended I with the rulers, and said, ^t Why is the house of God forsaken? And I gathered them together, and set them in their ^u place.

12 ^v Then brought all Judah the tithe of the corn and the new wine and the oil unto the ^w treasuries.

13 ^x And I made treasurers, over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and ^y next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted ^z faithful, and their ^{aa} office was to distribute unto their brethren.

14 ^{bb} Remember me, O my God, concerning this,

^o Ver. 1, 5.—^p 2 Chron. xxix. 5, 15, 16, 18.—^q Mal. iii. 8.—^r Num. xxxv. 2.—^s Ver. 17, 25. Prov. xxviii. 4.—^t Ch. x. 39.—^u Heb. standing.—^v Ch. x. 93, 99., xii. 44.—^w Or, store-house.—^x Ch. xii. 44. 2 Chron. xxxi. 12.—^y Heb. at their hand.—^z Ch. vii. 2. 1 Cor. iv. 2.—^{aa} Heb. it was upon them.—^{bb} Ver. 22, 31. Ch. v. 10.

a connexion with Tobiah, the fast friend of Sanballat; in whose favour he polluted the house of God, giving him one of the chambers for his ordinary residence, which were appointed for the reception of the tithes, oblations, &c., that came to the house of God.

Verse 6. Was not I at Jerusalem] Nehemiah came to Jerusalem in the twentieth year of Artaxerxes, and remained there till the thirty-second year, twelve years: then returned to Babylon, and staid one year; got leave to revisit his brethren; and found matters as stated in this chapter.

Verse 8. I cast forth all the household stuff of Tobiah] He acted as Jesus Christ did when he found the courts of the Lord's house profaned.

Verse 10. The portions of the Levites had not been given] This was the fault of the rulers, who permitted all these abuses.

Verse 11. Why is the house of God forsaken? They had all solemnly promised, chap. x. 30, that they would never forsake the house of their God; but, alas, how soon is this forgotten! Nehemiah uses their own words here by way of reproof.

Verse 1. On that day] It is most likely that, when this dedication was ended, Nehemiah returned to Babylon, as himself particularly marks, ver. 6, for he did return in the thirty-second year of Artaxerxes; and then, after certain days, supposed to be about the term of one year, he got leave to return to Jerusalem to see how matters were conducted: and there he found the evils which he mentions in this chapter, and which he redressed in the manner himself describes.

Should not come into the congregation] That is, Ye shall not form any kind of matrimonial alliance with them. This, and this alone, is the meaning of the law.

Verse 3. They separated from Israel all the mixed multitude.] They excluded all strange women, and all persons young and old, who had been born of these illegal connexions.

Verse 4. Eliashib the priest] Perhaps this was a different person from Eliashib the high-priest; but there is no indubitable evidence that he was not the same. If he was high-priest, he was very unfaithful to the high charge which he had received; and a reproach to the priesthood. He had married his grandson to Sanballat's daughter: this produced

and wipe not out my ^a good deeds that I have done for the house of my God, and for the ^b offices thereof.

15 In those days saw I in Judah *some* treading wine-presses ^c on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner* of burdens, ^d which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 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.

17 ^e 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?

18 ^f 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 Jerusalem ^g 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: ^h and *some* of my servants set I at the gates, that there should no burdeⁿ be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye ⁱ 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 ^j they should cleanse themselves, and that they should

^a Heb. kindnesses.—^b Or, observations.—^c Exod. xx. 10.—^d Jer. xvii. 21, 22. Ch. x. 31.—^e Ver. 11.—^f Jer. xvii. 21, 22, 23.—^g Lev. xxiii. 32.—^h Jer. xvii. 21, 22.—ⁱ Heb. before the wall?—^j Ch. xii. 30.—^k Ver. 14, 31.—^l Or, multitude.—^m Heb. had made to dwell with them.—ⁿ Ezra ix. 2.—^o Heb. they discerned not to speak.—^p Heb. of people and people.—^q Ver. 11. Prov. xxviii. 4.—^r Or, reviled them.—^s Ezra

Verse 13. *They were counted faithful*] They were reported to me as persons in whom I could confide; they had been steady in God's ways and work, while others had been careless and relaxed.

Verse 14. *Wipe not out my good deeds*] If thou wert strict to mark what is done amiss, even my good deeds must be wiped out; but, Lord, remember me in thy mercy, and let ray upright conduct be acceptable to thee!

Verse 15. *Treading wine-presses*] The sabbath appears to have been totally disregarded.

Verse 17. *I contended with the nobles*] These evils took place through their negligence; and this I proved before them.

Verse 19. *When the gates—began to be dark*] After sunset on Friday evening he caused the gates to be shut, and kept them shut all the sabbath; and, as he could not trust the ordinary officers, he set some of his own servants to watch the gates, that no person might enter for the purpose of traffic.

Verse 20. *So the merchants—lodged without Jerusalem*] They exposed their wares for sale on the outside of the walls.

Verse 21. *I will lay hands on you*] I will imprison every man of you. This had the desired effect; they came no more.

Verse 22. *Spare me according to the greatness of thy mercy*] By some Nehemiah has been thought to deal with God too much on the principle of merit. That he wished God to remember him for good, is sufficiently evident; and who does not wish the same? But that he expected heaven because of his good deeds, does not appear. Indeed, the concluding clause of this verse proves the contrary, and shows that he expected nothing from God but through the greatness of his mercy.

Verse 24. *Half in the speech of Ashdod*] There were children in the same family by Jewish and Philistine mothers.

come and keep the gates, to sanctify the sabbath day.—^t Remember me, O my God, concerning this also, and spare me according to the ^u greatness of thy mercy.

23 In those days also saw I Jews that ^v had ^w married wives of Ashdod, of Ammon, and of Moab;

24 And their children spake half in the speech of Ashdod, and ^x could not speak in the Jews' language, but according to the language ^y of each people.

25 And I ^z contended with them, and ^{aa} cursed them, and smote certain of them, and plucked off their hair, and made them ^{ab} swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 ^{ac} Did not Solomon king of Israel sin by these things? yet ^{ad} among many nations was there no king like him, ^{ae} who was beloved of his God, and God made him king over all Israel: ^{af} nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to ^{ag} transgress against our God in marrying strange wives?

28 And ^{ah} one of the sons ^{ai} of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.

29 ^{aj} Remember them, O my God, ^{ak} because they have defiled the priesthood, and ^{al} the covenant of the priesthood, and of the Levites.

30 ^{am} Thus cleansed I them from all strangers, and ^{an} appointed the wards of the priests and the Levites, every one in his business;

31 And for ^{ao} the wood-offering, at times appointed, and for the first-fruits. ^{ap} Remember me, O my God, for good.

x. 5. Ch. x. 29, 30.—¹ 1 Kings xi. 1, &c.—² 1 Kings iii. 13. 2 Chron. i. 12.—³ 2 Sam. xii. 24.—⁴ 1 Kings xi. 4, &c.—⁵ Ezra x. 2.—⁶ Ch. xii. 10, 22.—⁷ Ch. vi. 14.—⁸ Heb. for the defiling.—⁹ Mal. ii. 4, 11, 12.—¹⁰ Ch. x. 30.—¹¹ Ch. xii. 1, &c.—¹² Ch. x. 34.—¹³ Ver. 14, 22.

As the Jewish mother would always speak to her children in Hebrew or Chaldee, so they learnt to speak these languages; and as the Ashdod mother would always speak to her children in the Ashdod language, so they learnt that tongue. Thus there were, in the same family, children who could not understand each other; half, or one part, speaking one language, and the other part another. Children of different wives did not ordinarily mingle together; and the wives had separate apartments.

Verse 25. *I contended with them*] Proved the fact against these iniquitous fathers, in a legal assembly.

And *cursed them*] Denounced the judgments of God and the sentence of the law upon them.

Smote certain of them] Had them punished by whipping. And plucked off their hair] Had them shaven, as a mark of the greatest ignominy.

And made them swear by God, saying, Ye shall not give] Caused them to bind themselves by an oath, that they would make no intermarriages with those who were not of the seed of Israel.

Verse 26. *Did not Solomon*] Have you not had an awful example before you? What a heavy curse did Solomon's conduct bring upon himself and upon the people, for conduct such as yours?

Verse 27. *Shall we then hearken unto you*] If God spared not Solomon, who was so much beloved of Him, shall we spare you, who by your conduct are bringing down God's judgments upon Israel?

Verse 28. *One of the sons of Joiada*] This was Manasseh, brother of Jaddua, son of Joiada, and grandson of Eliashib the high-priest.

I chased him from me.] Struck him off the list of the priests, and deemed him utterly unworthy of all connexion and intercourse with truly religious people.

Verse 29. *Because they have defiled the priesthood*] God,

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therefore, will *remember* their iniquities against them, and punish them for their transgressions. These words of Nehemiah are to be understood *declaratively*.

Verse 31. *For the wood-offering*] This was a most necessary regulation : without it the temple service could not have

gone forward ; and therefore Nehemiah mentions this as one of the most important services he had rendered to his nation.

Remember me, O my God, for good.] This has precisely the same meaning with, *O my God, have mercy upon me!* and thus alone it should be understood.

INTRODUCTION TO THE BOOK

OF

ESTHER.

CONCERNING the *author* of this book there are several opinions: some attribute the work to *Esra*; some to one *Joachim*, a high-priest; others, to the *men of the Great Synagogue*; and others, to *Mordecai*. This latter is the most likely opinion: nor is that to be disregarded which gives to *Mordecai* for co-partner *Esra* himself; though it is likely that the conclusion, from chap. ix. 23. to the end of the book, was inserted by another hand, and at a later time. Though some Christians have hesitated to receive the book of *Esther* into the sacred canon; yet it has always been received by the Jews, not only as perfectly *authentic*, but also as one of the most excellent of their sacred books. They call it *megillah*, THE VOLUME, by way of eminence; and hold it in the highest estimation. That it records the history of a real fact, the observation of the feast of *Purim*, to the present day, is a sufficient evidence. Indeed, this is one of the strongest evidences that any fact can have, *viz.*, that, to commemorate it, a certain rite, procession, feast, or the like, should have been instituted at the time, which, without intermission, has been continued annually through every generation of *that people*, and in whatsoever place they or parties of them may have sojourned, to the present day. This is the fact concerning the feast of *Purim* here mentioned; which the Jews, in all places of their dispersion, have uninterruptedly celebrated, and do still continue to celebrate, from the time of their deliverance from the massacre intended by *Haman* to the present time. Copies of this book, widely differing from each other, exist in *Hebrew*, *Chaldee*, *Syriac*, *Greek* and *Latin*. All these differ much from the *Hebrew* text, particularly the *Greek* and the *Chaldee*: the former has many additional paragraphs; and the latter, as it exists in the *London Polyglot*, contains five times more than the *Hebrew* text.

Though learned men in general decide in favour of a *Hebrew* original, yet there are many reasons which might be urged in favour of the *Persian*. Several of the proper names are evidently of a *Persian* origin; and no doubt all the others are so; but they are so transformed by passing through the *Hebrew*, that they are no longer discernible. The *Hebrew* has even retained some of the *Persian* words, having done little else than alter the characters, e.g., *Esther*, *Mehuman*, *Mishak*, *Melsar*, *Vashti*, *Shushan*, *Pur*, *Darius*, *Paradise*, &c., several of which will be noted in their proper places.

It is a singular circumstance that the *name of God* does not once occur in the whole of this book as it stands in *Hebrew*.

THE BOOK

OF

ESTHER.

CHAPTER I.

Ahasuerus makes royal feasts for his nobles and people, 1-9. Vashti is sent for by the king, but refuses to come, 10-12. Vashti is disgraced; and a law made for the subjection of women, 13-22.

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 twenty provinces:)

^d2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in ^eShushan the palace,

³ In the third year of his reign, he made 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 shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

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, in the court of the garden of the king's palace;

⁶ Where were white, green, and ^hblue hangings,

^aEzra. iv. 6. Dan. ix. 1.—^bCh. viii. 9.—^cDan. vi. 1. 1 Esd. iii. 2.—^d1 Kings i. 48.—^eNeh. i. 1.—^fGen. xl. 20. Ch. ii. 18. Mark vi. 21.—^gHeb. *yound*.—^hOr, violet.—ⁱSee ch. vii. 8. Ezek. xxiii. 41.

Verse 1. *Now it came to pass*] The Ahasuerus of the Romans, the Artaxerxes of the Greeks, and Artaxerxes of the Persians, are the same. Some think that this Ahasuerus was Darius, the son of Hystaspes; but Prideaux and others maintain that he was Artaxerxes Longimanus. [Modern criticism identifies the Ahasuerus of this book with Xerxes.]

Reigned from India even unto Ethiopia] This is nearly the same account that is given by Xenophon.

Verse 2. *Sat on the throne of his kingdom*] Having subdued all his enemies, and brought universal peace to his empire.

Shushan the palace] The ancient city of Susa, which with Ecbatana and Babylon, was a residence of the Persian kings. The word *habbira*, which we render the palace, should be rendered the city, as in the Septuagint.

Verse 4. *The riches of his glorious kingdom*] Luxury was the characteristic of the eastern monarchs, and particularly of the Persians. In their feasts, which were superb and of long continuance, they made a general exhibition of their wealth, grandeur, &c., and received the highest encomiums from their poets and flatterers. Their ostentation on such occasions passed into a proverb.

Verse 5. *A feast unto all the people*] The first was a feast for the nobles in general; this, for the people of the city at large.

In the court of the garden] As the company was very numerous that was to be received, no apartments in the palace could be capable of containing them; therefore the court of the garden was chosen.

Verse 6. *White, green, and blue hangings*] It was customary on such occasions, not only to hang the place about with

fastened with cords of finelinen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

⁷ And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and ^kroyal wine in abundance, according to the state of the king.

⁸ And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

⁹ Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

¹⁰ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

¹¹ To bring Vashti the queen before the king

Amos ii. 8. vi. 4.—¹Or, of porphyre, and marble, and alabaster, and stone of blue colour.—²Heb. *wine of the kingdom*.—³Heb. *according to the hand of the king*.—⁴2 Sam. xiii. 28.—⁵Ch. vii. 9.—⁶Or, *eunuchs*.

elegant curtains of the above colours, but also to have a canopy of rich stuffs suspended on cords from side to side of the place in which they feasted. And such courts were ordinarily paved with different coloured marbles, or with tiles painted, as above specified. And this was the origin of the *Musive* or *Mosaic work*, well known among the Asiatics, and borrowed from them by the Greeks and the Romans.

The beds of gold and silver mentioned here were the couches covered with gold and silver cloth, on which the guests reclined.

Verse 7. *Vessels being diverse*] They had different services of plate.

Verse 8. *None did compel: for so the king had appointed*] Every person drank what he pleased; he was not obliged to take more than he had reason to think would do him good.

Among the Greeks, each guest was obliged to keep the round, or leave the company: hence the proverb *Drink or begone*.

At the Roman feasts there was a person chosen by the cast of dice, who was the *Arbiter bibendi*, and prescribed rules to the company, which all were obliged to observe.

Verse 9. *Also Vashti the queen*] *Vashti* is a mere Persian word; and signifies a beautiful or excellent woman.

Made a feast for the women] As the women of the East never mingle with the men in public, Vashti made a feast for the Persian ladies by themselves; and while the men were in the court of the garden, the women were in the royal house.

Verse 10. *He commanded Mehuman*] All these are doubtless Persian names; but so disguised by passing through a Hebrew medium, that some of them can scarcely be known. *Mehuman* signifies a stranger or guest.

with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on.

12 But the queen Vashti refused to come at the king's commandment^b by his chamberlains: therefore was the king very wroth, and his anger burned in him.

13 Then the king said to the wise men,^c which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media,^d which saw the king's face, and which sat the first in the kingdom:)

15 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 people that are in all the provinces of the king Ahasuerus.

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported,

The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* 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 contempt and wrath.

19 If it please the king, let there go a royal commandment^e from him, and let it be written among the laws of the Persians and the Medes,^f that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate^g unto another that is better than she.

20 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 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 to the word of Memucan;

22 For he sent letters into all the king's provinces,^h 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.

^a Heb. good of countenance.—^b Heb. which was by the hand of his eunuchs.—^c Jer. x. 7. Dan. ii. 12. Mat. ii. 1.—^d 1 Chron. xii. 32.—^e Ezra vii. 14.—^f 2 Kings xxv. 19.—^g Heb. What to do.—^h Eph. v. 33.—ⁱ Heb. If it be good with the king.—^j Heb. from before him.—^k Heb. that it pass not away, ch. viii. 8. Dan. vi. 8, 12, 15.—^l Heb. unto her

Verse 11. To bring Vashti the queen] The Targum adds *naked*. [But there is no authority for this gloss.]

For she was fair to look on.] Hence she had her name Vashti, which signifies beautiful.

Verse 12. Vashti refused to come] And much should she be commended for it. What woman, possessing even a common share of prudence and modesty, could consent to expose herself to the view of such a group of drunken Bacchanalians? Her courage was equal to her modesty: she would resist the royal mandate, rather than violate the rules of chaste decorum.

Her humility was greatly evidenced in this refusal. She was beautiful; and might have shown herself to great advantage, and have had a fine opportunity of gratifying her vanity, if she had any: but she refused to come.

Hail, noble woman! be thou a pattern to all thy sex on every similar occasion! Surely, every thing considered, we have few women like Vashti; for some of the highest of the land will dress and deck themselves in the utmost splendour, even to the selvedge of their fortunes, to exhibit themselves at balls, plays, galas, operas, and public assemblies of all kinds (nearly half-naked), that they may be seen and admired of men, and even, to the endless reproach and broad suspicion of their honour and chastity, figure away in masquerades!

Verse 13. To the wise men] Probably the lawyers.

Verse 14. And the next unto him—the seven princes]

companion.—^m Eph. v. 33. Col. iii. 18. 1 Pet. iii. 1.—ⁿ Heb. was good in the eyes of the king.—^o Ch. viii. 9.—^p Eph. v. 22, 23, 24. 1 Tim. ii. 12.—^q Heb. that one should publish it according to the language of his people.

Probably, the privy counsellors of the king. Which saw the king's face—were at all times admitted to the royal presence.

Verse 16. Vashti—hath not done wrong to the king only] This reasoning or arguing was inconsequent and false. Vashti had not generally disobeyed the king, therefore she could be no precedent for the general conduct of the Persian women. She disobeyed only in one particular; and this, to serve a purpose, Memucan draws into a general consequence.

Verse 18. The ladies of Persia] The princesses; but the meaning is very well expressed by our term ladies.

Verse 19. That it be not altered] Let it be inserted among the permanent laws, and made a part of the constitution of the empire. Perhaps the Persians affected such a degree of wisdom in the construction of their laws, that they never could be amended, and should never be repealed. And this we may understand to be the ground of the saying, The laws of the Medes and Persians, that change not.

Verse 22. That every man should bear rule in his own house] Both God's law and common sense taught this from the foundation of the world. And is it possible that this did not obtain in the Persian empire, previously to this edict? The twentieth verse has another clause, That all wives shall give their husbands honour, both to great and small. This also was universally understood. This law did nothing. I suppose the parade of enactment was only made to deprive honest Vashti of her crown.

CHAPTER II.

The counsellors advise that a selection of virgins should be made throughout the empire, out of whom the king should choose one to be queen in place of Vashti, 1-4. Account of Mordecai and his cousin Esther, 5-7. She is chosen among the young women, and is placed under the care of Hegai, the king's chamberlain, to go through a year's purification, 8-11. The manner in which these young women were introduced to the king, and how those were disposed of who were not called again to the king's bed, 12-14. Esther pleases the king, and is set above all the women; and he makes her queen in the place of Vashti, and does her great honour, 15-20. Mordecai, sitting at the king's gate, discovers a conspiracy formed against the king's life by two of his chamberlains; he informs the king, the matter is investigated, they are found guilty and hanged, and the transaction is recorded, 21-23.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king :

3 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 Hegai the king's chamberlain, keeper of the women ; and let their things for purification be given them :

4 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, the son of Jair, the son of Shimei, the son of Kish, a Benjamite ;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that is, Esther, 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 gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him and she obtained kindness of him ; and he speedily gave her 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 best place of the house of the women.

10 Esther had not shewed her people nor her kindred : for Mordecai had charged her that she should not shew it.

11 And Mordecai walked every day before the court of the women's house, 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 purification accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women ;)

13 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 house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines : she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 Now when the turn of Esther, 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 looked upon her.

16 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 reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his

* Ch. i. 19, 20.—^b Heb. unto the hand.—^c Or, Hegai, ver. 8.—^d 2 Kings xxiv. 14, 15. 2 Chron. xxxvi. 10, 20. Jer. xxiv. 1.—^e Or, Jehoiahin, 2 Kings xxiv. 6.—^f Heb. nourished, Eph. vi. 4.—^g Ver.

15.—^b Heb. fair of form, and good of countenance.—^c Ver. 3.—^d Ver. 8, 12.—^e Heb. her portions.—^f Heb. he changed her.—^g Ver. 20.—^h Heb. to know the peace.—ⁱ Ver. 7.—^j Or, kindness.—^k Heb. before him.

Verse 2. *Let there be fair young virgins sought for the king*] This was the usual way in which the harem or seraglio was furnished: the finest women in the land, whether of high or low birth, were sought out and brought to the harem. They all became the king's concubines: but one was raised, as chief wife or sultana, to the throne; and her issue was specially entitled to inherit.

Verse 3. *Hegai the king's chamberlain*] "The king's eunuch;" so the Septuagint, Vulgate, Targum, and Syriac. In the eastern countries the women are intrusted to the care of the eunuchs only.

Let their things for purification be given them] Their cosmetics. What these were we are told in ver. 12; oil of myrrh, and sweet odours. The myrrh was employed for six months, and the odours for six months more, after which the person was brought to the king. This space was sufficient to show whether the young woman had been chaste; whether she were with child or not, that the king might not be imposed on, and be obliged to father a spurious offspring, which might have been the case had not this precaution been used.

Verse 7. *He brought up Hadassah*] Hadassah signifies a myrtle in Chaldee; this was probably her first or Babylonish name. When she came to the Persian court, she was called Esther, which signifies a star in Persian: the name is undoubtedly Persian. Esther was the daughter of Abihail, the uncle of Mordecai, and therefore must have been Mordecai's cousin, though the Vulgate and Josephus make her Mordecai's niece: but it is safest here to follow the Hebrew.

Verse 9. *The maiden pleased him*] He conceived a partiality for her above the rest, probably because of the propriety of her deportment, and her engaging though unassuming manners.

Seven maidens] These were to attend her to the bath,

to anoint and adorn her, and be her servants in general. Verse 10. *Esther had not shewed her people*] This might have prejudiced her with the king; for it was certainly no credit at the Persian court to be a Jew; and we shall find from the sequel that those who were in the Persian dominions were far from being reputable, or in a safe state. Besides, had her lineage been known, envy might have prevented her from ever having access to the king.

Verse 13. *Whatever she desired*] When any of the young women were called to go to the king, it appears that it was an ordinance that whatever kind of dress, stuff, colour, jewels, &c., they thought best to set off their persons, and render them more engaging, should be given them.

Verse 14. *She returned into the second house*] This was the place where the king's concubines were kept. They went out no more, and were never given in marriage to any man, and saw the king's face no more unless specially called.

Custody of Shaashgaz] This is probably another Persian name, beardless, a proper epithet of a eunuch; or weak loins, for the same reason. Names of this kind at once show the reason of their imposition, by describing the state of the person.

Verse 15. *She required nothing*] She left this entirely to her friend Hegai, who seems to have been intent on her success. She therefore left her decorations to his judgment alone, and went in that dress and in those ornaments which he deemed most suitable.

Verse 16. *The tenth month—Tebeth*] Answering to part of our December and January.

Verse 17. *Set the royal crown upon her head*] Made her what is now called in the East the SULTANA, the queen. She was the mistress of all the rest of the wives, all of whom were obliged to pay her the most profound respect.

sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king ^a made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a ^b release 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 sat ^c in the king's gate.

20 ^d Esther had not yet shewed 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.

^a Ch. i. 3.—^b Heb. *rest*.—^c Ver. 21. Ch. iii. 2.—^d Ver. 10.—

Verse 18. *Made a release to the provinces*] Remitted some kind of tribute or impost, in honour of Esther, at her coronation, as our kings generally do when they are crowned, ordering a discharge from prison of many who are confined for minor offences. As it was the custom of the Persian kings to give their queens something like what is called with us the *aurum reginæ*, "queen gold," which was a tenth of all fines, &c., above what was given to the king (for they gave them such a city to buy them clothes, another for their hair, a third for their necklaces, a fourth for their pearls, &c.); it is probable that, on this occasion, Esther so wishing, he relieved those cities and provinces which had before paid this *queen gold* from all those expenses; and this would tend greatly to make the queen popular.

Verse 21. *Mordecai sat in the king's gate.*] Mordecai might have been one of the officers of the king, as the *gate* was the place where such usually attended to await the king's

21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, ^a Bigthan and Teresh, of those which kept ^b the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, ^c who told it unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in ^d the book of the chronicles before the king.

^a Or, *Bigthana*, ch. vi. 2.—^b Heb. *the threshold*.—^c Ch. vi. 2.—^d Ch. vi. 1.

call. It is not likely that he was the *porter*; had he been only such, *Haman* could have removed him at once.

Two of the king's chamberlains] Eunuchs. *Why they conspired against the life of the king, we are not informed.* It is very likely that they were creatures of *Haman*, who probably affected the kingdom, and perhaps were employed by him to remove the king, and so make his way open to the throne.

Verse 22. *Was known to Mordecai*] *Josephus* says that a Jew, named *Barnabasus*, overheard the plot, told it to Mordecai, Mordecai to Esther, and Esther to the king in Mordecai's name; and he was registered as the discoverer.

Verse 23. *It was found out*] It was proved against them, in consequence of which they were hanged. Perhaps the words *they were hung upon wood or a tree*, may refer to their being impaled.

CHAPTER III.

Ahasuerus exalts Haman the Agagite, and commands all his officers to do him reverence, which Mordecai refuses, 1-3. Haman, informed of Mordecai's refusal, plots his destruction, and that of the Jews, 4-6. Lots are cast to find out the proper time, 7. Haman accuses the Jews to Ahasuerus, counsels him to destroy them, and offers ten thousand talents of silver for the damage which the revenue might sustain by their destruction, 8, 9. The king refuses the money, but gives Haman full authority to destroy them, 10, 11. Letters are written to this effect, and sent to the king's lieutenants throughout the empire, and the thirteenth day of the month Adar is appointed for the massacre, 12-15.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the ^a Agagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were ^b in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai ^c bowed not, nor did *him* reverence.

3 Then the king's servants, which were in the

^a Num. xxiv. 7. 1 Sam. xv. 8.—^b Ch. ii. 10.

Verse 1. *Haman—the Agagite*] Perhaps he was some descendant of that *Agag*, king of the *Amalekites*, spared by *Saul*, but destroyed by *Samuel*; and on this ground might have an antipathy to the Jews.

Set his seat above all the princes] Made him his *prime minister*, and put all the officers of state under his direction.

Verse 2. *The king's servants, that were in the king's gate*] By *servants* here, certainly a higher class of officers are intended than *porters*; and Mordecai was one of those officers, and came to the gate with the others who were usually there in attendance to receive the commands of the king.

king's gate, said unto Mordecai, Why transgressest thou the ^a king's commandment?

4 Now it came to pass, when they spake daily unto him, that 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.

5 And when Haman saw that Mordecai ^b bowed not, nor did him reverence, then was Haman ^c full of wrath.

^a Ver. 5. Ps. xv. 4.—^b Ver. 2.—^c Ver. 2. Ch. v. 9.—^d Dan. iii. 19.

Mordecai bowed not] "He did not bow down;" "nor did he prostrate himself." I think it most evident, from these two words, that it was not *civil reverence* merely that Haman expected and *Mordecai* refused; this sort of respect is found in the word *cara*, to bow. This sort of reverence *Mordecai* could not refuse without being guilty of the most inexcusable obstinacy, nor did any part of the Jewish law forbid it. But Haman expected, what the Persian king frequently received, a species of *divine adoration*; and this is implied in the word *shachah*, which signifies that kind of prostration which implies the highest degree of reverence

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews 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, to the twelfth month, that is, the month Adar.

8 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: therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver is

* Ps. lxxxiii. 4.—† Ch. ix. 24.—‡ Ezra iv. 13. Acts xvi. 20.—§ Heb. meet or equal.—¶ Heb. to destroy them.—‡ Heb. weigh.—§ Gen. xli. 42.—¶ Ch. viii. 2, 8.—‡ Or, oppressor, ch. vii. 6.—‡ Ch. viii. 9.—

that can be paid to God or man, lying down flat on the earth, with the hands and feet extended, and the mouth in the dust.

The Jews all think that Mordecai refused this prostration because it implied idolatrous adoration.

Verse 7. *The first month*] That is, of the civil year of the Jews.

The month Nisan] Answering to a part of our March and April.

The twelfth year of king Ahasuerus] According to the chronology in our Bibles, about five hundred and ten years before Christ.

They cast Pur, that is, the lot] This appears to be the Hebrew corruption of the pure Persian word *pari*, which signifies any thing that happens fortuitously. There is an addition here in the Greek text, that was probably in the original, and which makes this place very plain: "that they might destroy in one day the people of Mordecai; and the lot fell on the fourteenth day of the month Adar."

We see plainly intimated by the Hebrew text that they cast lots, or used a species of divination, to find which of the twelve months would be the most favourable for the execution of Haman's design; and, having found the desired month, then they cast lots, or used divination, to find out which day of the said month would be the lucky day for the accomplishment of the enterprise.

Some have questioned whether Pur may not have signified also some game of chance, which they played before or with Haman, from day to day, to divert him from his melancholy, till the lucky time came in which he was to have the gratification of slaying all the people who were objects of his enmity; or they cast lots, or played, who should get the property of such and such opulent families.

Verse 8. *Their laws are diverse from all people*] Such they certainly were; for they worshipped the true God, according to his own laws; and this was not done by any other people then on the face of the earth.

Verse 9. *Let it be written that they may be destroyed*] Let it be enacted that they may all be put to death. By this he would throw all the odium off himself, and put it on the king and his counsellors; for he wished the thing to pass into a law, in which he could have but a small share of the blame.

I will pay ten thousand talents of silver] He had said before that it was not for the king's profit to suffer them; but here he is obliged to acknowledge that there will be a loss to

given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes 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 people 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.

13 And the letters were sent by posts into all the king's provinces to destroy, to kill, 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.

14 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.

15 The posts went out, being 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.

† Or, secretaries.—† Ch. i. 22. viii. 9.—† 1 Kings xxi. 8. Ch. viii. 8, 10.—† Ch. viii. 10.—† Ch. viii. 12, &c.—† 2 Mac. xv. 36.—† Ch. viii. 11.—† Ch. viii. 13, 14.—† See ch. viii. 15. Prov. xxix. 2.

the revenue, but that loss he is willing to make up out of his own property.

Verse 10. *The king took his ring*] In this ring was no doubt included his privy seal, and he gave this to Haman, that when he had formed such a decree as he thought fit, he might seal it with this ring, which would give it its due force and influence among the rulers of the provinces.

Verse 12. *Unto the king's lieutenants*] This is in all probability another Persian word, for there is nothing like it in the Hebrew language, nor can it be fairly deduced from any roots in that tongue. The Vulgate translates ad omnes satrapas regis, to all the satraps of the king. It is very likely that this is the true sense of the word.

Verse 13. *To destroy, to kill, and to cause to perish*] To put the whole of them to death in any manner, or by every way and means.

Take the spoil of them for a prey] Thus, whoever killed a Jew had his property for his trouble! And thus the hand of every man was armed against this miserable people.

Verse 15. *The posts*] Literally, the couriers, the hircarabs, those who carried the public dispatches; a species of public functionaries, who have been in use in all nations of the world from the remotest antiquity.

The decree was given in Shushan] It was dated from the royal Susa, where the king then was.

The city Shushan was perplexed] They saw that in a short time, by this wicked measure, the whole city would be thrown into confusion; for although the Jews were the only objects of this decree, yet, as it armed the populace against them, even the Persians could not hope to escape without being spoiled, when a desperate mob had begun to taste of human blood, and enrich themselves with the property of the murdered. Besides, many Persian families had no doubt become united by intermarriages with Jewish families, and in such a massacre they would necessarily share the same fate with the Jews. A more impolitic, disgraceful, and cruel measure was never formed by any government; and one would suppose that the king who ordered it must have been an idiot, and the counsellors who advised it must have been madmen. But a despotic government is ever capable of extravagance and cruelty; for as it is the bane of popular freedom and happiness, so is it the disgrace of political wisdom and of all civil institutions. Despotism and tyranny in the state are the most direct curses which insulted justice can well inflict upon a sinful nation.

CHAPTER IV.

On hearing of the king's decree to exterminate the Jews, Mordecai mourns, and clothes himself in sackcloth, 1, 2. The Jews are filled with consternation, 3. Esther, perceiving Mordecai in distress at the palace gate, sends her servant Hatach to inquire the reason, 4-6. Hatach returns with the information, and also the express desire of Mordecai that she should go instantly to the king, and make supplication in behalf of her people, 7-9. Esther excuses herself on the ground that she had not been called by the king for thirty days past; and that the law was such, that any one approaching his presence, without express invitation, should be put to death, unless the king should, in peculiar clemency, stretch out to such person the golden sceptre, 10-12. Mordecai returns an answer, insisting on her compliance, 13, 14. She then orders Mordecai to gather all the Jews of Shushan, and fast for her success three days, night and day; and resolves to make the attempt, though at the risk of her life, 15-17.

WHEN Mordecai perceived all that was done, Mordecai ^arent his clothes, and put on sackcloth ^bwith ashes, and went out into the midst of the city, and ^ccried with a loud and a bitter cry;

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

3 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 ^dmany lay in sackcloth and ashes.

4 So Esther's maids and her ^echamberlains 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.

5 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.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7 And Mordecai told him of all that had happened

^a2 Sam. i. 11.—^bJosh. vii. 6. Ezek. xxvii. 30.—^cGen. xxvii. 34.—^dHeb. sackcloth and ashes were laid under many. Isa. lviii. 5.

Verse 1. *Mordecai rent his clothes*] He gave every demonstration of the most poignant and oppressive grief.

Verse 2. *Before the king's gate*] He could not enter into the gate, or the place where the officers waited, because he was in the habit of a mourner; for this would have been contrary to law.

Verse 3. *Fasting, and weeping, and wailing*] How astonishing, that in all this there is not the slightest intimation given of praying to God!

Verse 4. *Sent raiment*] She supposed that he must have been spoiled of his raiment by some means; and therefore sent him clothing.

Verse 5. *Then called Esther for Hatach*] This eunuch the king had appointed to wait upon her, partly, as is still the case in the East, to serve her, and partly to observe her conduct; for no despot is ever exempt from a two-fold torture, jealousy and suspicion.

Verse 11. *Into the inner court*] We have already seen that the Persian sovereigns affected the highest degrees of majesty, even to the assuming of divine honours. No man nor woman dared to appear unveiled before them, without hazarding their lives: into the inner chamber of the harem no person ever entered but the king, and the woman he had chosen to call thither. None even of his courtiers or ministers dared to appear there; nor the most beloved of his concubines, except led thither by himself, or ordered to come to him. Here was Esther's difficulty; and that difficulty was now increased by the circumstance of her having not been sent for to the king's bed for thirty days. In the last verse of the preceding chapter we find that the king and Haman sat down to drink. It is very likely that this

unto him, and of ^fthe sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him ^hthe 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 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 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 ⁱthe inner court, who is not called, ^jthere is one law of his to put him to death, except such ^kto whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 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.

14 For if thou altogether holdest thy peace at

Dan. ix. 3.—^fHeb. eunuchs.—^gHeb. whom he had set before her.—^hCh. iii. 9.—ⁱCh. iii. 14, 15.—^jCh. v. 1.—^kDun. ii. 9.—^lCh. v. 2. viii. 4.

wicked man had endeavoured to draw the king's attention from the queen, that his affection might be lessened, as he must have known something of the relationship between her and Mordecai; and consequently viewed her as a person who, in all probability, might stand much in the way of the accomplishment of his designs. I cannot but think that he had been the cause why Esther had not seen the king for thirty days.

Verse 13. *Think not—that thou shalt escape*] This confirms the suspicion that Haman knew something of the relationship between Mordecai and Esther; and therefore he gives her to understand that although in the king's palace she should no more escape than the Jews.

Verse 14. *Then shall there enlargement and deliverance arise*] He had a confidence that deliverance would come by some means; and he thought that Esther would be the most likely; and that, if she did not use the influence which her providential station gave her, she would be highly culpable.

And who knoweth whether thou art come] As if he had said, "Is it likely that Divine Providence would have so distinguished thee, and raised thee from a state of abject obscurity, merely for thy own sake? Must it not have been on some public account? Did not he see what was coming? and has he not put thee in the place where thou mayest counteract one of the most ruinous purposes ever formed?" Is there a human being who has not some particular station by an especial providence, at some particular time, in which he can be of some essential service to his neighbour, in averting evil or procuring good, if he be but faithful to the grace and opportunity afforded by this station? Who dares give a negative to these questions? We lose much, both in

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?

15 Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are

* Heb. respiration. Job. ix. 18.—^b Heb. found.

reference to *ourselves* and *others*, by not adverting to our providential situation and circumstances.

Verse 16. *Fast ye for me, and neither eat nor drink three days*] What a strange thing, that still we hear nothing of prayer nor of God! What is the ground on which we can account for this total silence? I know it not. He could not suppose there was any charm in fasting, sackcloth garments, and lying on the ground. If these were not done to

^b 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; and so will I go in unto the king, which is not according to the law: ^d and if I perish, I perish.

17 So Mordecai * went his way, and did according to all that Esther had commanded him.

* See ch. v. 1.—^d See Gen. xliiii. 14.—^e Heb. passed.

turn away the displeasure of God, which seemed now to have unchained their enemies against them, what were they done for?

[*If I perish, I perish.*] If I lose my life in this attempt to save my people, I shall lose it cheerfully. I see it is my duty to make the attempt; and come what will, I am resolved to do it. She must, however, have depended much on the efficacy of the humiliations she prescribed.

CHAPTER V.

Esther presents herself before the king, and finds favour in his sight, 1, 2. *He asks what her request is, and promises to grant it*, 3. *She invites him and Haman to a banquet, which they accept*, 4, 5. *He then desires to know her request; and she promises to make it known on the morrow, if they will again come to her banquet*, 6-8. *Haman, though overjoyed at the manner in which he was received by the queen, is indignant at the indifference with which he is treated by Mordecai*, 9. *He goes home, and complains of this conduct to his friends, and his wife Zeresh*, 10, 13. *They counsel him to make a gallows of fifty cubits high, and to request the king that Mordecai may be hanged on it, which they take for granted the king will not refuse; and the gallows is made accordingly*, 14.

NOW it came to pass * on the third day, that Esther put on *her* royal apparel, and stood in ^b 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.

2 And it was so, when the king saw Esther the queen standing in the court, *that* ^c she obtained favour in his sight: and ^d the king held out to Esther the golden sceptre *that was* in his hand. So Esther ^e drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? * it shall be even given thee to the half of the kingdom.

4 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.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king

* See ch. iv. 16.—^b See ch. iv. 11.—Ch. vi. 4.—^c See Eth. xv. 7, 8. Prov. xxi. 1.—^d Ch. iv. 11, viii. 4.

Verse 1. *On the third day*] Most probably the third day of the fast which she had prescribed to Mordecai and the Jews.

Verse 2. *She obtained favour in his sight*] The Septuagint represents "the king as being at first greatly enraged when he saw Esther, because she had dared to appear before him unveiled; and she, perceiving this, was so terrified that she fainted away; on which the king, touched with tenderness, sprung from his throne, took her up in his arms, laid the golden sceptre on her neck, and spoke to her in the most endearing manner." This is more circumstantial than the Hebrew, but is not *contrary* to it.

Verse 4. *Let the king and Haman come this day unto the banquet*] It was necessary to invite Haman to prevent his suspicion, and that he might not take any hasty step which

and Haman came to the banquet that Esther had prepared.

6 * And 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.

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and ^b to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, ¹ that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman ¹ refrained himself: and

* So Mark vi. 23.—¹ Ch. vii. 2.—² Ch. ix. 12.—^b Heb. to do.—^c Ch. iii. 5.—^d So 2 Sam. xlii. 22.

might have prevented the execution of the great design. Verse 6. *The banquet of wine*] At that part of the banquet when the wine was introduced.

Verse 8. *I will do to morrow*] She saw she was gaining on the king's affections; but she was not yet sufficiently confident; and therefore wished another interview, that she might ingratiate herself more fully in the king's favour, and thus secure the success of her design. But Providence disposed of things thus, to give time for the important event mentioned in the succeeding chapter.

Verse 9. *That he stood not up, nor moved for him*] This was certainly carrying his integrity or inflexibility to the highest pitch. But still we are left to conjecture that some reverence was required, which Mordecai could not conscientiously pay.

when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him and how he had advanced 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

^a Heb. caused to come.—^b Ch. ix. 7, &c.—^c Ch. iii. 1.

Verse 11. *The multitude of his children*] The Asiatic sovereigns delight in the number of their children; and this is one cause why they take so many wives and concubines.

Verse 12. *Yet all this availeth me nothing*] Pride will ever render its possessor unhappy. He has such a high opinion of his own worth, that he conceives himself defrauded by every one who does not pay him all the respect and homage which he conceives to be his due.

The soul was made for God, and nothing but God can fill it and make it happy. Angels could not be happy in glory, when they had cast off their allegiance to their Maker. As soon as his heart had departed from God, Adam would needs go to the forbidden fruit, to satisfy a desire which was only an indication of his having been unfaithful to his God. Solomon, in all his glory, possessing every thing heart could

morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow 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 the gallows to be made.

^d Heb. trees.—^e Ch. vii. 9.—^f Ch. vi. 4.—^g Ch. vii. 10.

wish, found all to be vanity and vexation of spirit; because his soul had not God for its portion. Ahab, on the throne of Israel, takes to his bed, and refuses to eat bread, not merely because he cannot get the vineyard of Naboth, but because he had not God in his heart, who could alone satisfy its desires. Haman, on the same ground, though the prime favourite of the king, is wretched because he cannot have a bow from that man whom his heart even despised. Oh, how distressing are the inquietudes of vanity! And how wretched is the man who has not the God of Jacob for his help, and in whose heart Christ dwells not by faith!

Verse 14. *Let a gallows be made of fifty cubits high*] The words *ets*, which we translate *gallows*, signifies simply *wood*, a tree, or pole; and this was to be seventy-five feet high, that he might suffer the greater ignominy, and be a more public spectacle. I believe *impaling* is here also meant.

CHAPTER VI.

That night the king, not being able to sleep, orders the chronicles of the kingdom to be read to him; and finds there the record concerning the discovery of the treason of the two eunuchs, made by Mordecai, 1, 2. He inquires whether Mordecai had been rewarded, and was answered in the negative, 3. At this time Haman arrives in order to request the king's permission to hang Mordecai; and being suddenly asked what should be done to the man whom the king delighted to honour, supposing that himself must be meant, presented the ceremonial, 4-9. The king orders him to give Mordecai those honours; which he performs, to his extreme mortification, 10, 11. He informs his wife Zeresh of these transactions, who predicts his downfall, 12, 13. He is hurried by the eunuchs to the queen's banquet, 14.

ON that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of 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 done for him.

4 And the king said, Who is in the court? Now Haman was come into the outward court of the

^a Heb. the king's sleep fled away.—^b Ch. ii. 28.—^c Or, Bigthana, ch. ii. 21.—^d Heb. threshold.—^e See ch. v. 1.—^f Ch. v. 14.—^g Heb. in whose honour the king delighted.—^h Heb. in whose honour the king delighted.

Verse 1. *The records of the chronicles*] It may be well asked, Why should the king, in such a perturbed state of mind, wish such a dry detail, as chronicles afford, to be read to him? But the truth is, as chronicles were composed among the Persians, he could not have brought before him any work more instructive, and more entertaining: because they were all written in verse, and were generally the work of the most eminent poets in the empire. They are written in this way to the present time; and the famous epic poem, of the finest Persian poet, Ferdusi, the Homer of India, is nothing else than a collection of chronicles brought down from the creation to the reign of Mohammed Ghemry, in the beginning of the tenth century. Even our rough English ancestors had their poetic chronicles; and, among many, the

king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 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 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 honour,

8 Let the royal apparel be brought which the

ⁱ Heb. Let them bring the royal apparel.—^j Heb. wherewith the king clotheth himself.

chronicle of Robert of Gloucester is proof in point. I need not add, that all that is real in Ossian is of the same complexion.

Verse 3. *What honour and dignity hath been done to Mordecai*] It is certain he found nothing in the record; and had anything been done, that was the most likely place to find it.

Verse 4. *Now Haman was come*] This must have been very early in the morning. Haman's pride and revenge were both on the tenters to be gratified.

Verse 6. *The king said unto him*] He did not give him time to make his request; and put a question to him which at the first view, promised him all that his heart could wish.

Verse 8. *Let the royal apparel be brought*] Pride and folly

king *useth* to wear, and ^athe 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 ^bbring him on horseback throughout the street of the city, ^cand proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

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: ^dlet nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse,

^a 1 Kings i. 33.—^b Heb. *cause him to ride*.—^c Gen. xii. 43.—^d Heb. *suffer not a whit to fail*.

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. But Haman ^ehasted to his house mourning, ^fand having his head covered.

13 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 has begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto ^gthe banquet that Esther had prepared.

^e 2 Chron. xxvi. 20.—^f 2 Sam. xv. 3). Jer. xiv. 3, 4.—^g Ch. v. 8.

ever go hand in hand. What he asked would have been in any ordinary case against his own life: but he wished to reach the pinnacle of honour; never reflecting that the higher he rose, the more terrible would be his fall. The royal apparel was never worn but by the king; even when the king had laid them aside, it was death to put them on.

And the horse—and the crown royal] Interpreters are greatly divided whether what is called here the crown royal be not rather an ornament worn on the head of the horse, than what may be called the royal crown. The original may be understood both ways; and our Version seems to favour the former opinion: but I think it more likely that the royal crown is meant: for why mention the ordinary trappings of the royal steed?

Verse 9. *One of the king's most noble princes*] Alas, poor Haman! Never was the fable of the dog and shadow more literally fulfilled. Thou didst gape at the shadow, and didst lose the substance.

Verse 10. *Make haste, and take the apparel—and do even so to Mordecai*] O mortifying reverse of human fortune! How could Haman bear this? How astonishing is the con-

duct of Divine Providence in all this business! From it we plainly see that there is neither counsel nor wisdom against the Lord; and that he who digs a pit for his neighbour, is sure to fall into it himself.

Verse 12. *Mordecai came again to the king's gate*] He resumed his former humble state; while Haman, ashamed to look up, covered his face, and ran home to hide himself in his own house. *Covering the head and face* was a sign of shame and confusion, as well as of grief, among most people of the earth.

Verse 14. *Hasted to bring Haman*] There was a dreadful banquet before him, of which he knew nothing: and he could have little appetite to enjoy that which he knew was prepared at the palace of Esther.

One grand design of this history is, to show that he who lays a snare for the life of his neighbour, is most likely to fall into it himself: for, in the course of the divine providence, men generally meet with those evils in life which they have been the means of inflicting on others: and this is exactly agreeable to the saying of our Lord: "With what measure ye mete, it shall be measured to you withal."

CHAPTER VII.

The king at the banquet urges Esther to prefer her petition, with the positive assurance that it shall be granted, 1, 2.

- *She petitions for her own life, and the life of her people, who were sold to be destroyed, 3, 4. The king inquires the author of this project, and Haman is accused by the queen, 5, 6. The king is enraged: Haman supplicates for his life; but the king orders him to be hanged on the gallows he had prepared for Mordecai, 7-10.*

SO the king and Haman came ^ato banquet with Esther the queen.

2 And the king said again unto Esther on the second day ^bat 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 my people at my request:

^a Heb. *to drink*.—^b Ch. v. 8.—^c Ch. iii. 9. iv. 7.—^d Heb. *that they should destroy, and kill, and cause to perish*.

Verse 2. *At the banquet of wine*] *Postquam vino incalescit*, after he had been heated with wine, says the *Vulgate*. In such a state the king was ^cmore likely to come into the measures of the queen.

Verse 3. *Let my life be given me*] This was very artfully, as well as very honestly, managed; and was highly calculated to work on the feelings of the king. What! is the life of the queen, whom I most tenderly love, in any kind of danger?

4 For we are ^dsold, I and my people, ^eto 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.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, ^fthat durst presume in his heart to do so?

6 And Esther said, ^gThe adversary and enemy is this wicked Haman. Then Haman was afraid ^hbefore the king and the queen.

^e Heb. *whose heart hath filled him*.—^f Heb. *The man adversary*.—^g Or, *at the presence of*.

Verse 4. *To be destroyed, to be slain*] She here repeats the words which Haman put into the *decrees*.

Could not countervail the king's damage] Even the ten thousand talents of silver could not be considered as a compensation to the state for the loss of a whole nation of people throughout all their generations.

Verse 5. *Who is he, and where is he*] There is a wonderful abruptness and confusion in the original words, highly expressive of the state of mind in which the king then was:

7 And the king arising 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 bed whereon Esther *was*. Then said the king, will he force the queen also before me in the house? As the word went out

* Ch. i. 6.—^b Heb. *with me*—^c Job. ix. 24.—^d Ch. i. 10.—^e Ch. v. 14. Ps. vii. 16. Prov. xi. 5, 6.

“Who? He? This one? And where? This one? He? Who hath filled his heart to do thus?” He was at once struck with the horrible nature of a conspiracy so cruel and diabolic.

Verse 7. *Haman stood up*] He rose from the table to make request for his life, as soon as the king had gone out; and then he fell on his knees before the queen, she still sitting upon her couch.

Verse 8. *Will he force the queen*] On the king's return he found him at the queen's knees; and, professing to think that he intended to do violence to her honour, used the above expressions; though he must have known that, in such cir-

of the king's mouth, they covered Haman's face.

9 And ^aHarbonah, 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 ^bthey hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

^a Heb. *tres.*—^b Dan. vi. 24. Ps. xxxvii. 35, 36.

umstances, the thought of perpetrating an act of this kind could not possibly exist.

They covered Haman's face.] This was a sign of his being devoted to death: for the attendants saw that the king was determined on his destruction.

Verse 9. *Behold also, the gallows*] As if he had said, Besides all he has determined to do to the Jews, he has erected a very high gallows, on which he had determined, this very day, to hang Mordecai, who has saved the king's life.

Hang him thereon.] Let him be instantly impaled on the same post.

CHAPTER VIII.

Ahasuerus invests Mordecai with the offices and dignities possessed by Haman, 1, 2. Esther begs that the decree of destruction gone out against the Jews may be reversed, 3-6. He informs her that the acts that had once passed the king's seal cannot be reversed; but he instructs her and Mordecai to write other letters in his name, and seal them with his seal, and send them to all the provinces in the empire, giving the Jews full liberty to defend themselves; which is accordingly done; and the letters are sent off with the utmost speed to all the provinces: in consequence, the Jews prepare for their defence, 7-14. Mordecai appears publicly in the dress of his high office, 15. The Jews rejoice in every place; and many of the people become Jews, because the fear of the Jews had fallen upon them, 16, 17.

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre towards Esther. So Esther arose, and stood before the king,

* Ch. ii. 7.—^b Ch. iii. 10.—^c Heb. *and she wept, and besought him.*—^d Ch. iv. 11. v. 2.—^e Heb. *the device.*—^f Or, *who wrote.*—^g Heb. *us*

Verse 1. *The king—give the house of Haman*] As Haman was found guilty of treasonable practices against the peace and prosperity of the king and his empire, his life was forfeited, and his goods confiscated. And as Mordecai had been the means of preserving the king's life, and was the principal object of Haman's malice, it was but just to confer his property upon him, as well as his dignity and office, as Mordecai was found deserving of the former, and fit to discharge the duties of the latter.

Verse 2. *The king took off his ring*] In the ring was the

5 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 letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces;

6 For how can I endure to see 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 him they have hanged upon the gallows, because he laid his hand upon the Jews.

able that I may see.—^b Ch. vii. 4. Neh. ii. 3.—^c Ver. 1. Prov. xiii. 22.

seal of the king. *Giving the ring* to Mordecai was tantamount to giving him the seals of the kingdom, and constituting him the same as Lord Chancellor among us.

Verse 6. *To see the destruction of my kindred?*] She had now informed the king that she was cousin to Mordecai, and consequently a Jewess; and though her own life and that of Mordecai were no longer in danger, Haman being dead, yet the decree that had gone forth was in full force against the Jews; and, if not repealed, their destruction would be inevitable.

8 Write ye also for the Jews, as it liketh you, 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, may no man reverse.

9 ^b 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 from India unto Ethiopia, an hundred twenty and seven provinces, unto every province 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 ^c And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries;

11 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 to take the spoil of them for a prey,

^a See ch. i. 19. Dan. vi. 8, 12, 15.—^b Ch. iii. 12.—^c Ch. i. 1.—^d Ch. i. 22, iii. 12.—^e 1 Kings xxi. 8. Ch. iii. 12, 13.—^f See ch. ix. 10, 15, 16.—^g Ch. iii. 13, &c. ix. 1.—^h Ch. iii. 14, 15.—ⁱ Heb. revealed.

Verse 8. *May no man reverse.*] Whatever had passed the royal signet could never be revoked: no succeeding edict could destroy or repeal a preceding one: but one of a similar nature to the Jews against the Persians, as that to the Persians was against the Jews, might be enacted; and thus the Jews be enabled legitimately to defend themselves; and, consequently, placed on an equal footing with their enemies.

Verse 9. *The month Sivan.*] This answers to a part of our May and June.

Verse 10. *On mules, camels, and young dromedaries.*] What these beasts were is difficult to say. The word *rechesh*, which we translate *mules*, signifies a *swift chariot horse*.

The strange word *achashteranim* is probably a *Persian*, word, but perhaps incoherently corrupted. The most likely derivation is that of *Bochart*, from the *Persian akhash*, huge, large, rough, and *aster*, a mule; large mules.

The words *benei harammachim*, the sons of mares, which we translate *dromedaries*, are supposed to signify *mules*, produced between the *he ass* and the *mare*, to distinguish them from those produced between the *stallion* and the *ass*.

Verse 11. *To destroy, to slay, and to cause to perish.*] The same words as in Haman's decree: therefore the Jews had as much authority to slay their enemies, as their enemies had to slay them.

Little ones and women.] This was the ordinary custom, to destroy the whole family of those convicted of great crimes; and whether this was right or wrong, it was the custom of the people, and according to the laws. Besides, as this edict was to give the Jews the same power against their enemies as they had by the former decree against them, and the

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 ^b 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 day to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 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 and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

^j Or, violet.—^k See ch. iii. 15. Prov. xxix. 2.—^l Ps. xvii. 11.—^m 1 Sam. xxv. 8. Ch. ix. 19, 22.—ⁿ Ps. xviii. 43.—^o Gen. xxxv. 5. Exod. xv. 16. Deut. ii. 25. xi. 25. Ch. ix. 2.

women and children were there included; consequently they must be included here.

Verse 14. *The decree was given at Shushan.*] The contrary effect which it was to produce considered, this decree was in every respect like the former. See ch. iii.

Verse 15. *Blue and white.*] Probably stripe interchanged with stripe; or blue faced and bordered with white fur.

A great crown of gold.] A large turban, ornamented with gold, jewels, &c.

Fine linen and purple.] The *buts* here mentioned is most probably the same with the *byssus* of the ancients; supposed to be the beautiful tuft or beard, growing out of the side of the *pinna longa*, a very large species of mussel, found on the coasts of the Mediterranean Sea.

Shushan—was glad.] Haman was too proud to be popular; few lamented his fall.

Verse 17. *Many—became Jews; for—fear.*] These were a species of converts not likely to bring much honour to true religion: but the sacred historian states the simple fact. They did profess Judaism for fear of the Jews, whether they continued steady in that faith or not.

It is only the gospel which will not admit of coercion for the propagation and establishment of its doctrines. It is a spiritual system, and can be propagated only by spiritual influence. As it proclaims holiness of heart and life, which nothing but the Spirit of God can produce, so it is the Spirit of God alone that can persuade the understanding and change the heart. If the kingdom of Christ were of this world, then would his servants fight. But it is not from hence.

CHAPTER IX.

On the thirteenth of the month Adar the Jews destroy their enemies, and the governors of the provinces assist them, 1-5. They slay five hundred in Shushan, and kill the ten sons of Haman, but take no spoil, 6-10. The king is informed of the slaughter in Shushan, 11. He desires to know what Esther requests further; who begs that the Jews may be permitted to act on the following day as they had done on the preceding, and that Haman's sons may be hanged upon the gallows; which is granted, and they slay three hundred more in Shushan, and in the other provinces seventy-five thousand, 12-16. A recapitulation of what was done; and of the appointment of the feast of Purim to be observed through all their generations every year, 17-28. Esther writes to confirm this appointment, 29-32.

NOW ^ain the twelfth month, that ^{is}, the month Adar, on the thirteenth day of the same, ^bwhen the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews ^chad rule over them that hated them;)

2 The Jews ^dgathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as ^esought their hurt: and no man could withstand them; for ^fthe fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and ^gofficers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai ^{was} great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai ^hwaxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did ⁱwhat 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,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 ^jThe ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; ^kbut on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace ^lwas brought before the king.

12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now ^mwhat ^{is} thy petition? and it shall be granted thee: or what ⁿis thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it

^a Ch. viii. 12.—^b Ch. iii. 18.—^c 2 Sam. xxii. 41.—^d Ch. viii. 11. Ver. 16.—^e Ps. lxxi. 13, 24.—^f Ch. viii. 17.—^g Heb. those which did the business that belonged to the king.—^h 2 Sam. iii. 1. 1 Chron. xi. 9. Prov. iv. 18.—ⁱ Heb. according to their will.—^j Ch. v. 11. Job. xviii. 19. xxvii. 13, 14, 15. Ps. xxi. 10.—^k See ch. viii. 11.—^l Heb. came.

Verse 1. *Now in the twelfth month*] What a number of providences, and none of them apparently of an extraordinary nature, concurred to preserve a people so signally, and to all human appearance so inevitably, doomed to destruction! None are ever too low for God to lift up, or too high for God to cast down.

Verse 3. *And all the rulers of the provinces*] Mordecai being raised to the highest confidence of the king, and to have authority over the whole realm, these officers assisted the Jews, no doubt, with troops under their command, to overthrow those who availed themselves of the former decree to molest the Jews. For it does not appear that the Jews slew any persons who did not rise up to destroy them. See ver. 5.

Verse 6. *And in Shushan*] It is strange that in this city, where the king's mind must have been so well known, there should be found five hundred persons to rise up in hostility against those whom they knew the king befriended!

Verse 10. *The ten sons of Haman*] Their names are given above. And it is remarked here, and in ver. 16, where the account is given of the number slain in the province, that the Jews laid no hands on the spoil.

Verse 13. *Let Haman's ten sons be hanged*] They had been slain the preceding day, and now she requests that they

be granted to the Jews which *are* in Shushan to do to morrow also ^aaccording unto this day's decree, and ^blet Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan ^cgathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; ^dbut on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces ^egathered themselves together and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, ^fbut they laid not their hands on the prey.

17 On the thirteenth day of the month Adar; and on the fourteenth day ^gof the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together ^hon the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar ⁱa day of gladness and feasting, ^jand a good day, and of ^ksending portions one to another.

20 And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, both nigh and far,

21 To establish ^lthis among them, that they should keep ^mthe fourteenth day of the month Adar, and the fifteenth day of the same, yearly.

22 As the days wherein the Jews rested from their enemies, and the month which was ⁿturned unto them from sorrow to joy, and mourning into a good day: that they should make them days of feasting and joy, and of ^osending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

^a Ch. v. 6. vii. 2.—^b Ch. viii. 11.—^c Heb. let men hang.—^d 2 Sam. xxi. 6, 9.—^e Ver. 2. Ch. viii. 11.—^f Ver. 10.—^g Ver. 2. Ch. viii. 11.—^h See ch. viii. 11.—ⁱ Heb. in it.—^j Ver. 11, 15.—^k Dent. xvi. 11, 14.—^l Ch. viii. 17.—^m Ver. 22. Neh. viii. 10, 12.—ⁿ See 2 Mac. xv. 36.—^o Ps. xxx. 11.—^{bb} Ver. 19. Neh. viii. 11.

may be exposed on posts or gibbets, as a terror to those who sought the destruction of the Jews.

Verse 15. *And slew three hundred men*] Esther had probably been informed by Mordecai, that there were still many enemies of the Jews who sought their destruction, who had escaped the preceding day; and, therefore, begs that this second day be added to the former permission. This being accordingly granted, they found three hundred more, in all eight hundred. And thus Susa was purged of all their enemies.

Verse 18. *The Jews—gathered—on the thirteenth—and on the fourteenth*] These two days they were employed in slaying their enemies; and they rested on the fifteenth.

Verse 19. *The Jews of the villages*] They joined that to the preceding day, and made it a day of festivity, and of sending portions to each other; that is, the rich sent portions of the sacrifices slain on this occasion to the poor, that they also might be enabled to make the day a day of festivity; that as the sorrow was general, so also might the joy be.

Verse 20. *Mordecai wrote these things*] It has been supposed that thus far that part of the book of Esther, which was written by Mordecai extends: what follows, to the end, was probably added either by Ezra, or the men of the Great Synagogue; though what is said here may refer only to

24 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, the lot, to ^b consume them, and to destroy them;

25 But ^c when ^d Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should ^e return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of ^f Pur. Therefore for all the words of ^g this letter, and of ^h that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as ⁱ joined themselves unto them, so as it should not ^j fail, that they would keep these two days according to their writing and according to their *appointed* time every year;

* Ch. iii. 6, 7.—^b Heb. crush.—^c Heb. when she came.—^d Ver. 13, 14. Ch. vii. 5, &c. viii. 3, &c.—Ch. vii. 10. Ps. vii. 16.—^e That is, lot.—^f Ver. 20.—^g Ch. viii. 17. Isa. lvi. 3, 6. Zeph. ii. 11.—^h Heb.

the letters sent by Mordecai to the Jews of the provinces.

Verse 23. *The Jews undertook to do as they had begun*] They had already kept the *fifteenth* day, and some of them in the country the *fourteenth* also, as a day of rejoicing: Mordecai wrote to them to bind themselves and their successors, and all their proselytes, to celebrate this as an *annual feast* throughout all their generations; and this they *undertook to do*. And it has been observed among them, in all places of their dispersion, from that day to the present time, without any interruption.

Verse 26. *They called these days Purim*] That is from *pari, the lot*; because, as we have seen, Haman cast lots to find what month and what day of the month, would be most favourable for the accomplishment of his bloody designs against the Jews.

28 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 ^k fail from among the Jews nor the memorial of them ^l perish from their seed.

29 Then Esther the queen, ^m the daughter of Abihail, and Mordecai the Jew, wrote with ⁿ authority, to confirm this ^o second letter of Purim.

30 And he sent the letters unto all the Jews, to ^p the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth.

31 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 ^q for themselves and for their seed, the matters of ^r the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

pass.—^k Heb. pass.—^l Heb. be ended.—Ch. ii. 15.—^m Heb. all strength.—ⁿ See ch. viii. 10. Ver. 20.—^o Ch. i. 1.—^p Heb. for their souls.—^q Ch. iv. 3, 16.

And of that which they had seen] The *first letter* to which this *second* refers, must be that sent by Mordecai himself. See ver. 20.

Verse 29. *Esther—wrote with all authority*] Esther and Mordecai had the king's license so to do; and their own authority was great and extensive.

Verse 31. *As they had decreed for themselves and for their seed*] There is no mention of their receiving the approbation of any *high-priest*, nor of any authority beyond that of Mordecai and Esther; the king could not join in such a business, as he had nothing to do with the Jewish religion, that not being the religion of the country.

Verse 32. *The decree of Esther confirmed these matters*] It was received by the Jews universally with all respect, and they bound themselves to abide by it.

CHAPTER X.

Ahasuerus lays a tribute on his dominions, 1. Mordecai's advancement under him, 2. His character, 3.

AND the king Ahasuerus laid a tribute upon the land, and upon ^a the isles of the

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, ^b whereunto the king ^c advanced him, are

* Gen. x. 5. Ps. lxxii. 10. Isa. xxiv. 15.—^b Ch. viii. 15. ix. 4.—^c Heb. made him great.

Verse 1. *Laid a tribute upon the land*] On the one hundred and twenty-seven provinces of which we have already heard.

The isles of the sea] Probably the isles of the *Ægean* Sea, which were conquered by *Darius Hystaspes*.

Verse 2. *The book of the chronicles—of Media and Persia*] The Persians have ever been remarkable for keeping exact chronicles of all public events. Their *Tareekhs*, which are compositions of this kind, are still very numerous and indeed very important.

Verse 3. *Was next unto king Ahasuerus*] He was his prime minister; and, under him, was the governor of the whole empire.

they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was ^d next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, ^e seeking the wealth of his people, and speaking peace to all his seed.

* Gen. xli. 40. 2 Chron. xxviii. 7.—^e Neh. ii. 10. Ps. cxlii. 8, 9.

Seeking the wealth of his people] Studying to promote the Jewish interest to the utmost of his power.

Speaking peace to all his seed] Endeavouring to settle their prosperity upon such a basis, that it might be *for ever permanent*. Here the *Hebrew* text ends; but in the ancient *Vulgate*, and in the *Greek* ten verses are added to this chapter, and *via whole chapters* besides, so that the number of chapters in *Esther* amounts to *sixteen*.

This is the last of the historical books of the Old Testament, for from this time to the birth of Christ they had no *inspired writers*; and the interval of their history must be sought among the Apocryphal writers and other historians who have written on Jewish affairs.

PREFACE TO THE BOOK

OF

J O B.

THIS is the most singular book in the whole of the Sacred Code: though written by the same inspiration, and in reference to the same end, the salvation of men, it is so different from every other book of the Bible, that it seems to possess nothing in common with them; for even the *language*, in its construction, is dissimilar from that in the *Law*, the *Prophets*, and the *historical books*. But on all hands it is accounted a work that contains "the purest *morality*, the sublimest *philosophy*, the simplest *ritual*, and the most majestic *creed*." Except the *two first chapters* and the *ten last verses*, which are merely *prose*, all the rest of the book is *poetic*; and is every where reducible to the *hemistich* form, in which all the other poetic books of the Bible are written: it is therefore properly called a *POEM*; and it is evidently a *poem* of the highest order; dealing in *subjects* the most grand and sublime; using *imagery* the most chaste and appropriate; described by language the most happy and energetic; conveying *instruction*, both in divine and human things, the most ennobling and useful; abounding in *precepts* the most pure and exalted, which are enforced by *arguments* the most strong and conclusive, and illustrated by *examples* the most natural and striking.

Notwithstanding all this, there is not a book in Scripture on the subject of which more *difficulties* have been started. On this subject the great questions which have been agitated refer, principally, 1. To the *person* of Job. 2. To his *existence*. 3. To the *time* in which he lived. 4. To his *country*. 5. To his *stock* or *kindred*. 6. To his *religion*. 7. To the *author* of the book. 8. To its *truth*. 9. To its *authenticity*; and 10. To the *time* and *occasion* on which it was written.

• With respect to the *first* and *second*, several writers of eminent note have denied the *personality* of Job; according to them, no such person ever existed; he is a mere *ideal being*, created by the genius of the poet; clothed with such attributes, and placed in such circumstances, as gave the poet scope and materials for his work.

Thirdly, as to the *time* in which those place him who receive this as a *true history*, there is great variety. According to some, he flourished in the *patriarchal age*; some make him *contemporary* with *Moses*; that he was in the captivity in *Egypt*, and that he lived at the time of the *exodus*. Some place him in the time of the *Israelitish judges*; others, in the days of *David*, or *Solomon*; and others, in the time of the *Babylonish captivity*, having been teacher of a school at *Tiberias* in *Palestine*, and, with the rest of his countrymen, carried away into *Babylon*; and that he lived under *Ahasuerus* and *Esther*. *Fourthly*, as to his *country*: some make him an *Arab*; others, an *Egyptian*; others, a *Syrian*; some, an *Israelite*; and some, an *Idumean*. *Fifthly*, as to his *origin*: some derive him from *Nachor*, and others from *Esau*, and make him the *fifth* in descent from *Abraham*. *Sixthly*, as to his *religion*: some suppose it to have been *Sabæism*; others, that it was *patriarchal*; and others, that he was bred up in the *Jewish* faith. *Seventhly*, as to the *author* of the work, learned men are greatly divided: some suppose the author to have been *Elihu*; others, *Job*; others, *Job* and his *friends*; others, *Moses*; some, *Solomon*; others, *Isaiah*; and others *Ezra*, or some *unknown Jew*, posterior to the captivity.

PREFACE TO THE BOOK OF JOB.

Eighthly, as to the book: some maintain that it is a history of *fact*, given by one best qualified to record it; and others, that it is an instructive *fiction*—facts, persons, dialogues and all, being suppositional; given, however, by the inspiration of God, in a sort of *parabolic* form, like those employed in the Gospel; and similar to that of the *rich man and Lazarus*. *Ninthly*, as to its *authenticity*: some have asserted it to be a mere *human production*, of no divine authority; others have clearly shown that the book itself was ever received by the Jewish *church and people* as authentic, genuine, and divinely inspired; and incorporated, with the highest propriety, among the most instructive, sublime, and excellent portions of divine revelation. *Tenthly*, as to the *occasion* on which it was written: some will have it to be written for the *consolation* of the *Hebrews* in their peregrinations through the *wilderness*; and others, for the comfort and encouragement of the Israelites in the *Babylonish captivity*: these state that *Job* represents *Nehemiah*, and that his three professed friends, but real enemies, *Eliphaz, Bildad, and Zophar*, represent *Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian!* and that the whole book should be understood and interpreted on this ground; and that, with a little allowance for poetic colouring, all its parts perfectly harmonize, thus understood; showing, in a word, that into whatsoever troubles or persecutions God may permit his people to be brought, yet he will sustain them in the fire, bring them safely through it, and discomfit all their enemies: and that whatsoever is true on this *great scale*, is true also on that which is more *contracted*; as he will equally support, defend, and finally render conqueror, every individual that trusts in him.

I shall not trouble my readers with the arguments which have been used by learned men. I believe *Job* to have been a *real person*, and his history to be a *statement of facts*.

As the preface to this book states him to have lived in the land of *Uz*, or *Uts*, I believe this place to have been "situated in *Arabia Petraea*, on the south-western coast of the lake *Asphaltites*, in a line between Egypt and Philistia, surrounded with Kedar, Teman, and Midian; all of which were districts of *Arabia Petraea*; situated in Idumea, the land of Edom or Esau; and comprising so large a part of it, that *Idumea* and *Ausitis*, or the land of *Uz*, and the land of *Edom*, were convertible terms and equally employed to import the same region: thus, Lam. iv. 21: 'Rejoice and be glad, O daughter of Edom, that dwellest in the land of *Uz*.'"

The *man* and his *country* being thus ascertained, the *time* in which he lived is the point next to be considered. That he lived *after* the giving of the Law appears to me very probable, from what I consider frequent references to the Mosaic institutions occurring in the book, and which I shall notice in their respective places.

As to the *author* of the book: the opinions that appear the most probable are the following: 1. *Moses* was the author of this book, as many portions of it harmonize with his acknowledged writings. 2. *Solomon* is the most likely author, as many of the sentiments contained in it are precisely the same with those in the Proverbs; and they are delivered often in nearly the same words. 3. The book was written by some *Jew*, in or soon after the time of the *Babylonish captivity*.

1. That *Moses* was the author has been the opinion of most learned men; among whom Mr. *Mason Good* contends, "that the writer of this poem must have been minutely and elaborately acquainted with *Astronomy, Natural History*, and the *general science* of his age; that he must have been a *Hebrew* by birth and *native language*, and an *Arabian* by long residence and local study; and, finally, that he must have flourished and composed the work before the exodus." And he thinks that every one of these features is consummated in *Moses*, and that he composed the poem during some part of his forty years' residence in Midian.

2. That this book was the work of *Solomon* was the opinion of some early Christian writers, among whom was Gregory Nazianzen; and of several moderns, among whom were Spanheim and Hardouin. The latter has gone so far as to place the death of *Job* in the *thirty-fifth* year of the reign of David; and he supposes that *Solomon* wrote the work in question, about the *second* or *third* year of his reign. That *Solomon*, from his *vast learning and wisdom*, was capable of such a work, none can deny. His knowledge in *astronomy, natural history, politics, theology, languages*, and the *general science* of his age, must have given him at least equal qualifications to those possessed by *Moses*. And if he was the author of the *Book of Canticles*, which most men believe, he had certainly a *poetic mind*

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equal, if not superior, to all the writers who had existed previously to his time. The Book of Proverbs and that of Ecclesiastes are almost universally attributed to him: now, in the Book of Job, there are a multitude of *sentiments, sentences, terms, and modes of speech*, which are almost peculiar to Solomon, as will appear from the whole books. I think the argument much stronger in favour of Solomon as its author than of Moses: yet I think it possible that it was the work of *neither*, but rather of *some learned Idumean*, well acquainted with the Jewish religion and writers; and I still hold that the work was originally composed in *Arabic*, and afterwards translated into *Hebrew* by a person who either had not the same command of the *Hebrew* as he had of the *Arabic*, or else purposely affected the *Arabic idiom*, retaining many *Arabic words and Arabisms*; either because he could not find appropriate expressions in the *Hebrew*, or because he wished to *adorn and enrich the one language* by borrowing copiously from the other.

As the person, family, time, and descendants of Job are so very uncertain, I shall not trouble my readers with the many *genealogical tables* which have been constructed by chronologists and commentators.

THE BOOK

OF

J O B.

CHAPTER I.

Character of Job, 1. His family, 2. His substance, 3. Care of his family, 4, 5. Satan accuses him to God as a selfish person, who served God only for the hope of secular rewards, 6-11. Satan is permitted to strip him of all his children and property, 12-19. Job's remarkable resignation and patience, 20-22.

THERE was a man ^ain the land of Uz, whose name was ^bJob, and that man was ^cperfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His ^dsubstance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great ^ehousehold; so that this man was the greatest of all the ^fmen of the east.

^a Gen. xxii. 20, 21.—^b Ezek. xiv. 14. James v. 11.—^c Ch. ii. 3.—^d Or, cattle.—^e Or, husbandry.—^f Heb. sons of the east.—^g Gen. viii.

Verse 1. *In the land of Uz*] This country was situated in Idumea, or the land of Edom, in *Arabia Petraea*, of which it comprised a very large district.

Whose name was Job] The original is *Aiyob*; the name signifies *sorrowful*, or *he that weeps*. He is supposed to have been called *Jobab*. [This is not likely, nor is the name to be taken as symbolical.]

Perfect and upright] COMPLETE as to his *mind and heart*, and STRAIGHT or CORRECT as to his *moral deportment*.

Feared God] Had him in continual reverence as the fountain of justice, truth, and goodness.

Eschewed evil] We have the word *eschew* from the old French *eschever*, which signifies to *avoid*. All *within* was holy, all *without* was righteous; and his whole life was employed in *departing from evil*, and *drawing nigh to God*.

Verse 3. *His substance also was seven thousand sheep*] A thousand, says the Chaldee, for each of his sons. Three thousand camels: a thousand for each of his daughters. Five hundred yoke of oxen for himself. And five hundred she-asses for his wife.

A very great household] The word refers chiefly to husbandry, including all manner of labour in the field, with cattle, and every description of servants.

The greatest of all the men of the east] He was more eminent than any other person in that region in wisdom, wealth, and piety. He was the chief *emir* of that district.

Verse 4. *Feasted in their houses, every one his day*] It is likely that a *birth-day festival* is here intended. When the birth-day of one arrived, he invited his brothers and sisters to feast with him; and each observed the same custom. [Or probably the seven sons dined with each other in turn the week round.]

Verse 5. *When the days of their feasting were gone about*] At the conclusion the pious father appears to have gathered them all together, that the whole family might hold a feast to the Lord, offering burnt-offerings in order to make an

4 And his sons went and feasted in their houses, every one his day, and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, ^aand offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and ^bcursed God in their hearts. Thus did Job ^ccontinually.

6 Now ^dthere was a day ^ewhen the sons of God

20. Ch. xlii. 8.—^b 1 Kings xxi. 10, 13.—^c Heb. all the days.—^d Ch. ii. 1.—^e 1 Kings xxii. 19. Ch. xxxviii. 7.

atonement for sins of all kinds, whether presumptuous or committed through ignorance. This we may consider as a general custom among the godly in those ancient times.

And cursed God in their hearts] In this book, according to most interpreters, the verb *barach* signifies both to *bless* and to *curse*; and the noun *Elohim* signifies the *true God*, *false gods*, and *great or mighty*. The reason why Job offered the burnt-offerings appears to have been this: in a country where idolatry flourished, he thought it possible that his children might, in their festivity, have given way to idolatrous thoughts, or done something prescribed by idolatrous rites; and therefore the words may be rendered thus: *It may be that my children have blessed the gods in their hearts*. Others think that the word should be understood as implying *farewell*, *bidding adieu*—lest my children have *bidden adieu* to God, that is, *renounced him*, and *cast off his fear*. To me this is very unlikely.

Verse 6. *There was a day when the sons of God*] All the *Versions*, and indeed all the *critics*, are puzzled with the phrase *sons of God*; literally, *sons of the God*, or, *sons of the gods*. Expositions are endless. That of Mr. Peters appears to me to be at once the most simple and the most judicious: "The Scripture speaks of God after the manner of men; as kings, therefore, transact their most important affairs in a *solemn council or assembly* so God is pleased to represent himself as having *his council* likewise; and as passing the decrees of his providence in *assembly of his holy angels*."

And Satan came also] This word also is *emphatic* in the original, *hassatan*, the *Satan*, or the *Adversary*. St. Peter, 1 Epist. chap. v., ver. 8, plainly refers to this place; and fully proves that *hassatan*, which he literally translates the *ADVERSARY*, is no other than the *DEVIL*, or chief of bad demons, which he adds to others by way of explanation. There are many *demons*, mentioned in Scripture; but the word *Satan* or *devil* is never found in the originals of the Old and New Testaments in the *plural* number. Hence we reasonably infer, that all evil spirits are

came to present themselves before the LORD, and ^a Satan came also ^b among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From ^c going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, ^d Hast thou considered my servant Job, that *there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?*

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his ^e substance is increased in the land.

11 ^f But put forth thine hand now, and touch all that he hath, ^g and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath is in thy ^h power, only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 And there was a day when his sons and his

daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, ⁱ The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them: and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and ^j fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house;

^a Heb. the adversary, 1 Chron. xxi. 1. Rev. xii. 9, 10.—^b Heb. in the midst of them.—^c Ch. ii. 2. Mat. xii. 43, 1 Pet. v. 8.—^d Heb. hast thou set thine heart on.—^e Or, cattle.—^f Ch. ii. 5. xix. 21.—^g Heb.

if he curse thee not to thy face.—^h Heb. hand.—ⁱ Or, A great fire.—^j Heb. rushed.

under the government of ONE chief, the DEVIL, who is more powerful and more wicked than the rest.

It is now fashionable to deny the existence of this evil spirit; and this is one of what St. John (Rev. ii. 24.) calls the *depths of Satan*; as he well knows that they who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the evil one; and, consequently, will become an easy prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard; and is then their complete master, and they are led captive by him at his will. Those who deny the existence of the devil are they who pray little or none at all; and are, apparently, as careless about the existence of God as they are about the being of a devil. Those who do not pray, especially in *private* (and I never met with a devil-denier who did), have no religion of any kind, whatsoever pretensions they may choose to make.

Verse 7. *From going to and fro in the earth*] The translation of the *Septuagint* is curious: "Having gone round the earth, and walked over all that is under heaven, I am come hither."

St. Peter, as has been already stated, ver. 6, refers to this. I rather think, that *arets* here signifies rather that *land*, than the *habitable globe*. The words are exceedingly emphatic; and the latter verb *hithallech* being in the *hithpaal* conjugation shows how *earnest* and *determined* the devil is in his work: *he sets himself to walk*; he is *busily employed in it*; he is seeking the destruction of men; and while they sleep, he wakes—while they are careless, he is alert. The spirit of this saying is often expressed by the simple inhabitants of the country: when they perceive a man plotting mischief, and frequent in transgression, they say, *The devil is busy with him*.

Verse 8. *Hast thou considered my servant Job*] Literally, *Hast thou placed thy heart on my servant Job?* Hast thou viewed his conduct with attention, whilst thou wert roaming about, seeking whom thou mightest devour? viz., the careless, prayerless, and profligate in general.

Verse 9. *Doth Job fear God for nought?*] Thou hast made it his interest to be exemplary in his conduct: for this assertion Satan gives his reasons in what immediately follows.

Verse 10. *Hast not thou made an hedge about him*] Thou hast fortified him with *spikes* and *appears*. Thou hast defended him as by an unapproachable hedge. He is an object of thy peculiar care; and is not exposed to the common trials of life.

Verse 11. *But put forth thine hand*] Shoot the dart of poverty and affliction against him.

And he will curse thee to thy face.] "If he will not bless thee to thy appearance." He will bless thee only in proportion to the temporal good thou bestowest upon him; to

the providential and gracious *appearances* or *displays* of thy power in his behalf. If thou wilt be gracious, he will be pious. The exact maxim of a great statesman, Sir Robert Walpole: *Every man has his price*. No doubt Sir R. met with many such; and the devil many more. But still God has multitudes that will neither sell their souls, their consciences, nor their country, for any price; who, though God should slay them, will nevertheless trust in him; and be honest men, howsoever tempted by the devil and his vicegerents. So did Job; so have done thousands; so will all do, in whose hearts Christ dwells by faith.

Verse 12. *All that he hath is in thy power*] Satan cannot deprive a man even of an *ass*, a *sheep*, or a *pig*, but by especial permission of God. His power and malice are ever bounded, and under control.

Verse 13. *There was a day*] It no doubt refers to one of those *birth-day festivals* mentioned before.

Verse 14. *The asses feeding beside them*] *Athonoth*, the *she-asses*, which appear to have been more domesticated, as of more worth and use than the others, both for their milk and their work.

Verse 15. *And the Sabeans fell*] The *Vulgate* alone understands this of a *people*. The *Septuagint*, *Syriac*, and *Arabic* understand it as implying a *marauding party*. The *Sabeans* mentioned here are supposed to have been the same with those who were the descendants of Abraham by Keturah, whose son Jokshan begat Sheba. Hordes of predatory banditti were frequent in those countries, and continue so to the present day. They made sudden incursions, and carried off *men, women, children, cattle*, and *goods* of every description; and immediately retired to the desert, whither it was in vain to pursue them.

Verse 16. *The fire of God is fallen*] Though the *fire* of God may mean a *great*, a *tremendous* fire, yet it is most natural to suppose *lightning* is meant: for as *thunder* was considered to be the *voice* of God, so *lightning* was the *fire* of God. And as the *prince* of the *power* of the *air* was permitted now to arm himself with this dreadful artillery of heaven, he might easily direct the zig-zag lightning to every part of the fields where the sheep were feeding, and so destroy the whole in a moment.

Verse 17. *The Chaldeans made out three bands*] The *Chaldeans* inhabited each side of the Euphrates, near to Babylon, which was their capital. They were also mixed with the wandering *Arabs*, and lived like them on *rapine*. They divided themselves into *three bands*, in order the more speedily and effectually to encompass, collect, and drive off the three thousand camels: probably they mounted the camels and rode off.

Verse 19. *A great wind from the wilderness*] Here was another proof of the influence of the *prince* of the *power* of the *air*. He seems to have directed four different currents,

19 And, behold, there came a great wind * from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, ^b and rent his * mantle, and shaved his head, and fell down upon the ground, and worshipped,

* Heb. from aside, &c.—^b Gen. xxxvii. 29. Ezra ix. 3.—
Or, robe.—^c Ps. xlix. 17.

which, blowing against the four corners or sides of the house, crushed it together, and involved all within in one common ruin.

Verse 20. *Rent his mantle*] Tearing the garments, shaving or pulling off the hair of the head, throwing dust or ashes on the head, and sitting on the ground, were acts by which immoderate grief was expressed. Job must have felt the bitterness of anguish when he was told that, in addition to the loss of all his *property* he was deprived of his *ten children* by a violent death. Had he not felt this most poignantly, he would have been unworthy of the name of man.

Worshipped] *Prostrated himself*; lay all along upon the ground, with his face in the dust.

• Verse 21. *Naked came I out of my mother's womb*] I had no earthly possessions when I came into the world; I cannot have less going out of it. What I have the *Lord gave*: as it was his *free gift*, he has a right to resume it when he pleases; and I owe him *gratitude* for the time he has permitted me to enjoy this gift.

Naked shall I return thither] Whither? Not to his *mother's womb* surely; nor does he call the *earth* his *mother* in this place. In the first clause of the verse he speaks without a *metaphor*, and in the latter he speaks in reference to the ground on which he was about to fall.

Blessed be the name of the Lord.] Seeing I have lost my temporal goods, and all my domestic comforts, may God alone be all my portion! The *Vulgate*, *Septuagint*, and *Coverdale* add, *The Lord hath done as he pleased*.

Verse 22. *In all this Job sinned not*] He did not give way to any action, passion, or expression, offensive to his Maker. He did not charge God with acting unkindly towards him, but felt as perfectly satisfied with *privation* which the hand of God had occasioned, as he was with the *affluence* and *health* which that hand had bestowed. This is the transaction that gave the strong and vivid colouring to the character of Job; in this and in *this alone*, he was a *pattern of patience* and *resignation*. In this Satan was utterly disappointed; he found a man who loved his God more than his earthly portion. This was a rare case, even in the experience of the

21 And said, ^a Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 * In all this Job sinned not, nor 'charged God foolishly.

Eccles. v. 15. 1 Tim. vi. 7.—^c Ch. ii. 10.—^d Or, attributed
folly to God.

devil. He had seen multitudes who bartered their God for money, and their hopes of blessedness in the world to come for secular possessions in the present. He had been so often successful in this kind of temptation, that he made no doubt he should succeed again. He saw many who, when riches increased, set their hearts on them, and forgot God. He saw many also who, when deprived of earthly comforts, blasphemed their Maker. He therefore inferred that Job, in similar circumstances, would act like the others; he was disappointed. Reader, has he by *riches* or *poverty*, succeeded with thee? Art thou pious when affluent, and patient and contented when in *poverty*?

That Job lived *after* the giving of the law, seems to me clear from many references to the rites and ceremonies instituted by Moses. Compare chap. i. 5 with Lev. ix. 7, 22. See also Exod. xxix. 42; Numb. xxviii. 3, 6, 10, 15, 24, 31; Ezra iii. 5; Neh. x. 33; and Ezek. xli. 13-15.

Job appears to have thought that his children might have sinned through *ignorance*, or sinned *privately*; and it was consequently necessary to make the due sacrifices to God in order to prevent his wrath and their punishment; he therefore offered the burnt-offering, which was prescribed by the law in cases of sins committed *through ignorance*.

The *worship of the sun, moon, and stars*, as being the most prevalent and most seductive idolatry, was very expressly forbidden by the law, Deut. iv. 19. Job purges himself from this species of idolatry, chap. xxxi. ver. 26-28.

He clears himself also from *adultery* in reference to the law enacted against that sin, Job. xxxi. 9-12. See the law against this sin, Exod. xx. 14, 17; Lev. xx. 10; Deut. xxii. 22. And for the *judge's* office in such cases, see Deut. xvii. 9-12; 1 Sam. ii. 25.

The passage occurring ch. xxvi. 11, 12, will, I think, be considered an evident allusion to the *passage of the Red Sea*, and the destruction of the *proud Egyptian king*. These, with several others that might be adduced, are presumptive proofs that the *writer* of this book lived *after* the giving and establishment of the law, if not much later, let Job himself live when he might.

CHAPTER II.

The sons of God once more present themselves before him; and Satan comes also, accusing Job as a person whose steadfastness would soon be shaken, provided his body were to be subjected to sore afflictions, 1-5. He receives permission to afflict Job, and smites him with sore boils, 6-8. His wife reviles him, 9. His pious reproof, 10. His three friends come to visit and mourn with him.

A GAIN * there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And ^b Satan answered the LORD,

* Ch. i. 6.—^b Ch. i. 7.

Verse 1. *Again there was a day*] How long this was after the former trial, we know not: probably, *one whole year*. This appearance of the *sons of God* and *Satan* is to be understood metaphorically—there could be nothing real in it—but it is intended to instruct us in the doctrine of the existence of good and evil spirits; that Satan pursues man with implacable enmity, and that he can do no man hurt,

and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him* in the earth, ^a a perfect and an upright man, one that feareth God, and escheweth evil? and still he

* Ch. i. 1, 8.

either in his person or property, but by the especial permission of God; and that God gives him permission only when he purposes to overrule it for the greater manifestation of his own glory, and the greater good of his tempted followers.

Verse 3. *To destroy him without cause.*] Thou wishedest me to permit thee to destroy a man whose sins have not

* holdeth fast his integrity, although thou movedst me against him, ^b to ^c destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 ^a But put forth thine hand now, and touch his ^b bone and his flesh, and he will curse thee to thy face.

6 ^a And the LORD said unto Satan, Behold, he is in thine hand; ^b but save his life.

7 So went Satan forth from the presence of the LORD, and smote Job with sore boils ^a from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; ^a and he sat down among the ashes.

9 Then said his wife unto him, ^a Dost thou still ^b retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of

^aCh. xxvii. 5, 6.—^bHeb. to swallow him up.—^cCh. ix. 17.—^dCh. i. 11.—^eCh. xix. 20.—^fCh. i. 12.—^gOr, only.—^hIsa. i. 6.—ⁱ2 Sam. xlii. 19. Ch. xlii. 6. Ezek. xxvii. 30. Mat. xi. 21.—^jCh. xxi. 15.—^kVer. 3.—^lCh. i. 21. Rom. xii. 12. James v. 10, 11.—^mCh.

called for so heavy a judgment. This seems to be the meaning of this saying. The original word signifies to swallow down or devour; and this word St. Peter had no doubt in view: i. Pet. v. 8.

Verse 4. *Skin for skin*] That is, A man will part with all he has in the world to save his life; and he will part with all by piecemeal, till he has nothing left on earth, and even be thankful, provided his life be spared. Thou hast only destroyed his property; thou hast left him his life and his health. Thou hast not touched his flesh nor his bone; therefore he is patient and resigned. Man, through the love of life, will go much farther: he will give up one member to save the rest; yea, limb after limb, as long as there is hope that, by such sacrifices, life may be spared or prolonged. This is the meaning given to the passage by the Targum; and I believe, the true one: hence, ver. 6, the Lord says, *Save his life*.

Verse 5. *He will curse thee to thy face*.] Literally, *If he will not bless thee to thy face or appearances. His piety to thee will be always regulated by thy bounty to him*.

Verse 6. *But save his life*] His body thou shalt have permission to afflict, but against his life thou shalt have no power; therefore take care of his life. How astonishing is the economy of salvation! It is so managed, by the unlimited power and skill of God, that the grand adversary of souls becomes himself, by the order of God, the preserver of that which the evil of his nature incessantly prompts him to destroy!

Verse 7. *Sore boils*] What this diabolical disorder was, interpreters are not agreed. Some think it was the leprosy; and this is the reason why he dwelt by himself, and had his habitation in an unclean place, without the city, or in the open air: and the reason why his friends beheld him afar off, ver. 12, was because they knew that the disorder was infectious.

His scraping himself with a potsherd indicates a disease accompanied with intolerable itching, one of the characteristics of the small pox. Query, Was it not this disorder? In the elephantiasis and leprosy there is, properly speaking, no boil or detached inflammation, or swelling, but one uniform disordered state of the whole surface; in the small pox it is different: each pock or pustule is a separate inflammation, tending to supuration; the itching is extreme; and the hands are often obliged to be confined to prevent the patient from literally tearing his own flesh.

Verse 9. *Then said his wife*] We translate *barech Elohim vanuith, Curse God, and die*. The verb *barach* is supposed to include in it the ideas of cursing and blessing; but it is not clear that it has the former meaning in any part of the sacred writings, though we sometimes translate it so.

Here it seems to be a strong irony. Job was exceedingly afflicted, and apparently dying through sore disease; yet his soul was filled with gratitude to God. His wife, destitute of the salvation which her husband possessed, gave him this ironical reproof. *Bless God, and die*—What! bless him for his goodness, while he is destroying all that thou hast! bless him for his support, while he is casting thee down and destroying thee! Bless on, and die. [Commentators are very much divided in their exposition of this passage.

the foolish women speaketh. What? ^a shall we receive good at the hand of God, and shall we not receive evil? ^b In all this did not Job ^c sin with his lips.

11 Now when Job's three ^a friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the ^b Temanite, and Bildad the ^c Shuhite, and Zophar the Naamathite: for they had made an appointment together to come ^d to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and ^a sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground ^a seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

i. 22.—^aPs. xxxix. 1.—^bProv. xvii. 17.—^cGen. xxxvi. 11. Jer. xlix. 7.—^dGen. xxv. 2.—^eCh. xlii. 11. Rom. xii. 15.—^fNeh. ix. 1. Lam. ii. 10. Ezek. xxvii. 30.—^gGen. i. 1.)

The majority favour the interpretation in the text.] Verse 10. *Thou speakest as one of the foolish*] Thou speakest like an infidel: like one who has no knowledge of God, of religion, or of a future state.

Shall we receive good?] This we have received in great abundance for many years:—

And shall we not receive evil?] Shall we murmur when He afflicts us for a day, who has given us health for so many years? Shall we blaspheme his name for momentary privations, who has given us such a long succession of enjoyments? His blessings are his own: he never gave them to us; they were only lent. We have had the long, the free, the unmerited use of them; and shall we be offended at the Owner, when he comes to reclaim his own property? This would be foolish, ungrateful, and wicked. So may every one reason who is suffering from adversity. But who, besides Job, reasons thus? Man is naturally discontented and ungrateful.

In all this did not Job sin with his lips.] The Chaldee adds, *But in his heart he thought words*. He had surmises of heart, though he let nothing escape from his lips.

Verse 11. *Job's three friends*] The first was Eliphaz the Temanite; or, as the Septuagint has it, Eliphaz the king of the Thaimanites. Eliphaz was one of the sons of Esau; and Teman, of Eliphaz, Gen. xxxvi. 10, 11. Teman was a city of Edom, Jer. xlix. 7-20; Ezek. xxv. 13, Amos i. 11, 12.

Bildad the Shuhite] Or, as the Septuagint, *Baldad, tyrant of the Suchites*. Shuah was the son of Abraham, by Keturah; and his posterity is reckoned among the easterns.

Zophar the Naamathite] Or, according to the Septuagint, *Sophar king of the Minaites*. He most probably came from that Naamah, which was bordering upon the Edomites to the south, and fell by lot to the tribe of Judah, Josh. xv. 21-41. That some of those eastern people were highly cultivated, we have at least indirect proof in the case of the Temanites, Jer. xlix. 7. They are celebrated also in Baruch iii. 22, 23. The sayings of Job's three friends are proofs that their reputation for wisdom stood on very solid foundation.

Verse 12. *They rent every one his mantle*] Significant actions which were in use among all nations.

Verse 13. *They sat down with him upon the ground seven days*] The seven days mentioned here were the period appointed for mourning. The Israelites mourned for Jacob seven days, Gen. l. 10. And the man of Jabesh mourned so long for the death of Saul, 1 Sam. xxxi. 13. 1 Chron. x. 12. And Ezekiel sat on the ground with the captives at Chebar, and mourned with and for them seven days, Ezek. iii. 15. The wise son of Sirach says, "Seven days do men mourn for him that is dead;" Eccles. xiii. 12. So calamitous was the state of Job, that they considered him as a dead man; and went through the prescribed period of mourning for him. [Or rather, with Delitzsch, they were silent seven days through the force of the impression produced on them, and the fear of annoying the sufferer.]

They saw that his grief was very great.] This is the reason why they did not speak to him: they believed him to be suffering for heavy crimes; and, seeing him suffer so much, they were not willing to add to his distresses by invectives or reproach. Job himself first broke silence.

CHAPTER III.

Job curses the day of his birth, and regrets that he ever saw the light, 1-12. Describes the empire of death, and its inhabitants, 13-19. Regrets that he is appointed to live in the midst of sorrows, for the calamities which he feared had overtaken him, 20-26.

AFTER this opened Job his mouth, and cursed his day.

2 And Job ^a spake, and said,

3 ^b Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and ^c the shadow of death ^d stain it; let a cloud dwell upon it: ^e let the blackness of the day terrify it.

6 As for that night, let darkness seize upon it;

' let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, ^f who are ready to raise up ^h their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see ⁱ the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 ^j Why died I not from the womb? *why* did I

^a Heb. answered.—^b Ch. x. 18, 19. Jer. xv. 10. xx. 14.—^c Ch. x. 21, 22. xvi. 13. xxviii. 8. ^d Ps. xliii. 4. xlv. 19. cvii. 10, 14. Jer. xiii. 16. Amos v. 8.—^e Or, challenge it.—^f Or, let them terrify it, as

those who have a bitter day. Amos viii. 10.—^g Or, let it not rejoice among the days.—^h Jer. ix. 17. 18.—ⁱ Or, a leviathan.—^j Heb. the eyelids of the morning, ch. xli. 18.—^k Ch. x. 18.

Verse 1. *After this opened Job his mouth*] Here the poetic part of the book begins; for most certainly there is nothing in the preceding chapters either in the form or spirit of Hebrew poetry. It is easy indeed to break the sentences into hemistichs; but this does not constitute them poetry: for, although Hebrew poetry is in general in hemistichs, yet it does not follow that the division of narrative into hemistichs must necessarily constitute it poetry.

In many cases the Asiatic poets introduce their compositions with prose narrative; this appears to be the plan followed by the author of this book.

Cursed his day.] That is, the day of his birth. His execrations have something in them awfully solemn, tremendously deep, and strikingly sublime. But let us not excuse all the things which he said in his haste, and in the bitterness of his soul, because of his former well established character of patience. He bore all his privations with becoming resignation to the divine will and providence; but now, feeling himself the subject of continual sufferings, being in heaviness through manifold temptation, and probably having the light of God withdrawn from his mind, as his consolations most undoubtedly were, he regrets that ever he was born; and in a very high strain of impassioned poetry curses his day.

Verse 3. *There is a man child conceived.*] The word *harah* signifies to conceive; yet here, it seems, it should be taken in the sense of being born, as it is perfectly unlikely that the night of conception should be either distinctly known or published. [But the original should be translated "the night which said."] The literal sense of *harah* is therefore to be maintained.]

Verse 4. *Let that day be darkness.*] The meaning is exactly the same with our expression, "Let it be blotted out of the calendar." However distinguished it may have been, as the birthday of a man once celebrated for his possessions, liberality, and piety, let it no longer be thus noted; as he who was thus celebrated is now the sport of adversity, the most impoverished, most afflicted, and most wretched of human beings.

Let not God regard it from above.] "Let Him not require it"—let Him not consider it essential to the completion of the days of the year; and therefore he adds, *neither let the light shine upon it.* If it must be a part of duration, let it not be distinguished by the light of the sun.

Verse 5. *Let darkness and the shadow of death stain it.*] "Pollute or avenge it," from *gaal*, to vindicate, avenge, &c.; hence *goel*, the nearest of kin, whose right it was to redeem an inheritance, and avenge the death of his relative by slaying the murderer. Let this day be pursued, overtaken, and destroyed. Let natural darkness, the total privation of the solar light, rendered still more intense by death's shadow projected over it, seize on it and destroy it.

Let a cloud dwell upon it.] Let the thickest clouds have there their dwelling-place—let that be the period of time on which they shall constantly rest, and never be dispersed.

Let the blackness of the day terrify it.] Leaving out the semicolon, we had better translate the whole clause thus: "Let the thickest cloud have its dwelling-place upon it, and let the bitterness of a day fill it with terror."

Verse 6. *As for that night, let darkness seize upon it.*] Some understand the word *ophel* as signifying a dark storm; hence the Vulgate, *tenebrosus turbo*, "a dark whirlwind." Every thing is here personified; *day, night, darkness, shadow of death, cloud, &c.*; and the same idea of the total extinction of that portion of time, or its being rendered ominous and portentous, is pursued through all these verses, from the third to the ninth, inclusive. The imagery is diversified, the expressions varied, but the idea is the same.

Verse 7. *Lo, let that night be solitary.*] The word *galmud*, which we translate *solitary*, is properly Arabic. From the original we may gather Job's meaning: "Let that night be grievous, oppressive, as destitute of good as a bare rock is of verdure." [The true sense is, "let that night be barren."] *Let no joyful voice come therein.*] Let there be no choirs of singers; no pleasant music heard; no dancing or merriment.

The word *renanah* signifies any brisk movement, such as the vibration of the rays of light, or the brisk modulation of the voice in a cheerful ditty.

Verse 8. *Let them curse it that curse the day.*] Some think the custom of sorcerers, who had execrations for peoples, places, things, days, &c., is here referred to; such as Balaam, Elymas, and many others were: but I cannot think that a man who knew the Divine Being and his sole government of the world so well as Job did, would make such an allusion, who must have known that such persons and their pretensions were impostors and execrable vanities. I shall give as near a translation as I can of the words, and subjoin a short paraphrase: "Let them curse it who detest the day; them who are ready to raise up the leviathan." That is, let them curse my birthday who hate daylight, such as adulterers, murderers, thieves, and banditti, for whose practices the night is more convenient; and let them curse it who, being like me, weary of life, are desperate enough to provoke the leviathan, the crocodile, to tear them to pieces. By *leviathan* some understand the greatest and most imminent dangers; and others, the devil, whom the enchanters are desperate enough to attempt to raise by their incantations. [The evident reference to sorcerers, who according to popular superstition could raise the dragon or leviathan, warrants the supposition that Job refers to magicians in the former expression].

Verse 9. *Let the stars of the twilight thereof.*] The stars of the twilight may here refer to the planets *Venus, Jupiter, Mars, and Mercury*, as well as to the brighter fixed stars.

Let it look for light.] Here the prosopopoeia or personification is still carried on. The darkness is represented as waiting for the lustre of the evening star, but is disappointed; and then for the *Aurora* or dawn, but equally in vain. Thus his execration comprehends every thing that might irradiate or enliven it.

Verse 11. *Why died I not from the womb?*] These three

not give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver.

16 Or as an hidden untimely birth I had not been; as infants which never saw light.

17 There the wicked cease from troubling; and there the weary be at rest.

18 There the prisoners rest together; they hear not the voice of the oppressor.

* Gen. xxx. 3. Isa. lxvi. 12.—Ch. xv. 28.—Ps. lviii. 8.—Heb. worried in strength.—Ch. xxxix. 7.—Jer. xx. 18.—1 Sam. i. 10. 2 Kings iv. 27. Prov. xxxi. 6.—Heb. wait.—Rev. ix. 6.—Prov.

things appear to me to be clearly intended here:—1. Dying in the womb, or never coming to maturity, as in the case of an abortion. 2. Being still-born, without ever being able to breathe. 3. Or, if born alive, dying within a short time after. And to these states, he seems to refer in the following verses.

Verse 12. *Why did the knees prevent me?* Why was I dandled on the knees? Why was I nourished by the breasts? In either of the above cases I had neither been received into a mother's lap, nor hung upon a mother's breasts.

Verse 13. *For now should I have lain still*] In that case I had been insensible; quiet—without these overwhelming agitations; slept—unconscious of evil; been at rest—been out of the reach of calamity and sorrow.

Verse 14. *With kings and counsellors of the earth*] I believe this translation to be perfectly correct. These mighty agitators of the world are at rest in their graves, after the lives of commotion which they have led among men: most of whom indeed have been the troublers of the peace of the globe.

Which built desolate places] Who erect mansoleums, funeral monuments, sepulchral pyramids, &c., to keep their names from perishing, while their bodies are turned to corruption.

Verse 15. *Or with princes that had gold*] Chief or mighty men, lords of the soil, or fortunate adventurers in merchandise, who got gold in abundance, filled their houses with silver, left all behind, and had nothing reserved for themselves but the empty places which they had made for their last dwelling, and where their dust now sleeps, devoid of care, painful journeys, and anxious expectations.

Verse 16. *Or as an hidden untimely birth*] An early miscarriage, which was scarcely perceptible by the parent herself; and in this case he had not been—he had never had the distinguishable form of a human being, whether male or female.

As infants] Little ones; those further advanced in maturity, but miscarried long before the time of birth.

Verse 17. *There the wicked cease*] In the grave the oppressors of men cease from irritating, harassing, and distressing their fellow-creatures and dependants.

And there the weary be at rest.] Those who were worn out with the cruelties and tyrannies of the above. The troublers and the troubled, the restless and the submissive, the toils of the great and the labours of the slave, are here put in opposition.

Verse 18. *The prisoners rest together*] Those who were slaves, feeling all the troubles, and scarcely tasting any of the pleasures, of life, are quiet in the grave together; and the voice of the oppressor, the hard unrelenting task-master, which was more terrible than death, is heard no more. They are free from his exactions, and his mouth is silent in the dust.

Verse 19. *The small and great are there*] All sorts and conditions of men are equally blended in the grave, and ultimately reduced to one common dust; and between the bond and free there is no difference. The graves is

"The appointed place of rendezvous, where all These travellers meet."

Equality is absolute among the sons of men in their

19 The small and great are there; and the servant is free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter in soul;

21 Which long for death, but it cometh not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad, when they can find the grave?

23 Why is light given to a man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

ii. 4.—Ch. xix. 8. Lam. iii. 7.—Ch. i. 11.—Heb. before my meat.—Heb. I feared a fear, and it came upon me.

entrance into and exit from the world: all the intermediate state is disparity. All men begin and end life alike; and there is no difference between the king and the cottager. A contemplation of this should equally humble the great and the small.

Verse 20. *Wherefore is light given*] Why is life granted to him who is incapable of enjoying it, or of performing its functions?

Verse 21. *Which long for death*] They look to it as the end of all their miseries; and long more for a separation from life, than those who love gold do for a rich mine.

Verse 22. *Which rejoice exceedingly*] Literally *They rejoice with joy, and exult when they find the grave.*

Verse 23. *To a man whose way is hid*] Who knows not what is before him in either world, but is full of fears and tremblings concerning both.

God hath hedged in?] Leaving him no way to escape; and not permitting him to see one step before him.

There is an exact parallel to this passage in Lam. iii. 7, 9.

Verse 24. *For my sighing cometh*] Some think that this refers to the ulcerated state of Job's body, mouth, hands, &c. He longed for food, but was not able to lift it to his mouth with his hands, nor masticate it when brought thither. But perhaps it is most natural to suppose that he means his sighing took away all his appetite, and served him in place of meat.

My roarings are poured out] My lamentations are like the noise of the murmuring stream, or the dashings of the over-swollen torrent.

Verse 25. *For the thing which I greatly feared*] While I was in prosperity I thought adversity might come, and I had a dread of it. I feared the loss of my family and my property; and both have occurred. I was not lifted up: I knew that what I possessed I had from Divine Providence, and that he who gave might take away. I am not stripped of my all as a punishment for my self-confidence.

Verse 26. *I was not in safety*] If this verse be read interrogatively, it will give a good and easy sense: *Was I not in safety? Had I not rest? Was I not in comfort? Yet trouble came.*

In this chapter Job's conflict begins. Now, and not before, Satan appears to have access to his mind. When he deprived him of his property, and, what was still dearer, of his sons and his daughters, the hope of his family, he bore all with the most exemplary patience, and the deepest resignation to the divine will. When his adversary was permitted to touch his body, and afflict it in the most grievous and distressing manner, rendered still more intolerable by his being previously deprived of all the comforts and necessities of life; still he held fast his integrity; no complaint, no murmur was heard. From the Lord's hand he received his temporal good; and from that hand he received his temporal evil, the privation of that good. Satan was, therefore, baffled in all his attempts; Job continued to be a perfect and upright man, fearing God and avoiding evil. This was Job's triumph, or rather the triumph of divine grace; and Satan's defeat and confusion.

It is indeed very seldom that God permits Satan to waste the substance or afflict the body of any man; but at all times this malevolent spirit may have access to the mind of any

man, and inject doubts, fears and diffidence, perplexities, and even *unbelief*. And here is the spiritual conflict. In such cases Satan is often permitted to diffuse *darkness* into the understanding, and envelope the heavens with clouds. Hence are engendered *false views* of God and his providence, of men, of the spiritual world, and particularly of the person's own state and circumstances. Strong *temptations* to things which the soul contemplates with abhorrence are injected; and which are followed by immediate *accusations*, as if the injections were the *offspring of the heart itself*; and the trouble and dismay produced are represented as the sense of guilt, from a consciousness of having, in heart committed these evils. Behold here the *permission* of God, and behold also his *sovereign control*: all this time the grand tempter is not permitted to touch the *heart*, the seat of the affections, nor offer even the slightest violence to the *will*. The soul is cast down, but not destroyed; perplexed, but not in

despair. It is on all sides harassed; without are *fightings*, within are fears; but the *will* is inflexible on the side of God and truth, and the heart, with all its train of affections and passions, follows it. The man does not wickedly depart from his God; the outworks are violently *assailed*, but not *taken*; the city is still safe, and the citadel impregnable. Heaviness may endure for a night, but joy cometh in the morning. Jesus is soon seen walking on the waters. He speaks peace to the winds and the sea: immediately there is a calm. Satan is bruised down under the feet of the sufferer; the clouds are dispersed, the heavens re-appear, and the soul, to its surprise, finds that the storm, instead of hindering, has driven it nearer to the haven whither it would be.

The reader who closely examines the subject will find that this was the case of Job. Satan sifted him as wheat, but his faith failed not.

CHAPTER IV.

Eliphaz answers; and accuses Job of impatience, and of dependance in the time of adversity, 1-6; asserts that no innocent man ever perished, and that the wicked are afflicted for their sins, 7-11; relates a vision that he had 12-16, and what was said to him on the occasion, 17-21.

THEN Eliphaz the Temanite answered and said,

2 If we assay ^a to commune with thee, wilt thou be grieved? but ^b who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou ^c hast strengthened the weak hands.

4 Thy words have uphelden him that was falling, and thou ^d hast strengthened ^e the feeble knees.

5 But now it is come upon thee, and thou faintest: it toucheth thee, and thou art troubled.

6 Is not this ^f thy fear, ^g thy confidence, thy hope, and the uprightness of thy ways?

^a Heb. a word. — ^b Heb. who can refrain from words? — ^c Isa. xxxv. 8. — ^d Isa. xxxv. 8. — ^e Heb. the bowing knees. Heb. xii. 12. — ^f Ch. i. 1. — ^g Prov. iii. 26. — ^h Ps. xxxvii. 25. — ⁱ Ps. vii. 14. Prov. xxii. 8.

Verse 1. *Then Eliphaz the Temanite answered*] Having now sufficiently contemplated his afflicted state, and heard his bitter complaint, he loses the feeling of the *friend* in the haughtiness of the *ensor*, endeavouring to strip him of his only consolation,—the testimony of his conscience, that in simplicity, and godly sincerity, not in fleshly wisdom, but by the grace of God, he had his conversation among men,—by insinuating that if his ways had been upright, he would not have been abandoned to such distress and affliction; and if his heart possessed that righteousness of which he boasted, he would not have been so suddenly cast down by adversity.

Verse 2. *If we assay to commune with thee*] Should I and my friends endeavour to reason with thee ever so mildly, because we shall have many things to say by way of reprehension, thou wilt be grieved and faint; and this we may reasonably infer from the manner in which thou bearest thy present afflictions. Yet it is our duty to rise up on the part of God, though thereby we shall grieve him who is our friend.

Verse 3. *Thou hast instructed many*] Thou hast seen many in affliction and distress, and thou hast given them such advice as was suitable to their state, and effectual to their relief.

Verse 4. *But now it is come upon thee*] Now it is thy turn to suffer, and give an example of the efficacy of thy own principles; but instead of this, behold, thou faintest. Either, therefore, thou didst *pretend* to what thou hadst not; or thou art not making a proper use of the principles which ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

Verse 6. *Is not this thy fear*] If these be genuine, surely there is no cause for this complaint, vexation, and despair. [Delitzsch translates this: "Is not thy piety thy confidence, thy hope? And uprightness of thy ways?"]

7 Remember, I pray thee, ^h who ever perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, ⁱ they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and ^j by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and ^k the teeth of the young lions, are broken.

11 ^l The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was ^m secretly brought to me, and mine ear received a little thereof.

Hos. x. 13. Gal. vi. 7. 8.—ⁿ That is, by his anger: as Isa. xxx. 33. See Exod. xv. 8. Ch. i. 19. xv. 30. Isa. xi. 4. 2 Thes. ii. 8.—^o Ps. lviii. 6.—^p Ps. xxxiv. 10.—^q Heb. by stealth.

Verse 7. *Remember, I pray thee*] Didst thou ever hear of a case in which God abandoned a righteous man to destruction? Wert thou a righteous man, and innocent of all hidden crimes, would God abandon thee thus to the malice of Satan?

Verse 8. *They that plow iniquity*] A proverbial form of speech drawn from nature. Whatever seed a man sows in the ground, he reaps the same kind; for every seed produces its like.

Verse 9. *By the blast of God they perish*] As the noxious and parching east wind blasts and destroys vegetation, so the wicked perish under the indignation of the Almighty.

Verse 10. *The roaring of the lion*] The design of Eliphaz in using these figures is to show that even those who are possessed of the greatest *authority* and *power*—the *kings*, *rulers*, and *princes*, of the earth—when they become wicked and oppressive to their subjects, are cast down, broken to pieces, and destroyed, by the incensed justice of the Lord; and their *whelps*—their children and intended *successors*, scattered without possessions over the face of the earth.

Verse 11. *The old lion perisheth*] In this and the preceding verse the word *lion* occurs *five times*; and in the original the words are all different.

All however may point out some *quality* of the lion; and this was probably the cause why they were originally given: but it is likely that, in process of time, they served only to designate the beast, without any particular reference to any of his properties. We have one and the same idea when we say the *lion*, the *king of beasts*, the *monarch of the forest*, the *most noble of quadrupeds*, &c.

Verse 12. *Now a thing was secretly brought to me*] To give himself the more authority, he professes to have received a vision from God, by which he was taught the secret of the divine dispensations in providence; and a confirmation of the doctrine which he was now stating to Job; and which

13 *In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear ^b came upon me, and ^c trembling, which made ^d all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*,

17 'Shall mortal man be more just than God?

* Ch. xxxiii. 15.—^b Heb. *met me*.—^c Hab. iii. 16.—^d Heb. *the multitude of my bones*.—^e Or, *I heard a still voice*.—^f Ch. ix. 2.—^g Ch. xv. 15. xxv. 5. ^h Pet. ii. 4.—ⁱ Or, *nor in his angels, in whom he put light*.

he applied in a different way to what was designed in the divine communication.

Mine ear received a little thereof.] Mr. Good translates, "And mine ear received a whisper along with it." The apparition was the general subject; and the words related ver. 17, &c., were the *whispers* which he heard when the apparition stood still.

Verse 18. *From the visions of the night*] "It is in vain to search through ancient or modern poetry for a description that has any pretensions to rival that upon which we are now entering. Midnight—solitude—the deep sleep of all around—the dreadful chill and horripilation or erection of the hair over the whole body—the shivering, not of the muscles only, but of the bones themselves—the gliding approach of the spectre—the abruptness of his pause—his undefined and indescribable form—are all powerful and original characters, which have never been given with equal effect by any other writer."—*Good*.

Be more just than God?] Or, shall poor, weak, sinful man be justified before God?

Shall a man? Gaher, shall even the strong and mighty man, be pure before his Maker? No. He must be justified by the mercy of God, through an *atonement sacrifice*; he must be sanctified by the Holy Spirit of God, and thus made a partaker of the divine nature. Then he is justified before God, and pure in the sight of his Maker: and this is a work which God himself alone can do; so the work is not *man's* work, but *God's*. It is false to infer, from the words of this spectre that no man can be justified, and that no man can be purified, when God both justifies the ungodly, and sanctifies the unholy. The meaning can be no more than this: no man can make an atonement for his own sins, nor purify his own heart. Hence all *boasting* is for ever excluded. Of this Eliphaz believed Job to be guilty, as he appeared to talk of his righteousness and purity, as if they had been his own acquisition.

Verse 18. *Behold, he put no trust in his servants*] This verse is generally understood to refer to the fall of angels; for these were some of those heavenly beings who kept not their first estate: they did not persevere to the end of their probation, and therefore fell into condemnation, and are reserved in chains of darkness unto the judgment of the great day; Jude 6. It is said he put no trust in them—he knew that nothing could be absolutely immutable but himself; and that no intelligent beings could subsist in a state of purity, unless continually dependant on himself, and deriving constant supplies of grace, power, and light from him who gave them their being.

And his angels he charged with folly] Not *chargeth*, as many quote the passage. He charged those with folly who

shall a man be more pure than his Maker?

18 Behold, he ^a put no trust in his servants: ^b and his angels he charged with folly:

19 ^c How much less *in* them that dwell in ^d houses of clay, whose foundation *is* in the dust, which are crushed before the moth?

20 ^e They are ^f destroyed from morning to evening: they perish for ever without any regarding it.

21 ^g Doth not their excellency *which is* in them go away? ^h they die, even without wisdom.

—^a Ch. xv. 16.—^b 2 Cor. iv. 7. v. 1.—^c Ps. xc. 5, 6.—^d Heb. *beaten in pieces*.—^e Ps. xxxix. 11. xlix. 14.—^f Ch. xxxvii. 12.

kept not their first estate. It does not appear that he is charging the others in the same way, who continue steadfast. [Modern criticism does not refer this passage to the fallen angels.]

Verse 19. *How much less*] Rather, with the VULGATE, *How much more?* If angels may be unstable, how can man arrogate stability to himself who dwells in an earthly tabernacle, and who must shortly return to dust?

Crushed before the moth?] The slightest accident often-times destroys. This is the general idea in the text; and it is useless to *swift* for meanings.

Verse 20. *They are destroyed from morning to evening*] In almost every moment of time some human being comes into the world, and some one departs from it.

They perish for ever] *Yobedi*; they pass by; they go out of sight; they moulder with the dust, and are soon forgotten. Who regards the past generation now among the dead?

Verse 21. *Doth not their excellency—go away?*] Personal beauty, corporeal strength, powerful eloquence, and various mental endowments, pass away, or are plucked up by the roots; they are no more seen or heard among men, and their memory soon perisheth.

They die, even without wisdom.] If wisdom means the pursuit of the best end, by the most legitimate and appropriate means, the great mass of mankind appear to perish without it. But, if we consider the subject more closely, we shall find that all men die in a state of comparative ignorance. With all our boasted science and arts, how little do we know! Do we know any thing to perfection that belongs either to the material or spiritual world? Do we understand even what *matter* or what *spirit* is? Almost all the phenomena of nature have been explained on the principle of gravitation or attraction; but in what does this consist? We can traverse every part of the huge and trackless ocean by means of the compass; but who understands the nature of magnetism on which all this depends? We eat and drink in order to maintain life; but what is *nutrition*, and how is it effected? This has never been explained. Life depends on *respiration* for its continuance; but by what kind of action is it, that in a moment the lungs separate the oxygen, which is friendly to life, from the nitrogen, which would destroy it; suddenly absorbing the one, and expelling the other? Life is continued by the circulation of the blood; but by what power and law does it circulate? Have the systole and diastole of the heart, on which this circulation depends, ever been satisfactorily explained? Most certainly not. To be safe, in reference to eternity, we must know the only true God, and Jesus Christ whom he has sent; whom to know is life eternal. This knowledge, obtained and retained, will entitle us to all the rest in the eternal world.

CHAPTER V.

Eliphaz proceeds to shew that the wicked are always punished by the justice of God, though they may appear to flourish for a time, 1-8; extols the providence of God, by which the counsels of the wicked are brought to nought, and the poor fed and supported, 9-16; shows the blessedness of being corrected by God, in the excellent fruits that result from it; and exhorts Job to patience and submission, with the promise of all secular prosperity, and a happy death in a mature and comfortable old age, 17-27.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

* Or, look.—^b Or, indignation.—^c Ps. xxxvii. 35, 36. Jer. xii. 2, 3. Ps. cxix. 155. cxvii. 5.—^d Ps. cix. 12.—^e Ch. xviii. 9.—^f Or, infidelity.—^g Gen. iii. 17, 18, 19. 1 Cor. x. 18.—^h Or, labour.—ⁱ Heb. the sons of the burning coal lift up to fly.—^j Ch. ix. 1. xxxvii. 5. Ps. xl. 5. lxxii. 18. cxlv. 3. Rom. xi. 33.—^k Heb. and there is no search.—^l Heb. till there be no number.—^m Ch. xxviii. 26. Ps. lxx.

Verse 1. *Call now, if there be any*] This appears to be a strong irony. From whom among those whose foundations are in the dust, and who are crushed before the moth, canst thou expect succour?

To which of the saints wilt thou turn?] To whom among the holy ones, or among those who are equally dependant on Divine support with thyself, and can do no good but as influenced and directed by God, canst thou turn for help? Neither angel nor saint can help any man unless sent especially from God; and all prayers to them must be foolish and absurd, not to say impious. Can the channel afford me water, if the fountain cease to emit it?

Verse 2. *For wrath killeth the foolish man*] The words of Eliphaz may be considered as a sort of maxim, which the wisdom and experience of ages had served to establish; viz., The wrath of God is manifested only against the wicked and impious; and if thou wert not such God would not thus contend with thee.

Verse 3. *I have seen the foolish taking root*] I have seen wicked men for a time in prosperity: but I well knew that they must soon be blasted. I even ventured to pronounce their doom; for I knew that, in the order of God's providence, that was inevitable.

Verse 4. *His children are far from safety*] His posterity shall not continue in prosperity. *All gotten, all spent*; whatever is got by wrong must have God's curse on it.

They are crushed in the gate] In eastern countries the court-house, or tribunal of justice, was at the GATE of the city; here the magistrates attended, and hither the plaintiff and defendant came for justice.

Verse 5. *Whose harvest*] Their possessions, because acquired by unjust means, shall not be under the protection of God's providence; he shall abandon them to be pillaged and destroyed by the wandering half-starved hordes of the desert banditti. They shall carry it suddenly off; even the thorns—grain, weeds, thistles, and all, shall they carry off in their rapacious hurry.

The robber swalloweth up] Or, more properly, the thirsty, *tsammim*, as is plain from their swallowing up or gulping down; opposed to the hungry or half-starved, mentioned in the preceding clause.

Verse 6. *Affliction cometh not forth of the dust*] If there were not an adequate cause, thou couldst not be so grievously afflicted.

Spring out of the ground] It is not from mere natural causes that affliction and trouble come; God's justice inflicts them upon offending man.

Verse 7. *Yet man is born unto trouble*] *Leamal to labour*. He must toil and be careful; and if in the course of his labour he meet with trials and difficulties, he should rise superior to them, and not sink as thou dost.

As the sparks fly upward.] *And the sons of the coal lift up their flight, or dart upwards*. And who are the sons of the coal? Are they not bold, intrepid, ardent, fearless men,

9 Which doeth great things and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the day-time, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

9, 10. cxlvii. 6. Jer. v. 24. x. 13. ii. 16. Acts xiv. 47.—^a Heb. out-places.—^b 1 Sam. ii. 7. Ps. cxlii. 7.—^c Neh. iv. 15. Ps. xxxiii. 10. Isa. viii. 10.—^d Or, cannot perform any thing.—^e Ps. ix. 15. 1 Cor. iii. 19.—^f Deut. xxviii. 29. Isa. lix. 10. Amos viii. 9.—^g Or, run into.—^h Ps. xxxv. 10.—ⁱ 1 Sam. ii. 9. Ps. cvii. 42.—^j Ps. cxlv. 12. Prov. iii. 11, 12. Heb. xii. 5. James i. 12. Rev. iii. 19.

who rise superior to all their trials; combat what are termed chance and occurrence; succumb under no difficulties; and rise superior to time, tide, fate, and fortune? I prefer this to all the various meanings of the place with which I have met. [The ordinary interpretation is better. Truth is as much a part of the divine order, as that in the order of nature sparks should ascend.]

Verse 8. *I would seek unto God*] Were I in your place, instead of wasting my time, and irritating my soul with useless complaints, I would apply to my Maker, and, if conscious of my innocence, would confidently commit my cause to him.

Verse 9. *Which doeth great things*] No work, however complicated, is too deep for his counsel to plan; none, however stupendous, is too great for his power to execute. He who is upright is always safe in referring his cause to God, and trusting in him.

Verse 10. *Sendeth waters upon the fields*] The term *chutsoth*, which we translate fields, and generally signifies streets, may here mean those plantations which are laid out in ridges or plats, in an orderly, regular manner. God does not only send rain upon the earth in a general manner, but, by an especial providence, waters the cultivated ground, so that not one ridge is destitute of its due proportion of fructifying moisture.

Verse 11. *To set up on high those that be low*] He so distributes his providential blessings without partiality, that the land of the poor man is as well sunned and watered as that of the rich; so that he is thus set upon a level with the lords of the soil.

Verse 12. *He disappointeth the devices of the crafty*] All these sayings refer to God's particular providence, by which he is ever working for the good, and counterworking the plots of the wicked.

Verse 13. *He taketh the wise in their own craftiness*] So counterworks them as to cause their feet to be taken in their own snares, and their evil dealings to fall on their own pate.

Verse 14. *They meet with darkness in the day-time*] God confounds them and their measures; so that they act in noonday as if the sun were extinct, and their eyes put out.

Verse 15. *He saveth the poor from the sword, from their mouth*] This is rather a harsh construction. To avoid this, some have proposed to render *mecheret*, which we translate from the sword, the persecuted, but, I am afraid, on very slender authority. *Rossi's MSS.* read from the sword of their mouth; and with these *MSS.* the Chaldee, Vulgate, Syriac, and Arabic agree. The verse, therefore, may be translated thus:

He saveth from the sword of their mouth; The poor from the hand of the mighty.

Verse 16. *So the poor*] *Dal*, he who is made thin, who is wasted, attenuated; *hath hope*—he sees what God is accustomed to do, and he expects a repetition of gracious dealings in his own behalf; and because God deals thus with those

18 ^a For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 ^b He shall deliver thee in six troubles; yea, in seven ^c there shall no evil touch thee.

20 ^d In famine he shall redeem thee from death: and in war ^e from the power of the sword.

21 ^f Thou shalt be hid ^g from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: ^h neither shalt thou be afraid of the beasts of the earth.

23 ⁱ For thou shalt be in league with the stones of

^a Deut. xxxii. 39. 1 Sam. ii. 6. Isa. xxx. 26. Hos. vi. 1.—^b Ps. xxxiv. 19. xci. 8. Prov. xxiv. 18. 1 Cor. x. 13.—^c Ps. xci. 10.—^d Ps. xxxiii. 19. xxxvii. 19.—^e Heb. from the hands.—^f Ps. xxxi. 20.—^g Or, when the tongue scourgeth.—^h Isa. xi. 9. xxxv. 9. lxxv. 25. Ezek.

who trust in him, therefore the mouth of impiety is stopped.

Verse 17. Behold, happy is the man] We have had fathers of our flesh, who corrected us for their pleasure or according to their caprices, and we were subject to them; how much more should we be subject to the Father of spirits, and live? for he corrects that we may be partakers of his holiness, in order that we may be rendered fit for his glory. See Heb. xii. 5, James i. 12, and Prov. iii. 12.

Verse 19. He shall deliver thee in six troubles] The numbers six and seven are put here for many; for he saves as well from many as from few. We may also understand the words, He who hath been thy deliverer in past troubles, will not deny his help in those which are to come.

Verse 21. Thou shalt be hid from the scourge of the tongue] Perhaps no evil is more dreadful than the scourge of the tongue: evil-speaking, detraction, back-biting, calumny, slander, tale-bearing, whispering, and scandalizing, are some of the terms which we use when endeavouring to express the baleful influence and effects of that member, which is a world of fire, kindled from the nethermost hell. The Scripture abounds with invectives and execrations against it. See Ps. xxxi. 20, lii. 2-4; Prov. xii. 18, xiv. 8; James iii. 5-8.

Neither shalt thou be afraid] "Thou shouldst have such strong confidence in God, that even in the presence of destruction thou shouldst not fear death," the God of life and power being with thee.

Verse 22. At destruction and famine thou shalt laugh] This most forcibly expresses the strongest security, and confidence in that security.

Verse 23. Thou shalt be in league with the stones of the field] Instead of abney, stones, Mr. Good reads beney, sons of produce; but this reading is not supported by any ancient Version, nor, as far as I know, by any MS. yet collated.

Perhaps the reference is to those rocks or strongholds where banditti secured themselves and their prey, or where the emirs or neighbouring chiefs had their ordinary residence. Eliphaz may be understood as saying: Instead, then, of taking advantage of thee, as the Sabceans have done, the circum-

the field: and the beasts of the field shall be at peace with thee.

24 And thou shall know ¹ that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not ² sin.

25 Thou shalt know also that ¹ thy seed shall be ² great, and thine offspring ³ as the grass of the earth.

26 ^o Thou shalt come to thy grave in a full age, like as a shock of corn ^p cometh in his season.

27 Lo this, we have ^q searched it, so it is; hear it, and know thou it ^r for thy good:

xxxiv. 25.—¹ Ps. xci. 12. Hos. ii. 18.—² Or, that peace is thy tabernacle.—³ Or, err.—^o Ps. cxli. 2.—^p Or, much.—^q Ps. lxxii. 16.—^r Prov. ix. 11. x. 27.—^s Heb. ascendeth.—^t Ps. cxi. 2.—^u Heb. for thyself. Prov. ix. 12.

adjacent chieftains will be confederate with thee; and the very beasts of the field will not be permitted to harm thy flocks. [This interpretation is strained.]

Verse 24. Thou shalt know] The word *oholecha*, "thy tabernacle," means simply a tent, or moveable dwelling, composed of poles, pins, and cloth or skin, to be pitched any where in a few moments, and struck again with the same ease.

The word *navecha*, which we properly translate thy habitation, signifies a solid, permanent dwelling-place.

As to *techeta*, which we translate thou shalt not sin, it comes from *chata*, to err, to mistake, to miss the mark: hence to sin, transgress God's laws, seeking for happiness in forbidden and unlawful things, and therefore missing the mark, because in them happiness is not to be found: and it is very likely, from the connexion above, that to mistake or err is its meaning in this place.

Verse 25. Thine offspring as the grass] Thou shalt have a numerous and permanent issue.

Verse 26. Thou shalt come to thy grave] Thou shalt not die before thy time; thou shalt depart from life like a full-fed guest; happy in what thou hast known, and in what thou hast enjoyed.

Like as a shock of corn] Thou shalt completely run through the round of the spring, summer, autumn, and winter of life; and thou shalt be buried like a wholesome seed in the earth; from which thou shalt again rise up into an eternal spring!

Verse 27. Lo this, we have searched it] What I have told thee is the sum of our wisdom and experience on these important points. These are established maxims, which universal experience supports. Know—understand, and reduce them to practice for thy good. Thus ends Eliphaz the Temanite, "full of wise saws and ancient instances;" but he miserably perverted them in his application of them to Job's case and character. They contain, however, many wholesome truths, of which the wise in heart may make a very advantageous practical use.

CHAPTER VI.

Job answers, and vindicates himself; and shows that the great affliction which he suffered was the cause of his complaining, by which life was rendered burdensome to him, 1-13. He complains that, whereas he expected consolation from his friends, he had received nothing but the bitterest reproaches, on the assumed ground that he must be a wicked man, else God would not so grievously afflict him, 14-20. He shows them that they knew nothing of his case, and that they had no compassion, 21-23. And then entreats them, if they can, to show him in what he has offended, as he is ready to acknowledge and correct every trespass, 24-30.

BUT Job answered and said,
2 Oh, that my grief were thoroughly weighed, and my calamity ^a laid in the balances together!

3 For now it would be heavier ^b than the sand of the sea: therefore ^c my words are swallowed up.

4 ^d For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: ^e the terrors of God do set themselves in array against me.

5 Doth the wild ass bray ^f when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* ^g the thing that I long for!

9 Even ^h that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow; let him not spare; for ⁱ I have not concealed the words of ^j the Holy One.

^a Heb. lifted up.—^b Prov. xxvii. 3.—^c That is, I want words to express my grief. Ps. lxxvii. 4.—^d Ps. xxxviii. 2.—^e Ps. lxxxviii. 15, 16.—^f Heb. at grass.—^g Heb. my expectation.—^h 1 Kings xix. 4.—ⁱ Acts xx. 20.—^j Lev. xix. 2. Isa. lvii. 15. Hos. xi. 9.—^k Heb. brasen.—^l Heb. To him that telleth.—^m Prov. xvii. 17.—ⁿ Ps. xxxviii.

Verse 2. *Oh that my grief were thoroughly weighed*] Job wished to be dealt with according to justice; as he was willing that his sins, if they could be proved, should be weighed against his sufferings; and if this could not be done, he wished that his sufferings and his complaining might be weighed together; and it would then be seen that, bitter as his complaint had been, it was little when compared with the distress which occasioned it.

Verse 3. *Heavier than the sand of the sea*] This includes two ideas: their number was too great to be counted; their weight was too great to be estimated.

Verse 4. *The arrows of the Almighty*] There is an evident reference here to wounds inflicted by poisoned arrows; and to the burning fever occasioned by such wounds, producing such an intense parching thirst as to dry up all the moisture in the system, and terminate in raging mania, from which the patient is relieved only by death. That calamities are represented among the eastern writers as the arrows of the Almighty, we have abundant proofs.

Verse 5. *Doth the wild ass*] It is the same with the tame ass; only in a wild state it grows to a larger size, is stronger, and more fleet. The meaning of Job appears to be this: You condemn me for complaining; do I complain without a cause? The wild ass will not bray, and the ox will not low, unless in want. If they have plenty of provender, they are silent. Were I at rest, at ease, and happy, I would not complain.

Verse 6. *Can that which is unsavoury*] Mr. Good renders this verse as follows: *Doth insipid food without a mixture of salt, yea, doth the white of the egg give forth pungency? Which he thus illustrates: "I too should be quiet and complain not, if I had nothing provocative or acrimonious; but, alas! the food I am doomed to partake of is the very calamity which is most acute to my soul—that which I most loathe, and which is most grievous or trying to my palate."*

Verse 8. *Oh that I might have*] As Job had no hope that he should ever be redeemed from his present helpless state, he earnestly begs God to shorten it by taking away his life.

Verse 9. *Let loose his hand*] A metaphor taken from an archer drawing his arrow to the head, and then loosing his hold, that the arrow may fly to the mark.

Verse 10. *I would harden myself in sorrow*] To know that I should shortly have an end put to my miseries, would cause me to endure the present with determinate resolution. *Let him not spare*—let him use whatever means he chooses, for I will not resist his decree; he is holy, and his decrees must be just.

Verse 11. *What is my strength*] I can never suppose that my strength will be restored; and, were that possible, have I any comfortable prospect of a happy termination of my

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh ^a of brass?

13 *Is* not my help in me? and is wisdom driven quite from me?

14 ^b To ^c him that is afflicted pity *should* be shewed from his friend; but he forsaketh the fear of the Almighty.

15 ^d My brethren have dealt deceitfully as a brook, and ^e as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, ^f they vanish: ^g when it is hot, they are ^h consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of ⁱ Tema looked, the companies of ^j Sheba waited for them.

20 They were ^k confounded because they had hoped; they came thither, and were ashamed.

21 ^l For now ^m ye are ⁿ nothing; ye see my casting down, and ^o are afraid.

11. xli. 9.—^a Jer. xv. 18.—^b Heb. they are cut off.—^c Heb. in the heat thereof.—^d Heb. extinguished.—^e Gen. xxv. 15.—^f 1 Kings x. 1. Ps. lxxii. 10. Ezek. xxvii. 22, 28.—^g Jer. xiv. 3.—^h Or, For now ye are like to them. Heb. to it.—ⁱ Ch. xiii. 4.—^j Heb. not.—^k Ps. xxxviii. 11.

life? Had I any prospect of future happiness, I might well bear my present ills; but the state of my body and the state of my circumstances preclude all hope.

Verse 12. *Is my strength the strength of stones?*] I am neither a rock, nor is my flesh brass, that I can endure all these calamities. This is a proverbial saying, and exists in all countries.

Verse 13. *Is not my help in me?*] My help is all in myself; and, alas! that is perfect weakness: and my subsistence, *tushiyah*, all that is real, stable, and permanent, is driven quite from me. My friends have forsaken me, and I am abandoned to myself; my property is all taken away, and I have no resources left.

Verse 14. *To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.*] The Vulgate gives a better sense, "He who takes away mercy from his friend, hath cast off the fear of the Lord." [Better still is the rendering of the latter clause: "Otherwise he might forsake the fear of the Almighty."]

Verse 15. *Have dealt deceitfully as a brook*] There is probably an allusion here to those land torrents which make a sudden appearance, and as suddenly vanish; being produced by the rains that fall upon the mountains during the rainy season, and are soon absorbed by the thirsty sands over which they run. The approach of Job's friends promised much of sympathy and compassion; his expectations were raised: but their conduct soon convinced him that they were physicians of no value; therefore he compares them to the deceitful torrents that soon pass away.

Verse 16. *Blackish by reason of the ice*] He represents the waters as being sometimes suddenly frozen, their foam being turned into the semblance of snow or hoar-frost: when the heat comes, they are speedily liquefied; and the evaporation is so strong from the heat, and the absorption so powerful from the sand, that they soon disappear.

Verse 18. *The paths of their way*] They sometimes forsake their ancient channels, which is a frequent case with the river Ganges; and growing smaller and smaller from being divided into numerous streams, they go to nothing and perish—are at last utterly lost in the sands.

Verse 19. *The troops of Tema looked*] The caravans coming from Tema are represented as arriving at those places where it was well known torrents did descend from the mountains, and they were full of expectation that here they could slake their thirst and fill their water-skins; but when they arrive, they find the waters totally dissipated and lost.

Verse 21. *For now ye are nothing*] Ye are just to me as those deceitful torrents to the caravans of Tema and Sheba; they are nothing to them; ye are nothing to me.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?
 23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?
 24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.
 25 How forcible are right words! but what doth your arguing reprove?
 26 Do ye imagine to reprove words, and the

* Heb. ye cause to fall upon.—^b Ps. lvii. 6.—^c Heb. before your face.—^d Ch. xvii. 10.

Ye see my casting down] Ye see that I have been hurried from my eminence into want and misery, as the flood from the top of the mountains, which is divided, evaporated, and lost in the desert.

And are afraid.] Ye are terrified at the calamity that has come upon me; and instead of drawing near to comfort me, ye start back at my appearance.

Verse 22. Did I say, bring unto me?] Why do you stand aloof? Have I asked you to bring me any presents? or to supply my wants out of your stores?

Verse 23. Or, Deliver me] Did I send to you to come and avenge me of the destroyers of my property, or to rescue my substance out of the hands of my enemies?

Verse 24. Teach me] Bring proper arguments to convince me of my errors; and you will soon find that I shall gladly receive your counsels, and abandon the errors of which I may be convicted.

Verse 25. How forcible are right words] A well-constructed argument, that has truth for its basis, is irresistible.

But what doth your arguing reprove?] The last clause, literally rendered, is, *What reproof, in a reproof from you?* As you have proved no fault you have consequently reprov'd no vice.

speeches of one that is desperate, *which are as wind?*
 27 Yea, *ye overwhelm the fatherless, and ye ^b dig a pit for your friend.
 28 Now therefore be content, look upon me; for *it is* ^c evident unto you if I lie.
 29 ^d Return, I pray you, let it not be iniquity; yea, return again, my righteousness is ^e in it.
 30 Is there iniquity in my tongue? cannot ^f my taste discern perverse things?

* That is, in this matter.—^b Heb. my palate, ch. xii. 11. xxxiv. 3.

Verse 26. Do ye imagine to reprove words] Is it some expressions which in my hurry, and under the pressure of unprecedented affliction, I have uttered, that ye catch at? You can find no flaw in my conduct; would ye *make me an OFFENDER for a word?*

Verse 27. Ye overwhelm the fatherless] Ye see that I am as destitute as the most miserable orphan; would ye overwhelm such an one? and would you *dig a pit for your friend*—do ye lay wait for me, and endeavour to entangle me in my talk?

Verse 28. Look upon me] View me; consider my circumstances; compare my words; and you must be convinc'd that I have spoken nothing but truth.

Verse 29. Return, I pray you] Reconsider the whole subject. Do not be offended. Yea, reconsider the subject; my *righteousness is in it*—my argumentation is a sufficient proof of my innocence.

Verse 30. Is there iniquity in my tongue?] Am I not an honest man? and if in my haste my tongue had uttered falsity, would not my conscience discern it? and do you think that such a man as your friend is would defend what he knew to be wrong?

CHAPTER VII.

Job continues to deplore his helpless and afflicted state, 1-6. He expostulates with God concerning his afflictions, 7-12; describes the disturbed state of his mind by visions in the night-season; abhors life, 13-16; and, showing that he is unworthy of the notice of God, begs pardon and respite, 17-21.

IS there not ^a an ^b appointed time to man upon earth? *are not* his days also like the days of an hireling?

2 As a servant ^c earnestly desireth the shadow, and as an hireling looketh for the reward of his work:

* Or, a warfare.—^b Ch. xlv. 5, 13, 14. Ps. xxxix. 4.—^c Heb. gapeth after.

Verse 1. Is there not an appointed time to man] "Is there not a warfare to miserable man upon the earth?" And thus most of the *Versions* have understood the words; and are nearer to the true sense than ours; and of a bad translation, worse use has been made by many theologians. I believe the simple sentiment which the writer wished to convey is this: *Human life is a state of probation; and every day and place is a time and place of exercise, to train us up for eternal life. Here is the exercise, and here the warfare: we are enlisted in the bands of the church militant, and must accomplish our time of service, and be honourably dismissed from the warfare, having conquered through the blood of the Lamb; and then receive the reward of the heavenly inheritance.*

Verse 2. Earnestly desireth the shadow] As a man who labours hard in the heat of the day earnestly desires to get under a shade, or wishes for the long evening shadows, that he may rest from his labour, get his day's wages, retire to his food, and then go to rest.

Verse 3. So am I made to possess] But night is no relief

3 So am I made to possess ^d months of vanity, and wearisome nights are appointed to me.

4 * When I lie down, I say, When shall I arise, and ^e the night be gone? and I am full of tossings and fro unto the dawning of the day.

5 My flesh is ^f clothed with worms and clods of

^d See ch. xxix. 2.—^e Deut. xxviii. 67. Ch. xvii. 12.—^f Heb. the evening be measured—^g Isa. xlv. 11.

to me; it is only a continuance of my anxiety and labour. I am like the *hireling*, I have my appointed labour for the day. I am like the *soldier* harassed by the enemy; I am obliged to be continually on the watch, always on the look out, with scarcely any rest.

Verse 4. When I lie down] Nothing can better depict the state of a man under continual afflictions, which afford him no respite, his days and his nights being spent in constant anguish, utterly unable to be in any one posture, so that he is continually changing his position in his bed, finding ease nowhere: thus, as himself expresses it, he is *full of tossings*.

Verse 5. My flesh is clothed with worms] This is perhaps no figure, but is literally true: the miserably ulcerated state of his body, exposed to the open air, and in a state of great destitution, was favourable to those insects that sought such places in which to deposit their ova, which might have produced the animals in question.

Clods of dust] If Job's disease was the *elephantiasis* this may refer to the scales which are continually falling off the body in that disorder. It is well known, that in this disease

dust; my skin is broken, and become loathsome.

6 * My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that ^b my life is wind : mine eye ^c shall no more ^d see good.

8 * The eye of him that hath seen me shall see me no more : thine eyes are upon me, 'and I am not.

9 As the cloud is consumed and vanisheth away ; so ^e he that goeth down to the grave shall come up no more.

10 He shall return no more to his house, ^b neither shall his place know him any more.

11 Therefore I will ¹ not refrain my mouth ; I will speak in the anguish of my spirit ; I will ² complain in the bitterness of my soul.

12 Am I a sea, or a whale, that thou settest a watch over me ?

13 ^b When I say, My bed shall comfort me, my couch shall ease my complaint ;

* Ch. ix. 25. xvi. 22. xvii. 14. Ps. xc. 6. cii. 11. ciii. 15. cxliv. 4. Isa. xxxviii. 12. xl. 6. James iv. 14.—^b Ps. lxxviii. 39. lxxxix. 47.—^c Heb. shall not return.—^d To see, that is, to enjoy.—^e Ch. xx. 9.—That is, I can live no longer.—^f 2 Sam. xii. 23.—^g Ch. viii. 18. xx. 9. Ps. ciii. 16.—^h Ps. xxxix. 1, 9. xl. 9.—

the skin becomes very rigid, so as to crack across, especially at the different joints, out of which fissures a loathsome ichor is continually exuding.

Verse 6. *Swifter than a weaver's shuttle*] The word *areg* signifies rather the *weaver* than his *shuttle*. That some such instrument as the *shuttle* was in use from time immemorial, there can be no doubt : and it is certain that such an instrument must have been in the view of Job, without which the figure would lose its expression and force. In almost every nation the whole of human existence has been compared to a *web* ; and the principle of life, through the continual succession of moments, hours, days, weeks, months, and years, to a *thread woven through that web*. Job represents the *thread of his life* as being *spun out* with great rapidity and tenuity, and about to be cut off.

And are spent without hope.] Expectation of future good was at an end ; hope of the alleviation of his miseries no longer existed. The *hope* of future good is the *balm* of life : where that is not, there is *despair* ; where despair is, there is *hell*.

Verse 8. *Shall see me no more*] If I die in my present state, with all this load of undeserved odium which is cast upon me by my friends, I shall never have an opportunity of vindicating my character, and regaining the good opinion of mankind.

Thine eyes are upon me, and I am not.] Thou canst look me into nothing. Or, Let thine eye be upon me as judged to death, and I shall immediately cease to live among men.

Verse 9. *As the cloud is consumed*] As the cloud is dissipated, so is the breath of those that go down to the grave. As that cloud shall never return, so shall it be with the dead ; they return no more to sojourn with the living.

Verse 10. *He shall return no more to his house, neither shall his place know him any more*] He does not mean that he shall be annihilated, but that he shall never more become an inhabitant of the earth.

The word which we properly enough translate *grave*, here signifies also the *state of the dead*, *hades*, and sometimes any *deep pit*, or even *hell* itself.

Verse 11. *Therefore I will not refrain*] All is hopeless : I will therefore indulge myself in complaining.

Verse 12. *Am I a sea, or a whale*] I think our own version less exceptionable than any other hitherto given of this verse. The meaning is sufficiently plain. Job was hedged about and shut in with insuperable difficulties of various kinds ; he was entangled as a wild beast in a net ; the more he struggled, the more he lost his strength, and the less probability there was of his being extricated from his present situation. The sea is shut in with barriers, over which it cannot pass ; Jer. v. 22. Ps. civ. 9. and chap. xxxviii. 8.

As bounds, doors, &c., are the watchers or keepers which God has set to prevent the sea from overflowing the earth ; so Job's afflictions and distresses were the bounds and bars

14 Then thou scarest me with dreams, and terrifiest me through visions :

15 So that my soul chooseth strangling, and death rather ¹ than my life.

16 ^m I loathe it ; I would not live alway : ⁿ let me alone ; ^o for my days are vanity.

17 ^p What is man, that thou shouldest magnify him ? and that thou shouldest set thine heart upon him ?

18 And that thou shouldest visit him every morning, and try him every moment ?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle ?

20 I have sinned ; what shall I do unto thee, O thou preserver of men ? why ^r hast thou set me as a mark against thee, so that I am a burden to myself ?

21 And why dost thou not pardon my transgression, and take away mine iniquity ? for now shall I sleep in the dust : and thou shalt seek me in the morning, but I shall not be.

¹ 1 Sam. i. 10. Ch. x. 1.—² Ch. ix. 27.—³ Heb. than my bones.—^m Ch. x. 1.—ⁿ Ch. x. 20. xiv. 6. Ps. xxxix. 13.—^o Ps. lxi. 9.—^p Ps. viii. 4. cxlv. 3. Heb. li. 6.—^q Ps. xxxvi. 6.—^r Ch. xvi. 12. Ps. xxi. 12. Lam. iii. 12.

which God had apparently set to prevent him from injuring his fellow-creatures. At least Job, in his complaint, so takes it. Am I like the sea, which thou hast imprisoned within bounds, ready to overwhelm and destroy the country ? or am I like a dragon, which must be cooped up in the same way, that it may not have the power to kill and destroy ? [Some think that the reference here is to the Nile and the crocodile.]

Verse 14. *Thou scarest me with dreams*] There is no doubt that Satan was permitted to haunt his imagination with dreadful dreams and terrific appearances ; so that, as soon as he fell asleep, he was suddenly roused and alarmed by those appalling images. He needed rest by sleep, but was afraid to close his eyes because of the horrid images which were presented to his imagination. Could there be a state more deplorable than this ?

Verse 15. *Chooseth strangling*] It is very likely that he felt, in those interrupted and dismal slumbers, an oppression and difficulty of breathing something like the *incubus* or *nightmare* ; and, distressing as this was, he would prefer death by this means to any longer life in such miseries.

Verse 16. *I loathe it ; I would not live alway*] Life, in such circumstances, is hateful to me ; and though I wish for long life, yet if length of days were offered to me with the sufferings which I now undergo, I would despise the offer, and spurn the boon.

Verse 17. *What is man that thou shouldest magnify him ? and that thou shouldest set thine heart upon him ?*] Two different ideas have been drawn from these words :

1. Man is not worth thy notice ; why therefore dost thou contend with him ?

2. How astonishing is thy kindness that thou shouldest set thy heart—thy strongest affections, on such a poor, base, vile, impotent creature as man, that thou shouldest so highly exalt him beyond all other creatures, and mark him with the most particular notice of thy providence and grace !

Verse 19. *Till I swallow down my spittle*] This is a proverbial expression, and signifies the same as *Let me draw my breath ; give me a moment's space ; let me have even the twinkling of an eye*. Suspend my sufferings even for so short a space as is necessary to swallow my spittle, that my parched tongue may be moistened, so that I may renew my complaint.

Verse 20. *I have sinned ; what shall I do*] Those who suppose that the address is made to God, translate the verse thus : " Be it that I have sinned, what injury can I do unto thee, O thou Observer of man ? Why hast thou set me up as a mark for thee, and why am I made a burden to thee ? "

Verse 21. *And why dost thou not pardon*] These words are spoken after the manner of men. If thou have any design to save me, if I have sinned, why dost thou not pardon my transgression, as thou seest that I am a dying man ; and to-morrow morning thou mayest seek me to do me good,

but in all probability I shall then be no more, and all thy kind thoughts towards me shall be unavailing?

That Job does not criminate himself here, as our text intimates, is evident enough from his own repeated assertions of his innocence. And it is most certain that *Bildad*, who immediately answers, did not consider him as criminating but as justifying himself; and this is the very ground on

which he takes up the subject. Were we to admit the contrary, we should find strange inconsistencies, if not contradictions, in Job's speeches: on such a ground the controversy must have immediately terminated, as he would then have acknowledged that of which his friends accused him; and here the Book of Job would have ended.

CHAPTER VIII.

Bildad answers, and reproves Job for his justifying himself, 1, 2. Shows that God is just, and never punishes but for iniquity; and intimates that it was on account of their sins that his children were cut off, 3, 4. States that, if Job would humble himself to the Almighty, provided he were innocent, his captivity would soon be turned, and his latter end be abundantly prosperous, 5-7. Appeals to the ancients for the truth of what he says; and draws examples from the vegetable world, to show how soon the wicked may be cut off, and the hope of the hypocrite perish, 8-19. Asserts that God never did cast off a perfect man, nor help the wicked; and that, if Job be innocent, his end shall be crowned with prosperity, 20-22.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 *Doth God pervert judgment? or doth the Almighty pervert justice?

4 If^b thy children have sinned against him, and he have cast them away^c for their transgression;

5^d If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou wert pure and upright, surely now he

would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8^e For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For 'we are but of yesterday, and know^f nothing, because our days upon earth are a shadow:)

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

* Gen. xvii. 25. Deut. xxxii. 4. 2 Chron. xix. 7. Ch. xxxiv. 12, 17. Dan. ix. 14. Rom. iii. 5.—^b Ch. i. 5, 18.—^c Heb. in the hand of their transgression.—^d Ch. v. 8. xi. 13. xxii. 23. &c.—^e Deut. iv. 32.

xxxii. 7. Ch. xv. 18.—^f Gen. xlvii. 9. 1 Chron. xxix. 15. Ch. vii. 6. Ps. xxxix. 5. cii. 11. cxlv. 14.—^g Heb. not.

Verse 1. *Bildad the Shuhite*] Supposed to be a descendant of *Shuah*, one of the sons of Abraham, by Keturah, who dwelt in Arabia Deserta, called in Scripture the east country. See Gen. xxv. 1, 2, 6.

Verse 2. *How long wilt thou speak these things?*] Wilt thou still go on to charge God foolishly? Thy heavy affliction proves that thou art under his wrath; and his wrath, thus manifested, proves that it is for thy sins that he punisheth thee.

Be like a strong wind?] The Arabic, with which the Syriac agrees, is the spirit of pride. Wilt thou continue to breathe forth a tempest of words? This is more literal.

Verse 3. *Doth God pervert judgment?*] God afflicts thee; can he afflict thee for nought? As he is just, his judgment is just; and he could not inflict punishment unless there be a cause.

Verse 4. *If thy children have sinned*] I know thy children have been cut off by a terrible judgment; but was it not because by transgression they had filled up the measure of their iniquity?

Verse 5. *If thou wouldest seek unto God*] Though God has so severely afflicted thee, yet if thou wilt now humble thyself before him and implore his mercy, thou shalt be saved.

Verse 6. *If thou wert pure and upright*] If thou hadst been a holy man, and these calamities had occurred through accident, or merely by the malice of thy enemies, would not God, long ere this, have manifested his power and justice in thy behalf?

The habitation of thy righteousness] Strongly ironical. If thy house had been as a temple of God, in which his worship had been performed, and his commandments obeyed, would it now be in a state of ruin and desolation?

Verse 7. *Though thy beginning was small*] Thy former state, compared to that into which God would have brought thee, would be small; for to show his respect for thy piety, because thou hadst, through thy faithful attachment to him,

suffered the loss of all things, he would have greatly multiplied thy former prosperity, so that thou shouldst now have vastly more than thou didst ever before possess.

Verse 8. *Inquire—of the former age*] Of the first age; of the patriarchs; the first generation of men that dwelt upon the earth.

Verse 9. *For we are but of yesterday, and know nothing*] It is evident that Bildad refers to those times in which human life was protracted to a much longer date than that in which Job lived; when men from the long period of eight or nine hundred years, had the opportunity of making many observations, and treasuring up a vast fund of knowledge and experience. In comparison with them, he considers that age as nothing, and that generation as being only of yesterday, not having had opportunity of laying up knowledge: nor could they expect it, as their days upon earth would be but a shadow, compared with that substantial time in which the fathers had lived. Perhaps there may be an allusion here to the shadow projected by the gnomon of a dial, during the time the sun is above the horizon. As is a single solar day, so is our life. [There is no reason for assuming that this verse is an antithesis to the long life of former ages. The idea is that our ephemeral life is not long enough to allow of our passing judgment on the dealings of God.]

Verse 10. *Shall not they teach thee*] Wilt thou not treat their maxims with the utmost deference and respect? They utter words from their heart—what they say is the fruit of long and careful experience.

Verse 11. *Can the rush grow*] The word *gome* which we translate *rush*, is, without doubt, the Egyptian flag papyrus, on which the ancients wrote and from which our paper derives its name.

This plant grows in the muddy banks of the Nile, as it requires an abundance of water for its nourishment.

Can the flag grow without water?] Parkhurst supposes that the word *achu*, which we render *flag*, is the same with

12 * Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

13 So are the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust shall be a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

* Ps. cxxix. 6. Jer. xvii. 6.—b Ch. xi. 20. xviii. 14. xxvii. 8. Ps. cxli. 10. Prov. x. 28.—c Heb. a spider's house. Isa. lix. 5, 6.—d Ch. xxvii. 18.—e Ch. vii. 10. xx. 9. Ps. xxxvii. 26.—f Ps.

a species of reed found growing near the river Nile. The Egyptians make ropes of the leaves.

Verse 12. Whilst it is yet in his greenness] We do not know enough of the natural history of this plant to be able to discern the strength of this allusion, but we learn from it that although this plant be very succulent, and grow to a great size, yet it is short-lived, and speedily withers; and this we may suppose to be in the dry season, or on the retreat of the waters of the Nile. Soon RIPE, soon MOTTEN, is a maxim in horticulture.

Verse 13. So are the paths] The papyrus and the rush flourish while they have a plentiful supply of ooze and water; but take these away, and their prosperity is speedily at an end: so it is with the wicked and profane; their prosperity is of short duration, however great it may appear to be in the beginning.

The hypocrite's hope shall perish] This is the first place in which the word hypocrite occurs, or the noun chaneph, which rather conveys the idea of pollution and defilement than of hypocrisy. A hypocrite is one who wishes to be taken for a religionist, though he is conscious he has no religion. Such a person cannot have hope of any good, because he knows he is insincere: but the person in the text has hope; therefore hypocrite cannot be the meaning of the original word. But all the vile, the polluted, and the profligate, have hope; they hope to end their iniquities before they end life; and they hope to get at last to the kingdom of heaven.

Verse 14. Whose hope shall be cut off] Such persons, subdued by the strong habits of sin, hope on fruitlessly, till the last thread of the web of life is cut off from the beam; and then they find no more strength in their hope than is in the threads of the spider's web.

Verse 15. He shall lean upon his house] When the spider suspects his web to be frail or unsure, he leans upon it in different parts, propping himself on his hinder legs, and pulling with his fore claws, to see if all be safe. If he find any part of it injured, he immediately adds new cordage to that part, and attaches it strongly to the wall. When he finds all safe and strong, he retires into his hole at one corner, supposing himself to be in a state of complete security, when in a moment the brush or the besom sweeps away both himself, his house, and his confidence. The wicked, whose hope is in his temporal possessions, strengthens and keeps his house in repair; and thus leans on his earthly

18 * If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

19 Behold, this is the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will he help the evil doers;

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

cxlii. 7.—g Heb. take the ungodly by the hand.—h Heb. shouting for joy.—i Ps. xxxv. 26. cix. 29.—j Heb. shall not be.

supports; in a moment, as in the case of the spider, his house is overwhelmed by the blast of God's judgments, and himself probably buried in its ruins.

Verse 16. He is green before the sun] The wicked is represented as a luxuriant plant, in a good soil, with all the advantages of a good situation; the roots intervolving themselves with stones, so as to render the tree more stable; but suddenly a blast comes, and the tree begins to die. The sudden fading of its leaves, &c., shows that its root is become as rottenness, and its vegetable life destroyed.

Verse 18. If he destroy him from his place] Is not this a plain reference to the alienation of his inheritance? God destroys him from it; it becomes the property of another; and on his revisiting it, the place, by a striking prosopopœia, says, "I know thee not; I have never seen thee."

Verse 19. Behold, this is the joy of his way] A strong irony. Here is the issue of all his mirth, of his sports, games, and pastimes! See the unfeeling, domineering, polluting and polluted scape-grace, levelled with those whom he had despised, a servant of servants, or unable to work through his debaucheries, cringing for a morsel of bread.

Out of the earth shall others grow.] As in the preceding case, when one plant or tree is blasted or cut down, another may be planted in the same place; so, when a spendthrift has run through his property, another possesses his inheritance, and grows up from that soil in which he himself might have continued to flourish, had it not been for his extravagance and folly.

Verse 20. Behold, God will not cast away a perfect man] This is another of the maxims of the ancients, which Bildad produces: "As sure as he will punish and root out the wicked, so surely will he defend and save the righteous."

Verse 21. Till he fill thy mouth with laughing] The two verses may be read as a prayer; and probably they were thus expressed by Bildad, who speaks with less virulence than his predecessor, though with equal positiveness in respect to the grand charge.

This most exceptionable position, taken by these men, was founded upon maxims which they derived from the ancients. Surely observation must have, in numberless instances, corrected this mistake. They must have seen many worthless men in high prosperity, and many of the excellent of the earth in deep adversity and affliction; but the opposite was an article of their creed, and all appearances and facts must take its colouring.

CHAPTER IX.

Job acknowledges God's justice and man's sinfulness, 1-3. Celebrates his almighty power as manifested in the earth and in the heavens, 4-10. Maintains that God afflicts the innocent as well as the wicked, without any respect to their works: and hath delivered the earth into the hands of the wicked, 11-24. Complains of his lot, and maintains his innocence, 25-35.

THEN Job answered and said,
2 I know it is so of a truth : but how should a man be just b with God ?

3 If he will contend with him, he cannot answer him one of a thousand.

4 c He is wise in heart, and mighty in strength : who hath hardened himself against him, and hath prospered ?

5 Which removeth the mountains, and they know not : which overturneth them in his anger.

6 Which d shaketh the earth out of her place, and e the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not ; and sealeth up the stars.

8 f Which alone spreadeth out the heavens, and treadeth upon the g waves of the sea.

9 h Which maketh i Arcturus, Orion, and Pleiades, and the chambers of the south.

10 j Which doeth great things past finding out ; yea, and wonders without number.

11 k Lo, he goeth by me, and I see him not : he passeth on also, but I perceive him not.

a Ps. cxliii. 2. Rom. iii. 20.—b Or, before God.—c Ch. xxxvi. 5.—d Isa. ii. 19, 21. Hag. ii. 6, 21. Heb. xii. 28.—e Ch. xxvi. 11.—f Gen. i. 6. Ps. civ. 2, 3.—g Heb. heights.—h Gen. i. 16. Ch. xxxviii. 31, &c. Amos v. 8.—i Heb. Ash, Cessil, and Camah.—j Ch. v. 9. Ps. lxxi.

Verse 2. *I know it is so of a truth*] I acknowledge the general truth of the maxims you have advanced. God will not ultimately punish a righteous person, nor shall the wicked finally triumph ; and though righteous before man, and truly sincere in my piety, yet I know, when compared with the immaculate holiness of God, all my righteousness is nothing.

Verse 3. *If he will contend with him*] God is so holy, and his law so strict, that if he will enter into judgment with his creatures, the most upright of them cannot be justified in his sight.

One of a thousand.] Of a thousand offences of which he may be accused, he cannot vindicate himself even in one. Oh, how necessary to fallen, weak, miserable, imperfect, and sinful man, is the doctrine of justification by faith, and sanctification through the Divine Spirit, by the sacrificial death and mediation of the Lord Jesus Christ !

Verse 4. *He is wise in heart, and mighty in strength*] By his infinite knowledge he searches out and sees all things, and by his almighty power he can punish all delinquencies. He that rebels against him must be destroyed.

Verse 5. *Removeth the mountains, and they know not*] This seems to refer to earthquakes. By those strong convulsions, mountains, valleys, hills, even whole islands, are removed in an instant ; and to this latter circumstance the words, *they know not*, most probably refer.

Verse 6. *The pillars thereof tremble.*] This also refers to an earthquake, and to that tremulous motion which sometimes gives warning of the approaching catastrophe, and from which this violent convulsion of nature has received its name.

Verse 7. *Which commandeth the sun*] Obscures it either with clouds, with thick darkness, or with an eclipse.

Sealeth up the stars.] Sometimes the heavens become as black as ebony, and no star, figure, or character in this great book of God can be read.

Verse 8. *And treadeth upon the waves*] This is a very majestic image. God not only walks upon the waters, but, when the sea runs mountains high, he steps from billow to billow in his almighty and essential majesty.

Verse 9. *Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.*] As to the Hebrew words, they might as well have been applied to any of the other constellations of heaven : indeed, it does not appear that constellations are at all meant. Parkhurst and Bate have given, perhaps, the best interpretation of the words, which is as follows :—

“*Kimah* from *camah*, to be hot or warm, denotes genial heat or warmth, as opposed to *ash*, a parching, biting air, on the one side ; and *kesil*, the rigid, contracting cold, on the other ; and the chambers (thick clouds) of the south.”

I need scarcely add that these words have been variously translated by critics and commentators.

12 l Behold, he taketh away, m who can hinder him ? who will say unto him, What doest thou ?

13 If God will not withdraw his anger, n the o proud helpers do stoop under him.

14 How much less shall I answer him, and choose out my words to reason with him ?

15 p Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

16 If I had called, and he had answered me ; yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds q without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I speak of strength, lo, he is strong : and if of judgment, who shall set me a time to plead ?

20 If I justify myself, mine own mouth shall condemn me : if I say I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul : I would despise my life.

15.—h Ch. xliii. 8, 9. xxxv. 14.—i Isa. xlv. 9. Jer. xviii. 6. Rom. ix. 20.—m Heb. who can turn him away ? Ch. xi. 10.—n Ch. xxvi. 12. Isa. xxx. 7.—o Heb. helpers of pride or strength.—p Ch. x. 15.—q Ch. ii. 3. xxxiv. 6.

Verse 11. *Lo, he goeth by me, and I see him not*] He is incomprehensible in all his ways, and in all his works ; and he must be so if he be God, and work as God ; for his own nature and his operations are past finding out.

Verse 12. *He taketh away*] He never gives, but he is ever lending : and while the gift is useful or is improved, he permits it to remain ; but when it becomes useless or is misused, he recalls it.

Who can hinder him ?] Literally, *Who can cause him to restore it ?*

What doest thou ?] He is supreme, and will give account of none of his matters. He is infinitely wise, and cannot mistake. He is infinitely kind, and can do nothing cruel. He is infinitely good, and can do nothing wrong. No one, therefore, should question either his motives or his operations.

Verse 13. *If God will not withdraw his anger*] It is of no use to contend with God ; he cannot be successfully resisted ; all his opposers must perish.

Verse 14. *How much less shall I answer*] I cannot contend with my Maker. He is the Lawgiver and the Judge. How shall I stand in judgment before him ?

Verse 15. *Though I were righteous*] Though clear of all the crimes, public and secret, of which you accuse me, yet I would not dare to stand before his immaculate holiness. Man's holiness may profit man, but in the sight of the infinite purity of God it is nothing.

I would make supplication to my judge.] Though not conscious of any sin, I should not think myself thereby justified ; but would, from a conviction of the exceeding breadth of the commandment, and the limited nature of my own perfection, cry out, “*Cleanse thou me from secret faults !*”

Verse 16. *If I had called, and he had answered*] I could scarcely suppose, such is his majesty and such his holiness, that he could condescend to notice a being so mean, and in every respect so infinitely beneath his notice.

Verse 17. *He breaketh me with a tempest*] That is, There is no reason known to myself, or to any man, why I should be thus most oppressively afflicted. It is, therefore, cruel and inconsequent to assert that *I suffer for my crimes.*

Verse 18. *He will not suffer me to take my breath*] I have no respite in my afflictions ; I suffer continually in my body, and my mind is incessantly harassed.

Verse 19. *If I speak of strength, lo, he is strong*] Human wisdom, power, and influence avail nothing before him.

Who shall set me a time] “*Who would be a witness for me ?*” or, *Who would dare to appear in my behalf ?* Almost all the terms in this part of the speech of Job, from ver. 11 to ver. 24, are forensic or juridical, and are taken from legal processes and pleadings in their gates or courts of justice.

Verse 20. *If I justify myself*] Though I am conscious of

22 This is one thing, therefore I said it, 'He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: 'he covereth the faces of the judges thereof; if not, where, and who is he?

25 Now 'my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the 'swift 'ships: 'as the eagle that hasteth to the prey.

27 'If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:

28 'I am afraid of all my sorrows, I know that thou 'wilt not hold me innocent.

*Eccles. ix. 2, 8. Ezek. xxi. 3.—'2 Sam. xv. 30. xix. 4. Jer. xiv. 4.—'Ch. vii. 6, 7.—'Heb. ships of desire.—'Or, ships of Ebeh.—'Hab. 1. 8.—'Ch. vii. 13.—'Ps. cxix. 120.—'Exod. xx. 7.—'Jer. ii. 22.—'Or, make me to be abhorred.—'Eccles. vi. 10. Isa. xiv. 9. Jer.

none of the crimes of which you accuse me; and know not why he contends with me; yet he must have some reason, and that reason he does not choose to explain.

Verse 21. Though I were perfect] Had I the fullest conviction that, in every thought, word, and deed, I were blameless before him, yet I would not plead this; nor would I think it any security for a life of ease and prosperity, or any proof that my days should be prolonged.

Verse 22. This is one thing] My own observation shows, that in the course of providence the righteous and the wicked have an equal lot; for when any sudden calamity comes, the innocent and the guilty fall alike. There may be a few exceptions, but they are very extraordinary, and very rare.

Verse 24. The earth is given into the hand of the wicked] Is it not most evident that the worst men possess most of this world's goods, and that the righteous are scarcely ever in power or affluence? This was the case in Job's time; it is the case still. Therefore prosperity and adversity in this life are no marks either of God's approbation or disapprobation.

He covereth the faces of the judges thereof] Or, The faces of his decisions he shall cover. God is often stated in Scripture as doing a thing which he only permits to be done. So he permits the eyes of judgment to be blinded; and hence false decisions.

Where, and who is he?] If this be not the case, who is he that acts in this way, and where is he to be found? If God does not permit these things, who is it that orders them?

Verse 25. Swifter than a post] The light-footed messenger or courier who carries messages from place to place.

They flee away] So swiftly do they flee away that I cannot discern them; and when past they cannot be recalled.

Verse 26. As the swift ships] Ships of desire, or ships of Ebeh, says our margin, perhaps more correctly inflated ships, the sails belling out with a fair brisk wind, tide favourable, and the vessels themselves lightly freighted.

Perhaps the idea to be seized is not so much the swiftness of the passage, as their leaving no trace or track behind them.

The next words, As the eagle that hasteth to the prey, seem at least to countenance, if not confirm, the above reading; the idea of robbery and spoil, prompt attack and sudden retreat, is preserved in both images.

Verse 27. I will forget my complaint] I will forsake or forego my complaining. I will leave off my heaviness.

29 If I be wicked, why then labour I in vain?

30 'If I wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall 'abhor me.

32 For 'he is not a man as I am, that I should answer him, and we should come together in judgment.

33 'Neither is there 'any 'day's-man betwixt us, that might lay his hand upon us both.

34 'Let him take his rod away from me, and let not his fear terrify me:

35 Then would I speak, and not fear him: 'but it is not so with me.

xlix. 19. Rom. ix. 20.—'Ver. 19. 1 Sam. ii. 25.—'Heb. one that should argue.—'Or, umpire.—'Ch. xlii. 20, 21, 22. xxxiii. 7. Ps. xxxix. 10.—'Heb. but I am not so with myself.

VULGATE, I will change my countenance—force myself to smile, and endeavour to assume the appearance of comfort.

Verse 28. Thou wilt not hold me innocent.] Thou wilt not acquit me so as to take away my afflictions from me.

Verse 29. If I be wicked.] If I am the sinner you suppose me to be, in vain should I labour to counterfeit joy, and cease to complain of my sufferings.

Verse 30. If I wash myself with snow water.] Supposed to have a more detergent quality than common water; and it was certainly preferred to common water by the ancients.

Verse 31. And mine own clothes shall abhor me.] Searched and tried by the eye of God, I should be found as a leper, so that my own clothes would dread to touch me, for fear of being infected by my corruptions. This is a strong and bold figure; and is derived from the corrupted state of his body, which his clothes dreaded to touch, because of the contagious nature of his disorder.

Verse 32. For he is not a man as I am] I cannot contend with him as with one of my fellows in a court of justice.

Verse 33. Neither is there any day's-man] DAY'S-MAN, in our law, means an arbitrator or umpire between party and party; as it were bestowing a day, or certain time on a certain day, to decree, judge, or decide a matter. DAY is used in law for the day of appearance in court, either originally or upon assignation, for hearing a matter for trial. But arbitrator is the proper meaning of the term here: one who is, by the consent of both parties, to judge between them, and settle their differences.

Poor Job! He did not yet know the Mediator between God and man: the only means by which God and man can be brought together and reconciled. Had St. Paul this in his eye when he wrote 1 Tim. ii. 5, 6? Without this Mediator and the ransom price which he has laid down, God and man can never be united: and that this union might be made possible, Jesus took the human into conjunction with his divine nature; and thus God was manifest in the flesh.

Verse 34. Let him take his rod away] As shebet signifies, not only rod, but also sceptre or the ensign of royalty, Job might here refer to God sitting in his majesty upon the judgment-seat; and this sight so appalled him that, filled with terror, he was unable to speak. When a sinful soul sees God in his majesty, terror seizes upon it, and prayer is impossible. We have a beautiful illustration of this, Isa. vi. 1-5.

Verse 35. But it is not so with me.] I am not in such circumstances as to plead with my Judge. A natural picture of the state of a penitent soul, which needs no additional colouring.

CHAPTER X.

Job is weary of life, and expostulates with God, 1-6. He appeals to God for his innocence; and pleads on the weakness of his frame, and the manner of his formation, 7-13. Complains of his sufferings, and prays for respite, 14-20. Describes the state of the dead, 21, 22.

MY ^asoul is ^bweary of my life; I will leave my complaint upon myself; ^cI will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it good unto thee that thou shouldst oppress, that thou shouldst despise ^dthe work of thine hands, and shine upon the counsel of the wicked?*

4 Hast thou eyes of flesh? or ^eseest thou as man seeth?

5 *Are thy days as the days of man? are thy years as man's days,*

6 That thou inquirest after mine iniquity, and searchest after my sin?

7 'Thou ^fknowest that I am not wicked; and *there is none that can deliver out of thine hand.*

8 ^hThine hands ⁱhave made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that ^jthou hast

^a 1 Kings xix. 4. Ch. vii. 18. Jonah iv. 8. ^b Or, *out of while I live.*—Ch. vii. 11.—^c Heb. *the labour of thine hands?* Ps. cxxxviii. 8. Isa. lxiv. 8.—^d 1 Sam. xvi. 7.—^e Heb. *It is upon thy knowledge.*—^f Ps. cxxxix. 1, 2.—^g Ps. cxix. 78.—^h Heb. *took pains about me.*

Verse 1. *My soul is weary of my life*] Here is a proof that *nephesh* does not signify the animal life, but the soul or immortal mind, as distinguished from *chai* the animal life; and is a strong proof that Job believed in the distinction between these two principles; was no materialist; but, on the contrary, credited the proper immortality of the soul.

I will leave my complaint] I will charge myself with the cause of my own calamities; and shall not charge my Maker foolishly; but I must deplore my wretched and forlorn state.

Verse 2. *Do not condemn me*] Let me not be afflicted in thy wrath.

Shew me wherefore thou contendest] If I am afflicted because of my sin, show me what that sin is.

Verse 3. *Is it good unto thee*] Surely it can be no gratification to thee to distress the children of men, as if thou didst despise the work of thy own hands.

And shine upon the counsel] For by my afflictions the harsh judgments of the wicked will appear to be confirmed; viz., that God regards not his most fervent worshippers; and it is no benefit to lead a religious life.

Verse 4. *Hast thou eyes of flesh?*] Dost thou judge as man judgeth? Illustrated by the next clause; *Seest thou as man seeth?*

Verse 5. *Are thy days as the days of man*] *Enosh, wretched, miserable man. Thy years as man's days; gaber, the strong man.* Man in his low estate cannot be likened unto thee; nor can he in his greatest excellence, though made in thy own image and likeness, be compared to thee.

Verse 6. *That thou inquirest*] Is it becoming thy infinite dignity to concern thyself so much with the affairs or transgressions of a despicable mortal? A word spoken in the heart of most sinners.

Verse 7. *Thou knowest that I am not wicked*] While thou hast this knowledge of me and my conduct, why appear to be sifting me as if in order to find out sin: and, though none can be found, treating me as though I were a transgressor?

Verse 8. *Thine hands have made me*] Thou art well acquainted with human nature, for thou art its author.

And fashioned me together round about] It is thou who hast refined the materials out of which I have been formed, and modified them into that excellent symmetry and order in which they are now found; so that the *union and harmony* of the different parts, and their arrangement and completion proclaim equally thy wisdom, skill, power, and goodness.

Yet thou dost destroy me.] Men generally care for and prize those works on which they have spent most time, skill, and pains: but, although thou hast formed me with such incredible skill and labour, yet thou art about to destroy me! How dreadful an evil must sin be, when, on its account, God has pronounced the sentence of death on all mankind; and that body, so curiously and skilfully formed, must be decomposed, and reduced to dust!

Verse 9. *Thou hast made me as the clay*] Thou hast fashioned me, according to thy own mind, out of a mass of clay: after so much skill and pains expended, men might naturally

made me as the clay; and wilt thou bring me into dust again?

10 ^kHast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast ^lfenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then ^mthou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, ⁿwoe unto me; ^oand if I be righteous, yet will I not lift up my head. *I am full of confusion; therefore ^psee thou mine affliction;*

16 For it increaseth. ^qThou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest ^rthy witnesses against me, and

Gen. ii. 7. iii. 19. Isa. lxiv. 8.—^k Ps. cxxxix. 14, 15, 16.—^l Heb. *hedgeed.*—^m Ps. cxxxix. 1.—ⁿ Isa. iii. 11.—^o Ch. ix. 12, 15, 20, 21.—^p Ps. xxv. 18.—^q Isa. xxxviii. 13. Lam. iii. 10.—^r That is, *thy plagues.* Ruth. i. 21.

suppose they were to have a permanent being; but thou hast decreed to turn them into dust!

Verse 10. *Hast thou not poured me out as milk*] After all that some learned men have said on this subject, in order to confine the images here to simple *nutrition*, I am satisfied that *generation* is the true notion.

The different expressions in this and the following verse are very appropriate; well imagined, and delicately, and at the same time forcibly, expressed.

Verse 12. *Thou hast granted me life and favour*] Thou hast given me an actual existence among men; by thy favour or mercy thou hast provided me with the means of life; and *thy visitation*—thy continual providential care, has *preserved me in life*—has given me the air I breathe, and furnished me with those powers which enable me to respire it as an agent and preserver of life.

Verse 13. *And these things hast thou hid in thine heart*] Thou hast had many gracious purposes concerning me which thou hast not made known; but thy visitations and mercy are sufficient proofs of kindness towards me; though for purposes unknown to me thou hast sorely afflicted me, and continuest to treat me as an enemy.

Verse 14. *If I sin*] From thee nothing can be hidden; if I sin, thou takest account of the transgression, and canst not hold me for innocent when thou knowest I am guilty.

Verse 15. *If I be wicked*] I must meet with that punishment that is due to the workers of iniquity.

If I be righteous] I am only in the state which my duty to my Creator requires me to be in; and I cannot therefore suppose that on this account I can deserve any thing by way of *favour* from the justice of my Maker.

I am full of confusion] I know that thou art merciful, and dost not afflict willingly the children of men; I know I have not wickedly departed from thee; and yet I am treated by thee as if I were an apostate from every good. I am therefore full of confusion.

Verse 16. *For it increaseth*] Probably this refers to the affliction mentioned above, which is increased in proportion to its duration.

Thou huntest me as a fierce lion] As the hunters attack the king of beasts in the forest, so my friends attack me. They assail me on every side.

Thou shewest thyself marvellous] Thy designs, thy ways, thy works, are all incomprehensible to me; thou dost both confound and overpower me.

Verse 17. *Thou renewest thy witnesses*] In this speech of Job he is ever referring to *trials in courts of judicature*, and almost all his terms are *forensic*. Thou bringest witnesses in continual succession to confound and convict me.

Changes and war] I am as if attacked by successive troops; one company being wearied, another succeeds to the attack, so that I am harassed by continual warfare.

Verse 18. *Wherefore then*] Why didst thou give me a being, when thou didst foresee I should be exposed to such incredible hardships?

increasest thine indignation upon me; changes and war are against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

* Ch. iii. 11.—^b See ch. vii. 6, 16. viii. 9. Ps. xxxix. 5.—
* Ps. xxxix. 18.

Verse 19. *I should have been as though*] Had I given up the ghost as soon as born, as I could not then have been conscious of existence, it would have been, as it respects myself, as though I had never been; being immediately transported from my mother's womb to the grave.

Verse 20. *Are not my days few?*] My life cannot be long; let me have a little respite before I die.

Verse 21. *I shall not return*] I shall not return again from the dust to have a dwelling among men.

To the land of darkness] There are here a crowd of obscure and dislocated terms, admirably expressive of the obscurity and uncertainty of the subject. What do we know of the state of separate spirits? What do we know of the spiritual world? How do souls exist separate from their respective bodies? Of what are they capable, and what is their employment? Perhaps nothing can be said much better of the state than is here said, a *land of obscurity, like darkness.*

The shadow of death] A place where death rules, over which he projects his shadow, intercepting every light of every kind of life. *Without any order*, having no arrangements, no distinction of inhabitants; the poor and the rich are there the master and the slave, the king and the beggar,

20 ^b Are not my days few? ^c cease then and ^d let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, ^e even to the land of darkness, ^f and the shadow of death;

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light is as darkness.

^a Ch. vii. 16, 19.—^b Ps. lxxxviii. 12.—^c Ps. xxiii. 4.

their bodies in equal corruption and disgrace, their souls distinguished only by their moral character. Stripped of their flesh, they stand in their naked simplicity before God in that place.

Verse 22. *Where the light is as darkness.*] A palpable obscure: it is space and place, and has only such light or capability of distinction as renders "darkness visible." A *duration* not characterized or measured by any of the attributes of time; where there is no order of darkness and light, night and day, heat and cold, summer and winter. It is the *state of the dead!* The *place of separate spirits!* It is *out of time, out of probation, beyond change or mutability.* It is on the *confines of eternity;* But *what is THIS?* and *where?* *Eternity!* how can I form any conception of thee? In thee there is no order, no bounds, no substance, no progression, no change, no past, no present, no future! Thou art an indescribable something, to which there is no analogy in the compass of creation. Thou art infinity and incomprehensibility to all finite beings. Thou art what, living, I know not, and what I must die to know; and even then I shall apprehend no more of thee than merely that thou art E-T-E-R-N-I-T-Y!

CHAPTER XI.

Zophar answers Job, and reproves him severely for his attempts to justify himself; charges him with secret iniquity, and contends that God inflicts less punishment on him than his iniquities deserve, 1-6. Shows the knowledge and perfections of God to be unsearchable, and that none can resist his power, 7-11. Warns him against vanity of mind, and exhorts him to repentance on the ground that his acceptance with God is still a possible case, and that his latter days may yet become happy and prosperous, 12-20.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should ^a a man full of talk be justified?

3 Should thy ^b lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

* Heb. a man of lips —^b Or, devices.

Verse 1. *Zophar the Naamathite*] He is the most inveterate of Job's accusers, and generally speaks without feeling or pity. In *our godliness* he excelled all the rest.

Verse 2. *Should not the multitude of words be answered?*] Some translate, "To multiply words profiteth nothing."

And should a man full of talk be justified?] "A man of lips," a proper appellation for a great talker: his *lips* are the only active parts of his system.

Verse 3. *Should thy lies make men hold their peace?*] This is a very severe reproof, and not justified by the occasion.

And when thou mockest] As thou despisest others, shall no man put thee to scorn? Zophar could never think that the solemn and awful manner in which Job spoke could be called *bubbling*, as some would translate the term *laag*. He might consider Job's speech as *sarcastic and severe*, but he could not consider it as *nonsense*.

Verse 4. *My doctrine is pure*] "My assumptions." What I assume or take as right, and just, and true, are so; the precepts which I have formed, and the practice which I have founded on them, are all correct and perfect. Job had not exactly said, *My doctrine and way of life are pure*, and *I am clean in thine eyes*; but he had vindicated himself from their

4 For ^c thou hast said, My doctrine is pure, and I am clean in thine eyes.

5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that ^d God exacteth of thee *less* than thine iniquity *deserveth*.

* Ch. vi. 10. x. 7.—^a Esra ix. 18.

charges of *secret sins and hypocrisy*, and appealed to God for his general uprightness and sincerity: but Zophar here begs the question, in order that he may have something to say, and room to give vent to his invective.

Verse 5. *But oh that God would speak*] How little feeling, humanity, and charity is there in this prayer!

Verse 6. *The secrets of wisdom*] All the depths of his own counsels; the heights, lengths, and breadths, of holiness. *That they are double to that which is.* *Tushiyah*, which we translate that *which is*, is a word frequent in Job and in the Book of Proverbs, and is one of the evidences brought in favour of Solomon as the author of this book. It signifies *substance or essence*, and is translated by a great variety of terms; enterprise, completeness, substance, the whole constitution, wisdom, law, sound wisdom, solid complete happiness, solidity of reason and truth, the complete total sum, &c., &c. Perhaps Zophar is here, in mind comparing the wisdom which has been *revealed* with the wisdom *not revealed*. The perfection and excellence of the divine nature, and the purity of his law, are, in substance and essence, double or manifold to the revelation already made.

Less than thine iniquity deserveth.] That Zophar intends to insinuate that God afflicted Job because of his

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 It is ^aas high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof is longer than the earth, and broader than the sea.

10 If he ^acut off, and shut up, or gather together, then ^awho can hinder him?

11 For ^ahe knoweth vain men: he seeth wickedness also; will he not then consider it?

12 For ^avain ^aman would be wise, though man be born ^alike a wild ass's colt.

13 If thou ^aprepare thine heart, and ^astretch out thine hands toward him;

14 If iniquity be in thine hand, put it far away, and ^alet not wickedness dwell in thy tabernacles.

^aEccles. iii. 11. Rom. xi. 33.—^bHeb. the heights of heaven.—^cCh. ix. 12. xii. 14. Rev. iii. 7.—^dOr, make a change.—^eHeb. who can turn him away? Ch. ix. 12.—^fPs. x. 11. xxxv. 22. xiv. 11.—^gHeb. empty.—^hPs. lxxiii. 22. xcii. 6. Eccles. iii. 18. Rom. i. 22.—ⁱCh. v. 8. xxii. 21.—^j1 Sam. vii. 3. Ps. lxxviii. 8.—^kPs. lxxxviii. 9. cxlii. 6.—^lPs. ci. 3.—^mSee Gen. iv. 5, 6. Ch. xxii. 28. Ps. cxix.

iniquities, is evident; and that he thought that God had inflicted less chastisement upon him than his sins deserved, is not less so; and that, therefore, Job's complaining of harsh treatment was not at all well founded.

Verse 7. *Canst thou by searching find out God?* What is God? A Being self-existent, eternal, infinite, immense, without bounds, incomprehensible either by mind, or time, or space. Who then can find this Being out? Who can fathom his depths, ascend to his heights, extend to his breadths, and comprehend the infinitude of his perfections?

Verse 8. *It is as high as heaven* High as the heavens, what canst thou work; deep below sheol (the invisible world), what canst thou know? Long beyond the earth, and broad beyond the sea, is its measure.

Verse 10. *If he cut off* As he is unlimited and almighty, he cannot be controlled. He will do whatsoever he pleases; and he is pleased with nothing but what is right. Who then will dare to find fault? Perhaps Zophar may refer to Job's former state, his losses and afflictions. *If he cut off*, as he has done, thy children; *if he shut up*, as he has done, thyself by this sore disease; or *gather together* hostile bands to invade thy territories, and carry away thy property; who can hinder him? He is a sovereign, and has a right to dispose of his own property as he pleases.

Verse 11. *He knoweth vain men* "Men of falsehood." *He seeth wickedness* He sees as well what is in man, as what man does; and of his actions and propensities he cannot be an indifferent spectator.

Verse 12. *For vain man would be wise* The original is difficult and uncertain, "And shall the hollow man assume courage," or "pride himself?"

Though man be born like a wild ass's colt There is no end to the translations of this verse, and conjectures relative to its meaning. I shall conclude with the *Vulgate*:—"Vain man is puffed up with pride; and he supposes himself to be born free like the wild ass's colt." Man is full of self-conceit; and imagines himself born to act as he pleases, to roam at large, to be under no control, and to be accountable to none for his actions. [Delitzsch translates this difficult passage:—"But before an empty head gaineth understanding, a wild ass would become a man." But this is open to criticism.]

Verse 13. *If thou prepare thine heart* Make use of the powers which God has given thee, and be determined to seek him with all thy soul.

And stretch out thine hands toward him Making fervent prayer and supplication, putting away iniquity out of thy hand, and not permitting wickedness to dwell in thy tabernacle; then thou shalt lift up thy face without a blush, thou wilt become established, and have nothing to fear, ver 14, 15.

Zophar, like all the rest, is true to his principle. Job must be a wicked man, else he had not been afflicted. There must be some iniquity in his hand; and some wickedness tolerated in his family. So they all supposed.

Verse 14. *Because thou shalt forget thy misery* Thou shalt have such long and complete rest, that thou shalt scarcely remember thy labour.

As waters that pass away Like as the mountain floods,

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt ^aforget thy misery, and remember it as waters that pass away:

17 And ^athine age ^ashall ^abe clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and ^athou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall ^amake suit unto thee.

20 But ^athe eyes of the wicked shall fail, and ^athey shall not escape, and ^atheir hope shall be as ^athe giving up of the ghost.

6. 1 John iii. 21.—^aIsa. lxxv. 16.—^bHeb. shall arise above the noonday.—^cPs. xxxvii. 6. cxii. 4. Isa. lviii. 8, 10.—^dLev. xxvi. 5, 6. Ps. iii. 5. iv. 8. Prov. iii. 24.—^eHeb. entreat thy face. Ps. xiv. 12.—^fLev. xxvi. 18. Deut. xxviii. 65.—^gHeb. flight shall perish from them.—^hCh. viii. 14. xviii. 14. Prov. xi. 7.—ⁱOr, a puff of breath.

which sweep everything before them, and are speedily absorbed by the sandy plains over which they run; so shalt thou remember thy sufferings: they were wasting and ruinous for the time, but were soon over and gone.

Verse 17. *Thine age shall be clearer than the noonday* The rest of thy life shall be unclouded prosperity.

Thou shalt shine forth Thou shalt be in this unclouded state, as the sun in the firmament of heaven, giving light and heat to all around thee.

Thou shalt be as the morning Thus the sun of thy prosperity shall arise, and shine more and more unto the perfect day.

Verse 18. *And thou shalt be secure* Thou shalt not fear any further evils to disturb thy prosperity, for thou shalt have a well-grounded hope and confidence that thou shalt no more be visited by adversity.

Yea, thou shalt dig I believe this refers to the custom of digging for water in the places where they pitched their tents. It was a matter of high importance in Asiatic countries to find good wells of wholesome water; and they were frequently causes of contention among neighbouring chiefs, who sometimes stopped them up, and at other times seized them as their own. Zophar, in reference to all these sorts of contentions and petty wars about wells and springs, tells Job that in the state of prosperity to which he shall be brought by the good providence of God, he shall dig—find wells of living water; none shall contend with him; and he shall rest in safety, all the neighbouring chieftains cultivating friendship with him.

Verse 20. *The eyes of the wicked shall fail* They shall be continually looking out for help and deliverance; but their expectation shall be cut off.

And they shall not escape They shall receive the punishment due to their deserts; for God has his eye continually upon them, "And escape perishes from them." Flight from impending destruction is impossible.

And their hope shall be as the giving up of the ghost "And their hope an exhalation of breath," or a mere wish of the mind. They retain their hope to the last; and the last breath they breathe is the final and eternal termination of their hope. And thus endeth Zophar the Naamathite; whose premises were in general good, his conclusions legitimate; but his application of them to Job's case totally erroneous; because he still proceeded on the ground that Job was a wicked man, if not ostensibly, yet secretly; and that the sufferings he was undergoing were the means by which God was unmasking him to the view of men.

Zophar seems to have had a full conviction of the all-governing providence of God; and that those who served him with an honest and upright heart would be ever distinguished in the distribution of temporal good. He sees, however, to think that rewards and punishments were distributed in this life, and does not refer, at least very evidently, to a future state. Probably his information on subjects of divinity did not extend much beyond the grave; and we have much cause to thank God for a clearer dispensation. God grant that we may make a good use of it!

CHAPTER XII.

Job reproves the boasting of his friends, and shows their uncharitableness towards himself, 1-5; asserts that even the tabernacles of robbers prosper; and that, notwithstanding, God as the Governor of the world; a truth which is proclaimed by all parts of the creation whether animate or inanimate, and by the revolutions which take place in states, 6-25.

AND Job answered and said,
 2 No doubt but ye are the people,
 and wisdom shall die with you.
 3 But ^aI have ^bunderstanding as well as
 you: ^cI am not inferior to you; yea, ^dwho knoweth
 not such things as these?
 4 ^eI am as one mocked of his neighbour, who
 calleth upon God, and he answereth him: the just
 upright man is laughed to scorn.
 5 ^fHe that is ready to slip with his feet is as a
 lamp despised in the thought of him that is at ease.
 6 ^gThe tabernacles of robbers prosper, and they
 that provoke God are secure; into whose hand God
 bringeth abundantly.
 7 But ask now the beasts, and they shall teach
 thee; and the fowls of the air, and they shall tell thee:
 8 Or speak to the earth, and it shall teach thee:
 and the fishes of the sea shall declare unto thee.
 9 Who knoweth not in all these that the hand of
 the LORD hath wrought this?

^aCh. xlii. 2.—^bHeb. an heart.—^cHeb. I fall not lower than you.—
^dHeb. with whom are not such as these?—^eCh. xvi. 10. xvi. 2, 6.
 xli. 3. xxx. 1.—^fPs. xl. 15.—^gProv. xiv. 2.—^hCh. xli. 7. Ps.
 xxxvii. 1, 35. lxxiii. 11, 12. xcii. 7. Jer. xli. 1. Mal. iii. 15.—ⁱNum.
 xvi. 22. Dan. v. 23. Acts xvii. 28.—^jOr, life.—^kHeb. at flesh of

Verse 2. No doubt but ye are the people] This is a strong irony.

Verse 3. I am not inferior to you] I do not fall short of any of you in understanding, wisdom, learning, and experience.

Who knoweth not such things as these?] All your boasted wisdom consists only in strings of proverbs which are in every person's mouth, and are no proof of wisdom and experience in them that use them.

Verse 4. I am as one mocked of his neighbour] Though I am invoking God for help and salvation, yet my friends mock me in this most solemn and sacred work. But God answereth me.

The just upright man is laughed to scorn.] This is a very difficult verse, on which no two critics seem to be agreed.

The general sense is tolerably plain; but to emendations and conjectures there is no end.

Verse 6. The tabernacles of robbers prosper] Those who live by the plunder of their neighbours are often found in great secular prosperity; and they that provoke God by impiety and blasphemy live in a state of security and affluence. These are administrations of Providence which cannot be accounted for; yet the Judge of all the earth does right. Therefore prosperity and adversity are no evidences of a man's spiritual state, nor of the place he holds in the approbation or disapprobation of God.

Verse 10. In whose hand is the soul of every living thing] "The soul of all life."

And the breath of all mankind.] "And the spirit or breath of all flesh." Does not the first refer to the immortal soul, the principle of all intellectual life; and the latter to the breath, respiration, the grand means by which animal existence is continued?

Verse 11. Doth not the ear try words?] All these are common-place sayings. Ye have advanced nothing new; ye have cast no light upon the dispensations of Providence.

Verse 12. With the ancient is wisdom] Men who have lived in those primitive times, when the great facts of nature were recent, had much knowledge of those facts, and their length of days gave them such an opportunity of accumulating wisdom by experience, that they are deservedly considered as oracles.

Verse 13. With him is wisdom and strength] But all these things come from GOD; he is the Fountain of wisdom, and

10 ^lIn whose hand is the soul of every living thing, and the breath of ^kall mankind.

11 ^mDoth not the ear try words? and the ⁿmouth taste his meat?

12 ^oWith the ancient is wisdom; and in length of days understanding.

13 ^pWith ^qhim is wisdom and strength, he hath counsel and understanding.

14 Behold, ^rhe breaketh down, and it cannot be built again: he ^sshutteth ^tup a man, and there can be no opening.

15 Behold, he ^uwithholdeth the waters, and they dry up: also he ^vsendeth them out, and they overturn the earth.

16 ^wWith him is strength and wisdom: the deceived and the deceiver are his.

17 He leadeth counsellors away spoiled, and ^xmaketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

man.—^lCh. xxxiv. 3.—^mHeb. palate, ch. vi. 30.—ⁿCh. xxxii. 7.—
^oThat is, with God.—^pCh. ix. 4. xxxvi. 5.—^qCh. xi. 10.—^rIsa. xxii. 27. Rev. iii. 7.—^sHeb. upon.—^t1 Kings viii. 35. xvii. 1.—^uGen. vi. 11.—^vVer. 13.—^w2 Sam. xv. 31. xvii. 14, 23. Isa. xix. 12. xxix. 14. 1 Cor. i. 19.

the Source of power. He alone can give us unerring counsel, and understanding to comprehend and act profitably by it.

Verse 14. He breaketh down] He alone can create, and he alone can destroy. Nothing can be annihilated but by the same Power that created it. Man, by chemical agency, may change its form; but to reduce it to nothing belongs to God alone.

He shutteth up a man] He often frustrates the best laid purposes, so that they can never be brought to good effect.

Verse 15. He withholdeth the waters] This is, I think, an allusion to the third day's work of the creation, Gen. i. 9. Thus the earth was drained, and the waters collected into seas, and bound to their particular places.

Also he sendeth them out] Here is also an allusion to the flood, for when he broke up the fountains of the great deep, then the earth was overturned. [Probably there is no historical reference in these verses.]

Verse 16. With him is strength and wisdom] Strength or power, springing from an exhaustless and infinite source of potency. With him is every excellence, in potentia and in esse. He borrows nothing, he derives nothing. As he is self-existent, so is he self-sufficient.

The deceived and the deceiver are his.] Some think this refers to the fall; even Satan the deceiver or beguiler, and Adam and Eve, the deceived or beguiled, are his. Satan, as this book shows, cannot act without especial permission; and man, whom the seducer thought to make his own property for ever, is claimed as the peculium or especial property of God, for the seed of the woman was then appointed to bruise the head of the serpent; and Jesus Christ has assumed the nature of man, and thus brought human nature into a state of fellowship with himself. Thus he who sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren; Heb. ii. 11.

Verse 17. He leadeth counsellors away spoiled] It is he who gives victory; through him even the counsellors—the great and chief men, are often led into captivity, and found among the spoils.

And maketh the judges fools.] He infatuates the judges. Does this refer to the foolish conduct of some of the Israelitish judges, such as Samson?

Verse 18. He looseth the bond of kings] He takes away

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 ^a He removeth away ^b the speech of the trusty, and taketh away the understanding of the aged.

21 ^c He poureth contempt upon princes, and ^d weakeneth the strength of the mighty.

22 ^e He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

^a Ch. xxxii. 9. Isa. iii. 1, 2, 3.—^b Heb. the lip of the faithful.—^c Ps. cvii. 40. Dan. ii. 21.—^d Or, looseth the girdle of the strong.—^e Dan. ii. 22. Mat. x. 26. 1 Cor. iv. 5.—^f Ps. cvii. 38. Isa. ix. 3.

their splendid robes, and clothes them with sackcloth; or, he dissolves their authority, permits their subjects to rebel and overthrow the state, to bind them as captives, and despoil them of all their power, authority, and liberty.

Verse 19. *He leadeth princes away spoiled, and overthroweth the mighty.*] What multitudes of proofs of this does the history of the world present!

Verse 20. *He removeth away the speech of the trusty*] The faithful counsellor and the eloquent orator avail nothing: "God infatuates those whom he is determined to destroy."

The understanding of the aged.] *Zekenim* signifies the same here as our word *elders* or *eldermen*: which includes in itself the two ideas of *seniority*, or considerably advanced age, and *official authority*. Those can do no more to save a state which God designs to destroy, notwithstanding their great political wisdom and knowledge, than the child who can neither reason nor speak.

Verse 21. *He poureth contempt upon princes*] "Those of royal extraction."

Weakeneth the strength of the mighty.] *Aphikim*, the compact; the well-strung together; the nervous and sinewy. Perhaps there is a reference here to the *crocodile*, as the same term is applied, chap. xl. 13, to the *compactness* of his bones. What is human strength against this?

Verse 22. *He discovereth deep things out of darkness*] This may refer either to God's works in the great deep or to the plots and stratagems of wicked men, conspiracies that

23 ^f He increaseth the nations, and destroyeth them: he enlargeth the nations, and ^g straiteneth them again.

24 He taketh away the heart of the chief of the people of the earth, and ^h causeth them to wander in a wilderness where there is no way.

25 ⁱ They grope in the dark without light, and he maketh them to ^j stagger ^k like a drunken man.

xxvi. 15.—^f Heb. leadeth in.—^g Ps. cvii. 4, 40.—^h Deut. xxviii. 29. Ch. v. 14.—ⁱ Heb. wander.—^k Ps. cvii. 27.

were deeply laid, well digested, and about to be produced into existence, when *death*, whose *shadow* had hitherto concealed them, is to glut himself with *carnage*.

Verse 23. *He increaseth the nations*] Mr. Good translates, *He letteth the nations grow licentious*. When, then, the cup of iniquity is full, God destroys the nation, by bringing or permitting to come against it a nation less pampered, more necessitous, and inured to toil.

He enlargeth the nations] All these things seem to occur as natural events, and the consequence of state intrigues, and such like causes; but when divine inspiration comes to pronounce upon them, they are shown to be the consequence of God's acting in his judgment and mercy; for it is by *him* that kings reign; it is *he* who putteth down one and raiseth up another.

Verse 24. *He taketh away the heart of the chief*] Suddenly deprives the leaders of great counsels, or mighty armies, of courage! so that, panic-struck, they flee when none pursue them, or are confounded when about to enter on the accomplishment of important designs.

And causeth them to wander in a wilderness] A plain allusion to the journeyings of the Israelites in the deserts of Arabia, on their way to the promised land.

Verse 25. *They grope in the dark*] See Deut. xxviii. 28, 29. And this also may refer to the unaccountable errors, transgressions, and judicial blindness of the Israelites in their journeying to the promised land; but it will apply also to the state of wicked nations under judicial blindness.

CHAPTER XIII.

Job defends himself against the accusations of his friends, and accuses them of endeavouring to pervert truth, 1-8.

Threatens them with God's judgments, 9-12. Begs some respite, and expresses strong confidence in God, 13-19. He pleads with God, and deploras his severe trials and sufferings, 20-28.

LO, mine eye hath seen all this, mine ear hath heard and understood this.

2 ^a What ye know, the same do I know also:

I am not inferior unto you.

3 ^b Surely I would speak to the Almighty, and I desire to reason with God.

^a Ch. xii. 3.—^b Ch. xxxiii. 8. xxxi. 38.

Verse 1. *Lo, mine eye hath seen all this*] Ye have brought nothing new to me; I know those maxims as well as you: nor have you any knowledge of which I am not possessed.

Verse 3. *Surely I would speak to the Almighty*] O that I wish I could speak to the Almighty!

I desire to reason with God.] He speaks here in reference to the proceedings in a court of justice. Ye pretend to be advocates for God, but ye are forgers of lies? O that God himself would appear! Before him I could soon prove my innocence of the evils with which ye charge me.

Verse 4. *Ye are forgers of lies*] Ye frame deceitful arguments: ye reason sophistically, and pervert truth and justice, in order to support your cause.

Physicians of no value.] Probably Job's friends had tried their skill on his body as well as on his mind. He therefore had, in his argument against their teaching, a double advantage: Your skill in *divinity* and *physic* is equal: in the

4 But ye are forgers of lies, ye are all physicians of no value.

5 O that ye would altogether hold your peace! and ^c it should be your wisdom.

6 Hear now my reasoning and hearken to the pleadings of my lips.

^c Ch. vi. 21. xvi. 2.—^d Prov. xvii. 28.

former ye are *forgers of lies*; in the latter, ye are *good-for-nothing* physicians. The imagery in the former clause is *chirurgical*, and refers to the *sewing together* or *connecting the divided sides of wounds*: for *topheley*, which we translate *forgers*, comes from *taphal*, to fasten, tie, connect, sew together. And I question whether *topheley* here may not as well express *surgeons*, as *rophesey*, in the latter clause, *physicians*.

Verse 5. *Hold your peace; and it should be your wisdom.*] In Prov. xvii. 28 we have the following *apophthegm*: "Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips, a man of understanding."

I may observe here that a *silent man* is not likely to be a *fool*; for a *fool will be always prating*, or according to another adage, *a fool's bolt is soon shot*. The Latins have the same proverb: "A wise man speaks little."

Verse 6. *Hear now my reasoning*] The speeches in this

7 * Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 ^b Hold your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh in my teeth, and ^d put my life in mine hand?

15 * Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also shall be my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

* Ch. xvii. 5. xxxii. 21. xxxvi. 4.—^b Heb. Be silent from me.—^c Ch. xviii. 4.—^d 1 Sam. xviii. 21. Ps. cxix. 109.—^e Ps. xxiii. 4. Prov. xiv. 32.—^f Ch. xvii. 5.—^g Heb. prove or argue.—^h Ch. xxxiii. 6. Isa. 1. 8.—ⁱ Ch. ix. 34. xxxiii. 7.—^j Ps. xxxix. 10.—^k Deut. xxxii. 20.

book are conceived as if delivered in a court of justice, different counsellors pleading against each other. Hence most of the terms are forensic.

Verse 7. Will ye speak wickedly for God? Will ye continue to assert that God could not thus afflict me, unless flagrant iniquity were found in my ways; for it is on this ground alone that ye pretend to vindicate the providence of God. Thus ye tell lies for God's sake, and thus ye wickedly contend for your Maker.

Verse 8. Will ye accept his person? Do you think to act by him as you would by a mortal; and, by telling lies in his favour, attempt to conciliate his esteem?

Verse 9. Is it good that he should search you out? Would it be to your credit God should try your hearts, and uncover the motives of your conduct? Were you tried as I am, how would you appear?

Do ye so mock him? Do ye think that you can deceive him; and by flattering speeches bring him to your terms, as you would bring an undiscerning, empty mortal, like yourselves?

Verse 10. He will surely reprove you. You may expect, not only his disapprobation, but his hot displeasure.

Verse 11. His dread fall upon you? The very apprehension of his wrath is sufficient to crush you to nothing.

Verse 12. Your remembrances are like unto ashes. Your memorable sayings are proverbs of dust. This he speaks in reference to the ancient and reputedly wise sayings which they had so copiously quoted against him.

Verse 13. Hold your peace. You have perverted righteousness and truth, and your pleadings are totally irrelevant to the case; you have travelled out of the road; you have left law and justice behind you; it is high time that you should have done.

Let come on me what will. I will now defend myself against you, and leave the cause to its issue.

Verse 14. Wherefore do I take my flesh in my teeth. A proverbial expression. I risk every thing on the justice of my cause.

Verse 15. Though he slay me. I have no dependence but God; I trust in him alone. Should he even destroy my life by this affliction, yet will I hope that when he has tried me, I shall come forth as gold.

But I will maintain mine own ways. I am so conscious of my innocence, that I fear not to defend myself from your aspersions, even in the presence of my Maker.

Verse 16. He also shall be my salvation. He will save me, because I trust in him.

An hypocrite. A wicked man shall never be able to stand before him; and were I a secret sinner, I should not dare to make this appeal.

Verse 18. Behold now, I have ordered. I am now ready

18 Behold now, I have ordered my cause; I know that I shall be justified.

19 Who is he that will plead with me? for now if I hold my tongue, I shall give up the ghost.

20 Only do not two things unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many are mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou putttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

Ps. xlii. 1. xlv. 24. lxxxviii. 14. Isa. viii. 17.—¹ Deut. xxxii. 42. Ruth i. 21. Ch. xvi. 8. xix. 11. xxxiii. 10. 1 Sam. ii. 5.—² Isa. xlii. 3.—³ Ch. xix. 11. Ps. xxv. 7.—⁴ Ch. xxxiii. 11.—⁵ Heb. observest.—⁶ Heb. roots.

to come into court, and care not how many I have to contend with, provided they speak truth.

Verse 19. Who is he that will plead with me? Let my accuser come forward; I will defend my cause against him. I shall give up the ghost. While he is stating his case, I will be so silent as scarcely to appear to breathe.

Verse 20. Only do not two things unto me. 1. Withdraw thine hand far from me—remove the heavy affliction which thy hand has inflicted. 2. Let not thy dread make me afraid—terrify me not with dreadful displays of thy majesty. The reasons of this request are sufficiently evident: 1. How can a man stand in a court of justice and plead for his life, when under grievous bodily affliction? 2. Is it to be expected that a man can be sufficiently recollected, and in self-possession, to plead for his life, when he is overwhelmed with the awful appearance of the judge, the splendour of the court, and the various ensigns of justice?

Verse 22. Then call thou. Begin thou first to plead, and I will answer for myself: or, I will first state and defend my own case, and then answer thou me.

Verse 23. How many are mine iniquities. What are the specific charges in this indictment? To say I must be a sinner to be thus afflicted, is saying nothing; tell me what are the sins, and show me the proofs.

Verse 24. Wherefore hidest thou thy face. Why is it that I no longer enjoy thy approbation?

Holdest me for thine enemy? Treatest me as if I were the vilest of sinners?

Verse 25. Wilt thou break a leaf. Is it becoming thy dignity to concern thyself with a creature so contemptible?

Verse 26. Thou writest bitter things against me. The indictment is filled with bitter or grievous charges, which, if proved, would bring me to bitter punishment.

The iniquities of my youth. The levities and indiscretions of my youth I acknowledge; but is this a ground on which to form charges against a man, the integrity of whose life is unimpeachable?

Verse 27. Thou putttest my feet also in the stocks. "In a clog," such as was tied to the feet of slaves, to prevent them from running away.

And lookest narrowly. Thou hast seen all my goings out and comings in; and there is no step I have taken in life with which thou art unacquainted.

Thou settest a print upon the heels of my feet. Some understand this as the mark left on the foot by the clog; or the owner's mark indented on this clog, or, Thou hast pursued me as a bound does his game, by the scent.

Verse 28. And he, as a rotten thing. I am like a vessel made of skin; rotten, because of old age; or like a garment corroded by the moth. So the Septuagint, Syriac, and Arabic understood it. The word he may refer to himself.

CHAPTER XIV.

The shortness, misery, and sinfulness of man's life, 1-4. The unavoidable necessity of death; and the hope of a general resurrection, 5-15. Job deploras his own state, and the general wretchedness of man, 16-22.

MAN that is born of a woman is ^a of few days, and ^b full of trouble.

2 ^c He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And ^d dost thou open thine eyes upon such an one, and ^e bringest me into judgment with thee?

4 ^f Who ^g can bring a clean thing out of an unclean? not one.

5 ^h Seeing his days ⁱ are determined, the number of his months ^j are with thee, thou hast appointed his bounds that he cannot pass;

6 ^k Turn from him, that he may ^l rest, till he shall accomplish, ^m as an hireling, his day.

The unavoidable necessity of death; and the hope of a general resurrection, 5-15. Job deploras his own state, and the general wretchedness of man, 16-22.

7 For there is hope of a tree, if it be cut down ⁿ that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and ^o wasteth away: yea, man giveth up the ghost, and where ^p is he?

11 ^q As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: ^r till the heavens ^s be no more, they shall not awake, nor be raised out of their sleep.

^a Heb. short of days.—^b Ch. v. 7. Eccles. ii. 23.—^c Ch. viii. 9. Ps. xc. 5, 6, 9. ciii. 11. ciii. 15. cxliv. 4. Isa. xl. 6. James i. 10, 11. iv. 14. 1 Pet. i. 24.—^d Ps. cxliv. 3.—^e Ps. cxlii. 2.—^f Heb. Who will give?—^g Gen. v. 3. Ps. li. 5. John iii. 9. Rom. v. 12. Eph. ii. 3.

—^h Ch. vii. 1. xxx. 23. Heb. ix. 27.—ⁱ h. vii. 16, 19. x. 20. Ps. xxxix. 13.—^j Heb. cease.—^k Ch. vii. 1.—^l Vor 14.—^m Heb. as speaketh or out of.—ⁿ Ps. cii. 26. Isa. ii. 6. lxx. 17. lxxi. 22. Acts iii. 21. Rom. viii. 20. 2 Pet. iii. 7, 10, 11. Rev. xx. 11. xxi. 1.

Verse 1. *Man—born of a woman*] There is a delicacy in the original, not often observed: "Adam born of a woman, few of days, and full of tremor." Adam, who did not spring from woman, but was immediately formed by God, had many days, for he lived nine hundred and thirty years; during which time neither sin nor death had multiplied in the earth, as they were found in the days of Job. But the Adam who springs now from woman, in the way of ordinary generation, has very few years. He seems born, not indeed to live, but to die; and, by living, he forfeits the title to life.

Verse 2. *He cometh forth like a flower*] This is a frequent image both in the Old and New Testament writers; I need not quote the places here, as the readers will find them all in the margin.

He fleeth also as a shadow] Himself as he appears among men, is only the shadow of his real, substantial, and eternal being. He is here compared to a vegetable; he springs up, bears his flower, is often nipped by disease, blasted by affliction, and at last cut down by death. The bloom of youth, even in the most prosperous state, is only the forerunner of hoary hairs, enfeebled muscles, impaired senses, general debility, anility, and dissolution!

Verse 3. *Dost thou open thine eyes upon such an one*] The whole of this chapter is directed to God alone; in no part of it does he take any notice of his friends.

Verse 4. *Who can bring a clean thing*] The text refers to man's original and corrupt nature. Every man that is born into the world comes into it in a corrupt or sinful state. This is called original sin; and is derived from fallen Adam, who is the stock, to the utmost ramifications of the human family. Not one human spirit is born into the world without this corruption of nature. All are impure and unholy; and from this principle of depravity all transgression is produced; and from this corruption of nature God alone can save.

Verse 5. *Seeing his days are determined*] The general term of human life is fixed by God himself; in vain are all attempts to prolong it beyond this term. Several attempts have been made in all nations to find an elixir that would expel all the seeds of disease, and keep men in continual health; but all these attempts have failed.

But, although man cannot pass his appointed bounds, yet he may so live as never to reach them; for folly and wickedness abridge the term of human life; and therefore the Psalmist says, *Bloody and deceitful men shall not live out half their days*, Ps. lv. 23, for by indolence, intemperance, and disorderly passions, the life of man is shortened in cases innumerable. We are not to understand the bounds as applying to individuals, but to the race in general. Perhaps there is no case in which God has determined absolutely this man's age shall be so long, and shall neither be more nor less. The contrary supposition involves innumerable absurdities.

Verse 6. *Turn from him, that he may rest*] Cease to try him by afflictions and distresses, that he may enjoy some of the comforts of life, before he be removed from it: and thus,

like a hireling, who is permitted by his master to take a little repose in the heat of the day, from severe labour, I shall also have a breathing time from affliction, before I come to that bound over which I cannot pass.

Verse 7. *For there is hope of a tree*] There are some trees which grow from cuttings; and some which, though pulled out of the earth, will, on being replanted, take root and resume their verdure. There are also certain trees, the fibres of which are so solid, that if after several years they be steeped in water, they resume their vigour, the tubes dilate, and the blossoms or flowers which were attached to them expand, as the rose of Jericho.

Verse 9. *Through the scent of water it will bud*] A fine metaphor: the water acts upon the decaying and perishing tree, as strong and powerful odours from musk, otto of roses, ammonia, &c., act on a fainting or swooning person.

Verse 10. *But man dieth*] No human being ever can spring from the dead body of man; that wasteth away, corrupts, and is dissolved; for the man dies: and when he breathes out his last breath, and his body is reduced to dust, then where is he?

Verse 11. *The waters fail from the sea*] As the waters are evaporated from the sea, and the river in passing over the sandy desert is partly exsiccated, and partly absorbed; and yet the waters of the sea are not exhausted; so man is imperceptibly removed from his fellows by death and dissolution: yet the human race is still continued, the population of the earth being kept up by perpetual generations.

Verse 12. *So man lieth down*] He falls asleep in his bed of earth.

And riseth not] Men shall not, like cut down trees and plants, reproduce their like; nor shall they arise till the heavens are no more, till the earth and all its works are burnt up, and the general resurrection of human beings shall take place. Surely it would be difficult to twist this passage to the denial of the resurrection of the body. Neither can these expressions be fairly understood as implying Job's belief in the materiality of the soul, and that the whole man sleeps from the day of his death to the morning of the resurrection. We have already seen that Job makes a distinction between the animal life and rational soul in man; and it is most certain that the doctrine of the materiality of the soul, and its sleep till the resurrection, has no place in the sacred records.

Verse 13. *O that thou wouldst hide me in the grave*] Dreadful as death is to others, I shall esteem it a high privilege; it will be to me a covert from the wind and from the tempest of this affliction and distress.

Keep me secret] Hide my soul with thyself, where my enemies cannot invade my repose.

Job does not appear to have the same thing in view when he entreats God to hide him in the grave; and to keep him secret, until his wrath be past. The former relates to the body; the latter, to the spirit.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? all the days of my appointed time * will I wait, ^b till my change come.

15 * Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 ^d For now thou numberest my steps: dost thou not watch over my sin?

17 * My transgression is sealed up in a bag, and thou sewest up mine iniquity.

* Ch. xiii. 15.—^b Ver. 7. 1 Cor. xv. 51. 2 Cor. iii. 18. Phil. iii. 21.—^d Ch. xiii. 23.—^d Ch. x. 6, 14. xiii. 27. xxxi. 4. xxxiv. 21. Ps. lvi. 8. cxxxix. 1, 2, 3. Prov. v. 21. Jer. xxxii. 19.—^d Deut.

That thou wouldest appoint me a set time] As he had spoken of the death of his body before, and the secreting of his spirit in the invisible world, he must refer here to the resurrection; for what else can be said to be an object of desire to one whose body is mingled with the dust?

And remember me!] When my body has paid that debt of death which it owes to thy divine justice, and the morning of the resurrection is come, when it may be said thy *wrath*, "thy displeasure," against the body is past, it having suffered the sentence denounced by thyself; then *remember me*—raise my body, unite my spirit to it, and receive both into thy glory for ever.

Verse 14. *If a man die, shall he live again?*] Here is no doubt, but a strong persuasion, of the certainty of the general resurrection.

All the days of my appointed time] "Of my warfare;" see on chap. vii. 1. *Will I await till my renovation come.* This word is used to denote the springing again of grass, Ps. xc. 5, 6, after it had once withered, which is in itself a very expressive emblem of the resurrection.

Verse 15. *Thou shalt call*] Thou shalt say, *There shall be time no longer: Awake ye dead! and come to judgment!* *And I will answer thee*] My dissolved frame shall be united at thy call; and body and soul shall be rejoined.

Thou wilt have a desire] "Thou wilt part with desire;" or, "Thou wilt yearn over the work of thy hands." Man is one of the noblest works of God. He has exhibited him as a master-piece of his creative skill, power, and goodness. Nothing less than the strongest call upon justice could have induced him thus to destroy the work of his hands. No wonder that he has an earnest desire towards it; and that although *man dies*, God is represented as *earnestly longing* for the ultimate reviviscence of his sleeping dust. He cannot, he will not, forget the work of his hands.

Verse 16. *For now thou numberest my steps*] ALTHOUGH thou, &c. Though thou, by thy conduct towards me, seemest bent on my utter destruction, yet thou delightest in mercy, and I shall be saved.

Verse 17. *My transgression is sealed up in a bag*] An allusion to the custom of collecting evidence of state trans-

18 And surely the mountain falling 'cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou ^a washest away the things which grow out of the dust of the earth; and thou destroyest the ^b hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and ^c he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

xxxii. 34. Hos. xlii. 12.—^a Heb. *fadeth*.—^b Heb. *overfloweth*.—^c Ch. xi. 20. xxvii. 8.—^d Eccles. ix. 5. Isa. lxiii. 16.

gressions, sealing them up in a bag, and presenting them to judges and officers of state to be examined, in order to trial and judgment. Some suppose the allusion is to *money, sealed up in bags*; which is common in the East. This includes two ideas: 1. Job's transgressions were all *numbered*; not one was passed by. 2. They were sealed up; so that none of them could be lost.

Verse 18. *The mountain falling cometh to nought*] Every thing in nature is exposed to mutability and decay:—even mountains themselves may fall from their bases, and be dashed to pieces; or be suddenly swallowed up by an earthquake; and, by the same means, the strongest and most massive rocks may be removed.

Verse 19. *The waters wear the stones*] Even the common stones are affected in the same way. Were even earthquakes and violent concussions of nature wanting, the action of water, either running over them as a stream, or even falling upon them in drops, will wear these stones.

Thou washest away the things] Alluding to sudden falls of rain occasioning floods, by which the fruits of the earth are swept away; and thus *the hope of man*—the grain for his household, and provender for his cattle, is destroyed.

Verse 20. *Thou prevailest for ever against him*] It is impossible for him to withstand thee; every stroke of thine brings him down.

Thou changest his countenance] Probably an allusion to the custom of covering the face, when the person was condemned, and sending him away to execution. [Or more probably to the disfiguration of the countenance by the death struggle.]

Verse 21. *His sons come to honour*] When dead, he is equally indifferent and unconscious whether his children have met with a splendid or oppressive lot in life; for as to this world, when man dies, *in that day all his thoughts perish*.

Verse 22. *But his flesh upon him shall have pain*] The sum of the life of man is this, *pain of body and distress of soul*; and he is seldom without the one or the other, and often oppressed by both. Thus ends Job's discourse on the miserable state and condition of man.

CHAPTER XV.

Eliphaz charges Job with impiety in attempting to justify himself, 1-13; asserts the utter corruption and abominable state of man, 14-16; and, from his own knowledge and the observations of the ancients, shows the desolations to which the wicked are exposed, and insinuates that Job has such calamities to dread, 17-35.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter ^a vain knowledge, and fill his belly with the east wind?

* Heb. *knowledge of wind*.—^b Heb. *thou makest void*.

Verse 2. *Should a wise man utter vain knowledge*] Or rather, *Should a wise man utter the science of wind?* A science without solidity or certainty.

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, ^b thou castest off fear, and restrainest ^c prayer before God.

* Or, *speech*.

And fill his belly with the east wind?] *Batem*, which we translate belly, is used to signify any part of the cavity of the body, whether the region of the *thorax* or *abdomen*;

5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.

6 Thy own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 Art thou the first man that was born? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? what understandest thou, which is not in us?

10 With us are both the gray-headed and very aged men, much elder than thy father.

11 Are the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth?

14 What is man, that he should be clean? and

he which is born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and filthy is man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that which I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid it:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.

21 A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

*Heb. teacheth.—b Luke xix. 22. Ps. xc. 2.—c Prov. viii. 25.—d Rom. xi. 34. 1 Cor. ii. 11.—e Ch. xiii. 2.—f Ch. xxxii. 6, 7.—g 1 Kings viii. 46. 2 Chron. vi. 38. Ch. xiv. 4. Ps. xiv. 3. Prov. xx.

9. Eccles. vii. 20. 1 John i. 8, 10.—h Ch. iv. 18. xxv. 5.—i Ch. iv. 19. Ps. xiv. 3. liii. 3.—j Ch. xxxiv. 7. Prov. xix. 28.—k Ch. viii. 8.—l Joel iii. 17.—m Ps. xc. 12.—n Heb. A sound of fears.—o 1 Thees. t. 8.

here it evidently refers to the *wings*, and may include the *cheeks* and *faucets*. The *east wind, kadim*, is a very stormy wind in the Levant, supposed to be the same with that called by the Greeks *euroclydon*, the *east storm*, mentioned Acts xvii. 14. Eliphaz, by these words, seems to intimate that Job's speech was a perfect storm or tempest of words.

Verse 3. *Should he reason with unprofitable talk?* Should a man talk disrespectfully of his Maker, or speak to him without reverence? and should he suppose that he has proved any thing, when he has uttered words of little meaning, and used sound instead of sense?

Verse 4. *Thou castest off fear.* Thou hast no reverence for God.

And restrainest prayer. Instead of *humbling* thyself, and making *supplication* to thy Judge, thou spendest thy time in arraigning his providence, and justifying thyself.

When a man has any doubts whether he has grieved God's Spirit, and his mind feels troubled, it is much better for him to go immediately to God, and ask *forgiveness*, than spend any time in finding excuses for his conduct, or labouring to divert it of its seeming obliquity.

Verse 5. *For thy mouth uttereth.* In attempting to justify thyself, thou hast added iniquity to sin, and hast endeavoured to impute blame to thy Maker.

The tongue of the crafty. Thou hast *varnished* thy own conduct, and used *sophistical* arguments to defend thyself. Thou resemblest those *cunning persons, arumim*, who derive their skill and dexterity from the *old serpent*, "the *nachash*, who was *arum*, subtle or crafty, beyond all the beasts of the field." Thy wisdom is not from above, but from beneath.

Verse 7. *Art thou the first man that was born?* Literally, "Wert thou born before Adam?" Or art thou like Adam, in his first state? It does not become the fallen descendant of a fallen parent to talk as thou dost.

Made before the hills? Did God create thee in the beginning of his ways? or wert thou the first intelligent creature his hands have formed?

Verse 8. *Hast thou heard the secret of God?* "Hast thou hearkened in God's council?" Wert thou one of the *celestial cabinet*, when God said, *Let us make man in our image, and in our likeness?*

Dost thou restrain wisdom to thyself? Dost thou wish us to understand that God's counsels were revealed to none but thyself, and that we should give implicit credence to whatsoever thou art pleased to speak? These are all strong sarcastic questions, and apparently uttered with great contempt.

Verse 9. *What knowest thou.* Is it likely that thy intellect is greater than ours; and that thou hast cultivated it better than we have done ours?

What understandest thou. Or, *Dost thou understand anything? and it is not with us?* Show us any point of knowledge possessed by thyself, of which we are ignorant.

Verse 10. *With us are both the gray-headed.* It is very likely that Eliphaz refers to himself and his friends in this verse, and not either to the old men of their tribes, or to the masters by whom they themselves were instructed. Eliphaz

seems to have been the *eldest* of these sages; and, therefore he takes the lead in each part of this dramatic poem.

Verse 11. *Are the consolations of God small with thee?* Scarcely any two translators or interpreters agree in the translation, or even meaning, of this verse. The sense is plain enough:—"Hast thou been so unfaithful to God, that he has withdrawn his consolations from thy heart? And is there any secret thing, any bosom sin, which thou wilt not give up, that has thus provoked thy Maker?"

Verse 12. *Why doth thine heart carry thee away?* Why is it that thou dost conceive and entertain such high sentiments of thyself?

And what do thy eyes wink at? With what splendid opinion of thyself is thine eye dazzled? Perhaps there is an allusion here to that *sparkling in the eye* which is excited by sensations of joy, and pleasing objects of sight, or to that furious *rolling of the eyes* observed in deranged persons. This latter seems to agree best with the words of the text, and with the context.

Verse 13. *That thou turnest thy spirit against God.* The ideas here seem to be taken from an archer, who turns his eyes and his spirit—his desire, against the object which he wishes to hit; and then lets loose his arrow, that it may attain the mark.

Verse 14. *What is man, that he should be clean?* What is weak, sickly, dying, miserable man, that he should be clean? This is the import of the original word *enosh*.

And—born of a woman, that he should be righteous. It appears, from many passages in the sacred writings, that *natural birth* was supposed to be a defilement; and that every man born into the world was in a state of moral pollution. Perhaps the word *yitsdak* should be translated, *that he should justify himself*, and not, *that he should be righteous*.

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Eliphaz uses the same mode of speech, chap. iv. 17, 18; where see the notes. Nothing is immutable but God: *saints* may fall; *angels* may fall; all their goodness is *derived* and *dependent*. The heavens themselves have no purity compared with his.

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24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

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As a king ready to the battle.] The acts of his wickedness and oppression are as numerous as the troops he commands; and when he comes to meet his enemy in the field, he is not only deserted but slain by his troops.

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To the lust of power and the schemes of ambition there are no bounds; but see the end of such persons: the haughty spirit precedes a fall; their palaces become desolate; and their heaven is reduced to a chaos.

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31 Let not him that is deceived ^e trust in vanity: for vanity shall be his recompence.

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34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

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Verse 28. *He dwelleth in desolate cities*] It is sometimes the fate of a tyrant to be obliged to take up his habitation in some of those cities which have been ruined by his wars, and in a house so ruinous as to be ready to fall into heaps.

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Verse 31. *Let not him that is deceived*] 7. He has many vain imaginations of obtaining wealth, power, pleasure, and happiness; but he is deceived, and he finds that he has trusted *bahshav, in a lie*; and this lie is his recompence.

Verse 32. *It shall be accomplished before his time*] 8. He shall be removed by a violent death, and not live out half his days. 9. *And his branch shall not be green*—there shall be no scion from his roots; all his posterity shall fail.

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Fire shall consume the tabernacles of bribery.] 12. Another insinuation against Job, that he had perverted justice and judgment, and had taken bribes.

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Poor Job! what a fight of affliction had he to contend with! His body wasted and tortured with sore disease; his mind harassed by Satan; and his heart wrung with the unkindness and false accusations of his friends. No wonder he was greatly agitated, often distracted, and sometimes even thrown off his guard. However, all his enemies were chained; and beyond that chain they could not go. God was his unseen Protector, and did not suffer his faithful servant to be greatly moved.

5 For thy mouth ^a uttereth thine iniquity, and thou choosest the tongue of the crafty.
 6 ^b Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.
 7 Art thou the first man *that* was born? ^c or wast thou made before the hills?
 8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?
 9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?
 10 With us *are* both the gray-headed and very aged men, much elder than thy father.
 11 Are the consolations of God small with thee? is there any secret thing with thee?
 12 Why doth thine heart carry thee away? and what do thy eyes wink at,
 13 That thou turnest thy spirit against God, and tellest *such* words go out of thy mouth?
 14 What *is* man, that he should be clean? and

^a Heb. *teacheth*.—^b Luke xix. 22. Ps. xc. 2.—^c Prov. viii. 25.—^d Rom. xi. 34. 1 Cor. ii. 11.—^e Ch. xlii. 2.—^f Ch. xxxii. 6, 7.—^g 1 Kings viii. 46. 2 Chron. vi. 38. Ch. xiv. 4. Ps. xiv. 3. Prov. xx.

here it evidently refers to the *lungs*, and may include the *cheeks* and *faucets*. The *east wind*, *kadim*, is a very stormy wind in the Levant, supposed to be the same with that called by the Greeks *euroclydon*, the *east storm*, mentioned Acts xvii. 14. Eliphaz, by these words, seems to intimate that Job's speech was a perfect storm or tempest of words.

Verse 8. *Should he reason with unprofitable talk?* Should a man talk disrespectfully of his Maker, or speak to him without reverence? and should he suppose that he has proved any thing, when he has uttered words of little meaning, and used sound instead of sense?

Verse 4. *Thou castest off fear?* Thou hast no reverence for God.

And restrainest prayer? Instead of *humbling* thyself, and making *supplication* to thy Judge, thou spondest thy time in arraigning his providence, and justifying thyself.

When a man has any doubts whether he has grieved God's Spirit, and his mind feels troubled, it is much better for him to go immediately to God, and ask *forgiveness*, than spend any time in finding excuses for his conduct, or labouring to divest it of its seeming obliquity.

Verse 5. *For thy mouth uttereth*] In attempting to justify thyself, thou hast added iniquity to sin, and hast endeavoured to impute blame to thy Maker.

The tongue of the crafty.] Thou hast *varnished* thy own conduct, and used *sophistical* arguments to defend thyself. Thou resemblest those *cunning persons*, *arumim*, who derive their *skill* and *deceitry* from the *old serpent*. "the *nachash*, who was *arum*, *subtle* or *crafty*, beyond all the beasts of the field." Thy wisdom is not from *above*, but from *beneath*.

Verse 7. *Art thou the first man that was born?* Literally, "Wert thou born before Adam?" Or art thou like Adam, in his *first state*? It does not become the fallen descendant of a fallen parent to talk as thou dost.

Made before the hills?] Did God create thee in the beginning of his ways? or wert thou the first intelligent creature his hands have formed?

Verse 8. *Hast thou heard the secret of God?*] "Hast thou hearkened in God's council?" Wert thou one of the *celestial cabinet*, when God said, *Let us make man in our image, and in our likeness?*

Dost thou restrain wisdom to thyself?] Dost thou wish us to understand that God's counsels were revealed to none but thyself, and that we should give implicit credence to whatsoever thou art pleased to speak? These are all strong sarcastic questions, and apparently uttered with great contempt.

Verse 9. *What knowest thou?*] Is it likely that thy intellect is greater than ours; and that thou hast cultivated it better than we have done ours?

What understandest thou?] Or, *Dost thou understand anything? and it is not with us?* Show us any point of knowledge possessed by thyself, of which we are ignorant.

Verse 10. *With us are both the gray-headed?*] It is very likely that Eliphaz refers to himself and his friends in this verse, and not either to the old man of their tribes, or to the masters by whom they themselves were instructed. Eliphaz

he which is born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and filthy is man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that which I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid it:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.

21 A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

9. Eccles. vii. 20. 1 John i. 8, 10.—^b Ch. iv. 18. xxv. 5.—^c Ch. iv. 19. Ps. xiv. 3. liii. 3.—^d Ch. xxxiv. 7. Prov. xix. 28.—^e Ch. viii. 8.—^f Joel iii. 17.—^g Ps. xc. 12.—^h Heb. *A sound of fears*.—ⁱ 1 Thees. 1. 8.

seems to have been the *eldest* of these sages; and, therefore he takes the lead in each part of this dramatic poem.

Verse 11. *Are the consolations of God small with thee?*] Scarcely any two translators or interpreters agree in the *translation*, or even *meaning*, of this verse. The *sense* is plain enough:—"Hast thou been so unfaithful to God, that he has withdrawn his consolations from thy heart? And is there any secret thing, any bosom sin, which thou wilt not give up, that has thus provoked thy Maker?"

Verse 12. *Why doth thine heart carry thee away?*] Why is it that thou dost conceive and entertain such high sentiments of thyself?

And what do thy eyes wink at?] With what splendid opinion of thyself is thine eye dazzled? Perhaps there is an allusion here to that *sparkling in the eye* which is excited by sensations of joy, and pleasing objects of sight, or to that furious *rolling of the eyes* observed in deranged persons. This latter seems to agree best with the words of the text, and with the context.

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CHAPTER XVI

Job replies to Eliphaz, and through him to all his friends, who, instead of comforting him, had added to his misfortunes; and shows that, had they been in his circumstances, he would have treated them in a different manner, 1-5. Enters into an affecting detail of his sufferings, 6-16. Consols himself with the consciousness of his own innocence, of which he takes God to witness, and patiently expects a termination of all his sufferings by death, 17-22.

THEN Job answered and said,
 2 I have heard many such things :
 * miserable ^b comforters are ye all.
 3 Shall ^c vain words have an end ? or what emboldeneth thee that thou answerest ?
 4 I also could speak as ye do : if your soul were in my soul's stead, I could heap up words against you, and ^d shake mine head at you.
 5 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.
 6 Though I speak, my grief is not asswaged and though I forbear, ^e what am I eased ?
 7 But now he hath made me weary : thou hast made desolate all my company.
 8 And thou hast filled me with wrinkles, which is a witness against me : and my leanness rising up in me beareth witness to my face.
 9 ^f He teareth me in his wrath, who hateth me : he gnasheth upon me with his teeth ; ^g mine enemy sharpeneth his eyes upon me.
 10 They have ^h gaped upon me with their mouth : they ⁱ have smitten me upon the cheek reproach-

fully ; they have ^j gathered themselves together against me.
 11 God ^k hath ^l delivered me to the ungodly, and turned me over into the hands of the wicked.
 12 I was at ease, but he hath broken me asunder : he hath also taken me by my neck, and shaken me to pieces, and ^m set me up for his mark.
 13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare, he poureth out my gall upon the ground.
 14 He breaketh me with breach upon breach, he runneth upon me like a giant.
 15 I have sewed sackcloth upon my skin, and ⁿ defiled my horn in the dust.
 16 My face is foul with weeping, and on my eyelids is the shadow of death.
 17 Not for any injustice in mine hands : also my prayer is pure.
 18 O earth, cover not thou my blood, and ^o let my cry have no place.
 19 Also now, behold, ^p my witness is in heaven, and my record is on ^q high.

* Or, troublesome —^b Ch. xli. 4.—^c Heb. words of wind —^d Ps. xxii 7. cix. 25. Lam. ii. 16.—^e Heb. what goeth from me?—^f Ch. x. 16, 17.—^g Ch. xlii. 24 —^h Ps. xxii. 13.—ⁱ Lam. iii. 30. Mto. v. 1.—^j Ps.

xxxv. 15 —^k Ch. i. 15, 17.—^l Heb. hath shut me up.—^m Ch. vii. 21.—ⁿ Ch. xxx. 19. Ps. vii. 5.—^o Ch. xxvii. 9. Ps. lxvii. 18, 19.—^p Rom. i. 9.—^q Heb. in the high places.

Verse 2. *I have heard many such things*] These sayings of the ancients are not strange to me ; but they do not apply to my case : ye see me in affliction ; ye should endeavour to console me. This ye do not ; and yet ye pretend to do it !

Verse 3. *Vain words*] Literally, words of air. *What emboldeneth thee*] Thou art totally ignorant of the business ; what then can induce thee to take part in this discussion ?

Verse 4. *I also could speak*] It is probably better to render some of these permissives or potential verbs literally in the future tense, as in the Hebrew : *I also will speak.*

If your soul were in my soul's stead] Even when I might not choose to go further in assertion, I might shake my head by way of insinuation that there was much more behind, of which I did not choose to speak ; but would this be right ? That such sayings are in memory, is no proof that they were either made for me, or apply to my case. [The shaking of the head in this verse is a gesture of mockery at misfortune.]

Verse 6. *Though I speak*] But it will be of no avail thus to speak ; for reprehensions of your conduct will not serve to mitigate my sufferings.

Verse 7. *But now he hath made me weary*] Perhaps Job alluded here to his own afflictions and the desolation of his family. Thou hast made me weary with continual affliction ; my strength is quite exhausted ; and thou hast made desolate all my company, not leaving me a single child to continue my name, or to comfort me in sickness or old age.

Verse 8. *Thou hast filled me with wrinkles*] If Job's disease were the elephantiasis, in which the whole skin is wrinkled as the skin of the elephant, from which this species of leprosy has taken its name, these words would apply most forcibly to it ; but the whole passage, through its obscurity, has been variously rendered.

Verse 9. *He teareth me in his wrath*] Who the person is that is spoken of in this verse, and onward to the end of the fourteenth, has been a question on which commentators have greatly differed. Some think God, others Eliphaz, is intended : I think neither. Probably God permitted Satan to show himself to Job ; and the horrible form which he and his demons assumed increased the misery under which Job

had already suffered so much. All the expressions, from this to the end of the fourteenth verse, may be easily understood on this principle.

If we consider all these expressions as referring to Job's three friends, we must, in that case, acknowledge that the figures are all strained to an insufferable height, so as not to be justified by any figure of speech. [The best critics refer the passage to God.]

Verse 13. *His archers compass me*] Rabbain, "his great ones." The Syriac, Arabic, and Chaldee, his arrows.

Verse 15. *I have sewed sackcloth*] Sack, a word that has passed into almost all languages, as I have already had occasion to notice.

Defiled my horn in the dust.] The horn was an emblem of power ; and the metaphor was originally taken from beasts, such as the urus, wild ox, buffalo, or perhaps the rhinoceros, who were perceived to have so much power in their horns. Hence a horn was frequently worn on crowns and helmets, as is evident on ancient coins.

Defiling or rolling the horn in the dust, signifies the disgrace or destruction of power, authority, and eminence.

Verse 16. *On my eyelids is the shadow of death.*] Death is now fast approaching me ; already his shadow is projected over me.

Verse 17. *Not for any injustice*] I must assert, even with my last breath, that the charges of my friends against me are groundless. I am afflicted unto death, but not on account of my iniquities.

Also my prayer is pure] I am no hypocrite, God knoweth.

Verse 18. *O earth, cover not thou my blood*] This is evidently an allusion to the murder of Abel, and the verse has been understood in two different ways : 1. Job here calls for justice against his destroyers. His blood is his life, which he considers as taken away by violence, and therefore calls for vengeance. Let my blood cry against my murderers, as the blood of Abel cried against Cain. 2. It has been supposed that the passage means that Job considered himself accused of shedding innocent blood ; and conscious of his own perfect innocence, he prays that the earth may not cover any

20 My friends * scorn me: but mine eye poureth out tears unto God.

21 ^b O that one might plead for a man with

* Heb. are my scorners.—^b Ch. xxxi. 35. Eccles. vi. 10. Isa. xlv. 8. Rom. ix. 20.

blood shed by him. I therefore prefer the first sense, which is sufficiently natural, and quite in the manner of Job in his impassioned querulousness.

Verse 19. *My witness is in heaven*] I appeal to God for my innocence.

Verse 20. *My friends scorn me*] They deride and insult me, but my eye is towards God; I look to him to vindicate my cause.

Verse 21. *O that one might plead*] Let me only have liberty to plead with God, as a man hath with his fellow.

Verse 22. *When a few years are come*] I prefer Mr. Good's Version :

God, as a man pleadeth for his * neighbour!
22 When ^d a few years are come, then I shall * go the way whence I shall not return.

* Or, friend.—^d Heb. years of number.—* Eccles. xii. 5.

"But the years numbered to me are come,

And I must go the way whence I shall not return."

Job could not, in his present circumstances, expect a few years of longer life; from his own conviction he was expecting death every hour. See next verse.

I have said on ver. 9 that a part of Job's sufferings probably arose from appalling representations made to his eye or to his imagination by Satan and his agents. I think this neither irrational nor improbable. That he and his demons have power to make themselves manifest on especial occasions, has been credited in all ages of the world: not by the weak, credulous, and superstitious only, but also by the wisest, the most learned, and the best of men.

CHAPTER XVII.

Job complains of the injustice of his friends, and compares his present state of want and woe with his former honour and affluence, 1-6. God's dealings with him will even astonish upright men; yet the righteous shall not be discouraged, but hold on his way, 7-9. Asserts that there is not a wise man among his friends, and that he has no expectation of a speedy death, 10-16.

MY ^a breath is corrupt, my days are extinct,
^b the graves are ready for me.

2 Are there not mockers with me? and doth not mine eyes ^c continue in their ^d provocation?

3 Lay down now, put me in a surety with thee; who is he that ^e will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt them.

5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

* Or, spirit is spent.—^b Ps. lxxxviii. 3, 4.—^c Heb. lodge.—^d I Sam. i. 6, 7.—^e Prov. vi. 1. xvii. 18. xxii. 26.—Ch. xxx. 9.—* Or, before

Verse 1. *My breath is corrupt*] Rather, *my spirit is oppressed*. There is probably a reference here to cemeteries, where were several niches, in each of which a corpse was deposited.

Verse 2. *Are there not mockers with me?*] This has been variously translated. The general meaning is sufficiently plain. ["Truly mockery surrounds me." Delitzsch.]

Verse 3. *Lay down now*] Deposit a pledge; stake your conduct against mine, and your life and soul on the issue; let the cause come before God; let him try it; and see whether any of you shall be justified by him, while I am condemned.

Verse 4. *For thou hast hid their heart*] This address is to God; and here he is represented as *doing* that which in the course of his providence he only *permits* to be done.

Shalt thou not exalt them.] This was exactly fulfilled: not one of Job's friends was exalted; on the contrary, God condemned the whole; and they were not received into the divine favour till Job sacrificed, and made intercession for them.

Verse 5. *He that speaketh flattery*] The general sense is, The man who expects much from his friends will be disappointed: while depending on them his children's eyes may fail in looking for bread.

Verse 6. *He hath made me also a by-word*] My afflictions and calamities have become a subject of general conversation, so that my poverty and affliction are proverbial. *As poor as Job, As afflicted as Job*, are proverbs that have even reached our times, and are still in use.

Aforetime I was as a tabret.] Instead of *lephanim*, I would read *liphneyhem*, and then the clause might be translated thus: *I shall be as a furnace, or consuming fire*

6 He hath made me also a 'by-word of the people; and ^a aforetime I was as a tabret.

7 ^b Mine eye also is dim by reason of sorrow, and all ^c my members are as a shadow.

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath ^d clean hands ^e shall be stronger and stronger.

10 But as for you all, ^f do ye return, and come now: for I cannot find *one wise man* among you.

them.—^b Ps. vi. 7. xxxi. 9.—^c Or, my thoughts.—^d Ps. xxiv. 4.—^e Heb. shall add strength.—^f Ch. vi. 29.

(Tophet) before them. They shall have little reason to mock when they see the end of the Lord's dealings with me; my example will be a consuming fire to them, and my false friends will be confounded. [A better translation is: I became as one in whose face they spit."]

Verse 7. *Mine eye also is dim*] Continual weeping impairs the sight; and indeed any affliction that debilitates the frame generally, weakens the sight in the same proportion.

All my members are as a shadow] Nothing is left but skin and bone. I am but the shadow of my former self.

Verse 8. *Upright men shall be astonished*] In several of these verses Job is supposed to speak prophetically of his future restoration, and of the good which religious society should derive from the history of his original affluence, consequent poverty and affliction, and final restoration to health, peace, and prosperity. The upright will receive the account with astonishment, and wonder; while hypocrites—false professors and the sour-headed godly, shall be unmasked, and innocent men, whether in affliction or affluence, shall be known to be favourites of the Almighty.

Verse 9. *The righteous also shall hold on his way*] There shall be no doubt concerning the dispensations of the divine providence. My case shall illustrate all seemingly intricate displays of God's government. None shall be stumbled at seeing a godly man under oppression, knowing that God never permits any thing of the kind but for the good of the subject, and the manifestation of his own mercy, wisdom, and love.

Shall be stronger and stronger.] This is one grand use of the Book of Job. It casts much light on seemingly partial displays of divine providence; and has ever been the great text-book of godly men in a state of persecution and affliction.

11 *My days are past, my purposes are broken off, even^b the thoughts of my heart.*

12 *They change the night into day: the light is^c short because of darkness.*

13 *If I wait, the grave is mine house: I have made my bed in the darkness.*

14 *I have^d said to corruption, Thou art my fa-*

^a Ch. vii. 6. ix. 25.—^b Heb. the possessions.—
^c Heb. near.

Verse 10. *But as for you all*] Ye are too proud, and too full of self-importance, to profit by what ye see. *Return—* enter into yourselves, consider your ways, go again to school, and endeavour to acquire humility and knowledge; for there is not one wise man among you.

Verse 11. *My days are past*] Job seems to relapse here into his former state of gloom. These *transitions* are very frequent in this poem; and they strongly mark the struggle of piety and resignation with continued affliction, violent temptation, and gloomy providences.

The thoughts of my heart.] All my purposes are interrupted; and all my schemes and plans, in relation to myself and family, are torn asunder, destroyed, and dissipated.

Verse 12. *They change the night into day*] These purposes and thoughts are so very gloomy, that they change day into night.

The light is short because of darkness.] “The light is near from the face of darkness.” A fine picture of the state of his mind—he was generally in darkness; but had occasional gleams of hope.

Verse 13. *The grave is mine house*] Let my life be long or short, the grave at last will be my home. I expect soon to lie down in darkness—there is my end. I cannot reasonably hope for any thing else.

Verse 14. *I have said to corruption*] The Hebrew might be thus rendered: *To the ditch I have called, Thou art my father. To the worm, Thou art my mother and my sister.* I am in the nearest state of affinity to dissolution and corruption: I may well call them my nearest relations, as I shall be soon blended with them.

ther: to the worm, *Thou art* my mother, and my sister.

15 *And where is now my hope?* as for my hope, who shall see it?

16 *They shall go down^e to the bars of the pit, when our^f rest together is in the dust.*

^d Heb. cried or called.—^e Ch. xviii. 13.—
^f Ch. iii. 17, 18, 19.

Verse 15. *And where is now my hope?*] In the circumstances in which I am found, of what use can hope be? Were I to form the expectation of future good, who could ever see it realized? Is it then any wonder that I should complain, and bemoan my wretched lot?

Verse 16. *They shall go down to the bars of the pit*] All that I have must descend into the depths of the grave. Thither are we all going; and there alone can I rest.

The word which we translate *bars*, signifies also *branches, distended limbs, or claws*, and may here refer either to a personification of the grave, a monster who seizes on human bodies, and keeps them fast in his deadly gripe; or to the different *branching-off alleys* in subterranean cemeteries, or catacombs, in which *niches* are made for the reception of different bodies.

When our rest together is in the dust.] That is, according to some critics, *My hope and myself* shall descend together into the grave. It shall never be realized, for the time of my departure is at hand.

In those times what deep shades hung on the state of man after death, and on every thing pertaining to the eternal world! Perplexity and uncertainty were the consequences; and a corresponding gloom often dwelt on the minds of even the best of the Old Testament believers. Job himself, though sometimes strongly confident, is often harassed with doubts and fears upon the subject, inasmuch that his sayings and experience often appear contradictory. Jesus alone brought life and immortality to light by his gospel.

CHAPTER XVIII.

Bildad, in a speech of passionate invective, accuses Job of impatience and impiety, 1-4; shows the fearful end of the wicked and their posterity; and apparently applies the whole to Job, whom he threatens with the most ruinous end, 5-21.

THEN answered Bildad the Shuhite, and said,

2 *How long will it be ere ye make an end of words? mark, and afterwards we will speak.*

3 *Wherefore are we counted^a as beasts, and reputed vile in your sight?*

^a Ps. lxxlii. 22.—^b Ch. xlii. 14.—^c Heb. his soul.—^d Prov. xlii.

Verse 2. *How long will it be ere ye make an end*] It is difficult to say to whom this address is made: being in the plural number, it can hardly be supposed to mean Job only. It probably means all present; as if he had said, It is vain to talk with this man, and follow him through all his quibbles: take notice of this, and then let us all deliver our sentiments fully to him, without paying any regard to his self-justifications. It must be owned that this is the plan which Bildad followed; and he simply unburdens a mind that was labouring under the spirit of rancour and abuse. Mr. Good translates:—“*How long will ye plant thorns among words?*” translating the unusual term *kniteey*, thorns, instead of *hounds* or *limbs*. The word *kniteey* may be the Chaldee form for *kniteey*, and may be considered as the contracted plural from *kats*, a thorn, from *kats*, to lacerate, rather than *kats*, an end, from *katash*, to cut off.

Verse 3. *Counted as beasts*] Thou treatest us as if we had neither reason nor understanding.

4 ^b *He teareth^c himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?*

5 *Yea,^d the light of the wicked shall be put out, and the spark of his fire shall not shine.*

6 *The light shall be dark in his tabernacle,^e and his^f candle shall be put out with him.*

^b Ps. xx. xxiv. 20.—^c Ch. xli. 17. ^d Ps. xliii. 20.—^e Or, lamp.

Verse 4. *He teareth himself in his anger*] Literally, *Rending his own soul in his anger*: as if he had said, Thou art a madman! thy fury has such a sway over thee that thou eatest thy own flesh. While thou treatest us as beasts, we see thee to be a furious maniac, destroying thy own life.

Shall the earth be forsaken for thee?] To say the least, afflictions are the common lot of men. Must God work a miracle in providence, in order to exempt thee from the operation of natural causes? Dost thou wish to engross all the attention and care of Providence to thyself alone? What pride and insolence!

Verse 5. *The light of the wicked shall be put out*] Some think it would be better to translate the original, “Let the light of the wicked be extinguished!” Thou art a bad man and thou hast perverted the understanding which God hath given thee. Let that understanding, that abused gift, be taken away. From this verse to the end of the chapter is a continual invective against Job.

7 The steps of his strength shall be straitened, and ^a his own counsel shall cast him down.

8 For ^b he is cast into a net by his own feet, and he walketh upon a snare.

9 The king shall take *him* by the heel, and ^c the robber shall prevail against him.

10 The snare ^d is laid for him in the ground, and a trap for him in the way.

11 ^e Terrors shall make him afraid on every side, and shall ^f drive him to his feet.

12 His strength shall be hunger-bitten, and ^g destruction shall be ready at his side.

13 It shall devour the ^h strength of his skin: even the first-born of death shall devour his strength.

14 ⁱ His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

^a Ch. v. 18.—^b Ch. xxii. 10. Pa. ix. 15. xxxv. 8.—^c Ch. v. 5.—^d Heb. hidden.—^e Ch. xv. 21. xx. 25. Jer. vi. 5. xx. 3. xlv. 5. xlix. 29.—^f Heb. scatter him.—^g Ch. xv. 23.—^h Heb. b. vs.—ⁱ Ch. viii. 14. xi. 20. Ps. cxli. 10. Prov. x. 28.—Ch. xxix. 19. Isa. v. 24. Amos ii. 9. Mal.

Verse 6. *The light shall be dark in his tabernacle*] His property shall be destroyed, his house pillaged, and himself and his family come to an untimely end.

His candle shall be put out] He shall have no posterity.

Verse 7. *The steps of his strength*] Even in his greatest prosperity he shall be in straits and difficulties.

His own counsel] He shall be the dupe and the victim of his own airy, ambitious, and impious schemes.

Verse 8. *For he is cast into a net*] His own conduct will infallibly bring him to ruin. He shall be like a wild beast taken in a net; the more he flounces in order to extricate himself, the more he shall be entangled.

He walketh upon a snare] He is continually walking on the meshes of a net, by which he must soon be entangled and overthrown.

Verse 9. *The gin shall take him*] From the beginning of the seventh verse to the end of the thirteenth there is an allusion to the various arts and methods practised in hunting.

Verse 13. *It shall devour the strength of his skin*] This may refer to the elephant, or to the rhinoceros, whose skin scarcely any dart can pierce: but in the case referred to above, the animal is taken in a pitfall, and then the first-born of death—a sudden and overwhelming stroke, deprives him of life.

Verse 14. *His confidence shall be rooted out*] His dwelling-place, how well soever fortified, shall now be deemed utterly insecure.

And it shall bring him to the king of terrors] He shall be completely and finally overpowered.

The phrase *king of terrors* has been generally thought to mean death; but it is not used in any such way in the text.

It may however be stated that death has been denominated by similar epithets both among the Greeks and Romans.

15 It shall dwell in his tabernacle, because ^j it is none of his: brimstone shall be scattered upon his habitation.

16 ^k His roots shall be dried up beneath, and above shall his branch be cut off.

17 ^l His remembrance shall perish from the earth, and he shall have no name in the street.

18 ^m He shall be driven from light into darkness, and chased out of the world.

19 ⁿ He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at ^o his day, as they that ^p went before ^q were affrighted.

21 Surely such ^r are the dwellings of the wicked, and this ^s is the place of *him* that ^t knoweth not God.

iv. 1.—^u Ps. xxxiv. 16. cix. 13. Prov. ii. 22. x. 7.—^v Heb. They shall drive him.—^w Isa. xiv. 32. Jer. xxii. 30.—^x Ps. xxxvii. 16.—^y Or, lived with him.—^z Heb. laid hold on horror.—^{aa} Jer. ix. 3. x. 25. I Thes. iv. 5. 2 Thes. i. 8. Tit. i. 16.

Verse 15. *It shall dwell in his tabernacle*] Desolation is here personified, and it is said that it shall be the inhabitant, its former owner being destroyed.

Brimstone shall be scattered upon his habitation] This may either refer to the destruction of Sodom and Gomorrah, as has already been intimated, or to an ancient custom of fumigating houses with brimstone, in order to purify them from defilement.

But it is most likely that Bildad, in his usual uncharitable manner, alludes to the destruction of Job's property and family by winds and fire: see chap. i. 16, 19.

Verse 16. *His roots shall be dried up—his branch be cut off*] He shall be as utterly destroyed, both in himself, his posterity, and his property, as a tree in whose branches are all lopped off, and whose every root is cut away.

Verse 17. *His remembrance shall perish*] He shall have none to survive him, to continue his name among men.

No name in the street] He shall never be a man of reputation: after his demise, none shall talk of his fame.

Verse 18. *He shall be driven from light*] He shall be taken off by a violent death.

And chased out of the world] The wicked is DRIVEN AWAY in his iniquity. This shows his reluctance to depart from life.

Verse 20. *They that come after him*] The young shall be struck with astonishment when they hear the relation of the judgments of God upon this wicked man. *As they that went before*. The aged who were his contemporaries, and who saw the judgments that fell on him, were affrighted, *achazu saar, seized with horror—were horrified; or, were panic-struck*.

Verse 21. *Such are the dwellings*] This is the common lot of the wicked; and it shall be particularly the case with him who knoweth not God, that is Job, for it is evident he alludes to him. Poor Job! hard was thy lot, severe were thy sufferings.

CHAPTER XIX.

Job complains of the cruelty of his friends, 1-5. Pathetically laments his sufferings, 6-12. Complains of his being forsaken by all his domestics, friends, relatives, and even his wife, 13-19. Details his sufferings in an affecting manner, calls upon his friends to pity him, and earnestly wishes that his speeches may be recorded, 20-24. Expresses his hope in a future resurrection, 25-27. And warns his persecutors to desist, lest they fall under God's judgments, 28, 29.

THEN Job answered and said,
2 How long will ye vex my soul,
and break me in pieces with words?

3 These ^aten times have ye reproached me:
ye are not ashamed that ye ^bmake yourselves strange
to me.

4 And be it indeed that I have erred, mine error
remaineth with myself.

5 If indeed ye will ^cmagnify yourselves against
me, and plead against me my reproach:

6 Know now that God hath overthrown me, and
hath compassed me with his net.

7 Behold, I cry out of ^dwrong, but I am not
heard: I cry aloud, but there is no judgment.

8 ^eHe hath fenced up my way that I cannot pass,
and he hath set darkness in my paths.

9 ^fHe hath stripped me of my glory, and taken
the crown from my head.

10 He hath destroyed me on every side, and I am
gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me,
and ^ghe counteth me unto him as one of his enemies.

^aGen. xxxi. 7. Lev. xxvi. 26.—^bOr, harden yourselves against me.
—^cPs. xxxviii. 16.—^dOr, violence.—^eCh. iii. 23. Ps. lxxxviii. 8.—
^fPs. lxxxix. 44.—^gCh. xlii. 24. Lam. ii. 5.—^hCh. xxx. 12.—ⁱPs.
xxxii. 11. xxxviii. 11. lxi. 8. lxxxviii. 8, 18.—^jHeb. my belly.—^kOr,

Verse 2. *How long will ye vex my soul*] Everything that was irritating, vexatious, and opprobrious, his friends had recourse to, in order to support their own system, and overwhelm him. Not one of them seems to have been touched with a feeling of tenderness towards him, nor does a kind expression-drop at any time from their lips! They were called *friends*; but this term, in reference to them, must be taken in the sense of *cold-blooded acquaintances*. However, there are many in the world that go under the sacred name of *friends*, who, in times of difficulty, act a similar part.

Verse 3. *These ten times*] The exact arithmetical number is not to be regarded here; *ten times* being put for many times, as we have already seen.

Ye make yourselves strange to me.] When I was in affluence and prosperity, ye were my intimates, and appeared to rejoice in my happiness; but now ye scarcely know me, or ye profess to consider me a wicked man because I am in adversity. Of this you had no suspicion when I was in prosperity! Circumstances change men's minds.

Verse 4. *And be it indeed that I have erred*] Suppose indeed that in the simplicity of my heart I have gone astray, and that this matter remains with myself, you must grant that this error, whatsoever it is, has hurt no person except myself. Why then do ye treat me as a person whose life has been a general blot, and whose example must be a public curse?

Verse 6. *Know now that God hath overthrown me*] The matter is between him and me, and he has not commissioned you to add reproaches to his chastisements.

And hath compassed me with his net.] There may be an allusion here to the different modes of *hunting* which have been already referred to in the preceding chapter. But if we read the latter clause before the former, the allusion may be to an ancient mode of combat practised among the ancient Persians, ancient Goths, and among the Romans. The custom among the Romans was this: "One of the combatants was armed with a sword and shield, the other with a trident and net. The net he endeavoured to cast over the head of his adversary, in which when he succeeded, the entangled person was soon pulled down by a noose that fastened round the neck, and then dispatched." The Persians in old times used what was called *kumund*, the noose. It was not a net, but a sort of *running loop*, which horsemen endeavoured to cast over the heads of their enemies that they might pull them off their horses.

The Goths used a *hoop net* fastened to a pole, which they endeavoured to throw over the heads of their foes.

Verse 7. *I cry out of wrong*] I complain of violence and of injustice; but no one comes to my help.

Verse 8. *He hath fenced up my way*] This may allude to the mode of hunting the elephant, or to the operations of an invading army.

12 His troops come together, and ^hraise up their way against me, and encamp round about my tabernacle.

13 ⁱHe hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave me no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's sake of ^jmine own body.

18 Yea, ^kyoung children despised me; I arose, and they spake against me.

19 ^lAll ^mmy inward friends abhorred me: and they whom I loved are turned against me.

20 ⁿMy bone cleaveth to my skin ^oand to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; ^pfor the hand of God hath touched me.

the wicked.—¹² Kings i. 23.—¹³ Ps. xli. 9. lv. 13, 14, 20.—¹⁴ Heb. the men of my secret.—¹⁵ Ch. xxx. 30. Ps. cii. 5. Lam. iv. 8.—¹⁶ Or, as.—¹⁷ Ch. i. 11. Ps. xxxviii. 2.

Verse 9. *He hath stripped me of my glory*] I am reduced to such circumstances, that I have lost all my honour and respect.

Verse 10. *Mine hope hath he removed like a tree.*] There is no more hope of my restoration to affluence, authority, and respect, than there is that a tree shall grow and flourish, whose roots are extracted from the earth. I am pulled up by the roots, withered, and gone.

Verse 11. *And he counteth me unto him as one of his enemies.*] From the seventh to the thirteenth verse there seems to be an allusion to a hostile invasion, battles, sieges, &c.

Verse 14. *My kinsfolk have failed*] Literally, departed: they have all left my house now there is no more hope of gain.

Verse 15. *They that dwell in mine house*] In this and the following verses the disregard and contempt usually shown to men who have fallen from affluence and authority into poverty and dependence, are very forcibly described: formerly revered by all, now esteemed by none. Pity to those who have fallen into adversity is rarely shown; *the rich have many friends*, and to him who appears to be gaining worldly substance much court is paid; *for many worship the rising sun, who think little of that which has gone down*. Some are even reproached with that eminence, which they have lost, though not culpable for the loss.

Verse 17. *Though I entreated for the children's sake of mine own body.*] This may imply no more than adverting her by the tenderest ties, by their affectionate intercourse, and consequently by the children which had been the seals of their mutual affection, though these children were no more.

But the mention of his children in this place may intimate that he had still some remaining; that there might have been *young ones*, who, not being of a proper age to attend the festival of their elder brothers and sisters, escaped that sad catastrophe. [How widely divergent the criticism on this passage is may be judged from the rendering contended for by Delitzsch: "My breath is offensive to my wife, and my stench to my own brethren."]

Verse 19. *My inward friends*] Those who were my greatest intimates.

Verse 20. *My bone cleaveth to my skin*] My flesh is entirely wasted away, and nothing but skin and bone left.

I am escaped with the skin of my teeth.] To escape with the skin of the teeth seems to have been a proverbial expression, signifying great difficulty. I had as narrow an escape from death, as the thickness of the enamel on the teeth. I was within an hair's breadth of destruction. [Or it may refer to the disease itself.]

Verse 21. *Have pity upon me*] The iteration here strongly indicates the depth of his distress, and that his spirit was worn down with the length and severity of his suffering.

22 Why do ye ^a persecute me as God, and are not satisfied with my flesh ?

23 ^b Oh that my words were now written ! oh that they were printed in a book !

24 That they were graven with an iron pen and lead in the rock for ever.

25 For I know that my redeemer liveth, and that

^a Ps. lxxix. 26.—^b Heb. Who will give, &c.—^c Or, After I shall awake, though this body be destroyed, yet out of my flesh shall I see God.—^d Ps. xvii. 15. 1 Cor. xiii. 12. 1 John iii. 2.—^e Heb. a stranger.

Verse 22. *Why do ye persecute me as God?* Are not the afflictions which God sends enough ? Do ye not see that I have as much as I can bear ?

And are not satisfied with my flesh ? Will ye persecute my soul, while God is persecuting my body ? Is it not enough that my body is destroyed ? Why then labour to torment my mind ?

Verse 23. *O that my words were now written !* Job introduces the important subject which follows in a manner unusually solemn ; and he certainly considers the words which he was about to utter of great moment, and therefore wishes them to be recorded in every possible way. All the modes of writing then in use he appears to refer to. As to printing, that should be out of the question, as no such art was then discovered, nor for nearly two thousand years after. Our translators have made a strange mistake by rendering the verb *yuchaku*, printed, when they should have used *described*, traced out. It is necessary to make this remark, because superficial readers have imagined that the art of printing existed in Job's time, and that it was not a discovery of the fifteenth century of the Christian era : whereas there is no proof that it ever existed in the world before A.D. 1440, or thereabouts, for the first printed book with a date is a psalter printed by John Fust, in 1457, and the first Bible with a date is that by the same artist in 1460.

Three kinds of writing Job alludes to, as being practised in his time : 1. *Writing in a book*, formed either of the leaves of the papyrus, or on a sort of linen cloth. 2. *Cutting with an iron spike on plates of lead*. 3. *Engraving on large stones or rocks*, many of which are still found in different parts of Arabia.

To the present day the leaves of the palm-tree are used in the East instead of paper, and a stile of brass, silver, iron, &c., with a steel point, serves for a pen. By this instrument the letters are cut or engraved on the substance of the leaf, and afterwards some black colouring matter is rubbed in, in order to make the letters apparent. This was probably the oldest mode of writing, and it continues among the Cingales to the present day.

Verse 24. *Iron pen and lead*.] Some suppose that the meaning of this place is this : the iron pen is the chisel by which the letters were to be deeply cut in the stone or rock ; and the lead was melted into those cavities in order to preserve the engraving distinct. But this is not so natural a supposition as what is stated above ; that Job refers to the different kinds of writing for perpetuating public events, used in his time.

Verse 25. *For I know that my redeemer liveth.*] Any attempt to establish the true meaning of this passage is almost hopeless. By learned men and eminent critics the words have been understood very differently ; some vehemently contending that they refer to the resurrection of the body, and the redemption of the human race by Jesus Christ ; while others, with equal vehemence and show of argument, have contended that they refer only to Job's restoration to health, family comforts, and general prosperity, after the present trial should be ended. There is one principle, without which no mode of interpretation hitherto offered can have any weight : Job was now under the special inspiration of the Holy Spirit, and spoke prophetically.

Now, whether we allow that the passage refers to the general resurrection and the redemption by Christ, or to Job's restoration to health, happiness, and prosperity, this principle is equally necessary. 1. In those times no man could speak so clearly concerning the general resurrection and the redemption by Jesus Christ as Job, by one class of interpreters, is supposed here to do, unless especially inspired for this very purpose. 2. Job's restoration to health and happiness was so totally improbable to himself, and, in every sense, impossible, except to the almighty power of God, that it could not be inferred from any thing that had already

he shall stand at the latter day upon the earth :

26 ^a And though after my skin worms destroy this body, yet ^d in my flesh shall I see God :

27 Whom I shall see for myself, and mine eyes shall behold, and not ^e another ; ^f though my reins be consumed ^g within me.

28 But ye should say, ^h Why persecute we him,

—^a Or my reins within me are consumed with earnest desire [for that day.]—^b Heb. in my bosom.—^c Ver. 22.

taken place, and must be foreshown by direct inspiration. But which was most likely to be the subject of this oracular declaration, the general resurrection and redemption by Christ ; or the restoration of Job to health and affluence ?

If we look only to the general importance of these things this question may be soon decided ; for the doctrine of human redemption, and the general resurrection to an eternal life, are of infinitely greater importance than any thing that could affect the personal welfare of Job.

It is natural to conclude, therefore, that the revelation relative to the general resurrection, &c., is that which most likely the text includes.

But to this it may be answered, God does not do always in the first instance that which is most necessary and important in itself, as everything is done in that order and in that time which seems best to his godly wisdom. God made the earth before he made man, produced light before he formed the celestial luminaries, and instituted the Mosaic economy before the Christian dispensation. This is all true, for every thing is done in that season in which it may best fulfil the designs of providence and grace. But the question still recurs, Which of the predictions was most congruous to the circumstances of Job, and those of his companions ; and which of them was most likely to do most good on that occasion, and to be most useful through the subsequent ages of the world ? 1. For the sake of righteousness, justice, and truth, and to vindicate the ways of God with man, it was necessary that Job's innocence should be cleared ; and as Job was now reduced to a state of the lowest distress, it was worthy the kindness of God to give him some direct intimation that his sufferings should have a happy termination. But surely there was no need of so solemn a revelation to inform them of what was shortly to take place, when they lived to see it ; nor can it be judged essentially necessary to the support of Job, when the ordinary consolations of God's Spirit, and the excitement of a good hope through grace, might have as completely answered the end.

2. On the other hand, to give men, who were the chiefs of their respective tribes, proper notice of a doctrine of which they appear to have had no adequate conception, and which was so necessary to the peace of society, the good government of men, and the control of unruly and wayward passions : and to stay and support the suffering godly under the afflictions and calamities of life, were objects worthy the highest regards of infinite philanthropy and justice, and of the most pointed and solemn revelation which could be given on such an occasion. In short, they are the grounds on which all revelation is given to the sons of men : and the prophetic in question, viewed in this light, was, in that dark age an country, a light shining in a dark place. I have thus endeavoured dispassionately to view this subject ; and I arrive at the conclusion that the prophecy in question was not designed to point out the future prosperity of Job ; but rather the future redemption of mankind by Jesus Christ, and the general resurrection of the human race.

I know, yadati, I have a firm and full persuasion, that my Redeemer, goali, my Kinsman, he whose right it was among the ancient Hebrews to redeem the forfeited heritages belonging to the family, to vindicate its honour, and to avenge the death of any of his relatives by slaying the murderer (Lev. xxv. 25 ; Numb. xxxv. 12 ; Ruth iii. 13) ; but here it must refer to Christ, who has truly the right of redemption, being of the same kindred, who was born of woman, flesh of our flesh, and bone of our bone.

Liveth, chai, is the Living One, who has the keys of hell and death : the Creator and Lord of the spirits of all flesh, and the principle and support of all life.

And that he shall stand at the latter day upon the earth. The latter day, aclaron, the latter day or time, when God comes to judgment ; or finally, or at last, or in the last time,

* seeing the root of the matter is found in me? 29 Be ye afraid of the sword: for wrath bringeth

*Or, and what root of matter is found in me?

or latter days, as the gospel is termed, he shall be manifested in the flesh.

He shall stand, *yakum*, he shall arise, or stand up, i. e., to give sentence in judgment; or he himself shall arise from the dust, as the passage has been understood by some to refer to the resurrection of Christ from the dead.

Upon the earth, *al apha*r, over the dead, or those who are reduced to dust. This is the meaning of *aphar* in Psa. xxx. 9: *What profit is there in my blood when I go down to the pit? Shall the DUST (i. e. the dead) praise thee? He shall arise over the dust—over them who sleep in the dust, whom he shall also raise up.*

Verse 26. *And though after my skin worms destroy this body] My skin, which is now almost all that remains of my former self, except the bones; see ver. 20. They destroy this—not body. Rikkephu zoth, they—diseases and affliction, destroy THIS wretched composition of misery and corruption.*

Yet in my flesh shall I see God] Either, I shall arise from the dead, have a renewed body, and see him with eyes of flesh and blood, though what I have now shall shortly moulder into dust; or, I shall see him in the flesh; my Kinsman, who shall partake of my flesh and blood, in order that he may ransom the lost inheritance.

Verse 27. *Whom I shall see for myself] Have a personal interest in the resurrection, as I shall have in the Redeemer.*

And mine eyes shall behold] That very person who shall be the resurrection, as he is the life.

And not another] Velo zar, and not a stranger, one who has no relation to human nature; but goali, my redeeming Kinsman.

Though my reins be consumed within me.] Though I am now apparently on the brink of death, the thread of life being spun out to extreme tenuity.

This, on the mode of interpretation which I have assumed,

the punishments of the sword, ^b that ye may know there is a judgment.

^b Ps. lvi. 10, 11.

appears to be the meaning of this passage. The words may have a somewhat different colouring put on them; but the basis of the interpretation will be the same.

Verse 28. *But ye should say] Or, Then ye shall say. Why persecute we him] Or, as Mr. Good, How did we persecute him! Alas! we are now convinced that we did wrong.*

Seeing the root of the matter] A pure practice, and a sound hope, resting on the solid ground of sound faith, received from God himself. Instead of bi, in ME, bo, in HIM, is the reading of more than one hundred of Kennicott's and De Rossi's MSS., and in several of the Versions. Seeing the root of the matter is found in HIM.

Verse 29. *Be ye afraid of the sword] Of God's judgments. For wrath bringeth] Such anger as ye have displayed against me God will certainly resent and punish.*

That ye may know there is a judgment.] That ye may know that God will judge the world; and that the unequal distribution of riches and poverty, affliction and health, in the present life, is a proof that there must be a future judgment, where evil shall be punished and virtue rewarded. ^a

A third method of solving all difficulties has been proposed, viz., that Job refers to a divine conviction which he had just then received, that God would appear in the most evident manner to vindicate his innocence, and give the fullest proofs to his friends and to the world that his afflictions had not been sent as a scourge for his iniquities.

There is something very plausible in this; and in the conflicting opinions relative to the meaning of this celebrated and much controverted passage, no doubt some will be found who will adopt it as a middle course. The theory, however, is better than some of the arguments by which it is supported.

CHAPTER XX.

Zophar answers Job, and largely details the wretchedness of the wicked and the hypocrite; shows that the rejoicing of such is short and transitory, 1-9. That he is punished in his family and in his person, 10-14. That he shall be stripped of his ill-gotten wealth, and shall be in misery, though in the midst of affluence, 15-23. He shall at last die a violent death, and his family and property be finally destroyed, 24-29.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for this ^a I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

^a Heb. my haste is in me.—^b Pa. xxxvii. 35, 36.

Verse 2. *Therefore do my thoughts] It has already been observed that Zophar was the most inveterate of all Job's enemies, for we really must cease to call them friends. He sets no bounds to his invective, and outrages every rule of charity. A man of such a bitter spirit must have been, in general, very unhappy. With him Job is, by insinuation, every thing that is base, vile, and hypocritical. He acknowledges that he is pressed by the impetuosity of his spirit to reply to Job's self-vindication. The original is variously translated, but the sense is as above.*

For this I make haste.] My feelings provoke me to reply. Verse 3. I have heard the check of my reproach] Zophar assumes his old ground, and retracts nothing of what he had said. Like many of his own complexion in the present day, he was determined to believe that his judgment was infallible, and that he could not err.

Verse 4. *Knowest thou not this of old] This is a maxim*

4 Knowest thou not this of old, since man was placed upon earth,

5 ^b That the triumphing of the wicked is ^c short, and the joy of the hypocrite but for a moment?

6 ^d Though his excellency mount up to the heavens, and his head reach unto ^e the clouds;

^c Heb. from near.—^d Isa. xiv. 13, 14. Obad. 3, 4.—^e H. b. cloud.

as ancient as the world; it began with the first man: A wicked man shall triumph but a short time; God will destroy the proud doer.

Since man was placed upon earth] Literally, since ADAM was placed on the earth; that is, since the fall, wickedness and hypocrisy have existed, but they have never triumphed long. Thou hast lately been expressing confidence in reference to a general judgment; but such is thy character, that thou hast little reason to anticipate with any joy the decision of that day.

Verse 6. *Though his excellency mount up to the heavens] Probably referring to the original state of Adam, of whose fall he appears to have spoken, ver 4. He was created in the image of God; but by his sin against his Maker he fell into wretchedness, misery, death, and destruction.*

Verse 7. *He shall perish for ever] He is dust, and shall return to the dust from which he was taken. Zophar here*

7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also which saw him shall see him no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full of the sin of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, though he hide it under his tongue;

13 Though he spare it, and forsake it not; but keep it still within his mouth:

14 Yet his meat in his bowels is turned, it is the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

• Ps. lxxxvii. 10.—b Ps. lxxxiii. 20. xc. 5.—c Ch. vii. 8, 10. viii. 18. Ps. xxxvii. 36. ciii. 16.—d Or, The poor shall oppress his children.—e Ver. 18.—(Ch. xiii. 26. Ps. xxv. 7.—f Ch. xxi. 26.—g Hob. in the midst of his palate.—h Ps. xxxvi. 9. Jer. xvii. 6.—i Or, streaming brooks.

hints his disbelief in that doctrine, the resurrection of the body, which Job had so solemnly asserted in the preceding chapter. Or he might have been like some in the present day, who believe that the wicked shall be annihilated, and the bodies of the righteous only be raised from the dead; but I know of no scripture by which such a doctrine is confirmed.

Like his own dung] His reputation shall be abominable, and his putrid carcase shall resemble his own excrement. A speech that partakes as much of the malevolence as of the asperity of Zophar's spirit.

Verse 8. *He shall fly away as a dream*] Instead of rising again from corruption, as thou hast asserted (chap. xix. 26), with a new body, his flesh shall rot in the earth, and his spirit be dissipated like a vapour; and like a vision of the night, nothing shall remain but the bare impression that such a creature had once existed, but shall appear no more for ever.

Verse 10. *His children shall seek to please the poor*] They shall be reduced to the lowest degree of poverty and want, so as to be obliged to become servant to the poor. There are cases where the poor actually serve the poor; and this is the lowest or most abject state of poverty.

His hands shall restore their goods.] He shall be obliged to restore the goods that he has taken by violence.

• Verse 11. *His bones are full of the sin of his youth*] At first view it might appear that Zophar refers to those infirmities in old age, which are the consequences of youthful vices and irregularities. *Alumar*, which we translate his youth, may be rendered his hidden things; as if he had said, his secret vices bring down his strength to the dust. For this rendering Rosenmüller contends, and several other German critics. [There is much to be said against this rendering.]

Verse 12. *Though wickedness be sweet in his mouth*] This seems to refer to the secret sins mentioned above.

Hide it under his tongue] This and the four following verses contain an allegory; and the reference is to a man who, instead of taking wholesome food, takes what is poisonous, and is so delighted with it because it is sweet, that he rolls it under his tongue, and will scarcely let it down into his stomach, he is so delighted with the taste; "he spares it, and forsakes it not, but keeps it still within his mouth," ver. 13. "But when he swallows it, it is turned to the gall of asps within him," ver. 14, which shall corrode and torture his bowels.

Verse 15. *He shall vomit them up again*] This is also an allusion to an effect of most ordinary poisons; they occasion a nausea, and often excruciating vomiting; nature striving to eject what it knows, if retained, will be its bane.

Verse 16. *He shall suck the poison of asps*] That delicious morsel, that secret, easily-besetting sin, so palatable, and so pleasurable, shall act on the life of his soul, as the poison of asps would do on the life of his body.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.

19 Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea,

—k Ver. 10, 15.—l Hob. according to the substance of his exchange.—m Heb. crushed.—n Eccles. v. 13, 14.—o Heb. know.—p Or, There shall be none left for his meat.—q Or, troublesome.—r Num. xi. 33. Ps. lxxxviii. 30, 31.—s I. a. xxiv. 18. Jer. xlvi. 41. Amos v. 19.

This poison is called the gall of asps, it being anciently supposed that the poison of serpents consists in their gall, which is thought to be copiously exuded when those animals are enraged; as it has been often seen that their bite is not poisonous when they are not angry.

Verse 17. *He shall not see the rivers*] The expression appears to have been proverbial; and is certainly used here to denote a very high degree of temporal prosperity. See also chap. xxix. 5. To the Hebrews such expressions were quite familiar. See Exod. iii. 8; xiii. 5; xxxiii. 3; 2 Kings xviii. 32; Deut. xxxi. 20, and elsewhere.

The Greek and Roman writers abound in such images. Verse 18. *That which he laboured for shall he restore*] I prefer here the reading of the Arabic, which is also supported by the Syriac, and is much nearer to the Hebrew text than the common Version. *He shall return to labour, but he shall not eat; he shall toil, and not be permitted to enjoy the fruit of his labour.*

The general meaning is, He shall labour and toil, but shall not reap, for God shall send on his land blasting and mildew.

Verse 19. *He hath oppressed and hath forsaken the poor*] Literally, *He hath broken in pieces the forsaken of the poor.* The poor have fled from famine, and left their children behind them; and this hard-hearted wretch, meaning Job all the while, has suffered them to perish, when he might have saved them alive.

He hath violently taken away an house which he builded not] Or, rather, He hath thrown down a house, and hath not rebuilt it. By neglecting or destroying the forsaken orphans of the poor, mentioned above, he has destroyed a house (a family), while he might, by helping the wretched, have preserved the family from becoming extinct.

Verse 20. *Surely he shall not feel quietness in his belly*] I have already remarked that the word *beten*, which we translate belly, often means in the sacred scriptures the whole of the human trunk; the heart, lungs, liver, &c., and consequently all the thoughts, purposes, and inclinations of the mind, of which those viscera were supposed to be the functionaries.

Verse 21. *There shall none of his meat be left*] He shall be stripped of everything.

Verse 22. *In the fulness of his sufficiency he shall be in straits*] This fine saying is literally true of every great, rich, wicked man; he has no God, and anxieties and perplexities torment him, notwithstanding he has his portion in this life.

Every hand of the wicked shall come upon him.] All kinds of misery shall be his portion.

Verse 23. *When he is about to fill his belly*] Here seems a plain allusion to the lustings of the children of Israel in the desert. God showered down quails upon them, and showered down his wrath while the flesh was in their mouth.

* the glittering sword cometh out of his gall: ^b terrors are upon him.

26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

^a Ch. xvi. 18.—^b Ch. xviii. 11.—^c Ps. xxi. 9.

Verse 24. *He shall flee from the iron weapon*] Or, "Though he should flee from the iron armour, the brazen bow should strike him through." That is, he shall most certainly perish: all kinds of death await him.

Verse 25. *It is drawn, and cometh out*] This refers to archery: The arrow is drawn out of the sheaf or quiver, and discharged from the bow against its mark, and pierces the vitals, and passes through the body.

Verse 26. *A fire not blown shall consume him*] As Zophar is here showing that the wicked cannot escape from the divine judgments; so he points out the different instruments which God employs for their destruction. *A fire not blown*—a supernatural fire; lightning; such as fell on Korah and his company, to whose destruction there is probably here an allusion: hence the words, *It shall go ill with him who is left in his tabernacle.*

Verse 27. *The heaven shall reveal his iniquity; and the earth shall rise up against him.*] Another allusion, if I mistake not, to the destruction of Korah and his company.

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 ^a This is the portion of a wicked man from God, and the heritage ^a appointed unto him by God.

^a Ch. xxvii. 13. xxxi. 2, 3.—^b Heb. of his decree from God.

The heaven revealed their iniquity; God declared out of heaven his judgment of their rebellion.

Verse 28. *The increase of his house shall depart, and his goods shall flow away in the day of his wrath.*] A farther allusion to the punishment of the rebellious company of Korah, who not only perished themselves, but their houses also, and their goods.

These examples were all in point, on the ground assumed by Zophar; and such well-attested facts would not be passed over by him, had he known the record of them; and that he did know it, alludes to it, and quotes the very circumstances, is more than probable.

Verse 29. *This is the portion*] As God has dealt with the murmuring Israelites, and with the rebellious sons of Korah, so will he deal with those who murmur against the dispensations of his providence, and rebel against his authority. Instead of an earthly portion, and an ecclesiastical heritage, such as Korah, Dathan, and Abiram sought; they shall have fire from God to scorch them, and the earth to swallow them up.

CHAPTER XXI.

Job expresses himself as puzzled by the dispensations of Divine Providence, because of the unequal distribution of temporal good; he shows that wicked men often live long, prosper in their families, in their flocks, and in all their substance, and yet live in defiance of God and sacred things, 1-16. At other times their prosperity is suddenly blasted, and they and their families come to ruin, 17-21. God, however is too wise to err; and he deals out various lots to all according to his wisdom: some come sooner, others later, to the grave: the strong and the weak, the prince and the peasant, come to a similar end in this life; but the wicked are reserved for a day of wrath, 22-33. He charges his friends with falsehood in their pretended attempts to comfort him, 34.

BUT Job answered and said,
2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, ^a mock on.

4 As for me, is my complaint to man? and if it were so, why should not my spirit be ^b troubled?

^a Ch. xvii. 10. xviii. 2.—^b Heb. shortened.—^c Heb. look unto me.—^d Jud. xviii. 19. (b. xxix. 9. xl. 4. Ps. xxxix. 9.

Verse 2. *Let this be your consolations.*] "And let this be your retractions." Let what I am about to say induce you to retract what you have said, and to recal your false judgments.

Nacham signifies, not only to comfort, but to change one's mind, to repent; hence the Vulgate translates, *et agite penitentiam*, "and repent;" which Coverdale follows in his Version. Some suppose the verse to be understood ironically: I am now about to give you consolations for those you have given me. When I have done, then turn them into mockery if you please.

Verse 4. *As for me*] "Alas for me!" Is it not with a man that I speak? And, if this be the case, why should not my spirit be troubled? I do not reply against my Maker: I suffer much from God and man; why then may I not have the privilege of complaining to creatures like myself?

Verse 5. *Mark me, and be astonished*] Consider and compare the state in which I was once, with that in which I am now; and be astonished at the judgments and dispensations

5 ^c Mark me and be astonished, ^d and lay your hand upon your mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 ^e Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with

^a Ch. xii. 6. Ps. xvii. 10, 14. lxxviii. 3, 12. Jer. xii. 1. Hab. i. 16.

of God. You will then be confounded; you will put your hands upon your mouths, and keep silence.

Putting the hand on the mouth or the finger on the lips, was the token of silence. The Egyptian god Harpocrates, who was the god of silence, is represented with his finger compressing his upper lip.

Verse 6. *I am afraid*] I am about to speak of the mysterious workings of Providence; and I tremble at the thought of entering into detail on such a subject; my very flesh trembles.

Verse 7. *Wherefore do the wicked live*] You have frequently asserted that the wicked are invariably punished in this life; and that the righteous are ever distinguished by the strongest marks of God's providential kindness; how then does it come that many wicked men live long and prosperously, and at last die in peace, without any evidence whatever of God's displeasure?

Verse 8. *Their seed is established*] They see their own children grow up, and become settled in the land; and be-

them, and their offspring before their eyes.

9 Their houses ^a are safe from fear, ^b neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and ^c casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They ^d spend their days ^e in wealth, and in a moment go down to the grave.

14 ^f Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 ^g What is the Almighty, that we should serve him? and ^h what profit should we have, if we pray unto him?

^a Heb. are peace from fear.—^b Ps. lxxvii. 5.—^c Exod. xxiii. 26.—^d Ch. xxxvi. 11.—^e Or, in mirth.—^f Ch. xxii. 17.—^g Exod. v. 2. Ch. xxxiv. 9.—^h Ch. xxxv. 3. Mal. iii. 14.—(Ch. xxii. 18. Ps. l. 1. Prov. l. 10. Ezek. xl 2. Luke xxiii. 51. Acts v. 33.—Ch. xvii. 6. —ⁱ Or, lamp.—^j Luke xii. 49.—^k Ps. i. 4. xxxv. 5. Isa. xvii. 13.

hold their children's children also; so that their generations are not cut off. Even the posterity of the wicked continue.

Verse 9. *Neither is the rod of God upon them.*] They are not afflicted as other men.

Verse 10. *Their bull gendereth*] Their flocks multiply greatly, they bring forth in time, and none of them is barren.

Verse 11. *They send forth their little ones*] It is not very clear whether this refers to the young of the flocks or to their children. The first clause may mean the former, the next clause the latter; while the young of their cattle are in flocks, their numerous children are healthy and vigorous, and dance for joy.

Verse 12. *They take the timbrel and harp*] *Yisus*, they rise up or lift themselves up, probably alluding to the rural exercise of dancing.

Toph, which we translate *timbrel*, means a sort of drum, such as the *tom-tom* of the Asiatics.

Kinnor may mean something of the harp kind.

Ugab, *organ*, means nothing like the instrument now called the organ, though thus translated both by the *Septuagint* and *Vulgate*; it probably means the *syminx*, composed of several unequal pipes, close at the bottom, which, when blown into at the top, gives a very shrill and lively sound. To these instruments the youth are represented as dancing joyfully.

The original is intended to convey the true notion of the gambols of the rustic nymphs and swains on festival occasions; and let it be observed that this is spoken of the children of those who say unto God, "Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have if we pray unto him?" ver. 14, 15. Is it any wonder that the children of such parents should be living to the flesh, and serving the lusts of the flesh? for neither they nor their parents know God, nor pray unto him.

Verse 13. *They spend their days in wealth*] There is a various reading here of some importance. In the text we have *yeballu*, they grow old, or wear out as with old age; and in the margin, *yechallu*, they consume. I incline to the former, as Job's argument derives considerable strength from this circumstance; they not only spend their days in faring sumptuously every day, but they even wear out so as to grow old in it; they are not cut off by any sudden judgment of God. This is fact; therefore your doctrine, that the wicked are cut off suddenly and have but a short time, is far from the truth.

In a moment go down to the grave.] They wear out their years in pleasure; grow old in their gay and giddy life; and die, as in a moment, without previous sickness.

Verse 14. *They say unto God*] This is the language of their conduct, though not directly of their lips.

Depart from us] Let us alone; we do not trouble thee. Thy ways are painful; we do not like cross-bearing. Thy ways are spiritual; we wish to live after the flesh. We have learned to do our own will; we do not wish to study thine.

Verse 15. *What is the Almighty*] What allegiance do we owe to him? We feel no obligation to obey him; and what profit can we derive from prayer? We are as happy as flesh

16 Lo, their good is not in their hand: ⁱ the counsel of the wicked is far from me.

17 ^j How oft is the ^k candle of the wicked put out? and how oft cometh their destruction upon them. God ^l distributeth sorrows in his anger.

18 ^m They are as stubble before the wind, and as chaff that the storm ⁿ carrieth away.

19 God layeth up ^o his iniquity ^p for his children: he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and ^q he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 ^r Shall any teach God knowledge? seeing he judgeth those that are high.

xxix. 5. Hos. xiii. 9.—ⁱ Heb. stealth away.—^j That is, the punishment of his iniquity.—^k Exod. xx. 5.—^l Ps. lxxv. 8. Isa. li. 17. Jer. xxv. 15. Rev. xiv. 10. xix. 15.—^m Isa. xl. 13. xlv. 9. Rom. xi. 34. 1 Cor. ii. 10.

and blood can make us: our kingdom is of this world; we wish for no other portion than that which we have.

Those who have never prayed as they ought, know nothing of the benefits of prayer.

Verse 16. *Their good is not in their hand*] With all their boasting and self-dependence, God only lends them his bounty; and though it appears to be their own, yet it is at his disposal. Some of the wicked he permits to live and die in affluence, provided it be acquired in the ordinary way of his providence, by trade, commerce, &c. Others he permits to possess it for a while only, and then strips them of their illegally procured property.

The counsel of the wicked is far from me.] I have nothing in common with them, and am not their apologist. I state a fact: they are often found in continual prosperity. I state another fact: they are often found in wretchedness and misery.

Verse 17. *How oft is the candle of the wicked put out?*] *The candle or lamp* is often used, both as the emblem of prosperity and of posterity. Oftentimes the rejoicing of the wicked is short; and not unfrequently, his seed is cut off from the earth. The root is dried up, and the branch is withered. [Delitzsch translates the interrogation at the beginning of the verse "How rarely!"]

God distributeth sorrows in his anger.] He must be incensed against those who refuse to know, serve, and pray unto him. In his anger, therefore, he portions out to each his due share of misery, vexation, and woe.

Verse 18. *They are as stubble before the wind*] The original signifies that they shall be carried away by a furious storm; and borne off as booty is by the swift-tiding robbers of the desert, who make a sudden irruption, and then set off at full speed with their prey.

Verse 19. *God layeth up his iniquity for his children*] This is according to the declaration of God, Exod. xx. 5. This always supposes that the children, who are thus visited have copied their parents' example; or that ill-gotten property is found in their hands, which has descended to them from their wicked fathers; and of this God, in his judgments, strips them. It is, however, very natural to suppose that children brought up without the fear of God will walk in the sight of their own eyes, and according to the imaginations of their own hearts.

He rewardeth him, and he shall know it.] He shall so visit his transgressions upon him, that he shall at last discern that it is God who hath done it. And thus they will find that there would have been profit in serving him, and safety in praying unto him. But this they have neglected, and now it is too late.

Verse 20. *His eyes shall see his destruction*] He shall perceive its approach, and have the double punishment of fearing and feeling; feeling a THOUSAND deaths in fearing ONE.

He shall drink of the wrath] The cup of God's wrath, the cup of trembling, &c., is frequently expressed or referred to in the sacred writings, Deut. xxxii. 33; Isa. li. 17-22; Jer. xxv. 15; Rev. xiv. 8. It appears to be a metaphor taken from those cups of poison which certain criminals were

23 One dieth ^a in his full strength, being wholly at ease and quiet.

24 His ^b breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall ^c lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

28 For ye say, ^d Where is the house of the prince? and where are ^e the dwelling-places of the wicked?

29 Have ye not asked them that go by

^a Heb. in his very perfection, or in the strength of his perfection.—
^b Or, milk-pails.— Ch. xx. 11. Eccles. ix. 2.—^c Ch. xx. 7.—^d Heb. the tent of the tabernacles of the wicked.—^e Prov. xvi. 4. 2 Pet. ii. 9.

obliged to drink. A cup of the juice of hemlock was the *wrath* or *punishment* assigned by the Athenian magistrates to the philosopher Socrates.

Verse 21. *For what pleasure hath he in his house after him?* What may happen to his posterity he neither knows nor cares for, as he is now numbered with the dead, and numbered with them before he had lived out half his years.

Verse 22. *Shall any teach God knowledge?* Who among the sons of men can pretend to teach God how to govern the world, who himself teaches those that are high—the heavenly inhabitants, that excel us infinitely both in knowledge and wisdom? Neither angels nor men can comprehend the reasons of the divine providence. It is a depth known only to God.

Verse 23. *One dieth in his full strength.* In this and the three following verses Job shows that the inequality of fortune, goods, health, strength, &c., decides nothing either for or against persons in reference to the approbation or disapprobation of God, as these various lots are no indications of their *wickedness* or *innocence*.

Verse 24. *His breasts are full of milk.* The word *atnair*, which occurs nowhere else in the Hebrew Bible, is most likely an *Arabic* term, but probably so provincial as to be now lost. Under the root *atan*, Mr. Parkhurst gives the following definitions: "occurs, not as a verb, but as a noun masculine plural, in construction, *atney*, the bowels, intestines; once Job xxi. 24, *atnair*, his bowels or intestines, are full of, or abound with, *chalah*, fat. May not *atnim* be a noun masculine plural from *atah*, to involve; and may not the *intestines*, including those fatty parts, the mesentery and omentum, be so called on account of their wonderful involutions?" I think this conjecture to be as likely as any that has yet been formed. [The Arabic root seems to point to "troughs," but there is much difficulty in the word.]

Verse 26. *They shall lie down alike in the dust.* Death levels all distinctions, and the grave makes all equal. There may be a difference in the grave itself; but the human corpse is the same in all. Splendid monuments enshrine *corruption*; but the *soil* must lie close and heavy upon the putrefying carcass, to prevent it from becoming the bane of the living.

Verse 27. *I know your thoughts.* Ye still think that, because I am grievously afflicted, I must therefore be a felonious transgressor.

Verse 28. *For ye say, Where is the house of the prince?* In order to prove your point, ye ask, *Where is the house of the tyrant and oppressor?* Are they not overthrown and destroyed? And is not this a proof that God does not permit the wicked to enjoy prosperity?

Verse 29. *Have ye not asked them that go by the way?* This appears to be Job's answer. Consult travellers who have gone through different countries; and they will tell you that they have seen both examples—the wicked in great prosperity in some instances, while suddenly destroyed in others.

Verse 30. *That the wicked is reserved to the day of destruction.* Though every one can tell that he has seen the wicked in prosperity, and even spend a long life in it; yet this is no proof that God loves him, or that he shall enjoy a prosperous lot in the next world. There he shall meet with the *day of wrath*. There, the wicked shall be punished, and the just rewarded.

the way? and do ye not know their tokens, 30 ^f That the wicked is reserved to the day of destruction? they shall be brought forth to ^g the day of wrath.

31 Who shall declare his way ^h to his face? and who shall repay him *what he hath done*?

32 Yet shall he be brought to the ⁱ grave, and shall ^j remain in the tomb.

33 The clods of the valley shall be sweet unto him, and ^k every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth ^l falsehood?

—^f Heb. the day of wraths.—^g Gal. ii. 11.—^h Heb. graves.—ⁱ Heb. watch in the heap.—^j Heb. ix. 27.—^k Heb. transgression.

Verse 31. *Who shall declare his way to his face?* Who shall dare to tell him what his true character is? or, to repay him the evil he has done? As such a person cannot have his punishment in this life, he must have it in another; and for this the *day of wrath*—the day of judgment, is prepared.

Verse 32. *Yet shall he be brought to the grave.* He shall die like other men; and the corruption of the grave shall prey upon him. [Or rather, "And over the tomb he still keepeth," or one keepeth watch.]

Verse 33. *The clods of the valley shall be sweet unto him.* Perhaps there is an allusion here to the Asiatic mode of interment for princes, saints, and nobles: a well watered valley was chosen for the tomb, where a perpetual spring might be secured. This was intended to be the emblem of a *resurrection*, or of a *future life*; and to conceal as much as possible the disgrace of the rotting carcass.

Every man shall draw after him. There seem to be two allusions intended here: 1. To *death*, the common lot of all. *Millions have gone before him to the tomb; and all men shall follow him:* all past generations have died; all succeeding generations shall die also. 2. To pompous *funeral processions*; multitudes *preceding*, and multitudes *following*, the corpse.

Verse 34. *How then comfort ye me in vain.* Mr. Good translates: "How vainly then would ye make me retract!" See the note on ver. 2. I cannot *retract* any thing I have said, as I have proved by fact and testimony that your positions are false and unfounded. Your pretensions to comfort me are as hollow as the arguments you bring in support of your exceptionable doctrines.

This chapter may be called Job's triumph over the insinuated calumnies, and specious but false doctrines, of his opponents. The irritability of his temper no longer appears^f from the time he got that glorious discovery of his Redeemer, and the joyful hope of an *eternal inheritance*, chap. xix. 25, &c., we find no more murmurings, nor unsanctified complainings. Impassioned transports no longer carry him away: his mind is serene; his heart, fixed; his hope, steady; and his faith, strong. Zophar the Naamathite is now, in his presence, as an infant in the gripe of a mighty giant. Another of these pretended friends but real enemies comes forward to renew the attack with virulent invective, malevolent insinuation, and unsupported assertion. Him Job meets, and vanquishes by pious resignation and fervent prayer. Though, at different times after this, Job had his buffetings from his grand adversary, and some seasons of comparative darkness, yet his faith is unshaken, and he stands as a beaten anvil to the stroke. He effectually exculpates himself, and vindicates the dispensations of his Maker.

Neither good nor evil can be known by the occurrences of this life. Every thing argues the certainty of a future state, and the necessity of a day of judgment. They who are in the habit of marking casualties, especially if those whom they love not are the subjects of them, as tokens of divine displeasure, only show an ignorance of God's dispensations, and a malevolence of mind that would fain arm itself with the celestial thunders in order to transfix those whom they deem their enemies.

CHAPTER XXII.

Eliphaz reproves Job for his attempts to clear his character and establish his innocence, 1-4. Charges him with innumerable transgressions; with oppressions towards his brethren, cruelty to the poor, hard-heartedness to the needy, and uncharitableness towards the widow and the orphan; and says it is on these accounts that snares and desolations are come upon him, 5-11. Speaks of the majesty and justice of God: how he cut off the antediluvians, the inhabitants of Sodom and the cities of the plain, 12-20. Exhorts him to repent and acknowledge his sins, and promises him great riches and prosperity, 21-30.

THEN Eliphaz the Temanite answered and said,

2 ^a Can a man be profitable unto God, ^b as he that is wise may be profitable unto himself?

3 *Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?*

4 Will he reprove thee for fear of thee? will he ester with thee into judgment?

5 *Is not thy wickedness great? and thine iniquities infinite?*

6 For thou hast ^c taken a pledge from thy brother for nought, and ^d stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou ^e hast withholden bread from the hungry.

8 But *as for* ^f the mighty man, he had the earth; and the ^g honourable man dwelt in it.

^a Ch. xxxv. 7. Ps. xvi. 2. Luke xvii. 10.—^b Or if he may be profitable, doth his good success depend thereon?—^c Exod. xxii. 26, 27. Deut. xxiv. 10, &c. Ch. xxiv. 8, 9. Ezek. xviii. 12.—^d Heb. stripped the clothes of the naked.—^e See ch. xxxi. 17. Deut. xv. 7, &c. Isa. lviii. 7. Ezek. xviii. 7, 16. Mat. xxv. 42.—^f Heb. the man of arm.—^g Heb. eminent or accepted for countenance.—^h Ch. xxxi. 21.

Verse 2. *Can a man be profitable unto God?* God does not afflict thee because thou hast deprived him of any excellency. A man may be profitable to a man, but no man can profit his Maker. He has no interest in thy conduct; he does not punish thee because thou hast offended and deprived him of some good. Thy iniquities are against justice, and justice requires thy punishment.

Verse 3. *Is it any pleasure to the Almighty?* Infinite in his perfections, he can neither gain nor lose by the wickedness or righteousness of men.

Verse 4. *For fear of thee?* Is it because he is afraid that thou wilt do him some injury, that he has stripped thee of thy power and wealth?

Verse 5. *Is not thy wickedness great?* Thy sins are not only many, but they are great; and of thy continuance in them there is no end.

Verse 6. *Thou hast taken a pledge.* Thou hast been vexatious in all thy doings, and hast exacted where nothing was due, so that through thee the poor have been unable to procure their necessary clothing.

Verse 7. *Thou hast not given water.* It was esteemed a great virtue in the East to furnish thirsty travellers with water; especially in the deserts, where scarcely a stream was to be found, and where wells were very rare.

Verse 8. *But as for the mighty man, he had the earth.* *Ish seroa, the man of arm.* Finger, hand, and arm, are all emblems of strength and power. The man of arm is not only the strong man, but the man of power and influence, the man of rapine and plunder.

The honourable man.] Literally, the man whose face is accepted, the respectable man, the man of wealth. Thou wert an enemy to the poor and needy, but thou didst favour and flatter the rich and great.

Verse 9. *The arms of the fatherless.* Whatever strength or power or property they had, of that thou hast deprived them. Thou hast been hard-hearted and cruel, and hast enriched thyself with the spoils of the poor and the defenceless.

Verse 10. *Therefore snares.* As thou hast dealt with others, so has God, in his retributive providence, dealt with thee.

9 Thou hast sent widows away empty, and the arms of ^h the fatherless have been broken.

10 Therefore ⁱ snares are round about thee, and sudden fear troubleth thee;

11 Or darkness, *that thou canst not see*; and abundance of ^j waters cover thee.

12 *Is not God in the height of heaven? and behold ^k the height of the stars, how high they are!*

13 And thou sayest ^l How ^m doth God know? can he judge through the dark cloud?

14 ⁿ Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which ^o were cut down out of time, ^p whose foundation was overflown with a flood:

17 ^q Which said unto God, Depart from us: and ^r what can the Almighty do for them?

18 Yet he filled their houses with good things: but ^s the counsel of the wicked is far from me.

Isa. x. 2. Ezek. xxii. 7.—^t Ch. xviii. 8, 9, 10. xix. 6.—^u Ps. lxxix. 1, 2. cxxiv. 4. Lam. iii. 54.—^v Heb. the head of the stars.—^w Or, What.—^x Ps. x. 11. lxx. 7. lxxiii. 11. xciv. 7.—^y Ps. cxxxix. 11, 12.—^z Ch. xv. 32. Ps. lv. 23. cii. 24. Eccles. vii. 17.—^{aa} Heb. a flood was poured upon their foundation. Gen. vii. 11. 2 Pet. ii. 6.—^{ab} Ch. xxi. 14.—^{ac} Ps. iv. 6.—^{ad} Or, to them.—^{ae} Ch. xxi. 16.

As thou hast spoiled, so art thou spoiled. Thou art taken in a net from which thou canst not escape.

Verse 11. *Or darkness, that thou canst not see.* The sense of this passage in the connexion that the particle *or* gives it with the preceding verse, is not easy to be ascertained. The copy used by the Septuagint had the word *or*, light, instead of *o*, which we translate "or;" and therefore they translate the verse thus: *Thy LIGHT is changed into darkness*; that is, *Thy prosperity is turned into adversity.* [If the sentence be used interrogatively, the difficulty vanishes.]

Verse 12. *Is not God in the height of heaven?* It appears from this and the following verses, that Eliphaz was attributing infidel and blasphemous speeches or sentiments to Job. These Job never uttered; but if a man be dressed in a bear's skin, he may be hunted and worried by his own dogs. Job's friends attribute falsities to him, and then dilate upon them, and draw inferences from them injurious to his character. Polemic writers, both in *theology* and *politics*, often act in this way.

Verse 14. *He walketh in the circuit of heaven.* He confines himself to those infinitely exalted regions, and cares nothing for the inhabitants of the earth.

Verse 15. *Hast thou marked the old way?* This is supposed to be another accusation.

Verse 16. *Whose foundation was overflown with a flood.* The unrighteous in the days of Noah said, in effect to God, *Depart from us.* And when Noah preached unto them the terrors of the Lord, and the necessity of repentance, they rejected his preaching with, *What can the Almighty do for us?* Let him do his worst; we care not for him, ver. 17.

For *lamo*, to THEM, the Septuagint, Syriac, and Arabic, have evidently read *lano*, to US. This reading quotes their own saying: the former reading narrates it in the third person. The meaning however is the same.

Verse 18. *But the counsel of the wicked is far from me.* Sarcastically quoting Job's words, chap. xxi. 14, 16. Eliphaz here, having described the impious, among whom he evidently ranks Job, makes use of the same expression, as if he had said, "Thank God, I have no connexion with you nor your

19 *The righteous see it, and are glad: and the innocent laugh them to scorn.

20 Whereas our ^b substance is not cut down, but ^c the remnant of them the fire consumeth.

21 Acquaint now thyself ^d with him, and ^e be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and ^f lay up his words in thine heart.

23 *If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou ^g lay up gold ^h as dust, and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy ⁱ defence, and thou shalt have ^j plenty of silver.

* Ps. lviii. 10. cvii. 42.—^b Or, estate.—^c Or, their excellency.—^d That is, with God.—^e Isa. xxvii. 5.—^f Ps. cxix. 11.—^g Ch. vii. 6, 8. xi. 13, 14.—^h 2 Chron. i. 15.—ⁱ Or, on the dust.—^j Or, gold.—^k Heb. silver of strength.—^l Ch. xxvii. 10. Isa. lviii. 14.—^m Ch. xi. 15.—ⁿ Ps. i. 14,

companions; nor is my mind contaminated by your creed. Verse 19. *The righteous see it, and are glad*] They see God's judgments on the incorrigibly wicked, and know that the Judge of all the earth does right; hence they rejoice in all the dispensations of his providence.

Verse 20. *Whereas our substance is not cut down*] We, who fear the Lord, still continue in health and peace; whereas they who have departed from him are destroyed even to their very remnant.

The reference here is supposed to be to the destruction of the men of Sodom and Gomorrah. A judgment by a flood took off the world of the ungodly in the days of Noah. Their remnant, those who lived in the same ungodly way, were taken off by a judgment of fire, in the days of Lot. Eliphaz introduces these two examples in order to terrify Job into a compliance with the exhortation which immediately follows.

Verse 21. *Acquaint now thyself with him*] Perhaps the verb *hasken* should be translated here, *treasure up, or lay up*. Lay up or procure an interest now with him, and be at peace.

Thereby good shall come unto thee.] *Bahem*, "in them," shall good come unto thee. That is, in getting an interest in the divine favour, and in having thy soul brought into a state of peace with him; thereby, in them, that is, these two things, good will come unto thee. First, thou wilt have an interest in his favour, from which thou mayest expect all blessings; and, secondly, from his peace in thy conscience thou wilt feel unutterable happiness.

Verse 22. *Receive, I pray thee, the law from his mouth*] Some, who wish to place Job before the law given by Moses, say that this means the *Noahic precepts*; others, that the law of nature is intended! Stuff and vanity! The allusion is plainly to the law given by God to the children of Israel, called here, by way of emphasis, *torah, the LAW*, which contained *amarain, his words, the words or sayings of God himself*; consequently, it is not the *Noahic precepts*, nor the law of nature, neither of which were ever written or registered as the words of God's mouth. [This interpretation of the Hebrew *torah* is not admissible here. Its value as fixing the date of the book of Job is simply nothing.]

Verse 23. *Thou shalt be built up*] God will restore thee to thy wonted state of prosperity; and thou shalt again have a household, not only of servants, but of children also. So much may be implied in the words, *Thou shalt be built up*.

Verse 24. *Then shalt thou lay up gold as dust*] The original is not fairly rendered in this translation, *veshith al apha batser*, which *Montanus* renders: "And fix a tower upon the dust;" *ubetsaur mechalim Ophir*, "and in the rock, the torrents of Ophir."

Verse 25. *Thou shalt have plenty of silver.*] Here again

26 For then shalt thou have thy ¹delight in the Almighty, and ² shalt lift up thy face unto God.

27 *Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When men are cast down, then thou shalt say, *There is lifting up*; and ^o he shall save ^p the humble person.

30 *He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

15. Isa. lviii. 9.—^q Prov. xxix. 23. James iv. 6. 1. Pet. v. 5.—^r Heb. him: that hath low eyes.—^s Or, The innocent shall deliver the island, Gen. xviii. 28, &c.

the Versions and critics vary. The critics may disagree; but the doctrine of Eliphaz is sufficiently plain: "To those whom God loves best he gives the most earthly good. The rich and the great are his high favourites: the poor and the distressed he holds for his enemies."

In the above verses, there seems to be a reference to the mode of obtaining the precious metals: 1. Gold in dust; 2. Gold in streams from the hills and mountains; 3. Silver in mines; *keseph toaphoth*, "silver of giddiness;" of mines so deep as to make one giddy by looking into them. [Ewald's translation is better: silver of brightest lustre.]

Verse 26. *For then shalt thou have thy delight*] Thou shalt know, from thy temporal prosperity, that God favours thee; and for his bounty thou shalt be grateful. How different is this doctrine from that of St. Paul and St. John! *Tribulation* itself was often a mark of God's favour.

Verse 27. *Thou shalt make thy prayer unto him*] *Tatir, thou shalt open or unbosom thyself*. And when the heart prays, God hears; and the person, being blessed, vows fidelity, prays on, is supported, and enabled to pay his vows.

Verse 28. *Thou shalt also decree a thing*] Whatsoever thou purporest in his strength, thou shalt be enabled to accomplish.

Verse 29. *When men are cast down*] There is a great difficulty in this verse; the sense, however, is tolerably evident, and the following is nearly a literal version: *When they shall humble themselves, thou shalt say, Be exalted, or, there is exaltation: for the downcast of eye he will save*. The same sentiment as that of our Lord, "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted."

Verse 30. *He shall deliver the island of the innocent*] The word *ai*, which we translate *island*, is most probably the Arabic particle *whosoever, whatsoever, any, whosoever he may be*. The text may therefore be translated, *He shall deliver every innocent person: He, the innocent person, shall be delivered by the pureness of thy hands; i. e., as thou lovest justice, so thou wilt do justice*. Instead of *cappayca, thy hands, the Vulgate, Syriac, and Arabic, have read, his or their hands*.

Thus ends Eliphaz the Temanite, who began with a tissue of the bitterest charges, continued with the most cruel insinuations, and ended with common-place exhortations to repentance, and promises of secular blessings in consequence: and from his whole speech scarcely can one new or important maxim be derived. Blessed be God for Moses and the prophets! for Jesus, the evangelists, and the apostles! Their trumpet gives no uncertain sound: but by that of Job's friends who can prepare himself for the battle?

CHAPTER XXIII.

Job answers; apologises for his complaining; wishes to plead his cause in the presence of his Maker, from whom he knows he should receive justice; but regrets that he cannot find him, 1-9. He, however, gives himself and his cause up to God, with the conviction of his own innocence, and God's justice and goodness, 10-14. He is, nevertheless, afraid when he considers the majesty of his Maker, 15-17.

THEN Job answered and said,
 2 Even to day is my complaint bitter: * my stroke is heavier than my groaning.
 3 ^b Oh that I knew where I might find him! that I might come even to his seat!
 4 I would order my cause before him, and fill my mouth with arguments.
 5 I would know the words which he would answer me, and understand what he would say unto me.
 6 ^c Will he plead against me with his great power? No; but he would put strength in me.
 7 There the righteous might dispute with him; so should I be delivered for ever from my judge.
 8 ^d Behold, I go forward, but he is not there; and backward, but I cannot perceive him:
 9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

* Heb. my hand.—^b Ch. xiii. 8. xvi. 21.—^c Isa. xxvii. 4, 8. lvii. 10.—^d Ch. ix. 11.—^e Ps. cxxxix. 1, 2, 3.—^f Heb. the way that is with me.—^g Ps. xvii. 3. lvii. 10. James i. 12.—^h Ps. xlv. 18.—ⁱ Heb. I have

[Verse 2. *Even to day is my complaint bitter*] Job goes on to maintain his own innocence, and shows that he has derived neither conviction nor consolation from the discourses of his friends. He grants that his complaint is bitter; but states that, loud as it may be, the affliction which he endures is heavier than his complaints are loud.

[Verse 5. *I would know the words which he would answer me*] He would speak nothing but what was true, decree nothing that was not righteous, nor utter any thing that I could not comprehend.

[Verse 6. *Will he plead against me*] He would not exhibit his majesty and his sovereign authority to strike me dumb, or so overawe me that I could not speak in my own vindication.

[No; but he would put strength in me.] On the contrary, he would treat me with tenderness, he would rectify my mistakes, he would show me what was in my favour, and would temper the rigid demands of justice by the mild interpretations of equity; and where law could not clear me, mercy would conduct all to the most favourable issue.

[Verse 7. *There the righteous might dispute with him*] *Nochach*, might argue or plead. To dispute with God sounds very harsh.

[*So should I be delivered for ever*] The Hebrew word *lanetsach* may as well be translated to victory as for ever: and in this sense the *Vulgate* understood the words. Nothing less than the fullest conviction of his own innocence could have led Job to express himself thus to the Judge of quick and dead!

[Verse 8. *Behold, I go forward*] These two verses paint in vivid colours the distress and anxiety of a soul in search of the favour of God. No means are left untried, no place unexplored, in order to find the object of his research. This is a true description of the conduct of a genuine penitent.

[Verse 9. *On the left hand, where he doth work*] In these two verses Job mentions the four cardinal points of the heavens. And from this it appears that the Hebrews, Idumeans, and Arabs had the same ideas of these points of the heavens. It is worthy of remark that Job says, *He hideth himself on the right hand (the south), that I cannot see him: for in fact, the southern point of heaven is not visible in Idumea, where Job was.* Hence it comes that when he spake before, chap. ix. 9, of the constellations of the antarctic pole, he terms them the *hidden chambers of the south*; i. e., those compartments of the celestial concave that never appeared above the horizon in that place.

10 But he * knoweth 'the way that I take: when he hath tried me, I shall come forth as gold.

11 ^b My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; ^c I have esteemed the words of his mouth more than ^d my necessary food.

13 But he is in one mind, and ^e who can turn him? and what ^f his soul desireth, even that he doeth.

14 For he performeth the thing that is ^g appointed for me: and many such things are with him.

15 Therefore am I troubled at his presence; when I consider, I am afraid of him.

16 For God * maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

hid, or laid up.—^a John iv. 32, 34.—^b Or, my appointed portion.—^c Ch. ix. 12, 13. xii. 14. Rom. ix. 19.—^d Ps. cxv. 8.—^e 1 Thes. iii. 3.—^f Ps. xxii. 14.

[Verse 10. *But he knoweth the way that I take*] He approves of my conduct; my ways please him. He tries me: but, like gold, I shall lose nothing in the fire; I shall come forth more pure and luminous. If that which is reputed to be gold is exposed to the action of a strong fire, if it be genuine, it will lose nothing of its quality, nor of its weight. If it went into the fire gold, it will come out gold; the strongest fire will neither alter nor destroy it. So Job: he went into this furnace of affliction an innocent, righteous man; he came out the same. His character lost nothing of its value, nothing of its lustre.

[Verse 11. *My foot hath held his steps, his way have I kept*] I have carefully marked his providential dealings; and in his way—his pure and undefiled religion, have I walked. I have not only been generally but particularly religious: I have attended carefully to the weightier matters of the law, and have not forgotten its slightest injunctions.

[Verse 12. *The commandment of his lips*] The written law that proceeded from his own mouth.

[*I have esteemed the words of his mouth*] Mr. Good has given a better version of the original: *In my bosom have I stored up the words of his mouth.* The Asiatics carry every thing precious or valuable in their bosom, their handkerchiefs, jewels, purse, &c. Job, therefore, intimates that the words of God's mouth were to him a most precious treasure. [But it would be difficult to show how the original bears this rendering.]

[Verse 13. *But he is in one mind*] The original is literally, *But he is in one*: properly rendered by the *Vulgate*, *But he is alone.* He has no partner; his designs are his own, they are formed in his infinite wisdom, and none can turn his determinations aside. It is vain, therefore, for man to contend with his Maker. He designs my happiness, and you cannot prevent its accomplishment.

[Verse 14. *For he performeth the thing that is appointed for me*] *Chukki* may as well be translated bosom here as in the 12th verse; but probably it may mean a portion, lot, sufficiency: *For he hath appointed me my lot; and like these there are multitudes with him.* He diversifies human affairs: scarcely any two men have the same lot; nor has the same person the same portion at all times. He has multitudes of resources, expedients, means, &c., which he employs in governing human affairs.

[Verse 15. *Therefore am I troubled*] I do not as yet see an end to my afflictions: he has not exhausted his means of trial: therefore when I consider this, I am afraid of him.

Verse 16. *For God maketh my heart soft*] Prostrates my strength, deprives me of courage, so that I sink beneath my burden, and I am troubled at the thought of the Almighty, the self-sufficient and eternal Being.

Verse 17. *Because I was not cut off*] "Oh, why can I not draw darkness over my face? Why may not thick darkness cover my face?"—Good. This verse should be read in connexion with the preceding; and then we shall have the sense.

Nothing can humble a pious mind so much as scriptural apprehensions of the majesty of God. It is easy to contemplate his goodness, loving-kindness, and mercy; but to

consider his holiness and justice, the infinite righteousness of his nature, under the conviction that we have sinned and broken the laws prescribed by his sovereign majesty, and to feel ourselves brought as into the presence of his judgment-seat,—who can bear the thought? If cherubim and seraphim veil their faces before his throne, what must a sinner feel, whose conscience is not yet purged from dead works, and who feels the wrath of God abiding on him? And how, without such a mediator and sacrifice as Jesus Christ is, can any human spirit come into the presence of its Judge? Those who can approach him without terror, know little of his justice, and nothing of their sin.

CHAPTER XXIV.

Job asserts that there are various transgressors whose wickedness is not visited on them in this life; and particularises the unjust and oppressive, 1-6; those who are cruel to the poor, 7-13; the murderer, 14; the adulterer, 15; thieves and plunderers, 16, 17. Nevertheless they have an accursed portion, and shall die, and their memory perish, 18-20. He speaks of the abuse of power and of the punishment of oppressors, 21-24; and asserts that what he has said on these subjects cannot be contradicted, 25.

WHY, seeing * times are not hidden from the Almighty, do they that know him not see his days?

2 Some remove the ^b landmarks; they violently take away flocks, and ^c feed thereof.

8 They drive away the ass of the fatherless, they ^d take the widow's ox for a pledge.

4 They turn the needy out of the way: * the poor of the earth hide themselves together.

5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey; the

wilderness yieldeth food for them and for their children.

6 They reap every one his ^f corn in the field: and ^g they gather the vintage of the wicked.

7 They ^h cause the naked to lodge without clothing, that they have no covering in the cold.

8 They are wet with the showers of the mountains, and ⁱ embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause him to go naked without clothing,

* Acts i. 7.—^b Deut. xix. 14. xxvii. 17. Prov. xxii. 28. xxiii. 10. Hos. v. 10.—^c Or, feed them.—^d Ch. xxi. 6. Deut. xxiv. 6, 10, 12, 17.—^e Prov. xxviii. 23.—^f Heb. mingled corn or drudge.—^g Heb. the

wicked gather the vintage.—^h Exod. xxii. 26, 27. Deut. xxiv. 12, 13. Ch. xxii. 26.—ⁱ Lam. iv. 5.

Verse 1. *Why, seeing times are not hidden from the Almighty*] Mr. Good translates: "Wherefore are not doomsdays kept by the Almighty, so that his offenders may eye their periods?" Domsdays are here used in the same sense as term times; and the wish is, that God would appoint such times that the falsely accused might look forward to them with comfort; knowing that, on their arrival, they should have a fair hearing, and their innocence be publicly declared; and their detractors, and the unjust in general, meet with their deserts. But God reserves the knowledge of these things to himself.

Verse 2. *Some remove the landmarks*] Stones or posts were originally set up to ascertain the bounds of particular estates: and this was necessary in open countries, before hedges and fences were formed. Wicked and covetous men often removed these, and set them in on their neighbours' ground, that, by contracting their boundaries, they might enlarge their own. The law of Moses denounces curses on those who remove their neighbours' landmarks.

They violently take away flocks, and feed thereof.] Mr. Wood translates *yiru*, they destroy, deriving the word, not from *roch*, to feed, but from *ra*, to rend, to destroy.

The Septuagint had read *roch*, a shepherd; and therefore *ra* translated "violently carrying off both the flock and the shepherd."

Verse 4. *They turn the needy out of the way*] They will not permit them to go by the accustomed paths; they oblige them to take circuitous routes. All tolerated oppression and voluntary forfeiture of ancient rights, are injurious to society at large, and they who sink at them leave the world worse than they found it.

Verse 5. *Rising betimes for a prey*] The general sense here seems plain enough. There are some who live a lawless roaming life; make a predatory life their employment; for this purpose, frequent the wilderness, where they seize on and appropriate whatsoever they find, and by this method they and their families are supported.

Verse 6. *They reap every one his corn in the field*] This is perfectly characteristic of the Bedouin Arabs. These wandering hordes often make sudden irruptions, and carry off the harvest of grain, olives, wines, &c., and plunge into the wilderness, where none can follow them.

Verse 7. *They cause the naked to lodge without clothing*] Or rather, *They spend the night naked, without clothing: and without a covering from the cold*: another characteristic of the wandering Arabs. They are ill-fed, ill-clothed, and often miserably off, even for tents. They can have little household stuff: as they are plunderers, they are often obliged to fly for their lives, and cannot encumber themselves with what is not absolutely needful.

Verse 8. *And embrace the rock for want of a shelter.*] In cases of storm, the firm rock is the only shelter which can be found, or safely trusted.

Verse 9. *They pluck the fatherless from the breast*] They forcibly take young children in order that they may bring them up in a state of slavery. This verse is the commencement of a new paragraph, and points out the arbitrary dealings of oppressors, under despotic governors.

Take a pledge of the poor.] Oppressive landlords who let out their grounds at an exorbitant rent, which the poor labourers, though using the utmost diligence, are unable at all times to pay; and then the unfeeling wretch sells them up, as the phrase here is, or takes their cow, their horse, their cart, or their bed, in pledge, that the money shall be paid in such a time. This is one of the crying sins of some countries of Europe.

Verse 10. *They cause him to go naked*] These cruel, hard-hearted oppressors seize the cloth made for the family wear, or the wool and flax out of which such clothes should be made.

And they take away the sheaf] Seize the grain as soon as it is reaped, that they may pay themselves the exorbitant rent at which they have leased out their land: and thus the sheaf—the thraves and ricks, by which they should have

and they take away ^a the sheaf from the hungry ;
11 Which make oil within their walls, and tread their wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out : yet God layeth not folly to them.

13 They are of those that rebel against the light ; they know not the ways thereof, nor abide in the paths thereof.

14 ^b The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 ^c The eye also of the adulterer waiteth for the twilight, ^d saying, No eye shall see me : and ^e disguiseth his face.

16 In the dark they dig through houses, which they had marked for themselves in the day-time : they ^f know not the light.

17 For the morning is to them even as the shadow of death : if one know them, they are in the terrors of the shadow of death.

^a Ch. xxii. 7.—^b Ps. x. 8.—^c Prov. vii. 9.—^d Ps. x. 11.—^e Heb. setteth the face in secret.—^f John iii. 20.—^g Heb. violently take.—^h Prov. x.

been supported, are taken away from the hungry.
Verse 11. *Make oil within their walls*] Thus stripped of all that on which they depended for clothing and food, they are obliged to become vassals to their lord, labour in the fields on scanty fare, or tread their wine-presses, from the produce of which they are not permitted to quench their thirst.

Verse 12. *Men groan from out of the city*] The poor in such places are often in the most wretched state ; they are not only badly fed, and miserably clothed, but also most unwholesomely lodged.

Yet God layeth not folly to them.] He does not impute their calamities to their own folly. Or, according to the Vulgate, "And God will not leave (these disorders) unpunished." But the Hebrew may be translated, *And God doth not attend to their prayers.* Job's object was to show, in opposition to the mistaken doctrine of his friends, that God did not hastily punish every evil work, nor reward every good one. That vice often went long unpunished, and virtue unrewarded ; and that we must not judge of a man's state either by his prosperity or adversity.

Verse 13. *They—rebel against the light*] Speaking of wicked men. They rebel against the light of God in their consciences, and his light in his word. They are tyrants in grain, and care neither for God nor the poor. *They know not the ways thereof*—they will not learn their duty to God or man. *Nor abide in the paths thereof*—if brought at any time to a better mind, they speedily relapse ; and are steady only in cruelty and mischief. This is the character of the oppressors of suffering humanity, and of sinners audacious and hardened.

Verse 14. *The murderer rising with the light*] This description is suitable to a highwayman ; one who robs in daylight, and who has been impelled by poverty and distress to use this most unlawful and perilous mode to get bread ; and for fear of being discovered or taken, commits murder, and thus adds crime to crime.

In the night is as a thief.] Having been a highwayman in the day-time, he turns footpad or house-breaker by night, and thus goes on from sin to sin.

Verse 15. *The eye also of the adulterer*] This is another sin particularly of the city. The adulterer has made his assignation ; he has marked the house of her into whose good graces he has insinuated himself, called digging through the house : he waits impatiently for the dusk : and then goes forth, having muffled or disguised his face, and spends a criminal night with the faithless wife of another man. *The morning dawns* : but it is to him as the shadow of death, lest he should be detected before he can reach his own home. *And if one know him*—if he happen to be recognised in coming out of the forbidden house ; the terrors of death seize upon him, being afraid that he shall be called to account. [But the 16th and following verses indicate the way of the thief not the adulterer.]

Verse 16. *In the dark they dig through houses*] Thieves in Bengal very frequently dig through the mud wall and un-

18 He is swift as the waters ; their portion is cursed in the earth : he beholdeth not the way of the vineyards.

19 Drought and heat ^a consume the snow-waters : so doth the grave those which have sinned.

20 The womb shall forget him ; the worm shall feed sweetly on him ; ^b he shall be no more remembered ; and wickedness shall be broken as a tree.

21 He evil entreateth the barren that beareth not : and doeth not good to the widow.

22 He draweth also the mighty with his power : he riseth up, ^c and no man is sure of life.

23 *Though it be given him to be in safety, whereon he resteth ; yet ^d his eyes are upon their ways.*

24 They are exalted for a little while, but ^e are gone and brought low ; they are ^f taken out of the way as all other, and cut off as the tops of the ears of corn.

25 And if it be not so now, who will make me a liar, and make my speech nothing worth ?

¹ Or, he trusteth not his own life.—² Ps. xl. 4. Prov. xv. 3.—³ Heb. are not.—⁴ Heb. closed up.

der the clay floors of houses, and, entering unperceived, plunder them while the inhabitants are asleep.

Verse 18. *He is swift as the waters*] Literally, *Light is he on the face of the waters : and cursed shall be their portion on the earth.*

He beholdeth not the way of the vineyards.] These no longer flourish or bring forth fruit. The labour of the vintage fails.

Verse 19. *Drought and heat consume the snow waters*] The public cisterns or large tanks which had been filled with water by the melting of the snow on the mountains, and which water was stored for the irrigation of their lands, had been entirely exhausted by the intensity of the heat, and the long continuance of drought.

So doth the grave those which have sinned.] For this whole paragraph we have only two words in the original ; viz., *sheol chatau*, "the pit, they have sinned."

I have elsewhere shown that *sheol* signifies, not only hell and the grave, but any deep pit ; and, also, that *chata* signifies to miss the mark.

Verse 20. *The womb shall forget him*] The mother that bare him shall have no affection for him, nor be afflicted at his death. But the word *rechem* signifies compassion, mercy. *Mercy shall be unmindful of him.* How dreadful such a state ! When mercy itself forgets the sinner, his perdition slumbereth not.

The worm shall feed sweetly on him] The Chaldee has, "The cruel, who have neglected to commiserate the poor, shall be sweet to the worms." He shall be brought into a state of the greatest degradation, and shall be no more remembered.

And wickedness shall be broken as a tree.] He shall be as a rotten or decayed tree, easily broken to pieces.

Verse 21. *He evil entreateth the barren*] I believe the original word should be translated *he feedeth* ; and so the Vulgate understood the word. He has been kind to the barren woman ; but he has done no good to the widow. He has shown no mercy to large families ; he has been an enemy to the procreation of children. Though he may, for particular reasons, have provided for a barren woman ; yet the widow he has not comforted, she being old or infirm, or such as might not suit his purpose. [The version in the text is most probably correct.]

Verse 22. *He draweth also the mighty*] In the midst even of his guards he is afraid ; and dares not put confidence in any person. This is an admirable delineation of the iniquities and terrors of a tyrant.

Verse 23. *Though it be given him to be in safety*] I think the words should be translated thus : "He gives them (i. e., the guards) to him for security, and he leans upon them ; yet his eyes are upon their ways." Though he has taken the guards, mentioned in the preceding verse, for his personal defence, and for this purpose he uses them ; yet he is full of diffidence, and he is continually watching them, lest they should be plotting his destruction. The true picture of an eastern tyrant. *Without are fightings ; within are fears.*

Verse 24. *They are exalted for a little while*] Such tyrants are exalted for a time, for God putteth down one and raiseth up another; but he turns his hand against them, and they are gone. They may flourish for a time, and continue their oppressions; but they shall at last come to an untimely end. Few tyrants ever visit the eternal world, but by a violent death. All eastern history is full of this great fact.

Verse 25. *And if it be not so now*] Job has proved by examples that the righteous are often oppressed; that the wicked often triumph over the just; that the impious are always wretched even in the midst of their greatest prosperity; and he defies his friends to show one flaw in his argument, or an error in his illustration of it; and that existing facts are farther proofs of what he has advanced.

In the preceding chapters we find Job's friends having continual recourse to this assertion, which it is the grand object of all their discourses to prove, viz., The righteous are so distinguished in the approbation of God, that they live always in prosperity, and die in peace.

On the other hand, Job contends that the dispensations of Providence are by no means thus equal in this life; that experience shows that the righteous are often in adversity, and the wicked in power and prosperity.

Job's friends had also endeavoured to prove, that if a reported good man fell into adversity, it was a proof that his character had been mistaken, that he was an internal sinner and hypocrite; and that God, by these manifest proofs of his disapprobation, unmasked him. Hence they charged Job with hypocrisy and secret sins, because he was now suffering adversity; and that his sins must be of the most heinous nature, because his afflictions were uncommonly great. This Job repels by appeals to numerous facts where there was nothing equivocal in the character; where the bad was demonstrably bad, and yet in prosperity; and the good demonstrably good, and yet in adversity. It is strange that none of these could hit on a middle way; viz., The wicked may be in prosperity, but he is ever miserable in his soul; the righteous may be in adversity, but he is ever happy in his God. In these respects, God's ways are always equal.

CHAPTER XXV.

Bildad, the Shuhite, in an irregular speech, shows that God's dominion is supreme, his armies innumerable, and his providence extended over all, 1-3; that man cannot be justified before God; that even the heavenly bodies cannot be reputed pure in his sight; much less man, who is naturally weak and sinful, 4-6.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear are with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

* James i. 17.—^b Ch. iv. 17, &c. xv. 14, &c.

Verse 1. *Bildad the Shuhite*] This is the last attack on Job; the others felt themselves foiled, though they had not humility enough to acknowledge it, but would not again return to the attack. Bildad makes a few assertions, particularly in reference to what Job has said in the commencement of the preceding chapter.

Verse 2. *Dominion and fear are with him*] God is an absolute sovereign; his fear is on all the hosts of heaven; and by his sovereignty he establishes and preserves order in the heavens, and among all the inhabitants of the eternal world: how canst thou, therefore, dare to appeal to him, or desire to appear before him?

Verse 3. *Is there any number of his armies?*] He has troops innumerable; he can serve himself of all his creatures; every thing may be a means of help or destruction according to his divine will. When he purposes to save, none can destroy; and when he is determined to destroy, none can save. It is vain to trust in his creatures against himself.

Upon whom doth not his light arise?] That is, his providence rules over all; he is universal Lord; he causes his sun to arise on the evil and the good, and sends his rain on the just and unjust.

Verse 4. *How then can man be justified?*] Or, *With what shall a man be justified with God?*] Though this is no conclusion from Bildad's premises, yet the question is of the highest importance to man. Neither Bildad nor any of his fellows could answer it; the doctrine of redemption through the blood of the cross, was then known only through types and shadows. We, who live in the gospel dispensation, can readily answer the question, *With what shall miserable man be justified with God?*—*Ans.* By bringing forward by faith, to the throne of the divine justice, the sacrificial offering of the Lord Jesus Christ; and confiding absolutely in it, as being a full, sufficient, and complete atonement and sacrifice for his sins, and for the salvation of a lost world.

How, or with what shall he be clean that is born of a woman?—*Ans.* By receiving that grace or heavenly influence communicated by the power and energy of the eternal Spirit applying to the heart the efficacy of that blood which cleanses

4 ^b How then can man be justified with God? or how can he be clean that is born of a woman?

5 Behold even to the moon, and it shineth not: yea, the stars are not pure in his sight.

6 How much less man, that is a worm? and the son of man, which is a worm?

Ps. cxxx. 3. cxliii. 2.—^c Is. xxi. 6.

from all unrighteousness. This, and this only, is the way in which a sinner, when truly penitent, can be justified before God; and in which a believer, convinced of indwelling sin, can be sanctified and cleansed from all unrighteousness. This is the only means of justification and sanctification, without which there can be no glorification. And these two great works, which constitute the whole of salvation, have been procured for a lost world by the incarnation, passion, death, and resurrection of the Lord Jesus Christ, who was delivered for our offences, and rose again for our justification; to whom be glory and dominion now and for evermore, Amen!

Verse 5. *Behold even to the moon, and it shineth not*] It is continually changing its appearance. It never appears twice in its whole revolution with the same face: it is ever waxing or waning; and its face is variegated with opaque spots. Its changeableness can never be compared with the unchangeable nature of God.

Yea, the stars are not pure in his sight.] Whatever their excellence may be as stars, it is nothing in comparison with him from whom they have derived their being and splendour.

Some think that by stars are meant those angels who kept not their first estate: this may be so, but I cannot see it in the text. It may, however, mean the heavenly host, as it is supposed to do, chap. xxviii. 7; but I still must hesitate on the propriety of such applications.

It is probable this speech of Bildad was delivered in the night-season, when clouds interrupted the bright shining of the moon. The third verse seems to refer immediately to the stars, which to the naked eye are innumerable. The sun is not mentioned because of his absence.

Verse 6. *How much less man, that is a worm?*] Almost all the Versions read, "Truly man is corruption, and the son of man a worm." The original is degradingly expressive: "Even because enosh, miserable man, is rimmah, a crawling worm; and the son of Adam, who is toleah, a worm, or rather maggot, from its eating into and dividing certain substances."

Thus endeth Bildad the Shuhite, who endeavoured to speak on a subject which he did not understand; and, having got on bad ground, was soon confounded in his own mind, spoke incoherently, argued inconclusively, and came abruptly and

suddenly to an end. Thus, his three friends being confounded, Job was left to pursue his own way; they trouble him no more; and he proceeds in triumph to the end of the thirty-first chapter.

CHAPTER XXVI.

Job, perceiving that his friends could no longer support their arguments on the ground they had assumed, sharply reproves them for their want both of wisdom and feeling, 1-4; shows that the power and wisdom of God are manifest in the works of creation and providence; gives several proofs; and then adds that these are a small specimen of his infinite skill and unlimited power, 5-14.

BUT Job answered and said,
 2 How hast thou helped him that is
 without power? how savest thou the arm
 that hath no strength?
 3 How hast thou counselled him that hath no
 wisdom? and how hast thou plentifully declared the
 thing as it is?
 4 To whom hast thou uttered words? and whose
 spirit came from thee?
 5 Dead things are formed from under the waters,
 and the inhabitants thereof.

* Neh. v. 5.—1 Sam. ii. 9.—Or, with the inhabitants.—^d Ps. cxxxix. 8, 11. Prov. xv. 11. Heb. iv. 13.—^e Ch. ix. 8. 1's. xxiv. 2.

Verse 2. *How hast thou helped him*] This seems a species of irony. How wonderfully hast thou counselled the unskilful, and strengthened the weak! Alas for you! ye could not give what ye did not possess.

Verse 4. *Whose spirit came from thee?*] The retort is peculiarly severe; and refers immediately to the proverbial sayings which in several of the preceding answers have been adduced against the irritated sufferer. I therefore regard the remainder of this chapter as a sample, ironically exhibited by Job, of the harangues on the power and greatness of God which he supposes his friends to have taken out of the mouths of other men, to deck their speeches with borrowed lustre. Only, in descanting on the same subject, he shows how much he himself can go beyond them in eloquence and sublimity.

Job intimates that, whatever spirit they had, it was not the Spirit of God, because in their answers falsehood was found.

Verse 5. *Dead things are formed from under the waters*] This verse, as it stands in our Version, seems to convey no meaning; and the Hebrew is obscure; "the Rephaim," certainly means not *dead things*; nor can there be any propriety in saying that *dead things*, or things without life, are formed under the waters, for such things are formed everywhere in the earth, and under the earth, as well as under the waters.

There is probably here an allusion to the destruction of the earth by the general deluge. Moses, speaking concerning the state of the earth before the flood, says, Gen. vi. 4, "There were giants, *nephilim*, in the earth in those days." Now it is likely that Job means the same by *rephaim* as Moses does by the *nephilim*; and that both refer to the antediluvians, who were all, for their exceeding great iniquities, overwhelmed by the waters of the deluge. Can those mighty men and their neighbours, all the sinners who have been gathered to them since, be rejected from under the waters, by which they were judiciously overwhelmed?

I greatly question whether *sea-monsters* be not intended, such as porpoises, sharks, narwals, grampuses, and whales.

Verse 6. *Hell is naked before him*] *Sheol*, the place of the dead, or of separate spirits, is always in his view. And there is no covering to *Abaddon*—the place of the destroyer, where destruction reigns, and where those dwell who are eternally separated from God. The ancients thought that hell or Tartarus was a vast space in the centre, or at the very bottom of the earth.

6 Hell is naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

civ. 2, &c.—^f Prov. xxx. 4.—^g Ch. xxxviii. 8. Ps. xxxiii. 7. civ. 9. Prov. viii. 29. Jer. v. 22 —^h Heb. until the end of light with darkness.

And some have supposed that there is an allusion to this opinion in the above passage, as well as in several others in the Old Testament; but it is not likely that the sacred writers would countenance an opinion that certainly has nothing in fact or philosophy to support it. Yet still a poet may avail himself of popular opinions.

Verse 7. *He stretcheth out the north over the empty place*] The same word as is used, Gen. i. 2, *The earth was without form, tohu*. The north must here mean the north pole, or northern hemisphere; and perhaps what is here stated may refer to the opinion that the earth was a vast extended plain, and the heavens poised upon it, resting on this plain all round the horizon. Of the south, the inhabitants of Idumea knew nothing; nor could they have any notion of inhabitants in that hemisphere.

Verse 8. *He bindeth up the waters*] Drives the aqueous particles together, which were raised by evaporation, so that, being condensed, they form clouds which float in the atmosphere, till, meeting with strong currents of wind, or by the agency of the electric fluid, they are farther condensed; and then, becoming too heavy to be sustained in the air, fall down in the form of rain, when, in this poetic language, *the cloud is rent under them*.

Verse 9. *He holdeth back the face of his throne*] Though all these are most elegant effects of an omniscient and almighty power, yet the great Agent is not personally discoverable; he dwelleth in light unapproachable, and in mercy hides himself from the view of his creatures. The world, however, may refer to those obscurations of the face of heaven, and the hiding of the body of the sun, when the atmosphere is laden with dense vapours, and the rain begins to be poured down on the earth.

Verse 10. *He hath compassed the waters with bounds*] Perhaps this refers merely to the circle of the horizon, the line that terminates light and commences darkness, called here *ad tachlith* or *im choseth*, "until the completion of light with darkness." Or, if we take *tachlith* here to be the same with *techeleth*, Exod. xxv. 4, and elsewhere, which we translate *blue*, it may mean that sombre sky-blue appearance of the horizon at the time of twilight, i. e., between light and darkness; the line where the one is terminating and the other commencing. Or, He so circumscribes the waters, retaining them in their own place, that they shall not be able to overflow the earth until day and night, that is, time itself, come to an end.

11 The pillars of heaven tremble, and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

*Exod. xiv. 21. Ps. lxxiv. 13. Isa. li. 15. Jer. xxxi. 85.

Verse 11. *The pillars of heaven tremble*] This is probably a poetical description either of thunder, or of an earthquake.

But there may be an allusion to the high mountains, which were anciently esteemed by the common people as the pillars on which the heavens rested; and when these were shaken with earthquakes, it might be said the pillars of heaven tremble. Mount Atlas was supposed to be one of those pillars, and this gave rise to the fable of Atlas being a man who bore the heavens on his shoulders.

Verse 12. *He divideth the sea with his power*] Here is a manifest allusion to the passage of the Red Sea by the Israelites, and the overthrow of Pharaoh and his host, according to the opinion of the most eminent critics.

He smiteth through the proud.] *Rahab*, the very name by which Egypt is called Isa. li. 9, and elsewhere. [*Rahab*, which Isaiah uses as figurative of Egypt, may mean here nothing more than a sea-monster or dragon.]

Verse 13. *By his spirit he hath garnished the heavens*] See the observations below.

Verse 14. *Lo, these are parts of his ways*] *Ketsoth*, the ends or extremities, the outlines, an indistinct sketch, of his eternal power and godhead.

How little a portion is heard] *Shemets*, a mere whisper; admirably opposed to *raam*, the thunder, mentioned in the next clause. As the thunder is to a whisper, so are the tremendous and infinitely varied works of God to the faint outlines exhibited in the above discourse. Every reader will relish the dignity, propriety, and sense of these expressions. They force themselves on the observation of even the most heedless.

By his spirit he hath garnished the heavens.—Some think this refers to the clearing of the sky after a storm, such as appears to be described ver. 11, 12; and suppose his spirit means the wind, which he directs to sweep and cleanse the face of the sky, by which the splendour of the day or the lustre of the night is restored: and by the crooked flying or aerial serpent, as it is variously rendered, the ecliptic is supposed to be meant, as the sun's apparent course in it appears to be serpentine, in his approach to and recession from each of the tropics. This tortuous line may be seen on any terrestrial globe. Many will object to this notion as too refined for the time of Job; but this I could easily

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

^bHeb. pride.—^cPs. xxxiii. 6. ^dIsa. xxvii. 1.

admit, as astronomy had a very early existence among the Arabians, if not its origin. But with me the chief objection lies against the obscurity of the allusion, if it be one; for it must require no small ingenuity, and almost the spirit of divination, to find out the sun's oblique path in the zodiac in the words *His hand hath formed the crooked serpent*. Others have imagined that the allusion is to the lightning in that zig-zag form which it assumes when discharged from one cloud into another during a thunder storm. This is at once a natural and very apparent sense. Others think that the act of the creation of the solar system is intended to be expressed, which is in several parts of the sacred writings attributed to the Spirit of God (Gen. i. 2; Ps. xxxiii. 6); and that the crooked serpent means either Satan, who deceived our first parents, or huge aquatic animals; for in Isa. xxvii. 1, we find the *leviathan* and *dragon of the sea* called *nachash bariach*, the very terms that are used by Job in this place. And we know that in Gen. i. 21 *hattanninim laggedolim*, which we translate *great whales*, includes all sea-monsters or vast aquatic animals. The intelligent Dr. Sherlock gives another interpretation: "that Job here intended to oppose that grand religious system of *sabæism* which prevailed in his time, and to which, in other parts of this book, he alludes; a system which acknowledged two opposite independent principles by which the universe was governed, and paid divine adoration to the celestial luminaries. In opposition to the idolatrous practice of the time, he asserts God to be the maker of all the host of heaven: *By his spirit he garnished the heavens*. In opposition to the false notion of two independent principles, he asserts God to be the maker of him who was the author of evil: *His hand hath formed the crooked serpent*." [The more obvious interpretation is that "the crooked serpent" is the straggling constellation of the *dragon*, which winds between *Ursa Major* and *Ursa Minor*.]

From the contradictory opinions on this passage, the reader will no doubt feel cautious what mode of interpretation he adopts, and the absolute necessity of admitting no texts of doubtful interpretation as vouchers for the essential doctrines of Christianity. Neither metaphors, allegories, similes, nor figurative expressions of any kind, should ever be adduced or appealed to as proofs of any article in the Christian faith.

CHAPTER XXVII.

Job strongly asserts his innocence, determines to maintain it, and to avoid every evil way, 1-7. Shows his abhorrence of the hypocrite by describing his infamous character, accumulated miseries, and wretched end, 8-23.

MOREOVER Job continued his parable and said,

2 As God liveth who hath taken away my judgment; and the Almighty, who hath vexed my soul;

* Heb. added to take up.—^bCh. xxxiv. 5.—^cHeb. made my soul bitter. Ruth. i. 20. 2 Kings iv. 27.

Verse 1. *Continued his parable*] After having paused to see if any of his friends chose to make any reply; he resumed his discourse, which is here called *meshalo*, his parable, his authoritative weighty discourse; from *marshal*, to exercise rule, authority, dominion, or power. Parkhurst.

Verse 2. *Who hath taken away my judgment*] Who has turned away my cause, and has not permitted it to come to a hearing, where I might have justice done to me, but has abandoned me to the harsh and uncharitable judgment of

3 All the while my breath is in me, and the spirit of God is in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I

^dThat is, the breath which God gave him, Gen. ii. 7.

my enemies? There appears to be a great want of reverence in these words of Job; he speaks with a degree of irritation, if not bitterness, which cannot be justified. No man should speak thus of his Maker.

Verse 3. *All the while my breath is in me*] The whole of Job's assertion may be no more than a periphrasis for *As long as I live and have my understanding*. Indeed *wish-maths* may be rendered *my mind or understanding*, and *ruach Eloah*, the breath of God, the principle of animal life,

die * I will not remove my integrity from me.
6 My righteousness ^b I hold fast, and will not let it go: * my heart shall not reproach me ^c so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 * For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 ' Will God hear his cry when trouble cometh upon him?

10 * Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you ^a by the hand of God: that which is with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?

* Ch. ii. 9. xiii. 15.—^b Ch. ii. 3.—^c Acts xxiv. 16.—^d Heb. from my days.—^e Mat. xvi. 26. Luke xii. 20.—(Ch. xxv. 12. Ps. xviii. 41. cix. 7. Prov. i. 28. xxviii. 9. Isa. i. 15. Jer. xiv. 12. Ezek. viii. 18. Mic. iii. 4. John ix. 31. James iv. 8.—^f See ch. xxii.

the same that he breathed into Adam; for it is there said, Gen. ii. 7, He breathed into his nostrils, *nismath chayim*, the breath of lives, or that principle from which animal and spiritual life proceeds; in consequence of which he became *lenepesh chayiah*, an intelligent or rational animal.

Verse 4. *My lips shall not speak wickedness*] As I have hitherto lived in all good conscience before God, as he knoweth, so will I continue to live.

Verse 5. *God forbid*] *Far be it from me, that I should justify you*—that I should now by any kind of acknowledgment of wickedness or hypocrisy, justify your harsh judgments. You say that God afflicts me for my crimes; I say, and God knows it is truth, that I have not sinned so as to draw down any such judgment upon me.

Verse 6. *My righteousness I hold fast*] I stand firmly on this ground; I have endeavoured to live an upright life, and my afflictions are not the consequence of my sins.

My heart shall not reproach me] I shall take care so to live that I shall have a conscience void of offence before God and man. 1 John iii. 21.

Verse 7. *Let mine enemy be as the wicked*] Let my accuser be proved a lying and perjured man, because he has laid to my charge things which he cannot prove, and which are utterly false.

Verse 8. *What is the hope of the hypocrite*] The word *chaneph*, which we translate, most improperly, *hypocrite*, means a *wicked fellow*, a *defiled, polluted wretch*, a *rascal*, a *knave*, a man who sticks at nothing in order to gain his ends. In this verse it means a *dishonest man*, a *rogue*, who by overreaching, cheating, &c., has amassed a fortune.

When God taketh away his soul?] Could he have had any well-grounded hope of eternal blessedness when he was acquiring earthly property by guilt and deceit? And of what avail will this property be when his soul is summoned before the judgment-seat? A righteous man *yields up* his soul to God; the wicked does not, because he is afraid of God, of death, and of eternity. God therefore *takes the soul away*—forces it out of the body.

The words appear to have been in the eye of our Lord, when he said, "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26.

Verse 11. *I will teach you by the hand of God*] Job felt that the *good hand of his God was upon him*, and that therefore he should make no mistake in his doctrines.

Verse 12. *Ye yourselves have seen it*] Your own experience and observation have shown you that the righteous are frequently in affliction, and the wicked in affluence.

Why then are ye thus altogether vain?] The original is very emphatical: *hebel tebbalu*, "Why then should ye thus babble babblings?"

Verse 13. *This is the portion of a wicked man*] Job now commences his promised teaching; and what follows is a description of the *lot or portion of the wicked man* and of *tyrants*. And this remuneration shall they have *with God* in general, though the hand of man be not laid upon them. Though he does not at all times show his displeasure against the wicked, by reducing them to a state of poverty and affliction, yet he often does it so that men may see it; and

13 *This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.*

14 *If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.*

15 *Those that remain of him shall be buried in death: and his widows shall not weep.*

16 *Though he heap up silver as the dust, and prepare raiment as the clay;*

17 *He may prepare it, but the just shall put it on, and the innocent shall divide the silver.*

18 *He buildeth his house as a moth, and as a booth that the keeper maketh.*

19 *The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.*

29, 27.—^a Or, being in the land, &c.—(Ch. xx. 29.—) Dent. xxviii. 41. Esth. ix. 10. Hos. ix. 13.—^b Ps. lxxxviii. 64.—^c Prov. xxviii. 8. Eccles. ii. 26.—^d Isa. i. 8. Lam. ii. 6.

at other times he seems to pass them by, reserving their judgment for *another world*, that men may not forget that there is a day of judgment and perdition for ungodly men, and a future recompence for the righteous.

Verse 14. *If his children be multiplied*] As numerous families were supposed to be a proof of the benediction of the Almighty, Job shows that this is not always the case; for the offspring of the wicked shall be partly cut off by violent deaths, and partly reduced to great poverty.

Verse 15. *Those that remain of him*] *His remains*, whether meaning himself personally, or his family.

Shall be buried in death] Shall come to utter and remediless destruction. Death shall have his full conquest over them, and the grave its complete victory. These are no common dead. Even *widows* shall not weep for them; the *public* shall not bewail them; for when the wicked perish *there is shouting*.

Verse 16. *Though he heap up silver*] *Unsanctified wealth* is a curse to its possessor. *Money*, of all earthly possessions, is the most dangerous, as it is the *readiest* agent to do good or evil. He that *perverts* it is doubly cursed, because it affords him the most immediate means of sinful gratification; and he can sin more in an hour through this, than he can in a day or week by any other kind of property. On the other hand, they who use it *aright* have it in their power to do the most *prompt* and *immediate* good.

Verse 17. *The just shall put it on*] Money is God's property; and though it may be abused for a time by unrighteous hands, God, in the course of his providence, brings it back to its proper use; and often the righteous possess the inheritance of the wicked.

Verse 18. *He buildeth his house as a moth*] With great skill, great pains, and great industry; but it shall be only a temporary habitation, like that which the *moth* makes in its *larva* or *caterpillar* state, during its change from a *chrysalis* to a winged insect.

As a booth that the keeper maketh] A *shed* made of the lightest and most worthless material which the *watchman* or *keeper of a vineyard* erects to cover him from the scorching sun, while watching the ripening grapes, that they may be preserved from depredation.

Verse 19. *The rich man shall lie down*] In the grave.

But he shall not be gathered] Neither have a respectable burial among men, nor be gathered with the righteous in the kingdom of God. It may be that Job alludes here to an opinion relative to the state of certain persons after death, prevalent in all nations in ancient times, viz., that those whose funeral rites had not been duly performed, wander about as *ghosts*, and find no rest.

He openeth his eyes] In the morning of the resurrection. *And he is not*] He is utterly lost and undone for ever.

This seems to be the plain sense of the passage; and so all the *Versions* appear to have understood it; but Mr. Good translates thus: *Let the rich man lie down, and care not*. I see no manner of occasion to resort to his interpretation, which, in my judgment, gives a sense inferior to that given above, or to the following: *The rich man shall lie down—go to his rest, fully persuaded that his property is in perfect safety; but he shall not be gathered, or he shall not gather—*

20 *Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

* Ch. xviii. 11.

make any farther addition to his stores: *he openeth his eyes in the morning, when he is not*—marauders in the night have stripped him of all his property, as in the case of Job himself; a case quite probable, and not unfrequent in Arabia, when a hostile tribe makes a sudden incursion, and carries off an immense booty. But I prefer the first meaning, as it is obtained without crucifying the text. [It is difficult, however, to see how the passage in itself, or its relations, can have any reference to death and the resurrection.]

Verse 20. *Terrors take hold on him as waters*] They come upon him as an irresistible flood; and he is overwhelmed as by a tempest in the night, when darkness partly hides his danger, and deprives him of discerning the way to escape.

22 For God shall cast upon him, and not spare: ^b he would fain flee out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.

^b Heb. in fleeing he would flee.

Verse 21. *The east wind carrieth him away*] Such as is called the *euoclydon*, the eastern storm of Acts xxvii. 14.

Verse 22. *God shall cast upon him*] Or, rather, the storm mentioned above shall incessantly pelt him, and give him no respite; nor can he by any means escape from its fury.

Verse 23. *Men shall clap their hands at him*] These two verses refer to the storm, which is to sweep away the ungodly; therefore the word *God* in ver. 22, and *men* in this verse, should be omitted. Here the storm is personified, and the wicked actor is *hissed* and driven by it from off the stage. It seems it was an ancient method to *clap the hands* against and *hiss* a man from any public office, who had acted improperly in it.

CHAPTER XXVIII.

Job, in showing the vanity of human pursuits in reference to genuine wisdom, mentions mining for and refining gold and silver, 1; iron and other minerals, 2; the difficulties of mining, 3, 4; produce of grain for bread from the earth, and stones of fire from under it, 5. He speaks of precious stones and gold dust, 6; of the instinct of fowls and wild beasts in finding their way, 7, 8; and of the industry and successful attempts of men in mining and other operations, 9-11; but shows that with all their industry, skill, and perseverance, they cannot find out true wisdom, 12; of which he gives the most exalted character, 13-22; and shows that God alone, the fountain of wisdom, knows and can teach it, 23-27; and in what the true wisdom consists, 28.

SURELY there is ^a a vein for the silver, and a place for gold where they fine it.

2 Iron is taken out of the ^b earth, and brass is molten out of the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the ^c stones of darkness, and the ^d shadow of death.

^a Or, a mine.—^b Or, dust.—^c Ver. 5.

Verse 1. *Surely there is a vein for the silver*] This chapter is the oldest and finest piece of natural history in the world, and gives us very important information on several curious subjects; and could we ascertain the precise meaning of all the original words, we might, most probably, find out allusions to several useful arts which we are apt to think are of modern, or comparatively modern, invention.

The word *motsa*, which we here translate *vein*, signifies literally a going out, i. e., a mine, or place dug in the earth, whence the silver ore is extracted. And this ore lies generally in veins or lodes, running in certain directions.

A place for gold where they fine it.] This should rather be translated, A place for gold which they refine. Gold ore has also its peculiar mine, and requires to be refined from earthy impurities.

Verse 2. *Iron is taken out of the earth*] This most useful metal is hidden under the earth, and men have found out the method of separating it from its ore.

Brass is molten out of the stone.] As brass is a factitious metal, copper must be the meaning of the Hebrew word *nechusah*: literally, the stone is poured out for brass. If we retain the common translation, perhaps the process of making brass may be that to which Job refers; for this metal is formed from copper melted with the stone *calamine*; and thus the stone is poured out to make brass.

Verse 3. *He setteth an end to darkness*] As Job still refers to mining, the words above point out the persevering industry of man in penetrating into the bowels of the earth. Even the stones that lay hidden in the bowels of the earth he has brought to light, and has penetrated in directions in which the solar light could not be transmitted; so that he

4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it are the place of sapphires: and it hath ^e dust of gold.

7 There is a path which no fowl knoweth, and

^d Ps. xxiii. 4.—^e Or, gold ore.

appears to have gone to the regions of the shadow of death.

Verse 4. *The flood breaketh out from the inhabitant*] This passage is very difficult. Some think it refers to mining; others, to navigation. If it refer to the former, it may be intended to point out the waters that spring up when the miners have sunk down to a considerable depth, so that the mine is drowned, and they are obliged to give it up.

Forgotten of the foot] No man treads there any more. The waters increase, *dallu*, they are elevated, they rise up to a level with the spring, or till they meet with some fissure by which they can escape; and then *meenash nau*, they are moved or carried away from men; the stream is lost in the bowels of the earth.

[Modern exegesis gives a very different sense to this verse. The word rendered "flood" is properly "the shaft" of the mine, and the following words describe the position of the miners, swinging by the descending rope.]

Verse 5. *The earth, out of it cometh bread*] Or the earth, *mimmennah*, from itself, by its own vegetative power, it sends out bread, or the corn of which bread is made.

And under it is turned up as it were fire.] It seems as if this referred to some combustible fossil, similar to our stone coal, which was dug up out of the earth in some places of Arabia.

Verse 6. *The stones—the place of sapphires*] In the language of mineralogists, the gangue, matrix, or bed in which the sapphire is found.

Dust of gold.] Or rather, gold dust.

Verse 7. *There is a path which no fowl knoweth*] The instinct of birds is most surprising. They traverse vast forests, &c., in search of food, at a great distance from the

which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

12 But where shall wisdom be found? and where is the place of understanding?

*Or, *mint*.—Heb. *from weeping*.—Ver. 20. Eccles. vii. 24.—Prov. iii. 15.—Ver. 22. Rom. xi. 33, 34.—Heb. *fine gold shall not*

place which they have chosen for their general residence; and return in all weathers, never missing their track: they also find their own nest without ever mistaking another of the same kind for it. It is possible that Job may here refer to undiscovered mines and minerals; that notwithstanding man had already discovered much, yet much remained undiscovered, especially in the internal structure and contents of the earth. Since his time innumerable discoveries have been made; and yet how little do we know! Our various conflicting and contradictory theories of the earth are full proofs of our ignorance, and strong evidences of our folly. [The reference of the poet is evidently to the mining operations of men. Paths, unknown and inaccessible to bird and beast, are penetrated by man in his search after precious metals and stones.]

Verse 9. *He putteth forth his hand upon the rock*] Still there appears to be a reference to *mining*. Man puts his hand upon the rock, he breaks that to pieces, in order to extract the metals which it contains.

He overturneth the mountains] He excavates, undermines, or digs them away, when in search of the metals contained in them: this is not only poetically, but literally, the case in many instances.

Verse 10. *He cutteth out rivers among the rocks*] He cuts canals, adits, &c., in the rocks, and drives levels under ground, in order to discover *lodes* or *veins* of ore. These are often continued a great way under ground; and may be poetically compared to rivers, channels, or canals.

His eye seeth every precious thing.] He sinks those shafts, and drives those levels, in order to discover where the precious minerals lie, of which he is in pursuit

Verse 11. *He bindeth the floods*] Prevents the risings of springs from drowning the mines; and conducts rivers and streams from their wonted course, in order to bring forth to light what was hidden under their beds.

Verse 12. *But where shall wisdom be found?*] It is most evident that the terms *wisdom* and *understanding* are used here in a widely different sense from all those arts and sciences which have their relation to man in his animal and social state, and from all that *reason* and *intellect* by which man is distinguished from all other animals. In ver. 28, Job says, *The fear of the Lord is wisdom, and to depart from evil is understanding*. We know that the *fear of the Lord* is often taken for the whole of that religious reverence and holy obedience which God prescribes to man in his word, and which man owes to his Maker. Hence the Septuagint render *choelmah*, *wisdom*, by *divine worship*; and as to a *departure from evil*, that is necessarily implied in a religious life; but it is here properly distinguished, that no man might suppose that a *right faith*, and a proper performance of the rites of religious worship, is the whole of religion. No. They must not only worship God in the letter, but also in the spirit; they must not only have the form, but also the power of godliness: hence they will be truly happy: so that *wisdom* is another word for *happiness*.

Verse 13. *Man knoweth not the price thereof*] It is of infinite value; and is the only science which concerns both worlds. Without it, the wisest man is but a beast; with it, the simplest man is next to an angel.

Neither is it found in the land of the living.] The world by wisdom, its wisdom, never knew God. *Literature, science, arts, &c., &c.*, can only avail man for the present life; nor can they contribute to his true happiness, unless tempered and directed by genuine religion.

Verse 14. *The depth saith, It is not in me*] Men may dig into the bowels of the earth, and there find gold, silver, and

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It is not in me: and the sea saith, It is not with me.

15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

be given for it.—Prov. iii. 13, 14, 15, viii. 10, 11, 19. xvi. 16.—Or, vessels of fine gold.—Or, Ramoth.

precious stones; but these will not give them true happiness. *The sea saith, It is not with me.*] Men may explore foreign countries, and by navigation connect as it were the most distant parts of the earth, and multiply the comforts and luxuries of life; but every voyage and every enjoyment proclaim, True happiness is not here.

Verse 15. *It cannot be gotten for gold*] Solomon made gold and silver as plentiful as the stones in Jerusalem, and had all the delights of the sons of men, and yet he was not happy; yea, he had *wisdom*, was the wisest of men, but he had not the wisdom of which Job speaks here, and therefore, to him, all was vanity and vexation of spirit.

Verse 16. *The gold of Ophir*] Gold is five times mentioned in this and verses 17 and 19, and four of the times in different words. I shall consider them all at once.

1. SĒGOR, from *sagar*, to shut up. *Gold in the mine, or shut up in the ore; native gold* washed by the streams out of the mountains, &c.; *unwrought gold*.

Verse 16. 2. KETHĒM, from *cutham*, to sign or stamp: gold made current by being coined, or stamped with its weight or value; what we would call *standard* or *sterling* gold.

Verse 17. 3. ZAHAB, from *zahab*, to be clear, bright, or resplendent: the *untarnishing* metal; the only metal that always keeps its lustre. But probably here it means gold chased, or that in which precious stones are set; *burnished* gold.

4. PAZ, from *paz*, to consolidate, joined here with *keley*, vessels, ornaments, instruments, &c.: *hammered* or *wrought* gold; gold in the finest forms, and most elegant utensils.

In these verses there are also seven kinds of precious stones, &c. These I shall also consider in the order of their occurrence.

Verse 16. 1. *Shoham*, the ONYX, a word signifying a man's nail, hoof of an horse, because in colour it resembles both. This stone is a species of *chalcodony*; and consists of alternate layers of white and brown *chalcodony*, under which it generally ranges. In the *Vulgate* it is called *sardonys*, compounded of *sard* and *onyx*.

2. *Sappir*, the SAPPHIRE stone, from *saphar*, to count, number; probably from the number of golden spots with which it is said the *sapphire of the ancients* abounded.

I conjecture that *lapis lasuli*, which is of a blue colour, with golden-like spots, formed by pyrites of iron, must be intended. The *lapis lasuli* is that from which the beautiful and unfading colour called *ultramarine* is obtained.

Verse 17. 3. *Zechuchith*, CRYSTAL, or glass, from *zachah*, to be pure, clear, transparent. *Crystal* or *crystal of quartz* is a six-sided prism, terminated by six-sided pyramids. It belongs to the *siliceous* class of minerals: it is exceedingly clear and brilliant, inasmuch that this property of it has become proverbial, as *clear as crystal*.

Verse 18. 4. *Ramoth*, CORAL, from *raam*, to be exalted or elevated; probably from this remarkable property of coral, "it always grows from the tops of marine rocky caverns with the head downwards." *Red coral* is found in the Mediterranean, about the isles of Majorca and Minorca, on the African coasts, and in the Ethiopic ocean.

5. *Gabish*, PEARLS, from *gabash*, in Arabic, to be smooth, to shave off the hair; and hence *gabish*, the pearl, the smooth round substance; and also *hail* or *hailstones*, because of their resemblance to pearls. The pearl is the production of a shell-fish of the oyster kind, found chiefly in the East Indies, and called *berber*: but pearls are occasionally found in the common oyster, and in the *mussel* also. They are of a brilliant sparkling white, perfectly round in general, and formed of coats in the manner of an onion.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 "Whence then cometh wisdom? and where is the place of understanding?"

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 "Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

* Ver. 12.—^b Or, heaven.—^c Ver. 14.—^d Prov. xv. 3.—
• Ps. cxxxv. 7.—^e Ch. xxxviii. 25.

Verse 18. 6. *Peninim*, RUBIES, from *panah*, he turned, looked, beheld. The *oriental ruby* is blood-red, rose-red, or with a tinge of violet. It has occasionally a mixture of blue, and is generally in the form of six-sided prisms.

But some learned men are of opinion that the magnet or loadstone is meant, and it is thus called because of the remarkable property it has of turning north and south. And this notion is rendered the more likely, because it agrees with another word in this verse, expressive of a different property of the magnet, viz., its attractive influence: for the Hebrew which we render, *The price of wisdom is above rubies*, is literally, *The attraction of wisdom is beyond the peninim, the loadstone*; for all the gold, silver, and precious stones, have strong influence on the human heart, attracting all its passions strongly; yet the attraction of wisdom—that which insures a man's happiness in both worlds, is more powerful and influential, when understood, than all of these, and even than the loadstone, for that can only attract iron; but, through desire of the other, a man having separated himself from all those earthly entanglements, seeketh and intermeddleth with ALL WISDOM.

7. *Pitdah*, the TOPAZ. This stone is generally found in a prismatic form, sometimes limpid and nearly transparent, or of various shades of yellow, green, blue, lilac, and red. [The uncertainty as to the meaning of the original word weakens the authority of Dr. Clarke's account of these precious stones.]

Verse 19. *The topaz of Ethiopia*] The country called *Cush*, which we call *Ethiopia*, is supposed to be that which extends from the eastern coast of the Red Sea, and stretches towards Lower Egypt. *Diodorus Siculus* says that the topaz was found in great abundance, as his description intimates, in an island in the Red Sea called *Ophiodes*, or the *isle of serpents*.

Verse 20. *Whence then cometh wisdom?*] Nearly the same words as in ver. 12, where see the note.

Verse 22. *Destruction and death say, We have heard the fame thereof*] *Abaddon ramaveth*, the destroyer and his offspring death. This is the very name that is given to the devil in Greek letters, Rev. ix. 11, and it is rendered by the Greek word, *Apollyon*, a word exactly of the same meaning. No wonder death and the devil are brought in here as saying they had heard the fame of wisdom, seeing ver. 23 defines it to be, the fear of the Lord, and a departure from evil; things point blank contrary to the interests of Satan, and the extension of the empire of death.

Verse 23. *God understandeth the way thereof*] It can only be taught by a revelation from himself. Instead of *hebin*, *understandeth*, six MSS. have *hechin*, *disposed* or *established*.

Verse 24. *For he looketh to the ends of the earth*] His knowledge is unlimited, and his power infinite.

Verse 25. *To make the weight for the winds*] God has given an atmosphere to the earth, which, possessing a certain degree of gravity perfectly suited to all necessities, is the cause in his hand of preserving animal and vegetative life through the creation; for by it the blood circulates in the veins of animals, and the juices in the tubes of vegetables. Without this pressure of the atmosphere, there could be no respiration; and the elasticity of the particles of air included in

24 For he looketh to the ends of the earth, and seeth under the whole heaven;

25 "To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder;

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the LORD that is wisdom; and to depart from evil is understanding.

* Or, number it.—^b Deut. iv. 6. Pa. cxi. 90. Prov. i. 7. ix. 10. Eccles. xii. 13.

animal and vegetable bodies, without this superincumbent pressure, would rupture the vessels in which they are contained, and destroy both kinds of life.

And he weigheth the waters by measure.] It has been found, by a pretty exact calculation, that the aqueous surface of the globe is to the terrene parts as three to one; or, that three-fourths of the surface of the globe is water, and about one-fourth earth. And other experiments on evaporation, or the quantity of vapours which arise from a given space in a given time, show that it requires such a proportion of aqueous surface to afford moisture sufficient for the other proportion of dry land. Thus God has given the waters by measure, as he has given the due proportion of weight to the winds.

Verse 26. *When he made a decree for the rain*] When he determined how that should be generated; viz., By the heat of the sun, evaporation is produced, the particles of vapour, being lighter than the air on the surface, ascend into the atmosphere, till they come to a region where the air is of their own density; there they are formed into thin clouds, and become suspended. When the particles are driven together and condensed, so as to be weightier than the air in which they float, then they fall down in the form of rain; the drops being greater or less according to the force or momentum, or suddenness, of the agitation by which they are driven together, as well as to the degree of rarity in the lower regions of the atmosphere through which they fall.

A way for the lightning of the thunder] *Kol* signifies voice of any kind; and *koloth* is the plural, and is taken for the frequent claps or rattlings of thunder. *Chaz* signifies to notch, indented, or serrate, as in the edges of the leaves of trees; *chaziz* must refer to the zigzag form which lightning assumes in passing from one cloud to another. Nothing can better express this appearance than the original word.

Verse 27. *Then did he see it, and declare it*] When he had finished all his creative operations, and tried and proved his work, *chakarah*, investigated and found it to be very good; then he gave the needful revelation to man; for,

Verse 28. *Unto man he said*] This probably refers to the revelation of his will which God gave to Adam after his fall. He had before sought for wisdom in a forbidden way. When he and Eve saw that the tree was pleasant to the eyes, and a tree to be desired to make one wise, they took and did eat, Gen. iii. 6. Thus they lost all the wisdom that they had, by not setting the fear of the Lord before their eyes; and became foolish, wicked, and miserable. Hear, then, what God prescribes as a proper remedy for this dire disease: The fear of the Lord, that is wisdom; it is thy only wisdom now to set God always before thy eyes, that thou mayest not again transgress.

Depart from evil is understanding.] Depart from the evil within thee, and the evil without thee; for thy own evil, and the evil that is now, through thee, brought into the world, will conspire together to sink thee into ruin and destruction. Therefore, let it be thy constant employment to shun and avoid that evil which is every where diffused through the whole moral world by thy offence; and labour to be reconciled to him by righteousness and true holiness, that thou mayest escape the bitter pains of an eternal death.

CHAPTER XXIX.

Job laments his present condition, and gives an affecting account of his former prosperity, having property in abundance, being surrounded by a numerous family, and enjoying every mark of the approbation of God, 1-6. Speaks of the respect he had from the young, 7, 8; and from the nobles, 9, 10. Details his conduct as a magistrate and judge in supporting the poor, and repressing the wicked, 11-17; his confidence, general prosperity, and respect, 18-25.

MOREOVER Job ^a continued his par-
able, and said,
2 Oh that I were ^b as in months past, as
in the days when God preserved me;
3 ^c When his ^d candle shined upon my head, and
when by his light I walked through darkness;
4 As I was in the days of my youth, when ^e the
secret of God was upon my tabernacle;
5 When the Almighty was yet with me, when my
children were about me;
6 When ^f I washed my steps with butter, and
^g the rock poured ^h me out rivers of oil;
7 When I went out to the gate through the city,
when I prepared my seat in the street!
8 The young men saw me, and hid themselves:
and the aged arose, and stood up.
9 The princes refrained talking, and ⁱ laid their
hand on their mouth.
10 ^j The nobles held their peace, and their ^k tongue
cleaved to the roof of their mouth.

^a Heb. added to take up.—^b See ch. vii. 3.—^c Ch. xviii. 6.—^d Or, lamp. Ps. xviii. 28.—^e Ps. xxv. 14.—^f Gen. xlix. 11. Deut. xxxii. 13. xxxviii. 24. Ch. xx. 17.—^g Ps. lxxxi. 16.—^h Heb. with me.—ⁱ Ch. xxi. 5.—^j Heb. The voice of the nobles was hid.—^k Ps. cxxxvii. 6.—^l Ps. lxxii. 12. Prov. xxi. 13. xxiv. 11.—^m Deut. xxiv. 18. Ps.

Verse 2. *Oh that I were as in months past*] Job seems here to make an apology for his complaints, by taking a view of his former prosperity, which was very great, but was now entirely at an end. He shows that it was not removed because of any bad use he had made of it; and describes how he behaved himself before God and man, and how much, for justice, benevolence, and mercy, he was esteemed and honoured by the wise and good.

Preserved me] Kept, guarded, and watched over me.
Verse 3. *When his candle shined upon my head*] Alluding most probably to the custom of illuminating festival or assembly rooms by lamps pendant from the ceiling. These shone literally on the heads of the guests.

By his light I walked through darkness] His light—prosperity and peace, continued to illuminate my way. If adversity came, I had always the light of God to direct me. Almost all the nations of the world have represented their great men as having a *nimbus* or *divine glory* about their heads, which not only signified the honour they had, but was also an emblem of the inspiration of the Almighty.

Verse 4. *The days of my youth*] The original word rather means in the days of my winter, *charpi*, from *charaph*, "to strip or make bare." Mr. Harmer supposes the rainy season is intended, when the fields, &c., parched up by long drought, are revived by the plentiful showers. Others think the autumnal state is meant, when he was loaded with prosperity, as the trees are with ripe fruits. [The last opinion is probably correct.]

The secret of God was upon my tabernacle] Besod E'toah, "the secret assembly of God," meaning probably the same thing that is spoken of in the beginning of this book, *the sons of God, the devout people, presenting themselves before God*. It is not unlikely that such a secret assembly of God Job had in his own house; where he tells us, in the next verse, "The Almighty was with him, and his children were about him." [This is scarcely the meaning of the text: the original word denotes not an assembly, but confidential intercourse.]

Verse 6. *Washed my steps with butter*] See the note on chap. xx. 17.

Verse 7. *When I went out to the gate*] Courts of justice were held at the gates or entrances of the cities of the East;

11 When the ear heard me, then it blessed me: and when the eye saw me, it gave witness to me:

12 Because ^l I delivered the poor that cried, and the fatherless, and him that had none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 ^m I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was ⁿ eyes to the blind, and feet was I to the lame.

16 I was a father to the poor: and ^o the cause which I knew not I searched out.

17 And I brake ^p the ^q jaws of the wicked and ^r plucked the spoil out of his teeth.

18 Then I said, ^s I shall die in my nest, and I shall multiply my days as the sand.

19 ^t My root was ^u spread out ^v by the waters, and the dew lay all night upon my branch.

cxxxii. 9. Isa. lix. 17. Ixi. 10. Ephes. vi. 14. &c. 1 Thes. v. 8.—^w Numb. x. 31.—^x Prov. xxix. 7.—^y Ps. lviii. 6. Prov. xxx. 14.—^z Heb. the jaw-teeth, or the grinders.—^{aa} Heb. east.—^{ab} Ps. xxx. 6.—^{ac} Ch. xviii. 16.—^{ad} Heb. opened.—^{ae} Ps. i. 3. Jer. xvii. 8.

and Job, being an *emir*, was *supreme magistrate*: and here he speaks of his going to the gate to administer justice.

I prepared my seat in the street] I administered judgment openly, in the most public manner; and none could say that I, in any case, perverted justice.

Verse 8. *The young men saw me, and hid themselves*] The YOUNG, through modesty and bashfulness, shrunk back, and were afraid to meet the eye of their prince; and the AGED rose from their seats when I entered the place of judgment.

Verse 9. *The princes refrained talking*] They never ventured an opinion in opposition to mine; so fully were they persuaded of the justice and integrity of my decision.

Verse 10. *The nobles held their peace*] PRINCES, *sarim*, and NOBLES, *negidim*, must have been two different classes of the great men of Idumea. Job here intimates that his judgment was so sound, his decisions so accredited, and his reasoning power so great, that every person paid him the utmost deference.

Verse 11. *When the ear heard me*] This and the six following verses present us with a fine exhibition of a man full of benevolence and charity, acting up to the highest dictates of those principles, and rendering the miserable of all descriptions happy, by the constant exercise of his unconfined philanthropy.

Verse 12. *Because I delivered the poor that cried*] This appears to be intended as a *reputation* of the charges produced by *Eliphaz*, chap. xxi. 5-10, to confute which Job appeals to facts, and to public testimony.

Verse 15. *I was eyes to the blind, and feet was I to the lame*] Alluding probably to the difficulty of travelling in the Arabian deserts. I was eyes to the blind—those who did not know the way, I furnished with guides. I was feet to the lame—those who were worn out, and incapable of walking, I set forward on my camels, &c. [More probably the expression was proverbial.]

Verse 16. *The cause which I knew not I searched out*] When any thing difficult occurred, I did not give it a slight consideration; I examined it to the bottom, whatever pain, time, and trouble it cost me, that I might not pronounce a hasty judgment.

Verse 17. *I brake the jaws of the wicked*] A metaphor taken from hunting. See the case 1 Sam. xvii. 34-37.

20 My glory was ^a fresh in me, and ^b my bow was ^c renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and

^a Heb. *new*.—^b Gen. xlix. 24.

Verse 18. *I shall die in my nest*] As I endeavoured to live soberly and temperately, fearing God and departing from evil, endeavouring to promote the welfare of all around me, it was natural for me to conclude that I should live long, be very prosperous, and see my posterity multiply as the sands on the sea-shore.

Verse 19. *My root was spread out by the waters*] A metaphor taken from a healthy tree growing beside a rivulet where there is plenty of water; which in consequence flourishes in all seasons; its leaf does not wither, nor its fruit fall off. See Ps. i. 3, Jer. xvii. 8.

Verse 20. *My glory was fresh in me*] My vegetative power was great; my glory—my splendid blossom, large and mellow fruit, was always in season, and in every season.

My bow was renewed] I was never without means to accomplish all my wishes.

Verse 22. *My speech dropped upon them*] It descended as refreshing dew; they were encouraged, comforted, and strengthened by it.

Verse 23. *They waited for me as for the rain*] They longed as much to hear me speak, to receive my counsel and my decisions, as the thirsty land does for refreshing waters.

They opened their mouth wide] A metaphor taken from ground chapped with long drought.

The latter rain] The rain that falls a little before harvest, in order to fill and perfect the grain. The former rain is that which falls about seed-time, or in spring.

Verse 24. *I laughed on them, they believed it not*] Similar to the expression in the Gospel, Luke xxiv. 41. We have a similar phrase: *The news is too good to be true,*

they opened their mouth wide, as for ^d the latter rain.

24 *If I laughed on them, they believed it not; and the light of my countenance they cast not down.*

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

^e Heb. *changed*.—^d Zeoh. x. 1.

The light of my countenance] This evidence of my benevolence and regard. A smile is, metaphorically, the light of the countenance.

They cast not down] They gave me no occasion to change my sentiments or feelings towards them. I could still smile upon them, and they were then worthy of my approbation. Their change he refers to in the beginning of the next chapter. [This exposition is doubtful.]

Verse 25. *I chose out their way, and sat chief—as a king in the army*] I cannot see, with some learned men, that our version of the original is wrong. The whole verse seems to me to point out Job in his civil, military, and domestic life.

As supreme magistrate he chose out their way, adjusted^f their differences, and sat chief presiding in all their civil assemblies.

As captain general he dwelt as a king in the midst of his troops, preserving order and discipline, and seeing that his fellow-soldiers were provided with requisites for their warfare, and the necessities of life.

As a man he did not think himself superior to the meanest offices in domestic life, to relieve or support his fellow-creatures; he went about comforting the mourners—visiting the sick and afflicted, and ministering to their wants, and seeing that the wounded were properly attended. Noble Job! Look at him, ye nobles of the earth, ye generals of armies, and ye lords of provinces. Imitate his active benevolence, and be healthy and happy. Be as guardian angels in your particular districts, blessing all by your example and your bounty.

CHAPTER XXX.

Job proceeds to lament the change of his former condition, and the contempt into which his adversity had brought him, 1-15. Pathetically describes the afflictions of his body and mind, 16-31.

B now they that are ^a younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto might the ^b strength of their hands profit me, in whom old age was perished?

^a Heb. *of fewer days than I*.—^b Ch. xii. 21.

Verse 1. *But now they that are younger than I have me in derision*] Compare this with chap. xxix. 8, where he speaks of the respect he had from the youth while in the days of his prosperity. Now he is no longer affluent, and they are no longer respectful.

Dogs of my flock] Not respectable or confidential enough to be made shepherds, ass-keepers, or camel-drivers; nor even to have the care of the dogs by which the flocks were guarded. [Or, rather, to associate with the dogs, &c., &c.]

Verse 2. *The strength of their hands profit me*] He is speaking here of the fathers of these young men. The sense I believe to be this: I have never esteemed their strength even in their most vigorous youth, nor their conduct nor their counsel even in old age. They were never good for any thing, either young or old. As their youth was without profit, so their old age was without honour.

Verse 3. *Fleeing into the wilderness*] This shows the extreme of want, when the desert is supposed to be the only place where any thing to sustain life can possibly be found.

3 For want and famine they were ^c solitary; fleeing into the wilderness ^d in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots for their meat.

5 They were driven forth from among men, (they cried after them as after a thief.)

^e Or, *dark as the night*.—^d Heb. *yesternight*.

Verse 4. *Who cut up mallows by the bushes*] Some herb or shrub of a salt nature, sea-purslane, or saltwort, an extensive genus of plants, common to Asia, and indigenous to a dry and sandy soil.

And juniper roots for their meat] This is variously translated juniper, broom, furze, gorse, or whin. It is supposed to derive its name from the toughness of its twigs, as *ratham* signifies to bind; and this answers well enough to the broom. But how can it be said that the roots of this shrub were eaten? I do not find any evidence from Asiatic writers that the roots of the juniper-tree were an article of food; and some have supposed, because of this want of evidence, that the word *lachmam*, for their bread, should be understood thus, to bake their bread, because it is well known that the wood of the juniper gives an intense heat, and the coals of it endure a long time; and therefore we find coals of juniper used Ps. cxx. 4 to express severe and enduring punishment. But that the roots of the juniper were used for food in the northern countries, among the Goths, we have a positive testi-

6 To dwell in the cliffs of the valleys, in ^a caves of the earth and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 They were children of fools, yea, children of ^b base men: they were viler than the earth.

9 ^c And now am I their song, yea, I am their by-word.

10 They abhor me, they flee far from me, ^d and spare not ^e to spit in my face,

11 Because he ^f hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon my right *hand* rise the youth; they push away my feet, and ^g they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.

^a Heb. holes.—^b Heb. men of no name.—^c Ch. xvii. 6. Ps. xxxv. 15. lxx. 12. Lam. iii. 14, 63.—^d Heb. and withhold not spittle from my face.—^e Num. xii. 14. Deut. xxv. 9. 1sa. i. 8. Mat. xxvi. 67.

mony from Olaus Magnus, himself a Goth and archbishop of Upsal, in lib. vii., c. 4, of his *Hist. de Gentibus Septentrionalibus*.

Verse 5. *They were driven forth*] They were persons whom no one would employ; and if any of them appeared, the hue and cry was immediately raised up against them.

Verse 6. *To dwell in the cliffs of the valleys*] They were obliged to take shelter in the most dangerous, out-of-the-way and unfrequented places.

Verse 7. *Among the bushes they brayed*] They cried out among the bushes, seeking for food, as the wild ass when he is in want of provender.

Under the nettles] The briars or brambles, under the brush wood in the thickest parts of the underwood; they huddled together like wild beasts.

Verse 8. *Children of fools*] *Children of nabal*; children without a name; persons of no consideration, and descendants of such.

Viler than the earth.] Rather, *Driven out of the land*; persons not fit for civil society.

Verse 9. *Now am I their song*] I am the subject of their mirth, and serve as a proverb or by-word. They use me with every species of indignity.

Verse 10. *They abhor me*] What a state must civil society be in when such indignities were permitted to be offered to the aged and afflicted!

Verse 11. *Because he hath loosed my cord*] Instead of *yithri, my cord, yithro, his cord*, is the reading of the text in many copies; and this reading directs us to a metaphor taken from an archer, who observing his butt, sets his arrow on the string, draws it to a proper degree of tension, levels, and then loosing his hold, the arrow flies at the mark. He hath let loose his arrow against me; it has hit me; and I am wounded.

They have also let loose the bridle] When they perceived that God had afflicted me, they then threw off all restraints; like headstrong horses, *swallowed the bit*, got the reins on their own necks, and ran off at full speed.

Verse 12. *Upon my right hand rise the youth*] The word *pirchach*, which we translate *youth*, signifies properly *buds*, or the *buttons of trees*.

They push away my feet] They trip up my heels, or they in effect trample me under their feet. They rush upon and overwhelm me. They roll themselves upon me, as waves of the sea which wash the sand from under the feet, and then swamp the man to the bottom; see ver. 14.

Verse 13. *They mar my path*] They destroy the way-marks, so that there is no safety in travelling through the deserts, the *guide-posts* and *way-marks* being gone.

There may be an allusion here to a besieged city: the besiegers strive by every means and way to distress the besieged; *stopping up the fountains, breaking up the road, raising up towers* to project arrows and stones into the city, called here *raising up against it the ways of destruction*, ver. 12; preventing all succour and support.

15 Terrors are turned upon me: they pursue ^a my soul as the wind: and my welfare passeth away as a cloud.

16 ^b And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-season: and my sinews take no rest.

18 By the great force of my *disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.

21 Thou art ^c become cruel to me: with ^d thy strong hand thou opposeth thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolveth my ^e substance.

23 For I know that thou wilt bring me to death, and to the house ^f appointed for all living.

xxvii. 30.—^a See ch. xii. 18.—^b Ch. xix. 12.—^c Heb. my principal.—^d 1s. xlii. 4.—^e Heb. turned to be cruel.—^f Heb. the strength of thy hand.—^g Or, wisdom.—^h Heb. ix. 27.

They have no helper.] There is none to give them better instruction.

Verse 14. *They came upon me as a wide breaking in*] They storm me on every side.

In the desolation they rolled themselves] When they had made the breach, they rolled in upon me as an irresistible torrent. There still appears to be an allusion to a besieged city: *the sap, the breach, the storm, the fight, the pursuit, and the slaughter*.

Verse 15. *Terrors are turned upon me*] Defence is no longer useful; they have beat down my walls.

They pursue my soul as the wind] They follow me like a whirlwind; and as fast as that drives away the clouds before it, so is my prosperity destroyed. The word *nedibathi*, which we translate *my soul*, signifies properly *my nobility, my excellence*: they endeavour to destroy both *my reputation and my property*.

Verse 18. *Is my garment changed*] There seem to be here plain allusions to the effect of his cruel disease; the whole body being enveloped with a kind of elephantine hide, formed by innumerable incrustations from the ulcerated surface.

It bindeth me about] My disease seizes me as a strong armed man; it has throttled me, and cast me in the mud. This is probably an allusion to two persons struggling; the stronger seizes the other by the throat, brings him down, and treads him in the dirt.

Verse 20. *I cry unto thee*] I am persecuted by man, afflicted with sore disease, and apparently forsaken of God.

I stand up] Or, as some translate: "*I persevere, and thou lookest upon me.*" Thou seest my desolate, afflicted state; but thine eye doth not affect thy heart. Thou leavest me unsupported to struggle with my adversities.

Verse 21. *Thou art become cruel to me*] Thou appearest to treat me with cruelty. I cry for mercy, trust in thy goodness, and am still permitted to remain under my afflictions.

Thou opposeth thyself] Instead of *helping* thou opposeth me; thou appearest as my enemy.

Verse 22. *Thou liftest me up to the wind*] Thou hast so completely stripped me of all my substance, that I am like chaff lifted up by the wind; or as a straw, the sport of every breeze; and at last carried totally away, being dissipated into particles by the continued agitation.

Verse 23. *Thou wilt bring me to death*] This must be the issue of my present affliction: to God alone it is possible that I should survive it.

To the house appointed for all living.] Or to the rendezvous, the place of general assembly of human beings: the great devourer in whose jaws all that have lived, now live, and shall live, must necessarily meet.

Verse 24. *He will not stretch out his hand to the grave*] Is not this in the mouth of Job a consolatory reflection? As if he had said, Though I suffer here, I shall not suffer hereafter. Though he add stroke to stroke, so as to destroy my life, yet his displeasure shall not proceed beyond the

24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?

26 When I looked for good, then evil came unto me: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

* Heb. *heap.*—Ps. xxxv. 13, 14. Rom. xli. 15.—^c Heb. for him that was hard of day.—^d Jer. viii. 15.—^e Ps. xxxviii. 6. xlii. 9. xliii. 2.

grave. [This obscure passage reads better interrogatively.] *Though they cry in his destruction.*] In the sepulchre there is freedom from calamity, and rest for the weary.

Verse 25. *Did not I weep for him that was in trouble?*] “Should I not then weep for the ruthless day?” May I not lament that my sufferings are only to terminate with my life? Or, Did I not mourn for those who suffered by times of calamity?

Was not my soul grieved for the poor?] Did I not relieve the distressed according to my power; and did I not sympathize with the sufferer?

Verse 27. *My bowels boiled.*] This alludes to the strong commotion in the bowels which every humane person feels at the sight of one in misery.

Verse 28. *I went mourning without the sun.*] *Chammah*, which we here translate the sun, comes from a root of the same letters, which signifies to hide, protect, &c., and may be translated, *I went mourning without a protector or guardian*; or, the word may be derived from *cham*, to be hot, and here it may signify fury, rage, anger.

Verse 29. *I am a brother to dragons.*] By my mournful and continual cry I resemble *tannim*, the jackals or hyenas. *And a companion to owls.*] To the daughters of howling:

28 I went mourning without the sun: I stood up, and I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is turned to mourning, and my organ into the voice of them that weep.

—^a Ps. cii. 6. Mic. i. 8.—^b Or, *ostriches.*—^c Ps. cxix. 83. Lam. iv. 8. v. 10.—^d Ps. cii. 3.

generally understood to be the *ostrich*; for both the *jackal* and the *female ostrich* are remarkable for their mournful cry, and for their attachment to desolate places.

Verse 30. *My skin is black.*] By continual exposure to the open air, and parching influence of the sun.

My bones are burned with heat.] A strong expression, to point out the raging fever that was continually preying upon his vitals.

Verse 31. *My harp also is turned to mourning.*] Instead of the *harp*, my only music is my own plaintive cries.

And my organ.] What the *uggab* was, we know not; it was most probably some sort of *pipe*, or *wind-instrument*.

This chapter is full of the most painful and pathetic sorrow; but nevertheless tempered with a calmness and humiliation of spirit, which did not appear in Job's lamentations previously to the time in which he had that remarkable revelation mentioned in the nineteenth chapter. After he was assured that his Redeemer was the living God, he submitted to his dispensations, kissed the rod, and mourned not without hope, though in deep distress, occasioned by his unremitting sufferings. If the groaning of Job was great, his stroke was certainly heavy.

CHAPTER XXXI.

Job makes a solemn protestation of his chastity and integrity, 1-12; of his humanity, 13-16; of his charity and mercy, 16-23; of his abhorrence of covetousness and idolatry, 24-32; and of his readiness to acknowledge his errors, 33, 34; and wishes for a full investigation of his case, being confident that this would issue in the full manifestation of his innocence, 35-40.

I MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God is there from above? and what inheritance of the Almighty from on high?

3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

* Mat. v. 28.—^b Ch. xx. 29. xxvii. 18.—^c 2 Chron. xvi. 9. Ch. xxxiv. 21. Prov. v. 21. xv. 3. Jer. xxxiii. 19.—^d Heb. Let him weigh me in

Verse 1. *I made a covenant with mine eyes.*] “I have cut” or divided “the covenant sacrifice with my eyes.” My conscience and my eyes are the contracting parties; God is the Judge; and I am therefore bound not to look upon any thing with a delighted or covetous eye, by which my conscience may be defiled, or my God dishonoured.

Why then should I think upon a maid?] *And why should I set myself to contemplate, or think upon, Bethulah?*] That *Bethulah* may here signify an idol, is very likely. *Sanchoniatho* observes, that *Ovranos* first introduced *Baithulia* when he erected animated stones, or, rather, as *Bochart* observes, ANOINTED stones, which became representatives of some deity. I suppose that Job purges himself here from this species of idolatry. For more on the subject of the *Baithulia*, see the notes on Gen. xviii. [This criticism cannot be sustained. The sense in the text is undoubtedly correct.]

Verse 2. *For what portion of God is there from above?*] Though I have not, in this or in any other respect, wickedly departed from God, yet what reward have I received?

Verse 3. *Is not destruction to the wicked?*] If I had been

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath justified to mine hands;

balances of justice.—^c See Num. xv. 39. Eccles. xi. 9. Ezek. vi. 9. Mat. v. 29.

guilty of such secret hypocritical proceedings, professing faith in the true God while in eye and heart an idolater, would not such a worker of iniquity be distinguished by a strange and unheard-of punishment?

Verse 4. *Doth not he see my ways?*] Can I suppose that I could screen myself from the eye of God, while guilty of such iniquities?

Verse 5. *If I have walked with vanity.*] If I had been guilty of idolatry, or the worshipping of a false god: for thus *shav*, which we here translate *vanity*, is used, Jer. xviii. 15 (compare with Ps. xxxi. 6, Hos. xii. 11, and Jonah ii. 9); and it seems evident that the whole of Job's discourse here is a vindication of himself from all idolatrous dispositions and practices.

Verse 6. *Mine integrity.*] *Tummathi*, my perfection; the totality of my unblameable life.

Verse 7. *If my step hath turned out of the way.*] I am willing to be sifted to the uttermost—for every step of my foot, for every thought of my heart, for every look of mine eye, and for every act of my hands.

8 *Then* * let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto ^b another, and let others bow down upon her.

11 For this is an heinous crime; yea ^c it is an iniquity to be punished by the judges.

12 For it is a fire that consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my man-servant or of my maid-servant, when they contended with me;

14 What then shall I do when ^d God riseth up? and when he visiteth, what shall I answer him?

15 ^e Did not he that made me in the womb make him? and ^f did not one fashion us in the womb?

16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as with a father, and I have guided ^g her from my mother's womb;)

19 ^h If I have seen any perish for want of clothing, or any poor without covering;

* Lev. xxvi. 16. Deut. xxviii. 30, 38, &c. Mic. vi. 15.—2 Sam. xii. 11. Jer. vii. 10. Amos vii. 17.—Gen. xxviii. 24 Lev. xx. 10. Deut. xxii. 22. See ver. 28.—Ps. cxli. 21.—Ch. xxiv. 19. Prov. xiv. 31. xxii. 2. Mat. ii. 10.—Or, did he not fashion us in one womb?—That is, the widow.—Ezek. xviii. 7, 18. Mat. xxv. 36.—^b See Deut. xxiv. 13.—Ch. xxii. 9.—Or, the chanel bone.—Isa. xlii.

Verse 8. *Let me sow, and let another eat*] Let me be plagued both in my circumstances and in my family.

My offspring be rooted out.] It has already appeared probable that all Job's children were not destroyed in the fall of the house mentioned chap. i. 18, 19.

Verse 9. *If mine heart have been deceived by a woman.*] The Septuagint add, *another man's wife.*

Verse 10. *Let my wife grind unto another*] Let her work at the hand-mill, grinding corn; which was the severe work of the meanest slave.

And let others bow down upon her.] Let her be in such a state as to have no command of her own person; her owner disposing of her person as he pleases. In Asiatic countries, slaves were considered so absolutely the property of their owners, that they not only served themselves of them in the way of soortation and concubinage, but they were accustomed to accommodate their guests with them!

Verse 11. *For this is an heinous crime*] That is, it would not only be a sin against the individuals more particularly concerned, but a sin of the first magnitude against society; and one of which the civil magistrate should take particular cognizance and punish as justice requires.

Verse 12. *For it is a fire*] Nothing is so destructive of domestic peace. Where jealousy exists, unmixed misery dwells; and the adulterer and fornicator waste their substance on the unlawful objects of their impure affections.

Verse 13. *The cause of my man-servant*] In ancient times slaves had no action at law against their owners; they might dispose of them as they did of their cattle, or any other property. The slave might complain; and the owner might hear him if he pleased, but he was not compelled to do so.

Verse 15. *Did not he that made me—make him?*] I know that God is the Judge of all; that all shall appear before him in that state where the king and his subject, the master and his slave, shall be on an equal footing, all civil distinctions being abolished for ever. If, then, I had treated my slaves with injustice, how could I stand before the judgment-seat of God?

Verse 17. *Or have eaten my morsel myself alone*] Hospitality was a very prominent virtue among the ancients in almost all nations: friends and strangers were equally welcome to the board of the affluent. The supper was their grand meal: it was then that they saw their friends; the business and fatigues of the day being over, they could then enjoy themselves comfortably together. But Job speaks

20 If his loins have not ⁱ blessed me, and if he were not warmed with the fleece of my sheep;

21 If I have lifted up my hand ^j against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from ^k the bone.

23 For ^l destruction from God was a terror to me, and by reason of his highness I could not endure.

24 ^m If I have made gold my hope, or have said to the fine gold, *Thou art my confidence*;

25 ⁿ If I rejoiced because my wealth was great, and because mine hand had ^o gotten much;

26 ^p If I beheld ^q the sun when it shined, or the moon walking ^r in brightness;

27 And my heart hath been secretly enticed, or ^s my mouth hath kissed my hand:

28 This also ^t were ^u an iniquity to be punished by the judge: for I should have denied the God that is above.

29 ^v If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 (^w Neither have I suffered ^x my mouth to sin, by wishing a curse to his soul;)

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

6. Joel i. 15.—Mark x. 24. 1 Tim. vi. 17.—Ps. cxli. 10. Prov. xi. 28.—Heb. found much.—Deut. iv. 19. xi. 16. xvii. 3. Ezek. viii. 16.—Heb. held the light.—Heb. bright.—Heb. my hand hath kissed my mouth.—Ver. 11.—Prov. xvii. 5.—Mat. v. 44. Rom. xii. 14.—Heb. my palate.

here of dividing his bread with the hungry: *Or have eaten my morsel myself alone.*

Verse 18. This is a very difficult verse, and is variously translated.

From these translations the general meaning may be gathered; but they are very discordant. [The difficulty is lessened if the passage be referred to Job's treatment of the orphan, v. 17, and the widow, v. 16.]

Verse 20. *If his loins have not blessed me*] This is a very delicate touch: the part that was cold and shivering is now covered with warm woollen. It feels the comfort; and, by a fine *prosopopœia*, is represented as blessing him who furnished the clothing.

Verse 21. *If I have lifted up my hand against the fatherless*] I have at no time opposed the orphan, nor given, in behalf of the rich and powerful, a decision against the poor, when I saw my help in the gate—when I was sitting chief on the throne of judgment, and could have done it without being called to account.

Verse 22. *Let mine arm fall*] Let judgment fall particularly upon those parts which have either done wrong, or refused to do right when in their power.

Verse 23. *Destruction from God was a terror*] I have ever been preserved from outward sin, through the fear of God's judgments; I knew his eye was constantly upon me.

Verse 26. *If I beheld the sun when it shined*] In this verse Job clears himself of that idolatrous worship which was the most ancient and most consistent with reason of any species of idolatry; viz., Sabœism, the worship of the heavenly bodies; particularly the sun and moon, Jupiter and Venus; the two latter being the morning and evening stars, and the most resplendent of all the heavenly bodies, the sun and moon excepted.

Verse 28. *For I should have denied the God that is above.*] Had I paid divine adoration to them, I should have thereby denied the God that made them.

Verse 29. *If I rejoiced*] I did not avenge myself on my enemy; and I neither bore malice nor hatred to him.

Verse 30. *Neither have I suffered my mouth to sin*] I have neither spoken evil of him, nor wished evil to him. How few of those called Christians can speak thus concerning their enemies; or those who have done them any mischief!

Verse 31. *If the men of my tabernacle said*] My domestics have had all kindness shown them; they have lived like my own children, and have been served with the same viands

32 * The stranger did not lodge in the street : but I opened my doors ^b to the traveller.

33 If I covered my transgressions ^c as ^d Adam, by hiding mine iniquity in my bosom :

34 Did I fear a great ^e multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door ?

35 'Oh that one would hear me ! ^f behold, my desire is, ^g that the Almighty would answer me, and that mine adversary had written a book :

36 Surely I would take it upon my shoulder, and bind it as a crown to me.

* Gen. xix. 2, 3. Judg. xix. 20, 21. Rom. xii. 18. Heb. xiii. 2. 1 Pet. iv. 9.—^b Or, to the way.—^c Or, after the manner of men.—^d Gen. iii. 8, 12. Prov. xxviii. 13. Hos. vi. 7.—^e Exod. xxiii. 2.—^f Ch. xxxiii. 6.—^g Or, behold my sign is that the Almighty will answer

as my family. They have never seen *fish* come to my table, when they have been obliged to live on *pulse*.

Verse 32. *The stranger did not lodge in the street*] My kindness did not extend merely to my family, domestics, and friends ; the *stranger*—he who was to me perfectly unknown, and the *traveller*—he who was on his journey to some other district, found^r my doors ever open to receive them, and were refreshed with my bed and my board.

Verse 33. *If I covered my transgressions as Adam*] Here is a most evident allusion to the fall. And it is very likely that Job refers immediately to the Mosaic account in the Book of Genesis. The spirit of this saying is this : When I have departed at any time from the path of rectitude, I have been ready to acknowledge my error, and have not sought excuses or palliatives for my sin.

Verse 34. *Did I fear a great multitude*] Was I ever prevented by the voice of the many from decreasing and executing what was right ? When many families or tribes espoused a particular cause, which I found, on examination, to be wrong, did they put me in fear, so as to prevent me from doing justice to the weak and friendless ? Or, in any of these cases, was I ever, through fear, self-seeking, or favour, prevented from declaring my mind, or constrained to keep my house, lest I should be obliged to give judgment against my conscience ?

I am satisfied that ver. 38, 39, and 40, should come in either here, or immediately after ver. 25 ; and that Job's words should end with ver. 37, which, if the others were inserted in their proper places, would be ver. 40.

Verse 35. *Oh, that one would hear me !*] I wish to have a fair and full hearing : I am grievously accused ; and have no proper opportunity of clearing myself, and establishing my own innocence.

Behold, my desire is] Or, "There is my pledge." I bind myself, on a great penalty, to come into court, and abide the issue.

That the Almighty would answer me] That he would call this case immediately before himself ; and oblige my adversary to come into court, to put his accusations into a legal form, that I might have the opportunity of vindicating myself in the presence of a Judge who would hear dispassionately my pleadings, and bring the cause to a righteous issue.

And that mine adversary had written a book] That he would not indulge himself in vague accusations, but would draw up a proper bill of indictment, that I might know to what I had to plead, and find the accusation in a tangible form.

Verse 36. *Surely I would take it upon my shoulder*] I would be contented to stand before the bar as a criminal, bearing upon my shoulder the board to which the accusation is affixed. Far from considering this a disgrace, he would clasp it as dearly as he would adjust a crown or diadem to

37 I would declare unto him the number of my steps ; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof ¹ complain ;

39 If ¹ I have eaten ² the fruits thereof without money, or ¹ have ³ caused the owners thereof to lose their life :

40 Let ⁴ thistles grow instead of wheat, and ⁵ cockle instead of barley. The words of Job are ended.

vs.—¹ Ch. xiii. 22.—² Heb. *weep*.—³ James. v. 4.—⁴ Heb. the strength thereof.—⁵ 1 Kings xxi. 19.—⁶ Heb. caused the soul of the owners thereof to expire or breathe out.—⁷ Gen. iii. 18.—⁸ Or, noxious weeds,

his head ; being fully assured, from his innocence, and the evidence of it, which would infallibly appear on the trial, that he would have the most honourable acquittal. There may also be an allusion to the manner of receiving a favour from a superior : it is immediately placed on the head as a mark of respect ; and if a piece of cloth be given at the temple, the receiver not only puts it on his head but binds it there.

Verse 37. *I would declare unto him the number of my steps*] I would show this adversary the different stations I had been in, and the offices which I had filled in life, that he might trace me through the whole of my civil, military, and domestic life, in order to get evidence against me.

As a prince would I go near] Though carrying my own accusation, I would go into the presence of my Judge as the *nagid*, chief, or sovereign commander and judge, of the people and country, and would not shrink from having my conduct investigated by even the meanest of my subjects.

Verse 38. *If my land cry*] The introduction of this and the two following verses here disturbs the connexion ; they are most evidently out of their place. Job seems here to refer to that law, Lev. xxv. 1-7, by which the Israelites were obliged to give the land rest every seventh year, that the soil might not be too much exhausted by perpetual cultivation, especially in a country which afforded so few advantages to improve the arable ground by manure. He, conscious that he had acted according to this law, states that his land could not cry out against him, nor its furrows complain. He had not broken the law, nor exhausted the soil.

Verse 39. *If I have eaten the fruits thereof without money*] I have never been that narrow-minded man who, through a principle of covetousness, exhausts his land, putting himself to no charges, by labour and manure, to strengthen it ; or defrauds those of their wages who were employed under him.

Verse 40. *Let thistles grow instead of wheat*] What the word *choach* means, which we translate thistles, we cannot tell : but as *chach* seems to mean to hold, catch as a hook, to hitch, it must signify some kind of hooked thorn, like the briar : and this is possibly its meaning.

And cockle] *Bashah*, some fetid plant, from *baash*, to stink. In Isa. v. 2, 4, we translate it wild grapes ; and Bishop Louth, poisonous berries : but *Hasselquist*, a pupil of the famous Linnæus, in his *Voyages*, p. 280, is inclined to believe that the *solanum incanum*, or hoary night-shade is meant, as this is common in Egypt, Palestine, and the East. Others are of opinion that it means the *aconite*, a poisonous herb, which grows luxuriantly on the sunny hills among the vineyards.

The words of Job are ended.] That is, his defence of himself against the accusations of his friends, as they are called. He spoke afterwards, but never to them ; he only addresses God, who came to determine the whole controversy.

These words seem very much like an addition by a later hand.

CHAPTER XXXII.

Elihu comes forward, and expresses his disapprobation both of Job and his three friends,—with the one for justifying himself; and with the others for taking up the subject in a wrong point of view, and not answering satisfactorily;—and makes a becoming apology for himself, 1-22.

SO these three men ceased ^a to answer Job, because he was ^b righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel ^c the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified ^d himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had ^e waited till Job had spoken, because they were ^f elder than he.

5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I am ^g young, ^h and ye are very

^a Heb. from answering.—^b Ch. xxxiii. 9.—^c Gen. xxii. 21.—^d Heb. his soul.—^e Heb. expected Job in words.—^f Heb. elder for days.—^g Heb. few of days.—^h Ch. xv. 10.—ⁱ Heb. feared.—1 Kings iii. 12. lv. 29.

Verses 1. *These three men ceased to answer Job*] The truth is, they failed to convince Job of any point, because they argued from false principles; and, as we have seen, Job had the continual advantage of them. There were points on which he might have been successfully assailed; but they did not know them. Elihu, better acquainted both with human nature and the nature of the divine law, and of God's moral government of the world, steps in, and makes the proper discriminations; acquits Job on the ground of their accusations, but condemns him for his too great self-confidence, his trusting too much in his external righteousness; his incautiously arraigning the providence of God of unkindness in its dealings with him. This was the point on which Job was particularly vulnerable, and which Elihu very properly clears up.

Verses 2. *Then was kindled the wrath*] This means no more than that Elihu was greatly excited, and felt a strong and zealous desire to vindicate the justice and providence of God, against the aspersions of Job and his friends.

Elihu the son of Barachel the Buzite] Buz was the second son of Nahor, the brother of Abram, Gen. xxii. 21.

Of the kindred of Ram] Kemuel was the third son of Nahor; and is called in Genesis (see above) *the father of Aram*, which is the same as *Ram*. A city of the name of *Buz* is found in Jer. xv. 23, which probably had its name from this family; and, as it is mentioned with Dedan and Tema, we know it must have been a city in *Idumea*, as the others were in that district.

Because he justified himself rather than God.] Literally, *he justified his soul, naphsho, before God*. He defended, not only the whole of his conduct, but also his motives, thoughts, &c.

Verses 3. *They had found no answer*] They had condemned Job; and yet could not answer his arguments on the general subject, and in vindication of himself.

Verses 4. *I am young*] How young he was, or how old they were, we cannot tell; but there was no doubt a great disparity in their ages; and among the *Asiatics* the youth never spoke in the presence of the *elders*, especially on any subject of controversy.

Verses 5. *Days should speak*] That is, men are to be reputed wise and experienced in proportion to the time they have lived. The *Easterns* were remarkable for treasuring up wise sayings: indeed, the principal part of their boasted wisdom consisted in *proverbs* and *maxims* on different subjects.

Verses 6. *But there is a spirit in man*] "The spirit itself is in miserably man, and the breath of the Almighty causeth them to understand." How true is it that *in God we live, move, and have our being!* The spirit itself is in man as the

old; wherefore I was afraid and ⁱ durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But there is a spirit in man; and ^j the inspiration of the Almighty giveth them understanding.

9 ^k Great men are not always wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your ^l reasons, whilst ye searched out ^m what to say.

12 Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words:

13 ⁿ Lest ye should say, We have found out

Ch. xxxv. 11. xxxviii. 36. Prov. ii. 6. Eccles. ii. 26.—Dan. i. 17. ii. 21. Mat. xi. 25. James i. 5.—1 Cor. i. 26.—Heb. understandings.—^h Heb. words.—ⁱ Jer. ix. 23. 1 Cor. i. 28.

spring or fountain of his animal existence; and, by the afflatus of this spirit he becomes capable of understanding and reason, and consequently of discerning divine truth. The animal and intellectual lives are here stated to be from God; and this appears to be an allusion to man's creation, Gen. ii. 7: "And God breathed into man's nostrils the breath of lives."

When man fell from God, the Spirit of God was grieved, and departed from him; but was restored, as the enlightener and corrector, in virtue of the *purposed* incarnation and atonement of our Lord Jesus; hence, he is "the true Light that lighteth every man that cometh into the world," John i. 9. That afflatus is therefore still continued to *enosh*, man in his *wretched fallen state*; and it is by *that Spirit*, the *Ruach Elohim*, "the Spirit of the merciful or covenant God," that we have any conscience, knowledge of good and evil, judgment in divine things, and, in a word, *capability of being saved*. And when, through the light of that Spirit, convincing of sin, righteousness, and judgment, the sinner turns to God through Christ, and finds redemption in his blood, the remission of sins; then it is the office of *that same Spirit* to give him *understanding of the great work* that has been done in and for him; for the Spirit itself beareth witness with his spirit that he is a child of God. It is the *same Spirit* which sanctifies, seals, lives and works in the believer, guiding him by its counsel till it leads him into glory.

Verses 9. *Great men are not always wise*] This is a true saying, which the experience of every age and every country increasingly verifies. And it is most certain that, in the case before us, the aged did not understand judgment; they had a great many wise and good sayings, which they had collected, but showed neither wisdom nor discretion in applying them.

Verses 11. *Whilst ye searched out what to say.*] "Whilst ye were searching up and down for words." A fine irony, which they must have felt.

Verses 12. *Behold, there was none of you that convinced Job*] *Confuted Job*. They spoke multitudes of words, but were unable to overthrow his arguments.

Verses 13. *We have found out wisdom*] We, by dint of our own wisdom and understanding, have found out the true system of God's providence; and have been able to account for all the sufferings and tribulations of Job. Had they been able to confute Job, they would have triumphed over him in their own self-sufficiency.

God thrusteth him down, not man.] This is no accidental thing that has happened to him: he is suffering under the just judgments of God, and therefore he must be the wicked man which we supposed him to be.

wisdom : God thrusteth him down, not man.

14 Now he hath not ^a directed his words against me : neither will I answer him with your speeches.

15 They were amazed, they answered no more : ^b they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more;)

17 I said, I will answer also my part, I also will shew mine opinion.

^a Or, ordered his words.—^b Heb. they removed speeches from themselves.—^c Heb. words.—^d Heb. the spirit of my belly.—^e Heb. is not

Verse 14. *He hath not directed*] I am no party in this controversy ; he has not spoken a word against me, therefore I have no cause of irritation. I shall speak for truth, not for conquest or revenge. *Neither will I answer him with your speeches ;* your passions have been inflamed by contradiction, and you have spoken foolishly with your lips.

Verse 15. *They were amazed*] Spoken of Job's friends. They took their several parts in the controversy as long as they could hope to maintain their ground ; for a considerable time they had been able to bring nothing new ; at last, weary of their own repetitions, they gave up the contest.

Verse 16. *When I had waited*] I waited to hear if they had any thing to reply to Job ; and when I found them in effect speechless, then I ventured to come forward.

Verse 17. *I will answer also my part*] "I will recite my portion." We have already seen that the book of Job is a sort of drama, in which several persons have their different parts to recite. Probably the book was used in this way, in ancient times, for the sake of public instruction. Eliphaz, Zophar, and Bildad had recited their parts, and Job had responded to each : nothing was brought to issue. Elihu, a by-stander, perceiving this, comes forward and takes a part, when all the rest had expended their materials : yet Elihu, though he spoke well, was incapable of closing the controversy ; and God himself appears, and decides the case.

Verse 18. *I am full of matter*] "I am full of words," or sayings ; i. e., wise sentences, and ancient opinions.

The spirit within me constraineth me.] Elihu considered himself under the influence of that spirit of God which gives understanding, and felt anxiously concerned for the welfare both of Job and his friends.

Verse 19. *My belly is as wine which hath no vent*] New wine in a state of effervescence.

18 For I am full of ^a matter, ^d the spirit within me constraineth me.

19 Behold, my belly is as wine which ^e hath no vent ; it is ready to burst like new bottles.

20 I will speak, ^f that I may be refreshed ; I will open my lips, and answer.

21 Let me not, I pray you, ^g accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles ; *in so doing my Maker would soon take me away.*

opened.—^a Heb. that I may breathe.—^b Lev. xix. 15. Deut. i. 17. xvi. 19. Prov. xxiv. 23. Mat. xxii. 16. Mark xii. 14. Luke xx. 21.

Like new bottles.] Bottles, or rather bags, made of goat skins. When the wine is in a state of fermentation, and the skin has no vent, these bottles or bags are ready to burst ; and if they be old, the new wine destroys them, breaks the old stitching, or rends the old skin. Our Lord makes use of the same figure, Matt. ix. 17 ; where see the note.

Verse 20. *I will open my lips, and answer.*] In the preceding verse, Elihu compares himself to a skin-bottle, in which the wine was in a state of fermentation, and the bottle ready to burst for want of vent. He carries on the metaphor in this verse : the bottle must be opened to save it from bursting ; I will OPEN my mouth.

Verse 21. *Let me not—accept any man's person*] I will speak the truth without fear or favour.

Neither let me give flattering titles] I will not give epithets to any man that are not descriptive of his true state. I will not beguile him by telling him he is what he is not. *Acannah*, from *canah*, is generally supposed to signify to surname, to put a name to or upon a name. as the French word *surnom* implies. It means to give proud titles to persons who are worthless. It is well known that the Arabs make court to their superiors by carefully avoiding to address them by their proper names, instead of which they salute them with some title or epithet expressive of respect.

Verse 22. *My Maker would soon take me away.*] Were I to copy this conduct while under the influence which I now feel, God might justly consume me as in a moment. He is my Maker ; he made me to know truth, to tell truth, and to live according to truth ; for he is the God of truth : I shall, therefore, through his help, speak the TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH.

CHAPTER XXXIII.

Elihu offers himself in God's stead to reason with Job in meekness and sincerity, 1-7. Charges Job with irreverent expressions, 8-12. Vindicates the providence of God, and shows the various methods which he uses to bring sinners to himself:—By dreams and visions, 13-15 ; by secret inspirations, 16-18 ; by afflictions, 19-22 ; by messengers of righteousness, 23 ; and by the great atonement, 24. How and from what God redeems men, and the blessings which he communicates, 25-30. Job is exhorted to listen attentively to Elihu's teaching, 31-33.

WHEREFORE Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in ^a my mouth.

3 My words shall be of the uprightness of my heart : and my lips shall utter knowledge clearly.

^a Heb. in my palate.—^b Gen. ii. 7.—^c Ch. ix. 34, 35. xiii. 20, 21. xxxi. 35.

Verse 3. *My words shall be of the uprightness*] As God has given me his Spirit, from that Spirit alone will I speak ; therefore all my words shall be of uprightness, knowledge, and truth.

Knowledge clearly.] I shall lay down no false positions, and I shall have no false consequences.

Verse 4. *The Spirit of God hath made me*] Another plain allusion to the account of the creation of man, Gen. ii. 7.

4 ^b The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set thy words in order before me, stand up.

6 ^c Behold, I am ^d according to thy wish in God's stead : I also am ^e formed out of the clay.

7 ^f Behold, my terror shall not make thee afraid,

^a Heb. according to thy mouth.—^b Heb. out out of the clay.—^c Ch. ix. 24. xiii. 21.

Verse 6. *I am according to thy wish in God's stead : I also am formed out of the clay.*] Mr. Good has most probably hit the true meaning :—

"Behold, I am thy fellow.

I too was formed by God out of the clay."

[It may be rendered thus : "I, like thyself, am of God."]

Verse 7. *My terror shall not make thee afraid*] Being thy equal, no fear can impose upon thee so far as to overawe

neither shall my hand be heavy upon thee.

8 Surely thou hast spoken * in mine hearing, and I have heard the voice of thy words, saying,

9 ^b I am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold, he findeth occasions against me, ^c he counteth me for his enemy,

11 ^d He putteth my feet in the stocks, he marketh all my paths.

12 Behold, in this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou * strive against him? for 'he giveth not account of any of his matters.

14 ^e For God speaketh once, yea twice, yet man perceiveth it not.

15 ^h In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 ⁱ Then ^j he openeth the ears of men, and sealeth their instruction,

^a Heb. in mine ears.—^b Ch. ix. 17. x. 7. xi. 4. xvi. 17. xxiii. 10, 11. xxvii. 5. xxix. 14. xxxi. 1.—^c Ch. xiii. 24. xvi. 9. xix. 11.—^d Ch. xiii. 27. xiv. 18. xxxi. 4.—^e Isa. xlv. 9.—^f Heb. he answereth not.—^g Ch. xl. 5. Ps. lxxii. 11.—^h Numb. xii. 6. Ch. iv. 13.—ⁱ Ch. xxxvi. 10, 15.

thee; so that thou shouldst not be able to conduct thy own defence. We are on equal terms; now prepare to defend thyself.

Verse 8. *Surely thou hast spoken.*] What Elihu speaks here and in the three following verses, contains, in general, simple quotations from Job's own words, or the obvious sense of them, as the reader may see by referring to the margin, and also to the notes on those passages.

Verse 12. *In this thou art not just.*] Thou hast laid charges against God's dealings, but thou hast not been able to justify those charges; and were there nothing else against thee, these irreverent speeches are so many proofs that thou art not clear in the sight of God.

Verse 13. *Why dost thou strive against him?*] Is it not useless to contend with God? Can he do any thing that is not right? As to his giving thee any account of the reasons why he deals thus and thus with thee, or any one else, thou needst not expect it; he is sovereign, and is not to be called to the bar of his creatures.

Verse 14. *For God speaketh once.*] Elihu, having made the general statement that God would not come to the bar of his creatures to give account of his conduct, shows the general means which he uses to bring men to an acquaintance with themselves and with him; he states these in the six following particulars, which may be collected from ver. 15-24.

Verse 15. I. *In a DREAM—when deep sleep falleth upon men.*] Many, by such means, have had the most salutary warnings; and to decry all such, because there are many vain dreams, would be nearly as much wisdom as to deny the Bible, because there are many foolish books, the authors of which supposed they were under a divine influence while composing them.

II. *In a VISION of the night—in slumberings upon the bed.*] Visions or images presented in the imagination during slumber, when men are betwixt sleeping or waking, or when, awake and in bed, they are wrapt up in deep contemplation. Many warnings in this way have come from God; to deny this would be to call into doubt the testimony of the best, wisest, and holiest men in all ages of the church.

Verse 16. *Then he openeth the ears of men, and sealeth, &c.*] III. *By secret INSPIRATIONS.* A dream or a vision simply considered is likely to do no good; it is the opening of the understanding, and the pouring in of the light that make men wise to salvation. Serious alarms, holy purposes, penitential pangs for past sine, apprehension of death and judgment, discoveries of God's justice, of Christ's love, of the world's vanity, of heaven's excellence, &c., &c., &c., are often used by the divine Spirit to withdraw men from their evil purpose, and to hide pride from man, ver. 17; and of all these openings of the ear of the heart, and sealing instructions upon the conscience, we have numerous examples in the history of the church, in the experience of good men, and even in the civil and providential history of all nations.

Verse 18. *He keepeth back his soul from the pit.*] By the above means, how many have been snatched from an un-

17 That he may withdraw man from his * purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life ^l from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

20 ^m So that his life abhorreth bread, and his soul ⁿ dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found ^o a ransom.

25 His flesh shall be fresher ^p than a child's: he shall return to the days of his youth:

—^l Heb. he revealeth or uncovereth.—^m Heb. work.—ⁿ Heb. from passing by the sword.—^o Ps. cvii. 18.—^p Heb. meat of desire.—^q Or, an atonement.—^r Heb. than childhood.

timely death! By taking the warning thus given, some have been prevented from perishing by the pit—some sudden accident; and others from the sword of the assassin or nocturnal murderer.

Verse 19. *He is chastened also with pain upon his bed, &c.*] IV.—AFFLICTIONS are a fourth means which God makes use of to waken and convert sinners. In the hand of God these were the cause of the salvation of David, as himself testifies: Ps. cxix. 67, 71, 75.

The multitude of his bones.] By such diseases, especially those of a rheumatic kind, when to the patient's apprehension every bone is diseased, broken, or out of joint. [The original may be rendered "limbs."]

Verse 20. *His life abhorreth bread.*] These expressions strongly and naturally point out that general nausea or loathing which sick persons feel in almost every species of disorder.

Verse 21. *His flesh is consumed away.*] As in atrophy, marasmus, and consumptive complaints in general.

Verse 22. *His soul draweth near unto the grave.*] Nephesh, soul, is here taken for the immortal spirit, as it is distinguished from *chaiyah*, the animal life. The former draws near to the pit, *shachath*, corruption; perhaps he meant dissipation, considering it merely as the breath. The latter draws near to the dead; i. e., to those who are already buried.

Verse 23. *If there be a messenger with him, an interpreter, &c.*] V.—THE MESSENGERS of righteousness: this is a FIFTH method. "If there be over him an interpreting or mediatorial angel or messenger." *One among a thousand,* "One from the CHIEF, HEAD, or TEACHER."

To shew unto man his uprightness.] "To manifest or cause to be declared to man his righteousness:" to show unto Adam—men in general, the descendants of the first man, his purity and holiness: to convince him of sin, righteousness, and judgment, that he may be prepared for the discovery of what is next to be exhibited.

Verse 24. *Then he is gracious unto him.*] He exercises mercy towards fallen man, and gives command for his respite and pardon.

Deliver him from going down to the pit.] Let him who is thus instructed, penitent, and afflicted, and comes to me, find a pardon; for—

VI. *I have found a ransom.*] *Copher*, an atonement. *Pay a ransom for him, pedah*, that he may not go down to the pit—to corruption or destruction, for I have found out an atonement. It is this that gives efficacy to all the preceding means: without which they would be useless, and the salvation of man impossible. I must think that the redemption of a lost world, by Jesus Christ, is not obscurely signified in ver. 23, 24.

Verse 25. *His flesh shall be fresher than a child's.*] He shall be born a new creature.

He shall return to the days of his youth.] He shall be born again, and become a child of God, through faith in Christ Jesus.

26 He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy : for he will render unto man his righteousness.

27 *He looketh upon men, and if any ^b say, I have sinned, and perverted that which was right, and it ^c profited me not :

28 ^dHe will ^e deliver his soul from going into the pit, and his life shall see the light.

* Or, He shall look upon men, and say, I have sinned, &c.—^b 2 Sam. xii. 13. Prov. xxviii. 13. Luke xv. 21. 1 John i. 9.—^c Rom. vi. 21.—^d Or, he hath delivered my soul, &c.; and my life.—^e Isa. xxxviii.

Verse 26. *He shall pray unto God*] Being now adopted into the heavenly family, and become a new creature, he shall have the spirit of prayer, which is indeed the very breath and language of the new or spiritual life.

He will be favourable unto him] He shall manifest his good will to him; he shall live under the influences of divine grace.

He shall see his face with joy] He shall know that God is reconciled to him: and this shall fill him with joy, with exultation: for, "being justified by faith, he has peace with God, through our Lord Jesus Christ, by whom he has received the atonement; and rejoices in hope of the glory of God."

He will render unto man his righteousness.] So good and gracious is the Lord, that by his grace he will enable this convert to live to his glory, to bring forth all the fruits of the Spirit, and then reward him for the work, as if it were done by his own might.

Verse 27. *He looketh upon men*] Anashim, wretched, fallen men. He shines into them, to convince them of sin; and if any, under this convicting light of God, say, I have sinned against heaven and before thee, and perverted the right—abused the powers, faculties, mercies, and advantages, which thou didst give me, by seeking rest and happiness in the creature, and it *profited me not*—it was all vanity and vexation of spirit; "and it was not equal to me," did not come up to my expectation, nor supply my wants:—

Verse 28. *He will deliver his soul*] He will do that to every individual penitent sinner which he has promised in his word to do for a lost world,—he will deliver his soul from going down to the pit of hell.

And his life shall see the light.] He shall walk in the light, as Christ is in the light; always enjoying a clear sense of his acceptance through the blood of the Lamb.

Verse 29. *Lo, all these things worketh God*] God frequently uses one, or another, or all of these means, to bring men, gaber, stout-hearted men, who are far from righteousness, to holiness and heaven.

Ofentimes] "Three times over;" or as *paamayim* is by the points in the dual number, then it signifies twice three times, that is, again and again; very frequently. Blessed be God!

29 Lo, all these things worketh God ^a oftentimes with man.

30 ^aTo bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, ^b hearken unto me: hold thy peace, and I shall teach thee wisdom.

17.—^a Heb. twice and thrice.—^b Ver. 28. Ps. lvi. 13.—^a Ps. xxxiv. 11.

Verse 30. *To bring back his soul from the pit*] Nearly a repetition of the promise in ver. 28.

To be enlightened with the light of the living.] An echo of Ps. lvi. 13, and probably quoted from it.

Verse 31. *Mark well, O Job*] Pay the deepest attention to what I have said, and to what I shall say,

Verse 32. *If thou hast any thing to say*] If thou hast any objection to make against what I have already stated, now, answer, now speak freely; for it is my desire that thou shouldst stand clear of all charges.

Verse 33. *If not*] Then I will proceed: listen carefully, keep silence, and I will teach thee what true wisdom is.

On the 27th, 28th, and 29th verses, the following paraphrase has been recommended.

Verse 26. *He* (Jesus Christ the head and ransom-price) *shall pray unto God* (shall make intercession for the transgressors, for he is the Mediator between God and man). *And he* (God the Father) *will be favourable* (will manifest his good will towards him). *And he shall see his face* (his faces, God the Father, Son, and Spirit) *with joy* (with exultation or triumph) *for he will render unto man his righteousness*, "He will restore to wretched man his righteousness;" i. e., He will create the soul anew, and restore to the fallen spirit that righteousness and true holiness which it has lost, and bring it again to its original state of perfection, through the grand atonement mentioned ver. 24.

But when is it that wretched miserable man shall be brought to this state of salvation? This is answered in

Verse 27. *When God, looking upon men, seeth any of them saying, I have sinned and perverted that which was right, and it hath profited me nothing*—has afforded nothing equal to my wishes, and the tribulation which I sustained in seeking happiness in forbidden things. *Redeem my soul from going down to destruction, and my life shall see the light, or shall be as the light.* This is the prayer, of the penitent, which God has promised to hear.

This is one of the best, the deepest, and most spiritual, and most important chapters which the reader has yet met with in the Book of Job. It is every way important, and full of useful information. It is a grand exhibition of the way of salvation as revealed to patriarchs and prophets.

CHAPTER XXXIV.

Elihu begins with an exhortation to Job's friends, 1-4; charges Job with accusing God of acting unrighteously, which he shows is impossible, 5-12; points out the power and judgments of the Almighty, 13-30; shows how men should address God, and how irreverently Job has acted, 31-37.

FURTHERMORE Elihu answered and said,
2 Hear my words, O ye wise men: and give ear unto me, ye that have knowledge.

* Ch. vi. 30. xii. 11.

^b Heb. palate.

Verse 3. *The ear trieth words*] The Asiatics valued themselves on the nice and harmonious collection of words, both in speaking and writing; and perhaps it will be found here that Elihu labours as much for harmonious versification as for pious and weighty sentiments. To connect sense with sound was an object of general pursuit among the Hebrew, Arabic, and Persian poets; and so fond are the latter of euphony, that they often sacrifice both sense and sentiment

to it; and some of the Greek poets are not exempt from this fault.

Verse 4. *Let us choose to us judgment*] Let us not seek the applause of men, nor contend for victory. Let our aim be to obtain correct views and notions of all things; and let us labour to find out what is good.

Verse 5. *Job hath said, I am righteous*] Job had certainly said the words attributed to him by Elihu, particularly

5 For Job hath said, ^a I am righteous; and ^b God hath taken away my judgment.

6 ^c Should I lie against my right? ^d my wound is incurable without transgression.

7 What man is like Job, ^e who drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For ^f he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye ^g men of understanding; ^h far be it from God, that he should do wickedness; and ⁱ from the Almighty, that he should commit iniquity.

11 ^j For the work of a man shall he render unto him, and cause every man to find according to his ways.

12 Yea, surely God will not do wickedly, neither will the Almighty ^k pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed ^l the whole world?

• 14 If he set his heart ^m upon man, if he ⁿ gather unto himself his spirit and his breath;

^a Ch. xxxiii. 9.—^b Ch. xxvii. 2.—^c Ch. ix. 17.—^d Heb. *mins arrow*. Ch. vi. 4. xvil. 19.—^e Ch. xv. 16.—^f Ch. ix. 22, 23, 30. xxxv. 3. Mal. iii. 14.—^g Heb. *men of heart*.—^h Gen. xviii. 25. Deut. xxxii. 4. 2 Chron. xix. 7. Ch. viii. 3. xxxvi. 23. Ps. xcii. 15. Rom. ix. 14.—ⁱ Ps. lxxii. 12. Prov. xxiv. 12. Jer. xxxii. 19. Ezek. xxxiii. 20. Matt. xvi. 27. Rom. ii. 6. 2 Cor. v. 10. 1 Pet. i. 17. Rev. xxii. 12.—^j Ch. viii. 3.—^k Heb. *all of it*.—^l Heb. *upon his*.—^m Ps. civ. 29.—ⁿ Gen. iii. 19. Eccles. xii. 7.—^o Gen. xviii. 25. 2 Sam. xxiii. 3.—

in chap. xxvii. 2, &c., but it was in vindication of his aspersed character that he had asserted his own righteousness, and in a different sense to that which Elihu appears to take it up. He asserted that he was righteous *quoad* the charges his friends had brought against him. And he never intimated that he had at all times a pure heart, and had never transgressed the laws of his Maker. It is true also that he said, *God hath taken away my judgment*; but he most obviously does not mean to charge God with injustice, but to show that he had dealt with him in a way wholly mysterious, and not according to the ordinary dispensations of his providence; and that he did not interpose in his behalf, while his friends were overwhelming him with obloquy and reproach.

Verse 6. *Should I lie against my right?* Should I acknowledge myself the sinner which they paint me, and thus lie against my right to assert and maintain my innocence?

My wound is incurable without transgression. If this translation is correct, the meaning of the place is sufficiently evident. In the tribulation which I endure, I am treated as if I were the worst of culprits; and I labour under incurable maladies and privations, though without any cause on my part for such treatment.

The word *chitsetsi*, which we translate *my wound*, signifies more literally *my arrow*; and if we take it as a contracted noun, *chitsetsey* for *chitsetsim*, it means *calamities*. *Anush* which we translate *incurable*, may be the noun *enosh*, wicked, miserable man, and then the whole may be read thus: "A man of calamities and transgressions." I suffer the punishment of an enemy to God, while free from transgressions of this kind.

Verse 7. *Drinketh up scorning like water?* This is a proverbial expression, and seems to be formed, as a metaphor, from a camel drinking, who takes in a large draught of water, even the most turbid, on its setting out on a journey in a caravan, that it may serve it for a long time. Job deals largely in scorning; he fills his heart with it.

Verse 8. *Which goeth in company with the workers of iniquity?* This is an allusion to a caravan: all kinds of persons are found there; but yet a holy and respectable man might be found in that part of the company where profligates assembled. But surely this assertion of Elihu was not strictly true; and the words, literally translated, will bear a less evil meaning: "Job makes a track, to join fellowship with the workers of iniquity;" i. e., Job's present mode of reasoning, when he says, "I am righteous, yet God hath taken away my judgment," is according to the assertion of sinners, who say, "There is no profit in serving God; for, if a man be righteous, he is not benefited by it, for God does

15 ^a All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 ^b Shall even he that hateth right ^c govern? and wilt thou condemn him that is most just?

18 ^d Is it fit to say to a king, *Thou art wicked?* and to princes, *Ye are ungodly?* ^e

19 *How much less to him* that ^f accepteth not the persons of princes, nor regardeth the rich more than the poor? for ^g they all are the work of his hands.

20 In a moment shall they die, and the people shall be troubled ^h at midnight, and pass away: and ⁱ the mighty shall be taken away without hand.

21 ^j For his eyes *are* upon the ways of man, and he seeth all his goings.

22 ^k *There is no darkness* nor shadow of death where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right*; that he should ^l enter into judgment with God.

24 ^m He shall break in pieces mighty men ⁿ without number, and set others in their stead.

25 ^o Therefore he knoweth their works, and he

^a Heb. *bind*.—^b Exod. xxii. 28.—^c Deut. x. 17. 2 Chron. xix. 7. Acts. x. 34. Rom. ii. 11. Gal. ii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17.—^d Ch. xxxi. 15.—^e Exod. xii. 29, 30.—^f Heb. *they shall take away the mighty*.—^g 2 Chron. xvi. 9. Ch. xxxi. 4. Ps. xxxiv. 15. Prov. v. 21. xv. 3. Jer. xvi. 17. xxxii. 19.—^h Ps. cxxxix. 12. Amos ix. 2, 3. Heb. iv. 13.—ⁱ Heb. *go*.—^j Dan. ii. 21.—^k Heb. *without searching out*.

net vindicate a just man's cause against his oppressors." By adopting so much of their creed, he intimates that Job is taking the steps that lead to *fellowship* with them.

Verse 10. *Far be it from God!* Rather, *Wickedness, far be that from God; and from iniquity, the Almighty.* The sense is sufficiently evident without the *paraphrase* in our Version.

Verse 11. *For the work of a man shall he render* God ever will do justice; the righteous shall never be forsaken, nor shall the wicked ultimately prosper.

Verse 13. *Who hath given him a charge?* Who is it that governs the world? Is it not God? Who disposes all things in it? Is it not the Almighty, by his just and merciful providence? The government of the world shows the care, the justice, and the mercy of God.

Verse 14. *If he set his heart upon man!* On whomsoever God sets his heart, that is, his love, though his body shall perish and turn to dust, like the rest of men, yet his soul will God gather to himself.

Verse 17. *Shall—he that hateth right govern?* Or, *Shall he who hateth judgment, lie under obligation?* It is preposterous to suppose that he who lives by no rule should impose rules upon others. God, who is the Fountain of all justice and righteousness, binds man by his laws; and wilt thou, therefore, pretend to condemn him who is the sum of righteousness?

Verse 18. *Is it fit to say to a king, Thou art wicked?* Civil governors should be treated with respect; no man should speak evil of the ruler of the people. This should never be permitted. Even where the man cannot be respected, because his moral conduct is improper, even there the office is sacred, and should be revered. He who permits himself to talk against the man, would destroy the office and authority, if he could.

Verse 19. *That accepteth not!* If it be utterly improper to speak against a king or civil governor, how much more so to speak disrespectfully of God.

Verse 20. *In a moment shall they die!* Both are equally dependent on the Almighty for their breath and being; the mighty as well as the poor. If the great men of the earth have abused their power, he sometimes cuts them off by the most sudden and unexpected death; and even at midnight, when in security, and least capable of defence, they are cut off by the people whom they have oppressed, or by the invisible hand of the angel of death.

Verse 22. *There is no darkness!* In this life; and no shadow of death in the other world—no annihilation in which the workers of iniquity may hide themselves, or take refuge.

overturneth *them* in the night, so that they are ^a destroyed.

26 He striketh them as wicked men ^b in the open sight of others;

27 Because they ^c turned back ^d from him, and ^e would not consider any of his ways:

28 So that they ^f cause the cry of the poor to come unto him, and he ^g heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest ^h the people be ensnared.

31 Surely it is meet to be said unto God, ⁱ I have

^a Heb. crushed. — ^b Heb. in the place of beholders. — ^c 1 Sam. xv. 11. — ^d Heb. from after him. — ^e Pa. xxviii. 5. Isa. v. 12. — ^f Ch. xxxv. 9. James v. 4. — ^g Exod. xxii. 28. — ^h 1 Kings xii. 28, 30. 2 Kings.

Verse 28. *For he will not lay upon man*] The meaning appears to be this: He will not call man a second time into judgment; he does not try a cause twice; his decisions are just, and his sentence without appeal.

Man's time is not in his own hand; nor is his lot cast or ruled by his own wisdom and power. When God thinks best, he will judge for him; and, if oppressed or calumniated, he will bring forth his righteousness as the light, and do him justice on his adversaries.

Verse 24. *He shall break in pieces*] Neither their strength nor number can afford them security.

Verse 25. *He knoweth their works*] He knows what they have done, and what they are plotting to do.

He overturneth them in the night] In the revolution of a single night, the plenitude of power on which the day closed is annihilated.

Verse 26. *He striketh them as wicked men*] At other times he executes his judgments more openly; and they are suddenly destroyed in the sight of the people.

Verse 27. *Because they turned back*] They had departed from him in their hearts, their moral conduct, and their civil government. He is speaking of corrupt and tyrannical rulers. And they did not, would not, understand any of his ways.

Verse 28. *So that they cause the cry of the poor*] Nothing so dreadful appears in the court of heaven against an unfeeling, hard-hearted, and cruel man of power, as the prayers, tears, and groans of the poor.

When the poor refer their cause to God, he is a terrible avenger. Let the potters strive with the potters of the earth; but woe to the man that contendeth with his Maker.

Verse 29. *When he giveth quietness, who then can make trouble?*] How beautiful is this sentiment, and how true! And, if he give to every human being the right to worship him according to their conscience, for the director of which he gives both his word and his Spirit, who shall dare to say to another, "Thou shalt worship God in my way, or not at all;" or, through a pretended liberality, say, "Thou shalt be tolerated to worship him so and so;" and even that toleration be shackled and limited?

Reader, thou hast as much right to tolerate another's mode of worship as he has to tolerate thine: or, in other words, neither of you have any such right at all; the pretension is as absurd as it is wicked.

borne chastisement, I will not offend any more: 32 That which I see not teach thou me: if I have done iniquity, I will do no more.

33 *Should it be according to thy mind?* he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men ^k of understanding tell me, and let a wise man hearken unto me.

35 ^l Job hath spoken without knowledge, and his words were without wisdom.

36 ^m My desire is that Job may be tried unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he ⁿ clappeth *his* hands among us, and multiplieth his words against God.

xxi. 9. — Dan. ix. 7-14. — Heb. Should it be from with thee? — ^k Heb. of heart. — Ch. xxxv. 16. — Or, My father, let Job be tried. — Isa. lv. 12.

If, however, there be any thing in the religious practice of any particular people that is inimical, by fair construction, to the peace of the country, then the civil power may interfere, as they ought to do in all cases of *insurrection*; but let no such inference be drawn when not most obviously flowing from the practice of the people, and the principles they profess; and when solemnly disclaimed by the persons in question. Whatever converts sinners from the error of their ways, must be good to society and profitable to the state.

Whether it be done against a nation] He defends and supports nations or individuals, howsoever weak, against their enemies, howsoever numerous and powerful. He destroys nations or individuals who have filled up the measure of their political or moral iniquity, though all other nations and individuals stand up in their support.

Verse 33. *According to thy mind?* he will recompense it] If thou wilt not thus come unto him, he will act according to justice, whether that be for or against thee. Choose what part thou wilt take, to humble thyself under the mighty hand of God, or still persist in thy supposed integrity. Speak therefore; the matter concerns thee, not me; but let me know what thou art determined to do.

Verse 34. *Let men of understanding tell me*] I wish to converse with wise men; and by men of wisdom I wish what I have said to be judged.

Verse 35. *Job hath spoken without knowledge*] There is no good in arguing with a self-willed, self-conceited man. Job has spoken like a man destitute of wisdom and discretion.

Verse 36. *My desire is that Job may be tried unto the end*] This is a very harsh wish: but the whole chapter is in the same spirit; nearly destitute of mildness and compassion. Who could suppose that such arguings could come out of the mouth of the loving Saviour of mankind? Yet a very pious divine has supposed *Elihu* to be *Jesus Christ*!

Verse 37. *He addeth rebellion unto his sin*] An ill-natured cruel, and unfounded assertion, borne out by nothing which Job had ever said or intended; and indeed, more severe than the most inveterate of his friends (so called) had ever spoken.

Though *Elihu* began well and tolerantly, he soon got into the spirit, and under the mistake, of those who had preceded him in this "tempest of words."

CHAPTER XXXV.

Elihu accuses Job of impious speeches, 1-4. No man can effect God by his iniquity, nor profit him by his righteousness, 5-8. Many are afflicted and oppressed, but few cry to God for help; and, for want of faith, they continue in affliction, 9-16.

ELIHU spake moreover, and said,
 2 Thinkest thou this to be right,
 that thou saidst, My righteousness is more
 than God's?

3 For thou saidst, What advantage will it be
 unto thee? and, What profit shall I have if I be
 cleansed from my sin?

4 I will answer thee, and thy companions with
 thee.

5 Look unto the heavens, and see; and behold
 the clouds which are higher than thou.

6 If thou sinnest, what doest thou against him?
 or if thy transgressions be multiplied, what doest
 thou unto him?

7 If thou be righteous, what givest thou him?
 or what receiveth he of thine hand?

8 Thy wickedness may hurt a man as thou art;
 and thy righteousness may profit the son of man.

9 By reason of the multitude of oppressions they

* Ch. xxi. 15. xxxiv. 9.—^b Or, by it snore than by my sin.—^c Heb. I will return to thee words.—^d Ch. xxiv. 8.—^e Ch. xxii. 12.—^f Prov. vii. 28. Jer. vii. 19.—^g Ch. xxii. 2. 8. Ps. xvi. 2. Prov. ix. 12. Rom. xi. 35.—^h Exod. ii. 23, 24. iii. 7, 8, 9, 16, 19. v. 4, 5, 6, &c. Ps. xii. 5. Eccles. v. 8. Isa. v. 7. Ch. xxiv. 28.—ⁱ Isa. ii. 13.—

Verse 2. *My righteousness is more than God's?*] This would indeed be a blasphemous saying; but Job never said so, neither directly nor constructively: it would be much better to translate the words, *I am righteous before God.* And Job's meaning most certainly was, "Whatever I am in your sight, I know that in the sight of God I am a righteous man," and he had a right to assume this character, because God himself had given it to him.

Verse 3. *What advantage will it be unto thee?*] As if he had said to God, "My righteousness cannot profit thee, nor do I find that it is of any benefit to myself." Or perhaps Elihu makes here a general assertion, which he afterwards endeavours to exemplify: Thou hast been reasoning how it may profit thee, and thou hast said, "What profit shall I have in righteousness more than in sin?"

Verse 4. *I will answer thee*] I will show thee the evil of a sinful way, and the benefit of righteousness; and supply what thy friends have omitted in their discourses with thee.

Verse 5. *Look unto the heavens*] These heavens and their host, God has created: the bare sight of them is sufficient to show thee that God is infinitely beyond thee in wisdom and excellence.

Behold the clouds] The ethers (Vulgate, *æthera*); from *shachak*, to contend, fight together: the agitated or conflicting air and light; the strong agitation of these producing both light and heat. Look upon these, consider them deeply, and see and acknowledge the perfections of the Maker.

Verse 6. *If thou sinnest*] God is not benefited by thy righteousness, nor injured by thy iniquity, howsoever multiplied it may be.

Verse 8. *Thy wickedness may hurt*] That is—Thou mayest injure thyself and others by thy wickedness, and thou mayest benefit both by thy righteousness; but God thou canst neither hurt nor profit.

Verse 9. *By reason of the multitude*] The wicked rich oppress the wicked poor; these cry aloud because of their oppressors; but they have no relief, because they call not upon God.

Verse 10. *Where is God my Maker*] They have no just apprehension of his being; they do not consider themselves

make the oppressed to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where is God my Maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him yet judgment is before him; therefore trust thou in him.

15 But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

! Ps. xlii. 8. lxxvii. 6. cxlii. 6. Acts. xvi. 25.—^b Ps. xiv. 12.—^c Prov. i. 28.—^d Ch. xxvii. 9. Prov. xv. 29. Isa. i. 15. Jer. xl. 11.—^e Ch. ix. 11.—^f Ps. xxxvii. 5, 6.—^g That is, God.—^h Ps. lxxxix. 22.—ⁱ That is, Job.—^j Ch. xxxiv. 35, 37. xxxviii. 2.

his creatures, or that he who created them still preserves them, and would make them happy if they would pray unto him.

Who giveth songs in the night] A holy soul has continual communion with God: night and day its happiness is great; and God, from whom it comes, is the continual subject of its songs of praise.

Verse 11. *Who teacheth us more than the beasts*] Beasts, birds, fowls, and in many cases pond-fishes know and seem thankful to the hand that feeds them; while man, made much more noble than they, gifted with the greatest powers, privileged with the most important benefits, considers not the Lord, nor discerns the operation of his hand. [Some expositors read, "who teacheth us by the beasts," &c.]

Verse 12. *There they cry*] They bewail their calamities, but sorrow not for the cause of them; they cry against their oppressors, but they call not upon God.

Because of the pride of evil men.] Or, *mippency*, from the face, presence, or influence, of the pride of wicked men. They cry for deliverance from the pride of wicked men; but they are not heard, because they cry not to God.

Verse 13. *Surely God will not hear vanity*] He will not attend to such vain cries: they cry from their oppressions, but they cry not to God.

Verse 14. *Yet judgment is before him*] Rest assured that God has not forgotten either to punish or to save; therefore trust in him; choose to be a monument of his mercy, rather than of his justice.

Verse 15. *But—because it is not so*] Rather, "But now, because he visiteth not in his anger."

Verse 16. *Therefore doth Job open his mouth in vain*] God will execute vengeance when it may best serve the ends of his justice, providence, and mercy. The delay of judgment is no proof that it shall not be executed; nor is the deferring of mercy any proof that God has forgotten to be gracious.

He multiplieth words without knowledge.] However this may apply to Job, it most certainly applies very strongly and generally to the words, not only of Job's three friends, but to those also of Elihu himself. The contest is frequently a strife of words.

CHAPTER XXXVI.

Elihu vindicates God's justice, and his providential and gracious dealings with men, 1-9. Promises of God to the obedient, and threatenings to the disobedient; also promises to the poor and afflicted, 10-16. Sundry proofs of God's mercy, with suitable exhortations and cautions, 17-33.

ELIHU also proceeded, and said,
 2 Suffer me a little, and I will
 shew thee that * I have yet to speak on God's
 behalf.

3 I will fetch my knowledge from afar, and will
 ascribe righteousness to my Maker.

4 For truly my words shall not be false: he that
 is perfect in knowledge is with thee.

5 Behold, God is mighty, and despiseth not any:
 he is mighty in strength and wisdom.

6 He preserveth not the life of the wicked: he
 giveth right to the poor.

7 He withdraweth not his eyes from the right-
 eous: but with kings are they on the throne; yea,
 he doth establish them for ever, and they are exalted.

8 And if they be bound in fetters, and be holden
 in cords of affliction;

9 Then he sheweth them their work, and their
 transgressions that they have exceeded.

10 He openeth also their ear to discipline, and
 commandeth that they return from iniquity.

11 If they obey and serve him, they shall spend

* Heb. that there are yet words for God.—Ch. ix. 4. xii. 13, 16. xxxvii. 23. Ps. xcix. 4.—Heb. heart.—Or, afflicted.—Ps. xxviii. 18. xxxiv. 15.—Ps. cxlii. 8.—Ps. cviii. 10.—Ch. xxxiii. 16. 23.—Ch. xxi. 18. Isa. i. 12, 20.—Heb. they shall pass away by the sword.—Eom. ii. 5.—Ch. xv. 23. Ps. lv. 23.—Heb. Their soul

Verse 1. *Elihu also proceeded*] Elihu goes on to lay before Job the impropriety of his behaviour towards God, and desires him to consider how vain it will prove.

Verse 2. *That I have yet to speak on God's behalf*] I have other proofs to allege in behalf of God's justice and providence.

Verse 3. *I will fetch my knowledge from afar*] I will show thee that all antiquity and experience are on my side. I can bring proofs from the remotest ages and from the most distant countries to demonstrate that God is infinitely wise, and can do nothing foolish or erroneous; that he is infinitely POWERFUL, and can bring all the purposes of his wisdom to effect; that he is infinitely GOOD, and can will nothing and can do nothing that is not good in itself, and well calculated to do good to his creatures. And I shall show that his operations in the heavens and on the earth prove and demonstrate the whole.

And will ascribe righteousness to my Maker.] By proving the above points, the righteous conduct of God, and his gracious government of the world, will be fully established.

Verse 4. *My words shall not be false*] My words shall be truth without falsity.

He that is perfect in knowledge is with thee.] "The perfection of knowledge is with thee." Thou art a sensible, well-informed man, and wilt be able to judge of what I say.

Verse 5. *God is mighty, and despiseth not any*] He reproaches no man for his want of knowledge. I prefer this to the passive sense, will not be despised.

He is mighty] Literally, "He is mighty in strength of heart;" he can never be terrified nor alarmed.

Verse 6. *He preserveth not the life*] He will not give life to the wicked; all such forfeit life by their transgressions.

But giveth right] Justice will he give to the afflicted or humble, *anivim*.

Verse 7. *He withdraweth not his eyes*] Exactly similar to the words of David, Ps. xxiv. 15.

But with kings are they on the throne] The word *vayashibem*, he will establish or place them, should be added to the first clause, as I have done; and then the sense becomes much clearer. Instead of *lanetaach*, for ever, perhaps to victory would be a better sense: "But with kings upon the throne will he place them; and they shall be exalted or triumph to victory." Rev. iii. 21.

Verse 8. *And if they be bound in fetters*] These are means which God uses, not of punishment, but of correction.

Verse 9. *He sheweth them their work*] He shows them the exceeding sinfulness of sin.

That they have exceeded.] That they have strengthened themselves, and did not trust in the living God; and therefore they would not help themselves when trouble came.

their days in prosperity, and their years in pleasures.
 12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life is among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.

18 Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.

19 Will he esteem thy riches? no, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

dieth.—Or, sodomites. Deut. xxiii. 17.—Or, afflicted.—Ps. xxviii. 19. xxxi. 8. cxviii. 5.—Heb. the rest of thy table.—Ps. xxviii. 5.—Ps. xxxvi. 8.—Or, judgment and justice should uphold thee.—Ps. xlix. 7.—Heb. turn thee aside.—Prov. xi. 4.

Verse 10. *He openeth also their ear*] He gives them to understand the reason why they are so corrected, and commands them to return from those iniquities which have induced him to visit them with afflictions and distresses.

Verse 11. *If they obey and serve him*] There may appear in the course of providence to be some exceptions to this general rule; but it is most true, that this is literally or spiritually fulfilled to all the genuine followers of God. Every man is happy, in whatever circumstances, whose heart is unreservedly dedicated to his Maker.

Verse 12. *But if they obey not*] This also is a general rule from which, in the course of providence, there are only few, and those only apparent, deviations. Instead of *they shall perish by the sword*, the meaning of the Hebrew is, "By a dart they shall pass by." They shall be in continual dangers, and often fall before they have lived out half their days.

Verse 13. *But the hypocrites in heart*] *The profligates*. The hypocrite is he who has the form, but not the power, though he wishes to be thought as inwardly righteous as he is outwardly correct; and he takes up the profession of religion only to serve secular ends. This is not the meaning of the word in the book of Job, where it frequently occurs.

They cry not] They are too obstinate to humble themselves even under the mighty hand of God.

Verse 14. *They die in youth*] Exactly what the psalmist says, Ps. lv. 23. Literally, the words of Elihu are, "They shall die in the youth of their soul."

Their life is among the unclean.] Among the whores, harlots, prostitutes, and sodomites. In this sense the word is used, though it also signifies consecrated persons; but we know that in idolatry characters of this kind were consecrated to Baal and Ashtaroth, Venus, Priapus, &c.

Verse 15. *And openeth their ears in oppression*.] He will let them know for what end they are afflicted, and why he permits them to be oppressed. The word *yigel* might be translated, he shall make them scull, or sing with joy, in oppression; like the three Hebrews in the burning fiery furnace.

Verse 16. *Even so would he have removed thee*] If thou hadst turned to, obeyed, and served him, thy present state would have been widely different from what it is.

Verse 17. *But thou hast fulfilled the judgment of the wicked*] Elihu is not a whit behind Job's other friends. None of them seems to have known anything of the permission given by God to Satan to afflict and torment an innocent man.

Verse 18. *Because there is wrath*] This is a time in which God is punishing the wicked; take heed lest thou be cut off in a moment. Redeem the time; the days are evil.

Then a great ransom] When he determines to destroy, who can save?

21 Take heed, * regard not iniquity : for ^b this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power : * who teacheth like him ?

23 * Who hath enjoined him his way ? or * who can say, Thou hast wrought iniquity ?

24 Remember that thou ^c magnify his work, which men behold.

25 Every man may see it ; man may behold it afar off.

26 Behold, God is great, and we ^e know him not, ^b neither can the number of his years be searched out.

27 For he ^d maketh small the drops of water : they

* Ps. lxxv. 18.—^b See Heb. xi. 25.—^c Isa. xl. 18, 14. Rom. xi. 34. 1 Cor. ii. 16.—^d Ch. xxxiv. 13.—^e Ch. xxxiv. 10.—^f Ps. xlii. 5. Rev. xv. 8.—^g 1 Cor. xiii. 12.—^h Ps. xc. 2. cii. 24, 27. Heb. i. 12.—

Verse 20. *Desire not the night*] If he hear thee, and send death, thou mayest be cut off in a way at which thy soul would shudder.

Verse 21. *Regard not iniquity*] It is sinful to entertain such wishes ; it is an insult to the providence of God. He sends affliction ; he knows this to be best for thee ; but thou hast preferred death to affliction, thereby setting thy wisdom against the wisdom of God. Many, in affliction, long for death ; and yet they are not prepared to appear before God ! What madness is this ! If he takes them at their wish, they are ruined for ever. Affliction may be the means of their salvation ; the wished-for death, of their eternal destruction.

Verse 22. *God exalteth by his power*] He knows what is best to be done ; he teaches thee how thou shouldst suffer and improve. Why sin against his kindness ? Who can teach like him ?

Verse 23. *Who hath enjoined him his way ?*] Has God taken instructions from any man how he shall govern the world ?

Thou hast wrought iniquity ?] Who can show that there is, in the course of the divine providence, one unrighteous, cruel, or unwise act ? All the cunning and wickedness of man have never been able to find out the smallest flaw in the work of God.

Verse 24. *Remember that thou magnify his work*] Take this into consideration ; instead of fretting against the dispensations of Divine Providence, and quarrelling with thy Maker, let the visible works of thy Maker prove to thee his eternal power and Godhead, and let nature lead thee to the Creator.

Verse 25. *Every man may see it*] He who says he can examine the earth with a philosophic eye, and the heavens with the eye of an astronomer, and yet says he cannot see in them a system of infinite skill and contrivance, must be ignorant of science, or lie against his conscience, and be utterly unworthy of confidence or respect.

Verse 26. *God is great*] He is omnipotent. We know him not.] He is unsearchable.

Neither can the number of his years be searched out.] He is eternal.

These three propositions are an ample foundation for endless disquisition. As to paraphrase and comment, they need none in this place ; they are too profound, comprehensive, and sublime.

Verse 27. *He maketh small the drops of water*] This appears simply to refer to evaporation. God is seen in little things as well as great things ; and the inconceivably little, as well as the stupendously great, are equally the work of Omnipotence.

They pour down rain] These exceedingly minute drops or vapour become collected in clouds ; and then, when agitated by winds, &c., many particles being united, they become too heavy to be sustained by the air in which they before were suspended, and so fall down in rain. And this is proportioned *le-odo*, "to its vapour," to the quantity of the fluid evaporated and condensed into clouds.

Verse 28. *Which the clouds do drop*] In proportion to the evaporation will be the clouds or masses of volatilized and suspended vapour ; and in proportion to this will be the quantum of rain which in different forms will fall upon the earth.

Verse 29. *Can any understand the spreadings of the clouds*]

pour down rain according to the vapour thereof : 28 ^d Which the clouds do drop and distil upon man abundantly.

29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle ?

30 Behold, he ^e spreadeth his light upon it, and covereth ^f the bottom of the sea.

31 For ^g by them judgeth he the people ; ho ^h giveth meat in abundance.

32 ⁱ With clouds he covereth the light ; and commandeth it not to shine by the cloud that cometh betwixt.

33 ^j The noise thereof sheweth concerning it, the cattle also concerning ^k the vapour.

¹ Ps. cxlvii. 8.—² Prov. iii. 20.—³ Ch. xxxvii. 8.—⁴ Heb. the roots.—⁵ Ch. xxxvii. 13. xxxviii. 23.—⁶ Ps. cxxxvi. 25. Acts xiv. 17.—⁷ Ps. cxlvii. 8.—⁸ 1 Kings xviii. 41, 45.—⁹ Heb. that which goeth up.

Though the vapour appear to be fortuitously raised, and subject, when suspended in the atmosphere, to innumerable accidents, to different winds and currents which might drive it all to the sandy deserts, or direct its course so that it should fall again into the great deep from which it has been exhaled, without watering and refreshing the earth ; yet so does the good and wise providence of God manage this matter, that every part of the arable surface receives an ample supply.

The noise of his tabernacle ?] By the tabernacle we may understand the whole firmament or atmospheric expansion ; the place where the Almighty seems more particularly to dwell ; whence he sends forth the rain of his strength, and the thunder of his power.

The noise must refer to the blowing of winds and tempests, or to the claps, peals, and rattling of thunder, by means of the electric fluid.

Verse 30. *He spreadeth his light upon it*] This is spoken in reference to the flashes and coruscations of lightning in the time of thunder-storms ; when even in a dark night, a sudden flash illuminates for a moment the surface of the earth under that place.

And covereth the bottom of the sea.] Yea, the depths of the sea are as much under his control and influence as the atmosphere, and its whole collection of vapours, meteors, and galvanic and electric fluids.

Verse 31. *By them judgeth he the people*] He makes storms, tempests, winds, hurricanes, tornadoes, thunder and lightning, drought and inundation, the instruments of his justice, to punish rebellious nations.

He giveth meat in abundance.] Storms, tempests, and hurricanes, agitate the lower regions of the atmosphere, disperse noxious vapours, and thus render it fit for respiration ; and without these it would soon become a stagnant, putrid, and deadly mass, in which neither animals could live, nor vegetables thrive. And by dew, rains, snows, frosts, winds, cold, and heat, he fructifies the earth, and causes it to bring forth abundantly, so that every thing living is filled with plenteousness.

Verse 32. *With clouds he covereth the light*] The Vulgate, with which all the other Versions, less or more, agree, has, *In manibus abscondit lucem*, "In his hands he hideth the light ;" or, more literally, "By the hollow of his hands he concealeth the light," the fountain of light, i. e., the SUN.

And commandeth it not to shine by the cloud that cometh betwixt.] I am afraid this is no translation of the original.

The mending of the text by conjecture, to which we should only recur in desperate necessity, has furnished various translations. For my own part, I must acknowledge an extreme difficulty both here and in the concluding verse, on which I am unwilling to lay a correcting hand. I think something of eclipses is here referred to ; the defect of the solar light, by the interposition of the moon. So in the time of an eclipse God is represented as covering the body of the sun with the hollow of his hand, and thus obscuring the solar light, and then removing his hand so as to permit it to re-illuminate the earth.

Verse 33. *The noise thereof sheweth concerning it, the cattle also concerning the vapour.*] I think this may be translated without any violence to any word in the text :—

Its loud noise (or his thunder) shall proclaim concerning him ;

A magazine of wrath against iniquity.

This is literal, and gives in my opinion a proper meaning of the passage, and one in strict connexion with the context. And it is worthy of remark that every wicked man trembles at the noise of thunder and the flash of lightning, and considers this a treasury of divine wrath, emphatically called

among us the artillery of the skies; and whenever the noise is heard, it is considered the voice of God. Thus the thunder declares concerning him. [There is no valid reason for rejecting the reading of the text: cattle have an instinctive sense of a coming storm.]

CHAPTER XXXVII.

Elihu continues to set forth the wisdom and omnipotence of God, as manifested in the thunder and lightning, 1-5; in the snows and frosts, 6-8; in various meteors; and shows the end for which they are sent, 9-13. Job is exhorted to consider the wondrous works of God in the light, in the clouds, in the winds, in heat and cold, in the formation of the heavens, and in the changes of the atmosphere, 14-22. The perfections of God, and how he should be revered by his creatures, 23, 24.

AT this also my heart trembleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice:

* Heb. Hear in hearing.—b Heb. light.—c Heb. wings of the earth.—d Ps. xxix. 3. lxxviii. 33.—e Ch. v. 9. ix. 10. xxxvi. 26. Rev. xv. 3.—f Ps. cxviii. 16, 17.—g Heb. and to the shower of rain, and to the

*great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou on the earth: likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man: that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the south cometh the whirlwind: and cold out of the north.

showers of rain of his strength.—h Ps. cix. 27.—i Ps. civ. 23.—j Heb. Out of the chamber.—k Heb. scattering winds.

Verse 1. *My heart trembleth*] A proper consideration of God's majesty in the thunder and lightning is enough to appal the stoutest heart, confound the wisest mind, and fill all with humility and devotion. This, to the middle of ver. 5, should be added to the preceding chapter, as it is a continuation of the account of the thunder and lightning given at the conclusion of that chapter. Our present division is as absurd as it is unfortunate.

Verse 2. *Hear attentively*] The words seem to intimate that there was actually at that time a violent storm of thunder and lightning, and that the successive peals were now breaking over the house, and the lightning flashing before their eyes. The storm continued till Elihu had finished, and out of that storm the Almighty spoke.

The noise of his voice] The sudden clap.

And the sound that goeth out] The peal or continued rattling, pounding, and thumping, to the end of the peal. The whole is represented as the voice of God himself, and the thunder as immediately issuing from his mouth.

Verse 3. *He directeth it under the whole heaven*] He directeth it (the lightning) from east to west; and its light—the reflection of the flash, not the lightning, unto the ends of the earth, so that a whole hemisphere seems to see it at the same instant.

Verse 4. *After it a voice roareth*] After the flash has been seen, the peal is heard; and this will be more or fewer seconds after the peal, in proportion to the distance of the thunder-cloud from the ear. Lightning traverses any space without any perceivable succession of time; nothing seems to be any obstacle to its progress. But as sound depends on the undulations of the air for its propagation, and is known to travel at the rate of only 1142 feet in a second; consequently, if the flash were only 1142 feet from the spectator, it would be seen one second, or one swing of the pendulum, before the sound could reach the ear, though the clap and the flash take place in the same instant; and if twice this distance, two seconds, and so on.

He thundereth with the voice of his excellency] We hear the brass in its rustling, the rain in its pattering, the hail in its rattling, the wind in its hollow howlings, the cataract in its dash, the bull in his bellowing, the lion in his roar;

but we hear GOD, the Almighty, the Omnipresent, in the continuous peal of THUNDER! This sound, and this sound only, becomes the majesty of Jehovah.

And he will not stay them] His lightnings light the world; literally, the whole world. The electric fluid is diffused through all nature, and every where art can exhibit it to view. To his thunder and lightning, therefore, he has assigned no limits. And when his voice soundeth, when the lightning goes forth, who shall assign its limits, and who can stop its progress? It is, like God, IRRESISTIBLE.

Verse 5. *God thundereth marvellously with his voice*] This is the conclusion of Elihu's description of the lightning and thunder: and here only should chap. xxxvi. have ended.

Great things doeth he] This is the beginning of a new paragraph; and relates particularly to the phenomena which are afterwards mentioned. All of them wondrous things; and, in many respects, to us incomprehensible.

Verse 6. *For he saith to the snow, Be thou on the earth*] We may consider the formation of snow thus:—A cloud of vapour being condensed into drops, these drops, becoming too heavy to be suspended in the atmosphere, descend; and, meeting with a cold region of the air, they are frozen, each drop shooting into several points. These still continuing their descent, and meeting with some intermitting gales of a warmer air, are a little thawed, blunted, and again, by falling into colder air, frozen into clusters, or so entangled with each other as to fall down in what we call flakes.

Snow differs from hail and hoar-frost in being crystallized: this appears on examining a flake of snow with a magnifying glass; when the whole of it will appear to be composed of fine spicula or points diverging like rays from a centre. On each of these points are other collateral points, set at the same angles as the main points themselves, though some are irregular, the points broken, and some are formed of the fragments of other regular stars.

By the small rain, we may understand drizzling showers: by the rain of his strength, sudden thunder storms, when the rain descends in torrents; or violent rain from dissipating water-spouts.

Verse 7. *He sealeth up the hand of every man*] I think that the act of freezing is probably intended: that when the

10 * By the breath of God frost is given : and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud : he scattoreth ^b his bright cloud :

12 And it is turned round about by his counsels : that they may ^c do whatsoever he commandeth them upon the face of the world in the earth.

13 ^a He causeth it to come, whether for ^c correction, or ^d for his land, or ^e for mercy.

14 Hearken unto this, O Job : stand still, and ^b consider the wondrous works of God.

15 Dost thou know when God disposed them and caused the light of his cloud to shine ?

16 ¹ Dost thou know the balancings of the clouds, the wondrous works of ¹ him which is perfect in knowledge ?

*Ch. xxxviii. 29, 30. Ps. cxlvii. 17, 18.—^b Heb. the cloud of his light.—^c Ps. cxlvii. 8.—^d Exod. ix. 18, 23. 1 Sam. xii. 18, 19. Ezra x. 9. (b. xxxvi. 31.—^e Heb. a rod.—^f Ch. xxxviii. 26, 27.—

earth is bound up by intense frost, *the hand, yad, labour, of every man is sealed up*; he can do no more labour in the field, till the *south wind* blow, by which a *thaw* takes place. While the earth is in this state of rigidity, *the beasts go into their dens, and remain in their places*, ver. 8, some of them sleeping out the winter in a state of torpor, and others of them feeding on the stores which they had collected in *autumn*. However, the passage may mean no more than by the severity of the rains beasts are drawn to their covers; and man is obliged to intermit all his labours. On this verse, as its *scriptural* foundation, the doctrine of *chiro-mancy* is built! God has so *marked the hand* of every man by the *lines* thereon exhibited, that they tell all the good or bad fortune they shall have during life, and he has done this that all men, by a judicious examination of their hands, *may know his work!*

Verse 9. *Out of the south cometh the whirlwind*] See the note on chap. ix. 9. What is rendered *south* here, is there rendered *chambers*. What the *whirlwind, suphah*, is, we know not. It might have been a wind peculiar to that district; and it is very possible that it was a scorching wind, something like the *simoon*. [More likely a raw cold wind.]

Verse 10. *By the breath of God frost is given*] The *freezing* of water, though it is generally allowed to be the effect of *cold*, and has been carefully examined by the most eminent philosophers, is still involved in much mystery; and is a very proper subject to be produced among the *great things which God doeth*, and which we cannot comprehend, ver. 5. *The breath of God freezes the waters; and that breath thaws them*. It is the work of Omnipotence; and there, for the present, we must leave it.

The breadth of the waters is straitened.] This has been variously translated; *mutak*, which we here render *straitened*, we translate ver. 18 *melted*. It has been observed that water which lay low in ponds did not freeze till some slight current of air fell on and ruffled the surface, when it instantly shot into ice.

Verse 11. *By watering he wearieth the thick cloud*] Perhaps it would be better to say, *The brightness, bari, dissipates the cloud*; or, if we follow our Version, *By watering the earth he wearieth*, wearieth out or emptieth, *the thick cloud*—causes it to pour down all its contents upon the earth, that they may cause it to bring forth and bud.

Verse 12. *And it is turned round about by his counsels*] Possibly the passage refers to the *revolutions of the seasons*, and the operations connected with them.

Verse 13. *He causeth it to come*] In the preceding verse it is said that God conducts the clouds according to the order of his counsels, whithersoever he pleases: and here it is added that, when he designs to heap *favours* upon any land, he commands the clouds to go thither, and pour out on it their fertilizing showers. He sends rain also as a *judgment*, inundating certain lands, and sweeping away their produce by irresistible floods.

Verse 14. *Stand still*] Enter into deep contemplation on the subject.

And consider] Weigh every thing; examine separately and collectively; and draw right conclusions from the whole.

The wondrous works of God.] *Endless in their variety; stupendous in their structure; complicated in their parts;*

17 How thy garments *are warm*, when he quieteth the earth by the *south wind* ?

18 Hast thou with him ^k spread out the sky, which is strong, and as a molten looking glass ?

19 Teach us what we shall say unto him ? for we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak ? If a man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds : but the wind passeth, and cleanseth them.

22 ¹ Fair weather cometh out of the north : with God is terrible majesty.

23 *Touching the Almighty*, ^m we cannot find him

g 2 Sam. xxi. 10. 1 Kings xviii. 45.—^b Ps. cxi. 2.—^c Ch. xxxvi. 29.—^d Ch. xxxvi. 4.—^e Gen. i. 6. Isa. xlv. 24.—^f Heb. Gold.—^g 1 Tim. vi. 16.

indescribable in their relations and connexions; and incomprehensible in the mode of their formation, in the cohesion of their parts, and in the ends of their creation.

Verse 15. *Dost thou know when God disposed them*] Dost thou know the laws by which they are governed; and the causes which produce such and such phenomena ?

And caused the light of his cloud to shine ?] Almost every critic of note understands this of the *rainbow*, which God gave as a sign that the earth should no more be destroyed by water. [There is little reason for this criticism.]

Verse 16. *Dost thou know the balancings of the clouds*] Art thou so well acquainted with the nature of *evaporation*, and the *gravity of the air* at the different heights, to support different *weights of aqueous vapour*, so as to keep them floating for a certain portion of time, and then let them down to water the earth; dost thou know these things so as to determine the laws by which they are regulated ?

Verse 17. *How thy garments are warm*] What are *warmth and cold* ? Is *heat* incontestably a *substance*, and is *cold* none ? The existence of *caloric*, as a substance, is supposed to be demonstrated. But supposing this question to be set at rest, is it demonstrated that *cold* is only a *quality*, the mere *absence of heat* ? But *how do our garments keep us warm* ? By preventing the too great dissipation of the natural heat. And why is it that certain substances, worked into clothing, keep us warmer than others ? Because they are bad conductors of caloric.

Verse 18. *Strong—as a molten looking glass ?*] Like a *molten mirror*. The whole concave of heaven, in a clear day or brilliant night, being like a mass of polished metal, reflecting or transmitting innumerable images.

Verse 19. *Teach us what we shall say unto him* ?] Thou pretendest to be so very wise, and to know every thing about God, pray make us as wise as thyself, that we may be able to approach with thy boldness the Sovereign of the world; and maintain our cause with thy confidence before him. As for our parts, we are ignorant; and on all these subjects, are enveloped with darkness.

Verse 20. *Shall it be told him that I speak ?*] Shall I dare to whisper even before God ? And suppose any one were to *accuse* me before him for what I have spoken of him, how should I be able to stand in his presence ? I should be swallowed up in consternation, and consumed with the splendour of his majesty.

Verse 21. *And now men see not the bright light*] Elihu seems to refer to the insufferable brightness of the *sun*. Can any man look at the sun shining in his strength, when a clear and strong wind has purged the sky from clouds and vapours ? Much less can any gaze on the majesty of God. Every creature must sink before him. What dangerous folly in man to attempt to arraign His conduct !

Verse 22. *Fair weather cometh out of the north*] The original is rendered by almost every Version, ancient and modern, thus, or to this effect: "From the north cometh gold." In the time of *Moses, Job, and Solomon*, and for a long time after, gold was obtained from lands which were all north of *Judea and Idumea*; and are in the *Scriptures* ordinarily termed the north country. "But what relation can there be between, *Gold cometh out of the north*, and, *With God is terrible majesty* ?" Answer: Each thing has its properties, and

out: ^a he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

^aCh. xxxvi. 5.—^bMat. x. 28.

proper characteristics, which distinguish it; and each country has its advantages. Gold, for instance, comes from the northern countries; so praises offered to the Supreme God should be accompanied with fear and trembling; and as this metal is from the north, and northern countries are the places whence it must be procured; so terrible majesty belongs to God, and in him alone such majesty is eternally resident. [Criticism has done little for this difficult passage. Some have thought that the reference is to the splendours of the *Aurora Borealis*.]

Verse 23. Touching the Almighty, we cannot find him out.] This is a very abrupt exclamation, and highly descriptive of the state of mind in which Elihu was at this time; full of solemnity, wonder, and astonishment, at his own contemplation of this "great First Cause, least understood." The ALMIGHTY! we cannot find him out.

He will not afflict.] He will not ANSWER. He will give account of none of his matters to us. We cannot comprehend his motives, nor the ends he has in view.

Verse 24. Men do therefore.] Therefore men, anashim, wretched, miserable, ignorant, sinful men, should fear him.

He respecteth not any.] No man is valuable in his sight on account of his wisdom; for what is his wisdom when com-

24 Men do therefore ^b fear him: he respecteth not any that are ^c wise of heart.

^cMat. xi. 25. 1 Cor. i. 26.

pared with that of the Omniscient? Whatever good is in man, God alone is the author of it. Let him, therefore, that glorieth, glory in the Lord.

In the speech of Elihu every thing appears to be original; he speaks from a deep and comprehensive mind, that had profoundly studied the subjects which he discoursed. His descriptions of the divine attributes, and of the wonderful works of God, are correct, splendid, impressive and inimitable. The evidences of the divine presence throng on his eyes and mind: they confound all his powers of reasoning and description; he cannot arrange his words by reason of darkness; and he concludes with stating, that to poor weak man God must for ever be incomprehensible, and to him a subject of deep religious fear and reverence. Just then, the terrible majesty of the Lord appears! Elihu is silent! The rushing mighty wind proclaims the presence of Jehovah: and out of this whirlwind God answers for and proclaims himself! Reader, canst thou not conceive something of what these men felt? Art thou not astonished, perplexed, confounded, in reading over these descriptions of the thunder of God's power? Prepare, then, to hear the voice of God himself out of this whirlwind.

CHAPTER XXXVIII.

The Lord answers Job out of a whirlwind, and challenges him to answer, 1-3. He convinces him of ignorance and weakness, by an enumeration of some of his mighty works; particularly of the creation of the earth, 4-7. The sea and the deeps, 8-18. The light, 19-21. Snow, hail, thunder, lightning, rain, dew, ice, and hoarfrost, 22-30. Different constellations, and the ordinances of heaven influencing the earth, 31-33. Shows his own power and wisdom in the atmosphere, particularly in the thunder, lightnings, and rain, 34-38. His providence in reference to the brute creation, 39-41.

THEN the LORD answered Job ^a out of the whirlwind, and said,

² ^b Who is this that darkeneth counsel by ^c words without knowledge.

³ ^d Gird up now thy loins like a man; for I will demand of thee, and ^e answer thou me.

⁴ ^f Where wast thou when I laid the foundations of the earth? declare, ^g if thou hast understanding.

^a So Exod. xix. 16, 18. 1 Kings. xix. 11. Ezek. i. 4. Nah. i. 8.—^b Ch. xxxiv. 35. xlii. 3.—^c 1 Tim. i. 7.—^d Ch. xl. 7.—^e Heb. make me know.—^f Ps. civ. 5. Prov. viii. 29. xxx. 4.—^g Heb. if thou knowest

Verse 1. The Lord answered Job out of the whirlwind.] It is not *suprah*, as in the preceding chapter, ver. 9; but *searah*, which signifies something turbulent, tumultuous, or violently agitated; and here may signify what we call a *tempest*, and was intended to fill Job's mind with solemnity, and an awful sense of the majesty of God.

Verse 2. Who is this that darkeneth counsel.] Who art thou who pretendest to speak on the deep things of God, and the administration of his justice and providence; and leavest my counsels and designs the darker for thy explanation?

Verse 3. Gird up now thy loins.] I will not confound thee with my terrors; set like a man, *keyber*, like a hero: stand and vindicate thyself. For I will demand of thee—I will ask thee a series of questions more easy of solution than those which thou hast affected to discuss already.

The most impressive and convincing manner of arguing is allowed to be that by *interrogation*, which the Almighty here adopts. The best orations delivered by the ancients were formed after this manner. That celebrated oration of Cicero against Catiline, which is allowed to be his masterpiece, begins with a multitude of short questions, closely pressed upon each other.

Verse 4. Where wast thou when I laid the foundations of the earth?] Thou hast a limited and derived being; thou

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the ^h foundations thereof ⁱ fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all ^j the sons of God shouted for joy?

8 ^k Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

understanding.—^h Heb. sockets.—ⁱ Heb. made to sink.—^j Ch. i. 6.—^k Gen. i. 9. Ps. xxxiii. 7. civ. 9. Prov. viii. 29. Jer. v. 22.

art only of yesterday; what canst thou know? Didst thou see me create the world?

Verse 5. Who hath laid the measures thereof.] Who hath adjusted its polar and equatorial distances from the centre?

Who hath stretched the line.] Who hath formed its zones and its great circles, and adjusted the whole of its magnitude and gravity to the orbit in which it was to move, as well as its distance from that great centre about which it was to revolve?

Verse 6. Whereupon are the foundations thereof fastened? How does it continue to revolve in the immensity of space? What supports it? Has it foundations like a building, and is it fastened with a *key-stone* to keep the mighty fabric in union?

Verse 7. When the morning stars sang together.] By the sons of God and the morning stars, the angelic host is meant; as they are supposed to be *first*, though perhaps not *chief*, in the order of creation.

Verse 8. Who shut up the sea with doors.] Who gathered the waters together into one place, and fixed the sea its limits, so that it cannot overpass them to inundate the earth?

When it brake forth, as if it had issued out of the womb?] This is a very fine metaphor. The sea is represented as

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And ^b brake ^b up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall ^c thy proud waves ^d be stayed?

12 Hast thou ^e commanded the morning since thy days; and caused the dayspring to know his place;

13 That it might take hold of the ^f ends of the earth, that ^g the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their ^h light is withholden, and ⁱ the high arm shall be broken.

16 Hast thou ^j entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have ^k the gates of death been opened unto

^a Or, established my decrees upon it.—^b Ch. xxvi. 10.—^c Heb. the pride of thy waves.—^d Ps. lxxxix. 9. xciii. 4.—^e Ps. lxxiv. 16. cxlviii. 5.—^f Heb. wings.—^g Ps. civ. 35.—^h Ch. xviii. 5.—ⁱ Ps. x. 15.—^j Ps. lxxviii.

a newly born infant issuing from the womb of the void and formless chaos; the allusion to the birth of a child is carried on in the next verse.

Verse 9. *When I made the cloud the garment*] Alluding to the cloth in which the new-born infant is first received.

And thick darkness a swaddling-band for it] Here is also an allusion to the first dressings of the new-born child: it is swathed in order to support the body, too tender to bear even careful handling without some medium between the hand of the nurse and the flesh of the child.

There is here an allusion also to the creation, as described in Gen. i. The *thick darkness* was a *swaddling-band* for the new-born SEA.

Verse 10. *And set bars and doors*] *And let the dry land appear*. This formed the bars and doors of the sea; the land being every where a barrier against the encroachments, and inundations of the sea; the great rivers, bays, creeks, &c., the doors, by which it passes into the interior of continents, &c.

Verse 11. *Hitherto shalt thou come*] The tides are marvellously limited and regulated, not only by the lunar and solar attraction, but by the quantum of time also which is required to remove any part of the earth's surface from under the immediate attractive influence of the sun and moon. The attraction of the sun and moon, and the gravitation of its own parts to its own centre, which prevent too great a *flux* on the one hand, and too great a *reflux* on the other, or, in other words, too *high a tide*, and too *deep an ebb*, are also some of those bars and doors by which its *proud waves are stayed*, and prevented from *coming farther*. A world of wisdom and management was necessary, in order to proportion all these things to each other, so as to procure the great benefits which result from the flux and reflux of the sea, and prevent the evils that must take place, at least occasionally, were not those bars and doors provided.

Verse 12. *Hast thou commanded the morning*] This refers to dawn or morning twilight, occasioned by the refraction of the solar rays by means of the atmosphere; so that we receive the light by degrees, which would otherwise burst at once upon our eyes, and injure, if not destroy, our sight: and by which even the body of the sun himself becomes evident several minutes before he rises above the horizon.

Caused the dayspring to know his place] This seems to refer to the different points in which day-break appears during the course of the earth's revolution in its orbit; and which variety of points of appearing depends on this annual revolution. The dawn does not appear, nor the sun rise exactly in the same point of the horizon, two successive days in the whole year, as he declines forty-three degrees north, and forty-three degrees south, of east; beginning on the 21st of March, and ending on the 22nd of December; which variations not only produce the places of rising and setting, but also the length of day and night. And by this declination north and south, the solar light takes hold of the ends of the earth (ver. 18.)—enlightens the arctic and antarctic circles in such a way as it would not do were it always on the equinoctial line; these tropics taking the sun twenty-

three? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into the treasures of the hail, snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the over-

19.—^a Ps. ix. 13.—^b Or, at.—^c Ps. cxxxv. 7.—^d Exod. ix. 18. Josh. x. 11. Isa. xxx. 80. Ezek. xiii. 11, 18. Rev. xvi. 21.—^e Ch. xxviii. 26.

three and a half degrees north, and as many south, of this line.

Verse 13. *That the wicked might be shaken out of it?*] The meaning appears to be this: as soon as the light begins to dawn upon the earth, thieves, assassins, murderers, and adulterers, who all hate and shun the light, fly like ferocious beasts to their several dens and hiding-places; for such do not dare to come to the light, lest their works be manifest, which are not wrought in God. To this verse the fifteenth appears to belong, as it connects immediately with it, which connexion the introduction of the fourteenth verse disturbs.

Verse 14. *It is turned as clay to the sea*] The earth, like soft clay, is capable of modifying itself in endless ways, and assuming infinite forms. As a proof of this, see the astonishing variety of plants, flowers, and fruits, and the infinitely diversified hues, odours, tastes, consistency, and properties, of its vegetable productions.

There seems to be an allusion here to the sealing of clay, which has been, and is now, frequent in the East.

And they stand as a garment] The earth receiving these impressions from the solar light and heat, plants and flowers spring up, and decorate its surface as the most beautiful stamped garment does the person of the most sumptuously dressed female.

Verse 16. *Hast thou entered into the springs of the sea?*] Of these springs, inlets, or outlets, of the sea, we know just as much as Job. There was prevalent among philosophers an opinion, that through a porous bottom fresh matter was constantly oozing, by which the sea was supplied with new materials. But through such pores these materials might as well ooze out as ooze in.

Walked in the search of the depth?] In other words, Dost thou know the depths of the sea? No man since him has found them out. In multitudes of places they are unfathomable by any means hitherto used by man.

Verse 17. *Have the gates of death been opened unto thee?*] Dost thou know in what the article of death consists? This is as inexplicable as the question, What is animal life?

The doors of the shadow of death?] The intermediate state, the openings into the place of separate spirits. Here two places are distinguished: *naveth, death, and tsalmaveth, the shadow of death*. It will not do to say, death is the privation of life, for what then would be the shadow of that privation?

Verse 18. *The breadth of the earth?*] At that time the circumference of the globe was not known, because the earth itself was supposed to be a vast extended plain, bordered all round with the ocean and the sky.

Verse 19. *Where light dwelleth?*] What is the source of light? Yea, what is light itself? It is not in the sun, for light was before the sun; but what is light? It is no doubt a substance; but of what kind? and of what are its particles? As to darkness, what is it? Is it philosophical to say, It is the mere privation of light?

Verse 20. *Shouldest take it to the bound thereof?*] Here darkness and light are personified, each as a real intelligent being having a separate existence and local dwelling. But

flowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as with a stone, and the face of the deep is frozen.

^aPs. cvii. 35.—^bJer. xiv. 22. Ps. cxlvii. 8.—^cPs. cxlvii. 16.—^dHeb. is taken.—^eCh. xxxvii. 10.—^fCh. ix. 9. Amos v. 8.—^gOr, the seven stars.—^hHeb. *Oimah*.—ⁱHeb. *Coel*.—^jOr, the twelve signs.

poetry animates every thing. It is the region of fictitious existence.

Verse 21. Knowest thou? This is strong and biting irony, and the literal translation proves it: "Thou knowest, because thou wast then born; and the number of thy day is great," or *multitudinous, rabbim, multitudes*.

Verse 22. The treasures of the snow? The places where snow is formed, and the cause of that formation.

Treasures of the hail? Hail is generally supposed to be drops of rain frozen in their passage through cold regions of the air; and the hail is always in proportion to the size of the rain drop from which it was formed.

Hail is the only meteor of this kind, from which no apparent good is derived. Rain and dew invigorate and give life to the whole vegetable world; frost, by expanding the water contained in the earth, pulverizes and renders the soil fertile; snow covers and defends vegetables from being destroyed by too severe a frost; but hail does none of these. It not only does no good, but often much harm—always some. It has a chilling, blasting effect in spring and summer, and cuts the tender plants so as to injure or totally destroy them. In short, the treasures of hail are not well known; and its use in the creation has not yet been ascertained. But frost is God's universal plough, by which he cultivates the whole earth.

Verse 23. Reserved against the time of trouble? "To the season of strictness," i.e., the season when the earth is constricted or bound by the frost.

Against the day of battle and war? Hailstones being often employed as instruments of God's displeasure against his enemies, and the enemies of his people.

Verse 24. By what way is the light parted? Who can accurately describe the cause and operation of a thunder-cloud, the cause, nature, and mode of operation of the lightning itself? How is it parted? How does it take its zig-zag form? This is the curious, indescribable, and unknown parting. Are all the causes of positive and negative electricity found out? What are its particles, and how do they cohere, and in what order are they propagated? Much has been said on all these points, and how little of that much satisfactorily?

Verse 25. Divided a water-course? The original *tealah*, from *alah*, to ascend, may signify rather a cloud or clouds in general, where the waters are stored up. I cannot see how the overflowings or torrents of water can be said to ascend any other way than by evaporation; and it is by this divine contrivance that the earth is not only irrigated, but even dried; and by this means too much moisture is not permitted to lie upon the ground, which would not only be injurious to vegetation, but even destroy it. But query, may not a water-spout be intended?

A way for the lightning of thunder? "A path for the bolt of thunder." God is represented as directing the course even of the lightning; he launches the bolt, and makes the path in which it is to run. To grasp, manage, and dart the thunder-bolt or lightning, was a work which heathenism gave to Jupiter, its supreme god. None of the inferior deities were capable of this. But who can thunder with a voice like the Almighty? He is THE THUNDERER.

Verse 26. To cause it to rain on the earth? It is well known that rain falls copiously in thunder-storms. But how does the thunder cause rain? By the most accurate and incontestable experiments it is proved that water is a composition of two elastic airs or gases, as they are called,

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

^aHeb. *guide them*.—^bJer. xxxi. 35.—^cHeb. *Behold us*.—^dCh. xxxii. 8. Ps. li. 6. Eccles. ii. 26.

oxygen and hydrogen. In 100 parts of water there are 88½ of oxygen and 11½ of hydrogen. The electric spark or matter of lightning, passing through the atmosphere, ignites and decomposes the oxygen and hydrogen, which explode, and the water which was formed of these two falls down in the form of rain.

Verse 27. To satisfy the desolate and waste? The thunder-cloud is conducted over deserts where there is no human inhabitant; and this to cause the bud of the tender herb to spring forth; for there are beasts, fowls, and insects, that inhabit the desert and the wilderness, and must be nourished by the productions of the ground.

Verse 28. The drops of dew? Dew is a dense moist vapour, found on the earth in spring and summer mornings, in the form of a mizzling rain. Various experiments have been instituted to ascertain whether dew arises from the earth, or descends from the atmosphere; and those *pro* and *con* have alternately preponderated. [Dew is ascertained to be an atmospheric deposit.]

Verse 29. Out of whose womb came the ice? Ice is a solid, transparent, and brittle body, formed of water by means of cold. Some philosophers suppose that ice is only the re-establishment of water in its natural state; that the mere absence of fire is sufficient to account for this re-establishment; and that the fluidity of water is a real fusion, like that of metals exposed to the action of fire; and differing only in this, that a greater portion of fire is necessary to one than the other.

The hoary frost of heaven, who hath gendered it? Hoar-frost is the congelation of dew, in frosty mornings, on the grass. The question, Who hath engendered the hoar-frost of heaven? is, to this hour nearly as inexplicable to us as it was to Job! Is it enough to say that hoar-frost is water deposited from the atmosphere at a low temperature, so as to produce congelation?

Verse 30. The waters are hid as with a stone? Here is a reference to freezing in the winter, as we may learn from some of the constellations mentioned below, which arise above our horizon, in the winter months.

Verse 31. Canst thou bind the sweet influences of Pleiades? The Pleiades, a constellation in the sign Taurus, consist of six stars visible to the naked eye; to a good eye, in a clear night, seven are discernible; but with a telescope ten times the number may be readily counted. They make their appearance in the spring. Orion may be seen in the morning towards the end of October, and is visible through November, December, and January; and hence it becomes a correct and elegant synecdoche for the winter at large. The Pleiades are elegantly opposed to Orion, as the vernal renovation of nature is opposed to its wintry destruction; the mild and open benignity of spring, to the severe and icy inactivity of winter.

Verse 32. Mazzaroth in his season? This is generally understood to mean the signs of the zodiac.

Verse 33. Knowest thou the ordinances of heaven? Art thou acquainted with all the laws of the planetary system? Canst thou account for the difference of their motions, and the influence by which they are retained and revolve in their orbits? And canst thou tell what influence or dominion they exercise on the earth?

Verse 34. Canst thou lift up thy voice to the clouds? Canst thou produce lightning and thunder, that water may be formed, and poured down upon the earth?

Thunder is called *koloth*, voices; for it is considered the

37 Who can number the clouds in wisdom? or
 * who can stay the bottles of heaven,
 38 ^b When the dust ^c groweth into hardness, and
 the clods cleave fast together?
 39 ^d Wilt thou hunt the prey for the lion? or fill
 * the appetite of the young lions,

* Heb. who can cause to lie down.—^b Or, When the dust is turned into mire.—^c Heb. is poured.

voice of God: here then *Job's voice*, *kolecha*, is opposed to the voice of *JEHOVAH*!

Verse 35. *Canst thou send lightnings*] We have already seen that the lightning is supposed to be immediately in the hand and under the management of God. *Lightnings*—How much like the sound of thunder is the original word; *Berakim*! Here are both sense and sound.

Here we are?] Will the winged lightnings be thy messengers, as they are mine?

Verse 36. *Who hath put wisdom in the inward parts?* Who has given *lasechvi*, to the contemplative person, *understanding*? A power which he knows he has, but which he cannot comprehend. Man knows nothing of his own mind nor of the mode of its operations.

"The Septuagint" has, "Who hath given the knowledge of weaving to women; or the science of embroidery?" Instead of *understanding to the heart*, the *Vulgate* has, *understanding to the cock*; that it might be able to distinguish and proclaim the watches of the night.

Verse 37. *Who can number the clouds*] Perhaps the word *saphar*, which is commonly rendered to number, may here mean, as in Arabic, to irradiate; and may refer to those celestial and inimitable tinges which we sometimes behold in the sky.

Bottles of heaven] The clouds: it is an allusion to the

40 When they 'couch in their dens, and abide in the covert to lie in wait?

41 * Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

* Ps. civ. 21. cxlv. 15.—^a Heb. the life.—^b Gen. xlix. 9.—^c Ps. cxlvii. 9. Mat. vi. 26.

bottles made of skin, in which they are accustomed to carry their water from wells and tanks.

Verse 38. *When the dust groweth into hardness*] What is the principle of cohesion among the different particles of matter, in all metals and minerals?

Verse 39. *Wilt thou hunt the prey for the lion?* Rather the *lioness*, or *strong lion*. Hast thou his instinct? Dost thou know the habits and haunts of such animals as he seeks for his food?

In the best Hebrew Bibles the *thirty-ninth* chapter begins properly with this verse, as a new subject now commences, relating to the natural history of the earth, or the animal kingdom.

Verse 40. *When they couch in their dens*] Before they are capable of trusting themselves abroad.

Abide in the covert] *Young lions*, before they have acquired sufficient strength and swiftness, lie under cover, in order to surprise those animals which they have not fleetness enough to overtake in the forest; and from this circumstance the *kephirim*, "young lions, or lion's whelps," have their name: the root is *caphar*, to cover or hide.

Verse 41. *Who provideth for the raven*] This bird is chosen, perhaps, for its voracious appetite, and general hunger for prey, beyond most other fowls. He makes a continual cry, and the cry is that of hunger.

CHAPTER XXXIX.

Several animals described: the wild goats and hinds, 1-4. The wild ass, 5-8. The unicorn, 9-12. The peacock and ostrich, 13-18. The war-horse, 19-25. The hawk, 26. And the eagle and her brood, 27-30.

KNOWEST thou the time when the wild goats of the ^a rock bring forth or canst thou mark when ^b the hinds do calve?

2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

* 1 Sam. xxiv. 2. Ps. civ. 18.—^b Ps. xxix. 9.—^c Ch. xxiv. 5. Jer. ii. 24. Hos. viii. 9.

Verse 1. *Knowest thou the time*] To know the time &c., only was easy, and has nothing extraordinary in it; but the meaning of these questions is, to know the circumstances, which have something peculiarly expressive of God's providence, and make the questions proper in this place. What is called the *wild goat*, *yael*, from *alah*, to ascend, go or mount up, is generally understood to be the *ibex* or *mountain goat*, called *yael*, from the wonderful manner in which it mounts to the tops of the highest rocks. This animal is indigenous to Arabia, is of amazing strength and agility, and considerably larger than the common goat.

Verse 4. *In good liking*] *Houbigan's* version appears very correct: "(Knowest thou) "how their young ones grow up, increase in the fields, and once departing, return to them no more?" The word *bar*, translated *corn*, should be *field* or *country*. The stag does not feed on corn.

Verse 5. *Who hath sent out the wild ass free*?] The same as the *oncs agricos* of the Greeks, and the *onager* of the Latins;

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 ^c Whose house I have made the wilderness, and the ^d barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying ^e of the driver.

* Heb. salt places.—^b Heb. of the exactor, ch. lii. 18.

which must not be confounded with the *Zebra*, for this is an animal of a different species from the *ass*. The *wild ass* is not striped like the *Zebra*, nor so elegantly shaped. There are many of those animals in the deserts of Libya and Numidia: they are of a gray colour; and run so swiftly that no horses but the Arab *barbs* can overtake them. They differ from tame asses only in their independence and liberty, and in their being stronger and more nimble: but in their shape they are the same.

The bands of the wild ass?] *Arod*, the brayer, the same animal, but called thus because of the frequent and peculiar noise he makes.

Verse 6. *Whose house*] Habitation, or place of resort. *The barren land*] The salt land, or salt places, as in the margin.

Verse 7. *He scorneth the multitude*] He is so swift that he cannot be run or hunted down.

Verse 8. *The range of the mountains*] The mountains

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the vallies after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though they were not hers: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

* Num. xliii. 23. Deut. xxxiii. 17.—^b Or, the feathers of the stork and ostrich.—^c Lam. iv. 3.—^d Ver. 17.—^e Ch. xxxv. 11.—^f Heb. terrors.—^g Or, His feet dig.—^h Jer. viii. 6.—ⁱ Heb. the armour.—^j 2

and desert places are his peculiar places of pasture; and he lives on any thing that is green, on any kind of vegetable production.

Verse 9. *Will the unicorn be willing to serve thee?* The animal in question, called *reim*, is undoubtedly the *rhinoceros*, who has the latter name from the horn that grows on his nose. The rhinoceros is known by the name of *reim* in Arabia to the present day. He is allowed to be a savage animal, showing nothing of the intellect of the elephant. His skin is like armour, and so very hard as to resist sabres, javelins, lances, and even musket-balls; the only penetrable parts being the belly, the eyes, and about the ears. [Delitzsch thinks that the *reim* was the Syrian gazelle, a one-horned species.]

Or *abide by thy crib?* These and several of the following expressions are intended to point out his *savage, untameable* nature.

Verse 10. *Canst thou bind the unicorn—in the furrow?* He will not plough, nor draw in the yoke with another; nor canst thou use him singly, to harrow the ground.

Verse 12. *That he will bring home thy seed?* Thou canst make no domestic nor agricultural use of him.

Verse 13. *The goodly wings unto the peacocks?* I believe peacocks are not intended here; and the Hebrew word *renanim* should be translated *ostriches*; and the term *chasidah*, which we translate *ostrich*, should be, as it is elsewhere translated, *stork*; and perhaps the word *notsah*, rendered here *feathers*, should be translated *hawk*, or *pelican*.

Mr. Good has come nearest both to the original and to the meaning, by translating thus:—

“The wing of the ostrich-tribe is for flapping;
But of the stork and falcon for flight.”

Verse 14. *Which leaveth her eggs in the earth?* This want of parental affection in the ostrich is almost universally acknowledged.

Verse 16. *She is hardened against her young?* She neglects her little ones, which are often found half-starved, straggling, and moaning about, like so many deserted orphans, for their mother.

Verse 18. *She lifteth up herself?* She neither flies nor runs distinctly, but has a motion composed of both; and, using her wings as sails, makes great speed.

Here follow all the great and sprightly images that thought

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted: neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain are, there is she.

Sam. vi. 15. xv. 10.—^a Amos i. 14.—^b Heb. by thy mouth.—^c Jer. xlix. 16. Obad. 4.—^d Ch. ix. 26.—^e Mat. xxiv. 28. Luke xvii. 37.

can form of the horse expressed in such force and vigour of style as would have given the great wits of antiquity new laws for the sublime, had they been acquainted with these writings.

Verse 21. *He paweth in the valley?* They dig in the valley, i. e., in his violent galloping, in every pitch of his body, he scoops up sods out of the earth.

Verse 25. *He saith among the trumpets, Ha, ha!* The original is peculiarly emphatical: *Heach!* a strong, partly nasal, partly guttural sound, exactly resembling the first note which the horse emits in neighing.

Verse 26. *Doth the hawk fly by thy wisdom?* The hawk is called *nets*, from its swiftness in darting down upon its prey; hence its Latin name, *netus*, which is almost the same as the Hebrew. It was owing to its swiftness that the Egyptians in their hieroglyphics made it the emblem of the wind.

Stretch her wings toward the south? Most of the falcon tribe pass their spring and autumn in cold climates; and wing their way towards warmer regions on the approach of winter. Is it through thy teaching that this or any other bird of passage knows the precise time for taking flight, and the direction in which she is to go in order to come to a warmer climate? There is much of the wisdom and providence of God to be seen in the migration of birds of passage. See a beautiful passage in *Jeremiah*, chap. viii. 7.

Verse 27. *Doth the eagle mount up?* The eagle is said to be of so acute a sight, that when she is so high in the air that men cannot see her, she can discern a small fish in the water!

Verse 28. *Upon the crag of the rock?* The tooth of the rock, i. e., some projecting part, whither adventurous man himself dares not follow her.

Verse 29. *Her eyes behold afar off.* The eagle was proverbial for her strong and clear sight.

Verse 30. *Her young ones also suck up blood?* The eagle does not feed her young with carrion, but with prey newly slain, so that they may suck up blood.

Where the slain are, there is she. These words are quoted by our Lord, Matt. xxiv. 28. It is likely however that this was a proverbial mode of expression; and our Lord adapts it to the circumstances of the Jewish people, who were about to fall a prey to the Romans.

CHAPTER XL

Job humbles himself before the Lord, 1-5. And God again challenges him, by a display of his power and judgments, 6-14. A description of behemoth, 15-24.

MOREOVER the LORD answered Job, and said,
2 Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

3 Then Job answered the LORD, and said,
4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer; yea, twice; but I will proceed no further.

6 Then answered the LORD unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

*Ch. xxxiii. 13.—^bEzra ix. 6. Ch. xlii. 6. Ps. li. 4.—^cCh. xxix. 9. Ps. xxxix. 9.—^dCh. xxxviii. 1.—^eCh. xxxviii. 3.—^fCh. xlii. 4.—^gPs. li. 4. Rom. iii. 4.—^hCh. xxxvii. 4. Ps. xxix. 3, 4.—ⁱPs.

Verse 1. *Moreover the Lord answered*] That is, the Lord continued his discourse with Job. *Answered* does not refer to anything said by Job, or any question asked.

I think it very likely that this whole piece, from the beginning of this first verse to the end of the fourteenth, was originally the ending of the poem.

Verse 2. *He that reproveth God, let him answer it.*] Let the man who has made so free with God and his government, answer to what he has now heard.

Verse 4. *Behold, I am vile*] I acknowledge my inward defilement. I cannot answer thee.

I will lay mine hand upon my mouth.] I cannot excuse myself, and I must be dumb before thee.

Verse 5. *I will proceed no further.*] I shall attempt to justify myself no longer; I have spoken repeatedly; and am confounded at my want of respect for my Maker, and at the high thoughts which I have entertained of my own righteousness. All is impurity in the presence of thy Majesty.

Verse 7. *Gird up thy loins*] See chap. xxviii. 1-8.

Verse 8. *Wilt thou condemn me*] Rather than submit to be thought in the wrong, wilt thou condemn my conduct, in order to justify thyself? Some men will never acknowledge themselves in the wrong. "God may err, but we cannot," seems to be their impious maxim. There are three words most difficult to be pronounced in all languages,—I AM WRONG.

Verse 9. *Hast thou an arm like God?*] Every word from this to the end of ver. 14 has a wonderful tendency to humble the soul; and it is no wonder that at the conclusion of these sayings Job fell in the dust confounded, and ascribed righteousness to his Maker.

Verse 10. *Deck thyself now with majesty*] Act like God, seeing thou hast been assuming to thyself perfections that belong to him alone.

Verse 13. *Hide them in the dust together*] Blend the high and the low, the rich and the poor, in one common ruin. Show them that thou art supreme, and canst do whatsoever thou pleasest.

Bind their faces in secret.] This seems to refer to the custom of preserving mummies: the whole body is wrapped round with strong swathings of linen or cotton cloth. Not only the limbs, but the very head, face, and all, are rolled round with strong filleting, so that not one feature can be seen, not even the protuberance of the nose. On the outside of these involutions a human face is ordinarily painted; but as to the real face itself, it is emphatically bound in secret, for these rollers are never intended to be removed.

Verse 14. *Thine own right hand can save thee.*] It is the prerogative of God alone to save the human soul. This is most clearly asserted in this speech of Jehovah: When thou canst extend an arm like God, i. e., an uncontrollable power,

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; and bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 Behold now behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

xciii. 1. civ. 1.—^aIsa. ii. 12. Dan. iv. 67.—^bOr, the elephant, as some think.

—when thou canst arm thyself with the lightning of heaven, and thunder with a voice like God,—when thou canst deck thyself with the ineffable glory, beauty, and splendour of the supreme majesty of Jehovah,—when thou canst dispense thy judgments over all the earth, to abase the proud, and tread down the wicked,—when thou canst, as having the keys of hell and death, blend the high and the low in the dust together; then I will acknowledge to thee that thy own right hand can save thee. In other words: Salvation belongeth unto the Lord; no man can save his own soul by works of righteousness which he has done, is doing, or can possibly do, to all eternity. Without Jesus every human spirit must have perished everlastingly.

Verse 15. *Behold now behemoth*] The word *behemoth* is the plural of *behemah*, which signifies cattle in general, or *graminivorous* animals, as distinguished from *chayetho*, all wild or *carnivorous* animals.

In this place it has been supposed to mean some animal of the *bevee* kind. The *Vulgate* retains the *Hebrew* name; so do the *Syriac* and *Arabic*. The *Chaldee* is indefinite, translating *creature* or *animal*. And the *Septuagint* is not more explicit, translating by *beasts* or *wild beasts*. From the name, therefore, or the understanding had of it by the ancient *Versions*, we can derive no assistance relative to the individuality of the animal in question; and can only hope to find what it is by the characteristics it bears in the description here given of it.

These, having been carefully considered and deeply investigated both by critics and naturalists, have led to the conclusion that either the *elephant*, or the *hippopotamus* or *river horse*, is the animal in question; and on comparing the characteristics between these two, the balance is considerably in favour of the *hippopotamus*. I have my doubts whether either of the animals above is that in question; and I am of the opinion that the animal here described is now extinct. The skeletons of three lost genera have actually been found out: these have been termed *palæotherium*, *anoplotherium*, and *mastodon* or *mammoth*.

The *mammoth*, for size, will answer the description in this place, especially ver. 19: *He is the chief of the ways of God*. God seems to have made it as the proof of his power; and had it been prolific, and not become extinct, it would have depopulated the earth. Creatures of this kind must have been living in the days of Job: the behemoth is referred to here, as if perfectly and commonly known. [The best critics favour the supposition that the *hippopotamus* is here described.]

He eateth grass as an ox] This seems to be mentioned as something remarkable in this animal: that though from the form of his teeth he must have been *carnivorous*, yet he ate grass as an ox; he lived both on animal and vegetable food.

17 ^a He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones are as strong pieces of brass; his bones are like bars of ^b iron.

19 He is the chief of the ways of God: he that made him can make his sword to approach unto him.

20 Surely the mountains ^c bring him forth food, where all the beasts of the field play.

^a Or, He setteth up.—^b Dan. ii. 40.—^c Ps. civ. 14.—
^d Heb. he oppresseth.

Verse 16. *His strength is in his loins*] This refers to his great agility, notwithstanding his bulk; by the strength of his loins he was able to take vast springs, and make astonishing bounds.

Verse 17. *He moveth his tail like a cedar*] Therefore it was neither the elephant, who has a tail like that of the hog, nor the hippopotamus, whose tail is only about a foot long. [The word translated tail refers rather to the sinews of the thigh.]

The sinews of his stones] I translate with Mr. Good, and for the same reasons, the sinews of his haunches, which is still more characteristic; as the animal must have excelled in leaping.

Verse 18. *His bones are as strong pieces of brass—bars of iron.*] The task of the mammoth was uncommonly hard, solid, and weighty for its size.

Verse 19. *He is the chief of the ways of God*] The largest, strongest, and swiftest quadruped that God has formed.

He that made him] No power of man or beast can overcome him. God alone can overcome him, and God alone could make his sword (of extinction) approach to him.

Verse 20. *The mountains bring him forth food*] It cannot therefore be the hippopotamus, as he is seldom found far from the rivers where he has his chief residence. [The reference is to the herbage of the hill-slopes, which the hippopotamus eats.]

21 He lieth under the shady trees, in the cover of the reed, and fens.

22 The shady trees cover him with their shadow the willows of the brook compass him about.

23 Behold, ^d he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 ^e He taketh it with his eyes: his nose pierceth through snares.

^e Or, Will any take him in his sight, or bore his nose with a gin? Ch. xii. 1, 2.

Where all the beasts of the field play.] He frequents those places where he can have most prey. He makes a mock of all the beasts of the field. They can neither resist his power, nor escape from his agility.

Verse 21. *He lieth under the shady trees*] This and the following verses refer to certain habits of the behemoth, with which we are and must be unacquainted.

Verse 22. *The willows of the brook compass him*] This would agree well enough with the hippopotamus.

Verse 23. *Behold, he drinketh up a river*] A similar mode of expression, and of precisely the same meaning, as that in chap. xxxix. 24. No river can stop his course: he wades through all; stems every tide and torrent; and hurries not as though he were in danger.

He trusteth that he can draw up Jordan] Even when the river overflows its banks, it is no stoppage to him: though the whole impetuosity of its stream rush against his mouth, he is not afraid.

Verse 24. *He taketh it with his eyes*] He looks at the sweeping tide, and defies it.

His nose pierceth through snares.] If fences of strong stakes be made in order to restrain him, or prevent him from passing certain boundaries, he tears them in pieces with his teeth; or, by pressing his nose against them, breaks them off.

CHAPTER XLII.

God's great power in the leviathan, of which creature he gives a very circumstantial description, 1-34.

CANST thou draw out ^a leviathan ^b with an hook? or his tongue with a cord ^c which thou lettest down?

2 Canst thou ^d put an hook into his nose? or bore his jaw through with a thorn?

^a That is, a whale, or a whirlpool.—^b Ps. civ. 28. Isa. xxvii. 1.—
^c Heb. which thou drawest.

Verse 1. *Canst thou draw out leviathan*] What is leviathan? The Hebrew word *liwyathan* is retained by the Vulgate and the Chaldee. The Septuagint have, "Canst thou draw out the DRAGON?" The Syriac and Arabic have the same. A species of whale has been supposed to be the creature in question; but the description suits no animal but the crocodile or alligator; and it is not necessary to seek elsewhere. The crocodile is a natural inhabitant of the Nile, and other Asiatic and African rivers. It is a creature of enormous voracity and strength, as well as fleetness in swimming. He will attack the largest animals, and even men with the most daring impetuosity. In proportion to his size he has the largest mouth of all monsters. The upper jaw is armed with forty sharp strong teeth, and the under jaw with thirty-eight. He is clothed with such a coat of mail as cannot be pierced, and can in every direction resist a musket ball. The Hebrew signifies the coupled dragon; but what this is we know not, unless the crocodile be meant.

With an hook] That crocodiles were caught with a baited hook, at least one species of crocodile, we have the testimony

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for ^e a servant for ever?

5 Wilt thou ^f play with him as with a bird? or

^e Isa. xxxvii. 29.—^f Exod. xxi. 1, &c.—
^g Ps. civ. 28.

of Herodotus, lib. ii., c. 70; but it was undoubtedly both a difficult and dangerous work, and but barely practicable in the way in which Herodotus relates the matter.

Or his tongue with a cord] It is probable that, when the animal was taken, they had some method of casting a noose round his tongue, when opening his mouth; or piercing it with some barbed instrument.

Verse 2. *Canst thou put an hook into his nose?*] In the East they frequently lead the oxen and buffaloes with a ring in their noses.

Bore his jaw through with a thorn?] Some have thought that this means, Canst thou deal with him as with one of those little fish which thou strongest on a rush by means of the thorn at its end? Or perhaps it may refer to those ornaments with which they sometimes adorned their horses, mules, camels, &c.

Verse 4. *Will he make a covenant*] Canst thou hire him as thou wouldst a servant, who is to be so attached to thy family as to have his ear bored, that he may abide in thy house for ever? Exod. xxi. 1-6.

wilt thou bind him for thy maidens ?

6 Shall thy companions make a banquet of him ? shall they part him among the merchants ?

7 Canst thou fill his skin with barbed irons ? or his head with fish spears ?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain : shall not one be cast down even at the sight of him ?

10 None is so fierce that dare stir him up : who then is able to stand before me ?

11 ^a Who hath prevented me, that I should repay him ? ^b whatsoever is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment ? or who can come to him ^c with his double bridle ?

14 Who can open the doors of his face ? his teeth are terrible round about.

15 His ^d scales are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his needings a light doth shine, and his eyes are like the eyelids of the morning.

^a Rom. xi. 35.—^b Exod. xix. 5. Deut. x. 14. Ps. xxiv. 1. l. 12. 1 Cor. x. 28, 29.—^c Or, within.—^d Heb. strong pieces of shields.—

Verse 5. *Wilt thou play with him*] Is he such a creature as thou canst tame; and of which thou canst make a pet, and give as a plaything to thy little girls, *naarotheycha* ?

Verse 6. *Shall thy companions make a banquet*] Canst thou and thy friends feast on him as ye were wont to do on a camel sacrificed for this purpose ? Or, canst thou dispose of his flesh to the merchants—to buyers, as thou wouldst do that of a camel or an ox ?

Verse 7. *Canst thou fill his skin with barbed irons* ? This refers to some kind of harpoon work, similar to that employed in taking whales, and which they might use for some other kinds of animals; for the skin of the crocodile could not be pierced.

Verse 8. *Lay thine hand upon him*] He is a dangerous animal; when thou attackest him, be sure of thy advantage; if thou miss, thou art ruined. Depend not on other advantages, if thou miss the first. Kill him at once, or he will kill thee.

Verse 9. *Behold, the hope*] If thou miss thy first advantage, there is no hope afterwards: the very sight of this terrible monster would dissipate thy spirit, if thou hadst not a positive advantage against his life, or a place of sure retreat to save thine own.

Verse 10. *None is so fierce that dare stir him up*] The most courageous of men dare not provoke the crocodile to fight, or even attempt to rouse him, when, satiated with fish, he takes his repose among the reeds.

Who then is able] If thou canst not stand against the crocodile, one of the creatures of my hand, how canst thou resist me, who am his Maker ?

Verse 11. *Who hath prevented me*] Who is it that hath laid me under obligation to him ? Do I need my creatures ? All under the heavens is my property.

Verse 12. *I will not conceal his parts*] This is most certainly no just translation of the original. Mr. Good applies it to leviathan :—

“I cannot be confounded at his limbs and violence ;
The strength and structure of his frame.”

The Creator cannot be intimidated at the most formidable of his own works ; man may and should tremble ; GOD cannot.

Verse 13. *Who can discover the face of his garment*] Who can take away his covering, in order to pierce his vitals ?

Verse 14. *The doors of his face*] His jaws ; which are most tremendous.

Verse 15. *By his needings a light doth shine*] When he

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and ^e sorrow is turned into joy before him.

23 The flakes of his flesh are joined together : they are firm in themselves ; they cannot be moved.

24 His heart is as firm as a stone ; yea, as hard as a piece of the nether mill-stone.

25 When he raiseth up himself, the mighty are afraid : by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold ; the spear, the dart, nor the ^f habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee : sling stones are turned with him into stubble.

29 Darts are counted as stubble : he laugheth at the shaking of a spear.

30 ^g Sharp stones are under him : he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot : he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him ; one would think the deep to be hoary.

^e Heb. sorrow rejoiceth.—^f Heb. The fallings.—^g Or, breast-plate.—^h Heb. Sharp pieces of pithersd.

sputs up the water out of his nostrils, the drops form a sort of iris or rainbow.

The eyelids of the morning] It is said that, under the water, the eyes of the crocodile are exceedingly dull ; but when he lifts his head above water they sparkle with the greatest vivacity. Hence the Egyptians, in their hieroglyphics, made the eyes of the crocodile the emblem of the morning.

Verse 19. *Out of his mouth go burning lamps*] The crocodile, according to naturalists, lying long under water, and being there forced to hold its breath, when it emerges, the breath long repressed is hot, and bursts out so violently, that it resembles fire and smoke.

Verse 22. *In his neck remaineth strength*] The head and shoulders must be here meant, as the crocodile has no neck, being shaped very nearly like a lizard.

And sorrow is turned into joy before him] “And destruction exulteth before him.” This is as fine an image as can well be conceived.

Verse 23. *The flakes of his flesh*] His muscles are strongly and firmly compacted.

Verse 24. *Hard as a piece of the nether mill-stone*] Which is required to be harder than that which runs above.

Verse 25. *By reason of breakings they purify themselves*] No version, either ancient or modern, appears to have understood this verse ; nor is its true sense known. [Daltaseh seems to catch the true meaning :—“From alarm they miss their aim.”]

Verse 26. *Habergeon*] The hauberk, the Norman armour for the head, neck, and breast, formed of rings. [Or, more likely, a kind of harpoon.]

Verse 29. *Darts are counted as stubble*] All these verses state that he cannot be wounded by any kind of weapon, and that he cannot be resisted by any human strength.

Verse 30. *Sharp stones are under him*] So hard and impenetrable are his scales, that splinters of flint are the same to him as the softest reeds.

Verse 31. *He maketh the deep to boil like a pot*] This is occasioned by strongly agitating the waters at or near the bottom ; and the froth which arises to the top from this agitation may have the appearance of ointment. But several travellers say that the crocodile has a very strong scent of musk, and that he even imparts this smell to the water through which he passes, and therefore the text may be taken literally.

Verse 32. *He maketh a path to shine after him*] In certain states of the weather a rapid motion through the water dis-

33 Upon earth there is not his like, *who is made without fear.

*Or, who behare them-

engages many sparks of phosphoric fire. Whether this phenomenon takes place in *fresh water* or in the Nile, I have had no opportunity of observing. [The reference is undoubtedly to the white trail of foam.]

The deep to be hoary.] By the frost and foam raised by the rapid passage of the animal through the water.

Verse 33. Upon earth there is not his like! There is no creature among terrestrial animals so thoroughly dangerous, so exceedingly strong, and so difficult to be wounded or slain.

Who is made without fear.] Perhaps there is no creature

34 He beholdeth all high things: he is a king over all the children of pride.

selves without fear.

who is at all acquainted with man, so totally destitute of fear as the crocodile.

Verse 34. He is a king over all the children of pride.] There is no animal in the waters that does not fear and fly from him.

After all, what is *leviathan*? I have strong doubts whether either *whale* or *crocodile* be meant. Perhaps *leviathan* was some extinct mammoth of the waters, as *behemoth* was of the land.

CHAPTER XLII.

Job humbles himself before God, 1-6. God accepts him; censures his three friends; and commands Job to offer sacrifices for them, that he might pardon and accept them, as they had not spoken what was right concerning their Maker, 7-9. The Lord turns Job's captivity; and his friends visit him, and bring him presents, 10, 11. Job's affluence becomes double to what it was before, 12. His family is also increased, 13-15. Having lived one hundred and forty years after his calamities, he dies, 16, 17.

THEN Job answered the LORD, and said,
2 I know that thou * canst do every thing, and that ^b no thought can be withholden from thee.

3 *Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; ^c things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: * I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:

6 Wherefore I ^d abhor myself, and repent in dust and ashes.

7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and

^a Gen. xviii. 14. Mat. xix. 26. Mark x. 27. xiv. 36. Luke xviii. 27.—^b Or, no thought of thine can be hindered.—^c Ch. xxxviii. 2.—^d Ps. xl. 5. cxxxix. 1. cxxxix. 6.—^e Ch. xxxviii. 3. xl. 7.—^f Ezra ix. 6. Ch. xl. 4.—^g Num. xxiii. 1.—^h Mat. v. 24.—ⁱ Gen. xx. 17. James

Verse 2. I know that thou canst do every thing] Thy power is unlimited; thy wisdom, infinite.

Verse 3. Who is he that hideth counsel] These words are a repetition of what Jehovah said, chap. xxxviii. 2. Job now having heard the Almighty's speech, and having received his reproof, echoes back his words: "Who is he that hideth counsel without knowledge?" Alas, I am the man; I have uttered what I understood not; things too wonderful for me, that I knew not.

Things too wonderful] I have spoken of thy judgments, which I did not comprehend.

Verse 5. I have heard of thee] I have now such a discovery of thee as I have never had before. I have only heard of thee by tradition, or from imperfect information; now the eye of the mind clearly perceives thee; and in seeing thee, I see myself; for the light that discovers thy glory and excellence, discovers my meanness and vileness.

Verse 6. I abhor myself] Compared with thine, my strength is weakness; my wisdom, folly; and my righteousness, impurity.

Repent] Job is now sufficiently humbled at the feet of Jehovah; and having earnestly and piously prayed for instruction, the Lord in a finishing speech, which appears to be contained in the first fourteen verses of chap. xl., perfects his teaching on the subject of the late controversy, which is concluded with, "When thou canst act like the Almighty," which is, in effect, what the questions and commands amount to in the preceding verses of that chapter, "then will I also confess unto thee, that thy own right hand can save thee."

against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

8 Therefore take unto you now ^e seven bullocks and seven rams, and ^f go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall ^g pray for you: for ^h him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted ⁱ Job.

10 ^j And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD ^k gave Job ^l twice as much as he had before.

11 Then came there unto him ^m all his brethren,

v. 16, 18. 1 John v. 16.—ⁿ Heb. his face or person. 1 Sam. xxv. 35. Mal. i. 8.—^o Heb. the face of Job.—^p Ps. xiv. 7. cxvii. 1.—^q Heb. added all that had been to Job unto the double.—^r Isa. xl. 2.—^s See ch. xix. 13.

Verse 7. After the Lord had spoken these words] Those recorded at chap. xl. 7-14; he said to Eliphaz, who was the eldest of the three friends, and chief speaker: Ye have not spoken of me—right.

Verse 8. Take—seven bullocks and seven rams] From this it appears that Job was considered a priest, not only in his own family, but also for others. For his children he offered burnt-offerings, chap. i. 5; and now he is to make the same kind of offerings, accompanied with intercession, in behalf of his three friends. This is a full proof of the innocence and integrity of Job: a more decided one could not be given, that the accusations of his friends, and their bitter speeches, were as untrue as they were malevolent. God thus clears his character, and confounds their devices.

Verse 10. The Lord turned the captivity of Job] There is a remark which these words suggest, which has been rarely, if at all, noticed. He had suffered much through the unkindness of these friends; they had criticised his conduct without feeling or mercy; and he had just cause to be irritated against them. God was now about to show Job his mercy: but mercy can be shown only to the merciful; Job must forgive his unfeeling friends, if he would be forgiven by the Lord: he directs him, therefore, to pray for them, ver. 8. He who can pray for another cannot entertain enmity against him: Job did so; and when he prayed for his friends, God turned the captivity of Job. "Forgive, and ye shall be forgiven."

Verse 11. A piece of money] Kesitah signifies a lamb; and it is supposed that this piece of money had a lamb stamped on it, as that quantity of gold was generally the

and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house : and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him : every man also gave him a piece of money, and every one an ear-ring of gold.

12 So the Lord blessed ^a the latter end of Job more than his beginning : for he had ^b fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 ^c He had also seven sons and three daughters.

^a Ch. viii. 7. James v. 11.—^b See ch. i. 3.—^c Ch. i. 2.

current value for a lamb. See note on Gen. xxxiii. 19, where the subject is largely considered.

Ear-ring of gold.] Literally, a nose jewel.

Verse 12. *He had fourteen thousand sheep*] The reader, by referring to chap. i. 3, will perceive that the whole of Job's property was exactly doubled.

Verse 13. *Seven sons and three daughters.*] This was the same number as before; and so the Vulgate, Septuagint, Syriac, and Arabic read : but the Chaldee *doubles* the sons, "And he had fourteen sons, and three daughters."

Verse 14. *The name of the first, Jemimah*] *Yemimah, days upon days.* [Or, if the Arabic root be chosen, a dove.]

Kezia] *Ketsiah, cassia*, a well-known aromatic plant. And,

Keren-happuch.] *Keren happuch, the inverted or flowing horn, cornu copia, the horn of plenty.* The Chaldee will not permit these names to pass without a comment, to show the reason of their imposition : "He called the first *Jemimah*, because she was as fair as the day; the second *Ketsiah*, because she was as precious as cassia; the third *Keren-happuch*, because her face was as splendid as the emerald."

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this ^d lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

17 So Job died, being old and ^e full of days.

^d Ch. v. 26. Prov. iii. 16.—^e Gen. xxv. 8.

Verse 16. *After this lived Job an hundred and forty years*] How long he had lived before his afflictions, we cannot tell. If we could rely on the *Septuagint*, all would be plain, who add here, "And all the years that Job lived were two hundred and forty." This makes him *one hundred years of age* when his trial commenced.

Verse 17. *Job died, being old and full of days.*] He had seen life in all its varieties; he had *risen higher* than all the men of the East, and *sunk lower* in affliction, poverty, and distress, than any other human being that had existed before, or has lived since. He died when he was *satisfied with his life*; this the word *seba* implies. He knew the *worst* and the *best* of human life; and in himself the whole *history of Providence* was exemplified and illustrated, and many of its *mysteries* unfolded.

We have now seen the end of the *life of Job*, and the *end or design*, which God had in view by his afflictions and trials, in which he has shown us that he is *very pitiful, and of tender mercy*, James v. 11; and to discern this *end of the Lord* should be the object of every person who reads or studies it, *Quis in excelsis Deo!*

INTRODUCTION TO THE BOOK

OF

P S A L M S.

THIS book is termed in Hebrew *Sepher Tehllim*, which some learned men derive from *hal* or *halal*, to move briskly, irradiate, shine; and translate, The Book of the Shining forth, Irradiations, Manifestations, or Displays, namely, of divine wisdom and love exhibited in God's dealings with his chosen people, or with particular persons, as figures, for the time being, of what should be accomplished either in the person of Christ, or in his mystical body the church. But as *halal* signifies also to praise, and praise arises from a sense of gratitude, is the expression of inward joy, and was often exhibited by brisk notes, sprightly music, &c., it may be well denominated *The Book of Praises*, as the major part of the psalms have for their subject the praises of the Lord.

The Psalms were sung in the Jewish service, and frequently accompanied by musical instruments; and hence the most ancient translation we have of the Psalms, viz., the Septuagint, as it stands in what is called the Codex Alexandrinus, is called, *The Psaltery*, which is a species of musical instrument resembling the harp. From this term came the *Psalterium* of the Vulgate, and our word *Psalter*, all of which are deduced from the verb $\psi\alpha\lambda\lambda\omega$, to sing, as the voice no doubt always accompanied this instrument, and by it the key was preserved and the voice sustained. A Psalm is called in Hebrew *mimnor*, from *samar*, to cut off, because in singing, each word was separated into its component syllables, each syllable answering to a note in the music.

The collection, as it now stands, was probably made long after David's death; and it is commonly believed that *Ezra* was the collector and compiler.

In making this collection it does not appear that any attention was paid to chronological arrangement. As *Ezra* was an inspired man, he could judge of the pieces which came by divine inspiration, and were proper for the general edification of the Church of God.

The only method we have of judging of the date and authorship of the Psalms is from the internal evidence afforded by them, and from the inscriptions which many of them bear. As far as time and facts are concerned, many of them can be traced to the days of David, and the transactions which then occurred, and in which he bore so eminent a part. But there are others in which we find no note of time, and no reference to the transactions of David's reign. As to the inscriptions, they are of slender authority; several of them do not agree with the subject of the Psalm to which they are prefixed, and not a few of them appear to be out of their places. According to our common version there are twenty-four psalms which have no inscription of any kind; seventy-three have the name of David prefixed; two bear Solomon's name; ten are prefixed by the name of the Sons of Korah; twelve are attributed to Asaph; one to Heman, Ethan, and Moses; and the remaining twenty-six are Hallelujah Psalms, and Songs of Degrees.

There are nine Psalms in which there is no note or indication of the time when written;

INTRODUCTION TO THE BOOK OF PSALMS.

seventeen seem to have been composed by David during his persecution by Saul; sixteen after Saul's death and David's elevation to the throne; eight during the rebellion of Absalom; ten belong to the period between Absalom's rebellion and the Babylonish captivity; thirty-eight were written during the captivity; and forty-nine after the Jews were permitted by the edict of Cyrus to return to their own land.

The *Hebrew Psalter* is the most ancient collection of poems in the world; and was composed long before those in which ancient Greece and Rome have gloried. Among all the *heathen* nations *Greece* had the honour of producing not only the *first*, but also the most sublime, of poets: but the subjects on which they employed their talents had, in general, but little tendency to meliorate the moral condition of men. Their writings served only to render vice amiable, to honour superstition, to favour the most dangerous and most degrading passions of men, such as impure love, ambition, pride, and impiety. What is said of the *Greek poets* may be spoken with equal truth of their successors and imitators, the *Latin poets*; out of the whole of whose writings it would be difficult to extract even the *common maxims of a decent morality*.

The Hebrew poets, on the contrary, were men inspired of God, holy in their lives, pure in their hearts, labouring for the good of mankind; proclaiming, by their incomparable compositions, the infinite perfections, attributes, and unity of the divine nature; laying down and illustrating the purest rules of the most refined morality, and the most exalted piety. By means of these men the lamp of true religion has been lighted in the earth; and wherever there is a ray of truth among the sons of men, it is an emanation immediately taken, or indirectly borrowed, from the prophets, poets, and statesmen, of the sons of Jacob.

Some have imagined that the Book of Psalms is to be understood mystically, in reference to the Christian system; and, indeed, on this plan they have been interpreted and applied by many *Fathers*, both ancient and modern. To this opinion I cannot subscribe: and therefore cannot frame a commentary in this way. That several of them are quoted, both by our Lord and his apostles, we have the fullest proof, and where they have shown the way, we may safely follow.

Several of these quotations are, without doubt, directly *prophetic*, and were intended to announce and describe the Redeemer of the world, and the gospel state; others of them are *accommodated*, their own historical meaning being different; but these accommodations are made by the same Spirit by which the Psalms were originally given; who has a right to extend his own meaning, and to adapt his own words to subjects, transactions, and times, to which, from similarity of circumstances, they may be applicable. Many passages of the Old Testament seem to be thus quoted in the New; and often the words a *little altered*, and the meaning *extended*, to make them suitable to existing circumstances.

THE BOOK

OF

PSALMS

PSALM I.

The blessedness of the righteous shown, in his avoiding every appearance of evil, 1. In his godly use of the law of the Lord, 2. This further pointed out under the metaphor of a good tree planted in a good well-watered soil, 3. The opposite state of the ungodly pointed out, under the metaphor of chaff driven away by the wind, 4. The miserable end of sinners, and the final happiness of the godly, 5, 6.

BLESSED ^bis the man that walketh not in the counsel of the ^cungodly, nor standeth in the way of sinners, ^dnor sitteth in the seat of the scornful.

2 But ^ehis delight is in the law of the Lord; and in his law doth he meditate day and night.

3 And he shall be like a tree ^fplanted by the rivers of water, that bringeth forth his fruit in his season :

^aLuke xx. 42. Acts i. 20.—^bProv. iv. 14, 15.—^cOr, *wicked*—^dPs. xxvi. 4. Jer. xv. 17.—^ePs. cxix. 35, 47, 92.—^fJosh. i. 8. Ps. cxix. 1, 97.—^gJer. xvii. 8. Ezek. xvii. 12.—^hHeb. *fada*.—ⁱGen.

Verse 1. *Blessed is the man*] The word *ashrey* is properly in the plural form, *blessednesses*; or may be considered as an exclamation, *Oh, the blessednesses of the man!* And the word *hais*, is emphatic: *THAT man*; that one among a thousand who lives for the accomplishment of the end for which God created him.

That walketh not in the counsel of the ungodly] 1. The **UNGODLY**, *reshaim*, from *rasha*, to be unjust; withholding from God, society, and himself, what belongs to each. 2. **SINNERS**, *chattaim*, from *chata*, "to miss the mark," "to transgress." This man not only does no good, but he does evil. 3. **SCORNFUL**, *letsim*, from *latsah*, "to mock, deride." He who has no religion; and turns revelation, the immortality of the soul, and the existence of an invisible world into ridicule. As the *sinner* exceeds the *ungodly*, so the *scornful* exceeds both.

The **UNGODLY** man walks, the **SINNER** stands, and the **SCORNFUL** man sits down in the way of iniquity.

The *ungodly man* is unconcerned about religion; he counsels and advises those with whom he converses to adopt his plan, and not trouble themselves about praying, reading, repentance, &c., &c.

The *sinner* has his particular way of transgressing; one is a drunkard, another dishonest, another unclean. Few are given to every species of vice.

The *scornful* has sat down—is utterly confirmed in impiety, and makes a mock at sin. His conscience is seared; and he is a believer in all unbelief.

He who walks according to the counsel of the ungodly will soon stand to look on the way of sinners; and at last sit down with the scorner, and endeavour to turn religion into ridicule.

The great lesson to be learned from the whole is, sin is progressive; one evil propensity or act leads to another. He who acts by bad counsel may soon do evil deeds; and he who abandons himself to evil doings, may end his life in total apostasy from God. Prov. iv. 14, 15.

As the blessedness of the man is great who avoids the ways and the workers of iniquity; so his wretchedness is great who acts on the contrary.

his leaf also shall not ^hwither; and whatsoever he doeth shall ⁱprosper.

4 The ungodly are not so: but are ^jlike the chaff which the wind driveth away.

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

6 For ^lthe Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

^{xxxix.} 3, 23. Ps. cxxvii. 2. Isa. iii. 10.—^jJob. xxi. 18. Ps. xxxv. 5. Isa. xvii. 13. xxix. 5. Hos. xiii. 3.—^kWisd. v. 1.—^lPs. xxxvii. 18. Nah. i. 7. John x. 14. 2 Tim. ii. 19.

Verse 2. *But his delight is in the law of the Lord*] *Chepftso*, his will, desire, affection, every motive in his heart, and every moving principle in his soul, are on the side of God and his truth. As his heart is in it, the employment must be frequent, and the disposition to it perpetual.

Verse 3. *Like a tree planted*] Not like one growing wild, but one that has been carefully cultivated; and for the proper growth of which all the advantages of soil and situation have been chosen.

By the rivers of water] Alluding to the custom of irrigation in the eastern countries, where streams are conducted from a canal or river to different parts of the ground, and turned off or on at pleasure. Deut. xi. 10.

His fruit in his season] In such a case, expectation is never disappointed. A godly education, under the influences of the Divine Spirit, which can never be withheld where they are earnestly sought, is sure to produce the fruits of righteousness.

His leaf also shall not wither] As the leaves and the fruit are the evidences of the vegetative perfection of the tree; so a zealous religious profession, accompanied with good works, are the evidences of the soundness of faith in the Christian man.

Whatsoever he doeth shall prosper] He is ever taking deeper root, growing stronger in the grace he has already received, and, under the continual influence of the Divine Spirit, forming those purposes from which much fruit to the glory and praise of God shall be produced.

Verse 4. *The ungodly are not so*] There is nothing solid in the men; there is nothing good in their ways. They are not of God's planting; they are not good grain; they are only chaff, and a chaff that shall be separated from the good grain when the fan or shovel of God's power throws them up to the wind of his judgments.

Verse 5. *Therefore the ungodly shall not stand*] This refers to the winnowing mentioned in the preceding verse. When they come to be judged, they shall be condemned. They shall have nothing to plead in their behalf.

Verse 6. *The Lord knoweth*] *Yodea*, approveth the way of the righteous, *tsaddikim*, from *tsadak*, to give even weight;

the men who give to all their *due*; opposed to *reshaim*, ver. 1; they who withhold right from all; see above.
The way of the ungodly shall perish.] God's curse shall

be on all that they *have, do, and are*. And in the day of judgment they shall be condemned to everlasting fire in the perdition of ungodly man.

PSALM II.

This psalm treats of the opposition raised, both by Jew and Gentile, against the kingdom of Christ, 1-3. Christ's victory, and the confusion of his enemies, 4-6. The promulgation of the gospel after his resurrection, 7-9. A call to all the potentates and judges of the earth to accept it, because of the destruction that shall fall on those who reject it, 10-12.

WHY do the heathen rage, and the people imagine a vain thing?
2 The kings of the earth set themselves and the rulers take counsel together, against the LORD, and against his anointed, saying,
3 Let us break their bands asunder, and cast away their cords from us.
4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.
5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Ps. xlv. 6. Acts iv. 25, 26.—Or, tumultuously assemble.—Heb. meditate.—Ps. xlv. 7. John i. 41.—Jer. v. 5. Luke xix. 14.—Ps. xl. 4.—Ps. xxxvii. 18. lix. 8. Prov. i. 26.—Or, trouble.—Heb. anointed.—Heb. upon Zion the hill of my holiness.—2 Sam.

Verse 1. *Why do the heathen rage?* It has been supposed that David composed this psalm after he had taken Jerusalem from the Jebusites, and made it the head of the kingdom; 2 Sam. v. 7-9. We find from the use made of this psalm, Acts iv. 27, that David typified Jesus Christ; and that it celebrates the victories of the gospel over the Philistine Jews, and all the confederate power of the heathen governors of the Roman empire.

The heathen, *goyim*, the nations; those who are commonly called the Gentiles.

Rage, *rageshu*; the gnashing of teeth, and tumultuously rushing together, of those indignant and cruel people, are well expressed by the sound as well as the meaning of the original word.

Verse 2. *Against his anointed.* This may refer first to David, as it does secondly to Christ.

Verse 3. *Let us break their bands.* These are the words of the confederate heathen powers; and here we may see the unwillingness of rebellious nature to submit to the obligations of divine laws, which cross the interests, and lay a restraint on the desires of men.

Verse 4. *He that sitteth in the heavens.* Whose kingdom is above all might and power, human and diabolical. *Shall laugh.* Words spoken after the manner of men; shall utterly contain their puny efforts.

Verse 6. *I set my king upon my holy hill of Zion.* Here the gospel shall be first preached; here the kingdom of Christ shall be founded; and from hence shall the doctrine of the Lord go out into all the earth.

Verse 7. *I will declare the decree.* These words are supposed to have been spoken by the Messiah. I will declare to the world the decree, the purpose of God to redeem them by my blood, and to sanctify them by my Spirit.

Thou art my son.] Made man, born of a woman by the creative energy of the Holy Ghost, that thou mightest feel and suffer for man, and be the first-born of many brethren.

This day have I begotten thee.] Thou art declared to be the Son of God. It is well known that the words, "Thou art my son; this day have I begotten thee," have been produced by many as a proof of the eternal generation of the Son of God. The word *hasiyom*, TO-DAY, is in no part of the sacred writings used to express eternity, or anything in reference to it; nor can it have any such signification. To-day is an absolute designation of the present, and equally excludes time past and time future; and never can, by any figure or allowable latitude of construction,

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

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

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

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

v. 7.—Or, for a decree.—Acts xiii. 23. Heb. i. 5. v. 5.—Ps. xxii. 27. lxxii. 8. lxxxix. 27. Dan. vii. 13, 14. See John xvii. 4, 5. ix. 15.

be applied to express eternity. But why then does the Divine Spirit use the word *begotten* in reference to the declaration of the inauguration of the Messiah to his kingdom, and his being seated at the right hand of God? Plainly to show both to Jews and Gentiles that this Man of sorrows is no less than that eternal word, who was in the beginning with God, who was God, and in whom dwelt all the fulness of the Godhead bodily: that this rejected Person was he for whom in the fulness of time a body was prepared, begotten by the exclusive power of the Most High in the womb of an unspotted virgin, which body he gave unto death as a sin-offering for the redemption of the world; and having raised it from death, declared it to be that miraculously-begotten son of God, and now gave further proof of this by raising the God-man to his right hand.

The word *yaliditi*, "I have begotten," is here taken in the sense of manifesting, exhibiting, or declaring; and to this sense of it St. Paul (Rom. i. 3, 4) evidently alludes when speaking of "Jesus Christ, who was made of the seed of David according to the flesh, and declared (exhibited or determined) to be the Son of God with power, according to the Spirit of Holiness." This very rejected Person I this day, by raising him from the dead, and placing him at my right hand, giving to him all power in heaven and earth, declare to be my Son, the beloved one in whom I am well pleased. The Hebrew verb *yalad*, to beget, is frequently used in reference to inanimate things, to signify their production, or the exhibition of the things produced. In Gen. ii. 4: *These are the generations, toledoth*, of the heavens and the earth; this is the order in which God produced and exhibited them. [It is scarcely necessary to remind the reader that, on the doctrine of the eternal Sonship of Christ, Dr. Clark diverged widely from the teachings, not only of the Church of which he was a minister, but of the orthodox church at large. See further on Luke i. 35.]

Verse 8. *Ask of me, and I shall give thee.* Here a second branch of Christ's office as Saviour of the world is referred to; viz., his mediatorial office.

Verse 9. *Thou shalt break them with a rod of iron.* This may refer to the Jewish nation. They were dispossessed of their land, their city was razed to its foundations, their temple was burnt with fire, and upwards of a million of themselves were slaughtered by the Romans!

Verse 10. *Be wise—O ye kings!* All these should listen to the maxims of the gospel, be governed by its precepts, and rule their subjects according to its dictates.

PSALM III.

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

11 ^a Serve the LORD with fear, and rejoice ^b with trembling.

^a Ps. lxxxix. 23. Rev. ii. 27. xii. 5.—^b Heb. xii. 28.—^c Phil. ii. 12.—^d Gen. xii. 40. 1 Sam. x. 1. John v. 23.—^e Rev. vi. 16, 17.—

Be instructed, ye judges] *Be ye reformed*—cast away all your idolatrous maxims; and receive the gospel as the law, or the basis of the law, of the land.

Verse 11. *Serve the Lord with fear*] *Fear God* with that reverence which is due to his supreme majesty. *Serve him* as subjects should their sovereign, and as servants should their master.

Rejoice with trembling.] If ye serve God aright, ye cannot but be happy; but let a continual filial fear moderate all your joys.

Verse 12. *Kiss the Son, lest he be angry*] It is remarkable that the word son (*bar*, a Chaldee word) is not found in any of the Versions except the *Syriac*, nor indeed anything equivalent to it.

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

^g Ps. xxxiv. 8. lxxxiv. 12. Prov. xvi. 20. Isa. xxx. 18. Jer. xvii. 7. Rom. ix. 33. x. 11. 1 Pet. ii. 6.

The *Chaldee*, *Vulgate*, *Septuagint*, *Arabic*, and *Æthiopic* have a term which signifies *doctrine* or *discipline*: "Embrace discipline, lest the Lord be angry with you," &c.

As all judgment is committed to the Son, the Jews and others are exhorted to submit to him, to be reconciled to him. Kissing was the token of subjection and friendship.

Is kindled but a little.] The slightest stroke of the iron rod of Christ's justice is sufficient to break in pieces a whole rebel world.

Blessed are all they] He is only the inexorable Judge to them who harden their hearts in their iniquity, and will not come unto him that they may have life.

PSALM III.

David complains, in great distress, of the number of his enemies, and the reproaches they cast on him, as one forsaken of God, 1, 2; is confident, notwithstanding, that God will be his protector, 3; mentions his prayers and supplications, and how God heard him, 4, 5; derides the impotent malice of his adversaries, and foretells their destruction, 6, 7; and ascribes salvation to God, 8.

A Psalm of David, ^a when he fled from Absalom his son.

LORD, ^b how are they increased that trouble against me! many are they that rise up

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

3 But thou, O LORD, art ^d a shield ^e for me; my glory, and ^f the lifter up of mine head.

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

^a 2 Sam. xv. xvi. xvii. xviii.—^b 2 Sam. xv. 12. xvi. 15.—^c 2 Sam. xvi. 8. Ps. lxxi. 11.—^d Gen. xv. 1. Ps. xxviii. 7. cxix. 114.—^e Or, about.—^f Ps. xxvii. 6.—^g Ps. xxxiv. 4.—^h Ps. ii. 6. xliii. 3. xlix. 9.

This is said to be A Psalm of David when he fled from Absalom his son. See 2 Sam. xv. 1, &c. And David is supposed to have composed it when obliged to leave Jerusalem, passing by the mount of Olives, weeping with his clothes rent, and with dust upon his head.

Verse 1. *Lord, how are they increased that trouble me*] We are told that the hearts of all Israel went after Absalom, 2 Sam. xv. 18; and David is astonished to find such a sudden and general revolt. How publicly does God take vengeance for the sins which David committed so privately!

Verse 2. *No help for him in God.*] These were some of the reproaches of his enemies, *Shimei* and others. These reproaches deeply affected his heart; and he mentions them with that note which so frequently occurs in the Psalms, and which occurs here for the first time, *selah*. The *Septuagint* always translate it by *diapsalma*, "a pause in the psalm." The *Chaldee* sometimes translates it by *lealmin*, "for ever." The rest of the Versions leave it unnoticed. It either comes from *sal*, to raise or elevate, and may denote a particular elevation in the voice of the performers, which is observable in the Jewish singing to the present day; or it may come from *salah*, to strew or spread out, intimating that the subject to which the word is attached should be spread out, meditated on, and attentively considered by the reader. [It refers probably to the musical accompaniment.]

Verse 3. *Thou, O Lord, art a shield*] As a shield covers and defends the body from the strokes of an adversary, so wilt thou cover and defend me from them that rise up against me.

5 ⁱ I laid me down and slept; I awaked; for the LORD sustained me.

6 ^j I will not be afraid of ten thousands of people, that have set themselves against me round about.

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

8 ^l Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.

—^l Lev. xxvi. 6. Ps. iv. 8. Prov. iii. 24.—^m Ps. xxvii. 3.—ⁿ Job. xvi. 10. xxix. 17. Ps. lviii. 6. Lam. iii. 30.—^o Prov. xxi. 31. Isa. xliiii. 11. Jer. lii. 28. Hos. xiii. 4. Jonah ii. 9. Rev. vii. 10. xix. 1.

The lifter up of mine head.] Thou wilt restore me to the state from which my enemies have cast me down. This he speaks prophetically.

Verse 4. *I cried unto the Lord with my voice*] He was exposed to much danger, and therefore he had need of fervour.

He heard me] God never forsakes those who trust in him. He never shuts out the prayer of the distressed.

Verse 5. *I laid me down and slept*] He who knows that he has God for his Protector may go quietly and confidently to his bed, without fear.

Verse 6. *I will not be afraid of ten thousands*] Strength and numbers are nothing against the Omnipotence of God.

Verse 7. *Arise, O Lord*] Though he knew that God had undertaken his defence, yet he knew that his continued protection depended on his continued prayer and faith. God never ceases to help as long as we pray.

Thou hast smitten] That is, *Thou wilt smite*. He speaks in full confidence of God's interference; and knows as surely that he shall have the victory, as if he had it already. *Breaking the jaws and the teeth* are expressions which imply, confounding and destroying an adversary; treating him with extreme contempt; using him like a dog &c.

Verse 8. *Salvation belongeth unto the Lord*] It is God alone who saves. He is the fountain whence help and salvation come; and to him alone the praise of all saved souls is due.

P S A L M I V.

David prays to be heard, 1; expostulates with the ungodly, 2; exhorts them to turn to God, and make their peace with him, 3-5; shows the vain pursuits of men in search of happiness, which, he asserts, exists only in the approbation of God, 6, 7; commends himself to the Lord; and then quietly takes his repose, 8.

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

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

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

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

4 ^d Stand in awe, and sin not: ^e commune with

your own heart upon your bed, and be still. Selah.

5 Offer ^f the sacrifices of righteousness, and ^g put your trust in the LORD.

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

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

8 ^j I will both lay me down in peace, and sleep: ^k for thou, LORD, only makest me dwell in safety.

* Or, overseer. Hab. iii. 19.—^b Or, be gracious unto me.—^c 2 Tim. II. 19. 2 Pet. ii. 9.—^d Eph. iv. 29.—^e Ps. lxxvii. 6. 2 Cor. xiii. 5.—^f Deut. xxxiii. 19. Ps. l. 14. II. 19. 2 Sam. xv. 12.—^g Ps. xxxvii. 8.

lxii. 8.—^h Num. vi. 26. Ps. lxxx. 3, 7, 19. cxix. 135.—ⁱ Isa. ix. 3.—^j Job xi. 18, 19. Ps. iii. 6.—^k Lev. xxv. 18, 19. xxvi. 5. Deut. xli. 10.

This psalm seems to have been composed on the same occasion with the preceding, viz., Absalom's rebellion. It appears to have been an evening hymn, sung by David and his company previously to their going to rest. It is inscribed to the chief Musician upon Neginoth. Probably the first word comes from *natsach*, to be over or preside; and may refer to the precentor in the choir. Neginoth seems to come from *nagan*, to strike; and probably may signify some such instruments as the cymbal, drum, &c., and stringed instruments in general.

Verse 1. *Hear me when I call*] No man has a right to expect God to hear him if he do not call. Indeed, how shall he be heard if he speak not?

God of my righteousness] Whatever pardon, peace, holiness, or truth I possess, has come entirely from thyself.

Thou hast enlarged me] I was in prison; and thou hast brought me forth abroad. Have mercy on me—continue to act in the same way.

Verse 2. *O ye sons of men*] Ye powerful men—ye who are now at the head of affairs, or who are leaders of the multitude.

Love vanity] The poor empty, shallow-brained, pretty-faced Absalom; whose prospects are all vain, and whose promises are all empty!

Seek after leasing] This is a Saxon word, signifying false-^{[hood.} Verse 3. *The Lord hath set apart him that is godly*] Chasid, the pious, benevolent man. He has marked such, and put them aside as his own property.

Verse 4. *Stand in awe, and sin not*] The Septuagint, copied Eph. iv. 26, translate this clause, *Be ye angry, and sin not.* The Vulgate, Syriac, Ethiopic, and Arabic, give the same reading; and thus the original *rigzu* might be translated: If ye be angry, and if ye think ye have cause to be angry; do not let your disaffection carry you to acts of rebellion against both God and your king. Do nothing rashly; sleep on the business; converse with your own heart upon your bed; consult your pillow.

And be still.] “And be dumb.” Hold your peace; fear lest ye be found fighting against God.

Verse 5. *Offer the sacrifices of righteousness*] Turn to God from whom you have revolted; and offer to him a righteous sacrifice, such as the law prescribes, and such as he can receive. No sacrifice—no performance of religious duty, will avail any man, if his heart be not right with God.

Verse 6. *Who will shew us any good?*] The word any is not in the text, nor any thing equivalent to it: and the place is sufficiently emphatic without it. There are multitudes who say, *Who will shew us good?* But men look for a good that is to gratify their passions; they have no notion of any happiness that does not come to them through the medium of their senses.

Lift thou up the light of thy countenance] This alone, the light of thy countenance—thy peace and approbation, constitute the supreme good. This is what we want, wish, and pray for. The first is the wish of the worldling, the latter the wish of the godly.

Verse 7. *Thou hast put gladness in my heart*] Thou hast given my soul what it wanted and wished for. I have peace of conscience, and joy in the Holy Ghost; such inward happiness as they cannot boast who have got the highest increase of corn and wine; those two things in the abundance of which many suppose happiness to be found.

Verse 8. *I will both lay me down in peace, and sleep*] Most men lie down, and most sleep, daily, for without rest and sleep life could not be preserved; but alas! how few lie down in peace! peace with their own consciences, and peace with God! David had then two great blessings, rest by sleep, and peace in his soul. He had a happy soul; and when he lay down on his bed, his body soon enjoyed its repose, as the conscience was in peace. And he had a third blessing, a confidence that he should sleep in safety. And it was so.

P S A L M V.

David continues instant in prayer, 1, 2; makes early application to God, 3; and shows the hatred which God bears to the workers of iniquity, 4-6. His determination to worship God, and to implore direction and support, 7, 8. He points out the wickedness of his enemies, 9, and the destruction they may expect, 10; and then shows the happiness of those who trust in the Lord, 11, 12.

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

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

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

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

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

5 The foolish shall not stand in thy sight: thou hastest all workers of iniquity.

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

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

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

9 For there is no faithfulness in their mouth; their inward part is very wickedness: their throat is an open sepulchre; they flatter with their tongue.

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

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

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

• Ps. iii. 4.—b Ps. lxxv. 2.—c Ps. xxx. 5. lxxxviii. 13. cxxx. 6.—
Hab. i. 13.—d Heb. before thine eyes.—e Rev. xxi. 8.—f Ps. lv. 23.—
g Heb. the man of bloods and deceit.—1 Kings viii. 29, 30, 35, 38. Ps.
xxviii. 2. cxxxii. 7. cxxxviii. 2.—h Heb. the temple of thy holiness.—
i Ps. xxv. 5.—j Heb. those which observe me. Ps. xxvii. 11.—m Ps.

xxv. 4. xxvii. 11.—n Or, steadfast.—o Heb. in his mouth, that is, in the mouth of any of them.—p Heb. wickedness.—q Luke xi. 44. Rom. iii. 13.—r Ps. lxii. 4.—s Or, Make them guilty.—t 2 Sam. xv. 31. xvii. 14, 23.—u Or, from their counsels.—v Isa. lxx. 13.—w Heb. thou overest over, or protectest them.—x Ps. cv. 13.—y Heb. crown him.

Verse 6. *That speak leasing*] See on Ps. iv. 2.

The Lord will abhor the bloody and deceitful man.] The man of bloods; for he who has the spirit of a murderer, will rarely end with one blood-shedding.

Verse 7. *In the multitude of thy mercy*] David considered it an inexpressible privilege to be permitted to attend public worship; and he knew that it was only through the multitude of God's mercy that he, or any man else, could enjoy such a privilege. He knew further that, from the multitude of this mercy, he might receive innumerable blessings in his house. In this spirit, and with this dependence, he went to the house of the Lord. He who takes David's views of this subject will never, willingly, be absent from the means of grace.

In thy fear] Duly considering the infinite holiness of thy majesty, will I bow and prostrate myself, in the deepest self-abasement and humility.

Toward thy holy temple.] If David was the author of this psalm, as is generally agreed, the temple was not built at this time. But temple here may signify the holy of holies, before which David might prostrate himself while in the house, i. e., the court of the tabernacle. Even in the house of God, there is the temple of God; the place where the Divine Shechinah dwells. God was in Christ reconciling the world to himself. In him dwelt all the fulness of the Godhead bodily. In all ages and dispensations, Jesus was ever the temple where the Supreme Deity was met with and worshipped. The human nature of Jesus was the real temple of the Deity. Nowhere else can God be found.

Verse 8. *Lead me, O Lord, in thy righteousness*] We need God, not only to bring us to his house, but to keep our feet while we are there.

Because of mine enemies] His conduct was marked; his enemies looked upon and watched him with an evil eye. Oh, how cautiously should those walk who make a profession of living to God, of knowing themselves to be in his favour, and of being delivered from all sin in this life!

Make thy way straight] Show me that I must go right on; and let thy light always shine on my path, that I may see how to proceed.

Verse 9. *No faithfulness in their mouth*] They make professions of friendship; but all is hollow and deceitful.

Very wickedness] Their heart is full of all kinds of depravity.

Their throat is an open sepulchre] It is continually gaping for the dead; and sends forth effluvia destructive to the living.

Verse 10. *Destroy thou them, O God*] All these apparently imprecatory declarations should be translated in the future tense, to which they belong; and which shows them to be prophetic.

Verse 11. *Let all those that put their trust in thee rejoice*] Such expressions as these should be translated in the same way, declaratively and prophetically.

Verse 12. *For thou, Lord, wilt bless the righteous*] A

This psalm is inscribed to the chief Musician upon Nehiloth. *Nehiloth*, from *chal*, to be hollow, to bore through, may signify any kind of wind instruments, such as the horn, trumpet, flute, &c.

Verse 1. *Give ear to my words*] This is properly a morning hymn, as the preceding was an evening hymn.

Verse 2. *Hearken unto the voice of my cry*] We may easily find the process through which David's mind was now passing: 1. We have seen from the preceding psalm that he lay down in a very happy frame of mind, and that he had enjoyed profound repose. 2. As soon as he awakes in the morning, his heart, having a right direction, resumes its work. 3. He meditates on God's goodness; and on his own happy state, though pursued by enemies, and only safe as long as God preserved him by an almighty hand and special providence. 4. This shows him the need he has of the continual protection of the Most High; and therefore he begins to form his meditation and the desires of his heart into words, to which he entreats the Lord to give ear. 5. As he was accustomed to have answers to his prayers, he feels the necessity of being importunate, and therefore lifts up his voice. 6. Seeing the workers of iniquity, liars, and blood-thirsty men strong to accomplish their own purposes in the destruction of the godly, he becomes greatly in earnest, and cries unto the Lord: "Hearken unto the voice of my cry." 7. He knows that, in order to have a right answer, he must have a proper disposition of mind. He feels his subjection to the supreme authority of the Most High, and is ready to do his will and obey his law; therefore he prays to God as his King: "Hearken, my King, and my God." 8. Knowing the necessity and success of prayer, he purposes to continue in the spirit and practice of it: "Unto thee will I pray."

Verse 3. *My voice shalt thou hear in the morning*] He finds it good to begin the day with God; to let divine things occupy the first place in his waking thoughts; as that which first occupies the mind on awaking is most likely to keep possession of the heart all the day through.

In the morning will I direct my prayer] Here seems to be a metaphor taken from an archer. Prayers that have a right aim, will have a prompt answer: and he who sends up his petitions to God through Christ, from a warm, affectionate heart, may confidently look up for an answer, for it will come. If an immediate answer be not given, let not the upright heart suppose that the prayer is not heard. It has found its way to the throne; and there it is registered.

Verse 4. *Neither shall evil dwell with thee.*] As thou art holy, so thou hast pleasure only in holiness; and as to evil men, they shall never enter into thy glory; "the evil man shall not even sojourn with thee."

Verse 5. *Thou hastest all workers of iniquity.*] Some sin now and then, others generally; some constantly, and some labour in it with all their might. These are the workers of iniquity. Such even the God of infinite love and mercy hates. Alas! what a portion have the workers of iniquity! the hatred of God Almighty!

PSALMS.

righteous soul is a peculiar object of God's affectionate regards; and therefore will be a subject of continual blessing.

With favour] Like a shield, thy favour will crown him. God loves such; and this love is their defence. He who abides in this love need not fear the face of any adversary.

PSALM VI.

This psalm contains a deprecation of eternal vengeance, 1; a petition to God for mercy, 2. This is enforced from a consideration of the Psalmist's sufferings, 3; from that of the divine mercy, 4; from that of the praise and glory which God should fail to receive if man were destroyed, 5; from that of his humiliation and contrition, 6, 7. Being successful in his supplication, he exults in God, 8, 9; and predicts the downfall of all his enemies, 10.

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

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

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

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

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

5 For in death there is no remembrance of thee:

*Or, upon the eighth. See 1 Chron. xv. 21.—^bPs. xii. title.—^cPs. xxxviii. 1. Jer. x. 24. xlvii. 28.—^dPs. xli. 4.—^eHos. vi. 1.—^fPs. xc. 18.—^gPs. xxx. 9. lxxxviii. 11. cxv. 17. cxviii. 17. Isa. xxxviii. 18.—

We have already seen that *neginoth* probably signifies all instruments which emitted sounds by strokes, or stringed instruments in general. This psalm was to be accompanied with such instruments; but one of a particular kind is specified, viz., *sheminith*, so called from its having eight strings.

Verse 1. *O Lord, rebuke me not*] This, which is one of the seven penitential psalms, is supposed to have been written during some grievous disease with which David was afflicted after his transgression with Bath-sheba. It argues a deep consciousness of sin, and apprehension of the just displeasure of God.

Verse 2. *Have mercy*] I have no merit. I deserve all I feel and all I fear.

O Lord, heal me] No earthly physician can cure my malady. *Body and soul* are both diseased, and only God can help me.

I am weak] I am exceedingly weak; I cannot take nourishment, and my strength is exhausted.

My bones are vexed] The disease hath entered into my bones.

Verse 3. *How long?*] How long will it be before thou speak peace to my troubled heart?

in the grave who shall give thee thanks?

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

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

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

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

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

^bOr, every night.—^cJob xvii. 7. Ps. xxxi. 9. xxxviii. 10. lxxxviii. 9. Lam. v. 17.—^dPs. cxix. 115. Mat. vii. 28. xxv. 41. Luke xiii. 27.—^ePs. iii. 4.

Verse 4. *Return, O Lord*] Once I had the light of thy countenance; by sin I have forfeited this; I have provoked thee to depart: O Lord, return!

Verse 6. *In death there is no remembrance of thee*] Man is to glorify thee on earth. A dead body in the grave can do no good to men, nor bring any glory to thy name!

Verse 7. *Mine eye is consumed*] Is blasted, withered, sunk in my head.

Verse 8. *Depart from me, all ye workers of iniquity*] It seems that while he was suffering grievously through the disease, his enemies had insulted and mocked him;—upbraided him with his transgressions, not to increase his penitence, but to cast him into despair.

The Lord hath heard the voice of my weeping] The Lord pitifully beheld the sorrows of his heart, and mercifully forgave his sins.

Verse 10. *Ashamed and sore vexed*] May they as deeply deplore their transgressions as I have done mine! *May they return*; may they be suddenly converted! The original will bear this meaning, and it is the most congenial to Christian principles.

PSALM VII.

The Psalmist prays against the malice of his enemies, 1, 2; protests his own innocence, 3-5; prays to God that he would vindicate him, for the edification of his people, 6-8; prays against the wickedness of his enemies, 9; expresses strong confidence in God, 10; threatens transgressors with God's judgments, 11-13; shows the conduct and end of the ungodly, 14-16; and exults in the mercy and loving-kindness of his Maker, 17.

*Shiggaion of David, which he sang unto the Lord, * concerning the * words of Cush the Benjamite.

O LORD my God, in thee do I put my trust : ⁴ save me from all them that persecute me, and deliver me :

2 ^c Lest he tear my soul like a lion, ^f rending it in pieces, while *there is* ^e none to deliver.

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

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

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

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

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

8 The LORD shall judge the people ; judge me, O LORD, ^m according to my righteousness, and

* Hab. iii. 1.—^b 2 Sam. xvi.—^c Or, business.—^d Ps. xxxi. 15.—^e Isa. xxxviii. 13.—^f Ps. 1. 22.—^g Heb. not a deliverer.—^h 2 Sam. xvi. 7, 8.—ⁱ 2 Sam. xxiv. 11.—^j 1 Sam. xxiv. 7. xxvi. 9.—^k Ps. xciv. 2.—^l Ps. xlv. 23.—^m Ps. xviii. 20. xxxv. 24.—ⁿ 1 Sam. xvi. 7. 1 Chron. xxviii. 9. Ps. cxxxix. 1. Jer. xi. 20. xvii. 10. xx. 12. Rev. ii. 23.—^o Heb. My buckler is upon God.—^p Ps. cxv. 4.—^q Or, God is a righteous Judge.—^r Deut. xxii. 41.—^s Deut. xxxii. 23, 42. Ps. lxiv.

The word *shiggaion* comes from *shagah*, to wander, a wandering song ; *i. e.*, a Psalm composed by David in his wanderings, when he was obliged to hide himself from the fury of Saul. [Others derive it from a root which signifies to extol : De Wette translates it a lamentation.]

As to *Cush the Benjamite*, he is a person unknown in the Jewish history ; the name is probably a name of disguise ; and by it he may covertly mean *Saul himself, the son of Kish*, who was of the tribe of Benjamin.

Verse 1. *O Lord my God*] God in covenant with thy creature man ; and my God and portion particularly. Therefore, I repose all my confidence *in thee*, and expect all my good from *thee*.

Deliver me] From the counsels which they have devised, and from the snares and gins they have laid in my path.

Verse 2. *Lest he tear my soul like a lion*] These words seem to answer well to *Saul*. As the *lion is king* in the forest ; so was *Saul king* over the land. As the *lion*, in his fierceness, seizes at once, and tears his prey in pieces ; so *David* expected to be seized and suddenly destroyed by *Saul*. As from the *power of the lion* no beast in the forest could deliver any thing ; so *David* knew that *Saul's power* was irresistible, and that none of his friends or well-wishers could save or deliver him out of such hands.

Verse 3. *If I have done this*] *David* was accused by *Saul* of affecting the kingdom ; and of waiting for an opportunity to take away the life of his king, his patron, and his friend. In his application to God he refers to these charges ; clears himself of them by a strong appeal to his Judge ; and an imprecation that, if he had meditated or designed any such thing, he might meet with nothing but curse and calamity either from God or man.

Verse 4. *Yea, I have delivered him*] When thou didst put his life in my hands in the cave, I contented myself with cutting off his skirt ; and yet even for this my heart smote me, because it appeared to be an indignity offered to him who was the *Lord's* anointed.

Verse 5. *Let the enemy persecute my soul*] If I have been guilty of the things laid to my charge, let the worst evils fall upon me.

Verse 6. *Arise, O Lord, in thine anger*] To thee I commit my cause ; arise, and sit on the throne of thy judgment in my behalf.

Verse 7. *For their sakes therefore return thou on high.*] Thy own people who compass thy altar, the faithful of the

according to mine integrity *that is* in me. 9 Oh let the wickedness of the wicked come to an end ; but establish the just : ^a for the righteous God trieth the hearts and reins.

10 ^b My defence *is* of God, which saveth the ^c upright in heart.

11 ^d God judgeth the righteous, and God is angry *with the wicked* every day.

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

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

14 ^g Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 ^h He made a pit, and digged it, ⁱ and is fallen into the ditch *which* he made.

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

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

7.—^a Job. xv. 35. Isa. xxxiii. 11. lix. 4. James 1. 15.—^b Heb. He hath digged a pit.—^c Esth. vii. 10. Job lv. 8. 1's. ix. 15 x. 2. xxxv. 8. xciv. 23 cxlii. 10. Prov. v. 22. xxvi. 27. Eccles. x. 8.—^d 1 Kings ii. 32. Esth. ix. 25.—^e Ps. ix. 1. xxii. 22. xxviii. 7. xxxv. 18. xliii. 4. lii. 9. liv. 6. lvi. 4. lvii. 9. lxxix. 30. lxxxi. 22. lxxxvi. 12. cxviii. 8. cix. 30. cxl. 1. &c.

land, are full of gloomy apprehensions. For *their sakes, return thou on high*—ascend the judgment-seat ; and let them see, by the dispensations of thy providence, *who is innocent and who is guilty*.

Verse 8. *The Lord shall judge the people*] He will execute justice and maintain truth among them.

Verse 9. *The wickedness of the wicked*] The iniquity of *Saul's* conduct.

But establish the just] Show the people *my* uprightness.

Verse 10. *My defence is of God*] I have no uneasy or fearful apprehensions, because I know God will save the upright in heart.

Verse 11. *God is angry with the wicked every day.*] The Hebrew should be rendered : *And God is angry every day*. The *Chaldee* reads : In strength he is angry against the wicked every day."

The VULGATE : " Will he be angry every day ?"

The SEPTUAGINT : " Not bringing forth his anger every day."

The mass of evidence supports the latter reading.

Verse 12. *If he turn not*] Some contend that the two verses should be read in connexion, thus : " God is a just Judge ; a God who is provoked every day. If (the sinner) turn not, he will whet his sword ; he hath bent his bow, and made it ready."

Verse 13. *He hath also prepared for him the instruments of death*] This appears to be all a prophecy of the tragical death of *Saul*. He was wounded by the arrows of the *Philistines* ; and his own *keen sword*, on which he fell, terminated his woful days !

Verse 14. *He travaileth with iniquity*] All these terms show the pitch of envy, wrath, and malevolence, to which *Saul* had carried his opposition against *David*.

Verse 15. *He made a pit*] The metaphor is taken from pits dug in the earth, and slightly covered over with reeds, &c., so as not to be discerned from the solid ground ; but the animal steps on them, the surface breaks, and he falls into the pit, and is taken.

Verse 16. *Shall come down upon his own pate.*] Upon his scalp, the top of the head. It may refer to *knocking the criminal on the head*, in order to deprive him of life.

Verse 17. *I will praise the Lord according to his righteousness.*] I shall celebrate both his justice and his mercy. I will sing praise to the name of the Lord Most High. The name of God is often put for his *perfections*.

PSALM VIII.

The glory and excellence of God manifested by his works, 1, 2; particularly in the starry heavens, 3; in man, 4; in his formation, 5; and in the dominion which God has given him over the earth, the air, the sea, and their inhabitants, 6, 7, 8; in consequence of which God's name is celebrated over all the earth, 9.

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

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

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

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

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

* Ps. lxxxvi. lxxxvii. title.—Ps. cxlviii. 13.—Ps. cxlii. 4.—^d See Mat. xi. 25. xxi. 16. 1 Cor. i. 27.—^e Heb. founded.—^f Ps. xlii. 16.—^g Ps. cxi. 2.—^h Job. vii. 17. Ps. cxliv. 8. Heb. ii. 6.—Gen. i.

The inscription has been metaphrased, "To the conqueror, concerning the wine-presses;" and has been supposed to be a psalm intended for the time of vintage. The Chaldee gives it a different turn: "A Psalm of David, to be sung upon the harp, which he brought out of Gath." [Some refer Gittith to the Levitical minstrels.] That the psalm has respect to our Lord and the time of the gospel, is evident from the reference made to ver. 2 in Matt. xi. 25, the express quotation of it in Matt. xxi. 16, and another reference to it in 1 Cor. i. 27. The fourth and sixth verses are quoted Heb. ii. 6-9. See also 1 Cor. xv. 27, and Eph. i. 22.

Verse 1. *O Lord our Lord*] *O Jehovah our Prop, our Stay or Support.* Adonai is frequently used for the word Jehovah itself. The root dan signifies to direct, rule, judge, support. So Adonai is the Director, Ruler, Judge, Supporter of men. It is well joined with Jehovah; this showing what God is in himself; that, what God is to man; and may here very properly refer to our Lord Jesus.

How excellent is thy name in all the earth!] How illustrious is the name of Jesus throughout the world! No name is so universal, no power and influence so generally felt, as those of the Saviour of mankind.

Thy glory above the heavens.] The heavens are the most glorious of all the works of God which the eye of man can reach; but the glory of God is infinitely above even these. The words also seem to intimate that no power, earthly or diabolical, can lessen or injure that glory. This has been applied by some to the resurrection of our Lord.

Verse 2. *Out of the mouths of babes and sucklings*] Our Lord applied this passage to the Jewish children; Matt. xxi. 16. And as the psalm wholly concerns Jesus Christ, it is most probable that in this act of the Jewish children the prophecy had its primary fulfilment.

The words may also be applied to the apostles and primitive preachers of the gospel; to the simple and comparatively unlearned followers of Christ, who, through his teaching, were able to confound the wise among the Jews, and the mighty among the heathen; and in this sense our Lord uses the term babes, Matt. xi. 25.

We may also witness, in the experience of multitudes of simple people who have been, by the preaching of the gospel, converted from the error of their ways, such a strength of testimony in favour of the work of God in the heart, and his effectual teaching in the mind, as is calculated to still, or reduce to silence, every thing but bigotry and prejudice, neither of which has either eyes or ears. This teaching, and these changing or converting influences, come from God.

Verse 3. *When I consider thy heavens*] He had often seen the heavens with astonishment, and he purposes to make them frequent subjects of contemplation; and he could not behold them without being affected with the skill, contrivance, and power manifested in their formation.

The work of thy fingers] What a view does this give of the majesty of God! The planet Uranus is eighty times and a half greater than the earth; Saturn, nine hundred and ninety-five times greater; Jupiter, one thousand two hundred and eighty-one times greater; and the sun, the most pro-

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

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

7 All sheep and oxen, yea, and the beasts of the field:

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

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

26, 28.—1 Cor. xv. 27. Heb. ii. 8.—^e Heb. Flocks and oxen a part of them.—Ver. 1.

digious body in the system, one million three hundred and eighty-four thousand, four hundred and sixty-two times greater. The immense volume (in cubic miles) which the solar surface includes amounts to the following most inconceivable quantity: 366,252,303,118,866,128. Notwithstanding the amazing magnitude of the sun, we have abundant reason to believe that some of the fixed stars are much larger; and yet we are told they are the work of God's fingers: What a hand, to move, form, and launch these globes! This expression is much more sublime than even that of the prophet: Isaiah xl. 12.

The moon and the stars] The sun is not mentioned, because the heavens—the moon, planets, and stars, could not have appeared, had he been present.

Which thou hast ordained] Made their respective spheres, and fitted them for their places. Space to matter, and matter to space; all adjusted in number, weight, and measure.

Verse 4. *What is man*] What is wretched miserable man (enosh); man in his fallen state, full of infirmity, ignorance, and sin?

That thou art mindful of him?] That thou settest thy heart upon him, keepest him continually in thy merciful view.

And the son of man] The son of Adam, the first great rebel; the fallen child of a fallen parent. Some think eminent men are here intended. What is man in common; what the most eminent men; that thou shouldst be mindful of them, or deign to visit them?

That thou visitest him?] By sending thy Holy Spirit to convince him of sin, righteousness, and judgment. Were God to withhold them, there would be nothing in the soul of man but sin, darkness, hardness, corruption, and death.

Verse 5. *Thou hast made him a little lower than the angels*] The original is certainly very emphatic: Thou hast lessened him for a little time from God. Or, Thou hast made him less than God for a little time. See the notes on Heb. ii. 6, &c.

Verse 6. *Thou madest him to have dominion*] Jesus Christ, who, being in the form of God, and equal with God, for a time emptied himself, and made himself of no reputation; was afterwards highly exalted, and had a name above every name.

Thou hast put all things under his feet] Though the whole of the brute creation was made subject to Adam in his state of innocence; yet it could never be literally said of him, that God had put all things under his feet, or that he had dominion over the work of God's hands; but all this is most literally true of our Lord Jesus; and to him the apostle, Heb. ii. 6, &c., applies all these passages.

Verse 7. *All sheep and oxen*] All domestic animals, and those to be employed in agriculture.

Beasts of the field] All wild beasts and inhabitants of the forest.

Verse 8. *The fowl of the air*] The Psalmist most obviously refers to Gen. ix. 2.

Verse 9. *O Lord our Lord*] The Psalmist concludes as he began. Jehovah, our Prop and Support! his name is excellent in all the earth.

PSALM IX.

David praises God for the benefits which he has granted to Israel in general, and to himself in particular, 1-6. He encourages himself in the Lord, knowing that he will ever judge righteously, and be a refuge for the distressed, 7-10. He exhorts the people to praise God for his judgments, 11, 12; prays for mercy and support; and thanks God for his judgments executed upon the heathen, 13-16. He foretels the destruction of the ungodly, 17; prays for the poor and needy, and against their oppressors, 18-20.

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

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

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

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

4 For thou hast maintained my right and my cause: thou satest in the throne judging right.

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

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

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

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

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

* Ps. v. 11.—^b Ps. lvi. 2. lxxxiii. 18.—^c Heb. thou hast made my judgment.—^d Heb. in righteousness.—^e Dent. ix. 14. Prov. x. 7.—^f Or, the destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed, &c.—^g Ps. cii. 12, 26. Heb. i. 11.—^h Ps. xvi. 13. xxviii. 9.—ⁱ Ps. xxxii. 7. xxxvii. 39. xli. i. xci. 2.—

To the chief Musician upon Muth-labben. Both the title and the psalm have been so variously understood, that it would be painful as it would be useless to follow the different commentators through all their conjectures.

Verse 1. *I will praise thee, O Lord, with my whole heart.* And it is only when the whole heart is employed in the work that God can look upon it with acceptance.

I will shew forth. "I will number out, or reckon up;" a very difficult task, "thy miracles;" supernatural interventions of thy power and goodness. He whose eye is attentive to the operation of God's hand will find many of these.

Verse 2. *I will be glad and rejoice in thee.* I am glad that thou hast heard my prayer, and showed me mercy; and I will rejoice in thee, in having thee as my portion, dwelling and working in my heart.

Verse 3. *When mine enemies are turned back.* It is a sure sign of a nearly approaching complete conquest over sin, when, by resistance to its influences, it begins to lose its power. That is the time to follow on to know the Lord.

Verse 5. *Thou hast rebuked the heathen.* This refers to the Canaanitish nations, which God destroyed from off the face of the earth. Here *clam* has its proper signification, without end. He who contends it means only a limited time, let him tell us where the Hivites, Perizzites, Jebusites, &c., now dwell; and when it is likely they are to be restored to Canaan.

Verse 6. *Destructions are come to a perpetual end.* Rather, "The enemy is desolated for ever; for thou hast destroyed their cities, and their memory is perished with them."

Verse 7. *But the Lord shall endure.* All things shall have an end but God and holy spirits.

Verse 8. *He shall judge the world in righteousness.* All the dispensations of God's providence are founded in righteousness and truth.

Verse 9. *A refuge.* *Misgab, a high place,* where their enemies can neither reach nor see them.

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

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

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

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

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

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

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

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

18 For the needy shall not always be forgotten:

¹ Heb. an high place.—² Ps. xci. 14.—³ Ps. cvii. 22.—⁴ Gen. ix. 5.—⁵ Or, afflicted.—⁶ Ps. xiii. 5. xx. 5. xxxv. 9.—⁷ Ps. vii. 15, 16. xxxv. 8. lvii. 6. xciv. 23. Prov. v. 22. xxii. 8. xxvi. 27.—⁸ Exod. vii. 5. xiv. 4, 10, 31.—⁹ That is, meditation.—¹⁰ Ps. xix. 14. xcii. 5.—¹¹ Job viii. 13. Ps. i. 22.—¹² Ver. 12. Ps. xii. 6.

Verse 10. *They that know thy name.* Who have an experimental acquaintance with thy mercy.

Verse 11. *Declare among the people his doings.* It is the duty of all those who have received the salvation of God, to recommend him and his salvation to the whole circle of their acquaintance.

Verse 12. *When he maketh inquisition for blood.* This applies to all nations, who, to enlarge their territory, increase their wealth, or extend their commerce, have made destructive wars. If man should make no inquisition for this iniquitously spilt blood, God will do it.

Verse 13. *Have mercy upon me, O Lord.* David, having laid down the preceding maxims, now claims his part in their truth. I also am in trouble through the unjust dealings of my enemies; I am brought to the gates of death; have mercy on me, and lift me up, that, being saved from the gates of death, I may shew forth thy praise in the gates of the daughter of Zion.

Verse 16. *The Lord is known by the judgment.* It is not every casualty that can properly be called a judgment of God. Judgment is his strange work; but when he executes it, his hand is plainly to be seen.

The wicked is snared in the work of his own hands. He is continually doing himself harm, and takes more pains to destroy his soul than the righteous man does to get his saved unto eternal life.

Verse 17. *The wicked shall be turned into hell.* *Headlong into hell, down into hell.* The original is very emphatic.

Verse 18. *The needy shall not always be forgotten.* Though sometimes their deliverance is delayed for the greater confusion of their enemies, the greater manifestation of God's mercy, and the greater benefit to themselves.

Verse 19. *Arise, O Lord.* Let this be the time in which thou wilt deliver thy poor people under oppression and persecution.

* the expectation of the poor shall *not* perish for ever.
19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

*Prov. xxlii.

Verse 20. *Put them in fear*] O Lord, place a teacher among them," that they may know they also are accountable creatures, grow wise unto salvation, and be prepared for a state of blessedness.

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

18. xxiv. 14.

That the nations may know themselves to be but men.] Let the Gentiles be taught by the preaching of thy gospel that they are weak and helpless, and stand in need of the salvation which Christ has provided for them.

PSALM X.

The Psalmist complains to God of the oppressions which the poor suffer from the wicked man, whom he describes as the hater of the poor, 1, 2; proud, 3; one who will not seek God, 4; and is regardless of his judgments, 5; self-confident, 6; blasphemous and deceitful, 7; strives by subtlety and treachery to destroy the poor, 8-10; and supposes that God is regardless of his conduct, 11. The Psalmist calls earnestly on God to preserve the poor and humble, and cast down the oppressor, 12-15. He foresees that his prayer is heard, that judgment will be executed, and the poor delivered, 16-18.

WHY standest thou afar off, O LORD? why hidest thou thyself in times of trouble?
2 * The wicked in his pride doth persecute the poor: ^b let them be taken in the devices that they have imagined.
3 For the wicked ^c boasteth of his ^d heart's desire, and ^e blesseth 'the covetous, whom the LORD abhorreth.
4 The wicked, through the pride of his countenance, ^f will not seek after God: ^g God is not in all his ^h thoughts.
5 His ways are always grievous: ⁱ thy judgments are far above out of his sight: as for all his enemies, ^k he puffeth at them.
6 ^l He hath said in his heart, I shall not be moved: ^m for I shall ⁿ never be in adversity.
7 ^o His mouth is full of cursing, and ^p deceit, and fraud: ^q under his tongue is mischief ^r and ^s vanity.

*Hab. In the pride of the wicked he doth persecute.—^bPs. vii. 16. ix. 15, 16. Prov. v. 21.—^cPs. xxiv. 4.—^dHeb. soui's.—^eProv. xxviii. 4. Rom. i. 32.—^fOr, the covetous blesseth himself, he abhorreth the LORD.—^gPs. xiv. 2.—^hOr, all his thoughts are, There is no God.—ⁱPs. vi. 1. lxxlii. 1.—^jProv. xxiv. 1. Isa. xxvi. 11.—^kPs. xii. 5.—^lPs. xxx. 6. Eccles. viii. 11. Isa. lvi. 12.—^mRev. xviii. 7.—ⁿHeb. unto generation and generation.—^oRom. iii. 14.—^pHeb. deceits.—

Verse 1. *Why standest thou afar off, O Lord?*] This psalm seems to belong to the time of the captivity, or the return of the captives. It was probably made in reference to Sanballat, and the other enemies of the Jews. There is a great similarity between this and Psalms xiii., xiv., xxv., and liii.
Verse 2. *The wicked in his pride*] The devil hates godliness; and the wicked man hates it also, because the devil is in his heart.
Verse 3. *Boasteth of his heart's desire*] This shows the excess of a depraved and embroiled spirit. He who can boast of his iniquity, is in the broad road to perdition.
Verse 4. *Blesseth the covetous, whom the Lord abhorreth.*] Or, He blesseth the covetous, he abhorreth the Lord. Those who are like himself he commends, and with them he associates.
Verse 5. *Will not seek after God*] He is too proud to bend his knee before his Judge; he is too haughty to put on sackcloth, and lay himself in the dust.
Verse 6. *His ways are always grievous*] Or, He is travelling in pain to bring forth iniquity at all times. He is full of lust, or irregular and unholy desires; he conceives, and brings forth sin; and sin being finished, time, place, and opportunity concurring, death is soon brought forth.
Verse 7. *Thy judgments are far above out of his sight*] He is so blinded with sin, that he cannot see the operation of God's hand.
Verse 8. *He puffeth at them.*] He whistles at them; insults God,

8 He sitteth in the lurking-places of the villages: ^a in the secret places doth he murder the innocent: ^b his eyes are ^c privily set against the poor.
9 He ^d lieth in wait ^e secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.
10 ^f He croucheth, and humbleth himself, that the poor may fall ^g by his strong ones.
11 He hath said in his heart, God hath forgotten: ^h he hideth his face; he will never see it.
12 Arise, O LORD; O God, ⁱ lift up thine hand: forget not the ^j humble.
13 Wherefore doth the wicked contemn God? ^k he hath said in his heart, Thou wilt not require it.
14 Thou hast seen it: for thou beholdest mischief and spite, to requite it with thy hand: the poor ^l committeth ^m himself unto thee: ⁿ thou art the helper of the fatherless.

^aJob. xx. 12.—^bPs. xii. 2.—^cOr, iniquity.—^dHab. iii. 14.—^ePs. xvii. 11.—^fHeb. hides themselves.—^gPs. xvii. 12. Mic. vii. 2.—^hHeb. in the secret places.—ⁱHeb. He breaketh himself.—^jOr, into his strong parts.—^kJob xxii. 13. Ps. lxxii. 11. xxiv. 7. Ezek. viii. 12. ix. 9.—^lMic. v. 9.—^mOr, afflicted.—ⁿHeb. c'aveeth.—^o2 Tim. i. 12. 1 Pet. iv. 10.—^pPs. lxxviii. 5. Hos. xiv. 5.

and despises men. He overthrows them with his breath; he has only to give orders, and they are destroyed.
Verse 6. *I shall not be moved*] I have whatever I covet. I hold whatsoever I have gotten. I have money and goods to procure me every gratification.
Verse 7. *His mouth is full of cursing, and deceit, and fraud*] What a finished character! a blasphemer, a deceitful man, and a knave!
Verse 8. *He sitteth in the lurking-places*] In this and the following verse there appears to be an allusion to the conduct of an assassin or private murderer. He is like a hunter that lays his traps and gins, digs his pits, sets his nets; and when the prey falls into them, he destroys its life.
Verse 9. *He croucheth*] The lion squats down and gathers himself together, that he may make the greater spring.
Verse 10. *God hath forgotten*] He has cast off this people and he will never more re-establish them.
Verse 11. *Arise, O Lord*] Hear their reproaches, see their guile, consider thy oppressed people. "Lift up thine hand," threaten them, that they may desist and repent.
Verse 12. *Wherefore doth the wicked contemn God?*] How is it that the Lord permits such persons to triumph in their iniquity? The long-suffering of God leadeth them to repentance.
Verse 13. *Thou hast seen it*] Nothing can escape thy notice. Thou hast not forgotten thy justice, though

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

16 ^b The LORD is King for ever and ever: the heathen are perished out of his land.

*Ps. xxxvii. 17.—^bPs. xxix. 10. cxlv. 13. cxlvi. 10. Jer. x. 10. Lam. v. 19. Dan. iv. 34. vi. 28. 1 Tim. i. 17.

judgment is not speedily executed on an evil work. *The poor committeth himself unto thee*] With the full conviction that thou, who art the helper of the fatherless, wilt not forget him.

Verse 15. *Break thou the arm*] Destroy his power, deprive him of his influence, that he may be no longer able to oppress.

Seek out his wickedness till thou find none.] Bring all his villainies to light, and continue to inflict punishment, while there is a crime to punish.

Verse 16. *The Lord is King for ever*] He has, and ever will have, the supreme power.

The heathen are perished out of his land.] They are all

17 LORD, thou hast heard the desire of the humble: thou wilt ^c prepare ^d their heart, thou wilt cause thine ear to hear:

18 To ^e judge the fatherless and the oppressed, that the man of the earth may no more ^f oppress.

^cOr, establish.—^d1 Chron. xxix. 18.—^ePs. lxxxii. 3. Isa. xl. 4.—^fOr, terrify.

either out off or converted. This may refer to the Canaanites. Verse 17. *Lord, thou hast heard*] Thou hast not permitted thy tempted and afflicted followers to pray in vain.

Thou wilt prepare their heart] 1. God prepares the heart; 2. Suggests the prayer; 3. Hears what is prayed; 4. Answers the petition.

Verse 18. *That the man of the earth may no more oppress.*] I believe the Hebrew will be better translated thus: "That he may not add any more to drive away the wretched man from the land." Destroy the influence of the tyrant; and let him not have it again in his power to add even one additional act of oppression to those which he has already committed.

PSALM XI.

David's friends advise him to flee to the wilderness from Saul's fury, 1-3. He answers that, having put his trust in God, knowing that he forsakes not those who confide in him, and that he will punish the ungodly, he is perfectly satisfied that he shall be in safety, 4-7.

To the chief Musician, A Psalm of David.

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

2 For, lo, ^cthe wicked bend their bow, ^dthey make ready their arrow upon the string, that they may ^eprivily shoot at the upright in heart.

3 ^fIf the foundations be destroyed, what can the righteous do?

4 ^gThe LORD is in his holy temple, the LORD's ^h

*Ps. lvi. 11.—^bSee 1 Sam. xxvi. 19, 20.—^cPs. lxiv. 3, 4.—^dPs. xxi. 12.—^eHeb. in darkness.—^fPs. lxxxii. 5.—^gHab. ii. 20.—^hPs. ii. 4. Isa. lxvi. 1. Matt. v. 34. xxiii. 22. Acts vii. 49. Rev. iv. 2.—ⁱPs. xxxiii. 13. xxxiv. 15, 16. lxxvi. 7.—^jGen. xxii. 1. James i. 12.

Verse 1. *In the Lord put I my trust: how say ye*] Some of David's friends seem to have given him this advice when they saw Saul bent on his destruction: "Flee as a bird to your mountain." To which advice he answers, "In the Lord put I my trust;" shall I act as if I were conscious of evil, and that my wicked deeds were likely to be discovered?

Verse 2. *For, lo, the wicked bend their bow*] Perhaps these are more of the words of his advisers.

Verse 3. *If the foundations be destroyed*] If Saul, who is the vicegerent of God, has cast aside his fear, and now regards neither truth nor justice, a righteous man has no security for his life. This is at present thy case; therefore flee! These I think to be also the words of David's advisers. To all of which he answers:

Verse 4. *The Lord is in his holy temple*] He is still to be sought and found in the place where he has registered his name. I may expect his presence in the temple: he has not promised to meet me in the mountain.

Verse 5. *The Lord trieth the righteous*] He does not abandon them; he tries them to show their faithfulness, and he afflicts them for their good.

His soul hateth.] An expression of uncommon strength

throne is in heaven: ⁱhis eyes behold, his eyelids try, the children of men.

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

6 ^kUpon the wicked he shall rain ^lsnares, fire, and brimstone, and ^man horrible tempest: ⁿthis shall be the portion of their cup.

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

^kGen. xix. 24. Ezek. xxxviii. 22.—^lOr, quick burning coals.—^mOr, a burning tempest.—ⁿSee Gen. xliii. 34. 1 Sam. i. 4. ix. 23. Ps. lxxv. 8.—^oPs. xiv. 7. cxlvi. 8.—^pJob. xxxvi. 7. Ps. xxxiii. 18. xxxiv. 15. 1 Pet. iii. 12.

and energy: all the perfections of the divine nature have such in abomination.

Verse 6. *Upon the wicked he shall rain*] This is a manifest allusion to the destruction of Sodom and Gomorrah.

Snares] Judgments shall fall upon them suddenly and unawares.

Fire] Such as shall come immediately from God, and be inextinguishable.

Brimstone] Melted by the fire, for their drink! This shall be the portion of their cup.

An horrible tempest] "The spirit of terrors." Suffering much, and being threatened with more, they shall be filled with confusion and dismay. Or, *the blast of destructions.* This may refer to the horribly suffocating Arabian wind, called *Smum*.

The portion of their cup.] Cup is sometimes put for plenty, for abundance; but here it seems to be used to express the quantum of sorrow and misery which the wicked shall have on the earth.

Verse 7. *The righteous Lord loveth righteousness*] He loves that which resembles himself. *His countenance*—his face, is ever open and unclouded to the upright.

PSALM XII.

The Psalmist, destitute of human comfort, craves help from God, 1; gives the character of those who surrounded him, and denounces God's judgments against them, 2-5; confides in the promises of God, and in his protection of him and all good men, 6-8.

To the chief Musician *upon ^b Sheminith, A Psalm of David.

HELP, ^c LORD; for the ^d godly man ceaseth; ^e for the faithful fail from among the children of men.

2 ^e They speak vanity every one with his neighbour: ^f with flattering lips and with ^g a double heart do they speak.

3 The LORD shall cut off all flattering lips, and the tongue that speaketh ^h proud ⁱ things:

4 Who have said, With our tongue will we prevail; our lips ^j are our own: who is lord over us?

*Or, upon the eighth.—^b Ps. vi. title.—^c Or, Save.—^d Isa. lvii. 1. Mic. vii. 2.—^e Ps. x. 7.—^f Ps. xxviii. 3, lxii. 4. Jer. ix. 8. Rom. xvi. 18.—^g Heb. an heart and an heart. 1 Chron. xii. 33.—^h 1 Sam. ii. 3. Ps. xvii. 10. Dan. vii. 8, 25.—ⁱ Heb. great things.—^j Heb. are

Some think that this psalm was made when Doeg and the Ziphites betrayed David to Saul, see 1 Sam. xxii. and xxiii.; but it is most likely that it was written during the Babylonish captivity.

Verse 1. *Help, Lord*] Save me, O Lord; for merciful men fail, and faithful men have passed away from the sons of Adam.

Verse 2. *They speak vanity every one with his neighbour*] They are false and hollow; they say one thing while they mean another; there is no trusting to what they say.

Flattering lips, and with a double heart do they speak.] "With a heart and a heart." They seem to have two hearts; one to speak fair words, and the other to invent mischief.

Verse 3. *Proud things*] Great things; great swelling words, both in their promises and in their commendations.

Verse 4. *Our lips are our own*] Many think, because they have the faculty of speaking, that therefore they may speak what they please.

Verse 5. *For the oppression of the poor*] This seems to

5 For the oppression of the poor, for the sighing of the needy, ^k now will I arise, saith the LORD; I will set ^l him in safety from him that ^m puffeth ⁿ at him.

6 The words of the LORD are ^o pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve ^p them from this generation for ever.

8 The wicked walk on every side, when ^q the vilest men are exalted.

with us.—^k Exod. iii. 7, 8. Isa. xxxiii. 10.—^l Or, would ensnare him.—^m Ps. x. 5.—ⁿ 2 Sam. xxii. 31. Ps. xviii. 30, xix. 8, cxix. 140. Prov. xxx. 5.—^o Heb. him: that is, every one of them.—^p Heb. the vilest of the sons of man are exalted.

refer best to the tribulations which the poor Israelites suffered while captives in Babylon.

From him that puffeth at him.] Here is much interpolation to make out a sense.

Verse 6. *The words of the Lord are pure words*] None of his promises shall fall to the ground: the salvation which he has promised shall be communicated.

Silver tried in a furnace of earth] A reference to the cupel, a sort of instrument used in the purification of silver.

Verse 7. *Thou shalt keep them—thou shalt preserve them*] Instead of the pronoun *them* in these clauses several MSS. have *us*. The sense is equally good in both readings.

Verse 8. *The wicked walk on every side*] The land is full of them. *When the vilest men are exalted*; rather, *As villians gains ground among the sons of Adam*.

The vilest men are exalted.] Were we to take this in its obvious sense, it would signify that at that time wickedness was the way to preferment, and that good men were the objects of persecution.

PSALM XIII.

This psalm contains the sentiments of an afflicted soul that earnestly desires succour from the Lord. The Psalmist complains of delay, 1, 2; prays for light and comfort, because he finds himself on the brink of death, 3; dreads the revilings of his enemies, 4; anticipates a favourable answer, and promises thanksgiving, 5, 6.

To the chief Musician, A Psalm of David.

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

2 How long shall I take counsel in my soul, ^b having sorrow in my heart daily? how long

*Or, overbear.—^a Deut. xxxi. 17. Job. xlii. 24. Ps. xlv. 24. lxxxviii. 14. lxxxix. 46. Isa. lix. 2.

This psalm is supposed to have been written during the captivity, and to contain the prayers and supplications of the distressed Israelites, worn out with their long and oppressive bondage.

Verse 1. *How long wilt thou forget me?*] The words translated here *how long?* are four times repeated in the two first verses, and point out at once great dejection and extreme earnestness of soul.

Hide thy face from me?] How long shall I be destitute of a clear sense of thy approbation.

Verse 2. *Take counsel in my soul*] I am continually framing ways and means of deliverance; but they all come to nought, because thou comest not to my deliverance.

shall mine enemy be exalted over me?

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

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

*Ezra ix. 8.—^a Jer. ii. 39.—^b Ps. xxv. 2. xxxv. 19. xxxviii. 16.

Mine enemy be exalted] Satan appears to triumph while the soul lies under the curse of a broken law.

Verse 3. *Consider and hear me*] Rather, *answer me*. I have prayed; I am seeking thy face; I am lost without thee; I am in darkness; my life draws nigh to destruction; if I die unforgiven, I die eternally.

Verse 4. *Lest mine enemy say*] Satan's ordinary method in temptation is to blind the understanding and inflame the passions; and when he succeeds, he triumphs by insults and reproaches. None so ready then to tell the poor soul how deeply, disgracefully, and ungratefully it has sinned.

When I am moved.] O what desolation is made by the fall of a righteous soul! Itself covered with darkness and

PSALM XIV.

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

*Ps. xxxiii. 21.

desolation, infidels filled with scoffing, the church clad in mourning, the Spirit of God grieved, and Jesus crucified afresh, and put to an open shame!

Verse 5. *But I have trusted in thy mercy.*] Thou wilt not suffer me to fall; or if I have fallen, wilt thou not, for his sake who died for sinners, once more lift up the light of thy countenance upon me?

My heart shall rejoice in thy salvation.] There is no

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

^bPs. cxvii. 7. cxix. 17.

true joy but of the heart; and the heart cannot rejoice till all guilt is taken away from the conscience.

Verse 6. *I will sing unto the Lord.*] That heart is tuned to God's praise which has a clear sense of God's favour.

Because he hath dealt bountifully with me.] *Hath recompensed me.* My sorrows were deep, long continued, and oppressive; but in thy favour is life. A moment of this spiritual joy is worth a year of sorrow!

PSALM XIV.

The sentiments of Atheists and Deists, who deny the doctrine of a divine providence. Their character: they are corrupt, foolish, abominable, and cruel, 1-4. God fills them with terrors, 5; reproaches them for their oppression of the poor, 6. The Psalmist prays for the restoration of Israel, 7.

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

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

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

3 ^dThey are all gone aside, they are *all together become filthy: there is none that doeth good, no not one.*

*Ps. x. 4. lili. 1., &c.—^bGen. vi. 11, 12. Rom. iii. 10, &c.—^cPs. xxxiii. 13. cii. 19.—^dRom. iii. 10, 11, 12.—^eHeb. stinking.—^fJer. x. 25. Amos. viii. 4. Mic. iii. 3.—^gPs. lxxix. 6. Isa. lxiv. 7.—^hHeb.

The word *ledavid*, of *David*, is improperly prefixed, as it is sufficiently evident, from the construction of the psalm, that it speaks of the *Babylonish captivity*. The author probably lived beyond the Euphrates.

Verse 1. *The fool hath said in his heart, There is no God.*] *Nabal*, which we render *fool*, signifies an *empty fellow*, a *contemptible person*, a *villain*. The word is not to be taken in the strict sense in which we use the term *atheist*, that is, one who denies the *being* of a *God*, or confounds him with *matter*. There are some who, without absolutely denying the divine existence, deny his *providence*; and there are others who, while they profess to acknowledge both, deny them in their heart, and live as if they were persuaded there was no God either to punish or reward.

They are corrupt.] They are in a state of *putrescency*; and *they have done abominable works*—the corruption of their hearts extends itself through all the actions of their lives. They are a plague of the most deadly kind; propagate nothing but destruction; and, like their father the devil, spread far and wide the contagion of sin and death.

Verse 2. *The Lord looked down from heaven.*] Words spoken after the manner of men. God is represented as looking down upon the habitable globe, to see if there were any that did understand that there was a Supreme Being, the governor and judge of men; and, in consequence, seek God for his mercy, support, and defence.

Verse 3. *They are all gone aside.*] They will not walk in the straight path.

They are all together become filthy.] They are become *sour* and *rancid*; a metaphor taken from milk that has fermented, and turned sour, rancid and worthless.

There is none that doeth good, no, not one.] This is not only the state of heathen Babylon, but the state of the *whole inhabitants of the earth*, till the grace of God changes their heart.

Verse 4. *Have all the workers of iniquity no knowledge?*]

4 Have all the workers of iniquity no knowledge? who ¹eat up my people as they eat bread, and ²call not upon the LORD.

5 There ^bwere they in great fear: for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his ¹refuge.

7 ¹Oh ²that the salvation of Israel *were come out of Zion!* ³when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and Israel shall be glad.*

they feared a fear. Ps. liii. 5.—¹Ps. ix. 9. cxlii. 5.—²Heb. Who will give, &c. See Rom. xi. 26.—³Ps. liii. 6.—⁴Job. xlii. 10. Ps. cxxvi. 1.

Is there not one of them who takes this dreadful subject into consideration?

Who eat up my people as they eat bread.] They have no power to oppose you, and therefore you destroy them. That this is the meaning of the expression, is plain from the speech of Joshua and Caleb relative to the Canaanites, Numb. xiv. 9.

And call not upon the Lord.] They have no defence, for they invoke not the Lord. They are all either *atheists* or *idolaters*.

Verse 5. *There were they in great fear.*] This is a manifest allusion to the history of the *Canaanitish nations*; they were struck with terror at the sight of the Israelites, and by this allusion the Psalmist shows that a destruction similar to that which fell upon them, should fall on the Babylonians.

For God is in the generation.] They feared the Israelites, because they knew that the Almighty God was among them.

Verse 6. *Ye have shamed the counsel of the poor.*] The Psalmist refers to the *confidence* which the afflicted people professed to have in God for their deliverance, which confidence the Babylonians turned into *ridicule*. The poor people took counsel together to expect help from God, and to wait patiently for it; and this counsel ye derided, because ye did not know—did not consider, that God was in the congregation of the righteous.

Verse 7. *Oh that the salvation.*] Or, more literally, *Who will give from Zion salvation to Israel?* From Zion the deliverance must come; for God alone can deliver them: but *whom* will he make his instruments?

When the Lord bringeth back.] That is the remains of the kingdom of Israel, and those of Judah, shall be rejoined, to their mutual satisfaction, and become one people, worshipping the same God. Many of the Fathers have understood this verse as referring to the *salvation of mankind by Jesus Christ*.

PSALM XV.

The important question answered, Who is a proper member of the church militant? and who shall finally join the church triumphant? Ver. 1 contains the question; ver. 2-5, the answer.

A Psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

^aPs. xxiv. 8, &c.—^bHeb. sojourn.—^cPs. ii. 6. iii. 4.—^dIsa. xxxiii. 15.—^eZech. viii. 16. Eph. iv. 25.—^fLev. xix. 16. ^gPs. xxxiv. 13.—^hExod. xliii. 1.—ⁱOr, revealeth or endureth.—^jEsth. iii. 2.—^kJudg.

If this psalm was composed during the captivity, the name of David is improperly prefixed.

Verse 1. Lord, who shall abide in thy tabernacle? The literal translation of this verse is, "Lord, who shall sojourn in thy tabernacle? who shall dwell in the mountain of thy holiness?" For the proper understanding of this question we must note the following particulars;

1. The tabernacle was a type of the church militant, or the state of the people of God in this world.

2. Mount Zion, the holy mount, where the temple was built was the type of the kingdom of heaven. There the ark became stationary, and was no longer carried about from place to place; and the whole was typical of the rest that remains for the people of God.

3. The tabernacle was a temporary and frequently-re-moved building, carried about from place to place, and not long in any one place. Concerning this it is said, "Who shall lodge, or sojourn," there? It is not a residence or dwelling-place, but a place to lodge in for a time.

4. The temple was a fixed and permanent building; and here it is inquired, "Who shall dwell, abide," or have his permanent residence, there?

5. The tabernacle being a migratory temple, carried about on the shoulders of the priests and Levites, there was no dwelling there for any; they could but lodge or sojourn.

6. The temple being fixed, the priests, Levites, &c., became permanent occupiers.

7. The tabernacle is, therefore, a proper type of the church militant, wandering up and down, tossed by various storms and tempests; the followers of God having here no continuing city; sojourning only on earth to get a preparation for eternal glory.

8. The temple is also a proper type or emblem of the church triumphant in heaven. It is the dwelling-place, the eternal residence, of all who are faithful unto death, who are made pillars in that temple of God, to go no more out for ever.

Verse 2. He that walketh uprightly] 1. He who walks perfectly. Who sets God before his eyes, takes his word for the rule of his conduct, considers himself a sojourner on earth, and is continually walking to the kingdom of God.

And worketh righteousness] 2. He is not satisfied with a contemplative life; he has duties to perform. The law of righteousness has placed him in certain relations, and each of these relations has its peculiar duties. 1. As he is the creature of God, he has duties to perform to him. 2. As a member of civil society, he has various duties to perform to his fellows, as they have to him. 3. There are duties which he owes to himself. That his body may be in health, vigour, and activity, he should avoid everything by which it might be injured. That his soul may be saved, he should avoid all sin; all irregular and disorderly passions.

And speaketh the truth in his heart.] 3. He is a true man; in him there is no false way. He is no man of pretences; speaking one thing, and meaning another. He professes nothing but what he feels and intends: with him there are no hollow friendships, vain compliments, nor empty professions of esteem, love, regard, or friendship. His heart, his tongue, and his hand, are all in unison.

Verse 3. He that backbiteth not with his tongue] "He foot not upon his tongue." 4. He is one who treats his

neighbour with respect. The tongue, because of its slanderous conversation, is represented in the nervous original as kicking about the character of an absent person; a very common vice, as destructive as it is common.

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

^lIsa. 58.—^mExod. xxli. 25. Lev. xxv. 36. Deut. xxiii. 19. Ezek. xviii. 8. xlii. 12.—ⁿExod. xxiii. 8. Deut. xvi. 19.—^oPs. xvi. 8. 2 Pet. i. 10.

neighbour with respect. The tongue, because of its slanderous conversation, is represented in the nervous original as kicking about the character of an absent person; a very common vice, as destructive as it is common.

Nor doeth evil to his neighbour] 5. He not only avoids evil speaking, but he avoids also evil acting towards his neighbour.

Nor taketh up a reproach against his neighbour.] 6. The word *cherpah*, which we here translate a reproach comes from *charaph*, to strip, or make bare, to deprive one of his garments. The application is easy: a man, for instance, of a good character is reported to have done something wrong; the tale is spread, and the slanderers and backbiters carry it about; and thus the man is stripped of his fair character, of his clothing of righteousness, truth, and honesty. Who that has not the heart of a devil would not strive rather to cover than make bare the fault? But what reception has the tale-bearer? The good man taketh it not up; he will not bear it; it shall not be propagated from him. He cannot prevent the detractor from laying it down; but it is in his power not to take it up; and thus the progress of the slander may be arrested.

Verse 4. In whose eyes a vile person is contemned] 7. This man judges of others by their conduct; he tries no man's heart. A vile person, *nimas*, the prostrate, one abandoned to sin; is despised, *nibzeh*, is leprosy, as if he were covered with the elephantiasis or leprosy, for so the word implies. He may be rich, he may be learned, he may be a great man and honourable with his master, in high offices in the state; but if he be a spiritual leper, an infidel, a profigate, the righteous man must despise him, and hold him, because he is an enemy to God and to man, in sovereign contempt.

He honoureth them that fear the Lord.] 8. Character is the object of his attention; persons and circumstances are of minor importance.

The fear of the Lord is often taken for the whole of religion; and sometimes for that reverence which a man feels for the majesty and holiness of God, that induces him to hate and depart from evil. Here it may signify the lowest degree of religion, repentance whereby we forsake sin.

Swearth to his own hurt, and changeth not.] 9. Though to keep his oath will be greatly to his damage, yet such reverence has he for God and for truth, that he will not change. He is faithful also to his promises; his bare word will bind him equally with an oath. He that will not be honest without an oath will not be honest with one.

Verse 5. Putteth not out his money to usury] 10. As usury signifies unlawful interest, or that which is got by taking advantage of the necessity of a distressed neighbour, no man that fears God can be guilty of it. The word *neshech*, which we translate usury, comes from *nashach*, to bite as a serpent; and here must signify that biting or devouring usury, which ruins the man who has it to pay.

The Jews ever were, and are still, remarkable for usury and usurious contracts; and a Jew that is saved from it is in the fair way, charity would suppose, to the kingdom of heaven.

Nor taketh reward against the innocent.] 11. He neither gives nor receives a bribe in order to pervert justice or injure

PSALM XVI.

an innocent man in his cause. The lawyer, who is convinced in his conscience that the poor man has justice and right on his side, yet takes the *larger fee* from the rich man to plead against the poor man, has in fact taken a *bride against the innocent*, and without the most signal interposition of the mercy of God, is as sure of hell as if he were already there.

He that doeth these things] He in whose character all

these excellences meet, though still much more is necessary under the *Christian dispensation*, shall never be moved—he shall stand fast for ever.

Now we have the important question answered, Who shall go to heaven? The man who to *faith in Christ Jesus* adds those *eleven moral excellences* which have been already enumerated. And only such a character is fit for a place in the church of Christ.

PSALM XVI.

The contents of this Psalm are usually given in the following manner: David, sojourning among idolaters, and being obliged to leave his own country through Saul's persecutions, cries to God for help; expresses his abhorrence of idolatry, and his desire to be again united to God's people, 1-4; and declares his strong confidence in God, who had dealt bountifully with him, 5-7. Then follows a remarkable prophecy of the resurrection of Christ, 8-11.

* Michtam of David.

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

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

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

4 Their sorrows shall be multiplied that * hasten

* Or, A golden Psalm of David.—^b So Ps. lvi. lviii. lix. lx.—^c Ps. xxv. 20.—^d Job xxii. 2, 3. xxxv. 7, 8. Ps. l. ix. Rom. xi. 35.—^e Or, give gifts to another.—^f Exod. xxiii. 13. Josh. xxiii. 7.

The title of this psalm in the Hebrew is *michtam ledavid*; which the *Chaldee* translates, "A straight sculpture of David." The *Septuagint*, "The inscription on a pillar to David;" as if the psalm had been inscribed on a pillar, to keep it in remembrance. As *caltham* signifies to engrave or stamp, this has given rise to the above inscription. *Michtam* also means pure or stamped gold; and hence it has been supposed that this title was given to it on account of its excellence: a golden psalm, or a psalm worthy to be written in letters of gold; as some of the verses of *Pythagoras* were called the golden verses, because of their excellence. [Rosenmüller and Gesenius make it identical with *Michtab*, a writing.]

That David was the author there can be no doubt. It is most pointedly attributed to him by St. Peter, Acts ii. 25-31. From the most serious and attentive consideration of the whole psalm, I am convinced that every verse of it belongs to Jesus Christ, and none other. But as he is referred to here as the Redeemer of the world, consequently, as God manifested in the flesh, there are several portions of the psalm, as well as in the New Testament, where the *divine* and *human* natures are spoken of separately: and if this distinction be properly regarded, we shall find, not only no inconsistency, but a beautiful harmony through the whole.

Verse 1. Preserve me, O God: for in thee do I put my trust.] I consider this a prayer of the man Christ Jesus on his entering on his great atoning work, particularly his passion in the garden of Gethsemane.

For in thee, *chastithi*, have I hoped. These are no common sufferings; they are not of a natural kind; they are not proportioned to the strength of a human body, or the energy of a human spirit; and my *immaculate humanity*, which is subject to these sufferings, must be dissolved by them, if not upheld by thee, the strong God. It is worthy of remark that our Lord here uses the term *El*, which signifies the strong God, an expression remarkably suited to the frailty of that human nature which was now entering upon its vicarious sufferings. It will be seen with what admirable propriety the *Messiah* varies the appellations of the Divine Being in this address; a circumstance which no translation without paraphrase can express.

Verse 2. Thou hast said unto the Lord, Thou art my Lord] Thou hast said to Jehovah, the supreme, self-existing, and eternal Being; Thou art my Lord, *adonai atiah*, my prop, stay, or support. As the Messiah or Son of God, Jesus derived his being and support from Jehovah; and the man Christ was supported by the eternal Divinity that dwelt within him, without which he could not have sustained the

after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

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

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

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

Hos. ii. 16, 17.—^a Deut. xxxii. 9. Ps. lxxiii. 26. cxix. 87. cxlii. 5. Jer. x. 16. Lam. iii. 24.—^b Heb. of my part.—^c Num. xvi. 14. Deut. ix. 29.—^d Ps. xi. 6. xxiii. 5. cxvii. 13.—^e Ps. xvii. 3.

sufferings which he passed through, nor have made an atonement for the sin of the world.

My goodness extendeth not to thee] There are almost endless explanations of this clause; no man can read them without being confounded by them. The *SEPTUAGINT* read, *Because thou dost not need my goods*. The *VULGATE* follows the *Septuagint*. The *CHALDEE*: *My good is given only by thyself*. So the *SYRIAC*: *My good is from thee*. The *ARABIC*: *Thou dost not need my good works*. And in this sense, with shades of difference, it has been understood by most commentators and critics. [Among later critics, *Hengstenberg* renders the passage: *My prosperity is not without thee*.]

I think the words should be understood of what the Messiah was doing for men. My goodness, *tobathi*, "my bounty," is not to thee. What I am doing can add nothing to thy divinity; thou art not providing this astonishing sacrifice because thou canst derive any excellence from it: but this bounty extends to the saints—to all the spirits of just men made perfect, whose bodies are still in the earth; and to the excellent, *addirey*, "the noble or supereminent ones," those who through faith and patience inherit the promises. Perhaps *angels* themselves may be intended; they are not uninterested in the incarnation, passion, death, and resurrection of our Lord.

The *kedoshim*, "saints" or consecrated persons, may refer to the first planters of Christianity, evangelists, apostles, &c., who were separated from all others, and consecrated to the great important work of preaching among the Gentiles the unsearchable riches of Christ.

The passage, taken as referring to David, intimates that he abhorred the company of the profane and worthless, and delighted to associate with them that excelled in virtue.

Verse 4. Their sorrows shall be multiplied that hasten after another god] In the Hebrew text there is no word for God, and therefore *Messiah* or *Saviour* might be as well substituted; and then the whole will refer to the unbelieving Jews. Their sorrows have been multiplied for more than 1800 years.

Their drink-offerings of blood will I not offer] A drink-offering of blood is not a correct form of expression; it is rather the libation on the blood of the sacrifice already made. As applicable to our Lord, here is an intimation that their libations and sacrifices should cease. None of these should exist under the Christian dispensation; Jesus Christ's offering upon the cross being the accomplishment and termination of all such sacrifices.

Nor take up their names into my lips.] None of those

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

9 Therefore my heart is glad, ^d and my glory rejoiceth : my flesh also shall ^e rest in hope.

10 ^f For thou wilt not leave ^g my soul in hell ;

* Acts ii. 25, &c.—^b Ps. lxxiii. 23. ex. 5. cxxi. 5.—^c Ps. xv. 5.—^d Ps. xxx. 12. lvii. 8.—^e Heb. dwell confidently.—^f Ps. xlix. 15. Acts ii. 27, 31. xiii. 35.—^g Lev. xix. 28. Num. vi. 6.—^h Matt. vii. 14.

sacrifices shall be mentioned with any kind of respect after the end of their institution shall have been accomplished ; for sacrifice, offering, burnt-offering, and sacrifice for sin, such as are offered according to the law, God would no longer receive ; therefore Jesus said : " Lo, I come to do thy will ; a body hast thou prepared me." Since that time all these sacrifices have ceased.

Verse 5. *The Lord is the portion of mine inheritance*] The Messiah speaks. Jehovah is the portion of mine inheritance ; I seek no earthly good ; I desire to do the will of God, and that only. From him I have received the cup of suffering, which I shall drink for their sake, through which I shall impart to them the cup of consolation.

Verse 6. *The lines are fallen unto me in pleasant places*] Here is an allusion to the ancient division of the land by lot among the Israelites, the breadth and length being ascertained by lines which were used in measuring.

I have a goodly heritage.] A church, an innumerable multitude of saints, partakers of the divine nature, and filled with all the fulness of God. And these shall dwell with me in the heaven of heavens to all eternity.

Verse 7. *Who hath given me counsel*] Jesus, as man, received all his knowledge and wisdom from God ; Luke ii. 40-52. And in him were hidden all the treasures of wisdom and knowledge.

My reins also instruct me] Reins or kidneys, which from their retired situation in the body are often used in Scripture for the most secret workings and affections of the heart.

The kidneys and their fat were always to be burnt in sacrifice, to indicate that the most secret purposes and affections of the soul are to be devoted to God.

In the night seasons.] That is, in the time of my passion, my secret purposes and determination concerning the redemption of man support me.

Verse 8. *I have set the Lord always before me*] This verse, and all to the end of ver. 11, are applied by St. Peter to the death and resurrection of Christ. Acts ii. 25, &c.

He is at my right hand] That is, I have his constant presence, approbation, and support. All this is spoken by Christ as man.

I shall not be moved.] Nothing can prevent me from fulfilling the divine counsel, in reference to the salvation of man.

neither wilt thou suffer thine Holy One to see corruption.

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

—^a Ps. xvii. 15. xxi. 6. Matt. v. 8. 1 Cor. xiii. 12. 1 John iii. 2.—^b Ps. xxxvi. 8.

Verse 9. *Therefore my heart is glad*] Unutterably happy in God ; always full of the divine presence ; because whatsoever I do pleaseth him.

My glory rejoiceth] My tongue, so called by the Hebrews (see Ps. lvii. 8, xxx. 12), because it was bestowed on us to glorify God, and because it is our glory, being the instrument of expressing our thoughts by words. But soul bids as fair to be the meaning.

My flesh also shall rest in hope.] There is no sense in which these and the following words can be spoken of David.

Verse 10. *Thine Holy One*] This is in the plural number, *chasideycha, thy Holy Ones* ; but none of the Versions translate it in the plural. The present reading is probably a corruption.

As to *leaving the soul in hell*, it can only mean permitting the life of the Messiah to continue under the power of death ; for sheol signifies a pit, a ditch, the grave, or state of the dead.

See corruption.] All human beings see corruption, because born in sin, and liable to the curse. The human body of Jesus Christ, as being without sin, saw no corruption.

Verse 11. *Thou wilt show me the path of life*] I first shall find the way out of the regions of death, to die no more. Thus Christ was the first-fruits of them that slept. Several had before risen from the dead, but they died again. Jesus rose from the dead, and is alive for evermore. Jesus Christ's resurrection from the dead was the first entrance out of the grave to eternal life or lives, *chayyim*, for the word is in the plural, and with great propriety too, as this resurrection implies the life of the body, and the life of the rational soul also.

In thy presence] Every holy soul has, throughout eternity, the beatific vision i. e., " it sees God as he is," because it is like him ; 1 John iii. 2. It drinks in beatification from the presence of the eternal TRINITY.

Thy right hand] The place of honour and dignity ; repeatedly used in this sense in the Scriptures.

Pleasures for evermore.] Onwardly ; perpetually, continually, well expressed by our translation ever and more ; an eternal progression. Think of duration in the most extended and unlimited manner, and there is still more ; more to be suffered in hell, and more to be enjoyed in heaven.

PSALM XVII.

David implores the succour of God against his enemies ; and professes his integrity and determination to live to God's glory, 1-4. He prays for support, and expresses strong confidence in God, 5-9 ; describes the malice and cruelty of his enemies, and prays against them, 10-14 ; receives a strong persuasion of support and final victory, 15.

A Prayer of David.

HEAR ^a the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth ^b not out of feigned lips.

2 Let my sentence come forth from thy

* Heb. justice.—^b Heb. without lips of deceit.—^c Ps. xvi. 7.

David was most probably the author of this psalm ; and it appears to have been written about the time in which Saul had carried his persecution against him to the highest pitch. See 1 Sam. xxvii.

Verse 1. *Hear the right*] Attend to the justice of my cause, Jehovah *tsedek*, righteous Jehovah.

presence ; let thine eyes behold the things that are equal.

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

* Job xxiii. 10. Ps. xxvi. 2. lxxvi. 10. cxxxix. 2. Zech. xiii. 9. Mal. iii. 2, 8. 1 Pet. i. 7.

Goeth not out of feigned lips.] My supplication is sincere ; and the desire of my heart accompanies the words of my lips.

Verse 2. *My sentence come forth from thy presence*] Thou knowest my heart, and my ways ; judge me as thou shalt find ; let me not fall under the judgment of man.

Let thine eyes behold the things that are equal.] Thou

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

5 Hold up my goings in thy paths, that my footsteps slip not.

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

7 Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

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

9 From the wicked that oppress me, from my deadly enemies, who compass me about.

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

* Ps. cxix. 133.—^b Heb. *be not moved.*—^c Ps. cxvi. 2.—^d Ps. xxxi. 21.—^e Or, that savest them which trust in thee from those that rise up against thy right hand.—^f Deut. xxxii. 10. Zech. ii. 8.—^g Ruth. ii. 12. Ps. xxxvi. 7. lvii. 1. lxi. 4. liii. 7. xci. 1, 4. Mat. xxiii. 37.—^h Heb. that waste me.—ⁱ Heb. my enemies against the soul.—^j Deut. xxxii. 15. Job xv. 27. Ps. lxxiii. 7. exil. 70.—^k 1 Sam. ii. 8. Ps.

knowest whether I render to all their due, and whether others act justly by me.

Verse 3. *Thou hast proved mine heart*] Thou hast seen me in my most secret retirements, and knowest whether I have plotted mischief against him who now wishes to take away my life.

Thou hast tried me] Thou hast put me to the test, as they do metals, in order to detect their alloy, and to purify them.

My mouth shall not transgress.] This clause is added to the following verse by the *Vulgate* and *Septuagint*. So far from doing any improper action, I have even refrained from all words that might be counted inflammatory or seditious by my adversaries.

Verse 4. *The paths of the destroyer.*] Some render, *hard or difficult paths*, the sense of which is given above. But the passage is exceedingly obscure.

Verse 5. *Hold up my goings in thy paths*] David walked in God's ways; but, without divine assistance, he could not walk steadily, even in them. He had been kept from the paths of the destroyer; but this was not sufficient; he must walk in God's paths—must spend his life in obedience to the divine will. Negative holiness can save no man.

Verse 6. *Incline thine ear unto me*] In a believer's mind the petition and the answer should not be separated.

Verse 7. *Shew thy marvellous loving-kindness*] If God did not work miracles for him, he must fall by the hand of Saul. Yet he lays no claim to such miraculous interpositions; he expects all from God's loving-kindness.

The marginal reading of this verse is nearer the original than that of the text.

Verse 8. *Keep me as the apple of the eye*] Or, as the black of the daughter of the eye. Take as much care to preserve me now by divine influence, as thou hast to preserve my eye by thy good providence.

Hide me under the shadow of thy wings] This is a metaphor taken from the hen and her chickens. See Matt. xxiii. 37.

Verse 9. *From my deadly enemies, who compass me about.*] This is a metaphor taken from huntsmen, who spread themselves around a large track of forest, driving in the deer from every part of the circumference, till they are forced into the nets or traps which they have set for them in some particular narrow passage.

Verse 10. *They are inclosed in their own fat*] Dr. Kennicott, and others, read the passage thus: "They have closed their nets upon me." This continues the metaphor which was introduced in the preceding verse, and which is continued in the two following: and requires only the interchange of two letters.

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

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

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

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

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

xxi. 18.—¹ 1 Sam. xxiii. 26.—² Ps. x. 8, 9, 10.—³ Heb. *The likeness of him (that is, of every one of them) is as a lion that desireth to ravine.*—⁴ Heb. *sitting.*—⁵ Heb. *present his face.*—⁶ Isa. x. 5.—⁷ Or, by thy sword.—⁸ Or, *From men by thine hand.*—⁹ Ps. lxxiii. 12. Luke xvi. 25. James v. 6.—¹⁰ Or, their children are full.—¹¹ 1 John iii. 2.—¹² Ps. iv. 6, 7. xvi. 11. lxx. 4.

They speak proudly.] Being assured that they will soon be in possession of their prey.

Verse 11. *They have set their eyes bowing down to the earth*] All the commentators and critics have missed the very expressive and elegant metaphor contained in this clause. It is the attitude of the huntsman looking for the spot, or track of the hart's, hind's, or antelope's foot on the ground.

Verse 12. *Like as a lion that is greedy of his prey*] I believe the word *lion* is here used to express Saul in his strength, kingly power, and fierce rapacity.

Verse 13. *From the wicked, which is thy sword*] Saul is still meant, and we may understand the words as either implying the sword, the civil power, with which God had intrusted him, and which he was now grievously abusing; or, it may mean, deliver me by thy sword—cut him off who wishes to cut me off. On this ground the next verse should be read from men, by thy hand. The hand of God not only meaning his power, but his providence.

Verse 14. *From men of the world, which have*] From mortal men of time; temporizers; men who shift with the times; who have no fixed principle but one, that of securing their own secular interest; who have bartered heaven for earth, and have got the portion they desired; for thou fillest their belly with thy hid treasure. Their belly—their sensual appetites, is their god; and, when their animal desires are satisfied, they take their rest without consideration, like the beasts that perish.

Their portion in this life] In lives, probably meaning heritable lands and estates; for they leave them to their children, they descend to posterity, and every one has his life portion in them.

They are full of children] Have a numerous offspring, whom they educate in the same principles, and to whom they leave a large earthly patrimony, and who spend it as their fathers have done, and perhaps even more dissolutely. Often covetous fathers lay up riches, which profligate sons scatter to all the winds of heaven.

Verse 15. *As for me*] I cannot be satisfied with such a portion.

I will behold thy face] Nothing but an evidence of thy approbation can content my soul.

In righteousness] I cannot have thy approbation unless I am conformed to thy will.

I shall be satisfied, when I awake, with thy likeness.] Nothing but God can satisfy the wishes of an immortal spirit; and he satisfies the soul only by restoring it to his image, which, by the fall, it has lost.

I do not think that he refers to the resurrection of the body, but to the resurrection of the soul in this life; to the regaining the image which Adam lost.

PSALM XVIII.

David's address of thanks to Jehovah, 1-3. A relation of sufferings undergone, and prayers made for assistance, 4-6. A magnificent description of divine interposition in behalf of the sufferer, 7-15; and of the deliverance wrought for him, 16-19. That this deliverance was in consideration of his righteousness, 20-24; and according to the tenor of God's equitable proceedings, 25-28. To Jehovah is ascribed the glory of the victory, 29-36; which is represented as complete by the destruction of all his opponents, 37-42. On these events the heathens submit, 43-45. And for all these things God is glorified, 46-50.

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

I WILL love thee, O LORD, my strength.
 2 The LORD is my rock, and my fortress, and my deliverer; my God, ^d my strength, ^e in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

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

4 ^g The sorrows of death compassed me, and the floods of ^h ungodly men made me afraid.

5 The ⁱ sorrows of hell compassed me about: the ^j snares of death prevented me.

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

^a Ps. xxxvi. title.—^b 2 Sam. xxii. 1.—^c Ps. cxlv. 1.—^d Heb. my rock.—^e Heb. ii. 13.—^f Ps. lxxvi. 4.—^g Ps. cxvi. 3.—^h Heb. Belial.—ⁱ Or, cords.—^j 2 Sam. xxii. 6. Prov. xlii. 14. xiv. 27.—^k Acts iv. 81.—

Except the first clause, the title is taken from 2 Sam. xxii. 1. The strong current of commentators and critics apply this psalm to Christ; and in the *main* I am of the same mind; and on this principle chiefly I shall proceed to its illustration; still however considering that there are many things in it which concern David, and him only.

Verse 1. *I will love thee*] Love always subsists on motive and reason. The verb *racham* signifies to love with all the tender feelings of nature. "From my inmost bowels will I love thee, O Lord!"

My strength.] Thou who hast given me power over my adversaries, and hast enabled me to avoid evil and do good.

Verse 2. *The Lord is my rock.*] The word *sela* signifies those craggy precipices which afforded shelter to men and wild animals; where the bees often made their nests, and whence honey was collected in great abundance. Deut. xxxii. 18. He was his fortress; a place of strength and safety, fortified by nature and art, where he could be safe from his enemies. He refers to those inaccessible heights in the rocky, mountainous country of Judea, where he had often found refuge from the pursuit of Saul.

Deliverer.] This refers to his preservation in straits and difficulties. He was often almost surrounded and taken, but still the Lord made a way for his escape—made a way out as his enemies got in; so that, while they got in at one side of his stronghold, he got out of the other, and so escaped with his life. *My God, my strong God,* not only the object of my adoration, but he who puts strength in my soul. *My strength, tower.* This is a different word from that in the first verse: when applied to God, it signifies fountain, source, origin, &c. God is not only the source whence my being was derived, but he is the fountain whence I derive all my good; in whom, says David, *I will trust. My buckler, my shield, my defender,* he who covers my head and my heart, so that I am neither slain nor wounded by the darts of my adversaries. *Horn of my salvation.* Horn was the emblem of power, and power in exercise. *My high tower;* not only a place of defence, but one from which I can discern the country round about, and always be able to discover danger before it approaches me.

Verse 4. *The sorrows of death compassed me.*] The cables or cords of death. He was almost taken in those nets or stratagems, by which, if he had been entangled, he would have lost his life.

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

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

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

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

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

12 ^q At the brightness that was before him his thick clouds passed; hail stones and coals of fire.

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

14 ^s Yea, he sent out his arrows, and scattered

^l Heb. by his.—^m Ps. cxlv. 5.—ⁿ Ps. xcix. 1.—^o Ps. civ. 3.—^p Ps. xxvii. 2.—^q Ps. xxvii. 3.—^r Ps. xxxix. 3.—^s Josh. x. 10. Ps. cxlv. 6. Isa. xxx. 30.

The floods of ungodly men.] Troops of wicked men were rushing upon him like an irresistible torrent; or like the waves of the sea, one impelling another forward in successive ranks; so that, thinking he must be overwhelmed by them, he was for the moment affrighted; but God turned the torrent aside, and he escaped.

Verse 5. *The sorrows of hell.*] The cables or cords of the grave. Is not this a reference to the cords or ropes with which they lowered the corpse into the grave? or the bandages by which the dead were swathed?

The snares of death prevented me.] I was just on the point of dropping into the pit which they had digged for me.

Verse 6. *In my distress I called.*] His enemies had no hope of his destruction unless God should abandon him. But God heard his cry and came down to his help; and this interference is most majestically described in the 7th and following verses.

Verse 11. *He made darkness his secret place.*] Deut. iv. 11; Ps. cxvii. 2. This representation in the place before us is peculiarly proper; as thick heavy clouds deeply charged, and lowering aspects, are always the forerunners and attendants of a tempest, and greatly heighten the horrors of the appearance; and the representation of them, spread about the Almighty as a tent, is truly grand and poetic.

Dark waters.] The vapours strongly condensed into clouds; which, by the stroke of the lightning, are about to be precipitated in torrents of rain.

Verse 12. *At the brightness that was before him his thick clouds passed.*] The word *noqah* signifies the lightning.

This goes before him; the flash is seen before the thunder is heard, and before the rain descends; and then the thick cloud passes. Its contents are precipitated on the earth, and the cloud is entirely dissipated.

Hail stones and coals of fire.] This was the storm that followed the flash and the peal; for it is immediately added—

Verse 13. *The Lord also thundered in the heavens, and the Highest gave his voice.*] The former verse mentioned the lightning, with its effects; this gives us the report of the thunder, and the increasing storm of hail and fire that attended it.

Verse 14. *He sent out his arrows—he shot out lightnings.*] I believe the latter clause to be an illustration of the former. Sense and sound are wonderfully combined in the Hebrew

them; and he shot out lightnings, and discomfited them.

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

16 ^b He sent from above, he took me, he drew me out of ^c many waters.

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

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

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

20 * The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

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

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

23 I was also upright ^e before him, and I kept myself from mine iniquity.

24 * Therefore hath the LORD recompensed me,

* Exod. xv. 8. Ps. cvi. 9.—^b Ps. cxliv. 7.—^c Or, great waters.—^d Ps. xxxi. 8. cxviii. 5.—^e 1 Sam. xxiv. 10.—^f Heb. with.—^g 1 Sam. xxv. 23.—^h Heb. before his eyes.—1 Kings viii. 32.—ⁱ Lev. xxvi. 23, 24, 27, 28. Prov. iii. 34.—^j Or, wrestle.—^k Ps. ci. 5. Prov. vi. 17.—^l Job. xviii. 6.—^m Or, lamp, Job. xxix. 3.—ⁿ Or, broken.—^o Deut.

of this last clause: *uberakim raf vaihummeh*, "and thunders he multiplied and confounded them." Who does not hear the *bursting, brattling, and pounding* of thunder in these words?

Verse 15. *The channels of waters were seen*] This must refer to an earthquake; for in such cases, the ground being rent, water frequently gushes out at the fissures, and often rises to a tremendous height.

Verse 16. *He drew me out of many waters.*] The waters thus poured out were sweeping the people away; but God, by a miraculous interference, sent and drew David out. Sometimes *waters* are used to denote *multitudes of people*; and here the word may have that reference; multitudes were gathered together against David, but God delivered him from them all.

Verse 17. *He delivered me from my strong enemy*] Does not this refer to his conflict with Ishbi-benob? It appears that at this time he was in the most imminent danger of his life, and that he must have fallen by the hands of the giant, if God had not sent Abishai to his assistance. *They were too strong for me.* He was nearly overpowered by the Philistines; and his escape was such as evidently to show it to be supernatural. [It is better, however, to take this word collectively, as not applying to any one enemy.]

Verse 18. *They prevented me in the day of my calamity*] They took advantage of the time in which I was least able to make head against them, and their attack was sudden and powerful.

Verse 19. *He brought me forth also into a large place*] He enabled me to clear the country of my foes, who had before cooped me up in holes and corners.

Verse 20. *According to my righteousness*] I dealt righteously with him while he dealt unrighteously with me.

Verse 21. *I have kept the ways of the Lord*] I was neither an *infidel* nor a *profligate*; I trusted in God, and carefully observed all the ordinances of his religion.

Verse 22. *All his judgments were before me*] I kept his law before my eyes, that I might see my duty, and know how to walk and please God.

Verse 23. *I was also upright*] The times in which David was most afflicted were the times of his greatest uprightness. *Mine iniquity.*] Probably meaning what is generally termed the *easily-besetting sin*; the *sin of his constitution*, or that to which the *temperament* of his body most powerfully disposed him.

Verse 25. *With the merciful thou wilt shew thyself merciful*] Thou wilt deal with men as they deal with each other.

according to my righteousness, according to the cleanness of my hands ^b in his eyesight.

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

26 With the pure thou wilt shew thyself pure; and ^d with the froward thou wilt ^e shew thyself froward.

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

28 * For thou wilt light my ^g candle: the LORD my God will enlighten my darkness.

29 For by thee I have ^h run through a troop; and by my God have I leaped over a wall.

30 *As for God,* ⁱ his way is perfect; ^j the word of the LORD is ^k tried: he is a buckler ^l to all those that trust in him.

31 ^m For who is God save the LORD? or who is a rock save our God?

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

33 ^o He maketh my feet like hinds' feet and ^p setteth me upon my high places.

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

xxxii. 4. Dan. iv. 37. Rev. xv. 3.—^a Ps. xii. 6. cxix. 140. Prov. xxx. 5.—^b Or, refined.—^c Ps. xvii. 7.—^d Deut. xxxii. 31, 39. 1 Sam. ii. 2. Ps. lxxxvi. 8. Isa. xlv. 5.—^e Ps. xci. 2.—^f 2 Sam. ii. 18. Hab. ii. 19.—^g Deut. xxxii. 13. xxxiii. 29.—^h Ps. cxliv. 1.

It is in reference to this that our Lord teaches us to pray: "Forgive us our trespasses, as we forgive them that trespass against us."

Verse 26. *With the froward*] *The perverse man*; he that is crooked in his temper and ways.

Thou wilt show thyself froward.] *Thou wilt set thyself to twist, twine, and wrestle.* If he contend, thou wilt contend with him. Thou wilt follow him through all his windings; thou wilt trace him through all his crooked ways; untwist him in all his cunning wiles; and defeat all his schemes of stubbornness, fraud, overreaching, and deceit.

Verse 27. *For thou wilt save the afflicted*] The afflicted are the *humble*; and those thou hast ever befriended.

Verse 28. *For thou wilt light my candle*] Thou wilt restore me to prosperity, and give me a happy issue out of all my afflictions.

Verse 29. *I have run through a troop*] This may relate to some remarkable victory; and the taking of some fortified place, possibly *Zion*, from the Jebusites. See 2 Sam. v. 6-8.

Verse 30. *The word of the Lord is tried*] Literally, *tried in the fire.* It has stood all tests; and has never failed those who pleaded it before its author.

He is a buckler] A sure protection to every simple believing soul. We cannot believe his word too *implicitly*; nor trust too *confidently* in him.

Verse 31. *For who is God save the Lord?*] None is worthy of adoration but the self-existent, eternal, infinitely perfect, and all-merciful Being.

Or who is a rock] A fountain emitting continual supplies of grace and goodness.

Verse 32. *God—girdeth me with strength*] The girdle was a necessary part of the eastern dress: it *strengthened* and *supported* the loins; served to *confine* the garments close to the body; and in it they tucked them up when journeying. The strength of God was to his soul what the girdle was to the body.

And maketh my way perfect.] He directs me so that I do not go astray; he blesses me in all my undertakings, and by him the issue of my labours is crowned with prosperity.

Verse 33. *My feet like hinds' feet*] Swiftmess, or speed of foot, was a necessary qualification of an ancient hero. This was of great advantage in pursuing, combating, or escaping from a fallen foe.

Upon my high places.] In allusion to the hinds, antelopes, mountain-goats, &c., which frequented such places, and in which they found both food and safety.

Vers 34. *He teacheth my hands to war*] The success

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

36 Thou hast enlarged my steps under me ^b that * my feet did not slip.

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

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

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

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

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

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

43 * Thou hast delivered me from the strivings of

* Or, with thy meekness thou hast multiplied me.—^b Prov. iv. 12.—^c Heb. mine ancles.—^d Heb. caused to bow.—^e Job. xxvii. 9. xxxv. 12. Prov. i. 28. Isa. i. 15. Jer. xl. 11. xlv. 12. Ezek. viii. 18. Mic. iii. 4. Zech. vii. 13.—Zech. x. 5.—^f 2 Sam. ii. 9, 10, iii. 1.—^g 2 Sam. viii.—^h Isa. lii. 15. lv. 5.—ⁱ Heb. At the hearing of the ear.—

which I have had in my military exercises I owe to the divine help.

[A bow of steel is broken by mine arms.] All the Versions render this, "Thou hast made my arm like a brazen bow." A bow of steel is out of the question. In the days of David it is not likely that the method of making steel was known.

Verse 35. *The shield of thy salvation*] In all battles and dangers God defended him. He was constantly safe because he possessed the salvation of God. *Thy gentleness, anathema, thy meekness or humility.* Thou hast enabled me to bear and forbear ; to behave with courage in adversity, and with humility in prosperity : and thus I am become great. By these means thou hast multiplied me.

Verse 36. *Enlarged my steps*] See on ver. 10. From the hand of God he had continual prosperity ; and while he walked with God no enemy was able to prevail against him.

Verse 40. *The necks of mine enemies*] *Treading on the neck of an enemy was the triumph of the conqueror, and the utmost disgrace of the vanquished.*

Verse 41. *They cried*] The Philistines called upon their gods, but there was none to save them.

Even unto the Lord] Such as Saul, Ish-bosheth, Absalom, &c., who, professing to worship the true God, called on him while in their opposition to David ; but God no more heard them than their idols heard the Philistines.

Verse 42. *Then did I beat them*] God was with him, and they had only an arm of flesh.

Small as the dust before the wind] This well expresses the manner in which he treated the Moabites, Ammonites, and the people of Rabbah : 2 Sam. xii. 31.

Verse 43. *The strivings of the people*] Disaffections and insurrections among my own subjects.

The head of the heathen] "The chief," or "governor, of the nations ;" all the circumjacent heathen people ; all these were subdued by David, and brought under tribute.

A people whom I have not known] The people whom he knew were those of the twelve tribes ; those whom he did not know were the Syrians, Philistines, Idumeans, &c. All these served him, that is, paid him tribute.

Verse 44. *As soon as they hear of me*] His victories were so rapid and splendid over powerful enemies that they struck a general terror among the people, and several submitted without a contest.

Verse 45. *The strangers shall fade away*] They shall not

the people ; and ^b thou hast made me the head of the heathen : ^a a people whom I have not known shall serve me.

44 ^c As soon as they hear of me, they shall obey me : ^d the strangers ^e shall ^f submit ^g themselves unto me.

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

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

47 *It is God that ^a avengeth me, ^b and ^c subdueth the people unto me.*

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

49 ^f Therefore will I ^g give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

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

* Heb. the sons of the stranger.—¹ Deut. xxxiii. 29. Ps. lxxvi. 8. lxxxvi. 15.—² Or, yield feigned obedience.—³ Heb. lie.—⁴ Mic. vii. 17.—⁵ Heb. giveth avengements for me.—⁶ Ps. xlviii. 3.—⁷ Or, destroyeth.—⁸ Ps. lix. 1.—⁹ Heb. man of violence.—¹⁰ Rom. xv. 9.—¹¹ Or, confess.—¹² Ps. cxlv. 10.—¹³ 2 Sam. vii. 13.

be able to effect any thing against me ; "they shall fall as the leaves fall off the trees in winter."

[And be afraid out of their close places.] Perhaps all these verbs should be understood in the perfect tense for David is here evidently speaking of a kingdom at rest, all enemies having been subdued ; or, as the title is, when the Lord had delivered him from all his enemies.

Verse 46. *The Lord liveth*] By him alone I have gained all my victories : and he *continuet*h, and will be my Rock, the Source whence I may at all times derive help and salvation.

Verse 47. *God that avengeth me*] The way that I took was after his own heart ; therefore he sustained me in it, and did me justice over my enemies.

Subdueth the people unto me] He keeps down the spirits of the disaffected, and weakens their hands.

Verse 48. *He delivereth me*] That is, he hath delivered me, and continues to deliver me, from all that rise up against me.

The violent man] Saul ; this applies particularly to him.

Verse 49. *Will I give thanks unto thee—among the heathen*] Quoted by St. Paul, Rom. xv. 9, to prove that the calling of the Gentiles was predicted, and that what then took place was the fulfilment of that prediction.

Verse 50. *Great deliverance giveth he to his king*] Literally, He is magnifying the salvation of his king. He not only delivers but follows up those deliverances with innumerable blessings.

Sheweth mercy—to David] I have no claim upon his bounty. I deserve nothing from him, but he continues to show mercy.

For evermore] *Ad clam, for ever* ; through all duration of created worlds. And more—the eternity that is beyond time. This shows that another David is meant, with another kind of posterity, and another sort of kingdom. This government shall last through all time, for Christianity will continue to prevail till the end of the world : and it will be extended through eternity ; for that is the kingdom of glory in which Jesus reigns on the throne of his Father, and in which his followers shall reign with him for ever and ever.

It has already been remarked that this whole psalm has been understood as relating to the passion and victories of CHRIST, and the success of the gospel in the earth. Many of the primitive Fathers and modern interpreters have taken the same view of it. To apply the whole psalm in this way appears to be very injudicious, and often derogatory from the majesty of Christ.

PSALM XIX.

The heavens and their host proclaim the majesty of God, 2-6; the excellence and perfection of the divine law, 7-10; its usefulness, 11. The Psalmist prays for pardon and preservation from sin, 12, 13; and that his words and thoughts may be holy, 14.

To the chief Musician, A Psalm of David.

THE heavens declare the glory of God; and the firmament sheweth his handy-work.

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

3 There is no speech nor language, ^b where ^c their voice is not heard.

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

* Gen. i. 6. Isa. xl. 22. Rom. i. 19, 20.—^b Or, without these their voice is heard.—^c Heb. without their voice heard.—^d Rom. x. 13.—^e Or,

There is no note in this psalm to lead us to know *when, where, or by whom* it was written. It is a highly finished and beautiful ode.

Verse 1. *The heavens declare the glory of God.*] Literally, *The heavens number out the glory of the strong God.* A first view of the starry heavens strikes every beholder with astonishment at the power by which they were made, and by which they are supported. To find out the wisdom and skill displayed in their contrivance requires a measure of science: but when the vast magnitude of the celestial bodies is considered, we feel increasing astonishment at these works of the strong God.

The firmament.] The whole visible expanse; not only containing the celestial bodies above referred to, but also the air, light, rains, dews, &c., &c.

Verse 2. *Day unto day uttereth speech.*] Each day is represented as teaching another relative to some new excellence discovered in these manifold works of God. The nights also, by the same figure, are represented as giving information to each other of the increase of knowledge already gained.

Verse 3. *There is no speech nor language, where their voice is not heard.*] Leave out the expletives here, which pervert the sense; and what remains is a tolerable translation of the original:—

“No speech, and no words: their voice without hearing. Into all the earth hath gone out their sound; and to the extremity of the habitable world, their eloquence.”

The word which we translate *line* is rendered by the Septuagint and Vulgate *sound*. Perhaps the idea is taken from a stretched cord, that emits a sound on being struck; and hence both ideas may be included in the same word. But I rather think that the Hebrew word originally meant *sound or noise*; for in Arabic the verb *kavaha* signifies *he called out, cried, clamavit*.

St. Paul applies this as a prophecy relative to the universal spread of the gospel of Christ, Rom. x. 13; for God designed that the light of the gospel should be diffused wheresoever the light of the celestial luminaries shone; and be as useful and beneficent, in a moral point of view, as that is in a natural. All the inhabitants of the earth shall benefit by the gospel of Christ as they all benefit by the solar, lunar, and stellar light.

All the Versions, except the Chaldee, render the last clause of the fourth verse thus: “In the sun he hath placed his tabernacle.” They supposed that if the Supreme Being had a local dwelling, this must be it; as it was, to all human appearance, the fittest place. But the Hebrew is, “Among whom hath he set a tabernacle for the sun.” He is the centre of the universe; all the other heavenly bodies appear to serve him. He is like a general in his pavilion, surrounded by his troops, to whom he gives his orders, and by whom he is obeyed. So, the solar influence gives motion, activity, light, and heat to all the planets.

Verse 5. *Which is as a bridegroom, &c.*] This is a reference to the rising of the sun, as the following verse is to the

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

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

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

8 The statutes of the LORD are right, rejoicing the

Their rule or direction.—Eccles. i. 5.—^a Ps. cxl. 7.—^b Or, doctrine.—^c Or, restoring.

setting. The sun is compared to a bridegroom in his ornaments, because of the glory and splendour of his rays; and to a giant or strong man running a race, because of the power of his light and heat. The apparent motion of the sun, in his diurnal and annual progress, are here both referred to.

Coming out of his chamber.] *Mechuppatho*, from under his veil. It was a sort of canopy erected on four poles, which four Jews held over the bridegroom's head.

Verse 7. *The law of the Lord.*] And here are two books of Divine Revelation: 1. The visible HEAVENS, and the works of creation in general. 2. The BIBLE, or divinely inspired writings contained in the Old and New Testaments. These may all be called the LAW of the Lord; *torah*, from *arah*, to instruct, direct, put straight, guide. Some think that *torah* means the preceptive part of Revelation. Some of the primitive Fathers have mentioned three LAWS given by God to man: The law of nature; the law given to Moses and the prophets; the law of grace given by Christ Jesus. The first is written in hieroglyphics in the heavens and the earth. The second was written on tables of stone, and in many rites and ceremonies. The third is to be written on the heart by the power of the Holy Ghost.

Is perfect.] It is perfection. It is perfect in itself as a law, and requires perfection in the hearts and lives of men.

Converting the soul.] Turning it back to God. *The testimony of the Lord.*] *Eduth*, from *ad*, beyond, forward. The various types and appointments of the law, which refer to something beyond themselves, and point forward to the Lamb of God who takes away the sin of the world. Some understand, the doctrinal part of the law.

Is sure.] *Neemanah*, are faithful; they point out the things beyond them fairly, truly, and fully, and make no vain or false report. They all bear testimony to the great atonement.

Making wise the simple.] The simple is he who has but one end in view: who is concerned about his soul, and earnestly inquires, “What shall I do to be saved?” These testimonies point to the atonement, and thus the simple-hearted is made wise unto salvation.

Verse 8. *The statutes of the Lord.*] The appointments, or charge delivered by God to man for his regard and observance.

Are right.] Opposed to crookedness in mind or conduct; showing what the man should be, both within and without.

Rejoicing the heart.] As they show a man how he is to please God, and the divine help he is to receive from the visitations of God, they contribute greatly to the happiness of the upright.

The commandment.] What God has ordered men to do or not to do.

Is pure.] All God's commandments lead to purity, enjoy purity, and point out that sacrificial offering by which cleansing and purification are acquired.

Enlightening the eyes.] Showing men what they should do, and what they should avoid.

heart: * the commandment of the LORD is pure, ^b enlightening the eyes.

9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are ^c true and righteous altogether.

10 More to be desired are they than gold, ^d yea, than much fine gold: * sweeter also than honey and ^e the honeycomb.

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

* Ps. xii. 6.—^b Ps. xiii. 8.—^c Heb. truth.—^d Ps. cxix. 72, 127. Prov. viii. 10, 11, 19.—^e Ps. cxix. 103.—^f Heb. the dropping of honey-combs.—^g Prov. xxix. 18.—^h Ps. xl. 12.—ⁱ Lev. iv. 2, &c.—^j Ps. xc. 8.

Verse 9. *The fear of the Lord*] The reverence we owe to the Supreme Being.

Is clean] Bright as the heavens; as purified SILVER. Its object is to purge away all defilement, to make a spotless character.

Enduring for ever] The fear that prevents us from offending God, that causes us to reverence him, and is the beginning as it is the safe-guard of wisdom, must be carried all through life.

The judgments of the Lord] All God's regulations, all his decisions; what he has pronounced to be right and proper.

Are true] Emeth, truth, from am, to support, confirm, make stable, and certain. This is the character of God's judgments. They shall all stand; they are certain, and fixed.

And righteous altogether.] They are not only according to truth; but they are righteous, they give to all their due. They show what belongs to God, to man, and to ourselves. And hence the word altogether, equally, is added; or truth and righteousness united.

Verse 10. More to be desired are they than gold] By most men gold is preferred both to God and his judgments; and they will barter every heavenly portion for gold and silver!

Sweeter also than honey] To those whose mental taste is rectified, who have a spiritual discernment.

Honeycomb.] Honey is sweet; but honey just out of the comb has a sweetness, richness, and flavour, far beyond what it has after it becomes exposed to the air.

Verse 11. By them is thy servant warned] By these laws, testimonies, &c., thy servant is fully instructed; he sees all clearly; and he discerns that in keeping of them there is great reward; every man is wise, holy, and happy, who observes them. All Christian experience confirms this truth.

Verse 12. Who can understand his errors?] It is not

12 ^b Who can understand his errors? ^c cleanse thou me from ^d secret faults.

13 ^e Keep back thy servant also from presumptuous sins; ^f let them not have dominion over me: then shall I be upright, and I shall be innocent from ^g the great transgression.

14 ^h Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, ⁱ my strength, and my ^j redeemer.

—^b Gen. xx. 6. 1 Sam. xxv. 32, 33, 34, 39.—^c Ps. cxix. 133. Rom. vi. 12, 14. —^d Or, much.—^e Ps. li. 15.—^f Heb. my rock. Ps. xviii. 1. —^g Isa. xliiii. 14. xliiii. 4. 1 Thes. i. 10.

possible, without much of the divine light, to understand all our deviations from, not only the letter, but the spirituality, of the divine law.

Cleanse thou me from secret faults.] From those which I have forgotten; for which I have not repented; which have been committed in my heart, but have not been brought to act in my life; which I have committed without knowing that they were sins, sins of ignorance; and which I have committed in private, for which I should blush and be confounded were they to be made public.

Verse 13. From presumptuous sins] Sins committed not through frailty or surprise, but those which are the offspring of thought, purpose, and deliberation. Sins against judgment, light, and conscience.

Let them not have dominion over me] Let me never be brought into a habit of sinning. He who sins presumptuously will soon be hardened through the deceitfulness of sin.

Then shall I be upright] He who would be innocent from the great transgression, must take care that he indulge not himself in any.

Verse 14. Let the words of my mouth] He has prayed against practical sin, the sins of the body; now, against the sins of the mouth and of the heart.

Acceptable in thy sight] Like a sacrifice without spot or blemish, offered up with a perfect heart to God.

O Lord, my strength] "My fountain, my origin."

My redeemer.] My kinsman, he whose right it is to redeem the forfeited inheritance; for so was the word used under the old law. This prayer is properly concluded; he was weak, he felt the need of God's strength. No prayer can be acceptable before God which is not offered up in his strength; through HIM who took our nature upon him, that he might redeem us unto God, and restore the long-lost inheritance.

PSALM XX.

A prayer for the king in his enterprizes, that his prayers may be heard, his offerings accepted, and his wishes fulfilled, 1-4. Confidence of victory expressed, 5, 6. Vain hopes exposed; and supplication made for the king.

To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; * the name of the God of Jacob ^b defend thee.

2 Send ^c thee help from ^d the sanctuary, and * strengthen thee out of Zion.

3 Remember all thy offerings, and ^e accept thy ^f burnt sacrifice. Selah.

* Prov. xviii. 10.—^b Heb. set thee on an high place.—^c Heb. thy help.—^d 1 Kings vi. 16. 2 Chron. xx. 8. Ps. lxxiii. 17.—^e Heb. support thee.—^f Heb. turn to ashes; or, make fat.—^g Exod. xxx. 9. Lev. i. 9. Num. xxiii. 6. Deut. xxxiii. 6. Deut. xxxiii. 10. 2 Sam. xxiv. 22.

It is most likely that this psalm was penned on the occasion of David's going to war; and most probably with the Ammonites and Syrians, who came with great numbers of horses and chariots to fight with him. See 2 Sam. x. 6-8; 1 Chron. xix. 7.

Verse 1. *The Lord hear thee*] David had already offered

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

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

6 Now know I that the LORD saveth ^e his anointed; he will hear him ^f from his holy heaven ^g with the saving strength of his right hand.

—^b Ps. xxi. 2.—^c Ps. ix. 14.—^d Exod. xvii. 15. Ps. lx. 4.—^e Ps. ii. 2.—^f Heb. from the heaven of his holiness.—^g Heb. by the strength of the salvation of his right hand.

the sacrifice and prayed. The people implore God to succour him in the day of trouble; of both personal and national danger.

The name of the God of Jacob] This refers to Jacob's wrestling with the Angel; Gen. xxxii. 24, &c. And who was this angel? Evidently none other than the Angel of

PSALM XXI.

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

* Ps. xxxiii. 16, 17. Prov. xxi. 31. Isa. xxxi. 1.

the Covenant, the Lord Jesus, in whom was the name of God, the fulness of the Godhead bodily.

Verse 2. *Send thee help from the sanctuary*] This was the place where God recorded his name; the place where he was to be sought, and the place where he manifested himself. He dwelt between the cherubim over the mercy-seat. He is now in Christ, reconciling the world to himself. This is the true sanctuary where God must be sought.

Strengthen thee out of Zion.] The temple or tabernacle where his prayers and sacrifices were to be offered.

Verse 3. *Remember all thy offerings*] The *minchah*, which is here mentioned, was a gratitude-offering. It is rarely used to signify a bloody sacrifice.

Burnt sacrifice.] The *olah* here mentioned was a bloody sacrifice, and implied a consciousness of sin in the offerer. The blood of the victim was spilt at the altar, and the flesh consumed.

Verse 4. *Grant thee according to thine own heart*] May God give thee whatsoever thou art setting thy heart upon, and accomplish all thy desires! This was probably the prayer of the high-priest.

Verse 5. *We will rejoice in thy salvation*] We expect help from thee alone; it is in thy cause we engage; and to thee, as our war is a just one, we consecrate our banners, inscribed with thy name.

The words of this verse were spoken by David and his officers; immediately after which I suppose the high-priest to have added, *The Lord fulfil all thy petitions.*

Verse 6. *Now know I that the Lord saveth his anointed*] These are probably the words of the priest after the victim had been consumed; and those signs had accompanied the

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

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

* 2 Chron. xxxii. 8.

offering, which were proofs of God's acceptance of the sacrifice; and, consequently, that the campaign would have a successful issue. David is God's anointed; therefore, he is under his especial care.

The HAND of God is his power; the RIGHT HAND, his almighty power; the STRENGTH of his right hand, his almighty power in action; the SAVING strength of his right hand, the miraculous effects wrought by his almighty power brought into action.

Verse 7. *Some trust in chariots*] The words of the original are short and emphatic: *These in chariots; and these in horses; but we will record in the name of Jehovah our God.* This and the following verse I suppose to be the words of David and his officers. According to the law, David could neither have chariots nor horses; and those who came against him with cavalry must have a very great advantage; but he said that Jehovah his God was more than a match for all his foes, and in him he trusts with implicit confidence.

Verse 8. *They are brought down and fallen*] They were so confident of victory that they looked upon it as already gained.

But we are risen] We who have trusted in the name of Jehovah are raised up from all dependency; and we stand upright—we shall conquer, and go on to conquer.

Verse 9. *Save, Lord*] This verse was spoken by all the congregation, and was the chorus and conclusion of the piece.

The verse may be read, *Lord save the king! He will hear us in the day of our calling.* "If thou proservest him, he will be thy minister for good to us." This appears to be the easiest sense of the place, and harmonizes with all the rest.

PSALM XXI.

The Psalmist returns thanks to God for giving him the victory over his enemies; which victory he had earnestly requested, 1, 2. He enters into a detail of the blessings that in consequence of the victory he had obtained, 3-7. He predicts the destruction of all those who may hereafter rise up against him, 8-12; and concludes with praising the power of Jehovah, 13.

To the chief Musician, A Psalm of David.

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

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

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

* Ps. xx. 5, 6.—^b Ps. xx. 4, 5.—^c 2 Sam. xii. 30. 1 Chron. xx. 2.—^d Ps. lxi. 5, 6.—^e 2 Sam. vii. 19. Ps. xxi. 16.—^f Heb. set him to be

Some think this psalm was composed to celebrate the victory obtained over Sennacherib: others, that it was made on the recovery of Hezekiah, and the grant of fifteen years of longer life; see ver. 4. Others, and they with most appearance of propriety, consider it a song of rejoicing composed by David for his victory over the Ammonites, which ended in the capture of the royal city of Rabbah, the crown of whose king David put on his own head, see ver. 3, and to procure which victory David offered the prayers and sacrifices mentioned in the preceding psalm. Lastly, many think that it is to be wholly referred to the victories of the Messiah; and it must be owned that there are several expressions in it which apply better to our Lord than to David, or to any other person.

Verse 1. *The king shall joy*] What a difference between ancient and modern heroes! The former acknowledged all

4^d He asked life of thee, and thou gavest it him, ^eeven length of days for ever and ever.

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

6 For thou hast made^f him most blessed for ever: ^gthou hast^h made him exceeding glad with thy countenance.

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

8 Thine hand shall^j find out all thine enemies:

blessings. Gen. xii. 2. Ps. lxxii. 17.—^k Ps. xvi. 11. xlv. 7. Acts ii. 28.—^l Heb. gladdened him with joy.—^m Ps. xvi. 8.—ⁿ 1 Sam. xxxi. 3.

to be of God, because they took care to have their quarrel rightly founded; the latter sing a *Te Deum*, pro forma, because they well know that their battle is not of the Lord.

Verse 2. *Thou hast given him his heart's desire*] This seems to refer to the prayers offered in the preceding psalm; see especially verses 1-4.

Verse 3. *Thou preventest him*] To prevent literally signifies to go before. Hence that prayer in the communion service of our public liturgy, "Prevent us, O Lord, in all our doings with thy most gracious favour!" That is, "Go before us in thy mercy, make our way plain, and enable us to perform what is right in thy sight!"

A crown of pure gold] Probably alluding to the crown of the king of Rabbah, which, on the taking of the city, David took and put on his own head. 2 Sam. xii. 28, 30.

Ver 4. *He asked life of thee*] This verse has caused some

thy right hand shall find out those that hate thee.
 9 ^aThou shalt make them as a fiery oven in the time of thine anger: the LORD shall ^bswallow them up in his wrath, ^cand the fire shall devour them.
 10 ^dTheir fruit shalt thou destroy from the earth, and their seed from among the children of men.
 11 For they intended evil against thee: they

^a Mal. iv. 1.—^b Ps. lvi. 1, 2.—^c Ps. xviii. 8. Isa. xxvi. 11.—^d 1 Kings xiii. 34. Job xviii. 16, 17, 19. Ps. xxxvii. 28. cix. 13. Isa. xiv. 20.—

interpreters to understand the psalm of Hezekiah's sickness, recovery, and the promised addition to his life of fifteen years; but it may be more literally understood of the Messiah, of whom David was the type, and in several respects the representative.

Verse 5. *His glory is great*] There is no true nobility but of the soul, and the soul has none but what it receives from the grace and salvation of God.

Verse 6. *Thou hast made him most blessed for ever*] Literally, "Thou hast set him for blessings for ever."

Thou hast made him exceeding glad] Jesus, as Messiah, for the joy that was set before him, endured the cross, and despised the shame.

Verse 7. *The king trusteth in the Lord*] It was not by my skill or valour that I have gained this victory, but by faith in the strong, protecting, and conquering arm of JEHOVAH. *He shall not be moved.*] Perhaps this may be best understood of him who was David's prototype.

Verse 8. *Thine hand shall find out*] God knows the secret sinner, and where the workers of iniquity hide themselves.

Verse 9. *Thou shalt make them as a fiery oven*] By thy wrath they shall be burnt up, and they shall be the means of consuming others.

^e imagined a mischievous device, which they are not able to perform.

12 Therefore 'shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

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

^e Ps. li. 1.—^f Or, thou shalt set them as a butt. See Job vii. 20. xvi. 12. Lam. iii. 12.—^g Heb. shoulder.

Verse 10. *Their fruit shalt thou destroy*] Even their posterity shall be cut off, and thus their memorial shall perish.

Verse 11. *For they intended evil*] Sinners shall not be permitted to do all that is in their power against the godly; much less shall they be able to perform all that they wish.

Verse 12. *Therefore shalt thou make them turn their back*] God can in a moment strike the most powerful and numerous army, even in the moment of victory, with panic; and then even the lame, the army which they had nearly routed, shall take the prey, and divide the spoil.

Against the face of them.] Thou shalt cause them to turn their backs and fly, as if a volley of arrows had been discharged in their face.

Verse 13. *Be thou exalted*] *Exalt thyself, O Lord*—thy creatures cannot exalt thee. *Lift thyself up*, and discomfit thy foes by thine own strength!

Praise thy power.] God is to receive praise in reference to that attribute which he has exhibited most in the defence or salvation of his followers. Whatever attribute or perfection he exhibits most, that should be the chief subject of his children's praise.

PSALM XXII.

Under great affliction and distress, the Psalmist prays unto God, 1-3; appeals to God's wonted kindness in behalf of his people, 4, 5; relates the insults that he received, 6-8; mentions the goodness of God to him in his youth, as a reason why he should expect help now, 9-11; details his sufferings, and the indignities offered to him, 12-18; prays with the confidence of being heard and delivered, 19-24; praises God, and foretells the conversion of the nations to the true religion, 25-31.

To the chief Musician upon ^aAjeleth Shahar, A Psalm of David.

MY ^bGod, my God, why hast thou forsaken me? why art thou so far ^cfrom helping me, and from ^dthe words of my roaring?

2 O my God, I cry in the day time, but thou hearest not; and in the night season, and ^eam not silent.

3 But thou art holy, O thou that inhabitest the ^fpraises of Israel.

4 Our fathers ^gtrusted in thee: they trusted,

^a Or, the hind of the morning.—^b Matt. xxvii. 46. Mark xv. 34.—^c Heb. from my salvation.—^d Heb. v. 7.—^e Heb. there is no silence to me.—^f Deut. x. 21.—^g 2 Kings xviii. 5. Ps. xlii. 5. Dan. iii. 28. Eph. i. 12, 13.—^h Ps. xxv. 2, 3. xxxi. 1. lxi. 1. Isa. xlii. 28. Rom. ix.

The words *ajeleth hashshachar* in the title are translated in the margin, "the hind of the morning;" but what was this? Calmet translates "A Psalm of David, addressed to the Music-master who presides over the Band called the Morning Hind." This is more likely than any of the other conjectures I have seen. But *ajeleth hashshachar* may be the name of the psalm itself, for it was customary among the Asiatics to give names to their poetic compositions which often bore no relation to the subject itself. [Or it may be a direction that the Psalm is to be sung after a tune bearing this name.]

That several parts of this Psalm relate to David, primarily, there is very little reason to doubt; that several passages may be applied by way of accommodation to our Lord, though originally belonging to and expressing the state of

and thou didst deliver them.

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

6 But I am ⁱa worm, and no man; ^ja reproach of men, and despised of the people.

7 ^kAll they that see me laugh me to scorn: they ^lshoot out the lip, ^mthey shake the head, saying,

8 ⁿHe ^otrusted on the LORD that he would deliver him: ^plet him deliver him, ^qseeing he delighted in him.

33.—^r Job xxv. 6. Isa. xli. 14.—^s Isa. liii. 8.—^t Matt. xxvii. 46. Mark xv. 29. Luke xxiii. 35.—^u Heb. open.—^v Job xvi. 4. Ps. cxix. 25.—^w Matt. xxvii. 48.—^x Heb. He rolled himself on the LORD.—^y Ps. xci. 14.—^z Or, if he delight in him.

David, may be piously believed; and that it contains portions which are direct prophecies of our Lord's passion, death, and victory, appears too evident to be safely denied.

Verse 1. *My God, my God, why hast thou forsaken me?*] Show me the cause why thou hast abandoned me to my enemies; and why thou seemest to disregard my prayers and cries?

Verse 2. *I cry in the day time—and in the night season*] This seems to be David's own experience; and the words seem to refer to his own case alone.

Verse 3. *But thou art holy*] This is the language of profound resignation, in trials the most difficult to be borne. *Inhabitest the praises of Israel.*] Thou dwellest in the sanctuary where the praises, thanksgivings, and sacrifices of thy people are continually offered.

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

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

11 Be not far from me; for trouble is near; for there is none to help.

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

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

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

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

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

* Ps. lxxi. 6.—Or, *keepest me in safety*.—Isa. xlvi. 8. xlix. 1.—^d Heb. not a helper.—Deut. xxxii. 14. Ps. lxxvii. 30. Ezek. xxxix. 18. Amos iv. 1.—Job xvi. 10. Ps. xxxv. 21. Lam. ii. 16. iii. 48.—^e Heb. opened their mouths against me.—Dan. v. 6.—Or, *sundered*.—Josh. vii. 5. Job xxiii. 16.—Prov. xvii. 22.—Job xxix. 10. Lam. iv. 4. John xix. 28.—Rev. xxii. 18.—Matt. xxvii. 35.

Verse 4. *Our fathers trusted in thee*] David is supposed to have been, at the time of composing this psalm, at Mahanaim, where Jacob was once in such great distress; where he wrestled with the angel, and was so signally blessed.

Verse 5. *They cried unto thee*] So do I. They were delivered; so may I. They trusted in thee; I also trust in thee. And were not confounded; and is it likely that I shall be put to confusion?

Verse 6. *But I am a worm, and no man*] I can see no sense in which our Lord could use these terms.

Verse 7. *Laugh me to scorn*] Laugh to scorn is so completely antiquated that it should be no longer used; *derided, despised, treated with contempt*, are much more expressive, and are still in common use.

They shoot out the lip, they shake the head] This is applied by St. Matthew, chap. xxvii. 39, to the conduct of the Jews towards our Lord, when he hung upon the cross; as is also the following verse. But both are primarily true of the insults which David suffered from Shimei and others during the rebellion of Absalom; and, as the cases were so similar, the Evangelist thought proper to express a similar conduct to Jesus Christ by the same expressions.

Verse 9. *But thou art he that took me out of the womb*] Thou hast made me; and hast guided and defended me from my earliest infancy.

Verse 11. *Be not far from me; for trouble is near*] A present God is a present blessing.

Verse 12. *Many bulls have compassed me*] The bull is the emblem of brutal strength, that goes and tramples down all before it. Such were Absalom, Ahithophel, and others, who rose up in rebellion against David; and such were the Jewish rulers who conspired against Christ.

Strong bulls of Bashan] Bashan was a district beyond Jordan, very fertile, where they were accustomed to fatten cattle, which became, in consequence of the excellent pasture, the largest, as well as the fattest, in the country.

Verse 13. *They gaped upon me*] They were fiercely and madly bent on my destruction.

Verse 14. *I am poured out like water*] The images in this verse are strongly descriptive of a person in the deepest distress; whose strength, courage, hope, and expectation of succour and relief, had entirely failed.

I cannot think there is any sound theologic sense in which these things can be spoken of Christ, either in his agony in the garden, or his death upon the cross.

Verse 15. *My strength is dried up*] All these expressions mark a most distressed and hopeless case.

Into the dust of death] This means only that he was apparently brought nigh to the grave, and consequent corruption; this latter David saw; but Jesus Christ never saw corruption.

Verse 16. *For dogs have compassed me*] This may refer to

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

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

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

20 Deliver my soul from the sword; my darling from the power of the dog

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

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

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

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

25 My praise shall be of thee in the great con-

Mark xv. 24. Luke xxiii. 33. John xix. 23, 37. xx. 25.—Luke xxiii. 27, 35.—Luke xxiii. 34. John xix. 23, 24.—Ver. 11. Ps. x. 1.—Ps. xxxv. 17.—Heb. *my only one*.—Heb. *from the hand*.—Ver. 16.—2 Tim. iv. 17.—Isa. xxxiv. 7.—Act. xv. 27.—Heb. ii. 12. Ps. xl. 9.—John xx. 17. Rom. viii. 29.—Ps. cxxxv. 19, 21.—Heb. v. 7.—Ps. xxxv. 18. xl. 9, 10. cxl. 1.

the Gentiles, the Roman soldiers, and others by whom our Lord was surrounded in his trial, and at his cross.

They pierced my hands and my feet] The other sufferings David, as a type of our Lord, might pass through; but the piercing of the hands and feet was peculiar to our Lord; therefore, this verse may pass for a direct revelation.

But there is a various reading here which is of great importance. Instead of *caaru*, they pierced, some read *caari*, as a lion. This is to me most evidently the true reading.

Verse 17. *I may tell all my bones*] This may refer to the violent extension of his body when the whole of its weight hung upon the nails which attached his hands to the transverse beam of the cross. The body being thus extended, the principal bones become prominent, and easily discernible.

Verse 18. *They part my garments*] This could be true in no sense of David. The fact took place at the crucifixion of our Lord. Of this scripture the Roman soldiers knew nothing; but they fulfilled it to the letter. This was foreseen by the Spirit of God; and this is a direct revelation concerning Jesus Christ, which impresses the whole account with the broad seal of eternal truth.

Verse 19. *Be not thou far from me*] St. Jerome observes here, that it is the *humanity* of our blessed Lord which speaks to his *divinity*. Jesus was perfect man; and as man he suffered and died. But this perfect and sinless man could not have sustained those sufferings so as to make them expiatory had he not been supported by the *divine nature*. All the expressions in this psalm that indicate any weakness, as far as it relates to Christ (and indeed it relates principally to him), are to be understood of the *human nature*.

O my strength] The *divinity* being the power by which the *humanity* was sustained in this dreadful conflict.

Verse 20. *Deliver my soul from the sword*] Deliver *naphshi my life*; save me alive, or raise me again.

My darling] "My only one." The only human being that was ever produced since the creation, even by the power of God itself, without the agency of man.

Verse 21. *Save me from the lion's mouth*] Probably our Lord here includes his church with himself. The lion may then mean the Jews; the unicorns, *remin* (probably the rhinoceros), the Gentiles.

Verse 22. *I will declare thy name unto my brethren*] I will make a complete revelation concerning the God of justice and love, to my disciples; and I will announce to the Jewish people thy merciful design in sending me to be the Saviour of the world.

Verse 23. *Ye that fear the LORD*] Perhaps, by them that fear him, the Gentiles, and particularly the proselytes, may be intended.

Verse 24. *For he hath not despised*] It is his property to help

gregation; ^a I will pay my vows before them that fear him.

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

27 ^d All the ends of the world shall remember and turn unto the LORD: ^e and all the kindreds of the nations shall worship before thee.

28 ^f The kingdom is the LORD's: and he is the governor among the nations.

^a Ps. lxxi. 13. cxvi. 14. Eccles. v. 4.—^b Lev. vii. 11, 12, 15, 16. 1st Pet. ii. 32. Isa. lxx. 23.—^c John vi. 51.—^d Ps. ii. 8. lxxii. 11. lxxxvi. 9. xcvi. 3. Isa. xlix. 6.—^e Ps. xvi. 7.—^f Ps. xlviii. 8.

and save the poor and the humble; and he rejects not the sighings of a contrite heart.

Verse 25. *The great congregation*] Here the *Gentiles* are probably meant. The Jewish nation was but a *small number* in comparison of the *Gentile* world. And those of the former who received the gospel were very few when compared with those among the *Gentiles* who received the divine testimony. The one was *kahal*, an assembly; the other was, *is*, and will be increasingly, *kahal rab*, a GREAT ASSEMBLY.

Verse 26. *The meek shall eat*] The poor shall eat. Those who offered the sacrifice, fed on what they offered. Jesus, the true Sacrifice, is the bread that came down from heaven; they who eat of this bread shall never die.

Verse 27. *All the ends of the world*] The gospel shall be preached to every nation under heaven; and not only the *nations* of the world shall receive the gospel as a revelation from God, but each *family* shall embrace it for their own salvation.

Verse 28. *The kingdom is the Lord's*] That universal sway of the gospel which in the New Testament is called the *kingdom of God* in which all men shall be God's subjects; and right-

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

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

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

Obad. 21. Zech. xiv. 9. Matt. vi. 12.—^a Ps. xiv. 12.—^b Isa. xxvii. 19. Phil. ii. 10.—^c Ps. lxxxvii. 6.—^d Ps. lxxxviii. 6. lxxxvi. 9. cii. 13. Isa. lx. 8. See Rom. iii. 21, 22.

eousness, peace, and joy in the Holy Ghost, be *universally* diffused.

Verse 29. *All they that be fat upon earth*] The rich, the great, the mighty, even princes, governors, and kings shall embrace the gospel. They shall count it their greatest honour to be called *Christian*.

That go down to the dust] Every *dying man* shall put his trust in Christ, and shall expect glory only through the great Saviour of mankind.

None can keep alive his own soul] The Vulgate has: "and my soul shall live to him, and my seed shall serve him." And with this agree the *Syrian, Septuagint, Ethiopic, Arabic, and Anglo-Saxon*. I believe this to be the true reading.

Verse 30. *Shall be accounted to the Lord for a generation*] They shall be called *Christians* after the name of Christ.

Verse 31. *Unto a people that shall be born*] That is, one generation shall continue to announce unto another the true religion of the Lord Jesus; so that it shall be for ever propagated in the earth. Of his kingdom there shall be no end.

PSALM XXIII.

The Lord is the Pastor of his people; therefore it may be inferred that they shall not want, 1. How he guides, feeds, and protects them, 2, 3. Even in the greatest dangers they may be confident of his support, 4. His abundant provision for them, 5. The confidence they may have of his continual mercy, and their eternal happiness.

A Psalm of David.

THE LORD is ^a my shepherd; ^b I shall not want.

2 ^c He maketh me to lie down in ^d green pastures; ^e he leadeth me beside the ^f still waters.

^a Isa. xl. 11. Jer. xxiii. 4. Ezek. xxxiv. 11, 12, 23. John x. 11. 1 Pet. ii. 25. Rev. vii. 17.—^b Phil. iv. 19.—^c Ezek. xxxiv. 14.—^d Heb. pastures of tender grass.—^e Rev. vii. 17.—^f Heb. waters of

Some think the Psalm was written by David in his *exile*, which is not likely; others, that he penned it when he was *finally delivered from the persecutions of Saul*. I rather incline to the opinion that it was written *after the captivity*. It is a truly beautiful psalm.

Verse 1. *The Lord is my shepherd*] There are two *allegories* in this psalm which are admirably well adapted to the purpose for which they are produced, and supported both with *art and elegance*. The first is that of a *shepherd*; the second, that of a *great feast*, set out by a *host* the most kind and the most liberal. As a *flock*, they have the most excellent *pasture*; as *guests*, they have the most nutritive and abundant *fare*. God condescends to call himself the *Shepherd* of his people, and his followers are considered as a *flock* under his guidance and direction.

But who are his flock? All real penitents, all true believers; all who obediently follow his example, and in a holy life and conversation show forth the virtues of him who called them from darkness into his marvellous light.

But who are not his flock? Neither the backslider in heart, nor the vile Antinomian, who thinks the more he sins, the more the grace of God shall be magnified in saving him; nor those who fondly suppose they are covered with the

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

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

5 ^e Thou preparest a table before me in the pre-

quietness.—^a Ps. v. 8. xxxi. 3. Prov. viii. 20.—^b Job iii. 5. x. 21, 22. xxiv. 17. Ps. xlv. 19.—^c Ps. liii. 6. xxvii. 1, cxviii. 6.—^d Isa. xliii. 2. ^e Ps. civ. 15.

righteousness of Christ while living in sin; nor the crowd of the *indifferent* and the *careless*, nor the *immense herd of Laodicean loiterers*; nor the *fiery bigots* who would exclude all from heaven but themselves, and the party who believe as they do.

I shall not want] How can they? He who is their Shepherd has all power in heaven and earth; therefore he can *protect them*. The silver and gold are his, and the cattle on a *thousand hills*; and therefore he can *sustain them*.

Verse 2. *He maketh me to lie down in green pastures*] Not green pastures, but cottages of turf or sods such as the shepherds had in open champaign countries; places in which themselves could repose safely; and pens thus constructed where the flock might be safe all the night. They were inclosures, and inclosures where they had grass or provender to eat.

Beside the still waters] Deep waters that the strongest heat could not exhale; not by a *rippling current*, which argues a shallow stream. Or perhaps he may here refer to the waters of *Siloam*, or *Shiloa*, that go softly, Isa. vii. 6, compared with the strong current of the *Euphrates*.

Verse 3. *He restoreth my soul*] Bring back my life from destruction; and convert my soul from sin, that it may

PSALM XXIV.

sence of mine enemies: thou "ancientest" my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all

* Heb. makest fat.—b Ps. cxlii. 10.

not eternally perish. Or, After it has *backslidden* from him, heals its backslidings, and restores it to his favour.

In the paths of righteousness] "In the circuits" or "orbits of righteousness." In many places of Scripture man appears to be represented under the notion of a *secondary planet moving round its primary*; or as a planet revolving round the sun, from whom it receives its power of revolving, with all its light and heat. Thus man stands in reference to the Sun of righteousness; by his power alone is he enabled to walk uprightly; by his light he is enlightened; and by his heat he is vivified, and enabled to bring forth good fruit.

For his name's sake.] God's motives of conduct towards the children of men are derived from the perfections and goodness of his own nature.

Verse 4. *Yea, though I walk through the valley of the shadow of death*] The reference is still to the shepherd. He knows all the *passes*, dangerous defiles, hidden pits, and abrupt precipices in the way; and he will guide me around, about, and through them.

For thou art with me] He who has his God for a companion, need fear no danger; for he can neither mistake his way nor be injured.

Thy rod and thy staff] *Shibetcha*, thy sceptre, rod, ensign of a tribe, staff of office; and *thy staff, umishantecha*, thy prop or support. The former may signify the shepherd's crook; the latter, some sort of rest or support, similar to our camp stool, which the shepherds might carry with them as an occasional seat, when the earth was too wet to be sat on with safety. With the rod or crook the shepherd could defend his sheep, and with it lay hold of their horns or legs

the days of my life: and I will dwell in the house of the LORD for ever.

* Heb. so length of days.

to pull them out of thickets, bogs, pits, or waters. We are not to suppose that by the rod correction is meant: there is no idea of this kind either in the text, or in the original word; nor has it this meaning in any part of Scripture. The other term *shaan* signifies support, something to rest on, as a staff, crutch, stave, or the like.

Verse 5. *Thou preparest a table, before me*] Here the second allegory begins. A magnificent banquet is provided by a most liberal and benevolent host; who has not only the bounty to feed me, but power to protect me; and, though surrounded by enemies, I sit down to this table with confidence, knowing that I shall feast in perfect security.

Thou anointest my head with oil] Perfumed oil was poured on the heads of distinguished guests, when at the feasts of great personages. See Matt. xxvi. 6, 7; Mark, xiv. 8; Luke vii. 46.

My cup runneth over.] Thou hast not only given me abundance of food, but hast filled my cup with the best wine.

Verse 6. *Goodness and mercy shall follow me*] There seems to be an allusion here to the waters of the rock smitten by the rod of Moses, which followed the Israelites all the way through the wilderness, till they came to the Promised Land. I will dwell in the house, "and I shall return to the house of the Lord," for ever, "for length of days." During the rest of my life, I shall not be separated from God's house, nor from God's ordinances; and shall at last dwell with him in glory. These two last verses seem to be the language of a priest returned from captivity to live in the temple, and to serve God the rest of his life.

PSALM XXIV.

The Lord is Sovereign Ruler of the universe, 1, 2. The great question, Who is fit to minister to the Lord in his own temple? 3-6. The glory of God in his entrance into his temple, 7-10.

A Psalm of David.

THE earth is the LORD's, and the fulness thereof: the world and they that dwell therein.

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

* Exod. ix. 29, xix. 5. Deut. x. 14. Job xli. 11. Ps. i. 12. 1 Cor. x. 28, 29.—b Gen. i. 9. Job xxxviii. 6. Ps. civ. 5. cxlvi. 6.

It is probable that this psalm was composed on occasion of bringing the ark from the house of Obadedom to Mount Zion, and the questions may respect the fitness of the persons who were to minister before this ark; the last verses may refer to the opening of the city gates in order to admit it.

Verse 1. *The earth is the Lord's*] Men may claim districts and kingdoms of it as their property, but God is Lord of the soil.

The fulness thereof] Every tree, plant, and shrub; the silver and the gold, and the cattle on a thousand hills.

Verse 2. *He hath founded it upon the seas*] He not only created the vast mass, but separated the land from the waters, so that the mountains, &c., being elevated above the waters, appear to be founded on them, and notwithstanding all the tossings and ragings of the ocean, these waters cannot prevail.

Verse 3. *Who shall ascend*] Who is sufficiently holy to

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

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

5 He shall receive the blessing from the LORD,

2 Pet. iii. 5.—c Ps. xv. 1.—d Isa. xxxiii. 15, 16.—e Heb. the clean of hands.—f Job xvii. 8. 1 Tim. ii. 8.—g Matt. v. 8.—h Ps. xv. 4.

wait in his temple? Who is fit to minister in the holy place?

Verse 4. *He that hath clean hands*] He whose conscience is irreprouchable; whose heart is without deceit, and uninfluenced by unholy passions.

Who hath not lifted up his soul] Who has no idolatrous inclination; whose faith is pure, and who conscientiously fulfils his promises and engagements.

Verse 5. *He shall receive the blessing*] Perhaps alluding to Obadedom, at whose house the ark had been lodged, and on whom God had poured out especial blessings.

And righteousness] Merit; every kind of necessary good. It is the mercy of God that crowns the obedience and fidelity of good men. For what made them good and faithful? God's mercy. What crowns their fidelity? God's mercy.

Verse 6. *This is the generation*] This is the description of people who are such as God can approve of and delight in. *That seek thy face, O Jacob.*] It is most certain that Eloeiy, O God, has been lost out of the Hebrew text in most

and righteousness from the God of his salvation.

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

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

8 Who is this King of glory? The LORD strong

^aPs. xxvii. 8. cv. 4.—^bOr, O God of Jacob.—^cIsa. xxvii. 2.

MSS., but it is preserved in two of Kennicott's MSS, and also in the Syriac, Vulgate, Septuagint, Ethiopic, Arabic, and Anglo-Saxon. "Who seek thy face, O God of Jacob."

Verse 7. *Lift up your heads, O ye gates*] The address of those who preceded the ark, the gates being addressed instead of the keepers of the gates. Allusion is here made to the triumphal entry of a victorious general into the imperial city.

Everlasting doors] There seems to be a reference here to something like our portcullis, which hangs by pulleys above the gate, and can be let down at any time so as to prevent the gate from being forced. In the case to which the Psalmist refers, the portcullis is let down, and the persons preceding the ark order it to be raised.

Verse 8. *Who is this King of glory?*] This is the answer of those who are within.

The Lord strong and mighty, the Lord mighty in battle.] It is Jehovah, who is come to set up his abode in his imperial city: He who has conquered his enemies, and brought salvation to Israel. To make the matter still more solemn, and give those without an opportunity of describing more

and mighty, the LORD mighty in battle.

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

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

^dPs. xxvii. 6. Hag. ii. 7. Mal. iii. 1. 1 Cor. ii. 8.

particularly this glorious Personage, those within hesitate to obey the first summons; and then it is repeated, ver. 9,—

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.] To which a more particular question is proposed:—*Who is He, this King of glory?* To which an answer is given that admitted of no reply. *The Lord of hosts*—he who is coming with innumerable armies, *He is this King of glory.* On which, we may suppose, the portcullis was lifted up, the gates thrown open, and the whole cavalcade admitted.

Though this psalm has all the appearance of being an unfinished piece, yet there is a vast deal of dignity and majesty in it; and the demands from without, the questions from those within, and the answers to those questions partake of the true sublime; where nature, dignity, and simplicity are very judiciously mingled together. The whole procedure is natural, the language dignified, and the questions and answers full of simplicity and elevated sentiments.

Several, both among ancients and moderns, have thought this psalm speaks of the resurrection of our Lord, and is thus to be understood.

PSALM XXV.

The Psalmist, in great distress, calls upon God frequently, 1-5; prays for pardon with strong confidence of being heard, 6-11; shows the blessedness of the righteous, 12-14; again earnestly implores the divine mercy; and prays for the restoration of Israel, 15-22.

A Psalm of David.

UNTO thee, O LORD, do I lift up my soul.
2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

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

^aPs. lxxxvi. 4. cxliii. 8. Lam. iii. 41.—^bPs. xxii. 5. xxxi. 1. xxxiv. 8. Isa. xxviii. 16. xlix. 23. Rom. x. 11.—^cPs. xlii. 4.—^dExod. xxxiii. 18. Ps. v. 8. xxvii. 11. lxxxvi. 11. cxix. cxliii. 8.

This psalm seems to refer to the case of the captives in Babylon, who complain of oppression from their enemies, and earnestly beg the help and mercy of God.

It is the first of those called acrostic psalms, i. e., psalms each line of which begins with a several letter of the Hebrew alphabet, in their common order. Of acrostic psalms there are seven, viz., xv., xxxiv., xxxvii., cxl., cxli., cxix., and cxlv.

Verse 1. *Do I lift up my soul.*] His soul was cast down, and by prayer and faith he endeavours to lift it up to God.

Verse 2. *I trust in thee*] I depend upon thy infinite goodness and mercy for my support and salvation.

Let me not be ashamed] Hide my iniquity, and forgive my guilt.

Verse 3. *Let none that wait on thee be ashamed*] Though he had burden enough of his own, he felt for others in similar circumstances, and became an intercessor in their behalf.

Transgress without cause.] Perhaps bogedim may here mean idolatrous persons. "Let not them that wait upon

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

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

6 Remember, O LORD, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

10.—^aPs. ciii. 17. cvi. 1. cvii. 1. Isa. lxiii. 15. Jer. xxxiii. 11.—^bHeb. thy bowels.

and worship thee be ashamed: but they shall be ashamed who vainly worship, or trust in false gods."

Verse 4. *Shew me thy ways*] The Psalmist wishes to know God's way, and to be taught his path, and to be led into his truth. He cannot discern this way unless God show it; he cannot learn the path unless God teach it; and he cannot walk in God's truth unless God lead him: and even then, unless God continue to teach, he shall never fully learn the lessons of his salvation.

That he may get this showing, teaching, and leading, he comes to God, as the "God of his salvation;" and that he may not lose his labour, he "waits on him all the day."

Verse 6. *Remember, O Lord, thy tender mercies, and thy loving-kindnesses*] The word rachamim, means the commiseration that a man feels in his bowels at the sight of his distress. The second word, chasadim, signifies those kindnesses which are the offspring of a profusion of benevolence.

They have been ever of old.] Thou wert ever wont to dis-

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

8 ^c Good and upright is the LORD; therefore will he teach sinners in the way.

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

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

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

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

13 ^g His soul ^h shall dwell at ease; and ⁱ his seed shall inherit the earth.

14 ^j The secret of the LORD is with them that

^a Job xiii. 26. xx. 11. Jer. iii. 25.—^b Ps. li. 1.—^c Ps. lii. 9. liv. 6. lxxiii. 1. &c.—^d Ps. xxxi. 3. lxxix. 9. cix. 21. cxliii. 11.—^e See Rom. v. 20.—^f Ps. xxxvii. 23.—^g Prov. xix. 23.—^h Heb. shall lodge in goodness.—ⁱ Ps. xxxvii. 11, 22, 29.—^j Prov. iii. 32. See John vii.

pry thyself as a ceaseless fountain of good to all thy creatures.

Verse 7. Remember not the sins of my youth] Those which I have committed through inconsiderateness, and heat of passion.

According to thy mercy] As it is worthy of thy mercy to act according to the measure, the greatness, and general practice of thy mercy; so give me an abundant pardon, a plentiful salvation.

For thy goodness' sake] Goodness is the nature of God; mercy flows from that goodness.

Verse 8. Good and upright is the Lord] He is good in his nature, and righteous in his conduct.

Therefore will he teach sinners] Though they deserve nothing but destruction.

Verse 9. The meek will he guide] The poor, the distressed; he will lead in judgment—he will direct them in their cause, and bring it to a happy issue, for he will show them the way in which they should go.

Verse 10. All the paths of the Lord] Orchoth signifies the tracks or ruts made by the wheels of wagons by often passing over the same ground. Mercy and truth are the paths in which God constantly walks in reference to the children of men; and so frequently does he show them mercy, and so frequently does he fulfil his truth, that his paths are easily discerned. How frequent, how deeply indented, and how multiplied are those tracks to every family and individual! Wherever we go, we see that God's mercy and truth have been there by the deep tracks they have left behind them.

Verse 12. That feareth the Lord] Who has a proper apprehension of his holiness, justice, and truth; and who, at the same time, sees himself a fallen spirit, and a transgressor of God's holy law, and consequently under the curse.

Him shall he teach] Such a person has a teachable spirit. The way that he shall choose.] God will bless him in it, and give him as much earthly prosperity as may be useful to his soul in his secular vocation.

Verse 13. His soul shall dwell at ease] " Shall lodge in

fear him; ^k and he will shew them his covenant.

15 ^l Mine eyes are ever toward the LORD; for he shall ^m pluck my feet out of the net.

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

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

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

19 Consider mine enemies; for they are many; and they hate me with ^p cruel hatred.

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

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

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

17. xv. 15.—^k Or, and his covenant to make them know it.—^l Ps. cxli. 8.—^m Heb. bring forth.—ⁿ Ps. lxi. 16. lxxxvi. 16.—^o 2 Sam. xvi. 12.—^p Heb. hatred of violence.—^q Ver. 2.—^r Ps. cxxx. 8.

goodness;" this is the marginal reading in our Version; and is preferable to that in the text.

His seed shall inherit] His posterity shall be blessed. For them many prayers have been sent up to God by their pious father; and God has registered these prayers in their behalf.

Verse 14. The secret of the Lord is with them] God, the secret assembly of the Lord is with them that fear him; many of them have a church in their own house.

He will shew them his covenant.] He will let them see how great blessings he has provided for them that love him. Some refer this to the covenant of redemption by Christ Jesus.

Verse 15. Mine eyes are ever toward the Lord] All my expectation is from him alone. If I get at any time entangled, he will pluck my feet out of the net.

Verse 16. Turn thee unto me] Probably the prayer of the poor captives in Babylon, which is continued through this and the remaining verses.

Verse 17. The troubles of my heart are enlarged] The evils of our captive state, instead of lessening, seem to multiply, and each to be extended.

Verse 18. Look upon mine affliction] See my distressed condition, and thy eye will affect thy heart.

Forgive all my sins.] My sins are the cause of all my sufferings; forgive these.

Verse 19. Consider mine enemies] Look upon them, and thou wilt see how impossible it is that I should be able to resist and overcome them.

Verse 20. O keep my soul] Save me from sin, and keep me alive.

Verse 21. Let integrity and uprightness] I wish to have a perfect heart, and an upright life. This seems to be the meaning of these two words.

Verse 22. Redeem Israel, O God] The people are prayed for in the preceding verse as if one person; now he includes the whole, lest his own personal necessities should narrow his heart, and cause him to forget his fellow-sufferers.

The Psalmist appeals to God for his integrity, and desires to be brought to the divine test in order to have his innocence proved, 1-3; shows that he had avoided all fellowship with the wicked, and associated with the upright, 4-8; prays that he may not have his final lot with the workers of iniquity, 9, 10; purposes to walk uprightly before God, 11, 12.

A Psalm of David.

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

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

3 For thy loving-kindness is before mine eyes: and I have walked in thy truth.

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

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

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

*Ps. vii. 8.—^bVer. 11. 2 Kings xx. 3. Prov. xx. 7.—^cPs. xxviii. 7. xxxi. 14. Prov. xxix. 25.—^dPs. vii. 9. xvii. 8. lxxvi. 10. cxxxix. 23. Zech. xiii. 9.—^ePs. xvii. 7. xxxvi. 7. xl. 10, 11. li. 1, &c.—^f2 Kings xx. 3.—^gPs. i. 1. Jer. xv. 17.—^hPs. xxxi. 6. cxxxix. 21, 22.—ⁱPs. i. 1.—^jSee Exod. xxx. 19, 20. Ps. lxxiii. 13. 1 Tim. ii. 8.—

This psalm is attributed to David during his exile, when all manner of false accusations were brought against him at the court of Saul.

Verse 1. *Judge me, O Lord*] There are so many strong assertions in this psalm concerning the innocence and uprightness of its author, that many suppose he wrote it to vindicate himself from some severe reflections on his conduct or accusations relative to plots, conspiracies, &c.

I have walked in mine integrity] I have neither coveted nor endeavoured to possess myself of Saul's crown.

I have trusted] Had I acted otherwise, I could not have been prosperous; for thou wouldst not have worked miracles for the preservation of a wicked man.

I shall not slide] I shall be preserved from swerving from the paths of righteousness and truth.

Verse 2. *Examine me, O Lord*] To thee I appeal; and feel no hesitation in wishing to have all the motives of my heart dissected and exposed to thy view, and to that of the world.

Verse 3. *For thy loving-kindness*] A sense of thy favour and approbation was more to my heart than thrones and sceptres; and in order to retain this blessing, *I have walked in thy truth*.

Verse 4. *I have not sat with vain persons*] Men of lies, dissemblers, backbiters, &c.

Neither will I go in with dissemblers] The hidden ones, the dark designers, the secret plotters and conspirators in the state.

Verse 5. *I have hated the congregation of evil doers*] I have never made one in the crowds of discontented persons.

Verse 6. *I will wash mine hands in innocency*] Washing the hands was frequent among the Jews, and was sometimes an action by which a man declared his innocence of any base or wicked transaction. This Pilate did, to protest his innocence of the mal-treatment and death of Christ.

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

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

9 Gather not my soul with sinners, nor my life with bloody men;

10 In whose hands is mischief, and their right hand is full of bribes.

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

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

^kPs. xxvii. 4.—^lHeb. of the tabernacle of thy honour.—^mOr, Take not away.—ⁿSee 1 Sam. xxv. 29. Ps. xxviii. 3.—^oHeb. men of blood.—^pHeb. filled with.—^qExod. xxvii. 8. D'nut. xvi. 19. 1 Sam. viii. 8. Isa. xxxiii. 15.—^rVer. 1.—^sPs. xl. 2.—^tPs. xxvii. 11.—^uPs. xxii. 22. cvii. 32. cxi. 1.

So will I compass thine altar] It is a mark of respect among the Hindoos to walk several times round a *superior*, and round a temple.

Verse 7. *That I may publish*] I have endeavoured to act so as always to keep a conscience void of offence towards thee and towards man.

Verse 8. *Lord, I have loved the habitation of thy house*] I have not been attentive to thine ordinances, merely because they were incumbent on me; but *I have loved the place where thine honour dwelleth*; and my delight in thy ordinances has made my attendance as pleasant as it was profitable.

Verse 9. *Gather not my soul with sinners*] As I have never loved their company, nor followed their practice, let not my eternal lot be cast with them!

Verse 10. *Their right hand is full of bribes*] He speaks of persons in office, who took bribes to pervert judgment and justice.

Verse 11. *But as for me, I will walk in mine integrity*] Whatever I may have to do with public affairs, shall be done with the strictest attention to truth, justice, and mercy.

Redeem me] From all snares and plots laid against my life and my soul.

And be merciful unto me] I deserve no good, but thou art merciful; deal with me ever in thy mercy.

Verse 12. *My foot standeth in an even place*] On the above principles I have taken my stand: to abhor evil; to cleave to that which is good; to avoid the company of wicked men; to frequent the ordinances of God; to be true and just in all my dealings with men; and to depend for my support and final salvation on the mere mercy of God.

Will I bless the Lord] In all my transactions with men, and in all my assemblings with holy people, I will speak good of the name of the Lord, having nothing but good to speak of that name.

PSALM XXVII

The righteous man's confidence in God, 1-3; his ardent desire to have the spiritual privilege of worshipping God in his temple, because of the spiritual blessings which he expects to enjoy there, 4-6; his prayer to God for continual light and salvation, 7-9; his confidence that, though even his own parents might forsake him, yet God would not, 10. Therefore he begs to be taught the right way to be delivered from all his enemies, and to see the goodness of the Lord in the land of the living, 11-13; he exhorts others to trust in God; to be of good courage; and to expect strength for their hearts, 14.

A Psalm of David.

THE LORD is ^a my light and ^b my salvation ;
whom shall I fear ? ^c the LORD is the
strength of my life ; of whom shall I be
afraid ?

2 When the wicked, *even* mine enemies and my
foes, ^d came upon me to ^e eat up my flesh, they
stumbled and fell.

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

4 ^g One *thing* have I desired of the LORD, that
will I seek after ; that I may ^h dwell in the house of
the LORD all the days of my life, to behold ⁱ the
^j beauty of the LORD, and to inquire in his temple.

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

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

^aPs. lxxxiv. 11. Isa. lx. 19, 20. Mic. vii. 8.—^bErod. xv. 2.—
^cPs. xlii. 2, 6. cxviii. 14, 21. Isa. xlii. 2.—^dHeb. approached against
me.—^ePs. xiv. 4.—^fPs. iii. 6.—^gPs. xxvi. 8.—^hPs. lxxv. 4. Luke ii.
37.—ⁱOr, the delight.—^jPs. xc. 17.—^kPs. xxxi. 20. lxxxiii. 8. xci. 1.
Isa. lv. 6.—^lPs. xl. 2.—^mPs. iii. 3.—ⁿHeb. of shouting.—^oOr, My
heart said unto thee, Let my face seek thy face, &c.—^pPs. xxiv. 6. cv.
4.—^qPs. lxix. 17. cxliii. 7.—^rPs. xli. 7. lxiii. 7. lxx. 5.—^sIsa. xlix.

Some commentators say that this is a psalm belonging to
the captivity, and upon that system it may be well interpret-
ed. It has also been contended that it was written by David
after he had been in danger of losing his life by the hand of
a gigantic Philistine, and must have perished had he not been
succoured by Abishai ; see the account 2 Sam. xxi. 17 ; and
was counselled by his subjects not to go out to battle any
more, lest he should extinguish the light of Israel. To these
advisors he is supposed to make the following reply :

Verse 1. *The Lord is my light and my salvation*] This
light can never be extinguished by man ; the Lord is my sal-
vation, my safeguard, my shield, and my defence ; of whom
then should I be afraid ?

Verse 2. *When the wicked—came upon me*] They failed
of their purpose, and fell ; the Philistine lost his own life.

Verse 3. *Though an host should encamp against me*] I
am so confident of the Almighty's protection, that were I
alone, and encompassed by a host, I would not fear.

Verse 4. *One thing have I desired*] If I am grown too old
and from that circumstance unable to serve my country, I
shall then prefer a retirement to the tabernacle, there to serve
God the rest of my days. There I shall behold his glory,
and there I may inquire and get important answers respect-
ing Israel.

But though these words be thus interpreted, they more
naturally belong to the captivity, and this verse especially
shows the earnest longing of the captives to return to their
own land, that they might enjoy the benefit of divine wor-
ship.

Verse 5. *He shall hide me in his pavilion*] I would make
his temple my residence ; I would dwell with God, and be in
continual safety. *Pavilion* signifies a tent made of cloth
stretched out on poles, from *pavilio* a butterfly.

In the secret of his tabernacle] Were there no other place,
he would put me in the holy of holies, so that an enemy
would not dare to approach me.

He shall set me up upon a rock.] He shall so strengthen and
establish me, that my enemies shall not be able to prevail
against me. He shall hide me where they cannot find me,
or put me out of the reach of the fiery darts of the wicked.
He who lives nearest to God suffers least from tempta-
tion.

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

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

9 ^b Hide not thy face far from me ; put not thy
servant away in anger : thou hast been ^c my help ;
leave me not, neither forsake me, O God of my sal-
vation.

10 ^d When my father and my mother forsake me,
then the LORD ^e will take me up.

11 ^f Teach me thy way, O LORD, and lead me in
a ^g plain path, because of ^h mine enemies.

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

13 *I had fainted,* unless I had believed to see the
goodness of the LORD ^l in the land of the liv-
ing.

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

15.—ⁿHeb. will gather me. Isa. xl. 11.—^oPs. xxv. 4. lxxxvi. 11.
cxix.—^pHeb. a way of plainness. Ps. xxvi. 12.—^qHeb. those which
observe me. Ps. v. 8. liv. 5.—^rPs. xxxv. 25.—^s1 Sam. xxii. 9. 2
Sam. xvi. 7, 8. Ps. xxxv. 11.—^tAct. ix. 1.—^uPs. lvi. 13. cxvi. 9.
cxlii. 5. Jer. xi. 19. Ezek. xxxvii. 20.—^vPs. xxxi. 24. lxii. 1, 5.
cxxx. 5. Isa. xxxv. 9. Hab. ii. 3.

Verse 6. *Now shall mine head be lifted up*] We shall most
assuredly be redeemed from this captivity, and restored to
our own land, and to the worship of our God in his own
temple.

Verse 7. *Hear, O Lord, when I cry*] This is the utmost
that any man of common sense can expect—to be heard when
he cries. But there are multitudes who suppose God will
bless them whether they cry or not ; and there are others,
and not a few, who although they *listlessly pray* and cry
not, yet imagine God must and will hear them !

Verse 8. *When thou saidst, Seek ye my face*] The true
rendering of the original words I believe to be the following—
“Unto thee, my heart, he hath said, Seek ye my face. Thy
face, O Jehovah, I will seek. O my heart, God hath com-
manded thee to seek his face.”

Verse 9. *Hide not thy face—from me*] As my face is to-
wards thee wheresoever I am, so let thy face be turned
towards me.

Verse 10. *When my father and my mother forsake me*] Or,
more literally, “For my father and my mother have forsaken
me : but the Lord hath gathered me up.” My parents were
my protectors for a time ; but the Lord has been my protec-
tor always.

Verse 11. *Teach me thy way*] Let me know the gracious
designs of thy providence towards me, that my heart may
submit to thy will.

And lead me in a plain path] In the path of righteou-
ness, because mine enemies watch for my halting.

Verse 12. *Deliver me not over unto the will of mine en-
emies*] To their soul, their whole soul thirsts for my destruc-
tion.

Verse 13. *I had fainted, unless I had believed*] The words
in italics supplied by our translators injure the sense. Throw
out the words *I had fainted*, and leave a break after the
verse, and the elegant figure of the Psalmist will be pre-
served :—“Unless I had believed to see the goodness of the
Lord in the land of the living ;”—What ! what, alas !
should have become of me !

Verse 14. *Wait on the Lord*] All ye who are in distress,
wait on the Lord. Take me for an example. I waited on
him, and he strengthened my heart ; wait ye on him, and he
will strengthen your heart.

PSALM XXVIII.

A righteous man in affliction makes supplication to God, and complains of the malice of his enemies, 1-4; whom he describes as impious, and whose destruction he predicts, 5. He blesses God for hearing his prayers, and for filling him with consolation, 6-7; then prays for God's people, 8-9.

Psalm of David.

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

2 Hear the voice of my supplications, when I cry unto thee, ^d when I lift up my hands ^e toward ^f thy holy oracle.

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

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

* Ps. lxxxviii. 1.—^b Heb. from me —^c Ps. lxxxiv. 4. cxliii. 7.—^d 1 Kings vi. 22, 23. viii. 28, 29. —^e Ps. v. 7.—^f Or, toward the oracle of thy sanctuary.—^g Ps. cxxxviii. 2.—^h Ps. xxvi. 9.—ⁱ Ps. xii. 2. iv. 21. lxi. 4. Jer. ix. 8.—^j 2 Tim. iv. 14. Rev. xvii. 6.—^k Job xxxiv. 27. Isa.

This psalm is of the same complexion with the two preceding; and belongs most probably to the times of the captivity, though some have referred it to David in his persecutions.

Verse 1. *O Lord my rock*] *Tsur* not only means *my rock*, but *my fountain*, and the *origin* of all the good I possess.

If thou be silent] If thou do not answer in such a way as to leave no doubt that thou hast heard me, I shall be as a dead man. It is a modern refinement in theology which teaches that no man can know when God hears and answers his prayers, but by an *induction of particulars*, and by an *inference from his promises*. True religion knows nothing of these abominations; it teaches its votaries to pray to God, to expect an answer from him; and to look for the Holy Spirit to bear witness with their spirits that they are the sons and daughters of God.

Verse 2. *Toward thy holy oracle*] The original means that place in the holy of holies from which God gave oracular answers to the high-priest. This is a presumptive proof that there was a *temple* now standing; and the custom of stretching out the hands in prayer *towards the temple*, when the Jews were at a distance from it, is here referred to.

Verse 3. *Draw me not away*] Let me not be involved in the punishment of the wicked.

Verse 4. *Give them*] Is the same as *thou wilt give them*; a prophetic declaration of what their lot will be.

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

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

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

8 The LORD *is* ⁿ their strength, and he *is* the ^o saving strength of his anointed.

9 Save thy people, and bless ^p thine inheritance: ^q feed them also, ^r and lift them up for ever.

v. 12.—^l Ps. xviii. 2.—^m Ps. xlii. 5. xxii. 4.—ⁿ Or, his strength.—^o Heb. strength of salvations.—^p Ps. xx. 6.—^q Deut. ix. 29. 1 Kings viii. 51, 53.—^r Or, rule. Ps. lxxxviii. 71.—^s Ezra i. 4.

Verse 5. *They regard not the works of the Lord*] They have no knowledge of the true God, either as to his *nature*, or as to his *works*.

He shall destroy them, and not build them up] This is a remarkable prophecy, and was literally fulfilled: the Babylonian empire was destroyed by Cyrus, and never built up again; for he founded the Persian empire on its ruins.

Verse 7. *The Lord is my strength*] I have the fullest persuasion that he hears, will answer, and will save me.

Verse 8. *The Lord is their strength*] Some read *leammo*, to his people; and this reading makes the passage more precise and intelligible; of the truth of it there can be no reasonable doubt. "The Lord is the strength of his PEOPLE, and the saving strength of his anointed."

Verse 9. *Save thy people*] Continue to preserve them from all their enemies; from idolatry, and from sin of every kind.

Bless thine inheritance] They have taken thee for their God; thou hast taken them for thy people.

Feed them] *Kaah* signifies both to feed and to govern. *Feed them as a shepherd* does his flock; *rule them, as a father* does his children.

Lift them up for ever] Maintain thy true church; let no enemy prevail against it. Preserve and magnify them for ever.

PSALM XXIX.

The Psalmist calls upon the great and mighty to give thanks unto God, and to worship him in the beauty of holiness, on account of a tempest that had taken place, 1, 2. He shows the wonders produced by a thunder-storm, which he calls the voice of God, 3-9. Speaks of the majesty of God, 10; and points out the good he will do to his people, 11.

A Psalm of David.

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

2 Give unto the LORD the glory due unto his name: worship the LORD in the beauty of holiness.

3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

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

^a1 Chron. xvi. 28, 29. Ps. xcvi. 7, 8, 9.—^b Heb. ye sons of the mighty.—^c Heb. the honour of his name.—^d Or, in his glorious sanctuary.—^e 2 Chron. xx. 21.—^f Job. xxxvii. 4, 5.—^g Or, great waters.—^h Heb. in power.—ⁱ Heb. in majesty.—^j Isa. li. 18.—^k Ps. cxiv. 4.—

This psalm was probably written to commemorate the abundant rain which fell in the days of David, after the heavens had been shut up for three years; 2 Sam. xxi. 1-10.

Verse 1. *O ye mighty*] "Sons of the strong ones," or "sons of rams." The *Vulgate* has, "Offer to the Lord, ye sons of God; offer to the Lord the sons of rams:" in this rendering agree the *Septuagint*, *Aithiopic*, *Arabic*, and *Anglo-Saxon*.

The whole psalm is employed in describing the effects produced by a thunder-storm which had lately taken place.

Verse 2. *The glory due unto his name*] Rather, *the glory of his name*. His name is *Mercy*; his nature is *love*. Ascribe *mercy, love, power, and wisdom* to him. All these are implied in the name *Jehovah*.

In the beauty of holiness.] "The beautiful garments of holiness." Let the priests and Levites put on their best and cleanest apparel; and let the whole service be conducted in such a way as to be no dishonour to the Divine Majesty. The *Vulgate* and others read, *In the palace of his holiness*. Let all go to the temple, and return thanks to God for their preservation during this dreadful storm.

Verse 3. *The voice of the Lord*] THUNDER, so called, *Exod. ix. 28, 29*; *Job. xxxvii. 4*; *Ps. xviii. 18*; *Isa. xxx. 30*.

Upon many waters.] The clouds, which Moses calls the waters, which are above the firmament.

Verse 4. *Is powerful*] There is no agent in universal nature so powerful as the electric fluid. It destroys life, tears castles and towers to pieces, rends the strongest oaks, and cleaves the most solid rocks: universal animate nature is awed and terrified by it.

Full of majesty.] No sound in nature is so tremendous and majestic as that of *thunder*; it is the most fit to represent the voice of God.

Verse 5. *Breaketh the cedars*] Very tall trees attract the

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

7 The voice of the LORD divideth the flames of fire.

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

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of his glory.

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

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

¹Deut. iii. 9.—² Heb. casteth out.—³ Num. xiii. 26.—⁴ Job. xxxix. 1, 2, 3.—⁵ Or, to be in pain.—⁶ Or, every whit of it uttereth, &c.—⁷ Gen. vi. 17. *Job xxxviii. 8, 25*.—⁸ *Ps. x. 18*.—⁹ *Ps. xxviii. 8*.

lightning from the clouds, by which they are often torn to pieces.

Verse 7. *Divideth the flames of fire*.] The forked zigzag lightning is the cause of *thunder*; and in a thunder-storm these lightnings are variously dispersed, smiting houses, towers, trees, men, and cattle, in different places.

Verse 8. *The wilderness of Kadesh*.] This was on the frontiers of Idumea and Paran.

Verse 9. *Maketh the hinds to calve*] Strikes terror through all the tribes of animals; which sometimes occasions those which are pregnant to cast their young.

Discovereth the forests] Makes them sometimes evident in the darkest night, by the sudden flash; and often by setting them on fire.

And in his temple] Does this refer to the effect which a dreadful thunder-storm often produces? Multitudes run to places of worship as asylums in order to find safety, and to pray to God.

Verse 10. *The Lord sitteth upon the flood*] "Jehovah sat upon the deluge." It was Jehovah that commanded those waters to be upon the earth. He directed the storm; and is here represented, after all the confusion and tempest, as sitting on the floods, appeasing the fury of the jarring elements; and reducing all things, by his governing influence, to regularity and order.

Sitteth King for ever.] He governs universal nature; whatsoever he wills he does, in the heavens above, in the earth beneath, and in all deep places. Every phenomenon is under his government and control.

Verse 11. *The Lord will give strength*] Prosperity in our secular affairs; success in our enterprises; and his blessings upon our fields and cattle.

The Lord will bless his people with peace.] The plentiful rain which God has now sent is a foretaste of his future blessings and abundant mercies.

PSALM XXX.

The Psalmist returns thanks to God for deliverance from great danger, 1-3. He calls upon the saints to give thanks to God at the remembrance of his holiness, because of his readiness to save, 4, 5. He relates how his mind stood affected before this great trial, and how soon an unexpected change took place, 6, 7; mentions how, and in what terms, he prayed for mercy, 8-10; shows how God heard and delivered him, and the effect it had upon his mind, 11, 12.

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

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

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

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

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

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

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

* Deut. xx. 6. 2 Sam. v. 11. vi. 20.—^b Ps. xxxviii. 9.—^c Ps. xxv. 2. xxxv. 19, 24.—^d Ps. vi. 2. ciii. 3.—^e Ps. lxxxvi. 13.—^f Ps. xxviii. 1.—^g Ps. xl. 2. lv. 23. lxxxviii. 4, 6. cxliii. 7. Prov. i. 12.—^h 1 Chron. xvi. 4. Ps. xvii. 12.—ⁱ Or, to the memorial.—^j Ps. ciii. 9. Isa. xxvi. 20. liv. 7, 8. 2 Cor. iv. 17.—^k Heb. there is but a moment in his anger.—^l Ps. lxxii. 3.—^m Heb. in the evening.—ⁿ Ps. cxvii. 5.—

This psalm or song is said to have been made or used at the dedication of the house of David, or rather the dedication of a house or temple; for the word David refers not to the house, but to the psalm. But what temple or house could this be? Calmet supposes it to have been made by David on the dedication of the place which he built on the threshing-floor of Araunah, after the grievous plague which had so nearly desolated the kingdom; 2 Sam. xxiv. 25; 1 Chron. xxi. 26. All the parts of the psalm agree to this; and I feel myself justified in modelling the comment on this principle alone.

Verse 1. *I will extol thee—for thou hast lifted me up*] Thou hast made me blessed, and I will make thee glorious.

In the psalm we find seven different states of mind distinctly marked; and as it is impossible for any man to have passed through all these states at the same time, it is supposed that the psalm, like many others of the same complexion, has been formed out of the memoranda of a diary.

Thou hast lifted me up] Out of the pit into which I had fallen: the vain curiosity, and want of trust in God, that induced me to number the people.

Verse 2. *Thou hast healed me.*] Thou hast removed the plague from my people by which they were perishing in thousands before my eyes.

Verse 3. *Thou hast brought up my soul from the grave*] I and my people were about to be cut off; but thou hast spared us in mercy, and given us a most glorious respite.

Verse 4. *Sing unto the Lord, O ye saints of his.*] Ye priests, who wait upon him in his sanctuary, and whose business it is to offer prayers and sacrifices for the people, magnify him for the mercy he has now showed in staying this most destructive plague.

Give thanks at the remembrance of his holiness.] He who can give thanks at the remembrance of his holiness is one who loves holiness; who hates sin; who longs to be saved from it; and takes encouragement at the recollection of God's holiness, as he sees in this the holy nature which he is to share, and the perfection which he is here to attain.

Verse 5. *For his anger endureth but a moment*] There is an elegant abruptness in these words in the Hebrew text: "For a moment in his anger. Lives in his favour. In the

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

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

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

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

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

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

^a Heb. singing.—^b Job xxix. 18.—^c Heb. settled strength for my mountain.—^d Ps. civ. 29.—^e Ps. vi. 5. lxxxviii. 11. cxv. 17. cxviii. 17. Isa. xxxviii. 18.—^f 2 Sam. vi. 14. Isa. lxi. 3. Jer. xxxi. 4.—^g Ps. lv. 7. xiv. 15. ov. 43. Isa. xxx. 29.—^h That is, my tongue, or my soul. See Gen. xlix. 6. Ps. xvi. 8. lvii. 8.

evening weeping may lodge: but in the morning exultation." This description of God's slowness to anger, and readiness to save, is given by a man long and deeply acquainted with God as his Judge and as his Father.

Verse 6. *In my prosperity I said, I shall never be moved.*] Peace and prosperity had seduced the heart of David, and led him to suppose that his mountain—his dominion, stood so strong, that adversity could never affect him. See 2 Sam. xxiv.

Verse 7. *Thou didst hide thy face*] Thou didst show thyself displeased with me for my pride and forgetfulness of thee: and then I found how vainly I had trusted in an arm of flesh.

Verse 8. *I cried to thee, O Lord*] I found no help but in him against whom I had sinned. See 2 Sam. xxiv. 17.

Made supplication.] Continued to urge my suit; was instant in prayer.

Verse 9. *What profit is there in my blood*] My being cut off will not magnify thy mercy. If spared and pardoned, I will declare thy truth; I will tell to all men what a merciful and gracious Lord I have found.

Verse 11. *Thou hast turned—my mourning into dancing*] Rather into piping. I have not prayed in vain. Though I deserved to be cut off from the land of the living, yet thou hast spared me, and the remnant of my people.

Verse 12. *To the end that my glory may sing*] The word *cabod*, which we here translate *glory*, is sometimes taken to signify the liver. Here it is supposed to mean the tongue; why not the heart? But does not David mean, by his *glory*, the state of exaltation and honour to which God had raised him, and in which he had before too much trusted; forgetting that he held it in a state of dependence on God? Now he was disciplined into a better sentiment. My *glory* before had sung praise to myself; in it I had rested; on it I had presumed; and, intoxicated with my success, I sent Joab to number the people. Now my *glory* shall be employed for another purpose; it shall give thanks to God, and never be silent. I shall confess to all the world that all the good, the greatness, the honour, the wealth, prosperity, and excellence I possess, came from God alone; and that I hold them on his mere good pleasure.

PSALM XXXI.

The Psalmist, with strong confidence in God, in a time of distress prays earnestly for deliverance, 1-5. He expresses his abhorrence of evil, 6; gratefully mentions former interpositions of God, 7, 8; continues to detail the miseries of his case, 9-18; points out the privileges of them that fear God, 19, 20; shows that God had heard his prayers, notwithstanding he had given himself over for lost, 21, 22; calls on the saints to love God, and to have confidence in him, because he preserves the faithful, and plentifully rewards the proud doer, 23, 24.

To the chief Musician, A Psalm of David.

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

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

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

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

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

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

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

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

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

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

*Ps. xxii. 5. xxv. 2. lxxi. 1. Isa. xlix. 23.—^bPs. cxliii. 1.—^cPs. lxxi. 2.—^dHeb. to me for a rock of strength.—^ePs. xxvii. 2.—^fPs. xxiii. 3. xxv. 11. cix. 21. cxliii. 11. Jer. xiv. 7.—^gLuke xxiii. 46. Acts vii. 59.—^hExod. xv. 13. Deut. xiii. 5. xxi. 8.—ⁱJonah ii. 8.—^jJohn x. 27.—^kDaut. xxii. 80. 1 Sam. xvii. 48. xxiv. 18.—^lPs. iv. 1. xviii. 19.—^mPs. vi. 7.—ⁿPs. xxii. 8. cii. 3.—^oPs. xii. 8. Isa. liii. 4.—^pJob xix. 13. Ps. xxxviii. 11. lxxxviii. 8, 18.—^qPs.

This Psalm contains no notes of time or place, to help us to ascertain when, where, or on what account it was written. Nor have we any certain evidence relative to the author: it might have been written by David during his persecution by Saul. Some think Jeremiah to have been the author: the thirteenth verse begins exactly with the same words as Jeremiah xx. 10.

Verse 1. *In thee, O Lord, do I put my trust*] I confide in thee for every good I need: let me not be confounded by not receiving the end of my faith, the supply of my wants, and the salvation of my soul.

Verse 2. *Bow down thine ear*] Put thy ear to my lips, that thou mayest hear all that my feebleness is capable of uttering.

Strong rock] Rocks, or caves in the rocks, were often strong places in the land of Judea.

Verse 4. *Pull me out of the net*] They have hemmed me in on every side, and I cannot escape but by miracle.

Verse 5. *Into thine hand I commit my spirit*] These words, as they stand in the Vulgate, were in the highest credit among our ancestors; by whom they were used in all dangers, difficulties, and in the article of death. For an ejaculation nothing can be better; and when the pious or the tempted with confidence use them, nothing can exceed their effect. These words are sanctified, or set apart, by the use made of them by our blessed Lord just before he expired on the cross. Luke xxiii. 46. St. Stephen uses nearly the same words, and they were the last that he uttered. Acts vii. 59.

Verse 6. *I have hated them*] Idolaters are the persons of whom David speaks.

I trust in the Lord] While they trust in vanities, vain things (for an idol is nothing in the world); and in lying vanities (for much is promised and nothing given); I trust in Jehovah, who is God all-sufficient, and is my Shepherd, and therefore I shall lack no good thing.

Verse 7. *Thou hast known my soul in adversities*] When all forsook me; when my enemies were sure that I could not escape; then I found thee to be my Friend and Supporter. Human friendships may fail; but the Friend of sinners never fails.

Verse 8. *Thou hast set my foot in a large room*] Many hair-breadth escapes David had for his life; at that time especially when, playing before Saul, the furious king took a spear and endeavoured to pierce him through the body, but

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

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

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

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

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

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

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

18 Let the lying lips be put to silence: which speak grievous things proudly and contemptuously against the righteous.

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

lxiv. 8.—^aPs. lxxxviii. 4, 5.—^bHeb. a vessel that perisheth.—^cJer. xx. 10.—^dJer. vi. 25. xx. 3. Lam. ii. 22.—^eMatt. xxvii. 1.—^fNum. vi. 25, 26. Ps. iv. 6. lxvii. 1.—^gPs. xxv. 2.—^h1 Sam. ii. 9. Ps. cxv. 17.—ⁱOr, let them be cut off for the grave.—^jPs. xii. 3.—^k1 Sam. ii. 8. Ps. xciv. 4. Judo 15.—^lHeb. a hard thing.—^mIsa. lxiv. 4. 1 Cor. ii. 9.

he escaped and got to the deserts. Here God, who had saved his life, set his feet in a large room.

Verse 9. *Mine eye is consumed*] Grief had brought many tears from his eyes, many agonies into his soul, and many distressful feelings into his whole frame.

My soul and my belly] The belly is often taken for the whole body. But the term belly or bowels, in such a case as this, may be the most proper; for in distress and misery, the bowels being the most tender part, and in fact the very seat of compassion, they are often most affected.

Verse 10. *My life is spent with grief*] My life is a life of suffering and distress, and by grief my days are shortened. Grief disturbs the functions of life, induces morbid action in the animal economy, and hastens death.

My years with sighing] Anachath. This is a mere natural expression of grief; the very sounds which proceed from a distressed mind; an-ach-ah! common, with little variation, to all nations, and nearly the same in all languages. Thousands of beauties of this kind are to be found in the sacred language.

Verse 11. *I was a reproach*] When proscribed by the court of Saul, my enemies triumphed, and loaded me with execrations; my neighbours considered me as a dangerous man, now deservedly driven from society; my acquaintance, who knew me best, were afraid to hold any communication with me; and they who saw me in my exile avoided me as if affected with a contagious disorder.

Verse 12. *I am forgotten as a dead man*] I am considered as a person adjudged to death. I am like a broken vessel—like a thing totally useless.

Verse 13. *I have heard the slander of many*] To this and the two foregoing verses the reader may find several parallels; Jer. xviii. 18 to the end of chap. xix., and ten first verses of chap. xx. This has caused several to suppose that Jeremiah was the author of this psalm.

Verse 14. *But I trusted in thee*] Hitherto thou hast been my Helper, and thou art my God; I have taken thee for my eternal portion.

Verse 15. *My times are in thy hand*] The events of my life are under thy control.

Verse 16. *Make thy face to shine upon thy servant*] Only let me know that thou art reconciled to and pleased with me, and then, come what will, all must be well.

Verse 17. *Let the wicked be ashamed*] Those who traduce

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

21 Blessed be the LORD: for he ^c hath showed me his marvellous kindness ^d in a ^e strong city.

22 For ^f I said in my haste, ^g I am cut off from before thine eyes: nevertheless thou heardest the

^a Ps. xxvii. 5. xxxiii. 7.—^b Job. v. 21.—^c Ps. xvii. 7.—^d 1 Sam. xxiii. 7.—^e Or, fenced city.—^f 1 Sam. xxiii. 26. Ps. cxvi. 11.—

my character and lay snares for my life.

Verse 19. Oh how great is thy goodness] God's goodness is infinite; there is enough for all, enough for each, enough for evermore. It is laid up where neither devils nor men can reach it, and it is laid up for them that fear the Lord; therefore every one who trembles at his word, may expect all he needs from this Fountain that can never be dried up.

Which thou hast wrought] Thou hast already prepared it; thou hast provided it and proportioned it to the necessities of men, and all who trust in thee shall have it. And for them especially it is prepared who trust in thee before men—who boldly confess thee amidst a crooked and perverse generation.

Verse 20. Thou shalt hide them in the secret of thy presence] "With the covering of thy countenance." To such a hiding-place Satan himself dare not approach. There the pride of man cannot come.

Thou shalt keep them secretly in a pavilion] Thou shalt put them in the innermost part of thy tent.

Verse 21. In a strong city.] If this psalm was written by David, this must refer to his taking refuge with Achish, king

voice of my supplications when I cried unto thee.

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

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

^a Isa. xxxviii. 11, 12. Lam. iii. 54. Jonah ii. 4.—^b Ps. xxxiv. 9.—^c Ps. xxvii. 14.

of Gath, who gave him Ziklag, a fortified city, to secure himself and followers in. See 1 Sam. xxvii. 6.

Verse 22. I said in my haste] Not duly advertent to the promise of God; however, I continued to pray, and thou didst hear the voice of my supplication.

Verse 23. O love the Lord, all ye his saints] It is only the saints that can love God, as they only are made partakers of the divine nature.

Preserveth the faithful] While a man is faithful to the grace he has received, that is, uses and improves the talents with which God has intrusted him, God's service is perfect freedom.

The proud doer.] A proud man is peculiarly odious in the sight of God; and in the sight of reason how absurd! A sinner, a fallen spirit, an heir of wretchedness and corruption—proud! Proud of what? Of an indwelling devil! Well; such persons shall be plentifully rewarded.

Verse 24. Be of good courage, and he shall strengthen your heart] They that hope in God, and are endeavouring to walk carefully before him, may take courage at all times, and expect the fulness of the blessing of the gospel of peace.

PSALM XXXII.

True blessedness consists in remission of sins, and purification of the heart, 1, 2. What the Psalmist felt in seeking these blessings, 3-5. How they should be sought, 6, 7. The necessity of humility and teachableness, 8, 9. The misery of the wicked, 10. The blessedness of the righteous, 11.

* A Psalm of David, Maschil.

BLESSED is he whose ^b transgression is forgiven, whose sin is covered.

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

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

^a Or, A Psalm of David giving instruction.—^b Ps. lxxxv. 2. Rom. iv. 6, 7, 8.—^c 2 Cor. v. 19.—^d John i. 47.—^e 1 Sam. v. 6, 11. Job xxxiii.

The title of this psalm is A Psalm of David, giving instruction; so called by way of eminence, because it is calculated to give the highest instruction relative to the guilt of sin, and the blessedness of pardon and holiness, or justification and sanctification. [Or, according to Ewald, Maschil may be a musical term, indicating the necessity of great skill in execution.] It is supposed to have been composed after David's transgression with Bath-shebe, and subsequently to his obtaining pardon.

Verse 1. Blessed is he whose transgression is forgiven] In this and the following verse four evils are mentioned: 1. Transgression, pešah. 2. Sin, chataah. 3. Iniquity, avon. 4. Guile, remiyah. The first signifies the passing over a boundary, doing what is prohibited. The second signifies the missing of a mark, not doing what was commanded; but is often taken to express sinfulness, or sin in the nature, producing transgression in the life. The third signifies what is turned out of its proper course or situation; any thing morally distorted or perverted. The fourth signifies fraud, deceit, guile, &c. To remove these evils, three acts are mentioned: forgiving, covering, and not imputing. 1. TRANSGRESSION must be forgiven, borne away, i. e., by a vicarious sacrifice; for bearing sin, or bearing away sin,

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

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

6 ^g For this shall every one that is godly ^h pray

^a Ps. xxxviii. 2.—^b Prov. xviii. 13. Isa. lxxv. 24. Luke xv. 18, 21, &c. 1 John i. 9.—^c 1 Tim. i. 16.—^d Isa. lv. 6. John vii. 34.

always implies this. 2. SIN must be covered, kesui, hidden from the sight. It is odious and abominable. 3. INIQUITY must not be reckoned to his account. 4. GUILT must be annihilated from the soul: In whose spirit there is no GUILT.

St. Paul quotes this passage, Rom. iv. 6, 7, to illustrate the doctrine of justification by faith.

Verse 3. When I kept silence] Before I humbled myself, and confessed my sin, my soul was under the deepest horror.

Verse 5. I acknowledged my sin] When this confession was made thoroughly and sincerely, and I ceased to cover and extenuate my offence, then thou didst forgive the iniquity of my sin.

Verse 6. For this shall every one that is godly] Because thou art merciful; because thou hast shown mercy to all who have truly turned to thee, and believed in thee; every one who fears thee, and hears of this, shall pray unto thee in an acceptable time, when thou mayest be found; in a time of finding. When the heart is softened and the conscience alarmed, that is a time of finding. God is ever ready; men are not so. Who can pray with a hard heart and a dark mind?

the floods] In violent trials, afflictions, and temptations; when the rains descend, the wind blows, and

unto thee ^a in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 ^b Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with ^c songs of deliverance. Selah.

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

9 ^e Be ye not as the horse, or as the mule, which

^a Heb. in a time of finding.—^b Ps. ix. 9. xxvii. 5. xxxi. 20. cxix. 114.—^c Exod. xv. 1. Judg. v. 1. 2 Sam. xxii. 1.—^d Heb. I will counsel thee, mine eye shall be upon thee.—^e Prov. xxvi. 3. James

the floods beat against that godly man who prays to and trusts in God; "they shall not come nigh him," so as to weaken his confidence or destroy his soul. His house is founded on a rock.

Verse 7. *Thou art my hiding place*] An allusion, probably, to the city of refuge. The avenger of blood shall not be able to overtake me. And, being encompassed with an impregnable wall, I shall feel myself encompassed with songs of deliverance—I shall know that I am safe.

Verse 8. *I will instruct thee*] These are probably the Lord's words to David. I will give thee all the assistance requisite. I will keep mine eye upon thee, and thou shalt keep thine upon me: as I go, thou must follow me; and I will continually watch for thy good.

have ^f no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

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

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

iii. 8.—^f Job xxxv. 11.—^g Prov. xiii. 21. Rom. ii. 9.—^h Ps. xxxiv. 8. lxxxiv. 12. Prov. xvi. 20. Jer. xvii. 7.—ⁱ Ps. lxiv. 10. lxxviii. 3.

Verse 9. *Be ye not as the horse, or as the mule*] They will only act by force and constraint; be not like them; give a willing service to your Maker.

Verse 10. *Many sorrows shall be to the wicked*] Every wicked man is a miserable man. God has wedded sin and misery as strongly as he has holiness and happiness.

But he that trusteth in the Lord] Such a person is both safe and happy.

Verse 11. *Be glad—and rejoice*] Let every righteous soul rejoice and glory, but let it be in the Lord. Man was made for happiness, but his happiness must be founded on holiness; and holiness, as it comes from God, must be retained by continual union with him.

PSALM XXXIII.

The Lord is praised for his works of creation, 1-9; and for the stability of his own counsels, 10, 11. The blessedness of the people who have the knowledge of the true God, his grace, and providence, 12-15. The vanity of all earthly dependence, 16, 17. The happiness of them that fear God, and trust in his mercy, 18-22.

REJOICE ^a in the LORD, O ye righteous upright. ^b for praise is comely for th

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

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

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

5 ^e He loveth righteousness and judgment: ^f the earth is full of the goodness of the LORD.

6 ^g By the word of the LORD were the heavens

^a Ps. xxxii. 11. xovii. 12.—^b Ps. cxviii. 1.—^c Ps. xcii. 3. cxlii. 9.—^d Ps. xcvii. 1. xoviii. 1. cxlii. 9. cxlix. 1. Isa. xlii. 10. Rev. v. 9.—^e Ps. xl. 7. xlv. 7.—^f Ps. cxix. 84.—^g Or, mercy.—^h Gen. i. 6, 7. Heb. xl. 8. 2 Pet. iii. 5.—ⁱ Gen. ii. 1.—^j Job xxvi. 13.—^k Gen. i. 9.

This psalm was probably intended as a hymn of praise in order to celebrate the power, wisdom, and mercy of God.

Verse 1. *Rejoice in the Lord*] It is very likely that the last verse of the preceding psalm was formerly the first verse of this. In the preceding psalm we have an account of the happiness of the justified man: in this, such are taught how to glorify God, and to praise him for the great things he had done for them.

Praise is comely for the upright.] It is right they should give thanks to him, who is the fountain whence they have received all the good they possess; and thankfulness becomes the lips of the upright.

Verse 2. *Praise the Lord with harp*] Kinnor; probably something like our harp; but Calmet thinks it the ancient testudo, or lyre with three strings.

The psaltery] Our translation seems to make a third instrument in this place, by rendering asor, an instrument of ten strings; whereas they should both be joined together, for nebel-asor signifies the nebel, or nablá, with ten strings, or holes.

made; and ^h all the host of them ⁱ by the breath of his mouth.

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

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

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

10 ^l The LORD ^m bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 ⁿ The counsel of the LORD standeth for ever,

Job. xxvi. 10. xxxviii. 8.—^o Gen. i. 8. Ps. cxlviii. 5.—^p Isa. viii. 10. xix. 8.—^q Heb. maketh frustrate.—^r Job xxiii. 13. Prov. xix. 21. Isa. xlvi. 10.

Verse 3. *Sing unto him a new song*] Do not wear out the old forms; fresh mercies call for new songs of praise and gratitude.

Play skilfully with a loud noise.] Let sense and sound accompany each other; let the style of the music be suited to the words.

Verse 4. *The word of the Lord is right*] He is infinitely wise, and can make no mistakes; and all his works are done in truth. The dispensations of his providence and mercy are equally so.

Verse 5. *He loveth righteousness*] What he delights in himself, he loves to see in his followers.

The earth is full of the goodness of the Lord.] The overflowing kindness of God fills the earth. Even the iniquities of men are rarely a bar to his goodness: he causes his sun to rise on the evil and the good, and sends his rain upon the just and the unjust.

Verse 6. *By the word of the Lord were the heavens made*]—his evidently refers to the account c stands in the first chapter of Genesis.

the thoughts of his heart * to all generations.

12 ^b Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

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

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

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

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

* Heb. to generation and generation.—^b Ps. lxx. 4. cxlv. 15.—^c Exod. xix. 5. Deut. vii. 6.—^d 2 Chron. xvi. 9. Job xxviii. 24. Ps. xl. 4. xiv. 2. Prov. xv. 3.—^e Job xxxiv. 21. Jer. xxxii. 19.—^f Ps. xlv. 6.—^g Ps. xx. 7. cxlvii. 10. Prov. xxi. 31.—^h Job xxvi.

Verse 9. *Let all the earth fear the Lord*] He who has thus bound, can unloose; he who has created, can destroy. He has promised life and prosperity only to the godly; let the ungodly stand in awe of him.

Verse 10. *The counsel of the heathen to nought*] This appears to refer to the useless attempts of ungodly nations or men to prevent the extension of the kingdom of Christ in the earth.

Verse 11. *The counsel of the Lord*] What he has determined shall be done.

Verse 12. *Blessed is the nation*] O how happy is that nation which has Jehovah for its Elohim; the self-existent and eternal Lord for its covenant God; one who should unite himself to it by connexions and ties the most powerful and endearing! The word Elohim, which we translate God, refers to that economy in which God is manifested in the flesh.

The people whom he hath chosen] The Jews, who were elected to be his heritage, whom he preserved as such for two thousand years, and whom he has reprobated because of their unbelief and rebellion, and elected the Gentiles in their place.

Verse 13. *The Lord looketh from heaven*] This and the following verse seem to refer to God's providence.

Verse 15. *He fashioneth their hearts alike*] He forms their hearts in unity; he has formed them alike: with the same powers, faculties, passions, &c.; body and spirit having the same essential properties in every human being.

Verse 16. *There is no king saved by the multitude of an host*] Even in the midst of the most powerful and numerous

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

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

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

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

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

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

7. Ps. xxxiv. 15. 1 Pet. iii. 12.—Ps. cxlvii. 11.—Job. v. 20. Ps. xxxvii. 19.—Ps. lxii. 1, 5. cxxx. 8.—Ps. cxv. 9, 10, 11.—Ps. xlii. 5. Zech. x. 7. John xvi. 22.

army, no king is in safety unless he have God's protection.

A mighty man is not delivered by much strength.] There are times in which his might can be of no avail to him: and unless he have the protection of God, there is no time in which his might may not be turned into weakness, his wisdom into folly, and his dignity into disgrace.

Verse 17. *An horse is a vain thing for safety*] Even the horse, with all its fleetness, is no sure means of escape from danger.

Verse 18. *Behold, the eye of the Lord*] One thing can never fail; "the eye of the Lord,"—the watchful providence of the Most High, "is upon them that fear him, upon them that hope in his mercy."

Verse 19. *To deliver their soul from death*] To watch over and protect them in all sudden dangers and emergencies, so that they shall not lose their lives by any accident.

And to keep them alive in famine.] By extraordinary supplies granted them in an extraordinary manner.

Verse 20. *Our soul waiteth*] Our whole life is employed in this blessed work; we trust in nothing but him, "who is our help and our shield."

Verse 21. *For our heart shall rejoice in him*] Here is the fruit of our confidence: our souls are always happy, because we have taken God for our portion.

Verse 22. *Let thy mercy, O Lord, be upon us*] We cannot abide in this state unless upheld by thee: and, as we disclaim all merit, we seek for a continuance of thy mercy; and this we cannot expect but in a continual dependence on thee.

PSALM XXXIV.

David praises God, and exhorts others to do the same, 1-3; shows how he sought the Lord, and how he was found of him, 4-6. All are exhorted to taste and see the goodness of God; with the assurance of support and comfort, 7-10. He shows the way to attain happiness and long life, 11-16; the privileges of the righteous, and of all who sincerely seek God, 17-22.

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

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

2 My soul shall make her boast in the

* Or, Achish. 1 Sam. xxi. 13.—Eph. v. 20. 1 Thes. v. 18. 2 Thes. i. 3. ii. 13.—Jer. ix. 24. 1 Cor. i. 31. 2 Cor. x. 17.—Ps.

The title states that this is "A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed." The history may be found in 1

LORD: "the humble shall hear thereof, and be glad.

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

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

cxix. 74. cxlii. 7.—Ps. lxxx. 80. Luke i. 46.—Matt. vii. 7. Luke xi. 9.

Sam. xxi. But Abimelech is not the person here mentioned; it was Achish, king of Gath, called here Abimelech, because that was a common name of the Philistine kings. Of the

5 * They looked unto him, and were lightened : and their faces were not ashamed.

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

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

8 O ^f taste and see that the LORD is good ; ^g blessed is the man that trusteth in him.

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

10 ⁱ The young lions do lack, and suffer hunger ; ^j but they that seek the LORD shall not want any good thing.

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

12 ^l What man *is he that* desireth life, and loveth many days, that he may see good ?

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

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

*Or, *They flowed* unto him.—^b Ps. iii. 4.—^c Ver. 17, 19. 2 Sam. xxii. 1.—^d Dan. vi. 22. Heb. i. 14.—^e See Gen. xxxii. 1, 2. 2 Kings vi. 17. Zech. ix. 8.—^f 1 Pet. ii. 3.—^g Ps. ii. 12.—^h Ps. xxxi. 23.—ⁱ Job iv. 10, 11.—^j Ps. lxxxiv. 11.—^k Ps. xxxii. 8.—^l 1 Pet. iii. 10, 11.—^m 1 Pet. ii. 22.—ⁿ Ps. xxxvii. 27. Isa. i. 16, 17.—^o Rom. xii. 18. Heb. xii. 14.—^p Job xxxvi. 7. Ps. xxxiii. 18. 1 Pet. iii. 12.—

occasion of this psalm, as stated here, I have given my opinion in the notes on 1 Sam. xxi.

This is the second of the acrostic or alphabetical psalms, each verse beginning with a consecutive letter of the Hebrew alphabet. But in this psalm some derangement has taken place.

Verse 1. *I will bless the Lord at all times*] He has laid me under endless obligation to him, and I will praise him while I have a being.

Verse 2. *My soul shall make her boast*] Shall set itself to praise the Lord—shall consider this its chief work.

• *The humble*] *Anavim*, the afflicted, such as David had been.

Verse 3. *Magnify the Lord with me*] “Make greatness to Jehovah;” show his greatness; and “let us exalt his name;” let us show how high and glorious it is.

Verse 4. *I sought the Lord*] This is the reason and cause of his gratitude.

Verse 6. *This poor man cried*] “This afflicted man,” David.

Verse 7. *The angel of the Lord encampeth round*] I should rather consider this angel in the light of a watchman going round his circuit, and having for the objects of his especial care such as fear the Lord.

Verse 8. *O taste and see that the Lord is good*] Apply to him by faith and prayer; plead his promises, he will fulfil them; and you shall know in consequence, that the Lord is good. God has put it in the power of every man to know whether the religion of the Bible be true or false. The promises relative to enjoyments in this life are the grand tests of divine revelation. These must be fulfilled to all them who with deep repentance and true faith turn unto the Lord, if the revelation which contains them be of God. This is what is called *experimental religion*; the living, operative knowledge that a true believer has that he is passed from death unto life; that his sins are forgiven him for Christ's sake, the Spirit himself bearing witness with his spirit that he is a child of God. He knows that he is of God by the Spirit which God has given him.

Verse 9. *There is no want to them that fear him.*] Of things essential to happiness, whether spiritual or temporal, for this life or for that which is to come.

Verse 10. *The young lions do lack*] Instead of *kephirim*, the young lions, one of Kennicott's MSS. has *cabbirim*

15 ^p The eyes of the LORD are upon the righteous, and his ears are open unto their ^q cry.

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

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

18 ^u The LORD is high ^v unto ^w them that are of a broken heart ; and saveth ^x such as be of a contrite spirit.

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

20 He keepeth all his bones : ^{aa} not one of them is broken.

21 ^{bb} Evil shall slay the wicked : and they that hate the righteous ^{cc} shall be desolate.

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

^q Ver. 6, 17.—^r Lev. xvii. 10. Jer. xlv. 11. Amos ix. 4.—^s Prov. x. 7.—^t Ver. 6, 15, 19. Ps. cxlv. 19, 20.—^u Ps. cxlv. 18.—^v Ps. li. 17. Isa. lvii. 15. lxi. 1. lxvi. 2.—^w Heb. to the broken of heart.—^x Heb. contrite of spirit.—^y Prov. xxiv. 16. 2 Tim. iii. 11, 12.—^z Ver. 6, 17.—^{aa} John xix. 36.—^{bb} Ps. xciv. 23.—^{cc} Or, shall be guilty.—^{dd} 2 Sam. iv. 9. 1 Kings i. 29. Ps. lxxi. 23. ciii. 4. Lam. iii. 56.

“powerful men.” The Vulgate, Septuagint, Ethiopic, Syriac, and Arabic, and Anglo-Saxon have the same reading; and indeed the sense and connexion seem to require it.

Verse 11. *Come, ye children*] All ye that are of a humble, teachable spirit.

Verse 12. *What man is he that desireth life*] He who wishes to live long and to live happily, let him act according to the following directions.

Verse 17. *The righteous cry*] There is no word in the present Hebrew text for righteous; but all the Versions preserve it.

Verse 18. *A broken heart*] *Broken to shivers.* A contrite spirit.] “The beaten-out spirit.” In both words the hammer is necessarily implied; in breaking to pieces the ore first, and then plating out the metal when it has been separated from the ore. The broken heart, and the contrite spirit, are two essential characteristics of true repentance.

Verse 19. *Many are the afflictions of the righteous*] No commander would do justice to a brave and skilful soldier, by refusing him opportunities to put his skill and bravery to proof by combating with the adversary; or by preventing him from taking the post of danger when necessity required it. The righteous are God's soldiers. He suffers them to be tried, and sometimes to enter into the hottest of the battle; and in their victory the power and influence of the grace of God is shown, as well as their faithfulness.

Delivereth him out of them all.] He may well combat heartily, who knows that if he fight in the Lord, he shall necessarily be the conqueror.

Verse 20. *He keepeth all his bones*] He takes care of his life; and if he have scars, they are honourable ones.

Verse 21. *Evil shall slay the wicked*] The very thing in which they delight shall become their bane and their ruin.

They that hate the righteous] All persecutors of God's people shall be followed by the chilling blast of God's displeasure in this world; and if they repent not, shall perish everlastingly.

Verse 22. *The Lord redeemeth*] Both the life and soul of God's followers are ever in danger, but God is continually redeeming both.

Shall be desolate.] Literally, *shall be guilty.* They shall be preserved from sin, and neither forfeit life nor soul.

PSALM XXXV.

The Psalmist, in great straits, prays for his personal safety, 1-3; and for the confusion of his enemies, 4-8; expresses his confidence in God, 9, 10; mentions his kindness to those who had rewarded him evil for his good, 11-16; appeals to God against them, 17-26; prays for those who befriended him; and praises God for his

A Psalm of David.

PLEAD ^amy cause, O LORD, with them that strive with me: ^bfight against them that fight against me.

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

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

4 ^aLet them be confounded and put to shame that seek after my soul: let them be ^bturned back and brought to confusion that devise my hurt.

5 ^aLet them be as chaff before the wind: and let the angel of the LORD chase them.

6 Let their way be ^adark ^band slippery: and let the angel of the LORD persecute them.

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

8 Let ^adestruction come upon him ^bat unawares; and ^clet his net that he hath hid catch himself; into that very destruction let him fall.

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

* Ps. xliii. 1. cxix. 154. Lam. iii. 68.—^b Exod. xiv. 25.—^c Isa. xlii. 13.—^a Ver. 26. Ps. xl. 14, 15. lxx. 2, 3.—^b Ps. cxxix. 3.—^c Job xxi. 18. Ps. i. 4. lxxxiii. 13. Isa. xxix. 5. Hos. xlii. 3.—^a Heb. darkness and slipperiness.—^b Ps. lxxlii. 18. Jer. xxiii. 12.—^c Ps. ix. 15.—^d Thees. v. 3.—^e Heb. which he knoweth not of.—^f Ps. vii. 15, 16. lvi. 6. cxli. 9, 10. Prov. v. 22.—^g Ps. xlii. 5.—^h See Ps. li. 8.—ⁱ Exod. xv. 11. Ps. lxxi. 19.—^j Heb. Witnesses of wrong.—^k Ps.

This psalm is simply attributed to David, and was most probably of his composing; and refers to the time of his persecution by Saul and his courtiers.

Verse 1. *Plead my cause, O Lord*] Literally, *Contend Lord, with them that contend with me*. The word is often used in a forensic or law sense.

Verse 2. *Take hold of shield and buckler*] Let them be discomfited in battle who are striving to destroy my life. It is by the shield and buckler of others, not any of his own, that God overthrows the enemies of his people.

Verse 3. *Say unto my soul, I am thy salvation*] Give me an assurance that thou wilt defend both body and soul against my adversaries.

Verse 4. *Let them be confounded*] The imprecations in these verses against enemies are all legitimate. They are not against the souls or eternal welfare of those sinners, but against their schemes and plans for destroying the life of an innocent man; and the holiest Christian may offer up such prayers against his adversaries.

Verse 5. *Let the angel of the Lord chase them*] By angel we may either understand one of those spirits, whether good or bad, commonly thus denominated, or any thing used by God himself as the instrument of their confusion.

Verse 6. *Let their way be dark*] All these phrases are military; and relate to ambushes, hidden snares, forced marches in order to surprise, and stratagems of different kinds.

Verse 7. *For without cause have they hid for me their net in a pit*] Or rather: Without a cause they have hidden for me their net, without a cause they have digged a pit for my life.

Verse 9. *My soul*] My life, thus saved—*Shall be joyful in the Lord*] I am in the utmost danger of being destroyed by my foes: if I escape, it must be by the strong arm of the Lord; and to him shall the glory be given.

Verse 10. *All my bones shall say*] All the members of my body shall magnify thy saving mercy.

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

11 False °witnesses did rise up; °they laid to my charge things that I knew not.

12 °They rewarded me evil for good to the °spoiling of my soul.

13 But as for me, °when they were sick, my clothing was sackcloth: I °humbled my soul with fasting; °and my prayer returned into mine own bosom.

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

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

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

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

xxvii. 12.—^a Heb. they asked me.—^b Ps. xxxviii. 20. cix. 3, 4, 5. Jer. xviii. 20. John x. 82.—^c Heb. depriving.—^d Job xxx. 25. Ps. lxxix. 10, 11.—^e Or, afflicted.—^f Matt. x. 13. Luke x. 6.—^g Heb. walked.—^h Heb. as a friend, as a brother to me.—ⁱ Heb. halting. Ps. xxxviii. 17.—^j Job xxx. 1, 8, 12.—^k Job xvi. 9.—^l Job. xvi. 9. Ps. xxxvii. 12. Lam. ii. 16.—^m Hab. i. 13.—ⁿ Heb. my only one.—^o Ps. xxii. 2°.

Deliverest the poor] This is a general maxim: God is peculiarly mindful of the poor. Where secular advantages are withheld, there is the more need for spiritual help.

Verse 11. *False witnesses did rise up*] There is no doubt that several of this kind were found to depose against the life of David; and we know that the wicked Jews employed such against the life of Christ. See Matt. xxvi. 59, 60.

Verse 12. *To the spoiling of my soul*] To destroy my life; so nephesh should be translated in a multitude of places, where our translators have used the word soul.

Verse 13. *When they were sick*] This might refer to the case of Absalom, who was much beloved of his father, and for whose life and prosperity he no doubt often prayed, wept, and fasted.

My prayer returned into mine own bosom] God did not permit me to pray in vain. My prayers were like alms given to the miserable for God's sake, who takes care to return to the merciful man tenfold into his bosom. The bosom is not only the place where the Asiatics carry their purses, but also where they carry any thing that is given to them.

Verse 14. *Mourneth for his mother*] *Cabel em, °°* a mourning mother. How expressive is this word!

Verse 15. *The abjects*] Smiters, probably hired assassins. They were every where lying in wait, to take away my life.

Verse 16. *With hypocritical mockers in feasts*] These verses seem to be prophetic of the treatment of Christ. *They did tear me, and I knew it not*. They blindfolded and buffeted him; they placed him in such circumstances as not to be able to discern who insulted him, except by a supernatural knowledge. *With hypocritical mockers in feasts* may also relate prophetically to our Lord's sufferings. Herod clothed him in a purple robe, put a reed in his hand for a sceptre, bowed the knee before him, and set him at nought. Here their hypocritical conduct (pretending one thing while they meant another) was manifest, and possibly this occurred at one of Herod's feasts.

Verse 17. *My darling*] See Ps. xxii. 20.

18 ^a I will give thee thanks in the great congregation: I will praise thee among ^b much people.

19 ^a Let not them that are mine enemies ^d wrongfully rejoice over me: *neither* ^e let them wink with the eye ^f that hate me without a cause.

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

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

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

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

^a Ps. xxii. 25, 31. xl. 9, 10. cxl. 1.—^b Heb. *strong*.—^c Ps. xliii. 4. xxv. 2. xxxviii. 16.—^d Heb. *falsely*.—^e Ps. xxxviii. 19.—^f Job xv. 12. Prov. vi. 13. x. 10.—^g Ps. lxxix. 4. cix. 8. cxix. 161. Lam. iii. 52. Johu xv. 26.—^h Ps. xxii. 18.—ⁱ Ps. xl. 15. liv. 7. lxx. 3.—^j Exod. iii. 7. Acts vii. 34.—^k Ps. xxviii. 1. lxxxiii. 1.—^l Ps. x. 1. xxii. 11, 18. xxxviii. 21. lxxi. 12.—^m Ps. xlii. 23. lxxx. 2.—ⁿ Ps. xxvi. 1.—^o 2

Verse 18. *I will give thee thanks in the great congregation*] I hope to be able to attend at the tabernacle with thy followers, and there publicly express my gratitude for the deliverance thou hast given me.

Verse 19. *That are mine enemies*] Saul and his courtiers.

Verse 21. *They opened their mouth wide*] Gaped upon me to express their contempt.

And said, *Aha, aha, our eye hath seen it.*] They said *heach, heach*, the last syllable in each word being a protracted strongly guttural sound, marking insult and triumph at the same time.

Verse 22. *This thou hast seen*] I have no need to adduce evidences of these wrongs.

Verse 23. *Stir up thyself, and awake to my judgment*] I have delivered my cause into thy hand, and appeal to thee

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

25 ^d Let them not say in their hearts, ^e Ah, so would we have it: let them not say, ^f We have swallowed him up.

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

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

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

Thes. i. 6.—^a Ver. 19.—^b Ps. xxvii. 12. lxx. 3. cxl. 8.—^c Heb. *Ah, ah, our soul*.—^d Lam. ii. 16.—^e Ver. 4. Ps. xl. 14.—^f Ps. cix. 29. cxxxii. 16.—^g Ps. xxxviii. 16.—^h Rom. xii. 16. i Cor. xii. 26.—ⁱ Heb. *my righteousness*.—^j Prov. viii. 18.—^k Ps. lxx. 4.—^l Ps. cxlii. 4.—^m Ps. i. 15. ii. 14. lxxi. 24.

as my Judge; and by thy decision I am most willing to abide.

Verse 24. *Judge me, O Lord, my God*] The manner of his appeal shows the strong confidence he had in his own innocence.

Verse 26. *Let them be ashamed*] This may be a prophetic declaration against Saul and his courtiers.

Verse 27. *Let them shout for joy, and be glad*] While my enemies are confounded, let my friends exult in the Lord; and let them all praise him for his marvellous kindness to me.

Verse 28. *And my tongue shall speak*] I, who am chiefly concerned, and who have received most, am under the greatest obligation; and it will require the constant gratitude and obedience of my whole life to discharge the mighty debt I owe.

PSALM XXXVI.

The miserable state of the wicked, 1-4. The excellence of God's mercy in itself, and to his followers, 5-9. He prays for the upright, 10; for himself, that he may be saved from pride and violence, 11; and shows the end of the workers of iniquity, 12.

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

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

2 For ^b he flattereth himself in his own eyes, ^c until his iniquity be found to be hateful.

3 The words of his mouth are iniquity and

^a Rom. iii. 18.—^b Deut. xxxi. 19. Ps. x. 3. xlix. 18.—^c Heb. *to And his iniquity to hate*.—^d Ps. xli. 2.—^e Jer. iv. 22.—^f Prov. iv. 16.

The title in the Hebrew is, *To the conqueror, to the servant of Jehovah, to David.* It is one of the finest psalms in the whole collection.

Verse 1. *The transgression of the wicked saith within my heart*] It is difficult to make any sense of this line as it now stands. But instead of *libbi, my heart*, four of Kennicott's and De Rossi's MSS. have *libbo, his heart*. "The speech of transgression to the wicked is in the midst of his heart." "There is no fear of God before his eyes." It is not by example that such a person sins; the fountain that sends forth the impure streams is in his own heart. The reading above proposed, and which should be adopted, is supported by the *Vulgate, Septuagint, Syriac, Ethiopic,*

^a deceit: ^b he hath left off to be wise, and to do good.

4 ^c He deviseth ^d mischief upon his bed; he setteth himself ^e in a way that is not good; he abhorreth not evil.

5 ^f Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.

6 Thy righteousness is like ^g the great mountains;

Mic. ii. 1.—^h Or, *vanity*.—ⁱ Isa. lxx. 2.—^j Ps. lvii. 10. cviii. 4.—^k Heb. *the mountains of God*.

Arabic, and Anglo-Saxon. The Psalmist here paints the true state of the Babylonians: they were idolaters of the grossest kind, and worked iniquity with greediness. The account we have in the book of *Daniel* of this people, exhibits them in the worst light; and profane history confirms the account.

Verse 2. *For he flattereth himself*] He endeavours to persuade himself that he may safely follow the propensities of his own heart, until his iniquity be found to be hateful. He sins so boldly, that at last he becomes detestable.

Verse 3. *The words of his mouth are iniquity*] In the principle; and deceit calculated to pervert others, and lead them astray.

* thy judgments are a great deep: O LORD, ^b thou preservest man and beast.

7 *How ^d excellent is thy loving-kindness, O God! therefore the children of men * put their trust under the shadow of thy wings.

8 *They shall be ^e abundantly satisfied with the fatness of thy house; and thou shalt make them drink of ^h the river ^l of thy pleasures.

* Job xl. 8. Ps. lxxvii. 19. Rom. xl. 33.—^b Job. vii. 20. Ps. cxlv. 9. 1 Tim. iv. 10.—^d Ps. xxxi. 19.—^e Heb. precious.—^h Ruth ii. 12. Ps. xvii. 8. xcl. 4.—^l Ps. lxx. 4.—^s Heb. watered.—^s Job xx. 17.

He hath left off to be wise, and to do good.] His heart is become foolish, and his actions wicked. He has cut off the connexion between himself and all righteousness.

Verse 4. *He deviseth mischief upon his bed.]* He seeks the silent and undisturbed watohes of the night, in order to fix his plans of wickedness.

He setteth himself.] Having laid his plans, he fixes his purpose to do what is bad; and he does it without any checks of conscience or abhorrence of evil. A finished character of a perfect sinner.

Verse 5. *Thy mercy, O Lord, is in the heavens.]* That is, thou art abundant, infinite in thy mercy; else such transgressors must be immediately out off; but thy long-suffering is intended to lead them to repentance.

Thy faithfulness reacheth unto the clouds.] Ad shechakim, to the eternal regions; above all visible space.

Verse 6. *Thy righteousness is like the great mountains.]* Like the mountains of God; exceeding high mountains.

Thy judgments are a great deep.] The great abyss; as incomprehensible as the great chaos, Gen. i. 2; and darkness was on the face, tekoh, of the deep, the vast profound, or what is below all conjecturable profundity. How astonishing are the thoughts in these two verses! What an idea do they give us of the mercy, truth, righteousness, and judgments of God!

Man and beast.] So infinitely and intensely good is the nature of God, that it is his delight to make all his creatures happy. He preserves the man, and he preserves the beast; and it is his providence which supplies the man, when his propensities and actions level him with the beasts that perish.

Verse 7. *How excellent is thy loving-kindness.]* How indescribably excellent, abundant, and free; and, "therefore the children of Adam put their trust under the shadow of thy wings." They trust in thy good providence for the supply of their bodies; they trust in thy mercy for the salvation of their souls. These, speaking after the figure, are the two wings of the divine goodness, under which the children of men take refuge. The allusion may be to the wings of the cherubim, above the mercy-seat.

Verse 8. *They shall be abundantly satisfied.]* Shall be saturated, as a thirsty field is by showers from heaven. Inebriabuntur, they shall be inebriated.—*Vulgate.* This refers to the joyous expectation they had of being restored to their own land, and to the ordinances of the temple.

Of the river of thy pleasures.] They shall be restored to their paradisaical estate; for here is a reference to the river that ran through the garden of Eden, and watered it; Gen. ii. 10. Or the temple, and under it, the Christian Church,

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

10 O ^l continue thy loving-kindness ^m unto them that know thee; and thy righteousness to the ^a upright in heart.

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

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

Rev. xvii. 1.—^l Ps. xvi. 11.—^m Jer. ii. 18. John iv. 10, 14.—ⁿ 1 Pet. ii. 9.—^o Heb. draw out at length.—^o Jer. xxii. 16.—^o Ps. vii. 10. xciv. 15. xviii. 11.—^o Ps. i. 6.

may be compared to this Eden; and the gracious influences of God to be had in his ordinances, to the streams by which that garden was watered, and its fertility promoted.

Verse 9. *For with thee is the fountain of life.]* This, in Scripture phrase, may signify a spring of water; for such was called among the Jews living water, to distinguish it from ponds, tanks, and reservoirs, that were supplied by water either received from the clouds, or conducted into them by pipes and streams from other quarters. But there seems to be a higher allusion in the sacred text: "For with thee is the vein of lives." Does not this allude to the great aorta, which, receiving the blood from the heart, distributes it by the arteries to every part of the human body, whence it is conducted back to the heart by means of the veins. As the heart, by means of the great aorta distributes the blood to the remotest parts of the body; so God, by Christ Jesus, conveys the life-giving streams of his providential goodness to all the worlds and beings he has created, and the influences of his grace and mercy to every soul that has sinned. All spiritual and temporal good comes from Him, the FATHER, through Him, the SON, to every part of the creation of God.

In thy light shall we see light.] No man can illuminate his own soul; all understanding must come from above. Here the metaphor is changed, and God is compared to the sun in the firmament of heaven, that gives light to all the planets and their inhabitants. This is literally true, both in a spiritual and philosophical sense.

Verse 10. *O continue thy loving-kindness.]* Literally "Draw out thy mercy." The allusion to the spring is still kept up.

Unto them that know thee.] To them who acknowledge thee in the midst of a crooked and perverse generation.

To the upright in heart.] To the straight of heart; to those who have but one end in view, and one aim to that end. This is true of every genuine penitent, and of every true believer.

Verse 11. *Let not the foot of pride come against me.]* Let me not be trampled under foot by proud and haughty men.

Let not the hand of the wicked remove me.] Both these verses may have immediate respect to the captives in Babylon.

Verse 12. *There are the workers of iniquity fallen.]* A prophecy of the destruction of the Babylonish empire by Cyrus. That it was destroyed, is an historical fact; that they were never able to recover their liberty, is also a fact; and that Babylon itself is now blotted out of the map of the universe so that the site of it is no longer known, is confirmed by every traveller who has passed over those regions. [This, of course, is no longer correct. See Layard's Nineveh and Babylon.]

PSALM XXXVII

Godly directions for those who are in adversity not to envy the prosperity of the wicked, because it is superficial, and of short duration, 1-22; to put their confidence in God, and live to his glory, as this is the sure way to be happy in this life, and in that which is to come, 23-40.

A Psalm of David.

FRET not thyself because of evil doers, neither be thou envious against the workers of iniquity.

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

3 Trust in the LORD, and do good; so shalt thou dwell in the land, and ^c verily thou shalt be fed.

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

5 ^e Commit ^f thy way unto the LORD; trust also in him, and he shall bring ^g it to pass.

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

7 ⁱ Rest ^j in the LORD, ^k and wait patiently for him: ^l fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

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

9 ⁿ For evil-doers shall be cut off; but those that wait upon the LORD, they shall ^o inherit the earth.

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

* Ver. 7. Ps. lxxiii. 8. Prov. xxiii. 17. xxiv. 1, 10.—^b Ps. xc. 5, 6.—^c Heb. in truth or stabilities.—^d Isa. lviii. 14.—^e Heb. Roll thy way upon the LORD.—^f Ps. iv. 22. Prov. xvi. 8. Matt. vi. 25. Luke xii. 22. 1 Pet. v. 7.—^g Job xi. 17. Mic. vii. 9.—^h Ps. lxxii. 1.—ⁱ Heb. Be silent to the LORD.—^j Ps. lxxii. 5. Isa. xxx. 16. Jer. xiv. 22. Luv. iii. 25, 16. 1 Thes. i. 10.—^k Ver. 1, 8. Jer. xii. 1.—^l Ps. lxxiii. 3. Eph. iv. 26.—^m Job xxvii. 13, 14.—ⁿ Ver. 11, 22, 29. Isa.

In the title this psalm is attributed to David by the Hebrew, and by most of the Versions: but it is more likely it was intended as an instructive and consoling ode for the captives in Babylon, who worshipped the true God, in affliction and slavery. Their return to their own land is predicted in not less than ten different places in this psalm.

This psalm is one of the acrostic or alphabetical kind: but it differs from those we have already seen, in having two verses under each letter; the first only exhibiting the alphabetical letter consecutively.

Verse 1. *Fret not thyself because of evildoers*] It is as foolish as it is wicked to repine or be envious at the prosperity of others. It is God who is the dispenser of the bounty they enjoy; and, most assuredly, he has a right to do what he will with his own. To be envious in such a case is to arraign the providence of God.

Verse 2. *For they shall soon be cut down*] They have their portion in this life; and their enjoyment of it cannot be long.

Verse 3. *Dwell in the land*] Do not flee to foreign climes to escape from that providence which, for thy own good, denies thee affluence in thine own country.

And verily thou shalt be fed.] God will provide for thee the necessities of life: its conveniences might damp thy intellect in its inventions, and lead thee into idleness; and its superfluities would induce thee to pamper thy passions till the concerns of thy soul would be absorbed in those of the flesh; and, after having lived an animal life, thou mightest die without God, and perish everlastingly.

Verse 4. *Delight thyself also in the Lord*] Expect all thy happiness from him, and seek it in him.

The desires of thine heart.] The petitions. The godly man never indulges a desire which he cannot form into a prayer to God.

Verse 5. *Commit thy way unto the Lord*] ROLL thy way upon the Lord: probably a metaphor taken from the camel, who lies down till his load be rolled upon him.

He shall bring it to pass.] "He will work." Trust God, and he will work for thee.

Verse 6. *Thy righteousness as the light*] He shall say, Let thy innocency appear, and it will appear as suddenly and as evident as the light was at the beginning.

Verse 7. *Rest in the Lord*] "Be silent, be dumb." Do not find fault with thy Maker; he does all things well for others, he will do all things well for thee.

11 ^a But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked ^b plotteth against the just, ^c and gnasheth upon him with his teeth.

13 ^d The LORD shall laugh at him; for he seeth that ^e his day is coming.

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

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

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

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

18 ^j The LORD ^k knoweth the days of the upright: and their inheritance shall be ^l for ever.

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

20 But the wicked shall perish, and the enemies of the LORD shall be as ⁿ the fat of lambs: they shall consume; ^o into smoke shall they consume away.

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

lvii. 13.—^a Heb. x. 36, 37.—^b Job. vii. 10. xx. 9.—^c Matt. v. 5.—^d Or, praeterea.—^e Ps. xxxv. 16.—^f Pa. ii. 4.—^g 1 Sam. xxvi. 10.—^h Heb. the upright of way.—ⁱ Mic. v. 6.—^j Prov. xv. 16. xvi. 8. 1 Tim. vi. 6.—^k Job xxxviii. 15. Ps. x. 15. Ezek. xxx. 21, &c.—^l Pa. i. 6.—^m Isa. lx. 21.—ⁿ Job v. 20. Ps. xxxiii. 19.—^o Heb. the preciousness of lambs.—^p Ps. cii. 3.—^q Ps. cxlii. 5, 9.

And wait patiently for him] Set thyself to expect him; and be determined to expect, or wait for him.

Verse 9. *They shall inherit the earth.*] The word *arets*, throughout this psalm, should be translated *land*, not *earth*; for it is most probable that it refers to the land of Judea.

Verse 10. *For yet a little while, and the wicked shall not be*] A prediction of the destruction of Babylon. This empire was now in its splendour; and the captives lived to see it totally overturned by Cyrus, so that even the shadow of its power did not remain.

Thou shalt diligently consider his place] The ruler is killed; the city is taken; and the whole empire is overthrown in one night! And now even the place where Babylon stood cannot be ascertained. [The site has been discovered.]

Verse 11. *But the meek*] The afflicted, the poor Jewish captives.

Shall inherit the earth] The land of Judea, given by God himself as an inheritance to their fathers, and to their posterity for ever.

Verse 13. *He seeth that his day is coming.*] The utter desolation of your oppressors is at hand. All this may be said of every wicked man.

Verse 14. *The wicked have drawn out the sword*] There is an irreconcilable enmity in the souls of sinners against the godly; and there is much evidence that the idolatrous Babylonians maligned the poor captives, and insulted them in every possible way.

Verse 15. *Their sword shall enter into their own heart*] All their execrations and maledictions shall fall upon themselves, and their power to do mischief shall be broken.

Verse 16. *A little that a righteous man hath*] Whatever a good man has, has God's blessing on it; even the blessings of the wicked are cursed.

Verse 17. *The arms of the wicked*] Talents lent and abused shall be resumed, and the misuser called to a severe account by the Lord of the talents.

Verse 18. *The Lord knoweth the days of the upright*] He is acquainted with all his circumstances, sufferings, and ability to bear them; and he will either shorten his trials, or increase his power. The Lord also approves of the man and his concerns; and his inheritance shall be for ever. He shall have God for his portion, here and hereafter.

Verse 20. *The enemies of the Lord shall be as the fat of lambs*] That is, as the fat is wholly consumed in sacrifices by the fire on the altar, so shall they consume away in the fire of God's wrath.

21 Forsake me not, O LORD : O my God, * be not far from me.

* Ps. xxxv. 22.—^b Heb. for my help.

halting ; and when my foot slipped, they rejoiced that I had fallen into sin !

Verse 17. *For I am ready to halt*] Literally, I am prepared to halt. So completely infirm is my soul, that it is impossible for me to take one right step in the way of righteousness, unless strengthened by thee.

Verse 18. *I will declare mine iniquity*] I will confess it with the deepest humiliation and self-abasement.

Verse 19. *But mine enemies are lively*] Instead of *chayyim*, lively, I would read *chinam*, without cause ; a change made by the half of one letter. See the parallel places, Ps. xxxv. 19, lxxix. 5.

22 Make haste ^b to help me, O LORD ^c my salvation.

* Ps. xxvii. 1, lxii. 2, 6. Isa. xli. 2.

Verse 20. *Because I follow the thing that good is.*] The translation is as bad as the sentence is awkward : because I follow goodness.

Verse 21. *Forsake me not, O Lord*] Though all have forsaken me, do not thou.

Be not far from me.] Though my friends keep aloof, be thou near to help me.

Verse 22. *Make haste to help me*] Whoever carefully reads over this psalm will see what a grievous and bitter thing it is to sin against the Lord, and especially to sin after having known his mercy, and after having escaped from the corruption that is in the world.

PSALM XXXIX.

The Psalmist's care and watchfulness over his thoughts, tongue, and actions, 1-3. He considers the brevity and uncertainty of human life, 4-7 ; prays for deliverance from sin, 8-11 ; and that he may be protected and spared till he is fitted for another world, 12, 13.

To the chief Musician, even to *Jeduthun, A Psalm of David.

I SAID, I will ^b take heed to my ways, that I sin not with my tongue : I will keep ^c my ^d mouth with a bridle, ^e while the wicked is before me.

2 I was dumb with silence, and I held my peace, even from good ; and my sorrow was ^f stirred.

3 My heart was hot within me, while I was musing ^h the fire burned : then spake I with my tongue.

4 LORD, ⁱ make me to know mine end, and the measure of my days, what it is ; that I may know ^j how frail I am.

* 1 Chron. xvi. 41. xxv. 1. Ps. lxii. lxxvii. title.—^b 1 Kings ii. 4. 2 Kings x. 31.—^c Heb. a bridle or muzzle for my mouth.—^d Ps. cxli. 3. James iii. 2.—^e Col. iv. 5.—^f Ps. xxxviii. 13.—^g Heb. troubled.—^h Jer. xx. 9.—ⁱ Ps. xc. 12. cxix. 84.—^j Or, what time I have here.—^k Ps. xc. 4.—^l Ver. 11. Ps. lxii. 9. cxlv. 4.—^m Heb. an image.—ⁿ 1 Cor. vii. 31. James iv. 14.—^o Job xxvii. 17. Eccles. ii. 18, 21. 28. v. 14. Luke xii. 20, 21.—^p Ps. xxxviii. 15.—^q Ps. xlii. 13. lxxix. 4.—^r Lev. x. 3. Job xi. 4, 5. Ps. xxxviii. 13.—^s 2 Sam. xvi. 10. Job ii. 10.

It is supposed that *Jeduthun* in the title is the same with *Ethan*, 1 Chron. vi. 44, compared with 1 Chron. xvi. 41 ; and is there numbered among the sons of *Merari*. And he is supposed to have been one of the four masters of music, or leaders of bands, belonging to the temple. It is very likely that this psalm was written on the same occasion with the preceding.

Verse 1. *I said, I will take heed to my ways*] I must be cautious because of my enemies ; I must be patient because of my afflictions ; I must be watchful over my tongue, lest I offend my God, or give my adversaries any cause to speak evil of me.

Verse 2. *I held my peace, even from good*] I spoke nothing, either good or bad. I did not even defend myself.

My sorrow was stirred.] It is a hard thing to be denied the benefit of complaint in sufferings, as it has a tendency to relieve the mind, and indeed, in some sort, to call off the attention from the place of actual suffering ; and yet undue and extravagant complaining enervates the mind, so that it becomes a double prey to its sufferings.

Verse 3. *My heart was hot within me*] A natural feeling of repressed grief.

While I was musing] A metaphor taken from vegetables, which, being heaped together, begin to heat and ferment, if not scattered and exposed to the air ; and will soon produce

5 Behold, thou hast made my days as an handbreadth : and ^k mine age is as nothing before thee : ^l verily every man ^m at his best state is altogether vanity. Selah.

6 Surely every man walketh in ⁿ a ^o vain shew ; surely they are disquieted in vain : ^p he heapeth up riches, and knoweth not who shall gather them.

7 And now, LORD, what wait I for ? ^q my hope is in thee.

8 Deliver me from all my transgressions : make me not ^r the reproach of the foolish.

9 I was dumb, I opened not my mouth ; because ^s thou didst it.

an image.—^o 1 Cor. vii. 31. James iv. 14.—^p Job xxvii. 17. Eccles. ii. 18, 21. 28. v. 14. Luke xii. 20, 21.—^q Ps. xxxviii. 15.—^r Ps. xlii. 13. lxxix. 4.—^s Lev. x. 3. Job xi. 4, 5. Ps. xxxviii. 13.—^t 2 Sam. xvi. 10. Job ii. 10.

a flame, and consume themselves and every thing within their reach.

Verse 4. *Lord, make me to know mine end*] I am weary of life ; I wish to know the measure of my days, that I may see how long I have to suffer, and how frail I am.

Verse 5. *And mine age is as nothing*] Keen, as if it were not before thee. All time is swallowed up in thy eternity.

Verily every man at his best state] "Every man that exists, is vanity." All his projects, plans, schemes, &c., soon come to nothing. His body also moulders with the dust, and shortly passes both from the sight and remembrance of men.

Verse 6. *Walketh in a vain shew*] He is but the semblance of being ; he appears for a while, and then vanishes away. *He heapeth up riches, and knoweth not who shall gather them.*] He raketh together. This is a metaphor taken from agriculture : the husbandman rakes the corn, &c., together in the field, and yet, so uncertain is life, that he knows not who shall gather them into the granary !

Verse 7. *And now, Lord, what wait I for ?*] Have I any object of pursuit in life, but to regain thy favour and thine image.

Verse 8. *Deliver me from all my transgressions*] Grant it, "that I be not the reproach of the foolish" (the godless and the profane), who deride my expectation, and say no

PSALM XL.

10 ^a Remove thy stroke away from me: I am consumed by the ^b blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest ^c his beauty ^d to consume away like a moth: ^e surely every man is vanity. Selah.

^a Job. ix. 34. xiii. 21.—^b Heb. conflict.—^c Heb. that which is to be desired in him to melt away.—^d Job. iv. 19. xiii. 28. Isa. l. 9. Hos. v. 12.—^e Ver. 5.—^f Lev. xxv. 23. 1 Chron. xxix. 15. Ps. cxlix. 19.

such blessings can be had. Let them know, by thy saving me, that there is a God who heareth prayer.

Verse 10. *Remove thy stroke away from me*] This seems to be a figure taken from the case of a gladiator, or persons contending in single combat. One is wounded so as to be able to maintain the fight no longer: he therefore gives in, and prays his adversary to spare his life.

Verse 11. *When thou with rebukes dost correct man*] A metaphor taken from the case of a culprit, who, by the arguments of counsel, and the unimpeachable evidence of witnesses, has the facts all proved against him, grows pale, looks terrified; his fortitude forsakes him, and he faints in court.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: ^f for I am a stranger with thee, and a sojourner, ^g as all my fathers were.

13 ^h O spare me, that I may recover strength, before I go hence, and ⁱ be no more.

2 Cor. v. 6. Heb. xi. 18. 1 Pet. i. 17. II. 11.—^g Gen. xiv. 9.—^h Job. x. 20, 21. xiv. 5, 6.—ⁱ Job xiv. 10, 11, 12.

Surely every man is vanity.] He is incapable of resistance: he falls before his Maker; and none can deliver him but his Sovereign and Judge, against whom he has offended.

Verse 12. *I am a stranger with thee*] I have not made this earth my home; I have not trusted in any arm but thine. Like my fathers, I looked for a city that has permanent foundations, in a better state of being.

Verse 13. *O spare me*] Take me not from this state of probation till I have a thorough preparation for a state of blessedness. This he terms recovering his strength—being restored to the favour and image of God, from which he had fallen.

PSALM XL.

The benefit of confidence in God, 1-3. The blessedness of those who trust in God, 4, 5. The termination of the Jewish sacrifices in that of Christ, 6-8. The Psalmist's resolution to publish God's goodness, 9, 10; he prays to be delivered from evils, 11-13; against his enemies, 14, 15; and in behalf of those who were destitute, 16, 17.

To the chief Musician, A Psalm of David.

I WAITED ^b patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of ^c an horrible pit, out of ^d the miry clay, and ^e set my feet upon a rock, and ^f established my goings.

^a Heb. In waiting I waited.—^b Ps. xxvii. 14. xxxvii. 7.—^c Heb. a pit of notes.—^d Ps. lxxix. 2, 14.—^e Ps. xxvii. 5.—^f Ps. xxxvii. 23.—^g Ps. xxxiii. 3.—^h Ps. lli. 6.—ⁱ Ps. xxxiv. 8. Jer. xvii. 7.—^j Ps. ci. 3, 7.—

Concerning the occasion and author of this psalm there has been a strange and numerous diversity of opinions. I am satisfied the psalm was composed by David, and about the same time and on the same occasion as the two preceding; with this difference, that here he magnifies God for having bestowed the mercy which he sought there. It is therefore, a thanksgiving for his recovery from the sore disease by which he was afflicted in his body, and for his restoration to the divine favour. The sixth, seventh, and eighth verses contain a remarkable prophecy of the incarnation and sacrificial offering of Jesus Christ.

Verse 1. *I waited patiently for the Lord*] The two preceding psalms are proofs of the patience and resignation with which David waited for the mercy of God.

And heard my cry.] The two preceding psalms show how he prayed and waited; this shows how he succeeded.

Verse 2. *An horrible pit*] Literally, the sounding pit; where nothing was heard except the howlings of wild beasts, or the hollow sounds of winds reverberated and broken from the craggy sides and roof.

The miry clay] Where the longer I staid the deeper I sank, and was utterly unable to save myself. These are figurative expressions to point out the dreary, dismal, ruinous state of sin and guilt, and the utter inability of a condemned sinner to save himself either from the guilt of his conscience, or the corruption of his heart.

Set my feet upon a rock] Thou hast changed my state from guilt to pardon; from corruption to holiness; in consequence of which my goings are established.

Verse 3. *A new song*] Cheerfulness and joy had long been strangers to him. Praise for a sense of God's favour was a

3 ^g And he hath put a new song in my mouth, even praise unto our God: ^h many shall see it, and fear, and shall trust in the LORD.

4 ⁱ Blessed is that man that maketh the LORD his trust, and ^j respecteth not the proud, nor such as ^k turn aside to lies.

5 ^l Many, O LORD my God, are thy wonderful

^a Ps. cxxv. 5.—^b Exod. xv. 11. Job. v. 9. ix. 10. Ps. lxxi. 15. cxli. 5. cxxxix. 6, 17.

new song to him. The word is often used to signify excellence: I will sing a most excellent and eminent song.

Many shall see it] I will publish it abroad; and fear—to sin against the Lord, knowing by my example what a grievous and bitter thing it is.

And shall trust in the Lord.] Even the worst of sinners shall not despair of mercy, being penitent, when they see that I have found favour in his sight.

Verse 4. *Blessed is that man*] The man must be blessed and happy who casts his soul, with all its burden of sin and wretchedness, at the footstool of God's mercy; for he will save all who come to him through the Son of his love.

Verse 5. *Many—are thy wonderful works*] The Psalmist seems here astonished and confounded at the counsels, loving-kindnesses, and marvellous works of the Lord, not in nature, but in grace.

Verse 6. *Sacrifice and offering*] The apostle, Heb. x. 5, &c., quoting this and the two following verses, says, *When he (the Messiah) cometh into the world*—was about to be incarnated, *He saith*, to God the Father, *Sacrifice and offering thou wouldst not*—it was never thy will and design that the sacrifices under thy own law should be considered as making atonement for sin; they were only designed to point out my incarnation and consequent sacrificial death; and therefore a body hast thou prepared me, by a miraculous conception in the womb of a virgin.

A body hast thou prepared me.—The quotation of this and the two following verses by the apostle, Heb. x. 5, &c., is taken from the Septuagint, with scarcely any variety of reading: but, although the general meaning is the same, they are widely different in verbal expression in the Hebrew.

works which thou hast done, *and thy thoughts which are to us-ward: ^b they cannot be reckoned up in order unto thee; ^c if I would declare and speak of them, they are more than can be numbered.

⁶ * Sacrifice and offering thou didst not desire; mine ears hast thou ^d opened: burnt-offering and sin-offering hast thou not required.

⁷ Then said I, Lo, I come: in the volume of the book ^e it is written of me.

⁸ * I delight to do thy will, O my God: yea, thy law is ^f within ^h my heart.

⁹ * I have preached righteousness in the great congregation: lo, ⁱ I have not refrained my lips, O LORD, ^k thou knowest.

¹⁰ * I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

¹¹ Withhold not thou thy tender mercies from

* Isa. lv. 8.—^b Or, none can order them unto thee.—¹ Sam. xv. 22. Ps. xl. 8. 1. 8. 11. 16. Prov. xxi. 3. Eccles. v. 1. Isa. i. 11. lxxi. 3. Hos. vi. 6. Matt. ix. 13. xii. 7. Heb. x. 5.—^d Heb. digged. Exod. xxi. 6.—^e Luke xxiv. 44.—^f Ps. cxix. 18, 24, 47, 92. John iv. 84. Rom. vii. 22.—^h Heb. in the midst of my bowels.—¹ Ps. xxxvii.

David's words might be more properly rendered, *My ears hast thou bored*; that is, thou hast made me thy servant for ever, to dwell in thine own house: for the allusion is evidently to the custom mentioned, Exod. xxi. 2, &c.

But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott supposes that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted. On his supposition, the ancient copy translated by the Septuagint, and followed by the apostle, must have read the text thus: *Then a body hast thou prepared me*: thus the Hebrew text, the version of the Septuagint, and the apostle will agree in what is known to be an indisputable fact in Christianity; namely, that Christ was incarnated for the sin of the world.

It is remarkable, that all the offerings and sacrifices which were considered to be of an atoning or cleansing nature, offered under the law, are here enumerated by the Psalmist and the apostle, to show that none of them, nor all of them, could take away sin; and that the grand sacrifice of Christ was that alone which could do it.

Verse 7. *In the volume of the book*] "In the roll of the book." Anciently, books were written on skins, and rolled up. Among the Romans, these were called *volumina*, from *volvo*, I roll; and the Pentateuch in the Jewish synagogues is still written in this way. There are two wooden rollers; on one they roll on, on the other they roll off, as they proceed in reading. The book mentioned here must be the *Pentateuch*, or five books of Moses; for, in David's time, no other part of divine revelation had been committed to writing.

Verse 8. *To do thy will*] God willed not the sacrifices under the law, but he willed that a human victim of infinite merit should be offered for the redemption of mankind.

Hence we see that the sovereign WILL of God is that Jesus should be incarnated; and that the introduction of the Messiah into the world should be the abolition of the law; and that his sacrifice should last for ever.

Verse 9. *I have preached righteousness*] I think it best to refer these words to Christ and his apostles. In consequence of his having become a sacrifice for sin, the Jewish sacrificial system being ended, the middle wall of partition was broken down, and the door of faith, the doctrine of justification by faith, opened to the Gentiles.

The great congregation, both in this and the following verse, I think, means the Gentiles, contradistinguished from the Jews.

me, O LORD: * let thy loving-kindness and thy truth continually preserve me.

¹² For innumerable evils have compassed me about: * mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore ^o my heart ^p faileth me.

¹³ * Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

¹⁴ * Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

¹⁵ * Let them be ^q desolate for a reward of their shame that say unto me, Aha, aha.

¹⁶ * Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation ^r say continually, The LORD be magnified.

¹⁷ * But I am poor and needy; yet ^s the LORD thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

81. Jer. xxxi. 33. 2 Cor. iii. 3.—¹ Ps. xxii. 22, 25. xxxv. 18.—¹ Ps. cxix. 18.—² Ps. cxxxix. 2.—¹ Acts xx. 20, 27.—³ Ps. xliii. 3. lvi. 3. lxi. 7.—⁴ Ps. xxxviii. 4.—⁵ Ps. lxxiii. 26.—⁶ Heb. *Yosaketh*.—⁷ Ps. lxx. 1, &c.—⁸ Ps. xxxv. 4, 26. lxx. 2, 3. lxxi. 19.—⁹ Ps. lxx. 3.—¹⁰ Ps. lxxiii. 19.—¹¹ Ps. lxx. 4.—¹² Ps. xxxv. 27.—¹³ Ps. lxx. 5.—¹⁴ 1 Pet. 5, 7.

The word *righteousness* means the plan or method of salvation by Jesus Christ—God's method of justifying sinners by faith, without the deeds of the law.

Verse 10. *Thy faithfulness*] This means the exact fulfilment of the promises made by the prophets relative to the incarnation of Christ, and the opening of the door of faith to the Gentiles.

Loving-kindness] Shows the gift itself of Jesus Christ, the highest proof that God could give to a lost world of his mercy, kindness, and loving-kindness.

Verse 11. *Thy tender mercies*] Such propensities and feelings as a mother bears to her child; or animals in general to their young.

Let thy loving-kindness] Thy overflowing and superabundant mercy.

And thy truth] What is revealed in thy word: *continually preserve me*. Mercy to help me, truth to direct me; and, by the operation of both, I shall be continually preserved from sin and evil.

Verse 12. *Innumerable evils have compassed me about*] This part does not comport with the preceding; and either argues a former experience, or must be considered a part of another psalm, written at a different time and on another occasion; and, were we to prefix the two first verses of the *seventieth* psalm to it, we should find it to be a psalm as complete in itself as that is.

They are more than the hairs of mine head] This could not be said by any person who was exulting in the pardoning mercy of God, as David was at the time he penned the commencement of this psalm.

Verse 16. *Let all those that seek thee—be glad*] In making prayer and supplication to thee, let them ever find thee, that they may magnify thee for the blessings they receive.

Love thy salvation] Who earnestly desire to be saved from sin: saved in thy own way, and on thy own terms.

The Lord be magnified] Let God be praised continually for the continual blessings he pours down.

Verse 17. *But I am poor*] *Am*, afflicted, greatly depressed. *And needy*] A beggar. One utterly destitute, and seeking help.

The Lord thinketh upon me] The words are very emphatic; *Adonai*, my prop, my support, *thinketh*, meditateth, upon me.

Make no tarrying] Seeing thou art disposed to help, and I am in such great necessity, delay not, but come speedily to my assistance.

PSALM XLI.

PSALM XLI,

The blessedness of the man who is merciful to the poor, 1-3. The Psalmist complains of his enemies, and prays for support, 4-10; and blesses God for having heard his prayer, and preserved him from his adversaries, 11, 12. A fine doxology closes the psalm, 13.

To the chief Musician, a Psalm of David.

BLESSED ^a is he that considereth ^b the poor: the LORD will deliver him ^c in time of trouble.

2 The LORD will preserve him, and keep him alive: and he shall be blessed upon the earth: ^d and ^e thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt ^f make all his bed in his sickness.

4 I said, LORD, be merciful unto me: ^g heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see me, he ^h speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

^a Prov. xiv. 21.—^b Or, the weak or sick.—^c Heb. in the day of evil.—^d Ps. xxviii. 19.—^e Or, do not thou deliver.—^f Heb. turn.—^g 2 Chron. xxx. 20. Ps. vi. 2. cxlviii. 3.—^h Ps. xii. 2. Prov. xxvi. 24, 25, 27.—ⁱ Heb. evil to me.—^j Heb. A thing of Belial.—^k 2 Sam. xv. 12. Job.

This appears to me to have been written on the same occasion as the three former, and to relate to David's malady and cure, and the evil treatment he had from his enemies during his affliction. Our Lord, by accommodation, applies the ninth verse to the treachery of Judas, John xiii. 18; but as to any other direct reference to Christ or his history, I believe the psalm has none.

Verse 1. *Blessed is he that considereth] God is merciful; he will have man to resemble him; and the mercy he shows to others God will show to him. But it is not a sudden impression at the sight of a person in distress, which obliges a man to give something for the relief of the sufferer, that constitutes the merciful character. It is he who considers the poor; who endeavours to find them out; who looks into their circumstances; who is in the habit of doing so; and actually, according to his power and means, goes about to do good.*

Verse 2. *The Lord will preserve him, and keep him alive] Benevolent persons, who consider the poor, and especially the sick poor; who search them out (even in the places where contagion keeps its seat), very seldom fall a prey to their own benevolence. The Lord, in an especial manner, keeps them alive, and preserves them.*

Verse 3. *The Lord will strengthen him] Good, benevolent, and merciful as he is, he must also die; but he shall not die as other men; he shall have peculiar consolations, refreshment, and support, while passing through the valley of the shadow of death.*

Thou wilt make all his bed] Thou hast turned up, tossed, and shaken it; and thou wilt do so to all his bed—thou wilt not leave one uneasy place in it—not one lump, or any unevenness, to prevent him from sleeping. Thou wilt do every thing, consistently with the accomplishment of the great decree, "Unto dust thou shalt return," to give him ease, refreshment, and rest.

Verse 4. *I said, Lord, be merciful unto me] I need thy mercy especially, because I have sinned against thee, and my sin is a deadly wound to my soul; therefore heal my soul, for it has sinned against thee.*

Verse 5. *Mine enemies speak evil] It is often a good man's lot to be evil spoken of; to have his motives and even his most benevolent acts, misconstrued.*

Verse 6. *And if he come to see me] This may relate to Athithophel; but it is more likely that it was to some other person who was his secret enemy, who pretended to come and inquire after his health, but with the secret design to see whether death was dispatching his work.*

7 All that hate me whisper together against me: against me do they devise ^l my hurt.

8 ^m An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

9 ⁿ Yea, ^o mine own familiar friend, in whom I trusted, ^p which did eat of my bread, hath ^q lifted up his heel against me.

10 But thou, O LORD, be merciful unto me and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and ^r settest me before thy face for ever.

13 ^s Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

xix. 19. Ps. lv. 12, 13, 20. Jer. xx. 10.—^t Heb. the man of my peace.—^u Obad. 7. John xlii. 18.—^v Heb. magnified.—^w Job xxxvi. 7. Ps. xxxiv. 15.—^x Ps. civ. 48.

When he goeth abroad, he telleth it.] He makes several observations on his dying state; intimates that I am suffering deep remorse for secret crimes; that God is showing his displeasure against me, and that I am full of sorrow at the approach of death.

Verse 7. *All that hate me whisper together against me] This is in consequence of the information given by the hypocritical friend, who came to him with the lying tongue, and whose heart gathereth iniquity to itself, which, when he went abroad, he told to others as ill-minded as himself, and they also drew their wicked inferences.*

Verse 8. *An evil disease, say they, cleaveth fast unto him] A thing, word, or pestilence of Belial, is poured out upon him. His disease is a diabolical malady.*

He shall rise up no more.] His disease is incurable without a miracle; and he is too much hated of God to have one wrought for him.

Verse 9. *Mine own familiar friend] This is either a direct prophecy of the treachery of Judas, or it is a fact in David's distresses which our Lord found so similar to the falsity of his treacherous disciple, that he applies it to him. What we translate mine own familiar friend, is the man of my peace. The man who, with the peace be to thee! kissed me; and thus gave the agreed-on signal to my murderers.*

Did eat of my bread] Was an inmate in my house. Applied by our Lord to Judas, when eating with him out of the same dish. See John xiii. 18, 26. Possibly it may refer to Athithophel, who was the strength of Absalom's conspiracy.

Verse 10. *Raise me up] Restore me from this sickness, that I may requite them. This has also been applied to our Lord; who, knowing that he must die, prays that he may rise again, and thus disappoint the malice of his enemies.*

Verse 11. *By this I know that thou favourest me] If thou hadst not been on my side, I had perished by this disease; and then my enemies would have had cause to triumph.*

This also has been applied to our Lord; and Calmet says it is the greatest proof we have of the divinity of Christ, that he did not permit the malice of the Jews, nor the rage of the devil, to prevail against him.

Verse 12. *Thou upholdest me] I am still enabled to show that my heart was upright before God.*

Settest me before thy face for ever.] Thou showest that thou dost approve of me; that I stand in thy presence, under the smiles of thy approbation.

This also has been applied to our Lord, and considered as pointing out his mediatorial office at the right hand of God.

Verse 13. *Blessed be the Lord God of Israel] By all these*

circumstances and events glory shall redound to the name of God for ever; for the record of these things shall never perish, but be published from one generation to another; and it has been so.

From everlasting, and to everlasting.] From the hidden

time to the hidden time; from that which had no beginning to that which has no end.

Thus ends what the Hebrews call the *first book of Psalms*; for the reader will recollect that this book is divided by the Jews into *five books*, the first of which ends with this psalm.

PSALM XLII.

The Psalmist earnestly longs for the ordinances of the Lord's house, 1-4; describes his deep distress, 5-7; endeavours to take comfort from the consideration that the Lord would appear in his behalf, 8, 9; speaks of the insults of his enemies, 10; and again takes encouragement, 11.

To the chief Musician, *Maschil, for the sons of Korah.

As the hart ^b panteth after the water brooks, so panteth my soul after thee, O God.

2 ^c My soul thirsteth for God, for ^d the living God: when shall I come and appear before God?

3 ^e My tears have been my meat day and night, while ^f they continually say unto me, Where is thy God?

4 When I remember these things, ^g I pour out my soul in me: for I had gone with the multitude, ^h I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holiday.

5 ⁱ Why art thou ^j cast down, O my soul? and why art thou disquieted in me? ^k hope thou in God: for I shall yet ^l praise him ^m for the help of his countenance.

6 O my God, my soul is cast down within me:

therefore will I remember thee from the land of Jordan, and of the Hermonites, from ⁿ the hill Mizar.

7 ^o Deep calleth unto deep at the noise of thy waterspouts: ^p all thy waves and thy billows are gone over me.

8 Yet the LORD will ^q command his loving-kindness in the daytime, and ^r in the night his song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? ^s why go I mourning because of the oppression of the enemy?

10 As with a ^t sword in my bones, mine enemies reproach me; ^u while they say daily unto me, Where is thy God?

11 ^v Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

* Or, A Psalm giving instruction of the sons, &c. See 1 Chron. vi. 33, 37. xxv. 5.—^b Heb. brayeth.—^c Ps. lxxii. 1. lxxxiv. 2. John vii. 37.—^d 1 Thes. i. 9.—^e Ps. lxxx. 5. cii. 9.—^f Ver. 10. Ps. lxxix. 10. cxv. 2.—^g Job xxx. 16. Ps. lxxii. 8.—^h Isa. xxx. 29.—ⁱ Ver. 11. Ps. xliii. 5.—^j Heb. bowed down.—^k Lam. iii. 24.—^l Or, give thanks.—^m Or,

his presence is salvation.—ⁿ Or, the little hill. Ps. cxxxiii. 3.—^o Jer. iv. 20. Ezek. vii. 26.—^p Ps. lxxxvii. 7. Jonah ii. 3.—^q Lev. xxv. 21. Deut. xxviii. 8. Ps. cxxxiii. 3.—^r Job xxx. 10. Ps. xxxii. 7. lxxii. 6. cxlix. 5.—^s Ps. xxxviii. 6. xliiii. 2.—^t Or, killing.—^u Ver. 3. Joel ii. 17. Mic. vii. 10.—^v Ver. 5. Ps. xliiii. 5.

The title, To the chief Musician, giving instruction to the sons of Korah. This is the first of the psalms that has this title prefixed, and it is probable that such psalms were composed by the descendants of Korah during the Babylonish captivity, or by some eminent person among those descendants, and that they were used by the Israelites during their long captivity, as means of consolation: and, indeed, most of the psalms which bear this inscription are of the consoling kind; and the sentiments appear to belong to that period of the Jewish history, and to none other. The word *maskil*, from *sakal*, signifies to make wise, to direct wisely, to give instruction; and here is so understood by our translators, who have left this signification in the margin; and so the Versions in general.

Verse 1. As the hart panteth after the water brooks] The hunted hart feels himself almost entirely spent; the dogs are in full pursuit; he is parched with thirst; and in a burning heat pants after the water, and when he comes to the river, plunges in as his last refuge. Thus pursued, spent, and nearly ready to give up the ghost, the Psalmist pants for God, for the living God! for him who can give life, and save from death.

Verse 2. When shall I come] When, when shall I have the privilege of appearing in his courts before God? In the mouth of a Christian these words would import: "When shall I see my heavenly country? When shall I come to God, the Judge of all, and to Jesus, the Mediator of the new covenant?" He who is a stranger and a pilgrim here below, and feels a heart full of piety to God, may use these words in this sense; but he who feels himself here at home, whose soul is not spiritual, wishes the earth to be eternal, and himself eternal on it—feels no panting after the living God.

Verse 3. My tears have been my meat day and night] My longing has been so intense after spiritual blessings, that I have forgotten to take my necessary food; and my sorrow has been so great that I have had no appetite for any.

Verse 4. When I remember these things] Or, these things I shall remember. My soul is dissolved, becomes weak as water, when I reflect on what I have had, and on what I have lost. Or, I pour out my soul to myself in deep regrets and complaints, when reflecting on these things. I once enjoyed all the ordinances of God, and now I have none. There was a multitude to worship God in public; with these I often went: but, alas, this is no more; now there are found only a few solitary individuals who sigh for the desolations of Zion.

Verse 5. Why art thou cast down, O my soul?] Bad as the times are, desolate as Jerusalem is, insulting as are our enemies, hopeless as in the sight of man our condition may be, yet there is no room for despair. All things are possible to God. We have a promise of restoration; he is as good as he is powerful; hope therefore in him.

I shall yet praise him] For my restoration from this captivity. He is the health of my soul. I shall have the light and help of his countenance, his approbation, and a glorious deliverance wrought by his right hand.

Verse 6. O my God, my soul is cast down] I am full of discouragements, notwithstanding I labour to hope in thee.

Therefore will I remember thee from the land of Jordan] That is, from Judea, this being the chief river of that country. And of the Hermonites] Hermons, used in the plural because Hermon has a double ridge joining in an angle, and rising in many summits.

From the hill Mizar.] The little hill, as in the margin; probably Zion, which was little in comparison of the Hermons.

Verse 7. Deep calleth unto deep] The Psalmist seems to represent himself as cast away at sea; and, by wave impelling wave, is carried to a rock, around which the surges dash in all directions, forming hollow sounds in the creeks and caverns. At last, several waves breaking over him, tear him away from that rock to which he clung, and where he had

PSALM XLIV.

a little before found a resting-place, and, apparently, an escape from danger. "All thy waves and thy billows are gone over me;" he is then whelmed in the deep, and God alone can save him.

Waterspouts] A large tube formed of clouds by means of the electric fluid, the base being uppermost, and the point of the tube let down perpendicularly from the clouds. This tube has a particular kind of *circular motion* at the point; and being hollow within, attracts vast quantities of water, which it pours down in torrents upon the earth. These spouts are frequent on the coast of Syria.

Verse 8. *The Lord will command*] Every day the Lord will give an especial commission to his loving-kindness to visit me. During the night I shall sing of his mercy and goodness; and alternately mingle my *singing with prayer* for a continuance of his mercy, and for power to make the

best use of these visitations.

Verse 9. *I will say unto God my rock*] God, my Fortress and Support.

Why hast thou forgotten me?] This and the following verse is badly pointed in our Bibles: "Why go I mourning as with a sword in my bones because of the oppression of the enemy? Mine enemies reproach me daily, while they say unto me, Where is thy God?"

Verse 11. *Why art thou cast down?*] There is no reason why thou shouldst despair. God will appear and release thee and thy brother captives; and soon thy *sighing and sorrowing* shall flee away.

Who is the health of my countenance?] As a healthy state of the constitution shows itself in the appearance of the face; God will so rejoice thy heart, heal all thy spiritual maladies, that thy face shall testify the happiness that is within thee.

PSALM XLIII.

The Psalmist begs God to take his part against his enemies, 1, 2; to send his light and truth to guide him to the tabernacle, 3; promises, if brought thither, to be faithful in the divine service, 4; chides himself for despondency, and takes courage, 5.

JUDGE ^ame, O God, and ^bplead my cause against an ^cungodly nation: O deliver me ^dfrom the deceitful and unjust man.

2 For thou art the God of ^emy strength: why dost thou cast me off? ^fwhy go I mourning because of the oppression of the enemy?

3 ^gO send out thy light and thy truth: let them

lead me; let them bring me unto ^hthy holy hill, and to thy tabernacles.

4 ⁱThen will I go unto the altar of God, unto God ^jmy exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 ^kWhy art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is the health of my countenance, and my God.*

^aPs. xvi. 1. xxxv. 24.—^bPs. xxxv. 1.—^cOr, unmerciful.—^dHeb. from a man of deceit and iniquity.—^ePs. xxviii. 7.—^fPs. xlii. 9.—

^gPs. xl. 11. lvii. 3.—^hPs. lli. 4.—ⁱHeb. the gladness of my joy.—^jPs. xlii. 5, 11.

There is no title to this psalm in the Hebrew, nor in the Chaldee. It is most evidently on the same subject with the forty-second psalm, had the same author or authors, and contains the remaining part of the complaint of the captive Jews in Babylon.

Verse 1. *Judge me, O God, and plead my cause*] *Ribah ribi*, a forensic term, properly enough translated, *plead my cause, be my counsellor and advocate.*

Ungodly nation] The Babylonians; the impious, perfidious, wicked, and deceitful Babylonians.

The deceitful and unjust man.] Nebuchadnezzar.

Verse 2. *For thou art the God of my strength*] The Psalmist speaks here, as in other places, in the person of the whole Israelitish people then captive in Babylon. We still acknowledge thee for our God. *Why are we cast off?*

Verse 3. *O send out thy light and thy truth*] We are in

darkness and distress, O send light and prosperity; we look for the fulfilment of thy promises; O send forth thy truth. Let thy light guide me to thy holy hill, to the country of my fathers; let thy truth lead me to thy tabernacles, there to worship thee in spirit and in truth.

Verse 4. *Then will I go unto the altar*] When thy light—a favourable turn in our affairs, leads us to the land of our fathers, and thy truth—the fulfilment of thy gracious promises, has placed us again at the door of thy tabernacles, then will we offer joyfully those sacrifices and offerings which thy law requires, and rejoice in thee with exceeding great joy.

Verse 5. *Why art thou cast down?*] Though our deliverance be delayed, God has not forgotten to be gracious. Let us still continue to trust in God, for we shall yet praise him for the fullest proofs of his approbation in a great out-pouring of his benedictions.

PSALM XLIV.

The Psalmist recounts the mercies of God; shows to his people how God in ancient times gave them the victory over all their enemies, 1-8; points out their present miserable state, 9-16; asserts that they have not apostatised, and appeals to God for the truth of his assertion, 17-22; and calls upon the Lord for deliverance from their enemies, 23-26.

To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, *our fathers have told us, *what work thou didst in their days, in the times of old.*

2 *How* ^b thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For ^c they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, ^d because thou hadst a favour unto them.

4 *Thou art my King, O God: command deliverances for Jacob.

5 Through thee ^e will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For ^f I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and ^g hast put them to shame that hated us.

8 ^h In God we boast all the day long, and praise thy name for ever. Selah.

9 But ⁱ thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to ^k turn back from the enemy: and they which hate us spoil for themselves.

11 ^l Thou hast given us ^m like sheep appointed for meat; and hast ⁿ scattered us among the heathen.

* Exod. xii. 26, 27. Ps. lxxviii. 8.—Exod. xv. 17. Deut. vii. 1. Ps. lxxviii. 55. lxxx. 8.—Deut. viii. 17. Josh. xxiv. 12.—Deut. iv. 37. vii. 7, 8.—Ps. lxxiv. 12.—Dan. viii. 4.—Ps. xxxiii. 13. Hos. i. 7.—Ps. xl. 11.—Ps. xxiv. 3. Jer. ix. 24. Rom. ii. 17.—1 Pt. ix. 1, 10. lxxv. 1. lxxxviii. 14. lxxxix. 38. cviii. 11.—1 Lev. xxvi. 17. Deut. xxviii. 25. Josh. vii. 8, 12.—Rom. viii. 36.—Heb. as sheep of meat.—Deut. iv. 27. xxviii. 64. Ps. lx. 1.—

The title here is the same as that in Ps. xlii.; which see. Like the preceding, it appears to belong to the time of the captivity.

Verse 1. *We have heard with our ears*] The Psalmist begins thus, that he might the better strengthen his confidence, and form a ground on which to build his expectation of additional help.

Verse 2. *Thou didst drive out the heathen*] The Canaanites were as a bad tree planted in a good soil, and bringing forth bad fruit with great luxuriance. God plucked up this bad tree from the roots, and in its place planted the Hebrews as a good tree, a good vine, and caused them to take root, and fill the land.

Verse 3. *For they got not the land*] Neither by their valour, nor cunning, nor for their merit; yet they were obliged to fight. But how did they conquer? By the right hand of the Lord, and by his arm; by his strength alone, and the light of his countenance—his favour most manifestly shown unto them.

Verse 4. *Thou art my King*] What thou wert to them, be to us. We believe in thee as they did; we have sinned and are in captivity, but we repent and turn unto thee; command, therefore, deliverances.

Verse 5. *Through thee will we push down*] Literally, "we will toss them in the air with our horn;" a metaphor taken from an ox or bull tossing the dogs into the air which attack him.

Through thy name] Jehovah; the infinite, the omnipotent, the eternal Being; whose power none is able to resist.

Verse 6. *I will not trust in my bow*] As he is speaking of what God had already done for his forefathers, these words should be read in the past tense: "We have not trusted," &c.

Verse 8. *In God we boast*] We have told the heathen how great and powerful our God is. If thou do not deliver us by thy mighty power, they will not believe our report.

Verse 9. *But thou hast cast off*] Our enemies have dominion over us.

And goest not forth with our armies.] Were we to attempt to muster our several tribes and form an host, like our fathers

12 *Thou sellest thy people ^p for nought, and dost not increase *thy wealth* by their price.

13 *Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 *Thou makest us a byword among the heathen, ^q a shaking of the head among the people.

15 My confusion ^r is continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth: ^s by reason of the enemy and avenger.

17 *All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, ^t neither have our ^u steps declined from thy way.

19 Though thou hast sore broken us in ^v the place of dragons, and covered us ^w with the shadow of death.

20 If we have forgotten the name of our God, or ^x stretched out our hands to a strange god;

21 *^y Shall not God search this out? for he knoweth the secrets of the heart.

22 ^{bb} Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 ^{cc} Awake, why sleepest thou, O LORD? arise, ^{dd} cast us not off for ever.

24 ^{ee} Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

* Isa. lii. 3, 4. Jer. xv. 13.—Heb. without riches.—Deut. xxxviii. 37. Ps. lxxxix. 4. lxxx. 6.—Jer. xxiv. 9.—2 Kings xix. 21. Job xvi. 4. Ps. xxii. 7.—Ps. viii. 2.—Dan. ix. 13.—Job xxiii. 11. Ps. cxix. 51. 157.—Or, going.—Isa. xxiv. 13. xxxv. 7.—Ps. xxxii. 4.—Job xi. 18. Ps. lxxviii. 31.—Job xxxi. 14. Ps. cxxxix. 1. Jer. xvii. 10.—Rom. viii. 30.—Ps. vii. 6. xxxv. 23. lxx. 4, 5. lxxviii. 65.—Ver. 9.—Job. xiii. 24. Ps. xlii. 1. lxxxviii. 14.

when they came out of Egypt, thou wouldst not accompany us as thou didst them.

Verse 11. *And hast scattered us among the heathen.*] This most evidently alludes to the captivity. Jews have been found in every province of the East; there they settled, and there their successors may be found to the present day.

Verse 12. *Thou sellest thy people for nought.*] An allusion to the mode of disposing of slaves by their proprietors or sovereigns.

Verse 14. *Thou makest us a byword.*] We are evidently abandoned by thee, and are become so very miserable in consequence, that we are a proverb among the people.

Verse 17. *Yet have we not forgotten thee*] We have not apostatized from thee; we have not fallen into idolatry. And this was strictly true: the charge of idolatry could never be brought against the Jewish nation from the time of the captivity, with sufficient evidence to support it.

Verse 19. *Thou hast sore broken us in the place of dragons*] Thou hast delivered us into the hands of a fierce, cruel, and murderous people.

Verse 20. *If we have forgotten the name of our God*] That name, *Yehovah*, by which the true God was particularly distinguished, and which implied the exclusion of all other objects of adoration.

Or stretched out our hands] Made supplication; offered prayer or adoration to any *strange god*—a god that we had not known, nor had been acknowledged by our fathers.

Verse 21. *Shall not God search this out?*] We confidently appeal to the true God, the searcher of hearts, for the truth of this statement.

Verse 22. *For thy sake are we killed all the day long*] We are exposed to continual death; some of us fall a daily sacrifice to the persecuting spirit of our enemies, and we all carry our lives continually in our hands. In the same state were the primitive Christians. Rom. viii. 36.

Verse 23. *Awake, why sleepest thou, O Lord?*] This is a *freedom of speech* which can only be allowed to inspired men; and in their mouths it is always to be *figuratively* understood.

Verse 24. *Wherefore hidest thou thy face?*] Show us the cause why thou withdrawest from us the testimony of thy approbation.

PSALM XLV.

25 For ^aour soul is bowed down to the dust: our belly cleaveth unto the earth.

^a Ps. cxix. 26.

Verse 25. *Our soul is bowed down*] Our life is drawing near to the grave. If thou delay to help us, we shall become extinct.

Verse 26. *Arise for our help*] Show forth thy power in delivering us from the hands of our enemies.

26 Arise ^bfor our help, and redeem us for thy mercies' sake.

^b Heb. a help for us.

Redeem us] Ransom us from our thralldom.

For thy mercies' sake.] On account of thy mercy. That we may have that proper view of thy mercy which we should have, and that we may magnify it as we ought to do, redeem us.

PSALM XLV.

The contents of this psalm are generally summed up thus: The majesty and grace of Christ's kingdom; or an epithalamium of Jesus Christ and the Christian church; the duty of this church, and its privileges. The psalm contains a magnificent description of the beauty, ornaments, valour, justice, and truth of the divine

- Bridegroom; the beauty, magnificence, and riches of the bride, who was to become mother of a numerous and
- powerful posterity. The preamble is found in the title and verse 1. The description and character of the bridegroom, 2-9. The address to the bride by her companions, 10-15. A prediction of her numerous and glorious descendants, 16, 17.

To the chief Musician ^aupon Shoshannim, for the sons of Korah, ^bMaschil, A Song of loves.

MY heart ^cis inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men: ^dgrace is poured into thy lips: therefore God hath blessed thee for ever.

^a Ps. lxxxix. lxxx. title.—^b Or, of instruction.—^c Heb. boileth or bubbleth up.—^d Luke iv. 22.—^e Isa. xlix. 2. Heb. iv. 12. Rev. i. 16.

I believe this Psalm to be an epithalamium, or nuptial song which primarily respected Solomon's marriage with the daughter of Pharaoh; and that it probably has a prophetic reference to the conversion of the Gentiles, and the final aggrandisement of the Christian church. [*Shoshannim* in the title refers probably to a musical instrument shaped like a lily.]

Verse 1. *My heart is inditing a good matter*] *Rachash*, boileth or bubbleth up, as in the margin. It is a metaphor taken from a fountain that sends up its waters from the earth in this way.

I speak of the things which I have made touching the king] "I dedicate my work unto the king."

My tongue is the pen of a ready writer.] I shall compose and speak as fluently the divine matter which is now in my heart, as the most expert scribe can write from my recitation.

Verse 2. *Thou art fairer than the children of men*] As this is a regular epithalamium, we are to consider that the bride and bridegroom have compliments paid them by the friends of the bridegroom, and the companions of the bride. But it seems that the whole psalm, except the first verse, was spoken by those who are called in the title *yedidoth*, the beloved maids, or female companions, who begin with his perfections, and then describe hers. And afterwards there is a prophetic declaration concerning his issue. It would be unauthenticated to say Solomon was the most beautiful man in the universe; but to the perfections of the Lord Jesus they may be safely applied.

Grace is poured into thy lips] This probably refers to his speech, or the gracious words which he spoke. Solomon was renowned for wisdom, and especially the wisdom of his conversation. But a greater than Solomon is here. No man ever spoke like this man, his enemies themselves being judges.

God hath blessed thee for ever.] This, I am afraid, could in no sense be ever spoken of Solomon; but of the man Christ Jesus it is strictly true.

Verse 3. *Gird thy sword upon thy thigh, O most mighty*] O hero, gird thy sword upon thy thigh! This cannot be spoken of Solomon. He was not a warlike prince: he never

3 Gird thy ^esword upon thy thigh, 'O most mighty, with thy glory and thy majesty.

4 ^fAnd in thy majesty ^gride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

5 Thine ^harrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

6 ⁱThy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

xix. 15.—^f Isa. ix. 6.—^g Rev. vi. 2.—^h Heb. prosper thou, ride thou.—ⁱ Num. xxiv. 8. 2 Sam. xxii. 15. Job vi. 4.—^j Ps. xciii. 2. Heb. i. 8.

did any feats of arms. The words more properly apply to Christ, who is King of kings, and Lord of lords; whose sword with two edges, proceeding from his mouth, cuts all his adversaries to pieces.

With thy glory and thy majesty.] Be as warlike as thou art glorious and majestic. Solomon's court was splendid, and his person was majestic. These words may be well said of him. But the majesty and glory of Christ are above all.

Verse 4. *In thy majesty ride prosperously*] These words cannot be spoken of Solomon: they are true only of Christ. His riding is the prosperous progress of his gospel over the earth. 1. The gospel is a revelation of eternal TRUTH, in opposition to all false systems of religion, and to all figurative and ceremonial representations of the true religion. 2. It teaches the doctrine of meekness or HUMILITY; strips man of his assumed merits; proclaims and enforces the necessity of humiliation or repentance because of sin, humiliation under the providential hand of God, and humility in imitation of the character of the Lord Jesus Christ throughout life. 3. The gospel teaches RIGHTEOUSNESS: shows the nature of sin, wrong, injustice, transgression, &c.; works righteousness in the heart; and directs and influences to the practice of it in all the actions of life.

And thy right hand shall teach thee terrible things.] Nothing shall be able to resist thee, and the judgments which thou shalt inflict on thine enemies shall be terrible.

Verse 5. *Thine arrows are sharp*] The arrows here may mean the convictions produced in the hearts of men by the preaching of the gospel. The King is God himself; his enemies are sinners of all sorts. The people, the Jews, thousands of whom were pricked in their hearts under the preaching of Peter and others. All fall before Christ; those who received the word rose again by repentance and faith; those who did not, fell down—all down!

Verse 6. *Thy throne, O God, is for ever*] The word *Elohim* here is the very first term or name by which the Supreme God has made himself known to the children of men. See Gen. i. 1; and this very verse the apostle, Heb. i. 8, has applied to Jesus Christ. On this I shall make a very short remark, but it shall be conclusive: If the apostle did

7 *Thou lovest righteousness, and hatest wickedness; therefore ^b God, thy ^c God, ^d hath anointed thee with the oil ^e of gladness above thy fellows.

8 *All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

9 *Kings' daughters were among thy honourable women : ^a upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; ¹ forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty : ¹ for he is thy Lord; and worship thou him.

12 And the daughter of Tyre shall be there with a

* Ps. xxxiii. 5.—^b Or, O God.— Isa. lxi. 1.—^d 1 Kings i. 39, 40. * Ps. xxi. 6.—^c Cant. i. 3.—^e Cant. vi. 8.—^a See 1 Kings ii. 9.—¹ See Dent. xxi. 13.—¹ Ps. xcv. 6. Isa. liv. 5.—¹ Ps. xxii. 29. lxxii. 10.

not believe Jesus Christ to be the true and eternal God, he has utterly misapplied this Scripture. See notes on Heb. i. 8, 9.

Verse 7. *Oil of gladness*] As an evidence that all causes of mourning, sorrow, and death were at an end; as in the state of mourning the ancients did not anoint themselves.

Verse 8. *All thy garments smell of myrrh*] The Asiatics are very partial to perfumes; every thing with them is perfumed, and especially their garments. And the *ivory palaces* mentioned are the wardrobes inlaid with ivory, in which their numerous changes of raiment were deposited. *Myrrh* and *aloes* are well known; *cassia* is probably the bark or wood of the cinnamon tree.

Whereby they have made thee glad.] Referring to the effect of strong perfumes refreshing and exhilarating the spirits.

Verse 9. *Kings' daughters were among*] If we apply this to Solomon's marriage with the daughter of the king of Egypt, it may signify no more than the *princesses* and *ladies of honour* who accompanied her to the Israelitish court. Applied to *Christ*, it may signify that the gospel, though preached particularly to the *poor*, became also the means of salvation to many of the *kings, queens, and nobles* of the earth. Perhaps by *kings' daughters* may be meant different regions and countries, which are represented as constituting the *families* of potentates. Whole nations shall be converted to the Christian faith; and the *queen*—the Christian church, shall be most elegantly adorned with all the graces and good works which at once constitute and adorn the Christian character.

Verse 10. *Hearken, O daughter, and consider*] Suppose the daughter of Pharaoh to be intended, the words import: Thou art now become the spouse of the most magnificent monarch in the universe. To thee he must be all in all. *Forget* therefore *thy own people*—the Egyptians, and take the Israelites in their place. *Forget* also *thy father's house*; thou art now united to a new family. *So shall the king—Solomon, greatly desire thy beauty*—thou wilt be, in all respects, pleasing to him. And it is right thou shouldst act so; for he is now become *thy lord*—thy supreme governor. *And worship thou him*—submit thyself reverently and affectionately to all his commands.

Taken in reference to *Christ* and the *gospel*, this is an address to the Gentiles to forsake their idolatrous customs and connexions, to embrace *Christ* and his *gospel* in the spirit of reverence and obedience, with the promise that, if beautified with the graces of his Spirit, *Christ* will delight in them, and take them for his peculiar people; which has been done.

Verse 12. *The daughter of Tyre shall be there with a gift*] The Tyrians shall pay tribute to thy spouse, and assist him in all his grand and magnificent operations.

As, at this time, Tyre was the greatest maritime and com-

mercial city in the world, it may be here taken as representing those places which lay on the coasts of the sea, and carried on much traffic; and which first received the gospel of *Christ* and were the instruments of sending it to all the other nations of the earth.

Rich among the people] The most powerful and opulent empires, kingdoms, and states, shall embrace Christianity, and entreat the *favour* of its Author.

Verse 13. *The king's daughter is all glorious within*] This, in some sense, may be spoken of Solomon's bride, the daughter of the king of Egypt; and then the expression may refer either to the cultivation of her mind, or the ornaments and splendour of her palace.

Her clothing is of wrought gold.] Of the most costly embroidery.

Spiritually, the king's daughter may mean the *Christian church* filled with the mind that was in *Christ*, and adorned with the graces of the Holy Spirit; while the whole of its outward conduct is pure and holy, ornamented with the works of faith and love, and always bringing forth the fruits of the Spirit.

Verse 14. *She shall be brought unto the king*] When an Asiatic princess is brought to her spouse, no part of her person is visible. She is attended by her principal friends and companions, and the ceremony is accompanied with great rejoicing; and thus they enter into the palace of the king.

This part of this parabolical psalm may refer to the glories of a future state. The Christian church shall be brought to the KING eternal in the *great day*, adorned with the graces of the Divine Spirit; and thus shall all the redeemed of the Lord enter into the *king's palace*—into the everlasting joy of their Lord.

Verse 16. *Instead of thy fathers shall be thy children*] This is the *third* part, or prophetic declaration relative to the numerous and powerful issue of this marriage. Instead of the kindred, which thou hast left behind in Egypt, thou shalt have numerous children. This cannot refer either to Solomon, or to the daughter of Pharaoh; for there is no evidence that he ever had a child by Pharaoh's daughter; and it is very certain that Behoboam, Solomon's successor, was not son to the daughter of Pharaoh; nor did any princes of that line ever occupy a foreign throne; nor by successive generations ever continue the remembrance of Solomon and his Egyptian queen. The *children* mentioned here are generally supposed to mean the *apostles* and their successors in the *Christian ministry*; founding churches all over the world, by whom the Christian name becomes a memorial through all the earth.

Verse 17. *Therefore shall the people praise thee*] They shall magnify the heavenly Bridegroom, and sing the wonderful displays of his love to the Church, his spouse.

Isa. xlix. 23. lx. 3.—¹ Heb. thy face. ^m Rev. xix 7, 8.—¹ Cant. i. 4.—¹ 1 Pet. ii. 9. Rev. 3, 6. v. 10. xx. 6.—¹ Mal. i. 11.

PSALM XLVI.

The confidence of believers in God, 1-3. The privileges of the church, 4, 5; her enemies, and her helper, 6, 7. God's judgments in the earth, 8, 9. He will be exalted among the heathen, and throughout the earth, 10, 11.

To the chief Musician * for the sons of Kornb, ^b a Song upon ^c Alamoth.

GOD is our ^d refuge and strength, ^e a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into ^f the midst of the sea:

3 ^g Though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. Selah.

4 There is ^h a river, the streams whereof shall make glad ⁱ the city of God, the holy place of the tabernacles of the most High.

5 God is ^j in the midst of her; she shall not be moved: God shall help her, ^k and that right early.

* Or, of.—^b Ps. xlviii. lxxvi.—^c 1 Chron. xv. 20.—^d Ps. lxxii. 7, 8. xci. 5.—^e Deut. iv. 7.—Ps. cxlv. 18.—^f Heb. the heart of the seas.—^g Ps. xliii. 3, 4. Jer. v. 22. Matt. vii. 25.—^h See Isai. viii. 7.—ⁱ Ps. xlviii. 1, 8. Isa. lx. 14.—^j Deut. xxxiii. 14. Isa. xli. 6. Ezek. xliii. 7, 9. Hos. xi. 9. Joel ii. 27. Zeph. iii. 15. Zech. ii. 5, 10.

The title in the Hebrew is, "An ode upon Alamoth, or concerning the virgins;" possibly meaning a choir of stinging girls. Some translate the word *secrets* or *mysteries*; Calmet thinks it was composed by the descendants of Korah on their return from the Babylonish captivity. Houbigant thinks it was made on occasion of an earthquake; Kenmooth thinks that *alamoth* means a musical instrument. All I can pretend to say about it is, that it is a very sublime ode; contains much consolation for the church of God; and was given by the inspiration of his Holy Spirit.

Verse 1. *God is our refuge*] It begins abruptly, but nobly; ye may trust in whom and in what ye please; but GOD (ELOHIM) is our refuge and strength.

A very present help] A help found to be very powerful and effectual in straits and difficulties. The words are very emphatic: "He is found an exceeding, or superlative, help in difficulties."

Verse 2. *Therefore will not we fear*] Probably the earthquake referred to, here means political commotions, such as those mentioned under the title; and by mountains, kings or secular states may be intended.

Verse 3. *Though the waters thereof roar*] Waters, in prophetic language, signify people; and, generally, people in a state of political commotion, here signified by the term *roar*. And by these strong agitations of the people, the mountains—the secular rulers, shake with the swelling thereof—tremble, for fear that these popular tumults should terminate in the subversion of the state.

Verse 4. *There is a river, the streams whereof*] The Chaldee understands the river, and its streams or divisions, as pointing out various peoples who should be converted to the faith, and thus make glad the city of God, Jerusalem, by their flowing together to the worship of the true God.

But the river may refer to the vast Medo-Persian army and its divisions; those branches which took Babylon; and, instead of ruining and destroying the poor Jews, preserved them alive, and gave them their liberty; and thus the city of God, and the tabernacle of the Most High, were gladdened.

Verse 5. *God is in the midst of her*] God will not abandon them that trust in him; he will maintain his own cause; and, if his church should at any time be attacked, he will help her, and that right early—with the utmost speed. As soon as the onset is made, God is there to resist.

6 ^l The heathen raged, the kingdoms were moved: he uttered his voice, ^m the earth melted.

7 ⁿ The LORD of hosts is with us; the God of Jacob is ^o our refuge. Selah.

8 ^p Come, behold the works of the LORD, what desolations he hath made in the earth.

9 ^q He maketh wars to cease unto the end of the earth; ^r he breaketh the bow, and cutteth the spear in sunder; ^s he burneth the chariot in the fire.

10 Be still, and know that I am God: ^t I will be exalted among the heathen, I will be exalted in the earth.

11 ^u The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

11. viii. 8.—^l Heb. when the morning appeareth. See Exod. xiv. 24, 27. 2 Chron. xx. 20. Ps. xxx. 5 cxliii. 8.—^m Ps. ii. 1.—ⁿ Josh. ii. 9, 24.—^o Ver. 11. Num. xiv. 9. 2 Chron. xiii. 12.—^p Heb. an high place for us. Ps. ix. 9.—^q Ps. lxxvi. 5.—^r Isa. ii. 4.—^s Ps. lxxvi. 8.—^t Ezek. xxxix. 9.—^u Isa. ii. 11, 17.—^v Ver. 7.

Verse 6. *The heathen raged*] There had been terrible wars on all hands, and mighty states were crushed; when the poor Jews were, by the especial favour of God, kept in peace and safety.

He uttered his voice] These words seem to refer to thunder, lightning, and earthquake. The expressions, however, may be figurative, and refer to the wars and desolations already mentioned.

Verse 7. *The Lord of hosts is with us*] We, feeble Jews, were but a handful of men; but the Lord of hosts—the God of armies, was on our side.

The God of Jacob] The God who appeared to Jacob in his distress, and saved him out of all his troubles, appeared also for us his descendants, and has amply proved to us that he has not forgotten his covenant.

Verse 8. *Come, behold the works of the Lord*] See empires destroyed and regenerated; and in such a way as to show that a supernatural agency has been at work.

Verse 9. *He maketh wars to cease*] That same God who for our unfaithfulness has delivered us into the hands of our enemies, and subjected us to a long and grievous captivity and affliction, has now turned our captivity, and raised us up the most powerful friends and protectors in the very place in which we have been enduring so great a fight of afflictions.

He breaketh the bow] He has rendered useless all the implements of war.

Verse 10. *Be still, and know that I am God*] Cease from your provocations of the divine justice; cease from murmuring against the dispensations of his providence; cease from sin and rebellion against your God; let that disgrace you no more, that ye may no more be brought into distress and desolation.

Know that I am God] Understand that I am the Fountain of power, wisdom, justice, goodness, and truth.

I will be exalted among the heathen] By the dispensation of punishments, the heathen shall know me to be the God of justice; by the publication of my gospel among them, they shall know me to be the God of goodness.

I will be exalted in the earth] I will have my salvation proclaimed in every nation, among every people, and in every tongue.

Verse 11. *The God of Jacob is our refuge*] He who saved our fathers will save us, and will never abandon his people in distress.

PSALM XLVII.

The Gentiles are invited to celebrate the praises of God as the Sovereign of the world, 1, 2. The Jews exult in his kindness to them, 3, 4. All then join to celebrate his Majesty, as reigning over the heathen, and gathering the dispersed Jews and Gentiles together into one church, 5-9.

To the chief Musician, A Psalm * for the sons of Korah.

O ^bCLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high is ^cterrible:

^d he is a great King over all the earth.

3 * He shall subdue the people under us, and the nations under our feet.

4 He shall choose our 'inheritance for us, the excellency of Jacob whom he loved. Selah.

5 ^e God is gone up with a shout, the LORD with the sound of a trumpet.

* Or, of.—^b Or, Isa. lv. 12.—^c Deut. vii. 21. Neh. i. 5. Ps. lxxvi. 12.—^d Mal. i. 14.—^e Ps. xviii. 47.—^f 1 Pet. i. 4.—^g Ps. lxxviii. 24, 25.—^h Zech. xiv. 9.—ⁱ 1 Cor. xiv. 15, 16.—^j Or, every one that hath understanding.—^k 1 Chron. xvi. 31. Ps. xciii. 1. xvi. 10. xvii. 1. xcix.

This psalm was probably written about the same time with the preceding, and relates to the happy state of the Jews when returned to their own land. In a spiritual sense, it appears to relate to the calling of the Gentiles to be made partakers of the blessings of the gospel with the converted Jews.

Verse 1. *O clap your hands, all ye people*] Let both Jews and Gentiles magnify the Lord: the Jews, for being delivered from the Babylonish captivity; the Gentiles, for being called to enter into the glorious liberty of the children of God.

Verse 2. *For the Lord most high is terrible*] He has insufferable majesty, and is a great King—the mightiest of all emperors, for he is Sovereign over the whole earth.

Verse 3. *He shall subdue the people under us*] He shall do again for us what he had done for our forefathers—give us dominion over our enemies and establish us in our own land. I would rather read this in the *past tense*, relative to what God did for their fathers in destroying the Canaanites. This is also applied to the conversion of the Gentiles.

Verse 5. *God is gone up with a shout*] Primarily, this may refer to the rejoicing and sounding of trumpets, when the ark was lifted up to be carried on the shoulders of the Levites. But it is generally understood as a prophetic declaration of the ascension of our Lord Jesus Christ; and the shout may refer to the exultation of the evangelists and apostles in preaching Christ crucified, buried, risen from the dead, and ascended to heaven, ever to appear in the presence of God for us.

Verse 6. *Sing praises*] This word is four times repeated in this short verse, and shows at once the earnestness and happiness of the people.

Verse 7. *For God is the King of all the earth*] He is not your King only, but the King of the universe. He has no limited power, no confined dominion.

Sing ye praises with understanding] Let sense and sound go together. Let your hearts and heads go with your voices.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 ^h For God is the King of all the earth: ⁱ sing ye praises ^j with understanding.

8 ^k God reigneth over the heathen; God sitteth upon the throne of his holiness.

9 ^l The princes of the people are gathered together ^m even the people of the God of Abraham: ⁿ for the shields of the earth belong unto God: he is ^o greatly exalted.

1. Rev. xix. 6.—^h Or, The voluntary of the people are gathered unto the people of the God of Abraham.—^m Rom. iv. 11, 12.—ⁿ Ps. lxxxix. 18.—^o Ps. cxii. 9. Isa. ii. 11, 17. xxxiii. 10. Phil. ii. 9.

Understand what you sing; and feel what you understand; and let the song be what will give instruction in righteousness to them that hear it.

Verse 8. *God reigneth over the heathen*] Though this is literally true in God's universal dominion, yet more is here meant. God reigns over the heathen when, by the preaching of the gospel, they are brought into the church of Christ.

God sitteth upon the throne of his holiness] The throne of his holiness is the heaven of heavens; also the temple at Jerusalem; and, lastly, the hearts of the faithful.

Verse 9. *The princes of the people are gathered*] The voluntary people—the princely, noble, or free-will people; those who gladly receive the word of life. It is a similar word which is used Pa. cx. 3; and I believe both texts speak of the same people—the Gentiles, who gladly come unto his light, and present themselves a freewill-offering to the Lord.

The people of the God of Abraham] Properly speaking, the Gentiles are those whom Abraham represented; for the covenant was made with him while yet a Gentile; and in his seed all the nations—the Gentiles, of the earth were to be blessed.

The shields of the earth belong unto God] These are supposed to mean kings and rulers of provinces which were present at the dedication of the temple (for some suppose the psalm to have been composed for this solemnity); and that they are said here to be greatly exalted, because they exercised a very high degree of power over their respective districts. The words refer to something by which the inhabitants of the earth are defended; God's providence, guardian angels, &c., &c.

He is greatly exalted] Great as secular rulers are, God is greater, and is above all; King of kings and Lord of lords; and the hearts of kings and governors are in his hand; and he turns them whithersoever he pleases.

PSALM XLVIII.

The ornaments and the privileges of the church, 1-8. The duty of God's people, 9-14.

A Song and Psalm * for the sons of Korah.

GREAT is the LORD, and greatly to be praised ^b in the city of our God, in the ^c mountain of his holiness.

2 ^a Beautiful for situation, * the joy of the whole earth, ^d is Mount Zion, ^e on the sides of the north, ^f the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, ^h the kings were assembled, they passed by together.

5 They saw it, and so they marvelled; they were troubled, and hastened away.

6 Fear ⁱ took hold upon them there, ^j and pain, as of a woman in travail.

7 Thou ^k breakest the ships of Tarshish ^l with an east wind.

8 As we have heard, so have we seen in ^m the city

* Or, of.—^b Ps. xlv. 4. lxxxvii. 3.—^c Isa. ii. 2, 3. Mic. iv. 1. Zech. viii. 3.—^d Ps. i. 2. Jer. iii. 19. Lam. ii. 15. Dan. viii. 9. xi. 16.—^e Ezek. xx. 6.—^f Isa. xiv. 13.—^g Matt. v. 35.—^h 2 Sam. x. 6, 14, 16, 18, 19.—ⁱ Exod. xv. 15.—^j Hos. xiii. 13.—^k Ezek. xxvii. 26.—

This Psalm is evidently of the same complexion with the two preceding, and refers to the Jews returned from captivity; and perhaps was sung at the dedication of the second temple, in order to return thanks to the Lord for the restoration of their political state, and the re-establishment of their worship.

Verse 1. *Great is the Lord*] This verse should be joined to the last verse of the preceding psalm, as it is a continuation of the same subject.

In the city of our God] That is, in the temple; or in Jerusalem, where the temple was situated.

The mountain of his holiness.] Mount Moriah, on which the temple was built. The ancient city of Jerusalem, which David took from the Jebusites, was on the south of Mount Zion, on which the temple was built, though it might be said to be more properly on Mount Moriah, which is one of the hills of which Mount Zion is composed.

Verse 2. *The joy of the whole earth*] If we take the earth here for the *habitable globe*, there is no sense in which it ever was the joy of the whole earth; but if we take *col haarets*, as signifying the *whole of this land* (and it has no other meaning), the assertion is plain and easy to be understood, for the temple was considered the *ornament and glory* of the whole land of Judea.

Verse 3. *God is known in her palaces for a refuge.*] All those who worship there in spirit and truth, find God for their refuge. But the words may be understood: God is known for the defence of her palaces; and with this view of the subject agree the three following verses.

Verse 4. *For lo, the kings were assembled*] Many of the neighbouring potentates, at different times, envied the prosperity of the Jewish nation, and coveted the riches of the temple; but they had no power against it till the cup of Jewish transgression was full. In vain did they assemble—confederate, and invade the land. *Saw it*—reconnoitred the place; *marvelled* at its excellence and strength, for they were troubled—*struck with fear*; *hastened away* for fear of destruction, for fear took hold on them as pains seize on a woman in travail.

Verse 7. *Thou breakest the ships of Tarshish*] Calmet thinks this may refer to the discomfiture of Cambyses, who came to destroy the land of Judea. *Ships of Tarshish* he

of the LORD of hosts, in the city of our God: God will * establish it for ever. Selah.

9 We have thought of * thy loving-kindness, O God, in the midst of thy temple.

10 According to * thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 ^a Mark ye well her bulwarks, * consider her palaces; that ye may tell it to the generation following.

14 For this God is * our God for ever and ever: he will * be our guide even unto death.

^a Jer. xviii. 17.—^b Ver. 1, 2.—^c Isa. ii. 2. Mic. iv. 1.—^d Ps. xxvi. 3. xl. 10.—^e Deut. xxviii. 58. Josh. vii. 9. Ps. cxlii. 3. Mel. i. 11, 14.—^f Heb. *Set your heart to her bulwarks.*—^g Or, raise up.—^h Ps. lxxvii. 13. xov. 7.—ⁱ Isa. lviii. 12.

conjectures to have been large stout vessels, capable of making the voyage to Tarsus, in Cilicia.

Verse 8. *As we have heard, so have we seen*] Our fathers have declared what mighty works thou didst in their time; and we have seen the same.

The city of the Lord of hosts] His hosts defended the city, and it was known to be the city of the great King.

God will establish it for ever.] This must refer to the true temple, the Christian church, of which the Jewish church was a type.

Verse 9. *We have thought of thy loving-kindness*] We went to thy temple to worship thee; we meditated on thy goodness; we waited for a display of it; and the panic that in the first instance struck us, was transferred to our enemies.

Verse 10. *According to thy name*] As far as thou art known, so far art thou praised; and where thou art known, thou wilt have praise to the end of the earth.

Verse 11. *Let Mount Zion rejoice*] The temple is restored in majesty, which was threatened with total destruction; it is again repaired.

Let the daughters of Judah be glad] That thou hast turned her captivity, and poured out thy judgments upon her oppressors.

Verse 12. *Walk about Zion*] Consider the beauty and magnificence of the temple, count the towers by which it is fortified.

Verse 13. *Mark ye well her bulwarks*] See the redoubts by which she is defended.

Consider her palaces] See her courts, chambers, altars, &c., &c.; that ye may have to tell your children how Jerusalem was built in troublesome times; how God restored you; and how he put it into the hearts of the heathen to assist to build, beautify, and adorn the temple of our God.

Verse 14. *For this God*] Who did all these wonderful things,—

Is our God] He is our portion, and he has taken us for his people.

He will be our guide] Through all the snares and difficulties of life,—

Even unto death] He will never leave us; and we, by his grace, will never abandon him. Even unto and in death, he will be our portion.

All men are invited to attend to lessons of wisdom relative to the insufficiency of earthly good to save or prolong life; to secure the resurrection from the dead, 1-9. Death is inevitable, 10. The vain expectations of rich men, 11-13. Death renders all alike, 14. The Psalmist encourages and fortifies himself against envying the apparently prosperous state of the wicked, who are brutish, and die like beasts, 15-20.

To the chief Musician, A Psalm * for the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the world:

2 Both ^b low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

4 ° I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil; when ^a the iniquity of my heels shall compass me about?

6 They that ^a trust in their wealth, and boast themselves in the multitude of their riches;

7 None of them can by any means redeem his brother, nor ^a give to God a ransom for him:

8 (For ^a the redemption of their soul is precious, and it ceaseth for ever:)

9 That he should still live for ever, and ^b not see corruption.

10 For he seeth that ^a wise men die, likewise the fool and the brutish person perish, ^a and leave their wealth to others.

11 Their inward thought is, that their houses shall continue for ever, and their dwelling places ^a to all

*Or, of.—Ps. lxxix. 9.—Ps. lxxxviii. 2. Matt. xiii. 35.—Ps. xxxviii. 4.—Job xxxi. 24, 25. Ps. lii. 7. lxxii. 10. Mark x. 24. 1 Tim. vi. 17.—Matt. xvi. 26.—Job xxxvi. 18, 19.—Ps. lxxxix. 48.—Eccles. ii. 16.—Prov. xi. 4. Eccles. ii. 18, 21.—Hob. to generation and generation.—Gen. iv. 17.—Ver. 20. Ps. xxxix. 5. lxxxii. 7.—Luce xii. 20.—Hob. delight in their mouth.—Ps. xlvii. 3. Dan. vii. 22. Mat. iv. 3. Luke xxii. 30. 1 Cor. vi. 2. Rev. ii. 26.

This Psalm is so much in the style of the book of Job that one might believe they had the same author.

Verse 1. *Hear this, all ye people*] The four first verses contain the author's introduction, delivered in a very pompous style, and promising the deepest lessons of wisdom and instruction.

Verse 4. *I will incline mine ear to a parable*] This was the general method of conveying instruction among the Asiatics. They used much figure and metaphor to induce the reader to study deeply in order to find out the meaning. This had its use; it obliged men to think and reflect deeply; and thus in some measure taught them the use, government, and management of their minds.

My dark saying upon the harp] Music was sometimes used to soothe the animal spirits, and thus prepare the mind for the prophetic influx.

Verse 5. *The iniquity of my heels*] Perhaps *akebai*, which we translate *my heels*, should be considered the contracted plural of *akevim*, *supplanters*. The verse would then read thus: "Wherefore should I fear in the days of evil, though the iniquity of my supplanters should compass me about."

Verse 7. *None of them can by any means redeem his brother*] Wealth cannot save from death; brother, however, rich, cannot save his brother; nor will God accept riches as a ransom for the life or soul of any transgressor.

Verse 8. *For the redemption of their soul is precious*] It is of too high a price to be redeemed with corruptible things, such as silver or gold, and has required the sacrificial death of Christ.

And it ceaseth for ever] This is very obscure, and may apply to the ransom which riches could produce. That ransom must be for ever unavailable, because of the value of the soul. Or this clause should be added to the following verse, and read thus: "And, though he cease to be, during the hidden time; yet he shall live on through eternity, and not see corruption." This is probably the *dark saying* which it was the design of the author to utter in a parable, and leave it to the ingenuity of posterity to find it out.

Verse 10. *For he seeth that wise men die*] Though they may be very rich, and their wisdom teach them the best method of managing their riches so as to derive all the good from them they can possibly produce, yet they die as well as the fool and the poor ignorant man; and their wealth is left to others who will be equally disappointed in their expectation from it.

generations; they ^a call their lands after their own names.

12 Nevertheless ^a man being in honour abideth not: he is like the beasts that perish.

13 This their way is their ^a folly: yet their posterity ^a approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and ^a the upright shall have dominion over them in the morning; ^a and their ^a beauty shall consume ^a in the grave from their dwelling.

15 But God ^a will redeem my soul ^a from the power of the ^a grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 ^a For when he dieth, he shall carry nothing away: his glory shall not descend after him.

18 Though ^a while he lived ^a he blessed his soul: and men will praise thee, when thou doest well to thyself.

19 ^a He shall ^a go to the generation of his fathers; they shall never see ^b light.

20 ^c Man that is in honour, and understandeth not, ^d is like the beasts that perish.

xx. 4.—Job iv. 21. Ps. xxxix. 11.—Or, strength.—Or, the grave being an habitation to enjoy one of them.—Ps. lvi. 13. Hos. xlii. 14.—Hob. from the hand of the grave.—Or, hell.—Job xxvii. 19.—Hob. in his life.—Deut. xxix. 19. Luke xii. 19.—Hob. The soul shall go.—Gen. xv. 15.—Job xxxiii. 30. Ps. lvi. 13.—Ver. 12.—Eccles. iii. 19.

Verse 11. *Their inward thought is, that their houses shall continue for ever*] Instead of *kirbam*, their inward part, the *Septuagint* appear to have used a copy in which the second and third letters have been transposed *kibram*, their sepulchres; for they translate: "For their graves are their dwellings for ever." So six or seven feet long, and two or three wide, is sufficient to hold the greatest conqueror in the universe! What a small house for the quondam possessor of numerous palaces and potent kingdoms!

They call their lands after their own names] There would have been no evil in this if it had not been done on an infidel principle. They expected no state but the present; and if they could not continue themselves, yet they took as much pains as possible to perpetuate their memorial.

Verse 12. *Man being in honour abideth not*] However rich, wise, or honourable, they must die; and if they die not with a sure hope of eternal life, they die like beasts.

Verse 13. *Their posterity approve their sayings*] Go the same way; adopt their maxims.

Verse 14. *Like sheep they are laid in the grave*] Into sheol, the place of separate spirits.

Death shall feed on them] "Death shall feed them!" What an astonishing change! All the good things of life were once their portion, and they lived only to eat and drink; and now they live in sheol, and Death himself feeds them! and with what? Damnation.

Verse 15. *But God will redeem my soul from the power of the grave*] That is, by the plainest construction, I shall have a resurrection from the dead, and an entrance into his glory; and death shall have no dominion over me.

Verse 16. *Be not thou afraid when one is made rich*] Do not be envious; do not grieve: it will do you no harm; it will do him no good.

Verse 18. *He blessed his soul*] He did all he could to procure himself animal gratifications, and he was applauded for it; for it is the custom of the world to praise them who pay most attention to their secular interest.

Verse 19. *They shall never see light*] Rise again they shall; but they shall never see the light of glory, for there is prepared for them the blackness of darkness for ever.

Verse 20. *Man that is in honour*] The rich and honourable man who has no spiritual understanding, is a beast in the sight of God. The spirit of this maxim is, A man who is in a dignified official situation, but destitute of learning and sound sense, is like a beast. The important place which he occupies reflects no honour upon him, but is disgraced by him.

This verse has been often quoted as a proof of the fall of man; and from *yalm* (in ver. 12), which signifies to lodge for a night, it has been inferred that Adam fell on the same

day on which he was created, and that he did not spend a single night in the terrestrial paradise. But we may rest assured this is no meaning of the text.

PSALM L.

God, the Sovereign Judge, cites before his throne all his people, and the priests and the judges, 1-6; and reproaches them for their vain confidence in the sacrifices they had offered, 7-13; and shows them the worship he requires, 14, 15; and then enters into a particular detail of their hypocrisy, injustice, and union with scandalous transgressors, all of whom he threatens with heavy judgments, 16-22. The blessedness of him who worships God aright, and walks unblamably, 23.

A Psalm of Asaph.

THE mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me.

9 I will take no bullock out of thy house, nor he-goats out of thy folds.

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

*Or, for Asaph. See 1 Chron. xv. 17. xxv. 2. 2 Chron. xxix. 30. — Neb. ix. 32. Isa. ix. 6. Jer. xxxiii. 18. — Ps. xlviii. 2. — Deut. xxxiii. 2. Ps. lxxx. 1. — Lev. x. 2. Num. xvi. 35. Ps. xvii. 3. Dan. vii. 10. — Deut. iv. 26. xxxi. 28. xxxii. 1. Isa. i. 2. Mic. vi. 1, 2. — Deut. xxxiii. 3. Isa. xlii. 3. — Exod. xxiv. 7. — Ps. xvii. 6. — Ps. lxxv. 7. — Ps. lxxx. 8. — Exod. xx. 2. — Isa. i. 11. Jer. vii. 22. — Hos. vi. 6. — Mic. vi. 6. Acts xvii. 25. — Heb. with me.

It is not known on what particular occasion this psalm was written; but at most times it was suitable to the state of the Jewish church.

Verse 1. *The mighty God, even the Lord, hath spoken*] Here the essential names of God are used: EL, ELOHIM, YEHOWAH, hath spoken. The six first verses of this psalm seem to contain a description of the great judgment: to any minor consideration or fact it seems impossible, with any propriety, to restrain them.

Verse 7. *Hear, O my people*] Asaph proceeds to show the necessity of repentance and amendment; that when that great day should arrive, they might be found among those who had made a covenant with God by sacrifice. And he shows them that the sacrifice with which God would be well pleased was quite different from the bullocks, he-goats, &c., which they were in the habit of offering. In short, he shows here that God has intended to abrogate those sacrifices, as being no longer of any service.

Verse 8. *I will not reprove thee*] I do not mean to find fault with you for not offering sacrifices; you have offered them, they have been continually before me: but you have not offered them in the proper way.

Verse 10. *Every beast of the forest is mine*] Can ye suppose that ye are laying me under obligation to you, when ye present me with a part of my own property?

Verse 12. *The world is mine, and the fulness thereof*] Ye cannot, therefore, give me any thing that is not my own.

Verse 13. *Will I eat the flesh of bulls*] Can ye be so

11 I know all the fowls of the mountains; and the wild beasts of the field are mine.

12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the Most High:

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether

— Exod. xix. 5. Deut. x. 14. Job xli. 11. Ps. xxiv. 1. 1 Cor. x. 26, 28. — Hos. xiv. 2. Heb. xiii. 15. — Deut. xxxii. 21. Job xxii. 27. Ps. lxxvi. 11. Eccles. v. 4, 5. — Job xxii. 27. Ps. xci. 15. cvii. 6, 13, 19, 28. Zech. xiii. 9. — Ver. 23. Ps. xxii. 23. — Rom. ii. 21, 22. — Neh. ix. 26. — Rom. i. 32. — Heb. thy portion was with adulterers. — 1 Tim. v. 22. — Heb. Thou sendest. — Ps. lli. 2. — Eccles. viii. 11, 12. Isa. xxvi. 10. Ivii. 11. — See Rom. ii. 4. —

simple as to suppose that I appointed such sacrifices for my own gratification? All these were significative of a spiritual worship, and of the sacrifice of that Lamb of God which, in the fulness of time, was to take away, in an atoning manner, the sin of the world.

Verse 14. *And pay thy vows*] "Thy vow-offerings, to the Most High." The neder or vow-offering was a male without blemish, taken from among the beeves, the sheep, or the goats. Compare Lev. xxii. 19 with ver. 22. Now these were offerings, in their spiritual and proper meaning, which God required of the people: and as the sacrificial system was established for an especial end—to show the sinfulness of sin, and the purity of Jehovah, and to show how sin could be atoned for, forgiven, and removed; this system was now to end in the thing that it signified,—the grand sacrifice of Christ, which was to make atonement, feed, nourish, and save the souls of believers unto eternal life; to excite their praise and thanksgiving; bind them to God Almighty by the most solemn vows to live to him in the spirit of gratitude and obedience all the days of their life. And, in order that they might be able to hold fast faith and a good conscience, they were to make continual prayer to God, who promised to hear and deliver them, that they might glorify him, ver. 15.

Verse 16. *But unto the wicked*] The bloodthirsty priests, proud Pharisees, and ignorant scribes of the Jewish people.

Verse 17. *Seeing thou hatest instruction*] All these rejected the counsel of God against themselves; and refused to receive the instructions of Christ.

such an one as thyself; but * I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that ^b forget God, lest I tear you in pieces, and there be none to deliver.

* Ps. xc. 8.—^b Job viii. 18. Ps. lx. 17. Isa. li. 13.—
^c Ps. xxvii. 8. Rom. xii. 1.

Verse 18. *When thou sawest a thief*] Rapine, adulteries, and adulterous *divines*, were common among the Jews in our Lord's time.

Verse 21. *These things hast thou done*] My eye has been continually upon you, though my judgments have not been poured out.

Verse 22. *Now consider this*] Ye have forgotten your God, and sinned against him. He has marked down all your iniquities, and has them in order to exhibit against you. Beware, therefore, lest he tear you to pieces, when there is none to deliver; for none can deliver you but the Christ you reject. And how can ye escape, if ye neglect so great a salvation?

Verse 23. *Whoso offereth praise*] These are the very same words as those in ver. 14, and should be read the same way :

23 ^c Whoso offereth praise glorifieth me: and ^d to him ^e that ordereth his conversation aright will I shew the salvation of God.

^d Gal. vi. 16.—^e Heb. *that disposeth his way.*

"sacrifice the thank-offering." JESUS is the great *eucharistic sacrifice*; offer him up to God in your faith and prayers. By this sacrifice is God glorified, for in him is God well pleased; and it was by the grace or good pleasure of God that he tasted death for every man.

Ordereth his conversation] DISPOSETH his way.—*Margin.* Has his way THERE, as many MSS. and old editions have it; or makes that his custom.

Will I shew the salvation of God.] I will cause him to see into the salvation of God; into God's method of saving sinners by Christ. He shall witness my saving power even to the uttermost: such a salvation as it became a God to bestow, and as a fallen soul needs to receive; the salvation from all sin, which Christ has purchased by his death.

PSALM LI.

The Psalmist, with a deeply penitent heart, prays for remission of sins, 1-4; which he confesses, and deeply deplores, 5-14; states his willingness to offer sacrifice, but is convinced that God prefers a broken heart to all kinds of oblations, 15-17; prays for the restoration of the walls of Jerusalem, and promises that then the Lord's sacrifice shall be properly performed, 18, 19.

To the chief Musician, A Psalm of David, * when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies, blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For ^d I acknowledge my transgressions; and my sin is ever before me.

* 2 Sam. xii. 1. xl. 2, 4.—^b Ver. 9. Isa. xliii. 25. xlv. 22. Col. ii. 14.—^c Heb. ix. 14. 1 John i. 7, 9. Rev. i. 5.—^d Ps. xxxii. 5. xxxviii. 18.—^e Gen. xx. 6. xxxix. 9. Lev. v. 19. vi. 2. 2 Sam. xii.

Were it not for the 4th, 18th, and 19th verses, the psalm would accord well enough with the title, and the deep penitence it expresses would be suitable enough to David's state. But on account of these verses, the propriety of the title has been suspected.

Verse 1. *Have mercy upon me, O God*] Without mercy I am totally, finally ruined and undone.

According to thy loving-kindness] Mark the gradation in the sense of these three words, HAVE MERCY on me—thy LOVING-KINDNESS—thy TENDER MERCIES, here used to express the divine compassion.

Blot out my transgressions.] There is a reference here to an *indictment*: the Psalmist knows what it contains; he pleads guilty, but begs that the writing may be defaced; that a proper fluid may be applied to the parchment, to discharge the ink, that no record of it may ever appear against him: and this only the mercy, loving-kindness, and tender compassions of the Lord can do.

Verse 2. *Wash me thoroughly*] "Wash me again and again,—cause my washings to be multiplied." My stain is deep; ordinary purgation will not be sufficient.

Verse 3. *For I acknowledge my transgressions*] I know, I feel, I confess that I have sinned.

My sin is ever before me.] A true, deep, and unsophisticated mark of a genuine penitent. Wherever he turns his face, he sees his sin, and through it the eye of an angry God.

Verse 4. *Against thee, thee only, have I sinned*] This

4 * Against thee, thee only, have I sinned, and done *this* evil ^f in thy sight: * that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 ^h Behold, I was shapen in iniquity; ⁱ and in sin did my mother ^j conceive me.

6 Behold, thou desirest truth ^k in the inward parts; and in the hidden part thou shalt make me to know wisdom.

7 ^l Purge me with hyssop, and I shall be clean:

13.—^f Luke xv. 21.—^g Rom. iii. 4.—^h Job xiv. 4. Ps. lviii. 3. John iii. 6. Rom. v. 12. Eph. ii. 3.—ⁱ Job xiv. 4.—^j Heb. *warm me.*—^k Job xxxviii. 36.—^l Lev. xiv. 4, 6, 49. Num. xix. 18. Heb. ix. 19.

verse is supposed to show the impropriety of affixing the above title to this psalm. It could not have been composed on account of the matter with Bath-sheba, and the murder of Uriah; for, surely, these sins could not be said to have been committed against God ONLY, if we take the words of this verse in their common acceptation.

That thou mightest be justified when thou speakest] Perhaps, to save the propriety of the title, we might understand the verse thus: David, being king, was not liable to be called to account by any of his subjects; nor was there any authority in the land by which he could be judged and punished. In this respect, God ALONE was greater than the king; and to him ALONE, as king, he was responsible.

Verse 5. *Behold, I was shapen in iniquity*] He deploras not only the transgression, but the carnal mind, which is enmity against God. The light that shines into his soul shows him the very source whence transgression proceeds; he sees his fallen nature, as well as his sinful life; he asks pardon for his transgressions, and he asks washing and cleansing for his inward defilement. I believe David speaks here of what is commonly called *original sin*; the propensity to evil which every man brings into the world with him, and which is the fruitful source whence all transgression proceeds.

Verse 6. *Behold, thou desirest truth*] I am the very reverse of what I should be. In me there is nothing but sin and falsity.

Thou shalt make me to know wisdom.] Thou wilt teach

wash me, and I shall be ^awhiter than snow.

8 Make me to hear joy and gladness: *that* the bones *which* thou hast broken ^bmay rejoice.

9 ^cHide thy face from my sins, and ^dblot out all mine iniquities.

10 ^eCreate in me a clean heart, O God; and renew ^fa right spirit within me.

11 Cast me not away ^gfrom thy presence; and take not thy ^hHoly Spirit from me.

12 Restore unto me the joy of thy salvation: and uphold me *with thy* ⁱfree spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from ^jblood-guiltiness, ^kO God,

^aIsa. i. 18.—^bMatt. v. 4.—^cJer. xvi. 17.—^dVer. 1.—^eActs xv. 9. Eph. ii. 10.—^fOr, a constant spirit.—^gGen. iv. 14. 2 Kings xii. 23.—^hRom. viii. 9. Eph. iv. 30.—ⁱ2 Cor. iii. 17.—^jHab. bloods.—

me to restrain every inordinate propensity, and to act according to the dictates of sound wisdom, the rest of my life.

Verse 7. *Purge me with hyssop*] "Thou shalt make a sin-offering for me;" probably alluding to the cleansing of the leper: Lev. xiv. 1, &c. But it is worthy of remark that this ceremony here indicated was not performed till the plague of the leprosy had been healed in the leper (Lev. xiv. 3.); and was intended to declare to the people that the man was healed, that he might be restored to his place in society, having been healed of a disease that the finger of God alone could remove. This David seems to have full in view; hence he requests the Lord to make the sin-offering for him and to show to the people that he had accepted him, and cleansed him from his sin.

Verse 8. *Make me to hear joy*] Let me have a full testimony of my reconciliation to thee; that the soul, which is so deeply distressed by a sense of thy displeasure, may be healed by a sense of thy pardoning mercy.

Verse 9. *Hide thy face from my sins*] The sentiment here is nearly the same as that in ver. 3: *His sin was ever before his own face*; and he knew that the eye of God was constantly upon him, and that his purity and justice must be highly incensed on the account. He therefore, with a just horror of his transgressions, begs God to turn away his face from them, and to blot them out, so that they may never more be seen.

Verse 10. *Create in me a clean heart*] Mending will not avail; my heart is altogether corrupted; it must be new made, made as it was in the beginning.

A right spirit within me.] *Ruach nachon*, a constant, steady, determined spirit; called ver. 12, *ruach nedibah*, a noble spirit, a free, generous, princely spirit; cheerfully giving up itself to thee; no longer bound and degraded by the sinfulness of sin.

Verse 11. *Cast me not away from thy presence*] Banish me not from thy house and ordinances.

Take not thy Holy Spirit from me.] While the Spirit stays, painfully convincing of sin, righteousness, and judgment, there is hope of salvation; when it departs, then the hope of redemption is gone. But while there is any godly sorrow, any feeling of regret for having sinned against God, any desire to seek mercy, then the case is not hopeless; for these things prove that the light of the Spirit is not withdrawn.

Verse 12. *Restore unto me the joy of thy salvation*] This is an awful prayer. And why? Because it shows he once had the joy of God's salvation; and had lost it by sin!

Uphold me with thy free spirit.] Prop me up; support me with a princely spirit, one that will not stoop to a mean or base act.

thou God of my salvation: *and* ^lmy tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips; and my mouth shall shew forth thy praise.

16 For ^mthou desirest not sacrifice; ⁿelse would I give it: thou delightest not in burnt-offering.

17 ^oThe sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with ^pthe sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

^l2 Sam. xi. 17. xii. 9.—^mPs. xxxiv. 28.—ⁿNum. xv. 27, 30. Pa. xl. 6, l. 8. Isa. i. 11. Jer. vi. 22. Hos. vi. 6.—^oOr, that I should give it.—^pPs. xxxiv. 18. Isa. lvii. 15. lxxi. 2.—^qPa. iv. 5. Mal. iii. 3.

Verse 18. *Then will I teach transgressors*] I will show myself to be grateful; I will testify of thy loving-kindness; I will call on transgressors to consider the error of their ways; and shall set before them so forcibly thy justice and mercy, that sinners shall be converted unto thee.

Verse 14. *Deliver me from blood-guiltiness*] This is one of the expressions that gives most colour to the propriety of the title affixed to this psalm. Here he may have in view the death of Uriah, and consider that his blood cries for vengeance against him; and nothing but the mere mercy of God can wipe this blood from his conscience. The prayer here is earnest and energetic: O God! thou God of my salvation! deliver me!

My tongue shall sing aloud] I shall testify to all that thou hast the highest displeasure against sin, and wilt excuse it in no person; and that so merciful art thou, that if a sinner turn to thee with a deeply penitent and broken heart, thou wilt forgive his iniquities. None, from my case, can ever presume; none, from my case, need ever despair.

Verse 15. *O Lord, open thou my lips*] He could not praise God for pardon till he felt that God had pardoned him; then his lips would be opened, and his tongue would show forth the praise of his Redeemer.

Verse 16. *For thou desirest not sacrifice*] Crimes, like mine, are not to be expiated by any sacrifices that the law requires; nor hast thou appointed in the law any sacrifices to atone for deliberate murder and adultery: if thou hadst, I would cheerfully have given them to thee. The matter is before thee as Judge.

Verse 17. *The sacrifices of God are a broken spirit*] These words are very expressive. *Shabar* signifies exactly the same as our word *shiver*, to break into pieces, to reduce into splinters; and *dakah*, signifies to beat out thin,—to beat out masses of metal, &c., into laminae or thin plates. The spirit broken all to pieces, and the heart broken all to pieces, stamped and beaten out, are the sacrifices which, in such cases, thou requirest; and these "thou wilt not despise." We may now suppose that God had shone upon his soul, healed his broken spirit, and renewed and removed his broken and distracted heart; and that he had now received the answer to the preceding prayers.

Verse 18. *Do good in thy good pleasure unto Zion*] This and the following verse most evidently refer to the time of the captivity, when the walls of Jerusalem were broken down, and the temple service entirely discontinued; and, consequently, are long posterior to the times of David. Hence it has been concluded that the psalm was not composed by David, nor in his time; and that the title must be that of some other psalm inadvertently affixed to this.

PSALM LII.

The Psalmist points out the malevolence of a powerful enemy, and predicts his destruction, 1-5. At which destruction the righteous should rejoice, 6, 7. The Psalmist's confidence in God, 8, 9.

To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, O thou deceitful tongue.

5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy

dwelling place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him.

7 Lo, this is the man that made not God his strength; but trusted in the abundance of his riches and strengthened himself in his wickedness.

8 But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

* 1 Sam. xxii. 9.—^b Ezek. xxii. 9.—^c 1 Sam. xxi. 7.—^d Ps. i. 19.—^e Ps. lvi. 4. lix. 7. lxiv. 8.—^f Jer. ix. 4. 5.—^g Ps. lli. 2. 4. lv. 2. 4. vil. 5. ix. 16. &c.—^h Or, and the deceitful tongue.—ⁱ Heb. beat thee

down.—^j Prov. ii. 22.—^k Job. xxii. 10. Ps. xxxvii. 84. xl. 8. lxiv. 9. Mal. i. 5.—^l Ps. lviii. 10.—^m Ps. xlix. 6.—ⁿ Or, substance.—^o Jer. xl. 16. Hos. xiv. 6.—^p Ps. liv. 6.

The history to which the title of this Psalm alludes may be found 1 Sam. xxi. 1-7, xxii. 9-23. All the Versions agree in this title except the Syriac, which speaks of it as a psalm directed against vice in general, with a prediction of the destruction of evil.

Though the psalm be evidently an invective against some great, wicked, and tyrannical man, yet I think it too mild in its composition for a transaction the most barbarous on record, and the most flagrant vice in the whole character of Saul.

Verse 1. Why boastest thou thyself? It is thought that Doeg boasted of his loyalty to Saul in making the above discovery; but the information was aggravated by circumstances of falsehood that tended greatly to inflame and irritate the mind of Saul. Exaggeration and lying are common to all informers.

O mighty man? This character scarcely comports with Doeg, who was only chief of the herdsmen of Saul, 1 Sam. xxi. 7; but I grant this is not decisive evidence that the psalm may not have been a man of credit and authority.

Verse 2. Deviseth mischiefs? Lies and slanders proceeding from the tongue argue the desperate wickedness of the heart.

Like a sharp razor, working deceitfully. Which instead of taking off the beard, cuts and wounds the flesh; or as the operator who, when pretending to trim the beard, cuts the throat.

Verse 3. Thou lovest evil? This was a finished character. Verse 5. God shall likewise destroy thee? 1. God shall set himself to destroy thee; yittotscha, "he will pull down thy building;" he shall unroof it, dilapidate, and dig up thy foundation. 2. He shall bruise or break thee to pieces for ever; thou shalt have neither strength, consistence, nor support. 3. He will mow thee down, and sweep thee away like dust or chaff, or light hay in the whirlwind, so that thou shalt be scattered to all the winds of heaven.

Verse 6. The righteous also shall see, and fear? The thing shall be done in the sight of the saints; they shall see God's judgments on the workers of iniquity; and they shall fear a God so holy and just, and feel the necessity of being doubly on their guard lest they fall into the same condemnation.

Verse 7. Made not God his strength? Did not make God his portion.

In the abundance of his riches? Literally, in the multiplication of his riches. He had got much, he hoped to get more, and expected that his happiness would multiply as his riches multiplied. And this is the case with most rich men.

Strengthened himself in his wickedness. Loved money instead of God; and thus his depravity, being increased, was strengthened.

Where is the religious man, in whose hands money has multiplied, who has not lost the spirit of piety in the same ratio? To prevent this, and the perdition to which it leads, there is no way, but opening both hands to the poor.

Verse 8. But I am like a green olive-tree in the house of God? It does not mean that there were olive-trees planted in God's house; but he was in God's house, as the olive was in its proper place and soil.

I trust in the mercy of God? The wicked man trusts in his riches; I trust in my God. He, like a bad tree, bringing forth poisonous fruit, shall be cursed, and pulled up from the roots; I, like a healthy olive in a good soil, shall, under the influence of God's mercy, bring forth fruit to his glory.

Verse 9. I will praise thee for ever? Because I know that all my good comes from thee; therefore will I ever praise thee for that good.

I will wait on thy name? I will expect all my blessings from the all-sufficient Jehovah, who is eternal and unchangeable.

It is good before thy saints. It is right that I should expect a continuation of thy blessings by uniting with thy saints in using thy ordinances. Thus I shall wait.

PSALM LIII.

The sentiments of Atheists and Deists, who deny Divine Providence; their character: they are corrupt, foolish, abominable, and cruel, 1-4; God fills them with terror, 5; reproaches them for their oppression of the poor, 5. The Psalmist prays for the restoration of Israel, 6.

To the chief Musician upon Mahalath, Maschil,
A Psalm of David.

THE fool hath said in his heart, *There is no God.* Corrupt are they, and have done abominable iniquity: ^b *there is none that doeth good.*

2 God ^c looked down from heaven upon the children of men, to see if there were any that did understand, that did ^d seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is none that doeth good, no, not one.*

^aPs. x. 4. xiv. 1, &c.—^bRom. iii. 10.—^cPs. xxxiii. 13.—^d2 Chron. xv. 2. xix. 3.—^eJer. iv. 22.—^fLev. xxvi. 17, 36. Prov. xxviii. 1.—

Verse 1. *The fool hath said in his heart*] The whole of this psalm, except a few inconsiderable differences, is the same as the *fourteenth*; and, therefore, the same notes may be applied to it; or, by referring to the *fourteenth*, the reader will find the subject of it amply explained. I shall add a few short notes.

Verse 5. *For God hath scattered the bones of him that encampeth against thee: thou hast put them to shame because God hath despised them*] The reader will see, on comparing this with the fifth and sixth verses of Ps. xiv.,

4 Have the workers of iniquity ^a no knowledge? who eat up my people *as they eat bread: they have not called upon God.*

5 ^b There ^c were they in great fear, *where no fear was: for God hath ^d scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.*

6 ¹ O ² that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and Israel shall be glad.*

^eHeb. they feared a fear. Ps. xiv. 5.—^fEzek. vi. 5.—^gPs. xiv. 7.—^hHeb. who will give salvations, &c.

that the words above are mostly *added* here to what is said *there*; and appear to be levelled against the *Babylonians*, who sacked and ruined Jerusalem, and who were now sacked and ruined in their turn.

Verse 6. *O that the salvation of Israel were come out of Zion!*] I have already shown that the proper translation is, "Who shall give from Zion salvation of Israel?" The word *salvation* is in the *plural* here, *deliverances*: but many MSS. have it in the *singular*.

PSALM LIV.

The Psalmist complains that strangers were risen up against him to take away his life, 1-3; expresses his confidence in God that he will uphold him, and punish his enemies, 4, 5; on which he promises to sacrifice to God, 6; he speaks of his deliverance, 7.

To the chief Musician on Neginoth, Maschil, A Psalm of David, ^a when the Ziphims came and said to Saul, Doth not David hide himself with us?

Save me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For ^b strangers are risen up against me, and oppressors seek after my soul; they have not set God before them. Selah.

^a1 Sam. xxiii. 19. xxvi. 1.—^bPs. lxxxvi. 14.—^cPs. cxviii. 7.—^dHeb. those that observe me. Ps. v. 8.—^ePs. lxxxix. 49.—^fPs. liii. 9.

It is supposed to have been after the deliverance recorded in 1 Sam. xxiii. 19-29 that David composed this psalm. *Neginoth*, from *nagan*, to strike or play on some kind of instrument, probably signifies *stringed instruments*, such as were played on with a plectrum.

Verse 1. *Save me, O God, by thy name*] Save me by thyself alone; so name here may be understood. The name of God is often God himself. David was now in such imminent danger of being taken and destroyed, that no human means were left for his escape; if God therefore had not interfered, he must have been destroyed.

Verse 2. *Hear my prayer*] In his straits he had recourse to God; for from him alone, for the reasons alleged above, his deliverance must proceed.

Verse 3. *Strangers are risen up against me*] The *Ziphites*.

And oppressors] Saul, his courtiers, and his army. *They have not set God before them.*] It is on no religious account, nor is it to accomplish any end, on which they can ask the blessing of God.

Verse 4. *Behold, God is mine helper*] This would naturally occur to him when he saw that Saul was obliged to leave the pursuit, and go to defend his territories, when he was on the very point of seizing him.

Is with them that uphold my soul.] *Naphshi*, my life. This may even refer to the *Philistines*, who had at this time made an inroad on Israel. God was even with his own

4 Behold, God is mine helper: ^a the LORD is with them that uphold my soul.

5 He shall reward evil unto ^b mine enemies: cut them off ^c in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; ^d for it is good.

7 For he hath delivered me out of all trouble: ^e and mine eye hath seen his desire upon mine enemies.

c. 5. cvii. 1. cviii. 1, 29. cxlxxv. 3. cxlxxvi. 1. cxlv. 9.—^fPs. lix. 10. xcii. 11.

enemies, by making them instruments to save the life of his servant.

Verse 5. *He shall reward evil*] Saul and his courtiers, instead of having God's approbation, shall have his curse.

Cut them off in thy truth.] Thou hast promised to save me; these have purposed to destroy me. Thy truth is engaged in my defence; they will destroy me if permitted to live; to save thy truth, and to accomplish its promises, thou shalt cut them off.

Verse 6. *I will freely sacrifice unto thee*] Or, *I will sacrifice nobly unto thee.* Not only with a willing mind, but with a liberal hand, will I bring sacrifice unto thee.

For it is good.] Thy name is good; it is descriptive of thy nature; full of goodness and mercy to man. And it is good to be employed in such a work: whoever worships thee in sincerity is sure to be a gainer.

Verse 7. *For he hath delivered me*] Saul had now departed, and was returned to save his territories; and David in the meanwhile escaped to En-gedi. God was most evidently the author of this deliverance.

Mine eye hath seen his desire upon mine enemies.] There is nothing in the text for his desire; and the words might be translated, *My eye hath seen my enemies*—they have been so near that I could plainly discover them; and yet they were not permitted to approach me. God has been my Deliverer.

PSALM L V.

David, in great danger and distress from the implacable malice of his enemies, calls on God for mercy, 1-5; wishes he had the wings of a dove, that he might flee away, and be at rest, 6-8; prays against his enemies, and describes their wickedness, 9-11; speaks of a false friend, who had been the principal cause of all his distresses, 12-14; again prays against his enemies, 15; expresses his confidence in God, 16-18; gives a further description of the deceitful friend, 19-21; encourages himself in the Lord; and foretells the destruction of his foes, 22, 23.

To the chief Musician on Neginoth, Maschil, A Psalm of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrours of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.

7 Lo, then would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm and tempest.

9 Destroy, O LORD, and divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is in the midst thereof: deceit and guile depart not from her streets.

^a Isa. xxxviii. 14.—^b 2 Sam. xvi. 7. 8. xix. 19.—^c Ps. cxvi. 3.—^d Heb. covered me.—^e Jer. vi. 7.—^f Ps. xli. 9.—^g Ps. xxxv. 26. xxxviii. 16.—^h Heb. a man according to my rank.—ⁱ 2 Sam. xv. 12. xvi. 23. Ps. xli. 9. Jer. ix. 4.—^j Heb. Who sweetened counsel.—^k Ps. xlii. 4.—^l Num. xvi. 30.—^m Or, the grave.—ⁿ Dan. vi. 10. Luke xviii.

The title is the same as the preceding, which see. Verse 1. *Give ear to my prayer*] The frequency of such petitions shows the great earnestness of David's soul. If God did not hear and help, he knew he could not succeed elsewhere; therefore he continues to knock at the gate of God's mercy.

Verse 2. *I mourn in my complaint*] In my sighing; a strong guttural sound, expressive of the natural accents of sorrow.

And make a noise] I am in a tumult—I am strongly agitated.

Verse 3. *They cast iniquity upon me*] To give a colourable pretence to their rebellion, they charge me with horrible crimes. Clamour against the person of the sovereign is always the watch-word of insurrection, in reference to rebellion.

Verse 4. *The terrors of death are fallen upon me.*] I am in hourly expectation of being massacred.

Verse 5. *Fearfulness*] How natural is this description! No man ever described a wounded heart like David.

Verse 6. *Oh that I had wings like a dove!*] The dove is a bird of very rapid wing; and some of them passing before his eyes at the time, might have suggested the expression here.

And be at rest.] Get a habitation. Verse 7. *Would I wander far off*] He did escape; and yet his enemies were so near, as to throw stones at him; but he escaped beyond Jordan. 2 Sam. xvii. 22, 33.

Verse 8. *The windy storm.*] From the sweeping wind and tempest—Absalom and his party, and the mutinous people in general.

Verse 9. *Destroy, O Lord*] Swallows them up—confound them.

Divide their tongues] Let his counsellors give opposite advice. Let them never agree, and let their devices be con-

12 For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him.

13 But it was thou, a man mine equal, my guide, and mine acquaintance.

14 We took sweet counsel together, and walked unto the house of God in company.

15 Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle that was against me: for there were many with me.

19 God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21 The words of his mouth were smoother than

1. Acts iii. 1. x. 3, 9, 30. 1 Thes. v. 17.—² Chron. xxxii. 7, 8.—³ Dcut. xxxiii. 27.—⁴ Or, with whom also there be no changes, yet they fear not God.—⁵ Acts xii. 1.—⁶ Ps. vii. 4.—⁷ Heb. he hath profaned.—⁸ Ps. xxviii. 3. lvii. 4. lxii. 4. lxiv. 8. Prov. v. 8, 4. xii. 18.

founded. And the prayer was heard. See 2 Sam. xv., xvi., and xvii.

Violence and strife in the city.] They have been concerting violent measures; and thus are full of contention.

Verse 10. *Day and night they go about*] This and the following verse show the state of Jerusalem at this time. Indeed, they exhibit a fair view of the state of any city in the beginning of an insurrection.

Verse 12. *It was not an enemy*] It is likely that in all these three verses Ahithophel is meant, who, it appears, had been at the bottom of the conspiracy from the beginning.

Verse 14. *Walked unto the house of God in company.*] Or with haste; for the rabbins teach that we should walk hastily to the temple, but slowly FROM it.

Verse 15. *Let death seize upon them*] This is a prediction of the sudden destruction which should fall on the ring-leaders in this rebellion. And it was so.

Let them go down quick into hell] Let them go down alive into the pit. Let the earth swallow them up! And something of this kind actually took place. The words might be rendered, "Death shall exact upon them; they shall descend alive into sheol." And death did exact his debt upon them, as we have seen above.

Verse 16. *I will call upon God*] He foresaw his deliverance, and the defeat of his enemies, and therefore speaks confidently, "The Lord shall save me."

Verse 17. *Evening, and morning, and at noon, will I pray*] This was the custom of the pious Hebrews. See Dan. vi. 10. The Hebrews began their day in the evening, and hence David mentions the evening first. The rabbins say, Men should pray three times each day, because the day changes three times. This was observed in the primitive church; but the times, in different places, were various.

Verse 18. *He hath delivered my soul*] David may refer

PSALM LVI.

butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

22 * Cast thy ^b burden upon the LORD, and he shall sustain thee: * he shall never suffer the righteous to be moved.

* Ps. xxxvii. 5. Matt. vi. 25. Luke xii. 22. 1 Pet. v. 7.—^b Or, gift.—^c Ps. xxxvii. 24.—^d Ps. v. 6.—^e Heb. men of bloods and deceit.

to the supernatural assistance which was afforded him when his enemies were so completely discomfited.

Verse 19. *Because they have no changes*] At first Absalom, Ahithophel, and their party, carried all before them. Most of those who have few or no afflictions and trials in life, have but little religion.

Verse 20. *He hath put forth his hands*] A farther description of Ahithophel. He betrayed his friends, and he broke his covenant with his king.

Verse 21. *Were smoother than butter*] He was a complete courtier, and a deep, designing hypocrite besides. This is a literal description of the words and conduct of Absalom, as we learn from the inspired historian, 2 Sam. xv. 2, &c.

Verse 22. *Cast thy burden upon the Lord*] Whatever cares, afflictions, trials, &c., they may be with which thou art oppressed, lay them upon him.

And he shall sustain thee] He shall bear both thee and thy burden. What a glorious promise to a tempted and

23 But thou, O God, shalt bring them down into the pit of destruction: * bloody * and deceitful men * shall * not live out half their days; but I will trust in thee.

^f Heb. shall not half their days.—^g Job xv. 32. Prov. x. 27. Eccles. vii. 17.

afflicted soul! God will carry both thee and thy load. Then cast thyself and it upon him.

He shall never suffer the righteous to be moved.] While a man is righteous, trusts in, and depends upon God, he will never suffer him to be shaken. He is as safe as if he were in heaven.

Verse 23. *Bloody and deceitful men shall not live out half their days*] So we find, if there be an appointed time to man upon earth, beyond which he cannot pass; yet he may so live as to provoke the justice of God to cut him off before he arrives at that period; yea, before he has reached half way to that limit. According to the decree of God, he might have lived the other half; but he has not done it.

But I will trust in thee.] Therefore I shall not be moved, and shall live out all the days of my appointed time.

The fathers in general apply the principal passages of this psalm to our Lord's sufferings, the treason of Judas, and the wickedness of the Jews; but these things do not appear to me fairly deducible from the text. It seems to refer plainly enough to the rebellion of Absalom.

PSALM LVI.

David prays for support against his enemies, whose wickedness he describes, 1-6; and foretells their destruction, 7; expresses his confidence in God's mercy, expects deliverance, and promises thanksgiving and obedience, 8-13.

To the chief Musician upon Jonath-elem-rechokim; * Michtam of David; when the ^b Philistines took him in Gath.

BE ^c merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me.

2 * Mine enemies would daily * swallow me up; for they be many that fight against me, O thou Most High.

3 What time I am afraid, I will trust in thee,

4 * In God I will praise his word, in * God I have

* Or, a golden Psalm of David. So Ps. xvi.—^b 1 Sam. xxi. 11.—^c Ps. lvi. 1.—^d Heb. Mine observers. Ps. liv. 5.—^e Ps. lvii. 3.—^f Ver.

If the title of this psalm be at all authentic, David may mean himself and his companions by it, when he escaped from the hands of the Philistines; particularly from Achish, king of Gath.

But there is no end to conjectures, and all the titles in the whole book are not worth one hour's labour. Perhaps there is not one of them authentic.

Verse 1. *Be merciful unto me*] I am assailed both at home and abroad. I can go nowhere without meeting with enemies; unless thou, who art the Fountain of mercy and the Most High, stand up in my behalf, my enemies will most undoubtedly prevail against me.

Verse 2. *O thou Most High.*] I do not think that this word expresses any attribute of God, or indeed is at all addressed to him. It signifies, literally, from on high, or from a high or elevated place: "For the multitudes fight against me from the high or elevated place;" the place of authority—the court and cabinet of Saul.

Verse 4. *In God I will praise his word.*] Belohim may mean here, through God, or by the help of God I will praise his word. And, that he should have cause to do it, he says, "I will not fear what flesh can do unto me." Man is but flesh, weak and perishing; God is an infinite Spirit, almighty and eternal.

put my trust; ^h I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts are against me for evil.

6 * They gather themselves together, they hide themselves, they mark my steps, ⁱ when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my

10, 11.—^g 1 Chron. v. 20. Ps. v. 11. vii. 1. ix. 10.—^h Ps. cxviii. 6. Isa. xxxi. 3. Heb. xlii. 6.—ⁱ Ps. lix. 3. cxi. 2.—^j Ps. lxxi. 10.

Verse 5. *Every day they wrest my words*] They have been spies on my conduct continually; they collected all my sayings, and wrested my words out of their proper sense and meaning, to make them speak treason against Saul. They are full of evil purposes against me.

Verse 6. *They gather themselves together*] They form cabals; have secret meetings and consultations how they may most effectually destroy me, under the pretence of justice and safety to the state.

They wait for my soul.] They lie in wait for my life.

Verse 7. *Shall they escape by iniquity?*] Shall such conduct go unpunished? Shall their address, their dexterity in working iniquity, be the means of their escape? No. "In anger, O God, wilt thou cast down the people."

Verse 8. *Thou tellest my wanderings*] Thou seest how often I am obliged to shift the place of my retreat. I am hunted everywhere; but thou numberest all my hiding-places, and seest how often I am in danger of losing my life.

Put thou my tears into thy bottle] Here is an allusion to a very ancient custom, of putting the tears which were shed for the death of any person in small phials, called lacrymatories or urns lacrymales, and offering them on the tomb of the deceased. Some of these were of glass, some of pottery, and some of agate, sardonyx, &c.

tears into thy bottle: * are they not in thy book?

9 When I cry unto thee, then shall mine enemies turn back: this I know; for ^b God is for me.

10 ^c In God will I praise his word: in the LORD will I praise his word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

* Mal. iii. 18.—^b Rom. viii. 31.—^c Ver. 4.

Are they not in thy book?] Thou hast taken an exact account of all the tears I have shed in relation to this business; and thou wilt call my enemies to account for every tear.

Verse 9. When I cry unto thee, then shall mine enemies turn back] The cry of faith and prayer to God is more dreadful to our spiritual foes than the war-whoop of the Indian is to his surprised brother savages.

This I know] He who has God WITH him need not fear the face of any adversary.

12 Thy vows are upon me, O God: I will render praises unto thee.

13 For ^d thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in ^e the light of the living?

^d Ps. cxvi. 8.—^e Job xxxiii. 30.

Verse 12. Thy vows are upon me] I have promised in the most solemn manner to be thy servant; to give my whole life to thee; and to offer for my preservation sacrifices of praise and thanksgiving.

Verse 13. Thou hast delivered my soul from death] My life from the grave, and my soul from endless perdition.

My feet from falling, &c.] To walk before God is to please him; the light of the living signifies the whole course of human life, with all its comforts and advantages.

PSALM LVII.

David cries to God for mercy, with the strongest confidence of being heard, 1-3; he describes his enemies as lions, 4; thanks God for his deliverance, 5; and purposes to publish the praises of the Lord among his people, 6-11.

To the chief Musician * Al-taschith, Michtam of David, ^b when he fled from Saul in the cave.

BE ^c merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: ^d yea, in the shadow of thy wings will I make my refuge, ^e until these calamities be overpast.

2 I will cry unto God most high; unto God ^f that performeth all things for me.

3 ^g He shall send from heaven, and save me ^h from the reproach of him that would ⁱ swallow me up. Selah. God ^j shall send forth his mercy and his truth.

* Or, Destroy not, A golden Psalm.—^b 1 Sam. xxii. 1. xxiv. 3. Ps. cxlii. title.—^c Ps. lvi. 1.—^d Ps. xvii. 8. lxiii. 7.—^e Isa. xxvi. 20.—^f Ps. cxxxviii. 8.—^g Ps. cxliv. 5. 7.—^h Or, he reproacheth him that

It is very likely that this psalm was made to commemorate David's escape from Saul in the cave of En-gedi. See the history, 1 Sam. xxiv. [The word *Al-taschith* in the title of this and other psalms refers to the beginning of some well-known song, according to the manner of which this psalm was to be chanted.]

Verse 1. Be merciful unto me] To show David's deep earnestness, he repeats this twice; he was in great danger, surrounded by implacable enemies, and he knew that God alone could deliver him.

My soul trusteth in thee] I put my life into thy hand; and my immortal spirit knows no other portion than thyself.

In the shadow of thy wings] A metaphor taken from the brood of a hen taking shelter under her wings when they see a bird of prey; and there they continue to hide themselves till their enemy disappears. In a storm, or tempest of rain, the mother covers them with her wings to afford them shelter and defence.

Verse 2. I will cry unto God most high] He is the Most High; and therefore far above all my enemies, though the prince of the power of the air be at their head.

Unto God, lael, unto the strong God, one against whom no human or diabolic might can prevail. David felt his own weakness, and he knew the strength of his adversaries; and therefore he views God under those attributes and characters which were suited to his state. This is a great secret in the

4 My soul is among lions: and I lie even among them that are set on fire, even the sons of men, ^k whose teeth are spears and arrows, and ^l their tongue a sharp sword.

5 ^m Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

6 ⁿ They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

7 ^o My heart is ^p fixed, O God, my heart is fixed: I will sing and give praise.

would swallow me up.—¹ Ps. lvi. 1.—² Ps. xl. 11. xliii. 8. lxi. 7.—³ Prov. xxx. 14.—⁴ Ps. lv. 21. lxiv. 3.—⁵ Ver. 11. Ps. cviii. 5.—⁶ Ps. vii. 15. 16. ix. 15.—⁷ Ps. cviii. 1, &c.—⁸ Or, prepared.

Christian life: few pray to God wisely; though they may do it fervently.

That performeth all things for me.] Who works for me; gomar, he who completes for me, and will bring all to a happy issue.

Verse 3. He shall send from heaven, and save me] Were there no human agents or earthly means that he could employ, he would send his angels from heaven to rescue me from my enemies. Or, He will give his command from heaven that this may be done on earth.

God shall send forth his mercy and his truth.] Here mercy and truth are personified. They are the messengers that God will send from heaven to save me.

Verse 4. My soul is among lions] "My soul dwells in parched places," from laab, he thirsted.

I lie even among them that are set on fire] I seem to be among coals. It is no ordinary rage and malice by which I am pursued: each of my enemies seems determined to have my life.

Verse 5. Be thou exalted, O God, above the heavens] Let the glory of thy mercy and truth be seen in the heavens above, and in the earth beneath.

Verse 6. They have prepared a net for my steps] A gin or springe, such as huntamen put in the places which they know the prey they seek frequents: such, also, as they place in passages in hedges, &c., through which the game creeps.

They have digged a pit] Another method of catching game

PSALM LVIII.

8 Awake up, * my glory : awake, psaltery and harp : I myself will awake early.

9 ^b I will praise thee, O LORD, among the people : I will sing unto thee among the nations.

* Ps. xvi, 9. xxx. 12. cviii. 1, 2.—^b Ps. cviii. 8.

and wild beasts. Saul digged a pit, laid snares for the life of David ; and fell into one of them himself, particularly at the cave of Engedi ; for he entored into the very pit or cave where David and his men were hidden, and his life lay at the generosity of the very man whose life he was seeking !

Verse 7. *My heart is fixed*] My heart is prepared to do and suffer thy will. It is fixed—it has made the firmest purpose through his strength by which I can do all things.

Verse 8. *Awake up, my glory*] Instead of *kebodi*, “ my glory,” one MS., and the Syriac, have *kennori*, “ my harp.” I think the Syriac likely to be the true reading. If we read *my glory*, it may refer either to his tongue ; or, which is more likely, to his skill in composition, and in playing on different instruments.

Verse 9. *Among the people*] The Israelites.

10 * For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 ^a Be thou exalted, O God, above the heavens : let thy glory be above all the earth.

* Ps. xxxvi. 5. lxxi. 19. ciii. 11. cviii. 4.—^a Ver. 5.

Among the nations.] The Gentiles at large. A prophecy either relating to the gospel times, Christ being considered as the Speaker : or a prediction that these divine compositions should be sung, both in the synagogues and in Christian churches, in all the nations of the earth. And it is so : wherever the name of Christ is known, there is David's known also.

Verse 10. *Thy mercy is great unto the heavens*] It is as far above all human description and comprehension as the heavens are above the earth.

Verse 11. *Be thou exalted, O God, above the heavens*] David was not only in a happy state of mind when he wrote this psalm, but in what is called a state of triumph. His confidence in God was unbounded ; though encompassed by the most ferocious enemies, and having all things against him except God and his innocence.

PSALM LVIII.

David reproves wicked counsellors and judges, who pervert justice, and stir up the strong against the weak and innocent, 1-5. He foretells their destruction, and describes the nature of it, 6-9. The righteous, seeing this, will magnify God's justice and providence, 10, 11.

To the chief Musician, * Al-taschith, ^b Michtam of David.

DO ye indeed speak righteousness, O congregation ? do ye judge uprightly, O ye sons of men ?

2 Yea, in heart ye work wickedness ; ^c ye weigh the violence of your hands in the earth.

3 ^a The wicked are estranged from the womb : they go astray ^c as soon as they be born, speaking lies.

* Or, Destroy not, A golden Psalm of David.—^b Ps. Ivii. title.—^c Ps. xciv. 20. Isa. x. 1.—^d Ps. li. 5. Isa. xlvi. 8.—^e Heb. from the belly.—^f Ps. cxl. 3. Eccles. x. 11.—^g Heb. according to the likeness.—^h Jer.

The title seems to have no reference to the subject of the psalm. Saul is supposed to have called a council, when they, to ingratiate themselves with him, adjudged David to be guilty of treason in aspiring to the throne of Israel.

Verse 1. *Do ye indeed speak righteousness*] Or, seeing ye profess to act according to the principles of justice, why do ye not give righteous counsels and just decisions, ye sons of men ? Or, it may be an irony : What excellent judges you are ! well do ye judge according to law and justice, when ye give decisions not founded on any law, nor supported by any principle of justice !

Verse 2. *Yea, in heart ye work wickedness*] With their tongues they had spoken maliciously, and given evil counsel. In their hearts they meditated nothing but wickedness. And though in their hands they held the scales of justice, yet in their use of them they were balances of injustice and violence.

Verse 3. *The wicked are estranged from the womb*] He calls these wicked men, men who had been always wicked, originally and naturally bad, and brought up in falsehood, flattery and lying. The part they acted now was quite in character.

Verse 4. *Their poison is like the poison of a serpent*] When they bite, they convey poison into the wound, as the serpent does. They not only injure you by outward acts, but by their malevolence they poison your reputation. Such is the slanderer, and such his influence in society. From such no reputation is safe ; with such no character is sacred ; and against such there is no defence. God alone can shield the innocent from the venomous tongue and lying lips of such inward monsters in the shape of men.

4 * Their poison is ^a like the poison of a serpent : they are like ^b the deaf ^c adder that stoppeth her ear ;

5 Which will not hearken to the voice of charmers, ^d charming never so wisely.

6 ^k Break their teeth, O God, in their mouth : break out the great teeth of the young lions, O LORD.

7 ^l Let them melt away as waters which run continually : when he bendeth his bow to shoot

viii. 17.—^l Or, asp.—^m Or, be the charmer never so cunning.—ⁿ Job iv. 10. Pa. iii. 7.—^o Josh. vii. 5. Pa. cxii. 16.

Like the deaf adder that stoppeth her ear] It is a fact that cannot be disputed with any show of reason, that in ancient times there were persons that charmed, lulled to inactivity, or professed to charm, serpents, so as to prevent them from biting. See Eccles. x. 11 ; Jer. viii. 17.

Verse 5. *Which will not hearken to the voice of charmers*] It seems as if there were a species of snake or adder that is nearly deaf ; and as their instinct informs them that if they listen to the sounds which charmers use they shall become a prey ; therefore they stop their ears to prevent the little hearing they have from being the means of their destruction. We have also an account of a species of snake, which if it cast its eye on the charmer, feels itself obliged to come out of his hole ; it therefore keeps close, and takes care neither to see nor be seen.

Verse 6. *Break their teeth*] He still compares Saul, his captains, and his courtiers, to lions ; and as a lion's power of doing mischief is greatly lessened if all his teeth be broken, so he prays that God may take away their power and means of pursuing their bloody purpose. But he may probably have the serpents in view, of which he speaks in the preceding verse : *break their teeth—destroy the fangs of these serpents*, in which their poison is contained. This will amount to the same meaning as above. Save me from the adders—the sly and poisonous slanderers ; save me also from the lions—the tyrannical and blood-thirsty men.

Verse 7. *Let them melt away as waters*] Let them be diminished away like the waters which sometimes run in the desert, but are soon evaporated by the sun, or absorbed by the sand.

his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away *as* with a whirlwind, *both* living, and in his *wrath*.

^a Job iii. 16. Eccles. vi. 3.—^b Prov. x. 25.—^c Heb. as living as wrath.—^d Ps. lli. 6. lxiv. 10. cvii. 42.—^e Ps. lxxviii. 23.

When he bendeth his bow] When my adversaries aim their envenomed shafts against me, let their arrows not only fall short of the mark, but be broken to pieces in their flight.

Verse 9. Before your pots can feel the thorns] From the time that the fire of God's wrath is kindled about you, it will be but as a moment before ye be entirely consumed by it: so very short will be the time, that it may be likened to the heat of the first blaze of dry thorns under a pot, that has not as yet been able to penetrate the metal, and warm what is contained in it.

A whirlwind] Or the suffocating simoom that destroys life in an instant, without previous warning: so, without pining sickness—while ye are living—lively and active, the whirlwind of God's wrath shall sweep you away.

Verse 10. The righteous shall rejoice when he seeth the vengeance] He shall have a strong proof of the divine providence, of God's hatred against sinners, and his continual care of his followers.

10 ^d The righteous shall rejoice when he seeth the vengeance: ^e he shall wash his feet in the blood of the wicked.

11 ^f So that a man shall say, Verily *there is* ^g a reward for the righteous: verily he is a God that ^h judgeth in the earth.

^a Ps. cxli. 15.—^b Heb. fruit of the, &c. Isa. lli. 10.—^c Ps. lxxvii. 4. xcvi. 13. cxviii. 9.

He shall wash his feet in the blood of the wicked.] This can only mean that the slaughter would be so great, and at the same time so very nigh to the dwelling of the righteous, that he could not go out without dipping his feet in the blood of the wicked. Every thing that is vindictive in the psalms must be considered as totally alien from the spirit of the gospel and not at all, under our dispensation, to be imitated.

Verse 11. So that a man shall say] That is, people seeing these just judgments of God, shall say: There is a reward (*peri, fruit*) to the righteous man. He has not sown his seed in vain; he has not planted and watered in vain: he has the fruit of his labours, he eats the fruit of his doings.

He is a God that judgeth in the earth.] There is a God who does not entirely defer judgment till the judgment-day, but executes judgment now, even in this earth; and thus continues to give such proof of his hatred to sin and love to his followers, that every considerate mind is convinced of it.

PSALM LIX.

The Psalmist prays for deliverance from his enemies, whose desperate wickedness he describes, 1-7; professes strong confidence in God, 8-10; speaks of the destruction of his enemies, 11-15; praises God for benefits already received; and determines to trust in him, 16, 17.

To the chief Musician, ^a Al-taschith, ^b Michtam of David: ^c when Saul sent, and they watched the house to kill him.

DELIVER ^d me from mine enemies, O my God: ^e defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: ^f the mighty are gathered against me; ^g not for my transgression, nor for my sin, O LORD.

^a Or, Destroy not, A golden Psalm of David.—^b Ps. lvii. title.—^c 1 Sam. xix. 11.—^d Ps. xviii. 48.—^e Heb. set me on high.—^f Ps. lvi. 6.—^g 1 Sam. xxiv. 11.—^h Ps. xxxv. 23. xlv. 23.—ⁱ Heb. to meet me.—

When the reader considers the whole of this psalm carefully, he will be convinced that the *title* does not correspond to the contents. There is scarcely any thing in it that can apply to the circumstances of Saul's sending his guards by night to keep the avenues to the house of David, that when the morning came they might seize and slay him; and of his being saved through the information given him by his wife Michal, in consequence of which he was let down through a window, and so escaped. See 1 Sam. xix. 10, 11. The psalm most evidently agrees to the time of Nehemiah, when he was endeavouring to rebuild the walls of Jerusalem, when the enterprise was first mocked; then opposed by Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian, who watched day and night that they might cause the work to cease; and laid ambuscades for the life of Nehemiah himself.

Verse 2. The workers of iniquity] Principally Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian; who were the chief enemies of the poor returned captives.

Bloody men.] The above, who sought the destruction of the Israelites; and particularly, that of Nehemiah, whom four several times they endeavoured to bring into an ambush,

4 They run and prepare themselves without my fault: ^h awake ⁱ to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 ^j They return at evening; they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: ^k swords are in their lips: for ^l who, say they, doth hear?

^j Ver. 14.—^k Ps. lvii. 4. Prov. xii. 18.—^l Ps. x. 11, 13. lxiv. 5. lxxiii. 11. xciv. 7.

that they might take away his life. See Neh. vi. 1-4.

Verse 4. They run and prepare themselves] They leave no stone unturned that they may effect my destruction, and prevent the building.

Verse 5. O Lord God of hosts] This was a proper view to take of God, when Israel, a handful of poor distressed captives were surrounded and opposed by the heathen chiefs above mentioned, and their several tribes. But Jehovah, God of hosts, was the God of Israel; and hence Israel had little to fear.

Be not merciful to any wicked transgressors.] Do not favour the cause of these wicked men. They are bogedey aven, "changers of iniquity:" they go through the whole round of evil; find out and exercise themselves in all the varieties of transgression. How exactly does this apply to Nehemiah's foes! The prayer here is exactly the same sentiment with that of Nehemiah, chap. iv. 4, 5.

Verse 6. They return at evening] When the beasts of prey leave their dens, and go prowling about the cities and villages.

Verse 7. They belch out with their mouth] They use the lowest insult, the basest abuse.

8 But ^a thou, O LORD, shalt laugh at them: thou shalt have all the heathen in derision.

9 *Because of his strength will I wait upon thee:* ^b for God is ^c my defence.

10 The God of my mercy shall ^d prevent me: God shall let me see ^e my desire upon ^f mine enemies.

11 ^g Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 ^h For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.

13 ⁱ Consume them in wrath, consume them, that

^a 1 Sam. xix. 16. Ps. ii. 4.—^b Ver. 17. Ps. lxii. 2.—^c Heb. my high place.—^d Ps. xxi. 3.—^e Ps. lrv. 7. xcii. 11. cxii. 8.—^f Heb. mine observers. Ps. lvi. 2.—^g So Gen. iv. 12, 15.—^h Prov. xii.

Verse 8. *Thou, O Lord, shalt laugh at them*] They have mocked us; God will turn them and their schemes into ridicule and contempt: "Thou shalt have all these heathenish nations in derision."

Verse 9. *Because of his strength will I wait upon thee*] With this reading, I can make no sense of the passage. But instead of *uzzo*, "his strength," *uzzi*, "my strength," is the reading of fourteen of Kennicott's and De Rossi's MSS., of the Vulgate, Septuagint, Chaldee, and Arabic; and also of the Anglo-Saxon. *To thee I commit all my strength*; all I have I derive from thee, and all the good I possess I attribute to thee.

Verse 10. *The God of my mercy shall prevent me*] The mercy of God shall go before me, and thus help me in all my doings.

God shall let me see my desire] The sentence is short. *God will let me see concerning my enemies*, i.e., how he will treat them.

Verse 11. *Slay them not, lest my people forget*] Preserve them long in a state of chastisement, that Israel may see thou hast undertaken for them: that thy hand is on the wicked for evil, and on them for good.

Verse 12. *For the sin of their mouth*] This verse has puzzled all the commentators. If we take *chattath* for *sin-offering* instead of *sin*, we shall get a better sense. He may allude particularly to the occupancy by Tobiah of the chamber of offerings, which offerings, instead of being given to the Levites, were consumed by Tobiah and his household. This may be fairly gathered from Neh. xiii. 5, 10, 11. Here then we have the *sin of their mouth*; their eating the offerings that belonged to the Levites; so that the temple service was deserted, the Levites being obliged to go and till the ground

they may not be: and ¹ let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And ² at evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them ³ wander up and down ⁴ for meat, and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning; for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, ⁵ O my strength, will I sing: ⁶ for God is my defence, and the God of my mercy.

13. xviii. 7.—¹Ps. vii. 9.—²Ps. lxxxiii. 18.—³Ver. 6.—⁴Job xv. 23. Ps. cix. 10.—⁵Heb. to eat.—⁶Or, if they be not satisfied, then they will stay all night.—⁷Ps. xviii. 1.—⁸Ver. 9, 10.

in order to obtain the means of life. And if we take *chattath* for *sin-offering*, it may refer to *promises* of sacrifice and offering which Tobiah and his family made, but never performed. They ate instead of offering them; and here was the *sin of their mouth*, in connexion with the words of their lips, and their cursing and lying which they spake, for which the Psalmist calls upon the Lord to consume them, that they may not be, ver. 13.

Verse 14. *At evening let them return*] Being fully assured of God's protection, and that they shall soon be made a public example, he says, *Let them return and make a noise like a dog, &c.*, like dogs, jackals, and other famished creatures, who come howling about the city-walls for something to eat, and wander up and down for meat, grumbling because they are not satisfied, ver. 15.

Verse 16. *I will sing of thy power*] For it was because thy hand was upon me for good, that I have thus succeeded in my enterprises.

Yea, I will sing aloud of thy mercy] I shall publish abroad what thou hast done; and done not for my *worthiness*, nor for the *worthiness* of the people; but for thy own *mercy's* sake.

In the day of my trouble.] When I came with small means and feeble help, and had the force and fraud of many enemies to contend with, besides the corruption and unfaithfulness of my own people; thou wast then my *defence*; and in all attacks, whether open or covered, my *sure refuge*.

Verse 17. *Unto thee, O my strength*] The words are very emphatic: *God is my strength*; *God is my elevation*. *My God is my mercy*. I have nothing good but what I have from God. And all springs from his dwelling in me. God, therefore, shall have all the glory, both now and for ever.

PSALM LX.

The Psalmist complains of the desolations which had fallen on the land; prays for deliverance, 1-5; and promises himself victory over Shechem, Succoth, Gilead, Ephraim, Moab, Idumea, and the Philistines, by the especial help and assistance of God, 6-12.

To the chief Musician * upon Shushan-eduth, ^b Michtam of David, to teach; * when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD, * thou hast cast us off, thou hast scattered us, thou hast been displeased: O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: * heal the breaches thereof; for it shaketh.

3 * Thou hast shewed thy people hard things: * thou hast made us to drink the wine of astonishment.

4 * Thou hast given a banner to them that feared thee, that it may be displayed because of the truth. Selah.

5 * That thy beloved may be delivered; save with thy right hand, and hear me.

* Ps. lxxx. title.—^b Or, A golden Psalm.—^c 2 Sam. viii. 3, 13. 1 Chron. xviii. 3, 12.—^d Ps. xiv. 9.—^e Heb. broken.—^f 2 Chron. vii. 14.—^g Ps. lxxi. 20.—^h Isa. li. 17, 22. Jer. xxv. 15.—ⁱ Ps. xx. 5.—^j Ps. cviii. 6, &c.—^k Ps. lxxxix. 35.—^l Josh. i. 6.—^m Gen. xii. 6.—ⁿ Josh. xiii. 27.—^o See Deut. xxxiii. 17.—^p Gen. xlix. 10.—^q 2 Sam.

There is nothing in the contents of this psalm that bears any relation to the title. [It is impossible to attach any intelligible meaning to the title.] According to the title it should be a *song of victory and triumph*; instead of which the first part of it is a tissue of *complaints of disaster and defeat*, caused by the divine desertion. Besides, it was not Joab that slew twelve thousand men in the Valley of Salt; it was Abishai, the brother of Joab; and the number twelve thousand here is not correct; for there were eighteen thousand slain in that battle, as we learn from 1 Chron. xviii. 12. The valley of salt or salt pits is in Idumea. The latter part of the psalm seems to be intended to put God in remembrance of his ancient promise of putting Israel in possession of the whole land by driving out the ancient iniquitous inhabitants.

Verse 1. *O God, thou hast cast us off*] Instead of being our general in the battle, thou hast left us to ourselves; and then there was only the arm of flesh against the arm of flesh, numbers and physical power were left to decide the contest.

Verse 3. *Thou hast made us to drink the wine of astonishment.*] We reel as drunken men; we are giddy, like those who have drunk too much wine; but our giddiness has been occasioned by the astonishment and dismay that have taken place in consequence of the prevalence of our enemies, and the unsettled state of the land.

Verse 4. *Thou hast given a banner*] Nes, a sign, something that was capable of being fixed on a pole.

Because of the truth.] Mippeney koshet, from the face of truth; which has been thus paraphrased: If we have displayed the ensign of Israel, and gone forth against these our enemies, who have now made such a terrible breach among us (ver. 1-3), it was because of thy truth—the promises of victory which we supposed would attend us at all times.

The fourth verse seems to mean that God had appointed for the consolation of his people a certain signal of favour, with which therefore he prays him to answer them. This, accordingly, he does. *God speaketh in his sanctuary*, called *debir* or *oracle* for that very reason. What he desires then, as he stands imploring the mercy of God before the oracle, is, that he may see the usual signal of favour proceed from it; a voice, perhaps joined with some luminous emanation, whence the phrase of the light of God's countenance. The expression in the sixth verse seems to be proverbial, and means, "I shall divide the spoils of my enemies with as

6 God hath * spoken in his holiness; I will rejoice, I will ¹ divide ^m Shechem, and mete out ^a the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; * Ephraim also *is* the strength of mine head; * Judah *is* my lawgiver:

8 * Moab *is* my washpot; * over Edom will I cast out my shoe: * Philistia, * triumph thou because of me.

9 Who will bring me into the * strong city? who will lead me into Edom.

10 Wilt not thou, O God, which * hadst cast us off? and thou, O God, which didst * not go out with our armies?

11 Give us help from trouble: for * vain *is* the * help of man.

12 Through God * we shall do valiantly: for he *it is that shall* * tread down our enemies.

viii. 2.—^a Ps. cviii. 9. 2 Sam. viii. 14.—^b 2 Sam. viii. 1.—^c Or, triumph thou over me (by an irony). See Ps. cviii. 19.—^d Heb. city of strength, 2 Sam. xi. 1. xii. 26.—^e Ver. 1. Ps. xlv. 9. cviii. 11.—^f Josh. vii. 12.—^g Ps. cxviii. 8. cxlvi. 3.—^h Heb. salvation.—ⁱ Num. xxiv. 18. 1 Chron. xix. 18.—^j Isa. lxiii. 3.

much ease as the sons of Jacob portioned out Shechem, and measured out for their tents the valley of Succoth."

Verse 6. *God hath spoken*] Judah shall not only be re-established in Jerusalem, but shall possess Samaria, where Shechem *is*, and the country beyond Jordan, in which is situated the valley of Succoth. *Dividing and meting out signify possession.*

Verse 7. *Gilead is mine*] This country was also beyond Jordan, and Manasseh and Ephraim are put for the tribes that formed the kingdom of Israel. All these, after the return from the captivity, formed but one people, the Jews and Israelites being united.

The strength of mine head] It shall be the principle support of the new-formed kingdom, when all distinctions shall be buried.

Judah is my lawgiver] This tribe was chief of all those who returned from the captivity; and Zerubbabel, who was their leader, was chief of that tribe, and of the family of David.

Verse 8. *Moab is my washpot*] The Moabites shall be reduced to the meanest slavery.

Over Edom will I cast out my shoe] I will make a complete conquest of Idumea, and subject the Edomites to the meanest offices, as well as the Moabites.

Philistia, triumph thou because of me.] The words here seem to predict their entire subjugation.

Verse 9. *Who will bring me into the strong city?*] If this part of the psalm, from the sixth to the twelfth verse, refer to the return of the captives from Babylon, as I think probable; then the strong city may mean either Petra, the capital of Idumea; Bozra, in Arabia, near the mountains of Gilead; Rabba, the capital of the Ammonites; or Tyre, according to the Chaldee, the capital of Phœnicia; or Jerusalem itself, which, although dismantled, had long been one of the strongest cities of the East. Or it may imply, Who shall give me the dominion over the countries already mentioned?

Verse 10. *Wilt not thou, O God*] It is God alone from whom we can expect our enlargement.

Verse 11. *Give us help from trouble: for vain is the help of man.*] We have done all we can do, and have trusted too much in ourselves; now, Lord, undertake for us.

Verse 12. *Through God we shall do valiantly*] Through thee alone shall we do valiantly; thou alone canst tread down our enemies; and to thee alone we look for conquest.

PSALM LXI.

The Psalmist's prayer for those who were banished from their own land, and from the ordinances of God, 1, 2. He praises God for his past mercies, 3; purposes to devote himself entirely to his service, 4, 5. He prays for the king, 6, 7; and promises to perform his vows to the Lord daily, 8.

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

HEAR ^amy cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou hast been a shelter for me, and ^ba strong tower from the enemy.

4 ^cI will abide in thy tabernacle for ever: ^dI will ^etrust in the covert of thy wings. Selah.

^a1 Kings xviii. 37.—^bProv. xviii. 10.—^cPs. xxvii. 4.—^dPs. xvii. 8. lviii. 1. xci. 4.—^eOr, make my refuge.—^fPs. xxi. 4.—^gHeb. Thou

This psalm appears to have been written about the close of the captivity; and the most judicious interpreters refer it to that period. On this supposition the notes are formed.

Verse 1. *Hear my cry, O God*] In the midst of a long and painful captivity, oppressed with suffering, encompassed with cruel enemies and insolent masters, I address my humble prayer to THEE, O my God.

Verse 2. *From the end of the earth*] *Arets* should be here translated *land*, not *earth*, and so it should be in numerous places besides. But here it seems to mean the *country beyond the Euphrates*; as it is thought to do, Ps. lxxv. 5, 8, called there also *the ends of the earth or land*. It may be remarked that the Jews were always more pious and devoted to God in their afflictions and captivities, than when in their own land, in ease and affluence.

Lead me to the rock that is higher than I] Direct me to a place of refuge and safety. It is a metaphorical expression; and *Calmet* interprets it of the liberty granted to the Jews by *Cyrus* to return to their own land.

Verse 4. *I will abide in thy tabernacle*] The greater portion of those psalms which were composed during and after the captivity had *Levites* and *priests* for their authors. Hence we find the ardent desire so frequently expressed of seeing the *temple*; of *praising God there*; of spending their lives in that place, performing the functions of their sacred office. There *I shall sojourn*;—there *I shall dwell*,—*be at rest*,—*be in safety*,—*be covered with thy wings*, as a bird in its nest is covered with the wings of its mother.

Verse 5. *Hast heard my vows*] Often have I purposed to

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 ^aThou ^bwilt prolong the king's life: and his years ^cas many generations.

7 He shall abide before God for ever: O prepare mercy ^dand truth, which may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

shall add days to the days of the king.—^eHeb. as generation and generation.—^fPs. xl. 11. Prov. xx. 28.

give up my whole life to thy service: and thou hast heard me, and taken me at my word; and given me that heritage, the privilege of enjoying thee in thy ordinances, which is the lot of them that fear thy name.

Verse 6. *Thou wilt prolong the king's life*] Literally "Days upon days thou wilt add to the king; and his years shall be like the generations of this world, and the generations of the world to come." I am persuaded no earthly king is intended: and it is Christ, as *Mediator*, that "shall abide before God for ever," ver. 7.

Verse 7. *He shall abide before God for ever*] Literally, "He shall sit for ever before the faces of God." He shall ever appear in the presence of God for us. And he ever sits at the right hand of the Majesty on high; for he undertook this office after having, by his sacrificial offering, made atonement for our sins.

Prepare mercy and truth which may preserve him] As *Mediator*, his attendants will ever be *mercy* and *truth*. He will dispense the *mercy* of God, and thus fulfil the *truth* of the various promises and predictions which had preceded his incarnation.

Verse 8. *So will I sing praise unto thy name for ever*] For the benefits which I have received, and hope to receive endlessly from thee, I will to all perpetuity praise thee.

That I may daily perform my vows] While I live, I shall *yon yom*, "day by day," each day as it succeeds, render to thee my vows—act according to what I have often purposed, and as often promised.

PSALM LXII.

David, in imminent danger, flees to God for help and safety, 1, 2; points out the designs of his adversaries, 3, 4; encourages his soul to wait on God, 5-8; shows the vanity of trusting in man, and of trusting in riches, 9, 10; and concludes with asserting that power and mercy belong to God, and that he will give to every man according to his works, 11, 12.

To the chief Musician, to "Jeduthun, A Psalm of David.

TRULY ^c my soul ^d waiteth upon God :
from him *cometh* my salvation.

2 ^e He only *is* my rock and my salvation ;
he is my ' defence ; * I shall not be greatly
moved.

3 How long will ye imagine mischief against a
man ? ye shall be slain all of you : ^h as a bowing
wall *shall ye be, and as a tottering fence.*

4 They only consult to cast *him* down from his
excellency : they delight in lies : ' they bless with
their mouth, but they curse ' inwardly. Selah.

5 ^k My soul, wait thou only upon God ; for my
expectation *is* from him.

6 He only *is* my rock and my salvation : *he is* my
' defence ; I shall not be moved.

^a 1 Chron. xxv. 1, 3.—^b Or, Only.—^c Ps. xxxiii. 20.—^d Heb. *is silent.* Ps. lxxv. 1.—^e Ver. 6.—^f Heb. *high place* Ps. lix. 9, 17.—^g Ps. xxxvii. 24.—^h Isa. xxx. 13.—ⁱ Ps. xxviii. 3.—^j Heb. *in their inward parts.*—^k Ver. 1, 2.—^l Jer. iii. 23.—^m 1 Sam. i. 15. Ps. xlii. 4. Lam. ii. 19.—ⁿ Ps. xviii. 2.—^o Ps. xxxix. 5, 11. Isa. xl. 15, 17. Rom. iii. 4.—^p Or, *alike.*—^q Job. xxxi. 25. Ps. lii. 7. Luke xii. 15.

Though it is not very clear from the psalm itself on what occasion it was composed, yet it is most likely it was during the rebellion of Absalom ; and perhaps at the particular time when David was obliged to flee from Jerusalem.

Verse 1. *Truly my soul waiteth upon God*] "Surely to God only is my soul dumb." I am subject to God Almighty. He has a right to lay on me what he pleases ; and what he lays on me is much less than I deserve ; therefore am I dumb before God.

Verse 2. *I shall not be greatly moved.*] Having God for my rock—strong fortified places, for my salvation—continual safety, and my defence—my elevated tower, which places me out of the reach of my enemies ; *I shall not be greatly moved*—I may be shaken, but cannot be cast down.

Verse 3. *How long will ye imagine mischief*] The original word has been translated variously ; *rush upon, rage against, stir yourselves up, thrust against* : the root is *hathath* or *hathah*, to *rush violently upon, to assault*. It points out the disorderly riotous manner in which this rebellion was conducted.

As a bowing wall—a tottering fence.] Ye are just ready to fall upon others, and destroy them ; and in that fall yourselves shall be destroyed.

Verse 4. *To cast him down from his excellency*] They are consulting to dethrone me, and use treachery and falsehood in order to bring it about : "They delight in lies."

They bless with their mouth] Probably alluding to Absalom's blandishments of the people. He flattered them in order to get the sovereign rule.

Verse 5. *Wait thou only upon God*] There is none but him in whom thou canst safely trust ; and to get his help, resign thyself into his hands ; be subject to him, and be silent before him ; thou hast what thou hast deserved.

Verse 7. *In God is my salvation*] "Upon God is my salvation ;" he has taken it upon himself. *And my glory—* the preservation of my state, and the safety of my kingdom.

7 ^l In God *is* my salvation and my glory : the
rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times ; ye people, ^m pour out
your heart before him : God *is* ⁿ a refuge for us.
Selah.

9 ^o Surely men of low degree *are* vanity, *and* men
of high degree *are* a lie : to be laid in the balance,
they *are* ^p altogether lighter than vanity.

10 Trust not in oppression, and become not vain
in robbery : ^q if riches increase, set not your heart
upon them.

11 God hath spoken ^r once ; twice have I heard
this ; that ^s power *'belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* ^t mercy :
for ^u thou renderest to every man according to his
work.

1 Tim. vi. 17.—^v Job xxxiii. 14.—^w Rev. xix. 1.—^x Or, *strength.*—^y Ps. lxxxvi. 15. ciii. 8. Dan. ix. 9.—^z Job xxxiv. 11. Prov. xxiv. 12. Jer. xxxii. 19. Ezek. vii. 27. xxxii. 20. Matt. xvi. 27. Rom. ii. 6. 1 Cor. iii. 8. 2 Cor. v. 10. Eph. vi. 8. Col. iii. 25. 1 Pet. i. 17. Rev. xxii. 12.

Verse 8. *Trust in him—ye people*] All ye who are faithful to your king, continue to trust in God. The usurper will soon be cast down, and your rightful sovereign restored to his government.

Verse 9. *Men of low degree are vanity*] Literally, sons of Adam, put in opposition to *beney ish*, literally, the sons of substance, or children of substantial men. Adam was the name of the first man when formed out of the earth ; *ish* was his name when united to his wife, and they became one flesh. Before, he was the *incomplete* man ; after, he was the *complete* man ; for it seems, in the sight of God, it requires the male and female to make one *complete human being*.

To be laid in the balance] In the balances they ascend : exactly answerable to our phrase, *they kick the beam*.

They are altogether lighter than vanity.] Literally, Both of them united are vanity. Put both together in one scale, and truth in the opposite, and both will kick the beam. They weigh nothing, they avail nothing.

Verse 10. *Trust not in oppression*] Do not suppose that my unnatural son and his partisans can succeed.

Become not vain in robbery] All oppressors come to an untimely end ; and all property acquired by injustice has God's curse on it.

Verse 11. *God hath spoken once*] God has *once* addressed his people in giving the law on Mount Sinai.

Twice have I heard this] *Once hath God spoken ; these two things have I heard.* 1. "That strength is the Lord's ;" that is, He is the *Origin of power*. 2. "And to thee, Lord, is mercy," that is, He is the *Fountain of mercy*. These, then, are the two grand truths that the law, yea, the whole revelation of God, declares through every page. He is the Almighty ; he is the *most merciful* ; and hence the *inference* : The powerful, just, and holy God, the most merciful and compassionate Lord, will by and by judge the world, and will render to every man according to his works.

PSALM LXIII

David's soul thirsts after God, while absent from the sanctuary, and longs to be restored to the divine ordinances, 1, 2. He expresses strong confidence in the Most High, and praises him for his goodness, 3-8 ; shows the misery of those who do not seek God, 9, 10 ; and his own safety as king of the people, 11.

A Psalm of David, "when he was in the wilderness of Judah."

O GOD, thou art my God; early will I seek thee: ^b my soul thirsteth for thee, my flesh longeth for thee in a dry and ^c thirsty land, ^d where no water is;

2 To see ^e thy power and thy glory, so as I have seen thee in the sanctuary.

3 " Because thy lovingkindness is better than life, my lips shall praise thee.

4 Thus will I bless thee " while I live: I will lift up my hands in thy name.

5 My soul shall be ^h satisfied as with ⁱ marrow and fatness; and my mouth shall praise thee with joyful lips:

* 1 Sam. xxii. 5. xxiii. 14, 15, 16.—^b Ps. xlii. 2. lxxxiv. 2. cxliii. 7.—^c Heb. weary.—^d Heb. without water.—^e See 1 Sam. iv. 21. 1 Chron. xvi. 11. Ps. xxvii. 4. lxxviii. 61.—^f Ps. xxx. 5.—^g Ps. civ. 33. cxlvi. 2.—^h Ps. xxxvi. 8.—ⁱ Heb. fatness.—^j Ps. xlii. 8. cxix. 55.

It is most probable that this psalm was written when David took refuge in the forest of Hareth, in the wilderness of Ziph, when he fled from the court of Achish. But Calmet understands it as a prayer by the captives in Babylon.

Verse 1. *O God, thou art my God*] He who can say so, and feels what he says, need not fear the face of any adversary. He has God, and all sufficiency in him.

Early will I seek thee] From the dawn of day: as soon as day breaks; and often before this, for his eyes prevented the night-watches; and he lodged and watched for God more than they who watched for the morning.

What first lays hold of the heart in the morning is likely to occupy the place all the day. First impressions are the most durable, because there is not a multitude of ideas, to drive them out, or prevent them from being deeply fixed in the moral feeling.

In a dry and thirsty land] In a land: but several MSS. have, as a dry and thirsty land, &c.

Verse 2. *To see thy power and thy glory—in the sanctuary*.] God shows his power and glory in his ordinances; therefore public worship should never be neglected.

Verse 3. *Thy lovingkindness is better than life*] This is the language of every regenerate soul. But oh, how few prefer the approbation of God to the blessings of life, or even to life itself in any circumstances!

My lips shall praise thee.] Men praise, or speak well, of power, glory, honour, riches, worldly prospects and pleasures; but the truly religious speak well of God, in whom they find infinitely more satisfaction and happiness than worldly men can find in the possession of all earthly goods.

Verse 4. *I will lift up my hands in thy name*.] I will take God for my portion. I will dedicate myself to him, and will take him to witness that I am upright in what I profess and do.

Verse 5. *My soul shall be satisfied*] I shall have, in the true worshipping of thee, as complete a sensation of spiritual sufficiency and happiness, so that no desire shall be left unsatisfied, as any man can have who enjoys health of body, and a fulness of all the necessaries, conveniences, and comforts of life.

Verse 6. *When I remember thee upon my bed*] I will lie down in thy fear and love; that I may sleep soundly under thy protection, and awake with a sense of thy presence and

6 When I remember thee upon my bed, and meditate on thee in the night watches.

7 Because thou hast been my help, therefore ^k in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

10 " They ^m shall fall by the sword: they shall be a portion for foxes.

11 But the king shall rejoice in God; " every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

cxlix. 5.—^k Ps. xvii. 8. xxxvi. 7. lvii. 1. lxi. 4. xci. 4.—^l Heb. They shall make him run out like water by the hands of the sword.—^m Ezek. xxxv. 6.—ⁿ Deut. vi. 13. Isa. xlv. 23. lxxv. 16. Zeph. i. 5.

approbation; and when I awake in the night watches, or be awakened by them, I will spend the waking moments in meditation upon thee.

Verse 7. *Therefore in the shadow of thy wings*] I will get into the very secret of thy presence, into the holy of holies, to the mercy-seat over which the cherubs extend their wings. The Psalmist may have in view, as a metaphor, the young of fowls seeking shelter, protection, and warmth, under the wings of their mothers.

Verse 8. *My soul followeth hard after thee*] " My soul cleaves (or) is glued after thee." This phrase not only shows the diligence of the pursuit, and the nearness of the attainment, but also the fast hold he had got of the mercy of his God.

Verse 9. *Lower parts of the earth*.] They shall be slain and buried in the earth, and shall be seen no more. Some understand the passage as referring to the punishment of hell; which many supposed to be in the centre of the earth.

Verse 10. *They shall fall by the sword*] They shall be poured out by the hand of the sword, Heb. That is, their life's blood shall be shed either in war, or by the hand of justice.

They shall be a portion for foxes.] They shall be left unburied, and the jackals shall feed upon their dead bodies. The jackal, or chokal, is a very ravenous beast, and fond of human flesh.

Verse 11. *But the king shall rejoice*] David shall come to the kingdom according to the promise of God. Or, if it refer to the captivity, the blood royal shall be preserved in and by Zerubbabel till the Messiah come, who shall be David's spiritual successor in the kingdom for ever.

That sweareth by him] It was customary to swear by the life of the king. The Egyptians swore by the life of Pharaoh; and Joseph conforms to this custom as may be seen in the book of Genesis, chap. xlii. 15, 16. See also 1 Sam. i. 26, and xvii. 55, and Judith xi. 7. But here it may refer to GOD. He is THE KING, and swearing by his name signifies binding themselves by his authority, acknowledging his supremacy, and devoting themselves to his glory and service alone.

The mouth of them that speak lies] All false religions shall be destroyed by the prevalence of the truth. For he, CHRIST, shall reign till all his enemies are put under his feet.

To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity.

3 ^a Who whet their tongue like a sword, ^b and bend their bows to shoot their arrows, even bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 ^c They encourage themselves in an evil ^d matter: they commune ^e of laying snares privily; ^f they say, Who shall see them?

^a Ps. xl. 2. lvi. 4.—^b Ps. lviii. 7. Jer. ix. 3.—^c See Prov. i. 11.—^d Or, speech.—^e Heb. to hide snares.—^f Ps. x. 11. lix. 7.—^g Or, we are consumed by that which they have thoroughly searched.—^h Heb. a

Some think this Psalm was composed by David when he was persecuted by Saul; or during the rebellion of Absalom. But Calmet thinks it is a complaint of the captives in Babylon.

Verse 1. *Hear my voice*] The Psalmist feared for his life, and the lives of his fellow-captives; and he sought help of God.

Verse 2. *Hide me from the secret counsel*] They plotted his destruction, and then formed insurrections to accomplish it.

Workers of iniquity.] It is supposed that by this title the Babylonians are intended.

Verse 3. *Who whet their tongue like a sword*] They devise the evil they shall speak, and meditate on the most provoking, injurious, and defamatory words; as the soldier whets his sword that he may thereby the better cut down his enemies.

Their arrows—bitter words] Their defamatory sayings are here represented as deadly as poisoned arrows; for to such is the allusion here made.

Verse 4. *That they may shoot in secret*] They lurk, that they may take their aim the more surely, and not miss their mark.

Suddenly] When there is no fear apprehended, because none is seen.

6 They search out iniquities; ^a they accomplish ^b a diligent search: both the inward *thought* of every one of them, and the heart is deep.

7 ^c But God shall shoot at them with an arrow; suddenly ^d shall they be wounded.

8 So they shall make ^e their own tongue to fall upon themselves: ^f all that see them shall flee away.

9 ^g And all men shall fear, and shall ^h declare the work of God; for they shall wisely consider of his doing.

10 ⁱ The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

search searched.—^a Ps. vii. 12, 13.—^b Heb. their round shall be.—^c Prov. xii. 13. xviii. 7.—^d Ps. xxxi. 11. lii. 6.—^e Ps. xl. 8.—^f Jer. l. 28. li. 10.—^g Ps. xxxii. 11. lviii. 10. lxviii. 3.

Verse 5. *They commune of laying snares*] They lay snares to entrap those whom they cannot slay by open attack or private ambush.

Verse 6. *They search out iniquities; they accomplish a diligent search*] The word *claphash*, which is used three times, as a noun and a verb, in this sentence, signifies to strip off the clothes. "They investigate iniquities; they perfectly investigate an investigation."

Verse 7. *But God shall shoot at them with an arrow*] They endeavour to trace me out, that they may shoot me; but God will shoot at them. This, if the psalm refer to the times of David, seems to be prophetic of Saul's death. The archers pressed upon them, and sorely wounded them with their arrows. 1 Sam. xxxi. 3.

Verse 8. *Their own tongue to fall upon themselves*] All the plottings, counsels, and curses they have formed against me, shall come upon themselves.

Verse 9. *And all men shall fear*] They endeavoured to hide their mischief; but God shall so punish them that all shall see it, and shall acknowledge in their chastisement the just judgment of God.

Verse 10. *The righteous shall be glad*] They shall see that God does not abandon his followers to the malice of bad men. The rod of the wicked may come into the heritage of the just; but there it shall not rest.

PSALM LXV.

God is praised for the fulfilment of his promises, and for his mercy in forgiving sins, 1-3. He is praised for the wonders that he works in nature, which all mankind must acknowledge, 4-8; for the fertilizing showers which he sends upon the earth, and the abundance thereby produced both for men and cattle, 9-13.

To the chief Musician, A Psalm and Song of David.

PRAISE ^a waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

^a Heb. is silent. Ps. lxv. 1.—^b Isa. lxvi. 23.—^c Ps. xxxviii. 4. xl. 12.

This Psalm is supposed to have been written after a great drought, when God had sent a plentiful rain upon the land. I rather think that there was no direct drought or rain in the prophet's view, but a celebration of the praises of God for his giving rain and fruitful seasons, and filling men's mouths with food, and their hearts with gladness.

Verse 1. *Praise waiteth for thee*] Praise is silent or dumb for thee. Thou alone art worthy of praise; all other perfections are lost in thine; and he who considers thee aright can have no other subject of adoration.

Unto thee shall the vow be performed.] All offerings and

2 O thou that hearest prayer, ^b unto thee shall all flesh come.

3 ^c Iniquities ^d prevail against me: as for our transgressions, thou shalt ^e purge them away.

^a Heb. Words or Matters of iniquities.—^b Ps. li. 2. lxxxix. 9. Isa. vi. 7. Heb. ix. 14. 1 John i. 7, 9.

sacrifices should be made to thee. All human spirits are under obligation to live to and serve thee.

Verse 2. *Unto thee shall all flesh come.*] It is supposed to be a prediction of the calling of the Gentiles to the faith of the gospel of Christ.

Verse 3. *Iniquities prevail against me*] "Iniquitous words have prevailed against me," or, "The words of iniquity are strong against me." All kinds of calumnies, lies, and slanders have been propagated, to shake my confidence, and ruin my credit.

Our transgressions, thou shalt purge them away.] What-

4 * Blessed is the man whom thou^b choosest, and causest to approach unto thee, that he may dwell in thy courts : c we shall be satisfied with the goodness of thy house, even of thy holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation ; who art the confidence of^d all the ends of the earth, and of them that are afar off upon the sea :

6 Which by his strength setteth fast the mountains ; e being girded with power :

7 Which stilleth the noise of the seas, the noise of their waves, f and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens : thou makest the outgoings of the morning and evening^h to rejoice.

* Ps. xxxii. 12. lxxxiv. 4.—^b Ps. lv. 3.—^c Ps. xxxvi. 8.—^d Ps. xxii. 27.—^e Ps. xcii. 1.—^f Ps. lxxxix. 9. ovil. 29. Matt. viii. 26.—^g Ps. lxxvi. 10. Isa. xvii. 12, 13.—^h Or, to sing.—ⁱ Deut. xi. 12.—^j Or, after thou hadst made it to desire rain.—^k Gen. ii. 6. Lev. xxvi. 4.

soever offences we have committed against thee, thou wilt pardon ; *teceperem*, thou wilt make atonement for them, when with hearty repentance and true faith we turn unto thee.

Verse 4. *Blessed is the man whom thou choosest*] This is spoken in reference to the priests who were chosen of God to minister at the tabernacle ; and who were permitted to approach, draw nigh, to the Divine Majesty by the various offerings and sacrifices which they presented.

We shall be satisfied with the goodness of thy house] Though we are not priests, yet we can worship at the temple, feel the outpouring of thy Spirit, and be happy with the blessings which thou dispensest there to thy true worshippers.

Verse 5. *By terrible things in righteousness*] The Psalmist may refer to those wonderful displays of God's providence in the change of seasons, and fertilization of the earth ; and, consequently, in the sustenance of all animal beings.

The confidence of all the ends of the earth] Thou art the hope of thy people scattered through different parts of the world, and through the isles of the sea. This passage is also understood of the vocation of the Gentiles.

Verse 6. *Setteth fast the mountains*] It is by thy strength they have been raised, and by thy power they are girded about or preserved. The image is very fine. They were hooped about by the divine power.

Verse 7. *Stilleth the noise of the seas*] Thou art Sovereign over all the operations of sea and land. Earthquakes are under thy control : so are the flux and reflux of the sea ; and all storms and tempests by which the great deep is agitated. Even the head-strong multitude is under thy control ; for thou stillest the madness of the people.

Verse 8. *Are afraid at thy tokens*] Thunder and lightning, storms and tempests, eclipses and meteors, tornadoes and earthquakes, are proofs to all who dwell even in the remotest parts of the earth, that there is a Supreme Being who is wonderful and terrible in his acts. From this verse to the end of the psalm there is a series of the finest poetic imagery in the world.

The outgoings of the morning, &c.] The rising and setting sun, the morning and evening twilight, the invariable succession of day and night, are all ordained by thee, and contribute to the happiness and continuance of man and beast.

Verse 9. *Thou visitest the earth*] Directing the clouds how and where to deposit their fertilizing showers, and the rivers where to direct their beneficial courses.

The river of God] Some think the Jordan is meant ; and the visiting and watering refer to rain after a long drought. But the clouds may be thus denominated, which properly are the origin of rivers.

Thou preparest them corn] Or, Thou wilt prepare them corn, because "thou hast provided for it." Thou hast made

9 Thouⁱ visitest the earth, and^j waterest^k it : thou greatly enrichest it^l with the river of God, which is full of water : thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly :^m thou settlest the furrows thereof :ⁿ thou makest it soft with showers : thou blessest the springing thereof.

11 Thou crownest^o the year with thy goodness ; and thy paths drop fatness.

12 They drop upon the pastures of the wilderness : and the little hills^p rejoice on every side.

13 The pastures are clothed with flocks ;^q the valleys also are covered over with corn ; they shout for joy, they also sing.

Deut. xi. 14. 1 Kings xviii. 44, 45. Ps. lxxviii. 9, 10. civ. 13. Jer. v. 24. Matt. v. 45.—^l Ps. xlvii. 4.—^m Or, thou causest rain to descend into the furrows thereof.—ⁿ Heb. thou dissolvest it.—^o Heb. the year of thy goodness.—^p Heb. are girded with joy.—^q Isa. lv. 12.

all necessary provision for the fertilization of the earth. Thou hast endued the ground with a vegetative power.

Verse 10. *Thou waterest the ridges*] In seed-time thou sendest that measure of rain that is necessary, in order to prepare the earth for the plough ; and then, when the ridges are thrown into furrows, thou makest them soft with showers, so as to prepare them for the expansion of the seed, and the vegetation and development of the embryo plant.

Thou blessest the springing thereof] Literally, *Thou wilt bless its germinations—its springing buds*. Thou watchest over the young sprouts ; and it is by thy tender, wise, and provident care, that the ear is formed ; and by thy bountiful goodness that mature grains fill the ear ; and that one produces thirty, sixty or an hundred or a thousand fold.

Verse 11. *Thou crownest the year*] A full and plentiful harvest is the crown of the year ; and this springs from the unmerited goodness of God. This is the diadem of the earth. *Thou encirclest, as with a diadem*. A more beautiful image could not have been chosen ; and the very appearance of the space termed the zodiac on a celestial globe, shows with what propriety the idea of a circle or diadem was conceived by this inimitable poet.

Thy paths drop fatness.] "Thy orbits." The various planets, which all have their revolutions within the zodiacal space, are represented as contributing their part to the general fructification of the year. Or perhaps the solar revolution through the twelve signs, dividing the year into twelve parts or months, may be here intended ; the rains of November and February, the frosts and snows of December and January, being as necessary for the fructification of the soil, as the gentle showers of spring, the warmth of summer, and the heat and drought of autumn.

Verse 12. *The pastures of the wilderness*] Even the places which are not cultivated have their sufficiency of moisture, so as to render them proper places of pasturage for cattle.

The little hills rejoice] Literally, *The hills gird themselves with exultation*. The metaphor appears to be taken from the frisking of lambs, bounding of kids, and dancing of shepherds and shepherdesses, in the joy-inspiring summer season.

Verse 13. *The pastures are clothed with flocks*] Cattle are seen in every plain, avenue, and vista, feeding abundantly ; and the valleys are clothed, and wave with the richest harvests ; and transports of joy are heard every where in the cheerful songs of the peasantry, the singing of the birds, the neighing of the horse, the lowing of the ox, and the bleating of the sheep.

Shout for joy, they also sing.] They are not loud and unmeaning sounds, there are both music and harmony in their different notes ; all together form one great concert, and the bounty of God is the subject which all celebrate.

PSALM LXVI.

The Psalmist exhorts all to praise God for the wonders he has wrought, 1-4; calls on Israel to consider his mighty acts in behalf of their fathers, 5-7; his goodness in their own behalf, 8-12; he resolves to pay his vows to God, and offer his promised sacrifices, 13-15; calls on all to hear what God had done for his soul, 16-20.

To the chief Musician, A Song or Psalm.

MAKE a joyful noise unto God, b all ye lands:

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible art thou in thy works! c through the greatness of thy power shall thine enemies d submit e themselves unto thee.

4 f All the earth shall worship thee, and g shall sing unto thee; they shall sing to thy name. Selah.

5 h Come and see the works of God: i he is terrible, in his doing toward the children of men.

6 j He turned the sea into dry land: k they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; l his eyes behold the nations: let not the rebellious exalt themselves. Selah.

* Ps. c. 1.—b Heb. all the earth.—c Ps. lxxv. 5.—d Ps. xviii. 44.—e Or, yield feigned obedience. Ps. xviii. 44. lxxxi. 15.—f Heb. lie.—g Ps. xlvii. 3. cxviii. 1.—h Ps. xvi. 1, 2.—i Exod. xiv. 21.—j Josh. iii. 14, 16.—k Ps. xli. 4.—l Heb. puteth.—m Ps. cxxi.

By many of the ancients, this Psalm is supposed to be a celebration of the restoration from the Babylonish captivity. Others think it commemorates the deliverance of Israel from Egypt, their introduction into the Promised Land, and the establishment of the worship of God in Jerusalem.

Verse 1. *Make a joyful noise*] Sing aloud to God, all ye lands—all ye people who, from different parts of the Babylonish empire, are now on return to your own land.

Verse 2. *The honour of his name*] Let his glorious and merciful acts be the subject of your songs.

Verse 3. *How terrible art thou*] Consider the plagues with which he afflicted Egypt before he brought your fathers from their captivity, which obliged all his enemies to submit.

Thine enemies submit themselves] Literally, lie unto thee. This was remarkably the case with Pharaoh and the Egyptians. They promised again and again to let the people go, when the hand of the Lord was upon them: and they as frequently falsified their word.

Verse 4. *All the earth*] The whole land shall worship thee. There shall no more an idol be found among the tribes of Israel.

Verse 5. *Come and see the works of God*] Let every man lay God's wonderful dealings with us to heart; and compare our deliverance from Babylon to that of our fathers from Egypt.

Verse 6. *He turned the sea into dry land*] This was a plain miracle: no human art or contrivance could do this.

Verse 7. *He ruleth by his power*] His omnipotence is employed to support his followers, and cast down his enemies.

His eyes behold the nations] He sees what they purpose, what they intend to do; and what they will do, if he restrain them not.

Let not the rebellious exalt themselves.] They shall not succeed in their designs: they have their own aggrandizement in view, but thou wilt disappoint and cast them down.

Verse 8. *O bless our God*] Who have so much cause as you to sing praises to the Lord?

Verse 9. *Which holdeth our soul in life*] Literally, "he who placeth our soul *bachayim*, in lives." We are preserved alive, have health of body, and feel the life of God in our hearts.

And suffereth not our feet to be moved.] Keeps us steadfast in his testimonies. We have our life, our liberty, and our religion.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which n holdeth our soul in life, and o suffereth not our feet to be moved.

10 For p thou, O God, hast proved us: q thou hast tried us, as silver is tried.

11 r Thou broughtest us into the net; thou laidst affliction upon our loins.

12 s Thou hast caused men to ride over our heads; t we went through fire and through water: but thou broughtest us out into a u wealthy place.

13 v I will go into thy house with burnt-offerings; w I will pay thee my vows,

14 Which my lips have x uttered, and my mouth hath spoken, when I was in trouble,

15 I will offer unto thee burnt sacrifices of y fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

8.—Ps. xvii. 3. Isa. xlvi. 10.—Zech. xiii. 9. 1 Pet. i. 6, 7.—9 Lam. i. 13.—Isa. li. 23.—Isa. xlii. 2.—Heb. moist.—Ps. c. 4. cxvi. 14, 17, 18, 19.—Eccles. v. 4.—Heb. opened.—Heb. marrow.

Verse 10. *For thou, O God, hast proved us*] A metaphor taken from melting and refining metals: afflictions and trials of various kinds are represented as a furnace where ore is melted, and a crucible where it is refined. And this metaphor is used especially to represent cases where there is doubt concerning the purity of the metal, the quantity of alloy, or even the nature or kind of metal subjected to the trial.

Verse 11. *Thou broughtest us into the net*] This refers well to the case of the Israelites, when, in their departure from Egypt, pursued by the Egyptians, having the Red Sea before them, and no method of escape, Pharaoh said, "The wilderness hath shut them in,—they are entangled."

Affliction upon our loins.] Perhaps this alludes to that sharp pain in the back and loins which is generally felt on the apprehension of sudden and destructive danger.

Verse 12. *Thou hast caused men to ride over our heads*] Thou hast permitted us to fall under the dominion of our enemies; who have treated us as broken infantry are when the cavalry dashes among their disordered ranks, treading all under the horses' feet.

We went through fire and through water] Through afflictions of the most torturing and overwhelming nature. To represent such, the metaphors of fire and water are often used in Scripture.

Wealthy place.] Well watered place, to wit, the land of Judea.

Verse 13. *I will pay thee my vows*] We often vowed, if thou wouldst deliver us from our bondage, to worship and serve thee alone: now thou hast heard our prayers, and hast delivered us; therefore will we fulfil our engagements to thee.

Verse 14. *When I was in trouble.*] This is generally the time when good resolutions are formed, and vows made; but how often are these forgotten when affliction and calamity are removed!

Verse 15. *I will offer, &c.*] Thou shalt have the best of the herd and of the fold; the lame and the blind shall never be given to thee for sacrifice.

The incense of rams] The fine effluvia arising from the burning of the pure fat.

Verse 16. *Come and hear, all ye that fear God*] He proposes to tell them his spiritual experience, what he needed, what he earnestly prayed for, and what God has done for him. Thus he intended to teach them by example, more powerful always than precept, however weighty in itself, and impressively delivered.

PSALM LXVIII.

16 ^a Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue. [will not hear me :

18 ^b If I regard iniquity in my heart, the LORD

^a Ps. xxxiv. 11.—^b Job xxvii. 9. Prov. xv. 29. xxviii. 9.

Verse 17. *I cried unto him with my mouth*] My prayer was fervent; he heard and answered; and my tongue celebrated his mercies; and he as graciously received my *thanksgiving*, as he compassionately heard my prayer.

Verse 18. *If I regard iniquity in my heart*] "If I have seen iniquity in my heart," if I have known it was there, and encouraged it; if I pretended to be what I was not; if I loved iniquity, while I professed to pray and be sorry for

19 *But verily God hath heard me*; he hath attended to the voice of my prayer.

20 *Blessed be God*, which hath not turned away my prayer, nor his mercy from me.

Isa. i. 15. John ix. 31. James iv. 3.—^c Ps. cxvi. 1, 2.

my sin; the Lord, Adonai, my Prop, Stay, and Supporter, would not have heard, and I should have been left without help or support.

Verse 19. *Verily God hath heard me*] A sure proof that my prayer was upright, and my heart honest before him.

Verse 20. *Blessed be God*] I therefore praise God, who has not turned aside my prayer, and who has not withheld his mercy from me.

PSALM LXVII.

The Psalmist prays for the enlargement of God's kingdom, 1, 2; calls upon all nations to serve him, because he judges and governs righteously, 3-5; promises prosperity to the faithful and obedient, 6, 7.

To the chief Musician on Neginoth, A Psalm or Song.

GOD is merciful unto us, and bless us; and cause his face to shine ^b upon us. Selah.

2 That ^c thy way may be known upon earth,

^d thy saving health among all nations.

3 ^e Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for

^a Num. vi. 25. Ps. iv. 6 xxxi. 16. lxxx. 3, 7, 19. cxix. 135.—^b Heb. with us.—^c Acts xviii. 25.—^d Luke ii. 30, 31. Tit. ii. 11.—^e Ps. lxxi.

This Psalm is supposed to have been written at the return from the Babylonish captivity, and to fortall the conversion of the Gentiles to the Christian religion. The prayer for their salvation is very energetic.

Verse 1. *God be merciful unto us*] Show the Jewish people thy mercy, bless them in their bodies and souls, and give a full evidence of thy approbation.

Verse 2. *That thy way may be known*] God's way is God's religion; what he walks in before men; and in which men must walk before him. A man's religion is his way of worshipping God, and going to heaven.

Thy saving health] "Thy salvation." The great work which is performed in God's way, in destroying the power, pardoning the guilt, cleansing from the infection, of all sin; and filling the soul with holiness, with the mind that was in Christ. Let all nations—the whole Gentile world, know that way, and this salvation!

Verse 3. *Let the people praise thee*] When this is done, the people—the Gentiles, will praise thee; all will give thanks to God for his unspeakable gift.

Verse 4. *Glad and sing for joy*] They shall be made

'thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 ^b Then shall the earth yield her increase; and God, even our own God, shall bless us.

7 God shall bless us, and 'all the ends of the earth shall fear him.

4.—^c Ps. xvi. 10, 18. xxviii. 9.—^d Heb. lead.—^e Lev. xxvi. 4. Ps. lxxxv. 12. Ezek. xxiv. 27.—^f Ps. xxii. 27.

happy in thy salvation. Even their political state shall be greatly meliorated; for God will be acknowledged the supreme Judge; *their laws shall be founded on his word*; and the nations of the earth shall be governed according to judgment, justice, and equity.

Verse 5. *Let the people praise thee*] Seeing the abundance of the blessings which the Gentiles were to receive, he calls again and again upon them to magnify God for such mercies.

Verse 6. *The earth yield her increase*] As the ground was cursed for the sin of man, and the curse was to be removed by Jesus Christ, the fertility of the ground should be influenced by the preaching of the gospel; for as the people's minds would become enlightened by the truth, they would, in consequence, become capable of making the most beneficial discoveries in arts and sciences; and there should be an especial blessing on the toil of the pious husbandman. Whenever true religion prevails, every thing partakes of its beneficent influence.

Verse 7. *God shall bless us*] He shall ever be speaking good to us, and ever showering down good things upon us.

PSALM LXVIII.

The Psalmist calls upon God to arise, bless his people, and scatter his enemies, 1-3; exhorts them to praise him for his greatness, tenderness, compassion, and judgments, 4-6; describes the grandeur of his march when he went forth in the redemption of his people, 7, 8; how he dispensed his blessings, 9, 10; what he will still continue to do in their behalf, 11-18; the effects produced by the manifestation of God's majesty, 14-18; he is praised for his goodness, 19, 20; for his judgments, 21-23; he tells in what manner the divine worship was conducted, 24-27; how God is to be honoured, 28-31; all are invited to sing his praises, and extol his greatness, 32-35.

To the chief Musician, A Psalm or Song of David.

LET God arise, let his enemies be scattered; let them also that hate him flee before him.

2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, of God of Israel.

* Num. x. 35. Isa. xxxiii. 3.— Heb. from his face.— Isa. ix. 18. Hos. xiii. 3.— Ps. xviii. 3. Mic. i. 4.— Ps. xxxiii. 11. lviii. 10. lxiv. 10.— Heb. rejoice with gladness.— Ps. lxxvi. 4.— Deut. xxxiii. 26. Ver. 33.— Exod. vi. 3.— Ps. x. 14, 18. cxlvi. 9.— 1 Sam. ii. 5. Ps. cxlii. 9.— Heb. in a house.— Ps. cvii. 10, 14.— Ps. cvii. 34, 40.— Judg. iv. 14. Hab. iii. 13.— Exod. xix. 16, 18. Judg. v. 4. Isa. lxiv. 1, 3.— Deut. xi. 11, 13. Ezek. xxxiv. 26.— Heb. shake

It is probable that this psalm, or a part of it at least, might have been composed by Moses, to be recited when the Israelites journeyed. See Num. x. 35; and that David, on the same model, constructed this psalm. It might have been sung also in the ceremony of transporting the ark from Kirjath-jearim to Jerusalem; or from the house of Obadedom to the tabernacle erected at Zion.

I know not how to undertake a comment on this psalm: it is the most difficult in the whole psalter; the torture of critics, and the reproach of the commentators. There are customs here referred to which I do not fully understand; there are words whose meaning I cannot, to my own satisfaction, ascertain; and allusions which are to me inexplicable. Yet of the composition itself I have the highest opinion: it is sublime beyond all comparison; it is constructed with an art truly admirable; it possesses all the dignity of the Sacred language; none but David could have composed it; and, at this lapse of time, it would require no small influence of the Spirit that was upon him, to give its true interpretation.

Verse 1. *Let God arise*] This was sung when the Levites took up the ark upon their shoulders; see Num. x. 35, 36.

Verse 4. *Extol him that rideth upon the heavens by his name JAH*] Baaraboth, which we render in the high heavens is here of doubtful signification. As it comes from the root arab, to mingle (hence *ereb* the evening or twilight, because it appears to be formed of an equal mixture of light and darkness) it may mean the gloomy desert, through which God, in the chariot of his glory, led the Israelites. If this interpretation do not please, then let it be referred to the darkness in which God is said to dwell, through which the rays of his power and love, in the various dispensations of his power and mercy, shine forth for the comfort and instruction of mankind.

By his name JAH] *Yah*, probably a contraction of the word *Yehovah*; at least, so the ancient Versions understood it. It is used but in a few places in the sacred writings. It might be translated *The Self-existent*.

Verse 6. *The solitary in families*] Single persons. Is not the meaning, God is the Author of marriage: and children, the legal fruit of it, are an inheritance from him?

Verse 7. *O God, when thou wentest forth*] This and the following verse most manifestly refer to the passage of the Israelites through the wilderness.

Verse 9. *Didst send a plentiful rain*] Shower of liberality. I believe this to refer to the manna by which God refreshed and preserved alive the weary and hungry Israelites.

Verse 10. *Thy congregation hath dwelt therein*] Thy living creature; so all the Versions. Does not this refer to

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word: great was the company of those that published it.

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan: an high hill as the hill of Bashan.

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea the LORD will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: the LORD is among them, as in Sinai, in the holy place.

out.— Heb. confirm it.— Deut. xxvi. 5, 9. Ps. lxxiv. 19.— Heb. army.— Num. xxxi. 8, 9, 54. Josh. x. 16. xii. 8.— Heb. did flee, did flee.— Ps. lxxxi. 6.— Ps. cv. 37.— Num. xxi. 3. Josh. x. 10. xii. 1, &c.— Or, for her, she was.— Ps. cxiv. 4, 6.— Deut. xii. 5, 11. 1 Kings ix. 3. Ps. lxxxvii. 1, 2. cxxxii. 18, 14.— Deut. xxxiii. 2. 2 Kings vi. 16, 17. Dan. vii. 10. Heb. xii. 22. Rev. ix. 16.— Or, even many thousands.

the quails that were brought to the camp of the Israelites, and dwell, as it were, round about it? And was not this, with the manna and the refreshing rock, that goodness which God had provided for the poor—the needy Israelite? [This is not likely.]

Verse 11. *Great was the company of those that published it*] "Of the female preachers there was a great host." Such is the literal translation of this passage; the reader may think of it what he pleases. Some think it refers to the women, who, with music, songs, and dances, celebrated the victories of the Israelites over their enemies. But the publication of good news, or of any joyful event, belonged to the women.

Verse 12. *Kings of armies did flee*] Jabin and the kings of the Canaanites, who united their forces to overwhelm the Israelites.

And she] Deborah the prophetess, a woman accustomed to tarry at home, and take care of the family; she divided the spoils, and vanquished their kings.

Verse 13. *Though ye have lien among the pots*] The prophet is supposed here to address the tribes of Keuben, and Gad, who remained in their inheritances, occupied with agricultural, maritime, and domestic affairs, when the other tribes were obliged to go against Jabin, and the other Canaanitish kings. Ye have been thus occupied, while your brethren sustained a desperate campaign; but while you are inglorious, they obtained the most splendid victory, and now dwell under those rich tents which they have taken from the enemy; coverings of the most beautiful colours, adorned with gold and silver.

Verse 15. *The hill of God is as the hill of Bashan*] "Is Mount Bashan the craggy mount, Mount Bashan, the mount of God? Why envy ye, ye craggy mounts? This is the mount of God in which he has desired to dwell."

The Psalmist is speaking particularly of the mountains of Judea, and those of Gilead; the former were occupied by the Canaanites, and the others by Og, king of Bashan, and Sihon, king of the Amorites, whom Moses defeated.

Verse 17. *The chariots of God are twenty thousand*] "Two myriads of thousands doubled." Does not this mean simply forty thousand? A myriad is 10,000; two myriads, 20,000; these doubled, 40,000.

Verse 18. *Thou hast ascended on high*] This seems to be an allusion to a military triumph. The conqueror was placed on a very elevated chariot.

Led captivity captive] The conquered kings and generals were usually tied behind the chariot of the conqueror—bound to it, bound together, and walked after it, to grace the triumph of the victor.

18 * Thou hast ascended on high, ^b thou hast led captivity captive: ^c thou hast received gifts ^d for men; yea, for ^e the rebellious also, ^f that the LORD God might dwell among them.

19 Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 He that is our God is the God of salvation; and ^g unto God the LORD belong the issues from death.

21 But ^h God shall wound the head of his enemies, ⁱ and the hairy scalp of such an one as goeth on still in his trespasses.

22 The LORD said, I will bring ^j again from Bashan, I will bring *my people* again ^k from the depths of the sea:

23 ^l That thy foot may be ^m dipped in the blood of thine enemies, ⁿ and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 ^o The singers went before, the players on instruments followed after; among them were the *darkels* playing with timbrels.

26 Bless ye God in the congregations, even the Lord, ^p from ^q the fountain of Israel.

* Acts i. 9. Eph. iv. 8.—^b Judg. v. 12.—^c Acts ii. 4, 39.—^d Heb. in the man.—^e 1 Tim. i. 13.—^f Ps. lxxviii. 60.—^g Deut. xxxii. 39. Prov. iv. 23. Rev. i. 18. xv. 1.—^h Ps. cx. 6. Hab. iii. 13.—ⁱ Ps. lv. 23.—^j Num. xx. 33.—^k Exod. xiv. 22.—^l Ps. lvi. 10.—^m Or, red.—ⁿ 1 Kings xxi. 19.—^o 1 Chron. xiii. 8. xv. 16. Ps. xlviii. 5.—^p Or, ye that are of the fountain of Israel.—^q Deut. xxxiii. 28. Isa. xlviii. 1.—^r 1 Sam. ix. 21.—^s Or, with their company.—^t So Ps. xlii. 8.—^u 1

Thou hast received gifts for men] "And gave gifts unto men;" Eph. iv. 8. At such times the conqueror threw money among the crowd. *Thou hast received gifts among men, boadam, IN MAN, in human nature; and God manifest in the flesh dwells among mortals! Thanks be to God for his unspeakable gift!* By establishing his abode among the rebellious, the prophet may refer to the conquest of the land of Canaan, and the country beyond Jordan.

Yea, for the rebellious also] Even to the rebellious. Those who were his enemies, who traduced his character and operations, and those who fought against him now submit to him, and share his munificence; for it is the property of a hero to be generous.

That the Lord God might dwell among them.] The conqueror now coming to fix his abode among the conquered people to organise them under his laws, to govern and dispense justice among them. The whole of this is very properly applied by St. Paul, Eph. iv. 5, to the resurrection and glory of Christ.

Verse 19. Blessed be the Lord, who daily loadeth us] With benefits is not in the text. Perhaps it would be better to translate the clause thus: "Blessed be the Lord, who supports us day by day." The word *amas*, which we translate to load, signifies to lift, bear up, support, or to bear a burden for another. Hence it would not be going far from the ideal meaning to translate, "Blessed be the Lord day by day, who bears our burdens for us." But *loadeth us with benefits* is neither a translation nor meaning.

Verse 20. The issues from death.] The going out or *exodus* from death—from the land of Egypt and house of bondage. Or the expression may mean, Life and death are in the hand of God.

Verse 21. The hairy scalp] Does this mean any thing like the Indian scalping? Or does it refer to a crest on a helmet or headcap? I suppose the latter.

Verse 22. From the depths of the sea.] All this seems to speak of the defeat of the Egyptians, and the miraculous passage of the Red Sea.

Verse 23. That thy foot may be dipped in the blood] God will make such a slaughter among his enemies, the Amorites, that thou shalt walk over their dead bodies; and beasts of prey shall feed upon them.

Verse 24. They have seen thy goings] These kings of the Amorites have seen thy terrible majesty in their discomfiture, and the slaughter of their subjects.

Verse 25. The singers went before.] This verse appears to be a description of the procession.

27 There is ^v little Benjamin with their ruler, the princes of Judah ^w and their council, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath ^x commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem ^y shall kings bring presents unto thee.

30 Rebuke ^z the company of spearmen, ^{aa} the multitude of the bulls, with the calves of the people, *till every one* ^{ab} submit himself with pieces of silver: ^{ac} scatter thou the people that delight in war.

31 ^{ad} Princes shall come out of Egypt; ^{ae} Ethiopia shall soon ^{af} stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah:

33 To him ^{ag} that rideth upon the heavens of heavens, *which were of old*; lo, ^{ah} he doth ^{ai} send out his voice, *and that a mighty voice*.

34 ^{aj} "Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the ^{ak} clouds.

35 O God, ^{al} thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

Kings x. 10, 24, 25. 2 Chron. xxxii. 23. Ps. lxxii. 10. lxxvi. 11. Isa. ix. 16, 17.—^v Or, the beasts of the reeds. Jer. li. 32, 33.—^w Ps. xxii. 12.—^x 2 Sam. viii. 2, 6.—^y Or, he scattereth.—^z Isa. xix. 19, 21.—^{aa} Ps. lxxii. 9. Isa. xlv. 14. Zeph. iii. 10. Acts viii. 27.—^{ab} Ps. xlv. 20.—^{ac} Ps. xviii. 10. civ. 3. Ver. 4.—^{ad} Ps. xxix. 3, &c.—^{ae} Heb. give.—^{af} Ps. xxix. 1.—^{ag} Or, heavens.—^{ah} Ps. xl. 4. lxxv. 5. lxxvi. 12.

Verse 26. Bless ye God] This is what they sung.

Verse 27. There is little Benjamin] This is a description of another part of the procession.

Verse 28. Thy God hath commanded] This and the following verses is what they sung.

Verse 30. Rebuke the company of spearmen] *The wild beast of the reed—the crocodile or hippopotamus, the emblem of Pharaoh and the Egyptians: thus all the Versions. Our translators have put the true sense in the margin.*

Verse 31. Ethiopia shall soon stretch out her hands unto God.] This verse had its literal fulfilment under Solomon, when Egypt formed an alliance with that king by his marriage with Pharaoh's daughter; and when the queen of Sheba came to Jerusalem to hear the wisdom of Solomon. But as this may be a prophetic declaration of the spread of Christianity, it was literally fulfilled after the resurrection of our Lord.

Verse 32. Sing unto God] All the inhabitants of the earth are invited to sing unto God, to acknowledge him as their God, and give him the praise due to his name.

Verse 33. Rideth upon the heavens] As an able and skilful rider manages his horse, so does God the sun, moon, planets, and all the hosts of heaven.

He doth send out his voice] At his word of command they run, shed, or reflect their light; and without the smallest deviations obey his will.

Mighty voice.] He thunders in the heavens, and men tremble before him.

Verse 34. His strength is in the clouds.] This refers to the bursting, rattling, and pounding of thunder and lightning; for all nations have observed that this is an irresistible agent; and even the most enlightened have looked on it as an especial manifestation of the power and sovereignty of God.

Verse 35. O God, thou art terrible out of thy holy places] The sanctuary and heaven. Out of the former he had often shone forth with consuming splendour; see the case of Korah and his company: out of the latter he had often appeared in terrible majesty in storms, thunder, lightning, &c.

He that giveth strength and power unto his people.] Therefore that people must be invincible who have this strong and irresistible God for their support.

Blessed be God.] He alone is worthy to be worshipped. Without him nothing is wise, nothing holy, nothing strong, and from him, as the inexhaustible Fountain, all good must be derived.

PSALM LXIX.

The Psalmist describes his afflicted state, and the wickedness of his adversaries, 1-21; he declares the miseries that should come upon his enemies, 22-28; enlarges on his afflicted state, and expresses his confidence in God, 29-34; prophesies the restoration of the Jews to their own land and temple, 35, 36.

To the chief Musician ^a upon Shoshannim, A Psalm of David.
me, O God; for ^b the waters are come
in unto my soul.

2 ^c I sink in ^d deep mire, where there is no
standing: I am come into ^e deep waters,
where the floods overflow me.

3 ^f I am weary of my crying: my throat is dried:
^g mine eyes fail while I wait for my God.

4 They that ^h hate me without a cause are more
than the hairs of mine head: they that would
destroy me, being mine enemies wrongfully, are
mighty: then I restored that which I took not away.

5 O God, thou knowest my foolishness; and my
ⁱ sins are not hid from thee.

6 Let not them that wait on thee, O Lord God of
hosts, be ashamed for my sake: let not those that
seek thee be confounded for my sake, O God of
Israel.

7 Because for thy sake I have borne reproach;
shame hath covered my face.

8 ^j I am become a stranger unto my brethren,
and an alien unto my mother's children.

9 ^k For the zeal of thine house hath eaten me up:
and the reproaches of them that reproached thee
are fallen upon me.

10 ^l When I wept, and chastened my soul with
fasting, that was to my reproach.

^a Ps. xiv. title.—^b Ver. 2, 14, 15. Jonah ii. 5.—^c Ps. xl. 2.—^d Heb the mire of depth.—^e Heb. depth of waters.—^f Ps. vi. 6.—^g Ps. cxix. 22, 123. Isa. xxxviii. 14.—^h Ps. xxxv. 19. John xv. 25.—ⁱ Heb. wilfulness.—^j Ps. xxxi. 11. Isa. liii. 8. John i. 11. vii. 5.—^k Ps. cxix. 189. John ii. 17.—^l See Ps. lxxxix. 50, 51. Rom. xv. 8.—^m Ps. psalm 13, 14.—ⁿ 1 Kings ix. 7. Jer. xxiv. 9.—^o Job xxx. 9.

This psalm is supposed to have been written during the captivity, and to have been the work of some Levite, divinely inspired. It is a very fine composition, equal to most in the Psalter. Several portions of it seem to have a reference to our Lord; to his advent, passion, resurrection, the vocation of the Gentiles, the establishment of the Christian church, and the reprobation of the Jews. Those portions which the writers of the New Testament apply to our Lord, we may apply also; of others we should be careful.

Verse 1. *The waters are come in unto my soul.* The waters have broken their dikes, and are just ready to sweep me away! Save me, Lord! In such circumstances, I can have no other help.

Verse 3. *I am weary of my crying.* A pathetic description of the state of the poor captives for about seventy years.

Verse 4. *Then I restored that which I took not away.* I think that this is a sort of proverbial expression such as this: "The fathers have eaten sour grapes, and the children's teeth are set on edge." Our fathers have grievously sinned against the Lord, and we their posterity suffer for it. Some have applied it to our Lord. But such applications are very gratuitous.

Verse 5. *Thou knowest my foolishness.* Though we have been brought into captivity in consequence of the crimes of our fathers, yet we have guilt enough of our own to merit a continuation of our miseries.

Verse 6. *Be ashamed for my sake.* The sins of the Jews were a great stumbling-block in the way of the conversion of the Gentiles. They had been the peculiar people of the Lord. "How," say the Gentiles, "can a pure and holy Being love such people?" They were now punished for their crimes. "How," say the Gentiles, "can God deal so hardly with those whom he professes to love?" The pious among the captives felt keenly, because this reproach seemed to fall upon their gracious and merciful God.

Verse 7. *For thy sake I have borne reproach.* The Gen-

11 I made sackcloth also my garment; ^a and I became a proverb to them.

12 They that sit in the gate speak against me; and ^b I was the song of the ^c drunkards.

13 But as for me, my prayer is unto thee, O LORD, ^d in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: ^e let me be delivered from them that hate me, and out of ^f the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit ^g shut her mouth upon me.

16 Hear me, O LORD; ^h for thy loving-kindness is good: ⁱ turn unto me according to the multitude of thy tender mercies.

17 And ^j hide not thy face from thy servant; for I am in trouble: ^k hear me speedily.

18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

19 Thou hast known ^l my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I ^m looked for some ⁿ to take pity, but there was none; and for ^o comforters, but I found none.

Ps. xxxv. 15, 16.—^p Heb. drinkers of strong drink.—^q Isa. xlix. 8. lv. 6. 2 Cor. vi. 2.—^r Ps. cxliv. 7.—^s Ver. 1, 2, 15.—^t Num. xvi. 33.—^u Ps. lxxiii. 3.—^v Ps. xxxv. 16. lxxxvi. 16.—^w Ps. xxvii. 9. ciii. 2.—^x Heb. make haste to hear me.—^y Ps. xxii. 6, 7. Isa. liii. 8. Heb. xii. 2.—^z Ps. cxlii. 4. Isa. lxiii. 5.—^{aa} Heb. to lament with me.—^{bb} Job xvi. 2.

tiles have said, "Why such an obstinate attachment to the worship of a Being who treats you so rigorously, and who interests not himself in your comfort and deliverance?" And in these cutting reproaches some of the ungodly Jews took a part: "I am an alien to my mother's children."

Verse 9. *The zeal of thine house hath eaten me up.* The strong desire to promote thy glory has absorbed all others. All the desires of my body and soul are wrapped up in this. This verse is very properly applied to our Lord, John ii. 17.

Verse 12. *They that sit in the gate.* At the gates were the courts for public justice; there were complaints lodged, and causes heard.

The song of the drunkards. How miserable was this lot! Forsaken by friends, scorned by enemies, insulted by inferiors; and the scoff of libertines, and the song of drunkards; besides hard travail of body, miserably lodged and fed; with the burning crown of all, a deep load of guilt upon the conscience. To such a life any death was preferable.

Verse 13. *My prayer is unto thee, O Lord, in an acceptable time.* This seems to refer to the end of the captivity, which Jeremiah had said should last seventy years, Jer. xxv. 11, 12. The conclusion of this period was the accepted time of which the Psalmist speaks. Now, they incessantly pray for the fulfilment of the promise made by Jeremiah: and to hear them, would be the truth of God's salvation; it would show the promise to be true, because the salvation—the deliverance, was granted.

Verse 16. *Thy loving-kindness is good.* The word *chesed* signifies *exuberance of kindness*; and the word *rachamim*, which we translate *tender mercies*, signifies such affection as mothers bear to their young; and in God, there is a multitude of such tender mercies towards the children of men!

Verse 19. *Thou hast known my reproach.* This is one of the most forcible appeals to mercy and compassion that was

21 They gave me also gall for my meat; * and in my thirst they gave me vinegar to drink.

22 ^b Let their table become a snare before them : and that which should have been for their welfare, let it become a trap.

23 * Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 ^d Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 * Let their habitation be desolate; and ^e let none dwell in their tents.

26 For ^h they persecute ⁱ him whom thou hast smitten; and they talk to the grief of ^j those whom thou hast wounded.

27 * Add ^k iniquity unto their iniquity : * and let them not come into thy righteousness.

28 Let them ^o be blotted out of the book of the living; ^o and not be written with the righteous.

^a Matt. xxvii. 34, 48. Mark xv. 23. John xix. 29.—^b Rom. xi. 9, 10.—^c Isa. vi. 9, 10. John xii. 39, 40. Rom. xi. 10. 2 Cor. iii. 14.—^d 1 Thes. ii. 16.—Matt. xxiii. 38. Acts i. 20.—^e Heb. their palace.—^f Heb. let there not be a dweller.—^g See 2 Chron. xxviii. 9. Zech. i. 15.—^h Isa. liii. 4.—ⁱ Heb. thy wounded.—^j Rom. i. 28.—^k Or, punishment of iniquity.—^l Isa. xxvi. 10. Rom. ix. 31.—^m Exod.

ever made. The language of these two verses is inimitable; and the sentiment cannot be mended.

Verse 21. *They gave me also gall for my meat*] Even the food, necessary to preserve us in their slavery, was frequently mingled with what rendered it unpleasant and disgusting, though not absolutely unwholesome. And vinegar, sour small wines, was given us for our beverage. This is applied to our Lord, Matt. xxvii. 34.

Verse 22. *Let their table become a snare*] The execrations here and in the following verses should be read in the future tense, because they are *predictive*; and not in the *imperative mood*, as if they were the offspring of the Psalmist's resentment.

Verse 27. *Add iniquity unto their iniquity*] *Give iniquity*, that is, the reward of it, upon or for their iniquity. Or, as the original signifies *perverseness*, treat their *perverseness with perverseness*: act, in thy judgments as *crookedly* towards them as they dealt *crookedly* towards thee.

Verse 28. *Let them be blotted out*] The Psalmist is speaking of *retributive justice*; and in this sense all these passages are to be understood.

And not be written with the righteous.] They shall have no title to that *long life* which God has promised to his followers.

Verse 29. *I am poor and sorrowful*] Literally, *I am laid low, and full of pain or grief*.

Verse 31. *An ox or bullock that hath horns and hoofs.*]

29 But I am poor and sorrowful: let thy salvation, O God, set me up on high.

30 ^p I will praise the name of God with a song, and will magnify him with thanksgiving.

31 * This also shall please the Lord better than an ox or bullock that hath horns and hoofs.

32 * The * humble shall see this, and be glad : and ^r your heart shall live that seek God.

33 For the Lord heareth the poor, and despiseth not ^s his prisoners.

34 * Let the heaven and earth praise him, the seas, * and everything that ^t moveth therein.

35 ^v For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 * The seed also of his servants shall inherit it : and they that love his name shall dwell therein.

xxvii. 32. Phil. iv. 8. Rev. iii. 5. xlii. 8.—^a Ezek. xlii. 9. Luke x. 30.—^b Heb. xii. 23.—^c Ps. xxviii. 7.—^d Ps. i. 13, 14, 23.—^e Ps. xxxiv. 2.—^f Or, meek.—^g Ps. xxii. 26.—^h Eph. iii. 1.—ⁱ Ps. xvi. 11. cxviii. 1. Isa. xlii. 23. xlix. 13.—^j Isa. lv. 12.—^k Heb. creepeth.—^l Ps. 11. 18. Isa. xlii. 26.—^m Ps. cii. 28.

Oxen offered in sacrifice had their horns and hoofs *gilded*; and the Psalmist might mention these parts of the victim more particularly, because they were more *conspicuous*.

Verse 32. *The humble shall see this, and be glad*] Those who are *low*; expecting thou wilt lift them up also; and thus the heart of those who seek the Lord shall be *revived*.

Verse 33. *For the Lord heareth the poor*] *The beggars*. He perhaps refers here to the case of the captives, many of whom were obliged to beg bread from their heathen oppressors.

His prisoners.] The captives, shut up by his judgments in Chaldea, without any civil liberty, like culprits in a prison.

Verse 34. *Let the heaven and earth praise him*] The Psalmist has the fullest confidence that God will turn their captivity, and therefore calls upon all creatures to magnify him for his mercy.

Verse 35. *God will save Zion*] This fixes the psalm to the time of the captivity. There was no Zion belonging to the Jews in the time of *Saul*, when those suppose the psalm to be written who make David the author.

Will build the cities of Judah] This refers to the return from the Captivity, when all the destroyed cities should be rebuilt, and the Jews repossess their forfeited heritages. Some apply this to the redemption of the human race; and suppose that *Zion* is the type of the Christian church into which the Gentiles were to be called.

The Psalmist prays for speedy deliverance, 1; prays against those who sought his life, 2, 3; and for the blessedness of those who sought God, 4; urges his speedy deliverance, 5.

To the chief Musician, A Psalm of David, * to bring to remembrance.

MAKE haste, ^b O God, to deliver me; make haste ^c to help me, O LORD.

2 ^d Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

* Ps. xxxviii. title.—^b Ps. xl. 18, &c. lxxi. 12.—^c Heb. to my help.

The title seems to intimate that the psalm was written as a memorial that David had been in sore affliction, and that God had delivered him.

Verse 1. *Make haste to help me*] I am in extreme distress, and the most imminent danger.

Verse 2. *Let them be turned backward*] They are coming in a body against me. Lord, stop their progress!

Verse 3. *That say, Aha, aha.*] *Heach! heach!* a note of supreme contempt. See on Ps. xl. 15.

3 * Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 ' But I *am* poor and needy: * make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

^d Ps. xxxv. 4, 26. lxxi. 13.—^e Ps. xl. 15.—^f Ps. xl. 17.—^g Ps. cxli. 1.

4. *Let God be magnified.*] Let his glory, mercy, and kindness continually appear in the *increase* of his own work in the souls of his followers!

Verse 5. *But I am poor and needy*] I am an afflicted beggar; a sense of my poverty causes me to beg.

Thou art my help] I know thou hast enough, and to spare: and therefore I come to thee.

Make no tarrying.] My wants are many, my dangers great, my time short. O God, delay not!

PSALM LXXI.

The prophet, in confidence, prays for God's favour, 1-5; recounts God's kindness to him from youth to old age, 6-9; shows what his adversaries plot against him, and prays for their confusion, 10-13; promises fidelity, and determines to be a diligent preacher of righteousness even in old age, 14-19; takes encouragement in God's mercy; and foresees the confusion of all his adversaries, 20-24.

Iⁿ * thee, O LORD, do I put my trust: let me never be put to confusion.

2 ^b Deliver me in thy righteousness, and cause me to escape: * incline thine ear unto me, and save me.

3 ^c Be * thou my strong habitation, whereunto I may continually resort: thou hast given * commandment to save me; for thou *art* my rock and my fortress.

4 ^d Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art*: ^b my hope, O LORD God: *thou art* my trust from my youth.

6 ^e By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall* be continually of thee.

* Ps. xxv. 2, 3. xxxi. 1.—^b Ps. xxxi. 1.—^c Ps. xvii. 6.—^d Ps. xxxi. 2, 3.—^e Heb. *Be thou to me for a rock of habitation.*—^f Ps. xlii. 4.—^g Ps. cxl. 1, 4.—^h Jer. xvii. 7, 17.—ⁱ Ps. xxii. 9, 10. Isa. xlii. 3.—^j Isa. viii. 18. Zech. iii. 8. 1 Cor. iv. 9.—^k Ps. xxxv. 28.—^l Ver. 18.

Verse 3. *Be thou my strong habitation*] Instead of *maen*, habitation, many MSS. read *maoz*, munition or defence. Be thou my rock of defence.

Thou hast given commandment to save me] Thou hast determined my escape, and hast ordered thy angels to guard me. See Ps. xci. 11, 12.

Verse 4. *Out of the hand of the wicked*] Probably his unnatural son Absalom, called here the WICKED, because he had violated all laws, human and divine.

The unrighteous and cruel man.] Probably, Ahithophel who was the iniquitous counsellor of a wicked and rebellious son.

7 ^f I am as a wonder unto many; but thou *art* my strong refuge.

8 Let ^g my mouth be filled *with* thy praise *and* with thy honour all the day.

9 ^h Cast me not off in the time of old age; for-sake me not when my strength faileth.

10 For mine enemies speak against me: and they that ⁱ lay wait for my soul: ^j take counsel together.

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver him.

12 ^k O God, be not far from me; O my God, ^l make haste for my help.

13 ^m Let them be confounded *and* consumed that are adversaries to my soul: let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

—ⁿ Heb. *watch or observe.*—^o 2 Sam. xvii. 1. Matt. xxvii. 1.—^p Ps. xxii. 11, 19. xxxv. 22. xxxviii. 21, 22.—^q Ps. lxx. 1.—^r Ver. 24. Ps. xxxv. 4, 26. xl. 14. lxx. 2.

Verse 5. *My trust from my youth.*] When I was born into the world, thou didst receive me, and thou tookest me under thy especial care. "My praise *shall* be continually of thee." Rather, *I have always made thee my boast.*

Verse 7. *I am as a wonder unto many*] I am "as a portent," or "type;" I am a typical person; and many of the things that happen to me are to be considered in reference to him of whom I am a type. But he may mean, I am a continual prodigy.

Verse 9. *Cast me not off in the time of old age*] It was in David's old age that the rebellion of Absalom took place.

Verse 10. *Lay wait for my soul*] They seek to destroy my life.

15 ^a My mouth shall shew forth thy righteousness and thy salvation all the day; for ^b I know not the numbers thereof.

16 I will go in the strength of the LORD GOD: I will make mention of thy righteousness, even of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 ^c Now also ^d when I am old and greyheaded, O God, forsake me not; until I have shewed ^e thy strength unto this generation, and thy power to every one that is to come.

19 ^f Thy righteousness also, O God, is very high, who hast done great things: ^g O God, who is like unto thee!

20 ^h Thou, which hast shewed me great and sore troubles, ⁱ shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee ^j with ^k the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou ^l Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and ^m my soul, which thou hast redeemed.

24 ⁿ My tongue also shall talk of thy righteousness all the day long: for ^o they are confounded, for they are brought unto shame, that seek my hurt.

^a Ver. 8, 24. Ps. xxxv. 28.—^b Ps. xl. 5. xxxix. 17, 18.—^c Ver. 9.—^d Heb. unto old age and grey hairs.—^e Heb. thine arm.—^f Ps. lvii. 10.—^g Ps. xxxv. 10. lxxxvi. 8. lxxxix. 6, 8.—^h Ps. lx. 3.—ⁱ Hos. vi.

1, 2.—^j Heb. with the instrument of psaltery.—^k Ps. xcii. 1, 2, 3. cl. 3.—^l 2 Kings xix. 22. Isa. lx. 9.—^m Ps. ciii. 4.—ⁿ Ver. 8, 15.—^o Ver. 13.

Verse 11. *God hath forsaken him*] Thus men judge. "Secular prosperity is a proof of God's favour: adversity is a proof of his displeasure." But this is not God's way, except in especial judgments, &c. He never manifests his pleasure or displeasure by secular good or ill.

Verse 13. *Let them be confounded*] They shall be confounded: these are prophetic denunciations.

Verse 14. *I will hope continually*] I shall expect deliverance after deliverance, and blessing after blessing; and, in consequence, I will praise thee more and more. As thy blessings abound, so shall my praises.

Verse 15. *I know not the numbers*] I must be continually in the spirit of gratitude; for thy blessings to me are innumerable.

Verse 16. *I will go*] I will enter, *i. e.*, into the tabernacle, in the strength or mightinesses of Adonai Jehovah, the supreme God, who is my Prop, Stay, and Support.

I will make mention of thy righteousness] I will continually record and celebrate the acts of thy mercy and goodness.

Verse 17. *Thou hast taught me from my youth*] I have had thee for my continual instructor: and thou didst begin to teach me thy fear and love from my tenderest infancy. Those are well taught whom God instructs; and when he teaches, there is no delay in learning.

Verse 18. *Old and grey-headed*] In the ninth verse he mentioned the circumstance of old age: here he repeats it, with the addition of hoary-headedness, which, humanly speaking, was calculated to make a deeper impression in his favour.

Verse 19. *Thy righteousness—is very high*] Is up to the exalted place, reaches up to heaven. The mercy of God fills all space and place. It crowns in the heavens what it governs upon earth.

Who hast done great things] Thou hast worked miracles, and displayed the greatest acts of power.

Who is like unto thee!] God is alone,—who can resemble him? He is eternal, unlimited, impartible, incomprehensible, and uncompounded, a Being, whose essence is hidden

from all created intelligences, and whose counsels cannot be fathomed by any creature that even his own hand can form.

Verse 20. *Thou, which hast shewed me great and sore troubles*] Multiplied straits and difficulties. And thou hast only showed them. Hadst thou permitted them to have fallen upon me with all their own energy, and natural consequences, they would have destroyed me.

Shalt quicken me again] Shalt revive me—put new life in me. This has been applied to the passion of our Lord, and his resurrection; for it is added, Thou

Shalt bring me up again from the depths of the earth.] Death shall not prey upon my body; thy Holy One can see no corruption. As applicable to David, it might mean his being almost overwhelmed with afflictions; and his deliverance was like a life from the dead.

Verse 21. *Thou shalt increase my greatness*] Thou wilt restore me to my throne and kingdom; and it shall be done in such a way that all shall see it was the hand of God; and I shall have the more honour on that account.

Comfort me on every side] I shall have friends in all quarters; and the tribes on all sides will support me.

Verse 22. *I will also praise thee with the psaltery, &c.*] Both were stringed instruments, and the principal used in the Jewish worship.

Verse 23. *My lips shall greatly rejoice—and my soul*] My lips shall use words expressive of my soul's happiness and gratitude. Thou hast redeemed me; and thou shalt have the eternal praise.

Verse 24. *Talk of thy righteousness*] The righteousness of God is frequently used in this psalm, and in other places, to signify his justice, judgments, faithfulness, truth, mercy, &c. There are few words of more general import in the Bible.

They are confounded] The counsel of Ahithophel is confounded, and turned to foolishness; and he was so ashamed that he went and hanged himself. As to the vain and wicked Absalom, he met with the fate he had meditated against his father.

PSALM LXXII.

David prays to God for Solomon, 1; prescribes Solomon's work, 2; the effects of his administration, 3-7; the extent of his dominion, 8-11; his mercy and kindness to the poor, and the perpetuity of his praise, 12-17. God is blessed for his power and goodness; and the Psalmist prays that the whole earth may be filled with his glory, 18-20.

A Psalm *for ^b Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 * He shall judge thy people with righteousness, and thy poor with judgment.

3 * The mountains shall bring peace to the people, and the little hills, by righteousness.

4 * He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee 'as long as the sun and moon endure, throughout all generations.

6 * He shall come down like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish; * and abundance of peace 'so long as the moon endureth.

8 ' He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

* Or, of.—^b Ps. cxvii. title.—^c Isa. xi. 2, 3, 4, xxxii. 1.—^d Ps. lxxxv. 10. Isa. xxxii. 17. iii. 7.—^e Isa. xl. 4.—^f Ver. 7, 17. Ps. lxxxix. 38, 37.—^g Sam. xxiii. 4. Hos. vi. 3.—^h Isa. ii. 4. Dan. ii. 44. Luke i. 83.—ⁱ Heb. till there be no moon.—^j See Exod. xxiii.

This is most probably a psalm of David, composed in his last days, when he had set his beloved son on the throne of the kingdom.

Verse 1. *Give the king thy judgments*] Let Solomon receive *thy law*, as the civil and ecclesiastical code by which he is to govern the kingdom.

And thy righteousness unto the king's son.] Let him not only rule according to the strict letter of *thy law*, that being the base on which all his decisions shall be founded; but let him rule also according to *equity*, that rigorous justice may never become *oppressive*. Solomon is called here *the king*, because now set upon the Jewish throne; and he is called *the king's son*, to signify his right to that throne on which he now sat.

Verse 2. *He shall judge thy people with righteousness*] With justice and mercy mixed, or according to *equity*.

And thy poor with judgment.] Every one according to the law which thou hast appointed; but with especial tenderness to the poor and afflicted.

Verse 3. *The mountains shall bring peace*] Perhaps mountains and hills are here taken in their figurative sense, to signify princes and petty governors; and it is a prediction that all governors of provinces and magistrates should administer equal justice in their several departments and jurisdictions; so that universal peace should be preserved, and the people be every where prosperous; for *shalom* signifies both peace and prosperity, for without the former the latter never existed.

But what is the meaning of "the little hills by righteousness?" Why, it has no meaning: it is a false division of the verse. The word *btsedakah*, in *righteousness*, should begin verse 4, and then the sense will be plain. Ver. 3: "The mountains and the hills shall bring prosperity to the people." Ver. 4: "In righteousness he shall judge the poor of the people: he shall save the children of the needy, and shall break in pieces the oppressor."

Verse 5. *They shall fear thee*] There is no sense in which this can be spoken of Solomon, nor indeed of any other man: it belongs to Jesus Christ, and to him alone.

Verse 6. *He shall come down like rain upon the mown grass*] The word *grass* which we translate *mown grass*, more properly means *pastured grass* or *pastured land*; for the dew of the night is intended to restore the grass which has been eaten in the course of the day. But there seems to be a reference to the thick night dews which in summer fall on the pasturages, and become the means of restoring the grass consumed in the day-time by the cattle.

As showers that water the earth.] The influence of the doctrine and Spirit of Christ on the soul of man shall be as grateful, as refreshing, and as fructifying, as the nightly dews on the cropped fields, and the vernal showers on the cultivated lands.

Verse 7. *In his days shall the righteous flourish*] There was nothing but peace and prosperity all the days of Solomon: 1 Kings iv. 26.

So long as the moon endureth.] "Till there be no more moon."

9 * They that dwell in the wilderness shall bow before him; * and his enemies shall lick the dust.

10 * The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 * Yea, all kings shall fall down before him: all nations shall serve him.

12 For he * shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and * precious shall their blood be in his sight.

15 And he shall live, and to him * shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof

31. 1 Kings iv. 21, 24. Ps. ii. 8. lxxx. li. lxxxix. 25. Zeoh. ix. 10.—^a Ps. lxxiv. 14.—^b Isa. xlix. 23. Mic. vii. 17.—^c 2 Chron. ix. 21. Ps. xiv. 12. lxxvii. 20. Isa. xlix. 7. lx. 9.—^d Isa. xlix. 22, 23.—^e Job xxix. 12.—^f Ps. cxvii. 15.—^g Heb. one shall give.

Verse 8. *He shall have dominion also from sea to sea*] The best comment on this, as it refers to Solomon, may be found in 1 Kings iv. 21, 24.

Unto the ends of the earth.] Or *land*, must mean the tract of country along the Mediterranean Sea, which was the boundary of the land on that side: but, as the words may refer to Christ, every thing may be taken in its utmost latitude and extent.

Verse 9. *They that dwell in the wilderness*] It is likely that those who dwell by the sea-coasts, and support themselves by navigation and fishings are here intended.

His enemies shall lick the dust.] Shall be so completely subdued, that they shall be reduced to the most abject state of vassalage, till they shall become proselytes to the Jewish faith.

Verse 10. *The kings of Tarshish and of the isles shall bring presents*] Though Solomon did not reign over Cilicia, of which Tarsus was the capital, yet he might receive gifts, not in the sense of tribute; for *minchah*, the word here used, signifies a gratitude or friendly offering.

The kings of Sheba and Seba] Both countries of Arabia. From the former came the queen of Sheba, to hear the wisdom of Solomon. And she brought exceeding great presents or gifts, but not in the way of tribute; for Solomon had no jurisdiction in her country. And certainly many sovereigns, to obtain his friendship, sent him various presents of the choicest produce of their respective countries; and no doubt he did with them as with the queen of Sheba, gave them gifts in return. Hence the word *eshear* is used, which signifies "a compensative present, made on account of benefits received."

Verse 11. *All kings shall fall down before*] They shall reverence him on account of his great riches, &c.

All nations shall serve him.] All the surrounding nations. This and the preceding verses are fully explained by 1 Kings x. 23-25. If we take these expressions to mean literally *all the habitable globe* then they cannot be applied to Solomon; but if we take them as *they are most evidently used by the sacred writer*, then they are literally true.

Verse 12. *He shall deliver the needy when he crieth*] The poor and the rich shall, in the administration of justice, be equally respected; and the strong shall not be permitted to oppress the weak.

Verse 14. *From deceit and violence*] Because they are poor and uneducated, they are liable to be deceived; and because they are helpless, they are liable to oppression.

And precious shall their blood be] If the blood or life of such a person shall have been spilt by the hand of violence, he shall seek it out, and visit it on the murderer, though he were the chief in the land.

Verse 15. *To him shall be given of the gold of Sheba*] The Arabians shall pay him tribute.

Prayer also shall be made for him continually] In all conquering countries the people were obliged to pray for the conqueror in their acts of public worship.

Daily shall he be praised.] He shall not act by the con-

PSALM LXXIII.

shall shake like Lebanon: *and they of the city shall flourish like grass of the earth.

17 ^b His name ^c shall endure for ever: ^d his name shall be continued as long as the sun: and ^e men shall be blessed in him: ^f all nations shall call him blessed.

* 1 Kings. iv. 20.—^b Ps. lxxxix. 36.—^c Heb. shall be.—^d Heb. shall be as a son to continue his father's name for ever.—^e Gen. xii. 13. xlii. 18.—^f Luke i. 48.—¹ Chron. xxix. 10. Ps. xli. 13. cvi. 48.—

quered like conquerors in general: he shall give them the same laws and privileges as his natural subjects, and therefore "he shall be daily praised."

Verse 16. *There shall be an handful of corn*] Even a handful of corn sown on the top of a mountain shall grow up strong and vigorous; and it shall be, in reference to crops in other times, as the cedars of Lebanon are to common trees or shrubs: and as the earth will bring forth in handfuls, so the people shall be multiplied who are to consume this great produce.

Verse 17. *His name shall endure for ever*] Hitherto this has been literally fulfilled. Solomon is celebrated in the east and in the west, in the north and in the south; his writings still remain, and are received, both by Jews and by Gentiles, as a revelation from God; and it is not likely that the name of the author shall ever perish out of the records of the world.

All nations shall call him blessed.] Because of the extraordinary manner in which he was favoured by the Most High. I well know that all these things are thought to belong properly to Jesus Christ; and, in reference to him, they are all true, and ten thousand times more than these. But I believe they are all properly applicable to Solomon: and it is the business of the commentator to find out the literal sense, and historical fact, and not seek for allegories and mysteries where there is no certain evidence of their presence.

18 ^a Blessed be the LORD God, the God of Israel, ^b who only doeth wondrous things.

19 And ¹ blessed be his glorious name for ever: ² and let the whole earth be filled with his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are

^a Exod. xv. 11. Ps. lxxvii. 14. cxxxvi. 4.—¹ Neh. ix. 5.—² Num. xiv. 21. Zech. xiv. 9.

Verse 18. *Blessed be the Lord God*] David foresaw all Solomon's grandeur; his justice, equity, and the happiness of the subjects under his government; and his soul has, in consequence, sensations of pleasure and gratitude to God, which even his own wondrous pen cannot describe. But it is worthy of remark, that God did not reveal to him the apostasy of his beloved son. God hid this from his eyes, that his heart might not be grieved, and that he might die in peace. Besides, there was still much contingency in the business. God would not predict a thing as absolutely certain, which was still poised between a possibility of being and not being; the scale of which he had left, as he does all contingencies, to the free-will of his creature to turn.

Who only doeth wondrous things.] God alone works miracles: wherever there is a miracle, there is God. No creature can invert or suspend the course and laws of nature; this is properly the work of God. Jesus Christ, most incontrovertibly, wrought such miracles; therefore, most demonstrably, Jesus Christ is God.

Verse 19. *Let the whole earth be filled with his glory*] Let the gospel—the light, the Spirit, and power of Christ, fill the world.

Verse 20. *The prayers of David the son of Jesse are ended.*] This was most probably the last psalm he ever wrote. Those that were found afterwards have got out of their proper connexion.

PSALM LXXIII.

The Psalmist speaks of God's goodness to his people, 1; shows how much he was stumbled at the prosperity of the wicked, and describes their state, 2-12; details the process of the temptation, and the pain he suffered in consequence, 13-16; Shows how he was delivered, and the dismal reverse of the state of the once prosperous ungodly man, by which his own false views were corrected, 17-22; his great confidence in God, and the good consequences of it, 23-28.

* A Psalm of ^b Asaph.

TRULY ^a God is good to Israel, even to such as are ^d of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 ^c For I was envious at the foolish, when I saw the prosperity of the wicked.

^a Or, A Psalm of Asaph.—^b Ps. i. title.—^c Or, Yet.—^d Heb. clean of heart.—¹ Job xxi. 7. Ps. xxxvii. 1. Jer. xii. 1.—² Heb. fat.—

The title is "A Psalm of Asaph;" and it is likely that this Asaph was the composer of it; that he lived under the Babylonish captivity; and that he published this psalm to console the Israelites who were greatly tried to find themselves in such outward distress and misery, while a people, much more wicked and corrupt than they, were in great prosperity, and held them in bondage.

Verse 1. *Truly God is good to Israel*] Captives as they were, they still had many blessings from God; and they had promises of deliverance, which must be fulfilled in due time.

Such as are of a clean heart.] Those who have a clean

4 For there are no bands in their death: but their strength is ¹ firm.

5 ^a They are not ^b in trouble as other men; neither are they plagued ¹ like other men.

6 Therefore pride compasseth them about as a chain; violence covereth them ¹ as a garment.

^a Job xxi. 9.—^b Heb. in the trouble of other men.—¹ Heb. with.—² So Ps. cix. 18.

heart must have inward happiness: and, because they resemble God, they can never be forsaken by him.

Verse 2. *My feet were almost gone*] I had nearly given up my confidence.

Verse 3. *I was envious at the foolish*] I saw persons who worshipped not the true God, and others who were abandoned to all vices, in possession of every temporal comfort, while the godly were in straits, difficulties, and affliction. I began then to doubt whether there was a wise providence; and my mind became irritated. Human trials and afflictions, the general warfare of human life, are the highest proof of a

7 * Their eyes stand out with fatness : ^b they have more than heart could wish.

8 * They are corrupt, and ^c speak wickedly concerning oppression : they ^a speak loftily.

9 They set their mouth ^d against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither : ^e and waters of a full cup are wrung out to them.

11 And they say, ^f How doth God know ? and is there knowledge in the Most High ?

12 Behold, these ^g are the ungodly, who ^h prosper in the world ; they increase ⁱ in riches.

13 ^j Verily I have cleansed my heart ^k in vain, and washed ^l my hands in innocence.

14 ^m For all the day long have I been plagued, and ⁿ chastened every morning.

15 If I say I will speak thus ; behold I should offend ^o against the generation of thy children.

* Job xv. 27. Ps. xvii. 10. cxix. 70. Jer. v. 28.—^b Heb. they pass the thoughts of the heart.—^c Ps. liii. 1.—^d Hos. vii. 16.—^e 2 Pet. ii. 18. Jude 16.—^f Rev. xiii. 6.—^g Ps. lxxv. 8.—^h Job xxii. 18. Ps. x. 11. xiv. 7.—ⁱ Ver. 8.—^j Job xxi. 15. xxxiv. 9. xxxv. 3. Mal. iii. 14.—^k Ps. xvi. 6.—^l Heb. my chastisement was.—^m Eccles. viii. 17.—

providence as benevolent as it is wise. Were the state of human affairs different from what it is, hell would be more thickly peopled ; and there would be fewer inhabitants in glory.

Verse 4. *No bands in their death*] Satan will not molest them ; he is sure of his prey ; they are entangled, and cannot now break their nets ; their consciences are seared, they have no sense of guilt. Perhaps, "they die without a sigh or a groan ; and thus go off as quiet as a lamb"—to the slaughter.

Verse 6. *Pride compasseth them about as a chain*] Perhaps there is an allusion here to the office which some of them bore. *Chains of gold, and golden rings*, were ensigns of magistracy and civil power.

Verse 7. *Their eyes stand out with fatness*] By fatness, or corpulency, the natural lines of the face are changed, or rather obliterated. The characteristic distinctions are gone ; and we see little remaining besides the human hog.

They have more than heart could wish.] It would be more literal to say, "They surpass the thoughts of their heart." They have more than they expected, though not more than they wish.

Verse 8. *They are corrupt*] They mock, act dissolutely. *And speak wickedly concerning oppression*] They vindicate excessive acts of government ; they push justice to its rigour. They neither show equity, lenity, nor mercy ; they are cruel, and they vindicate their proceedings.

Verse 9. *Set their mouth against the heavens*] They blaspheme God, ridicule religion, mock at Providence, and laugh at a future state.

Their tongue walketh through the earth.] They find fault with every thing ; they traduce the memory of the just in heaven, and ridicule the saints that are upon earth.

Verse 10. *Therefore his people return hither*] That is, The people, seeing the iniquity of the Babylonians, and feeling their oppressive hand, shall be converted to me ; and I will bring them to their own land, where they shall find an abundance of all the necessaries of life.

Verse 11. *They say, How doth God know ?*] My people are so stumbled by the prosperity of the wicked, that they are ready in their temptation to say, "Surely God cannot know these things, or he would never dispense his favours thus." Others consider these words as the sayings of the wicked : "We may oppress these people as we please, and live as we list ; God knows nothing about it."

Verse 12. *These are the ungodly*] The people still speak. It is the ungodly that prosper, the irreligious and profane.

Verse 13. *I have cleansed my heart in vain*] It is no advantage to us to worship the true God, to walk according to the law of righteousness, and keep the ordinances of the Most High.

Verse 14. *For all the day long have I been plagued*] Far from enjoying worldly prosperity, we are not only poor, but we are afflicted also ; and every succeeding day brings with it some new trouble.

Verse 15. *If I say, I will speak thus*] I have at last dis-

16 ^a When I thought to know this, ^b it was too painful for me.

17 Until ^c I went into the sanctuary of God ; then understood I ^d their end.

18 Surely ^e thou didst set them in slippery places : thou castedst them down into destruction.

19 How are they ^f brought into desolation, as in a moment ! they are utterly consumed with terrors.

20 ^g As a dream when ^h one awaketh ; so, O LORD, ⁱ when thou awakest, thou shalt despise their image.

21 Thus my heart was ^j grieved, and I was pricked in my reins.

22 ^k So foolish was I, and ^l ignorant : I was as a beast ^m before thee.

23 Nevertheless I ⁿ am continually with thee : thou hast holden ^o me by my right hand.

24 ^p Thou shalt guide me with thy counsel, and afterward receive me to glory.

^a Heb. it was labour in mine eyes.—^b Ps. lxxvii. 18.—^c Ps. xxxvii. 38.—^d Ps. xxxv. 6.—^e Job xx. 8. Ps. xc. 5. Isa. xxix. 7, 8.—^f Ps. lxxviii. 65.—^g Ver. 8.—^h Ps. xcii. 6. Prov. xxx. 8.—ⁱ Heb. I know not.—^j Heb. with thee.—^k Ps. xxxii. 8. Isa. lviii. 8.

covered that they have reasoned incorrectly ; and that I have the uniform testimony of all thy children against me.

Verse 16. *When I thought to know this*] When I reviewed the history of our fathers, I saw that, though thou hadst from time to time hidden thy face, because of their sins, yet thou hadst never utterly abandoned them to their adversaries ; and it was not reasonable to conclude that thou wouldst do now what thou hadst never done before ; and yet the continuance of our captivity, the oppressive hardships which we suffer, and the small prospect there is of release, puzzle me again. These things have been very painful to me.

Verse 17. *Until I went into the sanctuary*] Until, in the use of thy ordinances, I entered into a deep consideration of thy secret counsels, and considered the future state of the righteous and the wicked. Then light sprang up in my mind, and I was assured that all these exercises were for our benefit, and that the prosperity of the wicked here was a prelude to their destruction. And this I saw to be their end.

That this psalm was written during the captivity, there is little room to doubt. How then can the Psalmist speak of the sanctuary ? There was none at Babylon ; and at Jerusalem it had been long since destroyed ? There is no way to solve this difficulty but by considering that *midreshay* may be taken in the sense of *holy places*—places set apart for prayer and meditation. And that the captives had such places in their captivity, there can be no doubt ; and the place that is set apart to meet God in, for prayer, supplication, confession of sin, and meditation, is *holy* unto the Lord ; and is, therefore, his *sanctuary*, whether a *house* or the open field.

Verse 18. *Thou didst set them in slippery places*] Affluence is a slippery path ; few have ever walked in it without falling. It is possible to be faithful in the *unrighteous mammon*, but it is very difficult. No man should desire riches ; for they bring with them so many cares and temptations as to be almost *unmanageable*. Rich men, even when pious, are seldom happy ; they do not enjoy the consolations of religion.

Verse 19. *Are they brought into desolation*] This is often a literal fact.

Verse 20. *As a dream when one awaketh*] So their goods fled away. Their possession was a dream—their privation, real.

Thou shalt despise their image.] While destitute of true religion, whatever appearance they had of greatness, nobility, honour, and happiness, yet in the sight of God they had no more than the *ghost* or *shade* of excellence, which God is said here to despise. Who would be rich at such risk and dishonour ?

Verse 21. *Thus my heart was grieved*] The different views which I got of this subject quite confounded me ; I was equally astonished at their sudden overthrow and my own ignorance. I felt as if I were a *beast* in stupidity.

Verse 23. *I am continually with thee*] I now see that myself and my people are under thy guardian care ; that we

PSALM LXXIV.

25 ^a Whom have I in heaven *but thee?* and *there is none upon earth that I desire beside thee.*

26 ^b My flesh and my heart faileth: *but God is the strength of my heart, and my portion for ever.*

27 For, lo, they that are far from thee shall

^a Phil. iii. 8.—^b Ps. lxxiv. 2. cxix. 81.—^c Heb. rook.—
^d Ps. xvi. 5. cxix. 57.—^e Ps. cxix. 165.

are continually upheld by thee; and while in thy right hand, we shall not be utterly east down.

Verse 24. *Thou shalt guide me with thy counsel*] *Thy counsel*—thy word and SPIRIT, shall guide me through life; and when I have done and suffered thy righteous will, thou wilt receive me into thy eternal glory.

Verse 25. *Whom have I in heaven but thee?*] The original is more emphatic: "Who is there to me in the heavens? And with thee I have desired nothing in the earth." No man can say this who has not taken God for his portion in reference to both worlds.

Verse 26. *My flesh—faileth*] I shall soon die; and my heart—even my natural courage, will fail; and no support but what is supernatural will then be available.

God is the strength of my heart] Literally, *the rock of my heart.*

And my portion] Allusion is here made to the division of the promised land. I ask no inheritance below; I look for one above. I do not look for this in the possession of any place; it is God alone that can content the desires and wishes of an immortal spirit.

Verse 27. *They that are far from thee shall perish*] The

perish: thou hast destroyed all them that go a whoring from thee.

28 *But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.*

^a Exod. xxxiv. 15. Num. xv. 39. James iv. 4.—^b Heb. x 22.—
^c Ps. ovii. 23. cxviii. 17.

term *perish* is generally used to signify a coming to nothing, being annihilated; and by some it is thus applied to the finally impenitent; they shall all be annihilated. But where is this to be found in the Scriptures? In no part, properly understood. To suppose that the wicked shall be annihilated, is as great a heresy, though scarcely so absurd, as to believe that the pains of damnation are emendatory, and that hell-fire shall burn out.

All them that go a whoring from thee.] That is, all that worship false gods; all idolaters. This is the only meaning of the word in such a connexion.

Verse 28. *It is good for me to draw near*] We have already seen that those who are far off shall perish; therefore, it is ill for them. Those who draw near—who come in the true spirit of sacrifice, and with the only available offering, the Lord Jesus, shall be finally saved; therefore, it is good for them.

I have put my trust in the Lord God] I confide in Jehovah, my Prop and Stay. I have taken him for my portion.

That I may declare all thy works.] That I may testify to all how good it is to draw nigh to God; and what a sufficient portion he is to the soul of man.

PSALM LXXIV.

The Psalmist complains of the desolations of the sanctuary, and pleads with God, 1-3; shows the insolence and wickedness of their enemies, 4-8; prays to God to act for them as he had done for their fathers, whom, by his miraculous power, he had saved, 9-17; begs God to arise and vindicate his own honour against his enemies, and the enemies of his people, 18-23.

^a Maschil of Asaph.

O GOD, why hast thou ^b cast us off for ever? why doth thine anger ^c smoke against ^d the sheep of thy pasture?

2 Remember thy congregation, ^e which thou hast purchased of old; the ^f rod ^g of thine inheritance, which thou hast redeemed; this Mount Zion, wherein thou hast dwelt.

^a Or, A Psalm for Asaph to give instruction.—^b Ps. xlv. 9, 23. lx. 1, 10. lxxvii. 7. Jer. xxxi. 37. xxxiii. 24.—^c Deut. xix. 20.—^d Ps.

That this psalm was written at a time when the temple was ruined, Jerusalem burnt, and the prophets scattered or destroyed, is evident. But it is not so clear whether the desolations here refer to the days of Nebuchadnezzar, or to the desolation that took place under the Romans about the seventh year of the Christian era.

Verse 1. *O God, why hast thou cast us off for ever?*] Hast thou determined that we shall never more be thy people? Are we never to see an end to our calamities?

Verse 2. *Remember thy congregation, which thou hast purchased of old*] We are the descendants of that people whom thou didst take unto thyself; the children of Abraham, Isaac, and Jacob. Wilt thou never more be reconciled to us?

Verse 3. *Lift up thy feet*] Arise, and return to us; our desolations still continue. The sanctuary is profaned by thee and our enemies.

Verse 4. *Thine enemies roar*] Their boisterous mirth,

3 Lift up thy feet unto the perpetual desolations: even all that the enemy hath done wickedly in the sanctuary.

4 ^a Thine enemies roar in the midst of thy congregations; ^b they set up their ensigns for signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

xov. 7. c. 3.—^a Exod. xv. 16. Deut. ix. 29.—^b Or, *tribe.*—^c Deut. xxxii. 9. Jer. x. 16.—^d Lam. ii 7.—^e Dan. vi. 27.

their cruel mockings, their insulting commands, are heard every where in all our assemblies.

They set up their ensigns for signs.] All the ensigns and trophies were those of our enemies; our own were no longer to be seen.

The fifth, sixth, and seventh verses give a correct historical account of the ravages committed by the Babylonians, as we may see from 2 Kings xxv. 4, 7, 8, 9, and Jer. lii. 7, 18, 19. Thus they broke down, and carried away, and destroyed this beautiful house; and in true barbarian spirit, neither sanctity, beauty, symmetry, nor elegance of workmanship, was any thing in their eyes. What hammers and axes could ruin, was ruined; Jerusalem was totally destroyed, and its walls laid level with the ground.

Verse 8. *Let us destroy them*] Their object was totally to annihilate the political existence of the Jewish people.

They have burned up all the synagogues of God in the

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy sanctuary, they have defiled by casting down the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12 For God is my King of old, working salvation in the midst of the earth.

13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

* 1 Kings vi. 18, 29, 32, 35.—2 Kings xxv. 9.—Heb. They have sent thy sanctuary into the fire.—Ps. lxxxix. 39.—Ps. lxxxlii. 4.—Heb. break.—1 Sam. iii. 1. Amos viii. 11. 1 Mac. iv. 46.—Lam. ii. 3.—Ps. xlv. 4.—Exod. xiv. 21.—Heb. break.—Isa. li. 9, 10. Ezek. xxix. 3, xxxii. 2.—Or, whales.—Num. xiv. 9.—Ps. lxxii. 9.—Exod. xvii. 5, 6. Num. xx. 11. Ps. cv. 41. Isa. xlvi. 21.—

land.] It is supposed that there were no synagogues in the land till after the Babylonish captivity. How then could the Chaldeans burn up any in Judea? The word which we translate synagogues, may be taken in a more general sense, and mean any places where religious assemblies were held: and that such places and assemblies did exist long before the Babylonish captivity, is pretty evident from different parts of Scripture. See 2 Kings iv. 23; Acts xv. 23; and Ezekiel xxxiii. 31. This is the only place in the Old Testament where we have the word synagogue.

Verse 9. We see not our signs] But they were not totally destitute of these. The preservation of Daniel in the lion's den, and of the three Hebrews in the fiery furnace; the metamorphosis of Nebuchadnezzar; the handwriting that appeared to Belshazzar; were all so many prodigies and evidences that God had not left them without proofs of his being and his regard.

There is no more any prophet] There was not one among them in that place that could tell them how long that captivity was yet to endure. But there were prophets in the captivity. Daniel was one; but his prophecies were confined to one place. Ezekiel was another; but he was among those captives who were by the river Chebar. They had not, as usual, prophets who went to and fro through the land preaching repentance and remission of sins.

Verse 11. Why withdrawest thou thy hand] The outward habit of the easterns had no sleeves; the hands and arms were frequently covered with the folds of the robe; and in order to do any thing, the hand must be disentangled and drawn out.

Verse 12. For God is my King of old] We have always acknowledged thee as our sovereign; and thou hast reigned as a king in the midst of our land, dispensing salvation and deliverance from the centre to every part of the circumference.

Verse 13. Thou didst divide the sea] When our fathers came from Egypt.

Thou brakest the heads of the dragons in the waters.] Pharaoh, his captains, and all his host were drowned in the Red Sea, when attempting to pursue them.

Verse 14. The heads of leviathan.] Leviathan might be intended here as a personification of the Egyptian government; and its heads, Pharaoh and his chief captains.

15 Thou didst cleave the fountain and the flood, thou driedst up mighty rivers.

16 The day is thine, the night also is thine; thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth; thou hast made summer and winter.

18 Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtle-dove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

* Josh. iii. 18, &c.—Heb. rivers of strength.—Gen. i. 14, &c.—Acts. xvii. 28.—Gen. viii. 22.—Heb. made them.—Ver. 22. Rev. xvi. 19.—Ps. xxxix. 8.—Cant. ii. 14.—Ps. lxxviii. 10.—Gen. xvii. 7, 8. Lev. xxvi. 44, 45. Ps. cvi. 45. Jer. xxxviii. 21.—Ver. 18. Ps. lxxxix. 51.—Heb. ascendeth. Jonah i. 2.

To the people inhabiting the wilderness.] Probably meaning the birds and beasts of prey. These were the people of the wilderness, which fed on the dead bodies of the Egyptians, which the tides had cast ashore.

Verse 15. Thou didst cleave the fountain] Thou didst cleave the rock in the wilderness, of which all the congregation drank.

Thou driedst up mighty rivers.] Does not this refer to the cutting off the waters of the Jordan, so that the people passed over dry-shod?

Verse 16. The day is thine, the night also is thine] Thou art the Author of light, and of the sun, which is the means of dispensing it.

Verse 17. Thou hast set all the borders of the earth] Thou alone art the Author of all its grand geographical divisions. Thou hast made summer and winter.] Thou hast appointed that peculiarity in the poise and rotation of the earth, by which the seasons are produced.

Verse 19. Deliver not the soul of thy turtle-dove] Thy people Israel are helpless, defenceless, miserable, and afflicted; oh, deliver them no longer into the power of their brutal adversaries.

Verse 20. Have respect unto the covenant] The covenant sacrifice; to that offered by Abraham, Gen. xv. 9, &c., when the contracting parties, God and Abram, passed through between the separated parts of the covenant sacrifice. An indisputable type of Jesus Christ; and of God and man meeting in his sacrificed humanity.

The dark places of the earth] The caves, dens, woods, &c., of the land are full of robbers, outthroats, and murderers, who are continually destroying thy people; so that the holy seed seems as if it would be entirely cut off, and the covenant promise thus be rendered void.

Verse 21. Let not the oppressed return ashamed] Do not permit the people to be so diminished, that when, according to thy promise, they are restored to their own land, they may appear to be but a handful of men.

Verse 22. Plead thine own cause] Thy honour is concerned, as well as our safety and salvation.

Verse 23. Forget not the voice] Vindicate thy injured honour: and let all the nations see that thou lovest thy followers, and hatest those who are thy enemies.

PSALM LXXVI.

PSALM LXXV.

The Psalmist praises God for present mercies, 1; the Lord answers, and promises to judge the people righteously, 2, 3; rebukes the proud and haughty, 4, 5; shows that all authority comes from himself, 6, 7; that he will punish the wicked, 8; the Psalmist resolves to praise God, 9; and the Most High promises to cast down the wicked, and raise up the righteous, 10.

To the chief Musician, *Al-taschith, † A Psalm or Song † of Asaph.

UNTO thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.

2 † When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, † Lift not up the horn:

5 Lift not up your horn on high: speak not with a stiff neck.

* Or, Destroy not.—† Ps. lvi. title.—‡ Or, for Asaph.—§ Or, When I shall take a set time.—|| Zech. i. 21.—¶ Heb. desert.—* Ps. l. 6. lviii. 11.—† 1 Sam. ii. 7. Dan. ii. 21.—† Job. xxi. 20. Ps. lx. 8. Jer.

This psalm seems to have been composed during the captivity; and appears to be a continuation of the subject in the preceding.

Verse 1. *Unto thee, O God, do we give thanks*] Thou canst not forget thy people. The numerous manifestations of thy providence and mercy show that thou art not far off, but near: this

Thy wondrous works declare.] These words would make a proper conclusion to the preceding psalm, which seems to end very abruptly. The second verse is the commencement of the divine answer to the prayer of Asaph.

Verse 2. *When I shall receive the congregation*] When the proper time is come that the congregation, my people of Israel, should be brought out of captivity and received back into favour, I shall not only enlarge them, but punish their enemies.

Verse 3. *The earth and all the inhabitants thereof are dissolved*] They all depend on me; and whenever I withdraw the power by which they exist and live, they are immediately dissolved.

I bear up the pillars of it.] By the word of my power all things are upheld; and without me nothing can subsist.

6 For promotion cometh neither from the east, nor from the west, nor from the south.

7 But † God is the Judge: † he putteth down one and setteth up another.

8 For † in the hand of the LORD there is a cup, and the wine is red; it is † full of mixture: and he poureth out of the same: † but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 † All the horns of the wicked also will I cut off; but † the horns of the righteous shall be exalted.

xxv. 15. Rev. xiv. 10. xvi. 19.—† Prov. xxiii. 30.—† Ps. lxxiii. 10.—† Ps. ci. 8. Jer. xlviii. 25.—† Ps. lxxxix. 17. cxlviii. 14.

Verse 4. *I said unto the fools*] I have given the idolatrous Chaldeans sufficient warning to abandon their idols, and worship the true God; but they would not. I have also charged the wicked, to whom for a season I have delivered you because of your transgressions, not to lift up their horn—not to use their power to oppress and destroy.

Verse 6. *For promotion cometh neither from the east, &c.*] As if the Lord had said, speaking to the Babylonians, None of all the surrounding powers shall be able to help you; none shall pluck you out of my hand. I am the Judge: I will pull you down, and set my afflicted people up, ver. 7.

Verse 8. *It is full of mixture*] Alluding to that mingled potion of stupifying drugs given to criminals to drink previously to their execution.

Verse 9. *I will sing praises to the God of Jacob.*] These are the words of the Psalmist, who magnifies the Lord for the promise of deliverance from their enemies.

Verse 10. *All the horns of the wicked*] All their power and influence, will I cut off; and will exalt and extend the power of the righteous. The Psalmist is said to do these things, because he is as the mouth of God to denounce them.

PSALM LXXVI.

The true God known in Judah, Israel, Salem, and Zion, 1, 2. A description of his defeat of the enemies of his people, 3-6. How God is to be worshipped, 7-9. He should be considered as the chief Ruler: all the potentates of the earth are subject to him, 10-12.

To the chief Musician on Neginoth, A Psalm or Song * of Asaph.

In ^b Judah is God known: his name is great in Israel.

2 In Salem also is his tabernacle, and his dwelling-place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou art more glorious and excellent ^d than the mountains of prey.

5 The stout-hearted are spoiled, ^f they have slept their sleep; and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the

chariot and horse are cast into a dead sleep.

7 Thou, *even thou, art* to be feared: and ^h who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; ⁱ the earth feared, and was still,

9 When God ^k arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: ⁿ let all that be round about him bring presents ^o unto him that ought to be feared.

12 He shall cut off the spirit of princes: ^p he is terrible to the kings of the earth.

* Or, for Asaph.—Ps. xlviii. 1, &c.—Ps. xli. 9. Ezek. xxxix. 9.—Ezek. xxxviii. 12, 13. xxxix. 4.—Isa. xli. 12.—Ps. xlii. 3. Jer. li. 89.—Exod. xv. 1, 21. Ezek. xxxix. 20. Nah. ii. 13. Zech. xii. 4.—Nah. i. 6.—Ezek. xxxviii. 20.—2 Chron. xx. 29,

30.—Ps. ix. 7, 8, 9. lxxii. 4.—See Exod. ix. 16. xviii. 11. Ps. lxxv. 7.—Eccles. v. 4, 5, 6.—2 Chron. xxxii. 22, 23. Ps. lxxviii. 29. lxxxix. 7.—Heb. to fear.—Ps. lxxviii. 85.

This Psalm is considered by some of the best commentators to have been composed after the death of Sennacherib. If Asaph was its author, it could not be the Asaph that flourished in the days of David, but some other gifted and divinely inspired man of the same name, by whom several others of the psalms appear to have been composed during the captivity.

Verse 1. *In Judah is God known*] The true God revealed himself to the Jews.

Verse 2. *In Salem also is his tabernacle*] Salem was the ancient name of Jebus, afterwards called Jerusalem. Here was the tabernacle set up; but afterwards, when the temple was built on Mount Zion, there was his habitation.

Verse 3. *There brake he the arrows of the bow*] Arrows, round the heads of which inflammable matter was rolled, and then ignited, were used by the ancients, and shot into towns to set them on fire; and were discharged among the towers and wooden works of besiegers.

The shield, and the sword] If this refers to the destruction of Sennacherib's army, it may be truly said that God rendered useless all their warlike instruments, his angel having destroyed 185,000 of them in one night.

Verse 4. *Than the mountains of prey*] This is an address to Mount Zion, Thou art more illustrious and excellent than all the mountains of prey, *i. e.*, where wild beasts wander, and prey on those that are more helpless than themselves.

Verse 5. *The stout-hearted are spoiled*] The boasting blasphemers, such as Rab-shakeh, and his master Sennacherib, the king of Assyria.

They have slept their sleep] They were asleep in their tent when the destroying angel, the suffocating wind, destroyed the whole; they over whom it passed never more awoke.

None of the men of might] Is not this a strong irony? Where are your mighty men? Their boasted armour, &c.?

Verse 6. *At thy rebuke*] It was not by any human means that this immense army was overthrown; it was by the power of God alone. Not only infantry was destroyed, but the cavalry also.

The chariot and horse] That is, the chariot horses, as well as the men, were

Cast into a dead sleep] Were all suffocated in the same night. 2 Kings xix.

Verse 7. *Thou, even thou, art to be feared*] The Hebrew

is simple, but very emphatic: "Thou art terrible; thou art." The repetition of the pronoun deepens the sense.

When once thou art angry?] Literally, *From the time thou art angry*. In the moment thy wrath is kindled, in that moment judgment is executed. How awful is this consideration!

Verse 8. *Thou didst cause judgment to be heard*] When God declared by his prophet that the enemy should not prevail, but on the contrary be destroyed, *the earth—the land*, and by metonymy the inhabitants of the land, were struck with astonishment and terror, so as not to be able to move.

Verse 9. *The meek of the earth*] The humbled or oppressed people of the land. The poor Jews, now utterly helpless, and calling upon the Lord for succour.

Verse 10. *Surely the wrath of man shall praise thee*] The rage of Sennacherib shall only serve to manifest thy glory.

The remainder of wrath shalt thou restrain] The Hebrew gives rather a different sense: "Thou shalt gird thyself with the remainder of wrath." Even after thou hast sent this signal destruction upon Sennacherib and his army, thou wilt continue to pursue the remnant of the persecutors of thy people; their wrath shall be the cause of the excitement of thy justice to destroy them. As a man girds himself with his girdle, that he may the better perform his work, so thou wilt gird thyself with wrath, that thou mayest destroy thy enemies.

Verse 11. *Vow, and pay unto the Lord*] Bind yourselves to him, and forget not your obligations.

Let all that be round about him] All the neighbouring nations, who shall see God's judgments against his enemies, should

Bring presents unto him] Give him that homage which is due unto him.

That ought to be feared] "To the terrible One;" lest they be consumed as the Assyrians have been.

Verse 12. *He shall cut off the spirit of princes*] Even in the midst of their conquests, he can fill them with terror and dismay, or cut them off in their career of victory.

He is terrible to the kings of the earth] Thus all are under his dominion, and are accountable to him. Even those whom man cannot bring to justice, God will; and to judge them is one grand use of a final judgment-day.

PSALM LXXVII

The Psalmist's ardent prayer to God in the time of distress, 1-4. The means he used to excite his confidence, 5-12. God's wonderful works in behalf of his people, 13-20.

To the chief Musician, * to Jeduthun, A Psalm ^b of Asaph.
I CRIED unto God with my voice, *even*
 unto God with my voice; and
 he gave ear unto me.

2 ^a In the day of my trouble I ^a sought the
 LORD: ^a my sore ran in the night, and ceased not:
 my soul refused to be comforted.

3 I remembered God, and was troubled: I com-
 plained, and ^a my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so
 troubled that I cannot speak.

5 ^b I have considered the days of old, the years
 of ancient times.

6 I call to remembrance ^a my song in the night:
^a I commune with mine own heart: and my spirit
 made diligent search.

7 ^b Will the LORD cast off for ever? and will he
^b be favourable no more.

8 Is his mercy clean gone for ever? doth ^a his
 promise fail ^a for evermore?

9 Hath God ^a forgotten to be gracious? hath he
 in anger shut up his tender mercies? Selah.

10 And I said, This ^a is ^a my infirmity: but I will

^a Ps. xxxix. lxli. title.—^b Or, for Asaph.—^c Ps. iii. 4.—^d Ps. i. 15.
^e Isa. xxvi. 9, 16.—^f Heb. my hand.—^g Ps. cxlii. 3. cxliii. 4.—
^h Dent. xxxii. 7. Ps. cxliii. 5. Isa. li. 9.—ⁱ Ps. xliii. 8.—^j Ps. iv. 4.—
^k Ps. lxxiv. 1.—^l Ps. lxxxv. 1.—^m Rom. ix. 6.—ⁿ Heb. to generation
 and generation.—^o Isa. xlix. 15.—^p Ps. xxxi. 22.—^q Ps. cxlii. 5.—
^r Ps. lxxii. 17.—^s Exod. xv. 11.—^t Exod. vi. 6. Dent. ix. 29.—^u Exod.

Asaph and Jeduthun were celebrated singers in the time of David, and no doubt were masters or leaders of bands which long after their times were called by their names. But there is reason to believe also, that there was a person of the name of Asaph in the captivity at Babylon. The author must be considered as speaking in the person of the captive Israelites. It may however be adapted to the case of any individual in spiritual distress through strong temptation, or from a sense of the divine displeasure in consequence of backsliding.

Verse 1. *I cried unto God*] The repetition here marks the earnestness of the Psalmist's soul; and the word *voice* shows that the psalm was not the issue of private meditation but of deep mental trouble, which forced him to speak his griefs aloud.

Verse 2. *My sore ran in the night, and ceased not*] This is a most unaccountable translation: the literal meaning is, *my hand was stretched out*, i. e., in prayer. He continued during the whole night with his voice and hands lifted up to God, and ceased not, even in the midst of great discouragements.

Verse 3. *My spirit was overwhelmed*.] *My spirit was overpowered in itself*. It purposed to involve itself in this calamity. I felt exquisitely for my poor suffering countrymen.

Verse 4. *Thou holdest mine eyes waking*] Literally *Thou keepst the watches of mine eyes*—my grief is so great that I cannot sleep.

I am so troubled that I cannot speak.] This shows an increase of sorrow and anguish. At first he felt his misery, and called aloud. He receives more light, sees and feels his deep wretchedness, and then his words are swallowed by excessive distress. "Small troubles are loquacious; the great are dumb."

Verse 5. *I have considered the days of old*] *I have counted up*; I have reckoned up the various dispensations of thy mercy in behalf of the distressed, marked down in the history of our fathers.

Verse 6. *I call to remembrance my song in the night*] It appears to me that the Psalmist here speaks of the circumstances of composing the short ode contained in the seventh, eighth, and ninth verses; which it is probable he sung to his harp as a kind of dirge, if indeed he had a harp in that distressful captivity.

My spirit made diligent search.] The verb *chaphas* signifies such an investigation as a man makes who is obliged to strip himself in order to do it; or, to lift up coverings, to search fold by fold, or in our phrase, to leave no stone unturned.

remember the years of the right hand of the Most High.

11 ^a I will remember the works of the LORD:
 surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk
 of thy doings.

13 ^a Thy way, O God, is in the sanctuary: ^a who
 is so great a God as our God?

14 Thou art the God that doest wonders: thou
 hast declared thy strength among the people.

15 ^a Thou hast with thine arm redeemed thy
 people, the sons of Jacob and Joseph. Selah.

16 ^a The waters saw thee, O God, the waters saw
 thee; they were afraid: the depths also were
 troubled.

17 ^a The clouds poured out water: the skies sent
 out a sound: ^a thine arrows also went abroad.

18 The voice of thy thunder was in the heaven:
^a the lightnings lightened the world: ^a the earth
 trembled and shook.

19 ^a Thy way is in the sea, and thy path in the
 great waters, ^a and thy footsteps are not known.

20 ^b Thou leddest thy people like a flock by the
 hand of Moses and Aaron.

xiv. 21. Josh. iii. 15, 18. Ps. cxiv. 3. Hab. iii. 8, &c.—^a Heb. The clouds were poured forth with water.—^b 2 Sam. xxii. 15. Hab. iii. 11.—^c Ps. cxvii. 4.—^d 2 Sam. xxii. 8.—^e Hab. iii. 15.—^f Exod. xiv. 28.—^g Exod. xiii. 21. xiv. 19. Ps. lxxviii. 52. lxxx. 1. Isa. lxiii. 11, 12. Hos. xii. 13.

Verse 7. *Will the Lord cast off for ever?*] Will there be no end to this captivity? Has he not said, "Turn, ye backsliders; for I am married unto you: I will heal your backsliding, and love you freely."

Verse 8. *For evermore?*] From race to race. Shall no mercy be shown even to the remotest generation of the children of the offenders?

Verse 9. *Hath God—in anger shut up his tender mercies?*] The metaphor here is taken from a spring, the mouth of which is closed, so that its waters can no longer run in the same channel; but, being confined, break out and take some other course.

Verse 10. *And I said, this is my infirmity*] The Hebrew is very obscure, and has been differently translated: "And I said, Is this my weakness? Years the right hand of the Most High." Some derive the word *shenoth*, years, from *shanah* to change. This appears to me the better translation; the sum of the meaning is, "I am in deep distress; the Most High alone can change my condition."

Verse 11. *I will remember the works of the Lord*] I endeavour to recollect what thou hast done in behalf of our fathers in past times; in no case hast thou cast them off, when, with humbled hearts, they sought thy mercy.

Verse 13. *Thy way is in the sanctuary*] See Ps. lxxiii. 17. I must go to the sanctuary now to get comfort, as I went before to get instruction. What a mercy to have the privilege of drawing near to God in his ordinances!

Some understand the words, *Thy way is in holiness*—all thy dispensations, words, and works are holy, just, and true. And as is thy majesty, so is thy mercy!

Verse 14. *Thou—doest wonders!* Every act of God, whether in nature or grace, in creation or providence, is wondrous; surpasses all power by his own; and can be comprehended only by his own wisdom.

Verse 15. *The sons of Jacob and Joseph*.] The Israelites are properly called the sons of Joseph as well as of Jacob, seeing Ephraim and Manasseh, his sons, were taken into the number of the tribes. All the latter part of this psalm refers to the deliverance of the Israelites from Egypt; and the Psalmist uses this as an argument to excite the expectation of the captives.

Verse 16. *The waters saw thee*] He represents God approaching the Red Sea; and the waters, seeing him, took fright, and ran off before him, dividing to the right and left to let him pass.

The depths also were troubled.] The waters see the Almighty, do not wait his coming, but in terror flee away! The deeps, uncovered, are astonished at the circumstance; and as they cannot fly, they are filled with trouble and dis-

may. Under the hand of such a poet, *inanimate nature springs into life; all thinks, speaks, acts; all is in motion, and the dismay is general.*

Verse 17. *The clouds poured out water*] It appears from this that there was a violent tempest at the time of the passage of the Red Sea. There was a violent storm of *thunder, lightning, and rain.*

Verse 18. *Thy way is in the sea*] Thou didst walk through the sea, thy path was through a multitude of waters.

Thy footsteps are not known.] It was evident from the effects that God was there: but his track could not be dis-

covered; still he is the Infinite Spirit, without parts, limits, or passions.

Verse 20. *Thou leddest thy people like a flock*] This may refer to the *pillar of cloud and fire.* It went before them, and they followed it. So, in the eastern countries, the shepherd does not *drive, but leads* his flock. He goes before them to find them pasture, and they regularly follow him.

By the hand of Moses and Aaron.] They were God's agents; and acted, in *civil and sacred things*, just as directed by the Most High.

PSALM LXXVIII.

An enumeration of the principal effects of the goodness of God to his people, 1-16; of their rebellions and punishment, 17-38; their feigned repentance, 34-37; God's compassion towards them, 38, 39; their backsliding, and forgetfulness of his mercy, 40-42; the plagues which he brought upon the Egyptians, 43-51; the deliverance of his own people, and their repeated ingratitude and disobedience, 52-58; their punishment, 59-64; God's wrath against their adversaries, 65, 66; his rejection of the tribes of Israel, and his choice of the tribe of Judah, and of David to be king over his people, 67-72.

* Maschil ^b of Asaph.

GIVE ^c ear, O my people, to my law: incline your ears to the words of my mouth.

2 ^d I will open my mouth in a parable: I will utter dark sayings of old:

3 ^e Which we have heard and known, and our fathers have told us.

4 ^f We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For ^g he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that ^h they should make them known to their children:

6 ⁱ That the generation to come might know them even the children which should be born; who should arise and declare them to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

^a Ps. lxxiv. title.—^b Or, A Psalm for Asaph to give instruction.—^c Isa. ii. 4.—^d Ps. xlix. 4. Matt. xiii. 35.—^e Ps. xlv. 1.—^f Deut. iv. 9. vi. 7. Joel. i. 3.—^g Exod. xii. 26, 27, xiii. 8, 14. Josh. i. 6, 7.—^h Ps. cxlvii. 19.—ⁱ Deut. iv. 9. vi. 7. xi. 19.—^j 2 Kings xvii. 14. Ezek. xx. 18.—^k Exod. xxxiii. 9. xxxvii. 8. xxxiv. 9. Deut. ix. 6, 18. xxxi. 27. Ps. lxxviii. 6.—^l Heb. that prepared not their

This psalm was probably not written by David, but after the separation of the ten tribes of Israel, and after the days of Rehoboam, and before the Babylonish captivity, for the temple was still standing, ver. 69.

Verse 1. *Give ear, O my people*] This is the exordium of this very pathetic and instructive discourse.

Verse 2. *In a parable*] Or, I will give you instruction by numerous examples; see Ps. lxxxix. 1-4, which bears a great similarity to this; and see the notes there. The term *parable*, in its various acceptations, has already been sufficiently explained; but *maschal* may here mean *example*, as opposed to *torah, law or precept*, ver. 1.

Verse 3. *Which we have heard and known*] We have heard the law, and known the facts.

Verse 4. *We will not hide them*] In those ancient times there was very little reading, because books were exceedingly scarce; tradition was therefore the only, or nearly the only, means of preserving the memory of past events. They were

8 And ^k might not be as their fathers, ^l a stubborn and rebellious generation: a generation ^m that ⁿ set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim, *being armed, and* carrying bows, turned back in the day of battle.

10 ^o They kept not the covenant of God, and refused to walk in his law;

11 And ^p forgot his works, and his wonders that he had shewed them.

12 ^q Marvellous things did he in the sight of their fathers, in the land of Egypt, ^r in the field of Zoan.

13 ^s He divided the sea, and caused them to pass through; and ^t he made the waters to stand as an heap.

14 ^u In the daytime also he led them with a cloud, and all the night with a light of fire.

15 ^v He clave the rocks in the wilderness, and gave them drink as out of the great depths.

16 He brought ^w streams also out of the rock, and caused waters to run down like rivers.

heart.—^x Ver. 27. 2 Chron. xx. 33.—^y Heb. throwing forth.—^z 2 Kings xvii. 15.—^{aa} Ps. cvii. 13.—^{ab} Exod. vii. viii. ix. x. xi. xii.—^{ac} Gen. xxxii. 8. Num. xiii. 22. Ver. 43. Isa. xix. 11, 13. Ezek. xxx. 14.—^{ad} Exod. xiv. 21.—^{ae} Exod. xv. 8. Ps. xxxiii. 7.—^{af} Exod. xiii. 21. xiv. 24. Ps. cv. 80.—^{ag} Exod. xvii. 6. Num. xx. 11. Ps. cv. 41. 1 Cor. x. 4.—^{ah} Deut. ix. 21. Ps. cv. 41.

handed down from father to son by *parables* or *pithy sayings*, and by *chronological poems*.

Verse 5. *A testimony in Jacob*] This may signify the various ordinances, rites, and ceremonies prescribed by the law; and the word *law* may mean the moral law, or system of religious instruction, teaching them their duty to God, to their neighbour, and to themselves.

Verse 9. *The children of Ephraim—turned back*] This refers to some defeat of the Ephraimites; but to what defeat is not certainly known; probably the Israelites after the division of the two kingdoms are intended.

Verse 10. *They kept not the covenant of God*] They abandoned his worship, both moral and ritual.

Verse 12. *The field of Zoan*] Dr. Shaw thinks Zoan was intended to signify Egypt in general.

Verse 18. *By asking meat for their lust*] "For their souls," i.e. for their lives; for they said in their hearts that the *light bread*, the manna, was not sufficient to sustain

17 And they sinned yet more against him by provoking the Most High in the wilderness.

18 And they tempted God in their heart by asking meat for their lust.

19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel:

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven.

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels' food: he sent them meat to the full.

26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

28 And he let it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust. But while their meat was yet in their mouths,

31 The wrath of God came down upon them, and

* Deut. ix. 22. Ps. xcv. 8. Heb. iii. 16.—Exod. xvi. 2.—Num. xi. 4.—Heb. order.—Exod. xvii. 6. Num. xx. 11.—Num. xi. 1, 10.—Heb. iii. 18. Jude 5.—Gen. vii. 11. Mal. iii. 10.—Exod. xvi. 4, 14. Ps. cv. 40. John vi. 31. 1 Cor. x. 3.—Or, Every one did eat the bread of the mighty. Ps. ciii. 20.—Num. xi. 31.—Heb. to go.—Heb. fowl of wing.—Num. xi. 20.—Num. xi. 33.—Heb. made to bow.—Or, young men.—Num. xiv. xvi. xvii.—Ver. 22.—Num. xiv. 29, 36. xxvi. 64, 65.—See Hos. v. 15.—

their natural force, and preserve their lives. It seems, however, from the expression, that they were wholly carnal; that they had no spirituality of mind: they were earthly, animal, and devilish.

Verse 22. *They believed not in God.* After all the miracles they had seen, they were not convinced that there was a Supreme Being! and, consequently, they did not trust in his salvation—did not expect the glorious rest which he had promised them.

Verse 24. *The corn of heaven.* The manna. It fell about their camp in the form of seeds; and as it appeared to come down from the clouds, it was not improperly termed heavenly corn, or heavenly grain.

Verse 25. *Man did eat angels' food.* "Man did eat the bread of the mighty ones;" or, each person ate, &c. They ate such bread as could only be expected at the tables of the rich and great; the best, the most delicate food. How little did this gross people know of the sublime excellence of that which they called light bread, and which they said their soul loathed; Numb. xxi. 5. It was a type of Jesus Christ, for so says St. Paul.

Verse 32. *For all this they sinned still!* We shall cease to wonder at this, if we have a thorough acquaintance with our own hearts.

Verse 33. *Their days did he consume in vanity!* By causing them to wander forty years in the wilderness, vainly expecting an end to their labour, and the enjoyment of the promised rest, which, by their rebellions, they had forfeited.

Verse 34. *When he slew them!* While his judgments were upon them, then they began to humble themselves, and deprecate his wrath. When they saw some fall, the rest began to tremble.

Verse 35. *That God was their rock!* They recollected in their affliction that Jehovah was their Creator, and their Father; the Rock, the Source, not only of their being, but of all their blessings; or, that he was their sole Protector.

And the high God their Redeemer.] "And the strong

slew the fattest of them, and smote down the chosen men of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him: and they returned and inquired early after God.

35 And they remembered that God was their rock, and the high God their Redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, and grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, nor the day when he delivered them from the enemy.

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He sent divers sorts of flies among them,

* Deut. xxii. 14, 15, 31.—Exod. xv. 13. Deut. vii. 8. Isa. xlii. 14. xlv. 6. lxiii. 9.—Ezek. xxxiii. 31.—Ver. 8.—Num. xiv. 18, 20.—Isa. xlviii. 9.—1 Kings xxi. 29.—Ps. ciii. 14, 16.—Gen. vi. 3. Job iii. 6.—Job vii. 7, 16. James iv. 14.—Or, rebel against him.—Ver. 17. Ps. xcv. 9, 10. Isa. vii. 13. lxiii. 10. Ephes. iv. 30. Heb. iii. 16, 17.—Num. xiv. 22. Deut. vi. 16.—Ver. 20.—Or, from affliction.—Ver. 12. Ps. cv. 27, &c.—Heb. etc.—Exod. vii. 20. Ps. cv. 22.—Exod. viii. 24. Ps. cv. 31.

God, the Most High, their kinsman." That one who possessed the right of redemption; the nearest akin to him who had forfeited his inheritance; so the word originally means, and hence it is often used for a redeemer.

Verse 36. *Nevertheless they did flatter him with their mouth.* They promised well, they called him their God, and their fathers' God; and told him how good, and kind, and merciful he had been to them. Thus, their mouth flattered him. And they said that, whatever the Lord their God commanded them to do, they would perform.

And they lied unto him! I think the Vulgate gives the true sense of the Hebrew: "They loved him with their mouth; and they lied unto him with their tongue."

Verse 37. *Their heart was not right!* When the heart is wrong, the life is wrong; and because their heart was not right with God, therefore they were not faithful in his covenant.

Verse 38. *Forgave their iniquity!* Yechapper, made an atonement for their iniquity.

And did not stir up all his wrath.] The punishment was much less than the iniquity deserved.

Verse 39. *He remembered that they were but flesh!* He took their feeble perishing state always into consideration, and knew how much they needed the whole of their state of probation; and therefore he bore with them to the utmost.

A wind that passeth away, and cometh not again.] The translation should be, "The spirit goeth away, and it doth not return." The present life is the state of probation; when therefore the flesh—the body, fails, the spirit goeth away into the eternal world, and returneth not hither again.

Now God, being full of compassion, spared them, that their salvation might be accomplished before they went into that state where there is no change; where the pure are pure still, and the defiled are defiled still.

Verse 41. *Limited the Holy One of Israel.* The Hebrew word *hithru* is supposed to come from the root *tavah*, which

which devoured them; and * frogs, which destroyed them.

46 ^b He gave also their increase unto the caterpillar, and their labour unto the locust.

47 ^c He ^d destroyed their vines with hail, and their sycamore-trees with ^e frost.

48 ^f He ^g gave up their cattle also to the hail, and their flocks to ^h hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

50 ⁱ He made a way to his anger; he spared not their soul from death, but gave ^j their life over to the pestilence;

51 ^k And smote all the first-born in Egypt; the chief of their strength in the ^l tabernacles of Ham:

52 But ^m made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he ⁿ led them on safely, so that they feared not: but the sea ^o overwhelmed ^p their enemies.

54 And he brought them to the border of his ^q sanctuary, even to this mountain, ^r which his right hand had purchased.

55 ^s He cast out the heathen also before them, and ^t divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 ^u Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But ^v turned back, and dealt unfaithfully like their fathers: they were turned aside ^w like a deceitful bow.

58 ^x For they provoked him to anger with their

* Exod. viii. 8. Ps. cv. 30.—^b Exod. x. 13, 16. Ps. cv. 34, 35.—^c Exod. ix. 23, 25. Ps. cv. 33.—^d Heb. killed.—^e Or, great hailstones.—^f Exod. ix. 23, 24, 25. Ps. cv. 32.—^g Heb. He shut up.—^h Or, lightnings.—ⁱ Heb. He weighed a path.—^j Or, their beasts to the swains. Exod. ix. 3, 6.—^k Exod. xii. 29. Ps. cv. 36, cxxxvi. 10.—^l Ps. cvi. 22.—^m Ps. lxxvii. 21.—ⁿ Exod. xiv. 19, 20.—^o Exod. xiv. 27, 28, xv. 10.—^p Heb. covered.—^q Exod. xv. 17.—^r Ps. xlv. 8.—^s Ps. xlv. 7.—^t Job. xlii. 7, xix. 51. Ps. cxxxv. 21, 22.—^u Judg. ii. 11, 12.—^v Ver. 41. Eccl. xx. 27, 28.—^w Hos. vii. 16.—^x Dent. xxxii. 16,

signifies to mark. Here it most obviously means an insult offered to God.

Verse 47. He destroyed their vines with hail] Though the vine was never plentiful in Egypt, yet they have some; and the wine made in that country is among the most delicious.

And their sycamore-trees] This tree was very useful to the ancient Egyptians, as all their coffins are made of this wood; and to the modern, as their barques are made of it. Besides, it produces a kind of fig, on which the common people in general live.

Verse 49. By sending evil angels] This is the first mention we have of evil angels. There is no mention of them in the account we have of the plagues of Egypt in the Book of Exodus, and what they were we cannot tell: but by what the Psalmist says here of their operations, they were the sorest plague that God had sent; they were marks of the fierceness of his anger, wrath, indignation, and trouble. An angel or messenger may be either animate or inanimate; a disembodied spirit or human being; any thing or being that is an instrument sent of God for the punishment or support of mankind.

Verse 54. The border of his sanctuary] "Of his holy place," that is, the land of Canaan, called afterwards the mountain which his right hand had purchased; because it was a mountainous country, widely differing from Egypt, which was a long, continued, and almost perfect level.

Verse 57. They were turned aside like a deceitful bow.] The eastern bow must be recurved, or turned the contrary way, in order to be what is called bent and strung. If a person who is unskilful or weak attempt to recurve and string one of these bows, if he take not great heed it will spring back and regain its quiescent position, and perhaps break his arm.

Verse 60. He forsook the tabernacle of Shiloh] The Lord,

high places, and moved him to jealousy with their graven images.

59 When God heard this, he was wroth, and greatly abhorred Israel.

60 ^a So that he forsook the tabernacle of Shiloh, the tent which he placed among men;

61 ^b And delivered his strength into captivity, and his glory into the enemy's hand.

62 ^c He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and ^d their maidens were not ^e given to marriage.

64 ^f Their priests fell by the sword; and ^g their widows made no lamentation.

65 Then the LORD ^h awaked as one out of sleep, and ⁱ like a mighty man that shouteth by reason of wine.

66 And ^j he smote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion ^k which he loved.

69 And he ^l built his sanctuary like high palaces, like the earth which he hath ^m established for ever.

70 ⁿ He chose David also his servant, and took him from the sheepfolds:

71 ^o From following the ^p ewes great with young he brought him ^q to feed Jacob his people, and Israel, his inheritance.

72 So he fed them according to the ^r integrity of his heart; and guided them by the skillfulness of his hands.

21. Judg. ii. 12, 20. Ezek. xx. 23.—^a Deut. xii. 2, 4. 1 Kings xi. 7, xii. 31.—^b 1 Sam. iv. 11. Jer. vii. 12, 14, xxvi. 6, 9.—^c Judg. xviii. 30.—^d 1 Sam. iv. 10.—^e Jer. vii. 84. xvi. 9, xxv. 10.—^f Heb. praised.—^g 1 Sam. iv. 11, xxii. 18.—^h Job. xxvii. 15. Ezek. xxiv. 23.—ⁱ Ps. xlv. 23.—^j Isa. xlii. 13.—^k 1 Sam. v. 6, 12, vi. 4.—^l Ps. lxxxvii. 2.—^m 1 Kings vi.—ⁿ Heb. founded.—^o 1 Sam. xvi. 11, 12, 2 Sam. vii. 8.—^p Heb. From after.—^q Gen. xxxiii. 18. Isa. xl. 11.—^r 2 Sam. v. 2. 1 Chron. xi. 2.—^s 1 Kings ix. 4.

offended with the people, and principally with the priests, who had profaned his holy worship, gave up his ark into the hands of the Philistines. And so true it is that he forsook the tabernacle of Shiloh that he never returned to it again. See 1 Sam. vi. 1; 2 Sam. vi; 1 Kings viii. 1; where the several removals of the ark are spoken of, and which explain the remaining part of this psalm.

Verse 63. Their maidens were not given to marriage.] It is considered a calamity in the East if a maiden arrives at the age of twelve years without being sought or given in marriage.

Verse 64. Their priests fell by the sword] Hophni and Phinehas; 1 Sam. iv. 11.

Verse 65. Then the Lord awaked] He seemed as if he had totally disregarded what was done in his people, and the reproach that seemed to fall on himself and his worship by the capture of the ark.

Like a mighty man] Like a hero that shouteth by reason of wine. One who, going forth to meet the enemy, having taken a sufficiency of wine to refresh himself, and become a proper stimulus to his animal spirit, shouts—gives the war-signal for the onset; impatient to meet the foe, and sure of victory. The idea is not taken from the case of a drunken man. A person in such a state would be very unfit to meet his enemy, and could have little prospect of conquest.

Verse 66. He smote his enemies in the hinder part] This refers to the hemorrhoids, with which he afflicted the Philistines. See the note on 1 Sam. v. 6-10.

Verse 69. He built his sanctuary like high palaces] Kemo ramim, which several of the Versions understand of the monoceros or rhinoceros. The temple of God at Jerusalem was the only one in the land, and stood as prominent on Mount Zion as the horn of the unicorn or rhinoceros does upon his snout. And there he established his ark, to go no more out as long as the temple should last.

Verse 71. *From following the ewes*] Instances of this kind are not unfrequent in the ancient Greek and Roman history.

Verse 72. *So he fed them*] Here David is mentioned as having terminated his reign. He had fed the people, ac-

ording to the integrity of his heart, for that was ever disposed to do the will of God in the administration of the kingdom: and his hand being skilful in war, he always led them out to victory against their enemies.

PSALM LXXIX.

The Psalmist complains of the cruelty of his enemies and the desolations of Jerusalem, and prays against them, 1-7. He prays for the pardon and restoration of his people, and promises gratitude and obedience, 8-13.

A Psalm of Asaph.

O GOD, the heathen are come into ^b thine inheritance; ^c thy holy temple have they defiled; ^d they have laid Jerusalem on heaps.

2 ^e The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; ^f and there was none to bury them.

4 ^g We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 ^h How long, LORD? wilt thou be angry for ever? shall thy ⁱ jealousy burn like fire?

6 ^j Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

^a Or, for Asaph.—^b Exod. xv. 17. Ps. lxxiv. 2.—^c Ps. lxxiv. 7. 1 Mac. i. 81, 39.—^d 2 Kings xxv. 9, 10. 2 Chron. xxxvi. 18. Mic. ii. 12.—^e Jer. vii. 33, xvi. 4, xxxiv. 20. 1 Mac. vii. 17.—^f Ps. cxli. 7. Jer. xiv. 18, xvi. 4. Rev. xi. 9.—^g Ps. xlii. 13, lxxx. 6.—^h Ps. lxxiv. 1, 9, 10, lxxxv. 6, lxxxix. 46.—ⁱ Zeph. i. 18, iii. 8.—^j Jer. x. 25. Rev. xvi. 1.—^k Isa. xiv. 4, 6. 2 The. i. 8.—^l Ps. liii. 4.—^m Isa. lxix. 9.—

This psalm was composed during the Babylonish captivity, when the city of Jerusalem lay in heaps, the temple was defiled, and the people were in a state of captivity. Some think it was composed by Jeremiah; and it is certain that the sixth and seventh verses are exactly the same with Jer. x. 25.

Verse 1. *The heathen are come into thine inheritance*] Thou didst cast them out, and take thy people in; they have cast us out, and now taken possession of the land that belongs to thee.

Verse 2. *The dead bodies of thy servants*] It appears that, in the destruction of Jerusalem, the Chaldeans did not bury the bodies of the slain, but left them to be devoured by birds and beasts of prey. This was the grossest inhumanity.

Verse 3. *There was none to bury them.*] The Chaldeans would not; and the Jews who were not slain were carried into captivity.

Verse 4. *We are become a reproach to our neighbours.*] The Idumeans, Philistines, Paganicians, Ammonites, and Moabites, all gloried in the subjugation of this people; and their insults to them were mixed with blasphemies against God.

Verse 5. *How long, Lord?*] Wilt thou continue thine anger against us, and suffer us to be insulted, and thyself blasphemed?

Verse 6. *Pour out thy wrath*] Bad as we are, we are yet less wicked than they.

Verse 7. *Laid waste his dwelling-place.*] The Chaldee understands this of the temple. This, by way of eminence, was Jacob's place.

8 ⁿ O remember not against us ^o former iniquities: let thy tender mercies speedily prevent us: for we are ^p brought very low.

9 ^q Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, ^r for thy name's sake.

10 ^s Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the ^t revenging of the blood of thy servants which is shed.

11 Let ^u the sighing of the prisoner come before thee; according to the greatness of ^v thy power preserve thou those that are appointed to die:

12 And render unto our neighbours ^w seven-fold into their bosom ^x their reproach, wherewith they have reproached thee, O LORD.

13 So ^y we thy people and sheep of thy pasture will give thee thanks for ever: ^z we will shew forth thy praise ^{aa} to all generations.

^a Or, the iniquities of them that were before us.—^b Deut. xxviii. 43. Ps. cxlii. 6.—^c 2 Chron. xiv. 11.—^d Jer. xiv. 7, 21.—^e Ps. xlii. 10, cxv. 2.—^f Heb. vengeance.—^g Ps. cii. 20.—^h Heb. thine arm.—ⁱ Heb. reserve the children of death.—^j Gen. iv. 15. Isa. lxv. 6, 7. Jer. xxxii. 18. Luke vi. 35.—^k Ps. lxxiv. 13, 22, cxv. 7.—^l Ps. lxxiv. 1, c. 3.—^m Isa. xliii. 21.—ⁿ Heb. to generation and generation.

Verse 8. *Remember not against us former iniquities*] Visit us not for the sins of our forefathers.

Speedily prevent us] Let them go before us, and turn us out of the path of destruction; for there is no help for us but in thee.

We are brought very low.] Literally, "We are greatly thinned." Few of us remain.

Verse 9. *Purge away our sins*] Be propitiated, or receive an atonement on account of our sins.

Verse 10. *Where is their God?*] Show where thou art by rising up for our redemption, and the infliction of deserved punishment upon our enemies.

Verse 11. *The sighing of the prisoner*] The poor captive Israelites in Babylon, who sigh and cry because of their bondage.

Those that are appointed to die] "Sons of death." Either those who were condemned to death because of their crimes, or condemned to be destroyed by their oppressors. Both these senses apply to the Israelites: they were sons of death, i. e., worthy of death because of their sins against God; they were condemned to death or utter destruction, by their Babylonish enemies.

Verse 12. *Sevenfold into their bosom*] That is, Let them get in this world what they deserve for the cruelties they have inflicted on us. Probably this is a prediction.

Verse 13. *We thy people*] Whom thou hast chosen from among all the people of the earth.

And sheep of thy pasture] Of whom thou thyself art the Shepherd.

PSALM LXXX.

A prayer for the captives, 1-3. A description of their miseries, 4-7. Israel compared to a vineyard, 8-14. Its desolate state, and a prayer for its restoration, 15-19.

To the chief Musician ^a upon Shoshannim Eduth,
A Psalm ^b of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock: ^c thou that dwellest between the cherubims, ^d shine forth.

2 ^e Before Ephraim and Benjamin and Manasseh stir up thy strength, and ^f come and save us.

3 ^h Turn us again, O God, ⁱ and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long ^j wilt thou be angry against the prayer of thy people ^k?

5 ^l Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 ^m Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 ⁿ Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought ^o a vine out of Egypt: ^p thou hast cast out the heathen, and planted it.

9 Thou ^q preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it,

^a Ps. xiv. lxx. title. — ^b Or, for Asaph. — ^c Ps. lxxvii. 20. — ^d Exod. xxv. 20, 22. 1 Sam. iv. 4. 2 Sam. vi. 2. Ps. xcix. 1. — ^e Deut. xxxiii. 2. Ps. l. 2. xiv. 1. — ^f Num. ii. 18-23. — ^g Heb. come for salvation to us. — ^h Ver. 7, 19. Lam. v. 21. — ⁱ Num. vi. 25. Ps. iv. 6. lxxvii. 1. — ^j Heb. with thou smoke. Ps. lxxiv. 1. — ^k Ps. xlii. 3. ciii. 9. Isa. xxx. 20. — ^l Ps. xiv. 13. lxxix. 4. — ^m Ver. 3, 19. — ⁿ Isa. v. 1, 7.

This psalm seems to have been written on the same occasion with the former.

Verse 1. *O Shepherd of Israel*] The subject continued from the last verse of the preceding psalm.

Leadest Joseph] *Israel* and *Joseph* mean here the whole of the Jewish tribes.

That dwellest between the cherubims] It was between the cherubim, over the cover of the ark, called the propitiatory or mercy-seat, that the glory of the Lord, or symbol of the Divine Presence, appeared.

Shine forth.] Restore thy worship; and give us such evidences of thy presence now, as our fathers had under the first tabernacle, and afterwards in the temple built by Solomon.

Verse 2. *Before Ephraim and Benjamin and Manasseh*] It is supposed that these three tribes represent the whole, Benjamin being incorporated with Judah, Manasseh comprehending the country beyond Jordan, and Ephraim all the rest.

Verse 3. *Turn us again*] *Convert or restore us.*
Verse 5. *Thou feedest them with the bread of tears*] They have no peace, no comfort, nothing but continual sorrow.

In great measure.] *Shalish, threefold.* Some think it was a certain measure used by the Chaldeans, the real capacity of which is not known. Others think it signifies abundance or abundantly.

Verse 6. *Thou makest us a strife*] A people so wonderfully preserved, and so wonderfully punished, is a mystery to them. They see in us both the goodness and severity of God. Or, all the neighbouring nations join together to malign and execrate us. We are hated by all; derided and cursed by all.

Verse 8. *Thou hast brought a vine out of Egypt*] This is a most elegant metaphor, and everywhere well supported. And this was the ordinary figure to represent the Jewish church. This vine was brought out of Egypt that it might be planted in a better and more favourable soil. God cast out the heathen nations from the land of Canaan, that his pure worship might be established, and that there might not remain there any incitements to idolatry.

Verse 9. *Thou preparedst—before it*] God caused the land

and the boughs thereof were like ^a the goodly cedars.

11 She sent out her boughs unto the sea, and her branches ^b unto the river.

12 Why hast thou ^c then broken down her hedges, so that all they which pass by the way do pluck her ^d?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: ^e look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch ^f that thou madest ^g strong for thyself.

16 *It is* burned with fire, *it is* out down: ^h ⁱ they perish at the rebuke of thy countenance.

17 ^j Let thy hand be upon the man of thy right hand, upon the son of man ^k whom thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 ^l Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

Jer. ii. 21. Ezek. xv. 6. xvii. 6. xix. 10. — ^a Ps. xlv. 2. lxxviii. 55. — ^b Exod. xxiii. 28. Josh. xxiv. 12. — ^c Heb. the cedars of God. — ^d Ps. lxxii. 8. — ^e Ps. lxxxix. 40, 41. Isa. v. 5. Nah. ii. 2. — ^f Isa. lxxiii. 15. — ^g Isa. xlix. 5. — ^h Ps. xxxix. 11. lxxvi. 7. — ⁱ Ps. lxxxix. 21. — ^j Ver. 3, 7.

to be divided by lot to the different tribes, and then to the several families of which these tribes were composed.

And didst cause it to take deep root] Thus did God, by especial manifestations of his kind providence, support and protect the Israelites in Canaan; and by various religious ordinances, and civil institutions, he established them in the land; and, by the ministry of priests and prophets, did every thing necessary to make them morally fruitful.

It filled the land.] God so carefully, tenderly, and abundantly blessed the Israelites, that they increased and multiplied; and, in process of time, filled the whole land of Canaan.

Verse 10. *The hills were covered*] God so blessed the Jews, particularly in the days of David and Solomon, that all the neighbouring nations were subdued—the Syrians, Idumeans, Philistines, Moabites, and Ammonites.

Verse 11. *She sent out her boughs unto the sea, and her branches unto the river.*] The Israelitish empire extended from the River Euphrates on the east to the Mediterranean Sea on the west, and from the same Euphrates on the north of the promised land to its farthest extent on the south; Syria bounding the north, and Arabia and Egypt the south.

Verse 12. *Why hast thou broken down.*] God protected Jerusalem and his temple by his own almighty arm; and none of their enemies could molest them as long as they had that protection.

Verse 13. *The boar out of the wood*] Nebuchadnezzar, king of Babylon, who was a fierce and cruel sovereign. The allusion is plain.

Verse 14. *Return—O God of hosts*] Thou hast abandoned us, and therefore our enemies have us in captivity. *Come back to us, and we shall again be restored.*

Behold, and visit this vine] Consider the state of thy own people, thy own worship, thy own temple. Look down! Let thine eyes affect thy heart.

Verse 15. *The vineyard which thy right hand hath planted*] Thy holy and pure worship, which thy Almighty power had established in this city.

And the branch—thou madest strong for thyself.] The original reads, "and upon the Son whom thou hast strengthened for thyself." As *Christ* seems here to be intended, this

is the *first* place in the Old Testament where the title *Son of man* is applied to him.

Verse 17. *The man of thy right hand*] The only person who can be said to be at the right hand of God as intercessor, is JESUS the MESSIAH. Let him become our Deliverer: appoint him for this purpose, and let his strength be manifested in our weakness.

Verse 18. *So will not we go back from thee*] We shall no more become idolaters: and it is allowed on all hands that the Jews were never guilty of idolatry after their return from the Babylonian captivity.

Quicken us] Make us *alive*, for we are nearly as good as dead.

We will call upon thy name.] We will invoke thee. Thou shalt be for ever the object of our adoration, and the centre of all our hopes.

Verse 19. *Turn us again*] Redeem us from this captivity. *O Lord God of hosts*] Thou who hast all power in heaven and earth, the innumerable *hosts* of both worlds being at thy command.

Cause thy face to shine] Let us know that thou art reconciled to us. Smile upon thy poor rebels, weary of their sins, and prostrate at thy feet, imploring mercy.

And we shall be saved.] From the power and oppression of the Chaldeans, from the guilt and condemnation of our sins, and from thy wrath and everlasting displeasure.

PSALM LXXXI.

An exhortation to the people to praise God for his benefits, 1-7; and to attend to what he had prescribed, 8-10; their disobedience lamented, 11; the miseries brought on themselves by their transgressions, 12-16.

To the chief Musician, * upon Gittith, A Psalm ^b of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For ^c this was a statute for Israel, and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he went out ^d through the land of Egypt: ^e where I heard a language that I understood not.

6 ^f I removed his shoulder from the burden: his hands ^g were delivered from ^h the pots.

7 ⁱ Thou calledst in trouble, and I delivered thee; ^j I answered thee in the secret place of thunder:

^a Ps. viii. title. — ^b Or, for Asaph. — ^c Lev. xxiii. 24. Num. x. 10. — ^d Or, against. — ^e Ps. cxiv. 1. — ^f Isa. ix. 4. x. 27. — ^g Heb. passed away. — ^h Exod. i. 14. — ⁱ Exod. ii. 23. xiv. 10. Ps. i. 15. — ^j Exod. xix. 19. — ^k Exod. xvii. 8, 7. Num. xx. 13. — ^l Or, strife. — ^m Ps. i. 7. — ⁿ Exod. xx. 3, 5. — ^o Deut. xxxii. 12. Isa. xliii. 12. — ^p Exod. xx. 2. — ^q Ps.

There are various opinions concerning the occasion and time of this psalm: but it is pretty generally agreed that it was either written for or used at the celebration of the Feast of Trumpets (see on Lev. xxiii. 24), which was held on the first day of the month Tisri, which was the beginning of the Jewish year; and on that day it is still used in the Jewish worship.

Verse 1. *Sing aloud unto God our strength*] There is much meaning here: as God is our strength, let that strength be devoted to his service; therefore, sing aloud! This is principally addressed to priests and Levites.

Verse 2. *Take a psalm*] I rather think that the original is the name of a musical instrument. *Bring hither the timbrel*] *Toph*, some kind of drum or tom tom.

The pleasant harp] *Kinnor*. Probably a *sistrum*, or something like it. A STRINGED instrument.

With the psaltery.] The *cithara*, *Septuagint*.

Verse 3. *Blow up the trumpet*] *Shophar*, a species of horn. Certainly a wind instrument, as the two last were stringed instruments. Perhaps some chanted a psalm in recitative, while all these instruments were used as accompaniments.

The feast of the new moon was always proclaimed by sound of trumpet.

Verse 5. *I heard a language that I understood not.*] This passage is difficult. Who heard? And what was heard? All the Versions, except the Chaldees, read the pronoun in the third person, instead of the first. "He heard a language that he understood not." But what was that language?

I ^k proved thee at the waters of ^l Meribah. Selah.

8 ^m Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 ⁿ There shall no ^o strange god be in thee; neither shalt thou worship any strange god.

10 ^p I am the LORD thy God, which brought thee out of the land of Egypt: ^q open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would ^r none of me.

12 ^s So I gave them up ^t unto their own hearts' lust: and they walked in their own counsels.

13 ^u Oh that my people had hearkened unto me, and Israel had walked in my ways;

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

xxxvii. 3, 4. John xv. 7. Eph. iii. 20. — Exod. xxxii. 1. Deut. xxxii. 15, 18. — Acts. vii. 42. xiv. 16. Rom. i. 24, 28. — Or, to the hardness of their hearts or imaginations. — Deut. v. 29. x. 12, 18. xxxii. 20. Isa. xlviii. 13.

Some say the Egyptian; others, who take Joseph to signify the children of Israel in general, say it was the declaration of God by Moses, that Jehovah was the true God, that he would deliver their shoulder from their burdens, and their hands from the pots—the moulds and furnaces in which they formed and baked their brick.

Verse 7. *Thou calledst in trouble*] They had cried by reason of their burdens, and the cruelty of their task-masters; and God heard that cry, and delivered them. See Exod. iii. 7, &c.

In the secret place of thunder] On Mount Sinai; where God was heard, but not seen. They heard a voice, but they saw no shape.

Verse 10. *Open thy mouth wide*] Let thy desires be ever so extensive, I will gratify them if thou wilt be faithful to me. Thou shalt lack no manner of thing that is good.

Verse 11. *Israel would none of me.*] They willed me not, they would not have me for their God.

Verse 12. *Unto their own hearts' lust*] To the obstinate wickedness of their own heart.

In their own counsels.] God withdrew his restraining grace, which they had abused: and then they fulfilled the inventions of their wicked hearts.

Verse 13. *Oh that my people had hearkened unto me, — Israel had walked in my ways.*] Nothing can be more plaintive than the original; sense and sound are surprisingly united. I scruple not to say to him who understands the Hebrew, however learned, he has never found, in any poet, Greek or Latin, a finer example of deep-seated grief, unable to express itself in appropriate words without frequent in-

PSALMS.

15 *The haters of the Lord should have ^b submitted ^c themselves unto him : but their time should have endured for ever.

*Ps. xviii. 45. Rom. i. 80.—^b Or, yielded feigned obedience. Ps. xviii. 44. lxxvi. 3.—^c Heb. Mad.

terruptions of sighs and sobs, terminated with a mournful cry. Verse 14. *I should soon have subdued*] If God's promise appeared to fail in behalf of his people, it was because they rejected his counsel, and walked in their own. While they were faithful, they prospered; and not one jot or tittle of God's word failed to them.

16 He should ^d have fed them also ^e with the finest of the wheat: and with honey ^f out of the rock should I have satisfied thee.

^d Deut. xxxii. 13, 14. Ps. cxviii. 14.—^e Heb. with the fat of wheat.—^f Job. xxix. 6.

Verse 15. *Their time should have endured for ever.*] That is, *Their prosperity* should have known no end.

Verse 16. *With the finest of the wheat*] Literally, *with the fat of wheat*, as in the margin.

Honey out of the rock] Several of the Fathers understand this place of Christ.

PSALM LXXXII.

A warning to corrupt judges, 1, 2; an exhortation to them to dispense justice without respect of persons, 3-5; they are threatened with the judgments of the Lord, 6-8.

A Psalm * of Asaph.

GOD ^bstandeth in the congregation of the mighty; he judgeth among ^cthe gods.

2 How long will ye judge unjustly, and ^daccept the persons of the wicked? Selah.

3 *Defend the poor and fatherless: ^edo justice to the afflicted and needy.

4 ^fDeliver the poor and needy: rid *them* out of the hand of the wicked.

*Or, for Asaph.—^b 2 Chron. xix. 6. Eccles. v. 8.—^c Exod. xxi. 8. xxii. 28.—^d Deut. i. 17. 2 Chron. xix. 7. Prov. xviii. 5.—^e Heb. Judge.—^f Jer. xxii. 3.—^g Job xxix. 12. Prov. xxiv. 11.—^h Mic. iii. 1.

This psalm, which, in the *title*, is attributed to *Asaph*, was probably composed in the time when *Jehoshaphat* reformed the courts of justice throughout his states: see 2 Chron. xix. 6, 7, where he uses nearly the same words as in the beginning of this psalm.

Verse 1. *God standeth in the congregation of the mighty*] "God standeth in the assembly of God." God is among his people; and he presides especially in those courts of justice which himself has established.

Verse 2. *Accept the persons of the wicked?*] "Lift up their faces," encourage them in their oppressions.

Verse 3. *Defend the poor*] You are their natural protectors under God. They are oppressed: *punish their oppressors*, however rich or powerful; and *deliver them*.

Verse 4. *They know not*] The judges are not acquainted with the law of God, on which all the decisions should be founded.

Neither will they understand] They are ignorant, and do not wish to be instructed. They will not learn: they cannot teach.

All the foundations of the earth] "All the civil institutions of the land totter." Justice is at the *head* of all the institutions in a well regulated state: when that gets

5 They ^bknow not, neither will they understand; they walk on in darkness: ^call the foundations of the earth are ^dout of course.

6 ^eI have said, Ye *are* gods; and all of you *are* children of the Most High.

7 But ^fye shall die like men, and fall like one of the princes.

8 ^gArise, O God, judge the earth: ^hfor thou shalt inherit all nations.

—ⁱ Ps. xi. 3. lxxv. 3.—^j Heb. moved.—^k Exod. xxii. 9, 28. Ver. 1. John x. 34.—^l Job. xxi. 32. Ps. xlix. 12. Ezek. xxxi. 14.—^m Mic. vii. 2, 7.—ⁿ Ps. ii. 8. Rev. xi. 15.

poisoned or perverted, every evil, political and domestic, must prevail; *even religion* itself ceases to have any influence.

Verse 6. *Ye are gods*] Or, with the prefix *ke*, the particle of *similitude*, *keelohim*, "like God." Ye are my *representatives*, and are clothed with my power and authority to dispense judgment and justice; therefore *all of them* are said to be *children of the Most High*.

Verse 7. *But ye shall die like men*] "Ye shall die like Adam," who fell from his high perfection and dignity as ye have done. Your high office cannot secure you an immortality.

And fall like one of the princes.] Justice shall pursue you, and judgment shall overtake you; and you shall be executed like public state criminals. You shall not, in the course of nature, fall into the grave; but your life shall be brought to an end by a *legal sentence*, or a *particular judgment* of God.

Verse 8. *Arise, O God, judge the earth*] Justice is perverted in the land: take the sceptre, and rule thyself.

For thou shalt inherit all nations.] Does not this last verse contain a prophecy of our Lord, the calling of the Gentiles, and the prevalence of Christianity over the earth?

PSALM LXXXIII.

The Psalmist calls upon God for immediate help against a multitude of confederate enemies who had risen up against Judah, 1-5. He mentions them by name, 6-8; shows how they were to be punished, 9-17; and that this was to be done for the glory of God, 18.

A song or Psalm * of Asaph.

KEEP ^b not thou silence, O God: hold not thy peace, and be not still O God.

2 For, lo, ^c thine enemies make a tumult: and they that ^d hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted * against thy hidden ones.

4 They have said, Come, and ^e let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one * consent: they are confederate against thee:

6 ^b The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: ^f they have holpen the children of Lot. Selah.

9 Do unto them as unto the ^g Midianites; as to ^h Sisera, as to Jabin, at the brook of Kison:

* Or, for Asaph.—^a Ps. xxviii. 1. xxxv. 22. cix. 1.—^b Ps. ii. 1. Acts. iv. 25.—^c Ps. lxxxii. 15.—^d Ps. xxvii. 5. xxxi. 20.—^e See Esth. iii. 6. Jer. xi. 18. xxxi. 36.—^f Heb. heart.—^g See 2 Chron. xx. 1, 10, 11.—^h Heb. they have been an arm to the children of Lot.—Num.

Among a multitude of conjectures relative to the time and occasion of this psalm, that which refers it to the confederacy against Jehoshaphat, king of Judah, mentioned 2 Chron. xx., is the most likely.

Verse 1. *Keep not thou silence*] A strong appeal to God just as the confederacy was discovered. Thy honour and our existence are both at stake.

Verse 2. *Thine enemies make a tumult*] They are not merely the enemies of thy people, but they are the enemies of thyself, thy worship, ordinances, and laws: "They make a tumult," they throng together.

They—have lifted up the head.] They had made an irruption into the land of Judea, and encamped at Engedi, by the Dead Sea, 2 Chron. xx. 1, 2.

Verse 3. *Consulted against thy hidden ones.*] *Thy hidden things; places; persons.* The people of Israel are probably meant. Or perhaps the temple, the ark, and the treasures of the temple, are intended.

Verse 4. *Let us cut them off*] Let us exterminate the whole race, that there may not be a record of them on the face of the earth.

Verse 5. *They have consulted together with one consent*] With a united heart. Their heart and soul are in the work.

They are confederate against thee] "They have made a covenant," "they have cut the covenant sacrifice." They have slain an animal, divided him in twain, and passed between the pieces of the victim; and have thus bound themselves to accomplish their purpose.

Verse 6. *The tabernacles of Edom.* Tents are probably mentioned because it was the custom of some of these people, particularly the Ishmaelites, to live a migratory or wandering life; having no fixed habitation, but always abiding in tents.

Hagarenes] These people dwelt on the east of Gilead; and were nearly destroyed in the days of Saul, being totally expelled from their country, 1 Chron. v. 10, but afterwards recovered some strength and consequence; but where they dwelt after their expulsion by the Israelites is not known.

Verse 7. *Gebal*] The *Giblites*, who were probably the persons here designed, were a tribe of the ancient inhabitants of the land of Canaan, and are mentioned as unconquered at the death of Joshua, chap. xiii. 5. What is now called *Gibyle*, a place on the Mediterranean Sea, between Tripoli and Sidon, is supposed to be the remains of the city of the *Giblites*.

Ammon and Moab were the descendants of the children of Lot. Calmet supposes that *Ammon* is put here for *Men or Maon*, the *Meonians*, a people who lived in the neighbourhood of the Amalekites and Idumeans.

Amalek] The Amalekites are well known as the ancient and inveterate enemies of the Israelites. They were neighbours to the Idumeans.

The Philistines] These were tributaries to Jehoshaphat,

10 *Which perished at En-dor*: ⁱ they became a dung for the earth.

11 Make their nobles like ^m Oreb, and like Zeeb: yea, all their princes as ⁿ Zebah, and as Zalmonna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 ^o O my God, make them like a wheel; ^p as the stubble before the wind.

14 As the fire burneth a wood, and as the flame ^q setteth the mountains on fire;

15 So persecute them ^r with thy tempest, and make them afraid with thy storm.

16 ^s Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 ^t That men may know that thou, whose ^u name alone is JEHOVAH, art ^v the Most High over all the earth.

xxxi. 7. Judg. vii. 22.—^k Judg. iv. 15, 24. v. 21.—^l 2 Kings ix. 37. Zeph. i. 17.—^m Judg. vii. 25.—ⁿ Judg. viii. 12, 21.—^o Isa. xvii. 13, 14.—^p Ps. xxxv. 5.—^q Deut. xxii. 22.—^r Job. ix. 17.—^s Ps. xxxv. 4, 26.—^t Ps. lix. 13.—^u Exod. vi. 3.—^v Ps. xcii. 8.

2 Chron. xvii. 11; but it seems they took advantage of the present times, to join in the great confederacy against him.

The inhabitants of Tyre] These probably joined the confederacy in hopes of making conquests, and extending their territory on the main land.

Verse 8. *Assur also is joined*] The Ammonites might have got those auxiliaries from beyond the Euphrates, against Jehoshaphat, as formerly they were brought against David. See 2 Chron. x. 16.

They have holpen the children of Lot.] The Ammonites, who appear to have been the chief instigators of this war.

Verse 9. *Do unto them as unto the Midianites*] Who were utterly defeated by Gideon, Judg. vii. 21, 22.

As to Sisera] See Judg. iv. 15, &c.

Verse 10. *Perished at En-dor*] There Gideon attacked and defeated them; and, in various places during their flight, they were destroyed, and left to rot upon the earth. Judg. vii. 22-25.

Verse 11. *Make their nobles like Oreb, and like Zeeb*] They were two of the chiefs, or generals, of the Midianites; and were slain in the pursuit of the Midianites, by the men of Ephraim; and their heads brought to Gideon on the other side of Jordan, Judg. vii. 24, 25.

Yea, all their princes as Zebah, and as Zalmonna] These were kings of Midian, who were encamped at Karkor. See Judg. viii. 10-21. Of the Midianites there fell at this time one hundred and twenty thousand men.

Verse 12. *Let us take to ourselves the houses of God in possession*] Nearly the words spoken by the confederates when they came to attack Jehoshaphat. See 2 Chron. xx. 11.

Verse 13. *O my God, make them like a wheel*] Alluding to the manner of threshing corn in the east. A large broad wheel was rolled over the grain on a threshing-floor, which was generally in the open air; and the grain being thrown up by a shovel against the wind, the chaff was thus separated from it, in the place where it was threshed.

Verse 14. *The flame setteth the mountains on fire*] This may refer to the burning of the straw and chaff after the grain was thrashed and winnowed. And as their threshing-floors were situated often on the hills or mountains, to take the advantage of the wind, the setting the mountains on fire may refer to the burning of the chaff, &c. in those places.

Verse 15. *So persecute them*] In this and the two following verses we find several awful execrations; and all this seems to be done in reference to that ancient custom, "pouring execrations on an enemy previously to battle."

Verse 16. *That they may seek thy name*] Let them be confounded in all their attempts on Israel; and see so manifestly that thou hast done it, that they may invoke thy name, and be converted to thee.

Verse 17. *Let them—perish*] That is, in their present attempts. Some have objected to the execrations in this

psalm, without due consideration. None of these execrations refer either to their souls, or to their eternal state; but merely to their discomfiture in their present attempts.

Verse 18. *That men may know*] That they may acknowledge, and be converted to thee. Here is no malice; all is self-defence.

PSALM LXXXIV.

The Psalmist longs for communion with God in the sanctuary, 1-3. The blessedness of those who enjoy God's ordinances, 4-7. With confidence in God, he prays for restoration to his house and worship, 8-12.

To the chief Musician upon Gittith, A Psalm for the sons of Korah.

HOW amiable are thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of them:

6 Who passing through the valley of Baca

*Ps. viii. title.—^bOr, of.—^cPs. xxvii. 4.—^dPs. xlii 1, 2 lxi. 1. lxxiii. 26. cxix. 20.—^ePs. lxxv. 4.—^fOr, of mulberry trees make him a well, &c.—^g2 Sam. v. 22, 23.—^hHeb. covereth.—ⁱOr, from company to company.—^jProv. iv. 18. 2 Cor. iii. 18.—^kDeut. xvi. 16.

The sons of Korah were singers in the temple; see 2 Chron. xx. 19. This psalm must have been sent to them to be sung, or one of themselves might have been its author.

Verse 1. *How amiable are thy tabernacles*] In this plural noun he appears to include all the places in or near the temple where acts of divine worship were performed.

Verse 2. *My soul longeth*] It is a Levite that speaks, who ardently longs to regain his place in the temple, and his part in the sacred services.

My heart and my flesh] All the desires of my soul and body; every appetite and wish, both animal and spiritual, long for thy service.

Verse 3. *Yea, the sparrow hath found an house*] It is very unlikely that sparrows and swallows, or birds of any kind, should be permitted to build their nests, and hatch their young, in or about altars which were kept in a state of the greatest purity; and where perpetual fires were kept up for the purpose of sacrifice, burning incense, &c. "My heart crieth out for the living God (even the sparrow hath found a house, and the swallow, the ring-dove, a nest for herself, where she may lay her young), for thine altars, O Lord of hosts!" Or, as a comparison seems to be here intended, the following may best express the meaning: "Even as the sparrow finds out (seeks) a house, and the swallow her nest in which she may hatch her young; so I, thine altars, O Lord of hosts, my King and my God."

Verse 4. *Blessed are they that dwell in thy house*] They who have such a constant habitation in thy temple, as the sparrow or the swallow has in the house wherein it has built its nest.

They will be still praising thee.] They will find it good to draw nigh unto God, as he always pours out his Spirit on his sincere worshippers.

Verse 5. *In whose heart are the ways of them*] This is no sense. The original, however, is obscure: "the high ways are in their hearts;" that is, the roads winding to thy temple.

Verse 6. *Passing through the valley of Baca make it a well*] I believe Baca to be the same here as *Bochim*, Judg. ii. 1-5, called *The Valley of Weeping*. Though they pass through this barren and desert place, they would not fear evil, knowing that thou wouldst supply all their wants; and even

make it a well; the rain also filleth the pools.

7 They go from strength to strength, every one of them in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed is the man that trusteth in thee.

xlv. 18.—^aGen. xv. 1. Ver. 11.—^bHeb. I would choose rather to sit at the threshold.—^c1 Sa. ix. 19.—^dGen. xv. 1. Ver. 9. Ps. cxv. 9, 10, 11. cxix. 114. Prov. ii. 7.—^ePs. xxxiv. 9, 10.—^fPs. ii. 12.

in the sandy desert cause them to find pools of water, in consequence of which they shall advance with renewed strength, and shall meet with the God of Israel in Zion.

The rain also filleth the pools.] The Hebrew may be translated differently, and has been differently understood by all the Versions. "Yea the instructor is covered or clothed with blessings." While the followers of God are passing through the wilderness of this world, God opens for them fountains in the wilderness, and springs in the dry places.

Verse 7. *They go from strength to strength*] They proceed from one degree of grace to another, gaining divine virtue through all the steps of their probation.

Every one of them in Zion appeareth before God.] This is a paraphrase, and a bad one, but no translation. "The God of gods shall be seen in Zion." God shall appear in their behalf, as often as they shall seek him; in consequence of which they shall increase in spiritual strength.

Some think there is a reference here to companies of people going up to Jerusalem from different parts of the land, blending together as they go on, so that the crowd is continually increasing. This meaning our translators have put in the margin.

Verse 8. *Hear my prayer*] Let us be restored to thy sanctuary, and to thy worship.

Verse 9. *Behold, O God, our shield*] We have no Protector but thee. Thou seest the deadly blows that are aimed at us; cover our souls; protect our lives!

Look upon the face of thine anointed.] Consider the supplications sent up by him whom thou hast appointed to be Mediator between thee and man—thy Christ. But some apply this to David, to Zerubbabel, to the people of Israel; and each has his reasons.

Verse 10. *A day in thy courts is better than a thousand.*] Not only better than one thousand in captivity, as the Chaldees states, but any where else. For in God's courts we meet with God the King, and are sure to have what petitions we offer unto him through Christ.

I had rather be a doorkeeper] What a strong desire does this express for the ordinances of God!

Verse 11. *For the LORD God is a sun and shield*] To illu-

PSALM LXXXV.

minate, invigorate, and warm; to protect and defend all such as prefer him and his worship to every thing the earth can produce.

The Lord will give grace] To pardon, purify, and save the soul from sin: and then he will give glory to the sancti-

fied in his eternal kingdom; and even here he withholds no good thing from them that walk uprightly. Well, therefore, might the Psalmist say, verse 13, "O Lord of hosts, blessed is the man that trusteth in thee."

PSALM LXXXV.

Thanksgiving to God for restoration to the divine favour, 1-3; prayer for further mercies, 4-7; the Psalmist waits for a gracious answer in full confidence of receiving it, 8. He receives the assurance of the greatest blessings, and exults in the prospect, 9-13.

To the chief Musician, A Psalm * for ^b the sons of Korah.
LORD, thou hast been ^c favourable unto thy land: thou hast ^d brought back the captivity of Jacob.

2 ^e Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: ^f thou hast turned *thyself* from the fierceness of thine anger.

4 ^g Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 ^h Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not ⁱ revive us again: that thy people may rejoice in thee?

* Ps. xlii. title.—^b Or, of.—^c Or, well pleased. Ps. lxxvii. 7.—^d Ezra i. 11. ii. 1. Ps. xiv. 7. Jer. xxx. 18. xxxi. 23. Ezek. xxxix. 25. Joel. iii. 1.—^e Ps. xxxii. 1.—^f Or, thou hast turned *thine anger* from *wearing hot*. Deut. xiii. 17.—^g Ps. lxxx. 7.—^h Ps. lxxiv. 1. lxxxix. 5.

This psalm seems to have been written during, or even after, the return from the Babylonish captivity. The whole may have a reference to the redemption of the world by Jesus Christ.

Verse 1. *Lord, thou hast been favourable*] Literally, *Thou hast been well pleased with thy land.*

Thou hast brought back the captivity] This seems to fix the time of the psalm to be after the return of the Jews from Babylon.

Verse 2. *Thou hast forgiven the iniquity*] *Thou hast borne, or carried away, the iniquity.* An allusion to the ceremony of the scape-goat.

Thou hast covered all their sin.] As thou hast freely forgiven it, its offensiveness and abominable nature no longer appear. The whole is put out of sight; and, as we are restored from our captivity, the consequences no longer appear.

Verse 3. *Thou hast taken away*] "Thou hast gathered up all thy wrath." This carries on the metaphor in the second verse: "Thou hast collected all thy wrath, and carried it away with all our iniquities."

Verse 4. *Turn us, O God of our salvation*] *Thou hast turned our captivity; now convert our souls.* And they find a reason for their prayer in an attribute of their God; *the God of their salvation.*

Verse 5. *Wilt thou draw out thine anger*] We have already suffered much and wrong; our fathers have suffered, and we have succeeded to their distresses.

Verse 6. *Wilt thou not revive us*] Shall not our nation yet live before thee? Shall we not become once more numerous, pious, and powerful; that *Thy people may rejoice in thee?* As the Source of all our mercies; and give thee the glory due to thy name?

Verse 7. *Show us thy mercy*] Blot out all our sins. *And grant us thy salvation.*] Give us such a complete

7 Show us thy mercy, O LORD, and grant us thy salvation.

8 ^j I will hear what God the LORD will speak: for ^k he will speak peace unto his people, and to his saints: but let them not ^l turn again to folly.

9 Surely ^m his salvation is nigh them that fear him; ⁿ that glory may dwell in our land.

10 Mercy and truth are met together; ^o righteousness and peace have kissed *each other*.

11 ^p Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 ^q Yea, the LORD shall give *that which is good*; and ^r our land shall yield her increase.

13 ^s Righteousness shall go before him; and shall set ^t us in the way of his steps.

lxxx. 4.—¹ Hab. iii. 2.—² Hab. ii. 1.—³ Zech. ix. 10.—⁴ Ps. ii. 20, 21.—⁵ Isa. xlv. 13.—⁶ Zech. ii. 5.—⁷ John i. 14.—⁸ Ps. lxxii. 8. Isa. xxxii. 17. Luke. ii. 14.—⁹ Isa. xlv. 8.—¹⁰ Ps. lxxxiv. 11. James i. 17.—¹¹ Ps. lxxvii. 8.—¹² Ps. lxxxix. 14.

deliverance as is worthy of thy majesty and mercy to bestow!

Verse 8. *I will hear what God the LORD will speak*] The Psalmist goes as a prophet to consult the Lord; and, having made his request, waits an answer from the spirit of prophecy.

He will speak peace] He will give prosperity to the people in general; and to his saints—his followers, in particular.

But let them not turn again to folly.] Let them not abuse the mercy of their God, by sinning any more against him.

Verse 9. *Surely his salvation is nigh*] To him who fears God, and trembles at his word, his salvation is nigh at hand.

That glory may dwell in our land.] That thy worship may be restored, the temple rebuilt, and the divine shechinah, or symbol of the presence of God, resume its place. The pure and undefiled religion of God preached, professed, and experienced in a nation, is the glory of that land.

Verse 10. *Mercy and truth are met together*] It would be more simple to translate the original,—

"Mercy and truth have met on the way; Righteousness and peace have embraced."

Mercy and peace are on one side; *truth and righteousness* on the other. *Truth* requires *righteousness*; *mercy* calls for *peace*. They meet together on the way; one going to make inquisition for sin, the other to plead for reconciliation.

Having met, their differences are adjusted; and their mutual claims are blended together in one common interest; on which *peace* and *righteousness* immediately embrace. Thus, *righteousness* is given to *truth*, and *peace* is given to *mercy*.

Now, *Where* did these meet? In Christ Jesus.

When were they reconciled? When he poured out his life on Calvary.

Verse 11. *Truth shall spring out of the earth*] In consequence of this wonderful reconciliation, the truth of God shall prevail among men. The seeds of it shall be so plenti-

fully sown by the preaching of Christ and his apostles that true religion shall be diffused over the world.

And righteousness shall look down from heaven.] And be delighted with the reformation of the sons of Adam; and shall be so satisfied with the glorious work which is carried forward, that,

Verse 12. The Lord shall give—good.] THE GOOD thing—what is the supreme good, the *summum bonum*, for which man has searched in vain through all his generations.

Our land shall yield her increase.] There shall be neither death nor barrenness; for truth, that springs out of the earth, shall yield an abundant harvest, in the conversion of all nations to the faith of our Lord Jesus Christ.

Verse 13. Righteousness shall go before him.] Perhaps

this verse may receive its best solution from Rom. iii. 25. This term is used by the apostle to point out *God's method of justifying or saving mankind.* And this, in the preaching of the pure Gospel, is ever going before to point out the Lord Jesus, and the redemption that is in his blood. And thus going before him, the sinner, who feels his need of salvation, is *Set—in the way of his steps;* as Bartimeus sat by the way-side begging, by which way Jesus walked; and when he came where he was, heard his prayer, and restored him his sight. Or, *righteousness*—the pure and holy law of God must be proclaimed as broken by sinners, and calling aloud for vengeance, before they can see and feel their need of Christ crucified. By the preaching of the law they are prepared to receive the grace of the Gospel.

PSALM LXXXVI.

The Psalmist prays to God for support, from a conviction that he is merciful, good, ready to forgive, and that there is none like him, 1-8; all nations shall bow before him because of his wondrous work, 9, 10; he prays to be instructed, and promises to praise God for his great mercy, 11-13; describes his enemies, and appeals to God, 14-16; begs a token for good, that his enemies may be confounded, 17.

* A Prayer of David.

BOW down thine ear, O LORD, hear me: for I am poor and needy.

2 Preserve my soul; for I am ^b holy: O thou my God, save thy servant ^c that trusteth in thee.

3 ^d Be merciful unto me, O LORD: for I cry unto thee ^e daily.

4 Rejoice the soul of thy servant: ^f for unto thee, O LORD, do I lift up my soul.

5 ^g For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

* Or, A Prayer, being a Psalm of David.— Or, one whom thou favour'est.— Isa. xvi. 3.—^d Pa. lvi. 1. lvii. 1.—^e Or, all the day.—^f Pa. xxv. 1. cxliii. 8.—^g Ver. 15. Pa. cxxx. 7. cxiv. 9. Joel ii. 13.—^h Pa. 1. 15.—ⁱ Exod. xv. 11. Pa. lxxxix. 6.—^j Deut. iii. 24.—^k Pa.

The title attributes this psalm to David; and in this all the Versions agree: but in its structure it is the same with those attributed to the sons of Korah; and was probably made during the captivity. It is a very suitable prayer for a person labouring under affliction from persecution or calamity.

Verse 1. Bow down thine ear.] Spoken, after the manner of men: I am so low, and so weak, that, unless thou stoop to me, my voice cannot reach thee.

Poor and needy.] I am afflicted, and destitute of the necessaries of life.

Verse 2. Preserve my soul.] Keep it as in a strong place. For I am holy.] For I am merciful.

Save thy servant.] I have long taken thee as my Master and Lord; I receive the word from thy mouth, and obey thee.

Verse 4. Rejoice the soul of thy servant.] I want spiritual blessings; I want such consolations as thou dost impart to them that love thee.

Verse 5. For thou, Lord, art good.] I found my expectation of help on thy own goodness, through which thou art always ready to forgive.

Verse 6. Give ear, O Lord.] Attend to me. Millions call upon thee for help and mercy; but who has more need than myself?

7 ^h In the day of my trouble I will call upon thee: for thou wilt answer me.

8 ⁱ Among the gods there is none like unto thee, O LORD; ^j neither are there any works like unto thy works.

9 ^k All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou art great, and ^l doest wondrous things: ^m thou art God alone.

11 ⁿ Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great is thy mercy toward me: and thou

xxii. 31. cii. 18. Isa. xliii. 7. Rev. xv. 4.—¹ Exod. xv. 11. Ps. lxxii. 18. lxxvii. 15.—² Deut. vi. 4. xxxii. 39. Isa. xxxvii. 16. xlii. 6. Mark xii. 29. 1 Cor. viii. 4. Eph. iv. 6.—³ Ps. xxv. 4. xlvii. 11. cxix. 33. cxliii. 8.

Verse 7. Thou wilt answer me.] Because thou art good, merciful, and ready to forgive; and I call upon thee fervently, and seek thee in thy own way.

Verse 8. Among the gods there is none like unto thee, O Lord.] None that trusted in an idol ever had help in time of need; none that prayed to any of them ever had an answer to his petitions. Thou savest; they cannot; thou upholdest; they must be upheld by their foolish worshippers. Thou art my Director, Adonai: but they cannot direct nor teach; they have mouths, but they speak not.

Verse 9. All nations.] Thy word shall be proclaimed among all the Gentiles: they shall receive thy testimony, and worship thee as the only true and living God.

Verse 10. For thou art great.] Almighty, infinite, eternal. And doest wondrous things.] Thou art the Worker of miracles. This thou hast done in numerous instances, and thereby showed thy infinite power and wisdom.

This appears to be a prophecy of the calling of the Gentiles to the faith of Christ, and the evidence to be given to his divine mission by the miracles which he should work.

Verse 11. Teach me thy way.] Instruct me in the steps I should take; for without thy teaching I must go astray.

Unite my heart.] Join all the purposes, resolutions, and affections of my heart together, to fear and to glorify thy name. This is a most important prayer. A divided heart

PSALM LXXVII.

hast ^a delivered my soul from the lowest ^b hell.

14 O God, ^c the proud are risen against me, and the assemblies of ^d violent men have sought after my soul; and have not set thee before them.

15 ^e But thou, O LORD, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

^a Ps. lvi. 13. cxvi. 8.—^b Or, grave.—^c Ps. liv. 8.—^d Heb. terrible.—^e Exod. xxxiv. 6. Num., xlv. 18. Neh. ix. 17. Ver. 5. Ps. ciii.

is a great curse; scattered affections are a miserable plague.

Verse 12. *I will praise thee—with all my heart!* When my heart is united to fear thy name, then shall I praise thee with my whole heart.

Verse 13. *Thou hast delivered my soul from the lowest hell.* This must mean more than the grave; a hell below hell—a place of perdition for the soul, as the grave is a place of corruption for the body.

Verse 14. *The assemblies of violent men!* The congregation of the terrible ones. Men of violent passions, violent counsels, and violent acts; and, because they have power, terrible to all.

Have not set thee before them. Who sins that sets God before his eyes? Who does not sin that has no consciousness of the divine presence?

16 O ^f turn unto me, and have mercy upon me; give thy strength unto thy servant, and save ^g the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast helped me, ^h and comforted me.

8. cxi. 4. cxxx. 4, 7. cxlv. 8. Joel. ii. 13.—^f Ps. xxv. 16. lxi. 16. —^g Ps. cxvi. 16. Luke i. 33, 48.—^h Isa. xlii. 13. li. 12. Matt. v. 4.

Verse 15. *But thou, O Lord!* What a wonderful character of God is given in this verse! *Adonai*, the Director, Judge, and Support; *El*, the strong God; *rachum*, tenderly compassionate; *chanun*, the Dispenser of grace or favour; *erech appayim*, suffering long, not easily provoked; *raḥ chesed*, abundant in blessings; and *emeth*, faithful and true. Such is the God who has made himself more particularly known to us in Christ.

Verse 16. *O turn unto me!* He represents himself as following after God; but he cannot overtake him: and then he prays that he would turn and meet him through pity, or give him strength that he might be able to hold on his race.

Verse 17. *Shew me a token for good!* "Make with me a sign." Fix the honourable mark of thy name upon me, that I may be known to be thy servant.

PSALM LXXXVII.

The nature and glorious privileges of Zion and Jerusalem, 1-3. No other city to be compared to this, 4. The privilege of being born in it, 5, 6. Its praises celebrated, 7.

A Psalm or Song ^a for the sons of Korah.

HIS foundation is ^b in the holy mountains.

2 ^c The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 ^d Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of ^e Rahab and Babylon to them that know me: behold Philistia, and Tyre,

^a Or, of.—^b Ps. xlviii. 1.—^c Ps. lxxviii. 67, 68.—^d See Isa. lx.

This Psalm begins and ends so abruptly that many have thought it to be only a fragment of a larger Psalm. This opinion is very likely. As to its general design, it seems to have been written in praise of Jerusalem; and those who are for mystic meanings, think that it refers to the Christian church: and, on this supposition it is interpreted by several writers, both ancient and modern.

Verse 1. *His foundation is in the holy mountains.* Jerusalem was founded on the mountains or hills of Zion and Moriah. The after increase of the population obliged the inhabitants to inclose all the contiguous hills; but Zion and Moriah were the principal.

Verse 2. *The Lord loveth the gates of Zion more than all the dwellings of Jacob.* That is, he preferred Zion for his habitation, to be the place of his temple and sanctuary, before any other place in the promised land. Mystically, the Lord prefers the Christian church to the Jewish: the latter was only a type of the former; and had no glory by reason of the glory that excelleth. To this position no exception can be made.

Verse 3. *Glorious things are spoken of thee!* Or, there are glorious words or doctrines in thee. Does this refer to the glorious doctrines of the Christian church? These are glorious sayings indeed.

Verse 4. *I will make mention of Rahab!* The meaning seems to be, Rahab, i.e., Egypt, Babylon, Tyre, Philistia, and Ethiopia are not so honourable as Jerusalem. To be

with Ethiopia; this man was born there.

5 And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.

6 ^f The LORD shall count, when he ^g writeth up the people, that this man was born there. Selah.

7 As well the singers as the players on instruments shall be there: all my springs are in thee.

^a Ps. lxxxix. 10. Isa. li. 9.—^f Ps. xxii. 30.—^g Ezek. xlii. 9.

born in any of them is no privilege when compared with being a native of Jerusalem: their cities are but heads of villages; Jerusalem alone is a city.

Verse 5. *This and that man was born in her!* It will be an honour to any person to have been born in Zion. But how great is the honour to be born from above, and be a citizen of the Jerusalem that is from above! To be children of God, by faith in Christ Jesus!

The Highest himself shall establish her. The Christian church is built on the foundation of the prophets and apostles; Jesus Christ himself being the Corner-stone.

Verse 6. *The Lord shall count, when he writeth up the people!* In the register of the people. When he takes account of those who dwell in Jerusalem, he will particularly note those who were born in Zion.

This has an easy spiritual meaning. When God takes an account of all professing Christians, he will set apart those for inhabitants of the New Jerusalem who were born in Zion, who were born again, received a new nature, and were fitted for heaven.

Verse 7. *As well the singers, &c.!* Perhaps, this may mean no more than, The burden of the songs of all the singers and choristers shall be, "All my fountains (ancestors and posterity) are in thee;" and consequently, entitled to all thy privileges and immunities.

It would be a very natural cause of exultation, when considering the great privileges of this royal city, to know that

all his friends, family, and children were citizens of this city, were entered in God's register, and were entitled to his protection and favour. Applied to the Christian church, the privileges are still higher: born of God, enrolled among

the living in Jerusalem, having their hearts purified by faith, and being washed and made clean through the blood of the covenant, and sealed by the Holy Spirit of promise, such have a right to the inheritance among the saints in light.

PSALM LXXXVIII.

The earnest prayer of a person in deep distress, abandoned by his friends and neighbours, and apparently forsaken of God, 1-18.

A Song or Psalm * for the sons of Korah, to the chief Musician upon Mahalath ^b Leannoth, ^c Maschil of ^d Heman the Ezrahite.

O LORD ^a God of my salvation, I have cried day and night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles; and my life draweth nigh unto the grave.

4 ^b I am counted with them that go down into the pit: ^c I am as a man that hath no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are ^d cut off ^e from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and ^f thou hast afflicted me with all thy waves. Selah.

8 ^g Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: ^h I am shut up, and I cannot come forth.

* Or, of.—^b That is, To humble.—^c Or, A Psalm of Heman the Ezrahite, giving instruction.—^d 1 Kings iv. 31. 1 Chron. ii. 6.—^e Ps. xxvii. 9. li. 14.—^f Luke xviii. 7.—^g Ps. cvii. 18.—^h Ps. xxviii. 1.—ⁱ Ps. xxxi. 12.—^j Isa. liii. 8.—^k Or, by thy hand.—^l Ps. xlii. 7.—^m Job. xix.

Heman and Ethan, whose names are separately prefixed to this and the following psalm, are mentioned as the grandsons of Judah by his daughter-in-law Tamar, 1 Chron. ii. 6, for they were the sons of Zerah, his immediate son by the above. Probably Zerah was also called Mahol. If the psalms in question were written by these men, they are the oldest poetical compositions extant; and the most ancient part of divine revelation, as these persons lived at least one hundred and seventy years before Moses. This may be true of the seventy-eighth psalm; but certainly not of the following, as it speaks of transactions that took place long afterwards, at least as late as the days of David, who is particularly mentioned in it. Were we sure of Heman as the author, there would be no difficulty in applying the whole of the psalm to the state of the Hebrews in Egypt, persecuted and oppressed by Pharaoh.

Verse 1. O Lord God of my salvation] This is only the continuation of prayers and supplications already often sent up to the throne of grace.

Verse 2. Let my prayer come before thee] It is weak and helpless, though fervent and sincere: take all hindrances out of its way, and let it have a free passage to thy throne.

Verse 4. I am counted with them, &c.] I am as good as dead; nearly destitute of life and hope.

Verse 5. Free among the dead] Perhaps stripped among the dead. Both the fourth and fifth verses allude to a field of battle: the slain and the wounded are found scattered over the plain; the spoilers come among them, and strip, not only the dead, but those also who appear to be mortally wounded, and cannot recover, and are so feeble as not to be able to resist.

They are cut off from thy hand.] An allusion to the roll in which the general has the names of all that compose his army under their respective officers. And when one is killed

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, ^a I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? why hidest thou thy face from me?

15 I am afflicted and ready to die from my youth up: while ^b I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me ^c daily like water; they compassed me about together.

18 ^d Lover and friend hast thou put far from me, and mine acquaintance unto darkness.

13. Ps. xxxi. li. cxlii. 4.—^a Ps. xxxviii. 10.—^b Job. xi. 18. Ps. cxliii. 6.—^c Ps. vi. 5. xxx. 9. cxv. 17. cxlviii. 17. Isa. xxxviii. 18.—^d Job. x. 21. Ps. cxliii. 8.—^e Ps. xxxi. 12.—^f Ps. v. 3.—^g Job vi. 4.—^h Or, all the day.—ⁱ Ps. xxxi. li. xxxviii. 11.

he is erased from this register, and remembered no more, as belonging to the army; but his name is entered among those who are dead, in a separate book.

Verse 7. Thou hast afflicted me with all thy waves.] The figures in this verse seem to be taken from a tempest at sea. The storm is fierce, and the waves cover the ship.

Verse 8. Thou hast made me an abomination] This verse has been supposed to express the state of a leper, who, because of the infectious nature of his disease, is separated from his family—is abominable to all, and at last shut up in a separate house, whence he does not come out to mingle with society.

Verse 10. Arise and praise thee? Any more in this life? The interrogations in this and the two following verses imply the strongest negations.

Verse 11. Or thy faithfulness in destruction? Faithfulness in God refers as well to his fulfilling his threatenings as to his keeping his promises. The wicked are threatened with such punishments as their crimes have deserved; but annihilation is no punishment.

Verse 12. The land of forgetfulness? The place of separate spirits, or the invisible world.

Verse 13. Shall my prayer prevent thee.] It shall get before thee; I will not wait till the accustomed time to offer my morning sacrifice, I shall call on thee long before others come to offer their devotions.

Verse 14. Why castest thou off my soul? Instead of my soul, several of the ancient Versions have my prayer.

Verse 15. From my youth up] There are still found in the church of God persons in similar circumstances; persons who are continually mourning for themselves and for the desolations of Zion. A disposition of this kind is sure to produce an unhealthy body; and indeed a weak constitution may often produce an enfeebled mind; but where the terrors

of the Lord prevail, there is neither health of body nor peace of mind.

Verse 16. *Thy fierce wrath goeth over me*] It is a mighty flood by which I am overwhelmed.

Verse 17. *They came round about me daily like water*] The waves of God's displeasure broke over him, and his enemies came around him like water, increasing more and more, rising higher and higher, till he was at last on the point of being submerged in the flood.

Verse 18. *Lover and friend*] I have no comfort, and neither friend nor neighbour to sympathize with me.

Mine acquaintance into darkness.] "Darkness is my companion." Perhaps he may refer to the death of his acquaintances; all were gone; there was none left to console him! That man has a dismal lot who has outlived all his old friends and acquaintances; well may such complain.

PSALM LXXXIX.

The Psalmist shows God's great mercy to the house of David, and the promises which he had given to it of support and perpetuity, 1-37; complains that, notwithstanding these promises, the kingdom of Judah is overthrown, and the royal family nearly ruined, 38-45; and earnestly prays for their restoration, 46-52.

*Maschil of ^bEthan the Ezrahite,

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness ^a to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 ^fI have made a covenant with my chosen, I have sworn unto David my servant,

4 ^bThy seed will I establish for ever, and build up thy throne ¹to all generations. Selah.

5 And ^hthe heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 ^bFor who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 ¹God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD ^mlike unto thee? or to thy faithfulness round about thee?

9 ^aThou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 ^oThou hast broken ^pRahab in pieces, as one that is slain; thou hast scattered thine enemies ^qwith thy strong arm,

11 ^rThe heavens *are* thine, the earth also *is* thine:

* Or, A Psalm for Ethan the Ezrahite, to give instruction.—^b1 Kings iv. 31. 1 Chron. ii. 6.—^cPs. ci. 1.—^dHeb. to generation and generation. ^eSo ver. 4.—^fPs. cxix. 89.—^g1 Kings viii. 16.—^h2 Sam. vii. 11, &c.—ⁱVer. 29, 36.—^jSee ver 1.—^kPs. xix. 1.—^lPs. xl. 5. lxxi. 19. lxxv. 8. cxlii. 5.—^mPs. lxxvi. 7, 11.—ⁿExod. xv. 11. ^o1 Sam. ii. 2.

It is most probable that this psalm was composed during the captivity. The title should probably be translated,—To give instruction to Ethan the Ezrahite.

Verse 1. *I will sing of the mercies of the Lord*] I will celebrate the mercy of God to the house of Jacob; the mercy that has been shown to our fathers from time immemorial.

To all generations.] What I say concerning thy mercy and goodness, being inspired by thy Spirit, is not only true, but shall be preserved by the divine providence for ever.

Verse 2. *Mercy shall be built up for ever*] God's goodness is the foundation on which his mercy rests; and from that source, and on that foundation, acts of mercy shall flow and be built up for ever and ever.

Thy faithfulness shalt thou establish] What thou hast promised to do to the children of men on earth, thou dost register in heaven; and thy promise shall never fail.

Verse 3. *I have made a covenant with my chosen*] And this is the covenant with David:—

Verse 4. *Thy seed will I establish for ever, and build up thy throne to all generations.*] And this covenant had most incontestably Jesus Christ in view. David and his family are long since become extinct; none of his race has sat on the Jewish throne for more than two thousand years: but the Christ has reigned invariably since that time, and will reign till all his enemies are put under his feet.

Verse 5. *The heavens shall praise thy wonders*] The works that shall be wrought by his descendant of David, shall be so plainly miraculous as shall prove their origin to be divine: and both saints and angels shall join to celebrate his praises.

Ps. xxxv. 10. lxxi. 19.—Ps. lxxv. 7. xciii. 3, 4. cviii. 29.—Exod. xiv. 26, 27, 28. Ps. lxxxvii. 4. Isa. xxx. 7. li. 9.—^pOr, Egypt.—^qHeb. with the arm of thy strength.—^rGen. i. 1. 1 Chron. xxix. 11. Ps. xxiv. 1. 2. 1. 12.

Thy faithfulness also] All thy promises shall be fulfilled; and particularly and supereminently those which respect the congregation of the saints—the assemblies of Christian believers.

Verse 6. *For who in the heaven*] *Shachak* signifies the ethereal regions, all visible or unbounded space; the universe. Who is like Jesus? Even in his human nature none of the sons of the mighty can be compared with him.

Verse 7. *God is greatly to be feared*] In all religious assemblies the deepest reverence for God should rest upon the people. Where this does not prevail, there is no true worship. While some come with a proper scriptural boldness to the throne of grace, there are others who come into the presence of God with a reprehensible, if not sinful, boldness.

Verse 8. *O Lord God of hosts*] Thou who hast all armies at thy command, and canst serve thyself by every part of thy creation, whether animate or inanimate.

Thy faithfulness round about thee?] Or, more properly, *thy faithfulness is round about thee.* God's truth leads him to fulfil his promises: they stand round his throne as the faithful servants of an eastern monarch stand round their master, waiting for the moment of their dismissal to perform his will.

Verse 9. *Thou rulest the raging of the sea*] Whoever has seen the sea in a storm, when its waves ran what is called *mountain high*, must acknowledge that nothing but omnipotent power could rule its raging.

When the waves thereof arise, thou stillest them.] Thou governest both its *flux* and *reflux*. Thou art the Author of storms and calms.

as for the world and the fulness thereof, thou hast founded them.

12 * The north and the south thou hast created them : ^b Tabor and ^c Hermon shall rejoice in thy name.

13 Thou hast ^d a mighty arm : strong is thy hand, and high is thy right hand.

14 * Justice and judgment are the ^e habitation of thy throne : ^f mercy and truth shall go before thy face.

15 Blessed is the people that know the ^h joyful sound : they shall walk, O LORD, in the ⁱ light of thy countenance.

16 In thy name shall they rejoice all the day : and in thy righteousness shall they be exalted.

17 For thou art the glory of their strength : ^j and in thy favour our horn shall be exalted.

18 For ^k the LORD is our defence; and the Holy One of Israel is our King.

19 Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one ^l chosen out of the people.

20 ^m I have found David my servant; with my holy oil have I anointed him :

21 ⁿ With whom my hand shall be established : mine arm also shall strengthen him.

* Job. xxvi. 7.—^b Josh. xix. 12, 22. Judg. iv. 6, 12, 14. viii. 18. 1 Sam. x. 8. 1 Chron. vi. 17. Jer. xlv. 18. Hos. v. 1.—^c Josh. xii. 1.—^d Heb. an arm with might.—^e Ps. xovi. 2.—^f Or, establishment.—^g Ps. lxxxv. 18.—^h Num. x. 10. xxiii. 21. Ps. xxviii. 6.—ⁱ Ps. iv. 6. xlv. 3.—^j Ver. 24. Ps. lxxv. 10. xcii. 10. cxxxii. 17.—^k Or, our shield is of the LORD, and our king is of the Holy One of Israel. Ps. xvii. 9.—^l Ver. 8. 1 Kings xi. 34.—^m 1 Sam. xvi. 1, 12.—ⁿ Ps. lxxx. 17.—^o 2 Sam. vii. 13.—^p 2 Sam. vii. 9.—^q Ps.

Verse 10. *Thou hast broken Rahab*] Thou hast destroyed the power of Egypt, having overthrown the king and its people when they endeavoured to prevent thy people from regaining their liberty.

As one that is slain] The whole clause according to the original is, "Thou, like a hero, hast broken down Egypt."

Verse 11. *The heavens are thine*] Thou art the Governor of all things, and the Disposer of all events. *The world*] The terraqueous globe.

And the fulness] All the generations of men. *Thou hast founded them*—thou hast made them, and dost sustain them.

Verse 12. *The north and the south*] It is generally supposed that by these four terms all the four quarters of the globe are intended. *Tabor*, a mountain of Galilee, was on the west of Mount Hermon, which was beyond Jordan, to the east of the source of that river.

Verse 14. *Justice and judgment are the habitation of thy throne*] The throne—the government of God, is founded in righteousness and judgment. He knows what is right; he sees what is right; he does what is right; and his judgments are ever according to righteousness. His decisions are all oracles; no one of them is ever reversed.

Mercy and truth shall go before thy face] These shall be the heralds that shall announce the coming of the Judge.

Verse 15. *Blessed is the people*] "O the blessedness of that people that know the joyful sound;" that are spared to hear the sound of the trumpet on the morning of the jubilee, which proclaims deliverance to the captives, and the restoration of all their forfeited estates. "They shall walk vigorously in the light of thy countenance" the full persuasion of the approbation of God their Father, Redeemer, and Sanctifier.

Verse 16. *In thy name shall they rejoice*] Or, "greatly exult," "all that day," the jubilee, referred to above.

And in thy righteousness] In the declaration of thy righteousness for the remission of sins that are past, Rom. iii. 25, 26.

Shall they be exalted] The jubilee was a type of the gospel, and under that type the Psalmist here speaks of the glorious advent of the Lord Jesus, and the great happiness of believers in him.

Verse 17. *For thou art the glory of their strength*] They are strong in faith, and give glory to thee, because they know that their strength cometh from the Lord of hosts.

22 ° The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 ^p And I will beat down his foes before his face, and plague them that hate him.

24 But ^q my faithfulness and my mercy shall be with him : and ^r in my name shall his horn be exalted.

25 * I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou art ^s my father, my God, and ^t the rock of my salvation.

27 Also I will make him ^v my first-born, ^w higher than the kings of the earth.

28 ^x My mercy will I keep for him for evermore, and ^y my covenant shall stand fast with him.

29 ^z His seed also will I make to endure for ever, and his throne ^{aa} as the days of heaven.

30 ^{ac} If his children ^{ad} forsake my law, and walk not in my judgments;

31 If they ^{ae} break my statutes, and keep not my commandments;

32 Then ^{af} will I visit their transgression with the rod, and their iniquity with stripes.

33 ^{ag} Nevertheless my lovingkindness ^{ah} will I not utterly take from him, nor suffer my faithfulness ^{ai} to fail.

lxi. 7.—^v Ver. 17.—^w Ps. lxxii. 8. lxxx. 11.—^x 2 Sam. vii. 14. 1 Chron. xxii. 10.—^y 2 Sam. xxii. 47.—^z Ps. ii. 7. Col. 1. 15, 18.—^{aa} Num. xxiv. 7.—^{ab} Isa. lv. 3.—^{ac} Ver. 34.—^{ad} Ver. 4. 36.—^{ae} Ver. 4. Isa. ix. 7. Jer. xxxiii. 17.—^{af} Deut. xl. 21.—^{ag} 2 Sam. vii. 14.—^{ah} Ps. cxix. 53. Jer. ix. 13.—^{ai} Heb. profane my statutes.—^{aj} 2 Sam. vii. 14. 1 Kings xi. 31.—^{ak} 2 Sam. vii. 13.—^{al} Heb. I will not make void from him.—^{am} Heb. to lie.

And in thy favour our horn shall be exalted.] In the enjoyment of the divine favour they shall grow more wise, more holy, more powerful, and, consequently, more happy.

Verse 19. *Then thou spakest in vision to thy holy one*] Instead of *chasidecha*, "thy holy one," *chasideycha*, "thy holy ones," is the reading of several MSS., and a great number of editions.

If we take it in the singular, it most probably means Samuel, and refers to the revelation God gave to him relative to his appointment of David to be king in the stead of Saul. If we take it in the plural, it may mean not only Samuel, but also Nathan and Gad.

Verse 20. *I have found David my servant*] This is the sum of what God had said in prophetic visions to his saints or holy persons, Samuel, Nathan, and Gad; see the parallel places in the margin. But all these things may have reference to Christ and his kingdom; for we are assured that David was a type of the Messiah.

Verse 22. *The enemy shall not exact upon him*] None of his enemies shall be able to prevail against him. It is worthy of remark that David was never overthrown; he finally conquered every foe that rose up against him.

Verse 25. *I will set his hand also in the sea*] This was literally fulfilled in David. *Hand* signifies power or authority; he set his hand on the sea in conquering the Philistines, and extending his empire along the coast of the Mediterranean Sea, from Tyre to Pelusium.

His right hand in the rivers] First, the Euphrates: he subjected all Syria, and even a part of Mesopotamia; 2 Sam. viii. 3, 1 Chron. xviii. 3. He also took Damascus, and consequently had his hand or authority over the river Chrysorhoes, or Baraddi; and in his conquest of all Syria his hand must have been on the Orontes and other rivers in that region. But referring this to the typical David, we see that He was never conquered; he never lost a battle; the hosts of hell pursued him in vain. Satan was discomfited, and all his enemies bruised under his feet. Even over death he triumphed; and as to his dominion, it has spread, and is spreading over all the isles of the sea, and the continents of the world.

Verse 27. *I will make him my first-born*] First-born is not always to be understood literally in Scripture. It often signifies simply a well-beloved, or best-beloved son; one preferred to all the rest, and distinguished by some eminent

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn ^a by my holiness ^b that I will not lie unto David.

36 ^c His seed shall endure for ever, and his throne ^d as the sun before me.

37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

38 But thou hast ^e cast off and ^f abhorred, thou hast been wrth with thine anointed.

39 Thou hast made void the covenant of thy servant: ^g thou hast profaned his crown by casting it to the ground.

40 ^h Thou hast broken down all his hedges; thou hast brought his strongholds to ruin.

41 All that pass by the way spoil him: he is ⁱ a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword and hast not made him to stand in the battle.

^a *Amos*. iv. 2.—^b *Heb.* *If I lie*.—^c *2 Sam.* vii. 16. *Luke* i. 83. *John* xii. xxxiv. *Ver.* 4. 29.—^d *Ps* lxxii. 5, 17. *Jer.* xxxiii. 20.—^e *1 Chron.* xxviii. 9. *Ps.* xlv. 9, lx. 1, 10.—^f *Deut.* xxxii. 19. *Ps.* lxxviii. 59.—^g *Ps.* lxxiv. 7. *Lam.* v. 16.—^h *Ps.* lxxx. 12.—ⁱ *Ps.* xlv.

prerogative. Thus *Exod.* iv. 22; *Jer.* xxxi. 9. In the same sense it is sometimes applied even to *Jesus Christ himself*, to signify his super-eminent dignity; not the *eternal Sonship* of his *divine nature*, as in verterate prejudice and superficial thinking have supposed. [See supplemental note on *Psalm* ii. 7.]

Verse 29. *His seed also will I make to endure for ever.* This can apply only to the spiritual David. The posterity of David are long since extinct, or so blended with the remaining Jews as to be utterly indiscernible; but *Jesus* ever liveth, and his seed (*Christians*) are spread, and are spreading over all nations; and his throne is eternal.

Verse 30. *If his children forsake my law.* See the notes on *2 Sam.* vii. 13.

Verse 34. *My covenant will I not break.* My determination to establish a spiritual kingdom, the head of which shall be *Jesus* the Son of David, shall never fail.

Verse 35. *Once have I sworn.* There needs no second oath, the one already made is of endless obligation.

Verse 36. *His throne as the sun.* Splendid and glorious! dispensing light, heat, life, and salvation to all mankind.

Verse 37. *As the moon, and as a faithful witness in heaven.* The moon appears to be termed a *faithful witness* here, because by her particularly *time* is measured. Or the *rainbow* may be intended, that sign which God has established in the cloud; that faithful witness of his that the earth shall no more be destroyed by water.

Verse 38. *But thou hast cast off.* He shows what appears to him a failure of the promise, and what he calls in the next verse the *making void the covenant of his servant*. God cannot lie to David; how is it then that his *crown is profaned*, that it is cast down to the ground; the land being possessed by strangers, and the twelve tribes in the most disgraceful and oppressive captivity?

Verse 40. *Thou hast broken down all his hedges.* Thou hast permitted the land to be stripped of all defence; there is not even one strong place in the hands of thy people.

Verse 41. *All that pass by the way spoil him.* The land is in the condition of a vineyard, the hedge of which is broken down, so that they who pass by may pull the grapes, and dismantle or tear down the vines.

44 Thou hast made his ^j glory to cease, and ^k cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 ^l How long, Lord? wilt thou hide thyself for ever? ^m shall thy wrath burn like fire?

47 ⁿ Remember how short my time is: wherefore hast thou made all men in vain?

48 ^o What man is he that liveth, and shall not ^p see death? shall he deliver his soul from the hand of the grave? Selah.

49 Lord, where are thy former lovingkindnesses, which thou ^q swarest unto David ^r in thy truth?

50 Remember, Lord, the reproach of thy servants; ^s how I do bear in my bosom the reproach of all the mighty people;

51 ^t Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed.

52 ^u Blessed be the Lord for evermore. Amen, and Amen.

13. lxxix. 4.—^j *Heb.* *brightness*.—^k *Ver.* 39.—^l *Ps.* lxxix. 5.—^m *Ps.* lxxviii. 63.—ⁿ *Job.* vii. 7. x. 9. xiv. 1. *Ps.* xxxix. 5. cxix. 84.—^o *Ps.* xlix. 9.—^p *Heb.* xl. 5.—^q *2 Sam.* vii. 15. *Isa.* lv. 3.—^r *Ps.* liv. 5.—^s *Ps.* lxxix. 9, 10.—^t *Ps.* lxxix. 22.—^u *Ps.* xli. 13.

Verse 42. *Thou hast set up the right hand of his adversaries.* Thou hast given them that *strength* which thou didst formerly give to thy own people; therefore *these* are depressed, *those* exalted.

Verse 43. *Thou hast also turned the edge of his sword.* The arms and military prowess of thy people are no longer of any use to them; THOU art against them, and therefore they are fallen.

Verse 44. *Thou hast made his glory to cease.* The kingly dignity is destroyed, and there is neither king nor throne remaining.

Verse 45. *The days of his youth hast thou shortened.* Our kings have not reigned half their days, nor lived out half their lives. The four last kings of Judaea reigned but a short time, and either died by the sword or in captivity.

Verse 46. *How long, Lord?* The promise cannot utterly fail. When then, O Lord, wilt thou restore the kingdom to Israel?

Verse 47. *How short my time is.* If thou deliver not speedily, none of the present generation shall see thy salvation.

Verse 48. *What man is he that liveth.* All men are mortal, and death is uncertain; and no man, by wisdom, might, or riches, can deliver his life from the hand—the power, of death and the grave.

Verse 49. *Lord, where are thy former lovingkindnesses.* Wilt thou not deal with us as thou didst with our fathers?

Verse 50. *I do bear in my bosom.* Our enemies mock us for our confidence, and blaspheme *these*. This wounds my soul; I cannot bear to hear thy name blasphemed among the heathen.

Verse 51. *They have reproached the footsteps of thine anointed.* They search into the whole history of thy people; they trace it up to the earliest times; and they find we have been disobedient and rebellious; and on this account we suffer much, *alas*, *deserved* reproach.

Verse 52. *Blessed be the Lord for evermore.* Let him treat us as he will, his name deserves eternal praises: our affliction, though great, is less than we have deserved.

PSALM XC.

The eternity of God, 1, 2; the frailty of the state of man, 3-9; the general limits of human life, 10; the danger of displeasing God, 11; the necessity of considering the shortness of life, and of regaining the favour of the Almighty, 12; earnest prayer for the restoration of Israel, 13-17.

* A Prayer of Moses the man of God.

LORD, thou hast been our dwelling-place
in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction; and sayest, 'Return, ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up.

6 In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy

* Or, A Prayer, being a Psalm of Moses.—b Deut. xxxiii. 1.—c Deut. xxxiii. 27. Ezek. xl. 16.—d Heb. in generation and generation.—e Prov. viii. 25.—f Gen. iii. 19. Eccles. xii. 7.—g 2 Pet. iii. 8.—h Or, when he hath passed them.—i Ps. lxxiii. 2.—j Ps. ciii. 15. Isa. xl. 6.—k Or, is changed.—l Ps. xcii. 7. Job xiv. 2.—m Ps. i. 21. Jer. xvi. 17.—n Ps. xix. 12.—o Heb. turned away.—p Heb. Or, as a

The Versions ascribe this psalm to Moses; but that it could not be of Moses the lawgiver is evident from this consideration, that the age of man was not then seventy or eighty years. Therefore the psalm cannot at all refer to such ancient times. If the title be at all authentic, it must refer to some other person of that name; and indeed *ish Elohim*, a man of God, a divinely inspired man, agrees to the times of the prophets, who were thus denominated. The psalm was doubtless composed during or after the captivity; and most probably on their return, when they were engaged in rebuilding the temple; and this may be the work of their hands which they pray God to bless and prosper.

Verse 1. *Lord, thou hast been our dwelling place*] Instead of *maon* several MSS. have *maox*, "place of defence," or "refuge," which is the reading of the *Vulgate*, *Septuagint*, *Arabic*, and *Anglo-Saxon*. Ever since the covenant with Abraham thou hast been the Resting-place, Refuge, and Defence of thy people Israel.

Verse 2. *Before the mountains were brought forth*] Thou hast been from the eternity that is past, before time began; to the eternity that is after, when time shall have an end. This is the highest description of the eternity of God to which human language can reach.

Verse 3. *Thou turnest man to destruction*] Literally, Thou shalt turn dying man, *enosh*, to the small dust, but thou wilt say, Return, ye children of Adam. This appears to be a clear and strong promise of the resurrection of the human body, after it has long slept, mingled with the dust of the earth.

Verse 4. *For a thousand years in thy sight*] As if he had said, Though the resurrection of the body may be a thousand (or any indefinite number of) years distant; yet, when these are past, they are but as yesterday, or a single watch of the night. But, short as they appear to the eye of the mind, they are nothing when compared with the eternity of God!

Verse 5. *Thou carriest them away as with a flood*] Life is compared to a stream, ever gliding away; but sometimes it is a mighty torrent, when by reason of plague, famine, or war, thousands are swept away daily. In particular cases it is a rapid stream, when the young are suddenly carried off by consumptions, fevers, &c.; this is the flower that flourisheth in the morning, and in the evening is cut down

wrath: we spend our years as a tale that is told.

10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Return, O Lord, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

meditation.—q Heb. As for the days of our years, in them are seventy years.—r Ps. xxxix. 4.—s Heb. cause to come.—t Job xxviii. 25. Ps. cxi. 10. Prov. ix. 10.—u Deut. xxii. 38. Ps. cxxxv. 14.—v Ps. lxxxv. 6. cxlix. 2.—w Hab. iii. 2.—x Ps. xxviii. 4.—y Isa. xxvi. 12.

and withered. The whole of life is like a sleep or as a dream. The eternal world is real; all here is either shadowy or representative.

Verse 7. *We are consumed by thine anger*] Death had not entered into the world, if men had not fallen from God. *By thy wrath are we troubled.*] Pain, disease, and sickness are so many proofs of our defection from original rectitude.

Verse 8. *Thou hast set our iniquities before thee*] Every one of our transgressions is noted and minuted down in thy awful register.

Our secret sins] What can be hidden from the all-seeing eyes of God? Darkness is no darkness to him; wherever he comes there is a profusion of light—for God is light!

Verse 9. *We spend our years as a tale*] The *Vulgate* has: "Our years pass away like those of the spider." Our plans and operations are like the spider's web; life is as frail, and the thread of it as brittle, as one of those that constitute the well-wrought and curious, but fragile, habitation of that insect. All the Versions have the word *spider*.

The *Hebrew* is: "We consume our years like a groan." We live a dying, whining, complaining life, and at last a groan is its termination! How amazingly expressive!

Verse 10. *Yet is their strength labour and sorrow*] This refers to the infirmities of old age, which, to those well advanced in life, produce labour and sorrow.

And we fly away.] The immortal spirit wings its way into the eternal world.

Verse 11. *Who knoweth the power of thine anger?*] The afflictions of this life are not to be compared to the miseries which await them who live and die without being reconciled to God, and saved from their sins.

Verse 12. *So teach us to number our days*] Let us deeply consider our own frailty, and the shortness and uncertainty of life, that we may live for eternity.

Verse 13. *Return, O Lord, how long?*] Wilt thou continue angry with us for ever?

Let it repent thee] Be comforted, rejoice over them to do them good. Be glorified rather in our salvation than in our destruction.

Verse 14. *O satisfy us early*] Let us have thy mercy soon, (literally, in the morning).

Verse 15. *Make us glad according to the days*] Let thy

PSALM XCI.

people have as many years of prosperity as they have had of adversity.

Verse 16. *Let thy work appear unto thy servants*] That thou art working for us we know; but oh, let thy work appear! Let us now see, in our deliverance, that thy thoughts towards us were mercy and love.

And thy glory] Thy pure worship be established among our children for ever.

Verse 17. *And let the beauty of the Lord*] Let us have thy presence, blessing, and approbation, as our fathers had.

Establish thou the work of our hands] This is supposed, we have already seen, to relate to their rebuilding the temple, which the surrounding heathens and Samaritans wished to hinder.

Yea, the work of our hands] The repetition marks great earnestness to get the temple of God rebuilt, and his pure worship restored. Every truly pious man feels more for God's glory than his own temporal felicity, and rejoices more in the prosperity of God's work than in the increase of his own worldly goods.

PSALM XCI.

The safety of the godly man, and his confidence, 1, 2. How he is defended and preserved, 3-10. The angels of God are his servants, 11, 12; and he shall tread on the necks of his adversaries, 13. What God says of, and promises to, such a person, 14-16.

HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

2 I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

* Pa. xxvii. 5. xxxi. 20. xxxii. 7.—^b Heb. *ledge*.—^c Pa. xvii. 8.—^d Pa. cxlii. 5.—^e Pa. cxvii. 7.—^f Pa. xvii. 8. lvii. 1. lxi. 4.—^g Job. v. 19. &c. Pa. cxii. 7. cxxi. 6. Prov. iii. 23, 24. Isa. xliii. 2.—^h Pa. xxxvii. 34. Mal. i. 5.—ⁱ Ver. 2.—^j Pa. lxxi. 3. xi. 1.—^k Prov. xii.

This psalm has no title in the Hebrew; nor can it be determined on what occasion, or by whom it was composed. It is allowed to be one of the finest psalms in the whole collection.

Verse 1. *In the secret place of the Most High*] Spoken probably in reference to the *Holy of Holies*. This was the privilege of the *high-priest* only, under the law; but under the new covenant all believers in Christ have boldness to enter into the holiest by the blood of Jesus; and those who thus enter are safe from every evil.

Verse 2. *I will say of the Lord*] This is my experience: "He is my fortress, and in him will I continually trust."

Verse 3. *Surely he shall deliver thee*] As the original word, *dabar*, signifies a word spoken, and *deber*, the same letters, signifies pestilence; so some translate one way, and some another: he shall deliver thee from the evil and slanderous word; he shall deliver thee from the noisome pestilence.

Verse 4. *He shall cover thee with his feathers*] He shall act towards thee as the hen does to her brood,—take thee under his wings when birds of prey appear, and also shelter thee from chilling blasts.

His truth shall be thy shield and buckler] His revelation; his Bible. The fulfilment of a promise relative to defence and support is to the soul what the best shield is to the body.

Verse 5. *The terror by night*] Night is a time of terrors, because it is a time of treasons, plunder, robbery, and mur-

9 Because thou hast made the Lord which is my refuge, even the Most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honour him.

16 With long life will I satisfy him, and shew him my salvation.

21.—^a Pa. xxxiv. 7. lxxi. 3. Matt. iv. 6. Luke iv. 10, 11. Heb. i. 14.—^b Job. v. 23. Pa. xxxvii. 24.—^c Or, *asp*.—^d Pa. ix. 10.—^e Pa. i. 15.—^f Isa. xliii. 2.—^g 1 Sam. ii. 30.—^h Heb. *length of days*. Prov. iii. 2.

slumbers nor sleeps. It may also mean all spiritual foes,—the rulers of the darkness of the world.

Nor for the arrow] Thou needest not to fear a sudden and unprovided-for death.

Verse 6. *Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday*] The rabbins supposed that the empire of death was under two demons, one of which ruled by day, the other by night. The *Vulgate* and *Septuagint* have—the noonday devil. The ancients thought that there were some demons who had the power to injure particularly at noonday.

Verse 7. *A thousand shall fall at thy side*] This is a promise of perfect protection, and the utmost safety.

Verse 8. *The reward of the wicked*] Thou shalt not only be safe thyself, but thou shalt see all thy enemies discomfited and cast down.

Verse 9. *Because thou hast made the Lord*] Thou shalt be safe in thy soul, body, household, and property, ver. 10. Every pious man may expect such protection from his God and Father.

Verse 11. *He shall give his angels charge over thee*] The angels of God shall have an especial charge to accompany, defend, and preserve thee; and against their power, the influence of evil spirits cannot prevail. These will, when necessary, turn thy steps out of the way of danger; ward it off when it comes in thy ordinary path; suggest to thy mind prudent counsels, profitable designs, and pious purposes; and thus minister to thee as a child of God, and an heir of salvation.

To keep thee in all thy ways] The path of duty is the way of safety. Thou canst not reasonably expect protection

if thou walk not in the way of obedience. *Thy ways* are the paths of duty, which God's word and providence have marked out for thee.

Verse 12. *They shall bear thee up in their hands*] Take the same care of thee as a nurse does of a weak and tender child.

Verse 13. *Thou shalt tread upon the lion and adder*] Even the king of the forest shall not be able to injure thee; should one of these attack thee, the angels whom God sends will give thee an easy victory over him. And even the *asp*, one of the most venomous of serpents, shall not be able to harm thee.

The dragon shalt thou trample] The *tannin*, which we translate *dragon*, means often a large aquatic animal; and perhaps here the *crocodile* or *alligator*.

Verse 14. *Because he hath set his love upon me*] Here the *Most High* is understood as confirming the word of his servant. He has fixed his love—his heart and soul, on me.

Therefore will I deliver him] I will save him in all troubles, temptations, and evils of every kind.

I will set him on high] I will place him out of the reach

of all his enemies. I will honour and ennoble him, because he has loved, honoured, and served me, and rendered me that worship which is my due.

Verse 15. *He shall call upon me*] All his blessings must come in this way.

I will be with him in trouble] Literally, *I am with him*; as soon as the trouble comes, *I am there*.

I will deliver him] I may permit him to be exercised for a time, but *delivered* he shall be.

And honour him] I will load him with honour; that honour that comes from God. I will even show to men how highly I prize such.

Verse 16. *With long life*] Literally, *With length of days will I fill him up*. He shall neither live a useless life, nor die before his time.

And shew him my salvation] He shall discover infinite lengths, breadths, depths, and heights, in my salvation. He shall feel boundless desires, and shall discover that I have provided boundless gratification for them. He shall dwell in my glory, and throughout eternity increase in his resemblance to and enjoyment of me.

PSALM XCII.

The Psalmist shows the duty and advantage of praising God, 1-3; speaks of the grandeur of God's works, 4-6; the fall of the wicked, 7-9; the happiness of the righteous, 10-14; and all this founded on the perfections of God.

A Psalm or Song for the Sabbath-day.

IT is a good thing to give thanks unto the LORD, and to sing praises unto thy name,

O Most High:

2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night.

^a Ps. cxlvii 1.—^b Ps. lxxxix. 1.—^c Heb. in the nights.—^d 2 Chron. xxiii. 5. Ps. xxxiii. 2.—^e Or, upon the solemn sound with the harp.—

Cabmet supposes this psalm to have been composed by some of the Levites during or near the close of the Babylonish captivity, acknowledging the mercy of God, and foreseeing the desolation of their enemies, and their own return to Jerusalem, and their temple service.

Verse 1. *It is a good thing to give thanks*] *Good to confess unto the Lord*.

Verse 2. *To shew forth thy loving-kindness*] *Chasdecho*, thy abundant mercy, in the morning—that has preserved me throughout the night, and thy faithfulness in the night, that has so amply fulfilled the promise of preservation during the course of the day.

Verse 3. *Upon an instrument of ten strings*] I believe the whole verse should be translated thus: *Upon the asur, upon the nebel, upon the higgayon, with the kinnor*. Thus it stands in the Hebrew.

Verse 4. *For thou, Lord, hast made me glad through thy work*] I am delighted with thy conduct towards me; with the work of thy providence, the works of thy grace, and the works of creation.

Verse 5. *How great are thy works*] They are multitudinous, stupendous, and splendid: and thy thoughts—thy designs and counsels, from which, by which, and in reference to which, they have been formed; are very deep—so profound as not to be fathomed by the comprehension of man.

Verse 6. *A brutish man knoweth not*] The human hog—the stupid bear—the boor; the man who is all flesh; in whom *spirit* or *intellect* neither seems to work nor exist.

Neither doth a fool understand this] *Kesil*, the fool, is different from *baar*, the brutish man; the latter has *mind*, but it is buried in flesh; the former has *no mind*, and his stupidity is unavoidable.

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! and thy thoughts are very deep.

^a Heb. Higgayon. Ps. lx. 16.—^b Ps. xl. 5. cxxxix. 17.—^c Isa. xxviii. 29. Rom. xi. 33, 34.

Verse 7. *When the wicked spring as the grass*] The favour of God towards him is not to be known by outward prosperity; nor is his disapprobation to be known by the adverse circumstances in which any person may be found.

Verse 8. *High for evermore*] They are brought down and destroyed; but the Lord is exalted eternally, both for his judgments and his mercies.

Verse 10. *Like the horn of an unicorn*] The *rhinoceros* seems to be the real *monoceros* of the Scriptures.

I shall be anointed with fresh oil] Perhaps the allusion is here not to any sacramental anointing, but to such anointings as were frequent among the Asiatics, especially after bathing, for the purpose of health and activity.

Verse 11. *Mine eye also shall see—and mine ears shall hear*] Even in my own times my enemies shall be destroyed; and of this destruction I shall be either an *eye-witness* or have authentic information.

Verse 12. *The righteous shall flourish like the palm-tree*] Very different from the wicked, ver. 7, who are likened to grass. These shall have a *short duration*; but those shall have a long and useful life. They are compared also to the *cedar of Lebanon*, an incorruptible wood, and extremely long-lived.

Verse 13. *Those that be planted in the house of the Lord*] As these trees flourish in their respective soils and climates, so shall the *righteous* in the ordinances of God. There is no allusion to either *palm-trees* or *cedars*, planted near the tabernacle or temple.

Verse 14. *They shall still bring forth fruit in old age*] They shall continue to grow in grace, and be fruitful to the end of their lives. It is a rare case to find a man in old age full of faith, love, and spiritual activity.

PSALM XCIV:

6 * A brutish man knoweth not; neither doth a fool understand this.

7 When ^b the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 ^c But thou, LORD, *art* most high for evermore.

9 For, lo, thine enemies, O LORD, for lo, thine enemies shall perish; all the workers of iniquity shall ^d be scattered.

10 But * my horn shalt thou exalt like *the horn of an unicorn*: I shall be ^e anointed with fresh oil.

* Ps. lxxiii. 22. xclv. 8.—^b Job xii. 6. xxi. 7. Ps. xxxvii. 1, 2, 35, 38. Jer. xii. 1, 2. Mal. iii. 15.—^c Ps. lvi. 2. lxxxiii. 18.—^d Ps. lxxviii. 1. lxxxix. 10.—^e Ps. lxxxix. 17, 24.—^f Ps. xxiii. 5.—

Verse 15. *To shew that the Lord is upright*] Such persons show how faithful God is to his promises, how true to his word, how kind to them who trust in him. He is the *Rock*, the *Fountain*, whence all good comes.

11 * Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The ^b righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish ⁱ in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and ^j flourishing;

15 To shew that the LORD *is* upright: * *he is* my rock, and ^k *there is* no unrighteousness in him.

^g Ps. lrv. 7. lix. 10. cxii. 8.—^h Ps. lli. 8. Isa. lxxv. 22. Hos. xiv. 5, 6.—ⁱ Ps. c. 4. cxlxxv. 2.—^j Heb. green.—^k Deut. xxxii. 4.—^l Rom. ix. 14.

There is no unrighteousness in him.] He does nothing evil, nothing unwise, nothing unkind. He is both just and merciful.

PSALM XCIII.

The universal government of God, 1, 2; the opposition to that government, 3, 4; the truth of God's testimonies, 5.

THE * LORD reigneth, ^b he is clothed with majesty; the LORD is clothed with strength, ^c *wherewith* he hath girded himself: ^d the world also is established, that it cannot be moved.

2 * Thy throne *is* established ^e of old: thou *art* from everlasting.

* Ps. xvi. 10. xvii. 1. xci. 1. Isa. lli. 7. Rev. xix. 6.—^b Ps. clv. 1.—^c Ps. lxxv. 6.—^d Ps. xcvi. 10.—^e Ps. xlv. 6. Prov. viii. 22,

This Psalm was probably written at the close of the captivity by the Levites, descendants of Moses.

Verse 1. *The Lord reigneth*] He continues to govern every thing he has created; and he is every way qualified to govern all things, for *he is clothed with majesty and with strength*—dominion is his, and he has supreme power to exercise it; and *he has so established the world* that nothing can be driven out of order; all is ruled by him.

He hath girded himself] *The girding with strength* refers to the girding in order to strengthen the loins, arms, knees, &c.

Verse 2. *Thy throne is established of old*] There never was a time in which God did not reign, in which he was not a supreme and absolute Monarch; for he is from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 * The LORD on high *is* mightier than the noise of many waters, *yea*, than the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, ^k for ever.

&c.—^f Heb. from them.—^g Ps. lxxv. 7. lxxxix. 9.—^h Heb. to length of days.

Verse 3. *The floods have lifted up*] Multitudes of people have confederated against thy people; and troop succeeds troop as the waves of the sea succeed each other.

Verse 4. *The Lord—is mightier than the noise of many waters*] Greater in strength than all the peoples and nations that can rise up against him.

Mighty waves of the sea.] Even the most powerful empires can prevail nothing against him; therefore those who trust in him have nothing to fear.

Verse 5. *Thy testimonies are very sure*] Thou wilt as surely fulfil thy word as thou wilt keep possession of thy throne.

Holiness becometh thine house] Thy nature is holy, all thy works are holy, and thy word is holy; therefore, thy house—thy church, should be holy.

PSALM XCIV

An appeal to God against oppressors, 1-7. Expostulations with the workers of iniquity, 8-11. God's merciful dealings with his followers, 12-15; and their confidence in him, 16-19. The punishment of the wicked foretold, 20-23.

O LORD ^aGod, ^bto whom vengeance belongeth; O God, to whom vengeance belongeth, ^cshew thyself.

2 ^aLift up thyself, thou ^bJudge of the earth: render a reward to the proud.

3 LORD, ^ahow long shall the wicked, how long shall the wicked triumph?

4 *How long shall they ^autter and speak hard things? and all ^bthe workers of iniquity boast themselves?*

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 ^aYet they say, The LORD shall not see, neither shall the God of Jacob regard it.

8 ^aUnderstand, ye brutish among the people: and ye fools, when will ye be wise?

9 ^aHe that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that ^ateacheth man knowledge, shall not he know?

11 ^aThe LORD knoweth the thoughts of man, that they are vanity.

12 ^aBlessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

^aHeb. God of revenges.—^bDeut. xxiii. 35. Nah. i. 2.—^cHeb. shines forth. Pa. lxxx. 1.—^dPs. vii. 6.—^eGen. xxviii. 25.—^fJob xx. 5.—^gPs. xxxi. 18. Jude 15.—^hJob. xxxi. 3. xxxiv. 8, 22. Prov. x. 29. Luke xiii. 27.—ⁱPs. x. 11, 13. lix. 7.—^jPs. lxxiii. 22. xcii. 6.—^kExod. iv. 11. Prov. xx. 12.—^lJob xxxv. 11. Isa. xxviii. 28. 1 Cor. ii. 13. 1 John ii. 27.—^m1 Cor. iii. 20.—ⁿJob. v. 17. Prov. iii.

This Psalm is probably a prayer of the captives in Babylon for deliverance, and was written by the descendants of Moses, to whom some of the preceding psalms have been attributed. It contains a description of an iniquitous and oppressive government, such as that under which the Israelites lived in Babylon.

Verse 1. *O Lord God, to whom vengeance belongeth*] God is the author of retributive justice, as well as of mercy. This retributive justice is what we often term *vengeance*, but perhaps improperly; for vengeance with us signifies an excitement of angry passions, in order to gratify a vindictive spirit; whereas what is here referred to is that simple act of justice which gives to all their due.

Verse 2. *Lift up thyself*] Exert thy power. *Render a reward to the proud.*] To the Babylonians, who oppress and insult us.

Verse 3. *How long shall the wicked triumph?*] Their prosperity only shows us of how little worth riches are in the sight of God, when he bestows them on the most contemptible of mortals.

Verse 4. *They utter and speak*] Their hearts get full of pride and insolence; and then, from the abundance of such vile hearts, the mouth speaks.

Verse 5. *They break in pieces thy people*] This was true of the Babylonians. Nebuchadnezzar slew many; carried the rest into captivity; ruined Jerusalem; overturned the temple; sacked, pillaged, and destroyed all the country.

Verse 6. *They slay the widow*] The widow, the orphan, and the stranger, persons in the most desolate condition of life, were not distinguished from others by Nebuchadnezzar's ruthless sword.

Verse 7. *The Lord shall not see*] This was either the language of infidelity or insult.

Verse 9. *He that planted the ear, shall he not hear?*] This is allowed to be an unanswerable mode of argumentation. Whatever is found of excellence in the creature, must be derived from the Creator, and exist in him in the plenitude of infinite excellence.

Verse 10. *He that chastiseth the heathen, shall not he correct?*] You, who are heathens, and heathens of the most abandoned kind.

He that teacheth man knowledge] We here supply, *shall not he know?* But this is not acknowledged by the original, nor by any of the Versions. Indeed it is not necessary; for either the words contain a simple proposition, "It is he who

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 ^aFor the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart ^bshall follow it.

16 Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

17 ^aUnless the LORD had been my help, my soul had ^balmost dwelt in silence.

18 When I said, ^aMy foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall ^athe throne of iniquity have fellowship with thee, which ^bframeth mischief by a law?

21 ^aThey gather themselves together against the soul of the righteous, and ^bcondemn the innocent blood.

22 But the LORD is ^amy defence: and my God is the rock of my refuge.

23 And ^bhe shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

11. 1 Cor. xi. 32. Heb. xii. 5, &c.—1 Sam. xii. 27. Rom. xi. 1, 2.—²Heb. shall be after it.—³Ps. cxxiv. 1, 2.—⁴Or, quickly.—⁵Ps. xxxviii. 16.—⁶Amos. vi. 3.—⁷Ps. lvi. 2. Isa. x. 1.—⁸Matt. xxvii. 1.—⁹Exod. xxiii. 7. Prov. xvii. 15.—¹⁰Ps. lix. 9. lxxii. 2, 6.—¹¹Ps. vii. 16. Prov. ii. 22, v. 22.

teacheth man knowledge," or this clause should be read in connexion with ver. 11: "Jehovah, who teacheth man knowledge, knoweth the devices of man, that they are vanity."

Verse 12. *Blessed is the man whom thou chastenest*] Whom thou instructest; and teachest out of thy law.

Verse 13. *That thou mayest give him rest*] He whom God instructs is made wise unto salvation; and he who is thus taught has rest in his soul, and peace and confidence in adversity.

Verse 14. *The Lord will not cast off his people*] They are his inheritance, and he will again restore them to their own land.

Verse 15. *But judgment shall return unto righteousness*] If we read *yosheb*, shall sit, for *yashub*, shall return, we have the following sense: *Until the just one shall sit in judgment, and after him all the upright in heart.* Cyrus has the epithet *tsedek*, the just one, in different places in the prophet Isaiah. See Isa. xli. 2, 10, xlv. 8, li. 5.

Verse 16. *Who will rise up for me*] Who will come to our assistance against these wicked Babylonians?

Verse 17. *Unless the Lord had been my help*] Had not God in a strange manner supported us while under his chastising hand, we had been utterly cut off.

Verse 18. *Thy mercy, O Lord, held me up.*] It is a metaphor taken from any thing falling, that is propped, shored up, or buttressed. How often does the mercy of God thus prevent the ruin of weak believers, and of those who have been unfaithful!

Verse 19. *In the multitude of my thoughts*] Of my sorrows. Or, While I have been deeply meditating on thy wondrous grace and mercy, divine light has broken in upon my soul, and I have been filled with delight.

Verse 20. *Shall the thrones of iniquity*] No wicked king, judge, or magistrate shall ever stand in thy presence.

Verse 21. *They gather themselves together*] In every thing that is evil, they are in unity. The devil, his angels, and his children, all join and draw together when they have for their object the destruction of the works of the Lord.

This and the following verses have been applied to our Lord, and the treatment he met with, both from his own countrymen and from the Romans. All this had, in reference to him, a most literal fulfilment.

Verse 22. *The rock of my refuge.*] Alluding to those natural fortifications among rocks, which are frequent in the land of Judea.

PSALM XCVI.

Verse 23. *Shall cut them off*] This is repeated, to show that the destruction of the Babylonians was fixed and indub-

itable: and in reference to the Jews, the persecutors and murderers of our Lord and his apostles, it was not less so.

PSALM XCV.

An invitation to praise God, 1, 2. The reason on which this is founded, the majesty and dominion of God, 3-5. An invitation to pray to God, 6. And the reasons on which that is founded, 7. Exhortation not to act as their fathers had done, who rebelled against God, and were cast out of his favour, 8-11.

O COME, let us sing unto the LORD: * let us make a joyful noise to ^b the rock of our salvation.

2 Let us ^c come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 ^d For the LORD is a great God, and a great King above all gods.

4 ^e In his hand are the deep places of the earth; ^f the strength of the hills is his also.

5 ^g The ^h sea is his, and he made it: and his hands formed the dry land.

6 O come, let us worship and bow down: let ⁱ us kneel before the LORD our Maker.

7 For he is our God; and ^j we are the people of his pasture, and the sheep of his hand. ^k To-day if ye will hear his voice,

8 Harden not your heart, ^l as in the ^m provocation, and as in the day of temptation in the wilderness;

9 When ⁿ your fathers tempted me, proved me, and ^o saw my work.

10 ^p Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Unto whom ^q I swear in my wrath ^r that they should not enter into my rest.

* Ps. c. 1.—^b Dent. xxxii. 15. 2 Sam. xxii. 47.—^c Heb. prevent his face.—^d Ps. xcvi. 4. xcvi. 9. cxxxv. 5.—^e Heb. In whose.—^f Or, the heights of the hills are his.—^g Heb. whose the sea is.—^h Gen. i. 9, 10. 1 Cor. vi. 20.—ⁱ Ps. lxxix. 13. lxxx. 1. c. 3.—^j Heb. iii. 7, 15. iv. 7.

—^k Exod. xvii. 2, 7. Num. xiv. 22, &c. xx. 13. Dent. vi. 16.—^l Heb. contention.—^m Ps. lxxviii. 13, 40, 56. 1 Cor. x. 9.—ⁿ Num. xiv. 22.—^o Heb. iii. 10, 17.—^p Num. xiv. 23, 28, 30. Heb. iii. 11, 18. iv. 3, 5.—^q Heb. if they enter into my rest.

The psalm is a solemn invitation to the people when assembled for public worship, to praise God from a sense of his great goodness; and to be attentive to the instructions they were about to receive from the reading and expounding of the law; and on these accounts it has been long used in the Christian church, at the commencement of public service, to prepare the people's minds to worship God in spirit and in truth.

Verse 1. *O come, let us sing*] Let us praise God, not only with the most joyful accents which can be uttered by the voice; but let us also praise him with hearts tuned to gratitude, from a full sense of the manifold benefits we have already received.

The rock of our salvation.] The strong Fortress in which we have always found safety, and the Source whence we have always derived help for our souls.

Verse 2. *Let us come before his presence*] Praise him for what he has already done, and confess your unworthiness of any of his blessings.

Verse 3. *For the Lord is a great God*] The Supreme Being has three names here: EL, JEROVAH, ELOHIM. The first implies his strength; the second, his being and essence; the third, his covenant relation to mankind. In public worship these are the views we should entertain of the Divine Being.

Verse 5. *The sea is his*] He is the absolute Master of universal nature.

Verse 6. *O come, let us worship*] Three distinct words are used here to express three different acts of adoration: 1. *Let us worship*, let us prostrate ourselves; the highest act of adoration by which the supremacy of God is acknowledged.

2. *Let us bow down*, let us crouch or cower down, as a dog in the presence of his master, which solicitously waits to receive his commands. 3. *Let us kneel*, let us put our knees to the ground, and thus put ourselves in the posture of those who supplicate.

Verse 7. *For he is our God*] Here is the reason for this service. He has condescended to enter into a covenant with us, and he has taken us for his own.

To-day if ye will hear his voice] *To-day*—you have no time to lose; *to-morrow* may be too late. This should commence the eighth verse, as it begins what is supposed to be the part of the priest or prophet who now exhorts the people.

Verse 9. *When your fathers tempted me*] Tried me by their insolence, unbelief, and blasphemy. They proved me—

y. but murmur, disbelieve, and rebel, from the time they began their journey at the Red Sea till they passed over Jordan, a period of forty years.

It is a people that do err in their heart] Or, These are a people whose idols are in their hearts. At any rate they had not God there.

They have not known my ways] The verb *yada*, to know is used here, as in many other parts of Scripture, to express approbation. They knew God's ways well enough; but they did not like them; and would not walk in them.

Therefore God determined that they should not enter into the rest which he had promised to them on condition that, if they were obedient, they should inherit the promised land.

PSALM XCVI.

All the inhabitants of the earth are invited to praise the Lord, 1, 3. His supreme majesty, 4-6. The tribes of Israel are invited to glorify him, 7-9; and to proclaim him among the heathen, 10. The heavens and the earth are commanded to rejoice in him, 11, 13.

O SING unto the LORD a new song: sing unto the LORD, all the earth.
 2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.
 3 Declare his glory among the heathen, his wonders among all people.
 4 For the LORD is great, and greatly to be praised: he is to be feared above all gods.
 5 For all the gods of the nations are idols: but the LORD made the heavens.
 6 Honour and majesty are before him: strength and beauty are in his sanctuary.
 7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.
 8 Give unto the LORD the glory due unto his

* 1 Chron. xvi. 23-33. Ps. xxxiii. 3.—† Ps. cxlv. 3.—‡ Ps. xviii. 3.—§ Ps. xcv. 3.—¶ See Jer. x. 11, 12.—‡ Ps. cxv. 15. Isa. xlii. 5.—* Ps. xxix. 2.—† Ps. xxix. 1, 2.—‡ Heb. of his name.—† Ps. xxix. 2.

We have seen in 1 Chron. xvi. 23-33 a psalm nearly like this, composed by David, on bringing the ark to Zion, from the house of Obed-edom. But the psalm as it stands in the *Chronicles* has thirty verses; and this is only a section of it, from the twenty-third to the thirty-third.

Verse 1. Sing unto the Lord a new song] A song of peculiar excellence. He has done extraordinary things for us, and we should *celebrate* in praise and thanksgiving.

Verse 2. Shew forth his salvation from day to day.] The original is very emphatic. "Preach the gospel of his salvation from day to day."

Verse 3. Declare his glory among the heathen] Declare, *sapperu*, detail, number out his glory, *kebodo*, his splendour and excellence.

His wonders among all people.] Declare also to the Jews his wonders, his miracles. Dwell on the works which he shall perform in Judea.

Verse 4. He is to be feared above all gods.] I think this verse should be read thus: "Jehovah is great, and greatly to be praised. Elohim is to be feared above all."

I doubt whether the word *Elohim* is ever, by fair construction, applied to false gods or idols. The contracted form in the following verses appears to have this meaning.

Verse 5. All the gods of the nations are idols] *Elohey*. All those reputed or worshipped as gods among the heathens are *elilim*, vanities, emptinesses, things of nought. Instead of being *Elohim*, they are *elilim*; they are not only not God, but they are nothing.

name: bring an offering, and come into his courts.
 9 O worship the LORD in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

cx. 3.—† Or, in the glorious sanctuary.—† Ps. xciii. 1. xcvi. 1. Rev. xi. 15. xix. 6.—‡ Ver. 13. Ps. lxxvii. 4. xcvi. 9.—§ Ps. lxxix. 34.—* Ps. xcvi. 7, &c.—† Ps. lxxvii. 4. Rev. xix. 11.

Verse 6. Honour and majesty are before him] Does this refer to the cloud of his glory that preceded the ark in their journeying through the wilderness? The words *strength and beauty*, and *glory and strength*, ver. 7, are those by which the ark is described, Ps. lxxviii. 61.

Verse 7. Ye kindreds of the people] Ye families, all the tribes of Israel in your respective divisions.

Verse 8. Come into his courts.] Probably referring to the second temple. The reference must be either to the tabernacle or temple.

Verse 9. Worship the Lord in the beauty of holiness] *Behadrath kodesh*, signifies holy ornaments, such as the high-priest wore in his ministrations. These were given him for *glory and beauty*; and the Psalmist calls on him to put on his sacerdotal garments, and perform his functions, and make intercession for the people.

Verse 10. The world also shall be established] The word *tebel* signifies the habitable globe, and may be a metonymy here, the container put for the contained. And many think that by it the church is intended; as the Lord, who is announced to the heathen as reigning, is understood to be Jesus Christ; and his judging among the people, his establishing the Holy Gospel among them, and governing the nations by its law.

Verse 11. Let the heavens rejoice] The publication of the gospel is here represented as a universal blessing; all things are called to rejoice at this glorious event.

PSALM XCVII.

The reign of Jehovah, its nature and blessedness, 1, 2. He is fearful to the wicked, 3-8. Idolaters shall be destroyed, 7. The blessedness of the righteous, 8-12.

THE LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.
 2 Clouds and darkness are round about

him: righteousness and judgment are the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

* Ps. xcvi. 10.—† Heb. many or great tees.—‡ Isa. lx. 9.—§ 1 Kings viii. 12. Ps. xviii. 11.

Who the author was is uncertain: it is much in the spirit of David's finest compositions; and yet many learned men suppose it was written to celebrate the Lord's power and goodness in the restoration of the Jews from the *Babylonish captivity*.

Verse 1. The Lord reigneth] *JEHOVAH* is infinite and eternal; is possessed of unlimited power and unerring wisdom; as he is the *Maker*, so he must be the *Governor*, of all things.

But this supreme King is not only called *JEHOVAH*, but also *ADONAI*, the Director and Judge. He directs human actions, by his word, Spirit, and providence. As *Adonai* or Director, he shows his creatures the difference between good

* Ps. lxxxix. 14.—† Or, establishment.—‡ Ps. xviii. 8. l. 8. Dan. vii. 10. Hab. iii. 5.

and evil; and their duty to their God, their neighbours, and themselves; and he finally becomes the *Judge* of their actions. But as his law is holy, and his commandment holy, just, and good, and man is in a fallen, sinful state; hence he reveals himself as *ELOHIM, God*, entering into a gracious covenant with mankind, to enlighten his darkness, and help his infirmities; that he may see what is just, and be able to do it. But as this will not cancel the sins already committed, hence the necessity of a Saviour, an atonement; and hence the incarnation, passion, death, and resurrection of our Lord Jesus. This is the provision made by the great God for the more effectual administration of his kingdom upon earth.

Let the earth rejoice; let the multitude of isles be glad]

4 ^a His lightnings enlightened the world: the earth saw, and trembled.

5 ^b The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 ^c The heavens declare his righteousness, and all the people see his glory.

7 ^d Confounded be all they that serve graven images, that boast themselves of idols: ^e worship him, all ye gods.

8 Zion heard, and was glad; and the daughters

^a Exod. xix. 18. Ps. lxxvii. 8. civ. 32.—^b Judg. v. 5. Mic. i. 4. Nah. i. 5.—^c Ps. xix. 1. l. 6.—^d Exod. xx. 4. Lev. xxvi. 1. Deut. v. 8. xxvii. 15.—^e Heb. i. 6.—^f Ps. lxxxiii. 18.—^g Exod. xviii. 11. Ps. xc. 3. xevi. 5.—^h Ps. xxxiv. 14. xxxvii. 27. cl. 8. Amos v. 15.

Providence is not only *general*, taking in the *earth* and its *inhabitants, en masse*; giving and establishing *laus* by which all things shall be governed; but it is also *particular*; it takes in the multitudes of the *isles*, as well as the vast *continents*; the different *species*, as well as the *genera*; the *individual*, as well as the *family*. Now, as God is an infinitely wise and good Being, and governs the world in wisdom and goodness, the *earth* may well rejoice, and the *multitude of the isles* be glad.

Verse 2. *Clouds and darkness are round about him*] God is *infinite*; therefore, the *reasons* of his government cannot be comprehended by the feeble, limited powers of man. There must be *clouds and darkness*—an impenetrable obscurity, round about him; and we can no more comprehend him in the eternity that passed before *time* commenced, than we can in the eternity that is to come, when *time* shall be no more.

Righteousness and judgment are the habitation of his throne.] *Righteousness, tsedek*, the principle that acts according to *justice and equity*; that gives to all their *due*, and ever holds in all things an *even balance*. And *judgment, mishpat*, the principle that *discerns, orders, directs*, and *determines* everything according to truth and justice; these form the *habitation of his throne*; that is, his government and management of the world are according to these; and though we cannot see the *springs, the secret counsels*, and the *times*, which this *omniscient and almighty FATHER* must ever have in his own power, yet we may rest assured that all his administration is wise, just, holy, good, and kind.

Verse 3. *A fire goeth before him*] Literally, this may refer to the electric fluid, or to manifestations of the divine displeasure, in which, by means of *ethereal fire*, God consumed his enemies. But *fire* is generally represented as an accompaniment of the appearances of the Supreme Being. Exod. xix. 16-18; Daniel, chap. vii. 9, 10; 2 Thess. i. 8; 2 Peter, iii. 7, 10, 11.

Burneth up his enemies round about.] The fire is his pioneer which destroys all the hindrances in his way, and makes him a plain passage.

Verse 4. *His lightnings enlightened the world*] A majestic description of the coming of the Lord, to confound his enemies and succor his followers.

The earth saw, and trembled.] The earth is represented as a sentient being. It saw the terrible majesty of God; and trembled through terror, fearing it should be destroyed on account of the wickedness of its inhabitants.

Verse 5. *The hills melted like wax*] The fire of God seized on and liquefied them, so that they no longer opposed his march; and the mountains before him became a plain.

The Lord of the whole earth.] The Director, Stay, and Support of the whole earth.

of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, art ^a high above all the earth: ^b thou art exalted far above all gods.

10 Ye that love the LORD, ^c hate evil: ^d he preserveth the souls of his saints; ^e he delivereth them out of the hand of the wicked.

11 ^f Light is sown for the righteous, and gladness for the upright in heart.

12 ^g Rejoice in the LORD, ye righteous; ^h and give thanks ⁱ at the remembrance of his holiness.

Rom. xii. 9.—Ps. xxxi. 23. xxxvii. 28. cxlv. 20. Prov. ii. 8.—^a Ps. xxxvii. 39, 40. Dan. iii. 28. vi. 22, 27.—^b Job xxii. 28. Ps. cxli. 4. Prov. iv. 18.—^c Ps. xxxiii. 1.—^d Ps. xxx. 4.—^e Or, to the memorial.

Verse 6. *The heavens declare his righteousness*] They also, in this poetic description, become *intelligent* beings, and proclaim the majesty and the mercy of the Most High.

And all the people see his glory.] Whatsoever God has made proclaims his eternal power and godhead; and who, from a contemplation of the work of his hands, can be ignorant of his being and providence?

Verse 7. *Confounded be all they*] *They shall be confounded that boast themselves in idols*. There is a remarkable play on the letters here, *hammithalelim*, who move like madmen; referring to the violent gestures practised in idolatrous rites.

Of idols] *Baelilim*, in vanities, emptinesses; who take a *mad and painful* pleasure in *ridiculous and unprofitable* ceremonies of religion.

Worship him] Who? JESUS: so says the apostle, Heb. i. 6.

All ye gods.] "Let all the angels of God worship him!" and the words are most certainly applied to the Saviour of the world by the author of the Epistle to the Hebrews; see the note there.

Verse 8. *Zion heard, and was glad*] All the land of Israel, long desolated, heard of the judgments which God had shown among the enemies of his people.

And the daughters of Judah] *Zion*, as the mother, and all the *villages* in the country as her *daughters*, rejoice in the deliverance of God's people.

Verse 9. *For thou, Lord, art high*] Thou art infinitely exalted above men and angels.

Verse 10. *Ye that love the Lord, hate evil*] Because it is inconsistent with his love to you, as well as your love to him.

He preserveth the souls of his saints] The *saints, chasidim, his merciful people*: their *souls*—lives, are precious in his sight. He *preserves* them; keeps them from every evil, and every enemy.

Out of the hand of the wicked.] From his power and influence.

Verse 11. *Light is sown for the righteous*] The divine light in the soul of man is a seed which takes root, and springs up and increases, *thirty, sixty, and an hundred fold*. Gladness is also a seed; it is *sown*, and, if carefully improved and cultivated, will also multiply itself into *thousands*.

The words may also signify that, however *distressed or persecuted the righteous*, and the *upright* may be, it shall not be always so.

Verse 12. *Rejoice in the Lord, ye righteous*] It is your privilege to be happy. *Rejoice*: but let it be in the Lord.

At the remembrance of his holiness.] But why should you give thanks at the remembrance that God is holy? Because he has said, *Be ye holy; for I am holy*; and in *holiness* alone true *happiness* is to be found.

God is celebrated for his wondrous works, 1, 2; for the exact fulfilment of his gracious promises, 3. The manner in which he is to be praised, 4-6. Inanimate creation called to bear a part in this concert, 7, 8. The justice of his judgments, 9.

A Psalm.

O 'SING unto the LORD a new song, for ^b he hath done marvellous things: ^c his right hand, and his holy arm, hath gotten him the victory.

2 ^a The LORD hath made known his salvation: ^a his righteousness hath he 'openly shewed in the sight of the heathen.

3 He hath ^e remembered his mercy and his truth toward the house of Israel: ^b all the ends of the earth have seen the salvation of our God.

4 ^a Make a joyful noise unto the LORD, all the

* Ps. xxxii. 3. xvi. 1. Isa. xlii. 19.—Exod. xv. 11. Ps. lxxvii. 16. lxxvi. 10. cv. 5. cxxxvi. 4. cxxxix. 14.—Exod. xv. 6. Isa. lix. 16. lxiii. 5.—Isa. iii. 10. Luke ii. 80, 81.—Isa. lxii. 2. Rom. iii. 25, 26.—Or, revealed.—Luke i. 54, 55, 72.—Isa. xlix. 6. iii. 10.

This Psalm in its subject is very like the *ninety-sixth*. It was probably written to celebrate the deliverance from the Babylonish captivity; but is to be understood prophetically of the redemption of the world by Jesus Christ.

Verse 1. *A new song*] A song of excellence. Give him the highest praise.

Hath done marvellous things] "Miracles;" the same word as in Ps. xvi. 3, where we translate it *wonders*.

Hath gotten him the victory.] "Hath made salvation to himself."

Verse 2. *Made known his salvation*] He has delivered his people in such a way as to show that it was supernatural and that their confidence in the unseen God was not in vain.

Verse 3. *He hath remembered his mercy*] His gracious promises to their forefathers.

And his truth] Faithfully accomplishing what he had promised. All this was fulfilled under the gospel.

Verse 5. *With—the voice of a psalm.*] I think *zimrah*, which we translate *psalm*, means either a *musical instrument*, or a *species of ode* modulated by different voices.

Verse 6. *With trumpets*] Some kind of tubular instruments,

earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 ^a With trumpets, and sound of cornet, make a joyful noise before the LORD the King.

7 ^a Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods ^a clap their hands: let the hills be joyful together

9 Before the LORD; ^a for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Luke ii. 30, 31. iii. 6. Acts xlii. 47. xxviii. 28.—Ps. xvi. 1. c. 1.—Numb. x. 10. 1 Chron. xv. 28. 2 Chron. xxix. 27.—Ps. xvi. 11, &c.—Isa. lv. 12.—Ps. xvi. 10, 13.

of the form and management of which we know nothing. *And sound of cornet*] The word commonly used for what we call *trumpet*.

Verse 7. *Let the sea roar*] These are either fine poetic images; or, if we take them as referring to the promulgation of the gospel, by the sea all maritime countries, and commercial nations may be intended.

Verse 8. *Let the floods clap their hands*] Properly the rivers—possibly meaning immense continents, where only large rivers are found; thus including inland people, as well as maritime nations, and those on the sea-coasts generally. The gospel shall be preached in the most secluded nations of the world.

Let the hills be joyful] All the inhabitants of rocky and mountainous countries.

Verse 9. *For he cometh to judge the earth*] He comes to make known his salvation, and show his merciful designs to all the children of men.

With righteousness shall he judge the world] His word shall not be confined; all shall know him, from the least to the greatest: he shall show that he is loving to every man, and hateth nothing that he hath made.

PSALM XCIX.

The empire of God in the world and the church, 1, 2. He ought to be praised, 3. Justice and judgment are his chief glory, 4. He should be worshipped as among the saints of old, whom he graciously answered and saved, 5-8. Exalt him, because he is holy, 9.

THE ^a LORD reigneth; let the people tremble: ^b he sitteth between the cherubims; let the earth ^c be moved.

2 The LORD is great in Zion; and he is ^a high above all the people.

* Ps. xciii. 1.—Exod. xxv. 22. Ps. xviii. 10. lxxx. 1.—Heb. stagger.

Calmet thinks that this psalm was sung at the dedication of the city, or of the second temple, after the return from the Babylonish captivity.

Verse 1. *Let the people tremble*] He will establish his kingdom in spite of his enemies; let those who oppose him tremble for the consequences.

He sitteth between the cherubims] *Sitting between the cherubims* implies God's *graciousness and mercy*.

Verse 2. *The Lord is great in Zion*] It is among his own worshippers that he has manifested his power and glory in an especial manner.

3 Let them praise ^a thy great and terrible name; for it is holy.

4 ^a The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

* Ps. xcvi. 9.—Deut. xxviii. 68. Rev. xv. 4.—Job xxxvi. 5, 6, 7.

Verse 3. *Let them praise thy great and terrible name*] Let them confess thee to be great and terrible: let them tremble before thee.

For it is holy.] His holiness—the immaculate purity of his nature, was the reason why he should be exalted, praised, and worshipped.

Verse 4. *The king's strength*] If this psalm were written by David, he must mean by it that he was God's *vicegerent or deputy*, and that, even as king, God was *his strength*, and the *gatherer* according to which equity, judgment, and righteousness should be executed in Jacob.

5 ^a Exalt ye the LORD our God, and worship at ^b his footstool; for ^c he ^d is holy.

6 ^e Moses and Aaron among his priests, and Samuel among them that call upon his name; they ^f called upon the LORD, and he answered them.

7 ^g He spake unto them in the cloudy pillar, they kept

^a Ver. 9.—^b 1 Chron. xxviii. 2. Ps. cxxxii. 7.—^c Or, it is holy.—^d Lev. xix. 2.—^e Exod. xvii. 4. 1 Sam. vii. 9. Jer. xv. 1.—^f Exod. xiv. 15. xv. 25. 1 Sam. vii. 9. xii. 18.—^g Exod. xxxiii. 9.—^h Num. xiv. 20. Jer. xvi. 28. Zeph. iii. 7.—ⁱ See Exod. xxxii. 2, &c. Num.

Verse 5. *Worship at his footstool*] Probably meaning the ark on which the divine glory was manifested. The Israelites, when they worshipped, turned their faces toward the ark, because that was the place where was the symbol of the Divine Presence.

For he is holy.] The burden chanted by the chorus.

Verse 6. *Moses and Aaron*] Moses was properly the priest of the Hebrews before Aaron and his family were appointed to that office.

Verse 7. *He spake unto them in the cloudy pillar*] That is, he directed all their operations, marchings, and encampments by this cloudy pillar.

his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: ^a thou wast a God that forgavest them, though ^b thou tookest vengeance of their inventions.

9 ^c Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* ^d holy.

xx. 12, 24. Deut. ix. 27.—^a Ver. 5. Exod. xv. 2. Ps. xxxiv. 8. cxviii. 28.—^b Lev. xxi. 8. 1 Sam. ii. 2. Ps. xxiii. 3. cmlv. 17. Isa. vi. 3. John xvii. 11.

They kept his testimonies] Do ye the same, and God will be your portion as he was *theirs*.

Verse 8. *Thou—forgavest them*] When the people had sinned, and wrath was about to descend on them, Moses and Aaron interceded for them, and they were not destroyed.

Tookest vengeance of their inventions.] God spared them, but showed his displeasure at their misdoings. He chastised, but did not consume them.

Verse 9. *Worship at his holy hill*] Worship him *publicly* in the temple.

For the Lord our God is holy.] The words of the chorus; as in the *third* and *fifth* verses.

PSALM C.

All nations are exhorted to praise the Lord, 1, 2; to acknowledge him to be the Sovereign Good and their Creator, and that they are his people and the flock of his pasture, 3; to worship him publicly, and be grateful for his mercies, 4. The reasons on which this is founded; his own goodness, his everlasting mercy, and his ever-during truth, 5.

^a A Psalm of ^b Praise.

MAKE ^c a joyful noise unto the LORD, ^d all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he is God; ^e it is he that hath made us, ^f and not we ourselves; ^g we

^a Ps. cxlv. title.—^b Or, thanksgiving.—^c Ps. xcv. 1. xviii. 4.—^d Heb. all the earth.—^e Ps. cxix. 73. cxxxix. 18, &c. cxlix. 2. Eph. ii. 10.—^f Or, and his we are.—^g Ps. xcv. 7. Ezek. xxxiv. 30, 31.—^h Ps.

It is likely that this Psalm was composed after the captivity, as a form of thanksgiving to God for that great deliverance, as well as an inducement to the people to consecrate themselves to him, and to be exact in the performance of the acts of public worship.

Verse 1. *All ye lands.*] Not only Jews, but Gentiles, for the Lord bestows his benefits on all with a liberal hand.

Verse 2. *Serve the Lord with gladness*] The religion of the true God is intended to remove human misery, and to make mankind happy.

Verse 3. *Know ye that the Lord he is God*] Acknowledge in every possible way, both in public and private, that Jehovah, the uncreated, self-existent, and eternal Being, is *Elohim*, the God who is in covenant with man, to instruct, redeem, love, and make him finally happy.

It is he that hath made us] He is our Creator, and has consequently the only right in and over us.

And not we ourselves] Were there ever a people on earth, however grossly heathenish, that did believe, or could believe, that *they had made themselves*? In *twenty-six* of

are his people, and the sheep of his pasture.

4 ^a Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the LORD *is* good; ^b his mercy *is* everlasting; and his truth *endureth* ^c to all generations.

lxvi. 13. cxvi. 17, 18, 19.—^a Ps. cxxxvi. 1, &c.—^b Heb. to generation and generation. Ps. lxxxix. 1.

Kennicott's and *De Rossi's* MSS. we have "and HIS we are;" *lo*, the pronoun, being put for *lo*, the negative particle. Every person must see, from the nature of the subject, that this is the genuine reading. *God made us*; therefore *we are HIS*: we are his people, and should acknowledge him for our God; we are the sheep of his pasture, and should devote the lives to him constantly which he continually supports.

Verse 4. *Enter into his gates with thanksgiving*] Publicly worship God; and when ye come to the house of prayer, be thankful that you have such a privilege. The word which we render *with thanksgiving*, is properly *with the confession-offering or sacrifice*.

Verse 5. *For the Lord is good*] *GOODNESS*, the perfect, eternal, opposition to all *badness* and *evil*, is essential to God. *Mercy* and *compassion* are modifications of his goodness; and as his nature is *eternal*, so his *mercy*, springing from his goodness, must be *everlasting*. And as *TRUTH* is an essential characteristic of an infinitely intelligent and perfect nature: therefore *God's truth* must *endure from generation to generation*.

PSALMS.

PSALM CI.

The subject proposed, mercy and judgment, 1. The Psalmist's resolution in respect to his private conduct, 2. He will put away evil, inward and outward, 3. No evil person shall stand in his presence, 4; nor any slanderer of his neighbour, 5. He will encourage the faithful and upright, 6; but the deceitful, the liars, and the profligate, he will cast out of the city of God, 7, 8.

A Psalm of David.

I WILL sing of mercy and judgment : unto thee, O LORD, will I sing.

2 I will ^b behave myself wisely in a perfect way. O when wilt thou come unto me?

I will ^c walk within my house with a perfect heart.

3 I will set no ^d wicked thing before mine eyes : I hate the work of them ^f that turn aside ; it shall not cleave to me.

4 A froward heart shall depart from me : I will not ^g know a wicked person.

5 Whoso privily slandereth his neighbour, him

^a Ps. lxxix. 1.—^b 1 Sam. xviii. 14.—^c 1 Kings ix. 4. xi. 4.—^d Heb. thing of Baial.—^e Ps. xvii. 10.—^f Josh. xxiii. 6. 1 Sam. xii. 2, 21. Ps. xl. 4. cxv. 5.—^g Matt. vii. 23. 2 Tim. ii. 19.—^h Ps. xviii. 27.

The Hebrew and all the Versions attribute this psalm to David.

Verse 1. *I will sing of mercy and judgment*] Adverse and prosperous providences have been of the utmost use to my soul; therefore, I will thank God for both. Or, as he was probably now called to the government of all the tribes, he might make a resolution that he would show *chesed*, incessant benevolence, to the upright; and *mishpat*, the execution of judgment, to the wicked; and would make the conduct of God the model of his own.

Verse 2. *I will behave myself wisely*] God's law prescribes a perfect way of life; in this perfect way I have professed to walk, and I must act wisely in order to walk in it.

When wilt thou come unto me?] For without thee I can do nothing.

I will walk within my house] It is easier for most men to walk with a perfect heart in the church, or even in the world, than in their own families. How many are as meek as lambs among others, when at home they are wasps or tigers!

The original is very emphatic: I "will set myself to walk," I will make it a determined point thus to walk.

Verse 3. *I will set no wicked thing before mine eyes*] I will undertake no unjust wars; will enter into no sinful alliances; will not oppress my subjects by excessive taxation, to support extravagance in my court.

Them that turn aside] I shall particularly abominate the conduct of those who apostatize from the true religion, and those who deny its divine authority shall never be put in a place of political trust or confidence by me.

Verse 4. *A froward heart*] Rash and headstrong men shall not be employed by me.

will I cut off: ^a him that hath an high look and a proud heart will not I suffer.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh ^b in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies ^c shall not tarry in my sight.

8 I will ^d early destroy all the wicked of the land; that I may cut off all wicked doers ^e from the city of the LORD.

Prov. vi. 17.—^a Or, perfect in the way. Ps. cxix. 1.—^b Heb. shall not be established.—^c Ps. lxxv. 10. Jer. xxi. 12.—^d Ps. xlviii. 2, 8.

I will not know a wicked person.] I will give no countenance to sinners of any kind; and whatever is evil shall be an object of my abhorrence.

Verse 5. *Whoso privily slandereth his neighbour*] All flatterers and time-servers, and those who by insinuations and false accusations endeavour to supplant the upright, that they may obtain their offices for themselves or their dependants, will I consider as enemies to the state, I will abominate, and expel them from my court.

An high look and a proud heart] One who is seeking preferment; who sticks at nothing to gain it; and one who behaves himself haughtily and insolently in his office.

Will not I suffer.] I cannot away with. These persons especially will I drive from my presence, and from all state employments.

Verse 6. *Mine eyes*] My approbation.

Upon the faithful] The humble, upright followers of God.

That they may dwell with me] Be my confidants and privy-counsellors.

He that walketh in a perfect way] He that is truly religious.

He shall serve me.] Shall be my prime minister, and the chief officer in my army, and over my finances.

Verse 7. *He that worketh deceit—that telleth lies*] I will expel from my court all sycophants and flatterers.

Verse 8. *I will early destroy*] I will purify my court, purge Jerusalem, and cleanse the whole land of every abomination and abominable person; so that the city of my God, where holiness alone should dwell, shall indeed become the Holy City; that the state may be made prosperous, and the people happy.

PSALM CII.

The complaint and miserable state of the poor captives, 1-11; the expectation of deliverance, 12-14; the conversion of the heathen, 15-18; the termination of the captivity, 19-22; the great frailty of man, 23, 24; the unchangeableness of God, 25-27; the permanence of the church, 28.

A Prayer * of the afflicted, b when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry c come unto thee.

2 d Hide not thy face from me in the day when I am in trouble ; e incline thine ear unto me : in the day when I call answer me speedily.

3 f For my days are consumed g like smoke, and h my bones are burned as an hearth.

4 My heart is smitten, and i withered like grass ; so that I forget to eat my bread.

5 By reason of the voice of my groaning j my bones cleave to my k skin.

6 l I am like m a pelican of the wilderness : I am like an owl of the desert.

7 n watch, and am as a sparrow o alone upon the house-top.

8 Mine enemies reproach me all the day ; and they that are p mad against me are q sworn against me.

9 For I have eaten ashes like bread, and r mingled my drink with weeping,

10 Because of thine indignation and thy wrath : for s thou hast lifted me up, and cast me down.

11 t My days are like a shadow that declineth ; and u I am withered like grass.

12 But v thou, O LORD, shalt endure for ever ;

* Or, for — Ps. lxi. 2. cxlii. 2. — Exod. ii. 23. 1 Sam. ix. 16. Ps. xviii. 6. — Ps. xxvii. 9. lxxix. 17. — Ps. lxxii. 2. lxxviii. 2. — 1a. cxix. 88. James iv. 14. — Or, (as some read) into smoke. — Job xxx. 20. Ps. xxxi. 10. Lam. i. 13. — Ps. xxxvii. 2. Ver. 11. — Job xix. 20. Lam. iv. 8. — Or, flesh. — Job xxx. 29. — Isa. xxxiv. 11. Zeph. ii. 14. — Ps. lxxvii. 4. — Ps. xxxviii. 11. — Acts xvi. 11. — Acts xlii. 12. — Ps. xlii. 8. lxxx. 5. — Ps. xxx. 7. — Job

There seems to be little doubt that this is the prayer of the captives in Babylon, when, towards the end of the captivity, they were almost worn out with oppression, cruelty, and distress.

Verse 1. *Hear my prayer*] The chief parts of the psalm answer well to the title : it is the language of the deepest distress, and well directed to Him from whom alone help can come.

Verse 3. *My days are consumed like smoke*] He represents himself (for the Psalmist speaks in the name of the people) under the notion of a pile of combustible matter, placed upon a fire, which soon consumes it ; part flying away in smoke, and the residue lying on the hearth in the form of charred coal and ashes.

Verse 4. *My heart is smitten and withered like grass*] The metaphor here is taken from grass cut down in the meadow. It is first smitten with the scythe, and then withered by the sun.

Verse 6. *I am like a pelican of the wilderness*] It may be the pelican, or the bittern.

Verse 7. *As a sparrow alone*] Tspoor, seems to be often used for any small bird, such as the swallow, sparrow, or the like.

Verse 8. *They that are mad against me are sworn against me*] The Chaldeans are determined to destroy us ; and they have bound themselves by oath to do it.

Verse 9. *I have eaten ashes like bread*] Fearful of what they might do, we all humbled ourselves before thee, and sought thy protection ; well knowing that, unless we were supernaturally assisted, we must all have perished ; our enemies having sworn our destruction.

Verse 10. *For thou hast lifted me up, and cast me down*] Thou hast lifted me on high, that thou mightest dash me down with the greater force. We were exalted in thy favour beyond any people, and now thou hast made us the lowest and most object of the children of men.

Verse 11. *My days are like a shadow that declineth*] Or rather, *My days decline like the shadow*. I have passed my meridian, and the sun of my prosperity is about to set for ever.

Verse 12. *But thou, O Lord, shalt endure for ever*] Our life is a shadow ; we can scarcely be called beings when compared with thee, for thou art eternal.

and w thy remembrance unto all generations.
13 Thou shalt arise, and x have mercy upon Zion : for the time to favour her, yea, the z set time, is come.

14 For thy servants take pleasure in a her stones, and favour the dust thereof.

15 So the heathen shall aa fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, bb he shall appear in his glory.

17 cc He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be dd written for the generation to come : and ee the people which shall be created shall praise the LORD.

19 For he hath ff looked down from the height of his sanctuary ; from heaven did the LORD behold the earth ;

20 gg To hear the groaning of the prisoner ; to loose hh those that are appointed to death ;

21 To ii declare the name of the LORD in Zion, and his praise in Jerusalem ;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He jj weakened my strength in the way ; he kk shortened my days.

xiv. 2. Ps. cix. 23. cxliv. 4. Eccles. vi. 12. — Ver. 4. Isa. xl. 6. 7, 8. James i. 10. — Ver. 26. Ps. ix. 7. Lam. v. 19. — Ps. cxxxv. 13. — Isa. lx. 10. Zech. i. 12. — Isa. xl. 2. — Ps. lxxix. 1. — 1 Kings viii. 43. Ps. cxxxviii. 4. Isa. lx. 3. — Isa. lx. 1. 2. — Neb. i. 6. 11. ii. 8. — Rom. xv. 4. 1 Cor. x. 11. — Ps. xxii. 31. Isa. xliii. 21. — Dent. xxvi. 15. Ps. xiv. 2. xxxiii. 13, 14. — Ps. lxxix. 11. — Heb. the children of death. — Ps. xxii. 22. — Heb. afflicted. — Job xli. 21.

Verse 13. *Thou shalt arise, and have mercy upon Zion*] The set time—the seventy years predicted by Jeremiah, was ended ; and God gave him to see that he was ever mindful of his promises.

Verse 14. *Thy servants take pleasure in her stones*] Though Jerusalem was at this time in a heap of ruins, yet even her rubbish was sacred in the eyes of the pious, for this had been the city of the great King.

Verse 15. *So the heathen shall fear the name of the Lord*] After the edict of Cyrus to restore and rebuild Jerusalem, the name of the true God was more generally known among the heathen.

Verse 16. *When the Lord shall build up Zion*] It is such a difficult thing, that when God does it, he must manifest his power and glory in a most extraordinary manner.

Verse 17. *The prayer of the destitute*] Of him who is laid in utter ruin, who is entirely wasted.

Verse 18. *The people which shall be created*] How often the conversion of the soul to God is represented as a new creation, no reader of the New Testament need be told.

Verse 19. *For he hath looked down*] This, with the three following verses, seems to me to contain a glorious prophecy of the incarnation of Christ, and the gathering in of the Jews and the Gentiles to him.

Verse 20. *To hear the groaning*] By sin, all the inhabitants of the earth are miserable. They have broken the divine laws, are under the arrest of judgment, and all cast into prison. They have been tried, found guilty, and appointed to die ; they groan under their chains, are alarmed at the prospect of death, and implore mercy.

Verse 21. *To declare the name of the Lord*] To publish that Messenger of the Covenant in whom the name of the Lord is, that Messiah in whom the fulness of the Godhead dwelt ; and to commence at Jerusalem, that the first offers of mercy might be made to the Jews, from whom the word of reconciliation was to go out to all the ends of the earth.

Verse 22. *When the people are gathered together*] When all the Gentiles are enlightened, and the kings of the earth brought to pay homage to the King of kings.

Verse 23. *He weakened my strength in the way*] There is now no hope of our restoration by any efforts of our own.

Verse 24. *I said, O my God*] This and the following verses seem to be the form of prayer which the captives used previously to their deliverance.

24 * I said, O my God, take me not away in the midst of my days : ^bthy years *are* throughout all generations.

25 * Of old hast thou laid the foundation of the earth : and the heavens *are* the work of thy hands.

26 ^d They shall perish, but * thou shalt ^e endure : yea, all of them shall wax old like a garment ; as a

^a Isa. xxxviii. 10.—^b Ps. xc. 2. Hab. i. 12.—^c Gen. i. 1. ii. 1. Heb. i. 10.—^d Isa. xxxiv. 4. ii. 6. lxxv. 17. lxxvi. 22. Rom. viii. 20. 2 Pet.

Verse 25. *Of old hast thou laid the foundation*] *Of old, lephanim*, before there were any faces, or appearances, thou didst lay the foundations of the earth. It was created by thee ; it did not grow by accretion or aggregation from a pre-existent nucleus.

Verse 26. *They shall perish*] Nothing can be eternal but thyself. Even that which thou hast created, because not necessarily eternal, must be perishable ; necessary duration belongs to God only ; and it is by his will and energy alone that universal nature is preserved in existence, and preserved from running into speedy disorder, decay, and ruin.

Yea, all of them shall wax old] Every thing must deteriorate, unless preserved by thy renewing and invigorating energy. Even the productions of the earth wear out or deteriorate. Plant the same seed or grain for several years consecutively, and it degenerates so as at last not to be

vesture shalt thou change them, and they shall be changed :

27 But * thou art the same, and thy years shall have no end.

28 ^b The children of thy servants shall continue, and their seed shall be established before thee.

iii. 7, 10, 11, 12.—^c Ver. 12.—^d Heb. stand.—^e Mal. iii. 6. Heb. xiii. 8. James i. 17.—^f Ps. lxxv. 28.

worth the labour of tillage, however expensively the soil may be manured in which it is planted.

Verse 27. *But thou art the same*] *Thou art HE*, that is, *THE ETERNAL* ; and, consequently, he who only has immortality.

Thy years shall have no end.] "They shall not be completed." What is necessarily eternal is unchangeable and imperishable ; all created beings are perishable and mutable, because not eternal. God alone is eternal ; therefore God alone is imperishable and immutable.

Verse 28. *The children of thy servants shall continue*] *Thy church* shall be permanent, because founded on thee ; it shall live throughout all the revolutions of time. Nothing can be permanent but by God's supporting and renewing influence.

PSALM CIII.

God is praised for his benefits to his people, 1, 2 ; he forgives their iniquities, and heals their diseases, 3 ; redeems their lives, crowns them with loving-kindness, 4 ; satisfies them with good things, renews their youth, 5 ; he helps the oppressed, makes his ways known, is merciful and gracious, and keeps not his anger for ever, 6-9 ; his forbearance, and pardoning mercy, 10-12 ; he is a tender and considerate Father, 13, 14 ; the frail state of man, 15, 16 ; God's everlasting mercy, and universal dominion, 17-19 ; all his angels, his hosts, and his works, are invited to praise him, 20-22.

A Psalm of David.

BLESS * the LORD, O my soul : and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits :

3 ^b Who forgiveth all thine iniquities ; who ^c healeth all thy diseases ;

4 Who ^d redeemeth thy life from destruction : * who crowneth thee with lovingkindness and tender mercies ;

^a Ver. 22. Ps. civ. 1. cxlvi. 1.—^b Ps. cxxx. 8. Isa. xxxiii. 24. Matt. ix. 2. 8. Mark ii. 5, 10, 11. Luke vii. 47.—^c Exod. xv. 26. Ps. cxviii. 3. Jer. xvii. 14.—^d Ps. xxxiv. 22. lvi. 13.—^e Ps. v. 12.—^f Isa. xl. 31.—^g Ps. cxlvi. 7.—^h Ps. cxlviii. 19.—ⁱ Exod. xxxiv. 6, 7.

The inscription in the Hebrew, and in all the Versions, gives this psalm to David ; and yet many of the ancients believed it to refer to the times of the captivity, or rather to its conclusion, in which the redeemed Jews give thanks to God for their restoration.

Verse 1. *Bless the Lord*] Under such a weight of obligation the lips can do little ; the soul and all its powers must be engaged.

Verse 2. *Forget not all his benefits*] Call them into recollection ; particularize the chief of them ; and here record them for an everlasting memorial.

Verse 4. *Who redeemeth*] *Kaggoel*, properly, *redemption of life by the binsman* ; possibly looking forward, in the spirit of prophecy, to him who became partaker of our flesh and blood, that he might have the right to redeem our souls from death by dying in our stead.

5 Who satisfieth thy mouth with good things ; so that ^f thy youth is renewed like the eagle's.

6 * The LORD executeth righteousness and judgment for all that are oppressed.

7 ^b He made known his ways unto Moses, his acts unto the children of Israel.

8 ^c The LORD is merciful and gracious, slow to anger, and ^d plenteous in mercy.

9 * He will not always chide : neither will he keep his anger for ever.

Num. xiv. 18. Deut. v. 10. Neh. ix. 17. Ps. lxxxv. 15. Jer. xxxii. 18.—^e Heb. great of mercy.—^f Ps. xxx. 5. Isa. lvii. 18. Jer. iii. 5. Mic. vii. 18.

Verse 5. *Who satisfieth thy mouth*] For continual communications of spiritual and temporal good ; so that the vigour of his mind was constantly supported and increased.

Thy youth is renewed like the eagle's.] I believe the Psalmist refers to the moulting of birds, which, in most, takes place annually, in which they cast their old feathers and get a new plumage. To express this, he might as well have chosen any bird, as this is common to all the feathered race : but he chooses the *king of the birds*, because of his bulk, his strength, and vivacity ; and perhaps his long life.

Verse 6. *The Lord executeth*] "He is slow to anger ;" but he will punish. "He is plenteous in mercy," and he will save. The persevering sinner shall be destroyed ; the humble penitent shall be saved.

Verse 7. *He made known his ways unto Moses*] His wonderful acts in behalf of the children of Israel are so many

PSALM CIV.

10 * He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 ^b For ^c as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he ^d removed our transgressions from us.

13 * Like as a father pitieth his children, so the Lord pitieth them that fear him.

14 For he knoweth our frame; ^e he remembereth that we are dust.

15 As for man, ^f his days are as grass: ^g as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and ^h it is gone; and ⁱ the place thereof shall know it no more.

* Ezra. ix. 13.—^b Ps. lvii. 10. Eph. iii. 18.—^c Heb. according to the height of the heaven.—^d Isa. xliii. 25. Mic. vii. 18.—^e Mal. iii. 17.—^f Ps. lxxviii. 39.—^g Ps. xo. 5, 6. 1 Pet. i. 24.—^h Job xiv. 1, 2. James i. 10, 11.—ⁱ Heb. it is not.—^j Job vii. 10. xx. 9.—^k Exod. xx.

proofs of his mercy, power, and goodness; and so many reasons why we should now trust in him.

Verse 9. He will not always chide] He will not contend with us continually.

Verse 10. He hath not dealt with us after our sins] He has never apportioned our punishment to our sins, nor has he regulated the exercise of his mercy by our merits.

Verse 11. For as the heaven is high above the earth] Great and provoking as our crimes may have been, yet his mercies have, in their magnitude and number, surpassed these.

Verse 12. As far as the east is from the west] As the east and west can never meet in one point, but be for ever at the same distance from each other, so our sins and their decreed punishment are removed to an eternal distance by his mercy.

Verse 13. Like as a father pitieth his children] "As the tender compassions of a father towards his children; so the tender compassions of Jehovah towards them that fear him." Nothing can place the tenderness and concern of God for his creatures in a stronger light than this.

Verse 14. For he knoweth our frame] "Our formation;" the manner in which we are constructed, and the materials of which we are made. In all his conduct towards us he considers the frailty of our nature, the untowardness of our circumstances, the strength and subtlety of temptation, and the sure party (till the heart is renewed) that the tempter has within us. The man who can say, in the face of these Scriptures, Let us sin that grace may abound, is a brute and demon, who has neither lot nor part in this thing.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto ^a children's children;

18 ^b To such as keep his covenant, and to those that remember his commandments to do them.

19 The Lord hath prepared his ^c throne in the heavens; and ^d his kingdom ruleth over all.

20 * Bless the Lord, ye his angels, ^e that excel in strength, that ^f do his commandments, hearkening unto the voice of his word.

21 Bless ye the Lord, all ye ^g his hosts; ^h ye ministers of his, that do his pleasure.

22 * Bless the Lord, all his works in all places of his dominion: ⁱ bless the Lord, O my soul.

6.—^a Deut. vii. 9.—^b Ps. xl. 4.—^c Ps. xvii. 2. Dan. iv. 25, 34, 36.—^d Ps. cxlviii. 2.—^e Heb. mighty in strength. See Ps. lxxviii. 25.—^f Matt. vi. 10. Heb. i. 14.—^g Gen. xxxii. 2. Josh. v. 14. Ps. lxxviii. 17.—^h Dan. vii. 9, 10. Heb. i. 14.—ⁱ Ps. cxlv. 10.—^j Ver. 1.

Verse 16. The wind passeth over it] Referring perhaps to some blasting pestilential wind.

Verse 17. The mercy of the Lord is from everlasting to everlasting] Chesed signifies more particularly the exuberant goodness of God. This is an attribute of his nature, and must be from everlasting to everlasting; and hence, his righteousness, his merciful mode of justifying the ungodly, is extended from one generation to another.

Unto children's children] It is still in force, and the doctrine of reconciliation through Christ shall continue to be preached till the conclusion of time.

Verse 19. The Lord hath prepared his throne in the heavens] There he is Sovereign: but his dominion extends equally over all the earth; for his kingdom—regal government, influence, and sway, ruleth over all.

Verse 20. That excel in strength] Some take the mighty in strength for another class of the hierarchy—they that do his commandments, hearkening to his words; and consider them to be that order of beings who are particularly employed in operations among and for the children of men; probably such as are called powers in the New Testament.

Verse 21. All ye his hosts; ye ministers of his] We know almost nothing of the economy of the heavenly host; and, therefore, cannot tell what is the difference between angels, mighty powers, hosts, and ministers who do his pleasure.

Verse 22. Bless the Lord, all his works] Let every thing he has done be so considered as to show forth his praise.

Bless the Lord, O my soul.] Let me never forget my obligation to his mercy; for with tender mercies and loving-kindness has he crowned me.

PSALM CIV.

The majesty and power of God manifested in the creation of the heavens and the atmosphere, 1-3; of the earth and sea, 4-9; of the springs, fountains, and rivers, 10-13; of vegetables and trees, 14-18; of the sun and moon, 19; of day and night, and their uses, 20-23; of the riches of the earth, 24; of the sea, its inhabitants, and its uses, 25, 26; of God's general providence in providing food for all kinds of animals, 27-31; of earthquakes and volcanoes, 32. God is praised for his majesty, and the instruction which his works afford, 33, 34. Sinners shall be destroyed, 35.

BLESS the Lord, O my soul. O Lord my God, thou art very great; ^b thou art clothed with honour and majesty.

2 ^a Who coverest thyself with light as with a garment: ^a who stretchest out the heavens like a curtain:

3 ^a Who layeth the beams of his chambers in the waters: ^a who maketh the clouds his chariot: ^a who walketh upon the wings of the wind:

4 ^a Who maketh his angels spirits; ^a his ministers a flaming fire:

5 ^a Who ^a laid the foundations of the earth, that it should not be removed for ever.

6 ^a Thou coverdest it with the deep as with a garment: the waters stood above the mountains.

7 ^a At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 ^a They ^a go up by the mountains; they go down by the valleys unto ^a the place which thou hast founded for them.

9 ^a Thou hast set a bound that they may not pass over; ^a that they turn not again to cover the earth.

10 ^a He sendeth the springs into the valleys, which ^a run among the hills.

^a Pa. ciii. 1. Ver. 35.—^b Pa. xciii. 1.—^c Dan. vii. 9.—^d Isa. xl. 22. xiv. 12.—^e Amos ix. 6.—^f Isa. xix. 1.—^g Ps. xviii. 10.—^h Heb. i. 7.—ⁱ 12 Kings ii. 11. vi. 17.—^j 11eb. He hath founded the earth upon her bases.—^k Job. xxvi. 7. xxviii. 4, 6. Ps. xxiv. 2. cxxxvi. 6. Eccles. i. 4.—^l Gen. vii. 19.—^m Gen. viii. 1.—ⁿ Or, The mountains ascend, the valleys descend.—^o Gen. viii. 5.—^p Job xxxviii. 10, 11.—^q Job. xxvi. 10. Ps. xxxiii. 7. Jer. v. 22.—^r Gen. ix. 11, 15.—^s Heb. Who sendeth.

This psalm has no title either in the Hebrew or Chaldee; but it is attributed to David by the Vulgate, Septuagint, Æthiopic, Arabic, and Syriac. It is properly a poem on the works of God in the creation and government of the world; and some have considered it a sort of epitome of the history of the creation, as given in the book of Genesis.

Verse 1. *O Lord my God, thou art very great*] The works of God, which are the subject of this psalm, particularly show the grandeur and majesty of God.

Verse 2. *Who coverest thyself with light*] Light, insufferable splendour, is the robe of the Divine Majesty. *Light and fire* are generally the accompaniments of the Supreme Being, when he manifests his presence to his creatures: Gen. xv. 17; Exod. ii. 2; Exod. xix. 18. Moses calls God *a consuming fire*, Deut. iv. 24. When Christ was transfigured on the mount, his face shone like the sun, and his garment was white as the light, Matt. xvi. 2. And when the Lord manifests himself to the prophets, he is surrounded with *fire* and the most brilliant *light*.

Verse 6. *Thou coverdest it with the deep*] This seems to be spoken in allusion to the creation of the earth, when it was without form and void; and darkness was upon the face of the deep, and the waters invested the whole, till God separated the dry land from them; thus forming the seas and the terraqueous globe.

Verse 7. *At thy rebuke they fled*] When God separated the waters which were above the firmament from those below, and caused the dry land to appear. He commanded the separation to take place; and the waters, as if instinct with life, hastened to obey.

At the voice of thy thunder] It is very likely God employed the electric fluid as an agent in this separation.

Verse 8. *They go up by the mountains; they go down by the valleys*] Taking the words as they stand here, *springs* seem to be what are intended. But it is difficult to conceive how the water could ascend, through the fissures of mountains, to their tops, and then come down their sides so as to form rivulets to water the valleys. Possibly, however, *vapours* and *exhalations* are understood; these by *evaporation* ascend to the tops of mountains, where they are condensed and precipitated.

Some have thought there is a reference to the *breaking up of the fountains of the great deep* at the time of the flood.

Verse 9. *Thou hast set a bound that they may not pass*] And what is this bound? *The flux and reflux of the sea*, occasioned by the solar and lunar attraction, the rotation of the earth on its own axis, and the gravitation of the waters,

11 They give drink to every beast of the field: the wild asses ^a quench their thirst.

12 By them shall the fowls of the heaven have their habitation, which ^a sing among the branches.

13 ^a He watereth the hills from his chambers: ^a the earth is satisfied with ^a the fruit of thy works.

14 ^a He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth ^a food out of the earth;

15 And ^a wine that maketh glad the heart of man, and ^a oil to make his face to shine, and bread which strengtheneth man's heart.

16 The trees of the Lord are full of sap; the cedars of Lebanon, ^a which he hath planted;

17 Where the birds make their nests: as for the stork, the fir-trees are her house.

18 The high hills are a refuge for the wild goats; and the rocks for ^a the conies.

19 ^a He appointed the moon for seasons: the sun ^a knoweth his going down.

20 ^a Thou makest darkness, and it is night; wherein ^a all the beasts of the forest do creep *f. rth.*

21 ^a The young lions roar after their prey, and seek their meat from God.

—^a Heb. walk.—^b Heb. break.—^c Heb. gives a voice.—^d Ps. cxlvii. 8.—^e Pa. lxxv. 9, 10.—^f Jer. x. 13. xiv. 22.—^g Gen. i. 29, 30. iii. 15. ix. 3. Ps. cxlvii. 8.—^h Ps. cxxxvi. 25. cxlvii. 9. Job xxviii. 5.—ⁱ Judg. ix. 13.—^j Pa. xxiii. 5.—^k Prov. xxxi. 6, 7.—^l Heb. to make his face shine with oil, or more than oil.—^m Num. xxiv. 6.—ⁿ 1'rov. xxx. 26.—^o Gen. i. 14.—^p Job xxxviii. 12.—^q Isa. xiv. 7.—^r Heb. all the beasts thereof do trample on the *fo* est.—^s Job xxxviii. 39. Joel i. 20.

to the centre of the earth. And what is the *cause* of all these? The will and energy of God.

Verse 10. *He sendeth the springs into the valleys*] *Evaporation* is guided and regulated by Divine Providence. The sun has a certain power to raise a certain portion of vapours from a given space. God has apportioned the *aqueous* to the *terrene surface*, and the solar attraction to both.

Verse 11. *The wild asses quench their thirst*] *The peregrine, onager, or wild ass*, differs in nothing from the tame ass, only it has not a broken spirit, and is consequently more lively and active. It is very timid, or rather jealous of its liberty, and therefore retires deep into the desert: yet even there the providence of God regards it; springs are provided, and it has the instinct to find them out.

Verse 12. *By them shall the fowls of the heaven have their habitation*] All fowls love verdure, and have their residence where they can find wood and water.

Verse 13. *From his chambers*] *The clouds*, as in ver. 8. *The earth is satisfied*] The inhabitants of it.

Verse 14. *He causeth the grass to grow for the cattle*] Doth God care for oxen? Yes, and there is not a beast of the field that does not share his merciful regards.

And herb for the service of man] Plants, esculent herbs, and nutritive grain in general; and thus he brings forth food out of the earth.

Verse 15. *And wine*] Wine, in moderate quantity, has a wondrous tendency to revive and invigorate the human being. This is its use. Those who continue drinking till wine inflames them, abuse this mercy of God.

Oil to make his face to shine] That is, to anoint the body; and particularly those parts most exposed to the sun and weather. This is of high importance in all arid lands and sultry climates.

Bread which strengtheneth man's heart] *Hunger* has no enterprise, emulation, nor courage. But when, in such circumstances, a little bread is received into the stomach, even before concoction ~~can~~ have time to prepare it for nutriment, the strength is restored and the spirits revived.

Verse 16. *The trees of the Lord are full of sap*] "Are saturated"

The cedars of Lebanon] God's providence not only extends to men and cattle, but also to the trees of the field and forest. Many of these are not only sustained, but planted by his providence.

Verse 17. *Where the birds make their nests*] *Tsipporim* signifies *swallows, sparrows, and small birds* in general; here opposed to the *chasedah* or stork. Perhaps the heron

PSALM CV.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto * his work and to his labour until the evening.

24 ^b O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

26 There go the ships: there is that ^cleviathan, whom thou hast ^dmade to play therein.

27 ^eThese wait all upon thee; that thou mayest give them their meat in due season.

28 That thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: ^fthou

* Gen. iii. 19.—^b Prov. iii. 19.—^c Job xli. 1.—^d Heb. formed.—^e Ps. cxxxvi. 25. cxlv. 15. cxlvii. 9.—^f Job xxxiv. 14, 15. Ps. cxlvi. 4. Eccles. xii. 7.—^g Isa. xxxii. 15. Ezek. xxxvii. 9.—^h Heb. shall be.

may be understood, which is said to be the first of all birds to build her nest, and she builds it on the very highest trees.

Verse 18. *The high hills are a refuge*] The barren tops of the highest hills, and the craggy abrupt precipices of the most stupendous rocks, afford protection, refuge, and food for creatures whose dispositions and habits are suited to such places; and thus no part of the creation is useless.

The *yael*, translated here the *wild goat*, is no doubt a creature of the *stag* or *deer* kind; the *ibex*, *chamois*, *antelope*, &c.

Verse 19. *He appointed the moon for seasons*] The heathens thought that the *sun* and *moon* were gods, and worshipped them as such.

Verse 20. *Thou makest darkness*] That man may labour, he gives him, by means of the *sun*, the *light of the day*; and that he may rest from his labour, and get his strength recruited, he gives him *night*, and comparative darkness. And as it would not be convenient for man and the wild beasts of the forest to collect their food at the same time, he has given the *night* to them as the proper time to procure their prey, and the *day* to rest in.

Verse 21. *The young lions roar after their prey*] It is said of the lion, that his *roaring* is so terrible as to astonish and quite unnerve the beast which he pursues; so that, though fleetest than himself, it falls down and becomes an easy prey.

Verse 22. *The sun ariseth*] The dawn of day is the warning for man to arise and betake himself to his work; and is the warning to them to retire to their dens.

Verse 25. *This great and wide sea*] "This very sea, great and extensive of hands." Its waters, like arms, encompassing all the terrene parts of the globe. I suppose the Psalmist was within sight of the Mediterranean when he wrote these words.

Verse 26. *There go the ships*] By means of navigation countries the most remote are connected, and all the inhabitants of the earth become known to each other. He appears at this time to have seen the ships under sail.

That leviathan] This may mean the *whale*, or any of the large marine animals.

To play therein.] Dreadful and tempestuous as the sea

takest away their breath, they die, and return to their dust.

30 ^gThou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD ^hshall endure for ever: the LORD ⁱshall rejoice in his works.

32 He looketh on the earth, and it ^jtrembleth: ^khe toucheth the hills, and they smoke.

33 ^lI will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let ^mthe sinners be consumed out of the earth, and let the wicked be no more. ⁿBless thou the LORD, O my soul. Praise ye the LORD.

—^g Gen. i. 31.—^h Hab. iii. 10.—ⁱ Ps. cxlvii. 5.—^j Ps. lxxiii. 4. cxlvi. 2.—^k Ps. xxxvii. 38. Prov. ii. 22.—^l Ver. 1.

may appear, and uncontrollable in its billows and surges, it is only the field of sport, the play-ground, the bowling-green to those huge marine monsters.

Verse 27. *These wait all upon thee*] The innumerable fry of the smaller aquatic animals, as well as *whales*, *dolphins*, *porpoises*, and *sharks*, all have their meat from God.

Verse 28. *That thou givest them they gather*] Infinitely varied as are living creatures in their habits and internal economy, so are the aliments which God has caused the *air*, the *earth*, and the *waters* to produce.

Thou openest thine hand] An allusion to the act of scattering grain among fowls.

Verse 20. *Thou hidest thy face*] If thou bring dearth or famine on the *land*, contagion in the *air*, or any destruction on the provision made by the *waters*, then beasts, fowl, and fish die, and are dissolved.

Verse 30. *Thou sendest forth thy spirit, they are created*] "They are created again."

And thou renewest the face of the earth.] Do not these words plainly imply a resurrection of the bodies which have died, been dissolved, or turned to dust? And is not the brute creation principally intended here?

Verse 32. *He looketh on the earth*] Even the look of God terrifies all created nature!

He toucheth the hills] So easy is it for God to burn up the earth and the works thereof, that even his *touch* kindles the mountains into flames!

Verse 33. *I will sing unto the Lord*] I will sing unto the Lord with my lives, the life that I now have, and the life that I shall have hereafter.

I will sing praise to my God] "In my eternity;" my going on, my endless progression. What astonishing ideas! But then, how shall this great work be brought about? and how shall the new earth be inhabited with righteous spirits only? The answer is,

Verse 35. *Let the sinners be consumed out of the earth, and let the wicked be no more.*] Or, He shall consume the wicked and ungodly, till no more of them be found. Then the wicked shall be turned into hell, with all the nations that forget God.

PSALM CV.

An exhortation to praise God for his wondrous works, 1-5; his goodness to Abraham, Isaac, and Jacob, 6-16; to Joseph in Egypt, 17-22; to Israel in Egypt, 23-25; to Moses in the same land, 26; the plagues sent on the Egyptians, 27-36; the deliverance of the Israelites out of Egypt, 37, 38; how he supported them in the wilderness, 39-43; and brought them into Canaan, 44, 45.

O ¹ **GIVE** thanks unto the **LORD**; call upon his name: ² make known his deeds among the people.

² Sing unto him, sing psalms unto him: ³ talk ye of all his wondrous works.

³ Glory ye in his holy name: let the heart of them rejoice that seek the **LORD**.

⁴ Seek the **LORD**, and his strength: ⁵ seek his face evermore.

⁵ Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

⁶ O ye seed of Abraham his servant, ye children of Jacob his chosen.

⁷ He is the **LORD** our God: ⁸ his judgments are in all the earth.

⁸ He hath ⁹ remembered his covenant for ever, the word which he commanded to a thousand generations.

⁹ ¹⁰ Which covenant he made with Abraham, and his oath unto Isaac;

¹⁰ And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

¹¹ Saying, ¹² Unto thee will I give the land of Canaan, ¹³ the lot of your inheritance:

¹² ¹⁴ When they were but a few men in number: yea, very few, ¹⁵ and strangers in it.

¹³ When they went from one nation to another, from one kingdom to another people;

¹⁴ ¹⁶ He suffered no man to do them wrong: yea, ¹⁷ he reprov'd kings for their sakes;

¹⁵ ¹⁸ Saying, Touch not mine anointed, and do my prophets no harm.

¹⁶ Moreover ¹⁹ he called for a famine upon the land: he brake the whole ²⁰ staff of bread.

¹⁷ ²¹ He sent a man before them, even Joseph, who ²² was sold for a servant:

¹ 1 Chron. xvi. 8-22. Isa. xli. 4. 5. 11. — ² Ps. lxxvii. 12. cxix. 27. — ³ Ps. xxvii. 8. — ⁴ Ps. lxxvii. 11. — ⁵ Isa. xxvi. 9. — ⁶ Luke i. 72. — ⁷ Gen. xvii. 2. xxii. 16. &c. xxvi. 8. xxviii. 13. xxxv. 11. Luke i. 73. Heb. vi. 17. — ⁸ Gen. xlii. 15. xv. 18. — ⁹ Heb. the cord. — ¹⁰ Gen. xxiv. 30. Deut. vii. 7. xxvi. 5. — ¹¹ Heb. xl. 9. — ¹² Gen. xxxv. 5. — ¹³ Gen. xii. 17. xx. 8. 7. — ¹⁴ Gen. xli. 54. — ¹⁵ Lev. xxvi. 26. Isa. lii. 1. Esek. iv. 16. — ¹⁶ Gen. xiv. 5. 1. 20. — ¹⁷ Gen. xxxvii. 28, 36. — ¹⁸ Gen. xxxix. 20. xl. 15. — ¹⁹ Heb. his soul came into iron. — ²⁰ Gen. xli.

We find several verses of this psalm in 1 Chron. xvi., from which it is evident that David was the author of the principal part of it: but it was probably enlarged and sung at the restoration of the people from the Babylonish captivity. It is a history of God's dealings with Abraham and his posterity, till their settlement in the promised land.

Verse 1. *O give thanks*] He had been meditating on God's gracious dealings with their fathers; and he calls upon himself and all others to magnify God for his mercies.

Verse 2. *Talk ye of all his wondrous works.*] "Of his miracles." Who have so many of these to boast of as Christians! Christianity is a tissue of miracles; and every part of the work of grace on the soul is a miracle.

Verse 3. *Glory ye in his holy name*] Show the name Jesus; exult in it—praise it. His name was called *Jesus*; because he came to save his people from their sins.

Let the heart of them rejoice] That is, the heart of those shall rejoice who seek the Lord: therefore it is added,

Verse 4. *Seek the Lord*] Worship the one only Supreme Being, as the only and all-sufficient good for the soul of man.

And his strength] Man is weak; and needs connexion with the strong God, that he may be enabled to avoid evil and do good.

Seek his face] Reconciliation to him. Live not without a sense of his favour.

Evermore] Let this be thy chief business. In and above all thy seeking, seek this.

Verse 5. *Remember his marvellous works*] Keep up communion with thy Maker, that thou mayest neither forget him nor his works.

18 ²³ Whose feet they hurt with fetters: ²⁴ he was laid in iron:

19 Until the time that his word came: ²⁵ the word of the **LORD** tried him.

20 ²⁶ The king sent and loosed him; even the ruler of the people, and let him go free.

21 ²⁷ He made him lord of his house, and ruler of all his ²⁸ substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 ²⁹ Israel also came into Egypt; and Jacob sojourn'd ³⁰ in the land of Ham.

24 And ³¹ he increased his people greatly; and made them stronger than their enemies.

25 ³² He turned their heart to hate his people, to deal subtilly with his servants.

26 ³³ He sent Moses his servant; and Aaron ³⁴ whom he had chosen.

27 ³⁵ They shewed ³⁶ his signs among them, ³⁷ and wonders in the land of Ham.

28 ³⁸ He sent darkness, and made it dark; and ³⁹ they rebelled not against his word.

29 ⁴⁰ He turned their waters into blood, and slew their fish.

30 ⁴¹ Their land brought forth frogs in abundance, in the chambers of their kings.

31 ⁴² He spake, and there came divers sorts of flies, and lice in all their coasts.

32 ⁴³ He ⁴⁴ gave them hail for rain, and flaming fire in their land.

33 ⁴⁵ He smote their vines also and their fig-trees; and brake the trees of their coasts.

34 ⁴⁶ He spake, and the locusts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

25. — ¹ Gen. xli. 14. — ² Gen. xli. 43. — ³ Heb. possession. — ⁴ Gen. xli. 6. — ⁵ Ps. lxxviii. 51. cvi. 22. — ⁶ Exod. i. 7. — ⁷ Exod. i. 6. &c. — ⁸ Exod. iii. 10. iv. 12, 14. — ⁹ Num. xvi. 5. xvii. 5. — ¹⁰ Exod. vii. viii. ix. x. xi. xii. Ps. lxxviii. 43 &c. — ¹¹ Heb. words of his signs. — ¹² Ps. cvi. 22. — ¹³ Exod. x. 22. — ¹⁴ Ps. cxix. 7. — ¹⁵ Exod. vii. 20. Ps. lxxviii. 44. — ¹⁶ Exod. viii. 6. Ps. lxxviii. 45. — ¹⁷ Exod. vii. 17, 24. Ps. lxxviii. 45. — ¹⁸ Exod. ix. 28, 25. Ps. lxxviii. 48. — ¹⁹ Heb. He gave their rain hail. — ²⁰ Ps. lxxviii. 47. — ²¹ Exod. x. 4, 18, 14. Ps. lxxviii. 46.

The judgments of his mouth] Whatsoever he has spoken concerning good or evil.

Verse 6. *O ye seed of Abraham*] Ye Jews especially, who have been the peculiar objects of the divine favour.

Verse 7. *He is the Lord our God*] He is *Jehovah*, the self-existent and eternal God. He is our God, he is our portion; has taken us for his people, and makes us happy in his love.

Verse 12. *But a few men*] When all appearances were against them, and nothing but the arm of God could have brought them through their difficulties, and given them a settlement in the promised land.

Verse 13. *When they went from one nation to another*] From several circumstances in the history of the travels of the ancient Hebrews, we find that the wilderness through which they then passed was well peopled.

Verse 15. *Touch not mine anointed*] It is supposed that the patriarchs are here intended; but the whole people of Israel may be meant. They were a kingdom of *priests* and *kings* unto God; and *prophets*, *priests*, and *kings* were always *anointed*.

Verse 19. *Until the time that his word came*] This appears to refer to the completion of Joseph's interpretation of the dreams of the chief butler and baker.

The word of the Lord tried him.] This seems to refer to the interpretation of Pharaoh's dreams, called "the oracle of the Lord," because sent by him to Pharaoh.

Verse 25. *He turned their heart*] "Their heart was turned."

Verse 27. *They shewed his signs*] Here is a reference to the plagues with which God afflicted the Egyptians.

PSALM CVI.

36 ^a He smote also all the first-born in their land, ^b the chief of all their strength.

37 ^c He brought them forth also with silver and gold: and *there was not one feeble person among their tribes.*

38 ^d Egypt was glad when they departed: for the fear of them fell upon them.

39 ^e He spread a cloud for a covering; and fire to give light in the night.

40 ^f *The people asked, and he brought quails, and ^g satisfied them with the bread of heaven.*

^a Exod. xii. 29. ^b Ps. lxxviii. 51.—^c Gen. xlix. 8.—^d Exod. xii. 35.—^e Exod. xii. 33.—^f Exod. xliii. 21. ^g Neh. ix. 12.—^h Exod. xvi. 12, &c. ⁱ Ps. lxxviii. 18, 27.—^j Ps. lxxviii. 23, 25.—^k Exod. xvii. 6.

Verse 28. *They rebelled not against his word.*] It may be read, "they did not observe or keep his word." Or the words may be spoken of *Moses and Aaron*; they received the commandment of God, and they did not rebel against it. They believed what he had spoken, and acted according to his orders. It could not be spoken of the *Egyptians*; for they rebelled against his words through the whole course of the transactions.

Verse 33. *He smote their vines also, and their fig-trees*]

41 ^h He opened the rock, and the waters gushed out; they ran in the dry places *like a river.*

42 For he remembered ⁱ his holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with ^j gladness:

44 ^k And gave them the lands of the heathen: and they inherited the labour of the people;

45 ^l That they might observe his statutes, and keep his laws. ^m Praise ye the LORD.

Num. xx. 11. ⁿ Ps. lxxviii. 15, 16. ^o 1 Cor. x. 4.—^p Gen. xv. 14.—^q Heb. singing.—^r Deut. vi. 10, 11. ^s Josh. xiii. 7, &c. ^t Ps. lxxviii. 55.—^u Deut. iv. 1, 40. vi. 21-25.—^v Heb. Hallelujah.

This is not mentioned in Exodus; but we have it, Psalm lxxviii. 47.

Verse 41. *He opened the rock, and the waters gushed out*] See the note on Exod. xvii. 6.

Verse 45. *That they might observe his statutes*] That they might be properly *instructed* and properly *disciplined*. He who is not conformed to God's word shall not enter into Christ's kingdom.

PSALM CVI.

God is praised for his manifold mercies, 1-3. The prophet prays for himself, 4, 5. A recapitulation of the history of the Hebrew people: of God's mercies towards them, and their rebellions, 6-39. The judgment and afflictions which their transgressions brought upon them, 40-42. God's mercy to them notwithstanding their transgressions, 43-46. He prays for their restoration, 47, 48.

PRAISE ^a ye the LORD. ^b O ^c give thanks unto the LORD; for he is good: for his mercy *endureth* for ever.

2 ^d Who can utter the mighty acts of the LORD? *who can shew forth all his praise?*

3 Blessed *are they that keep judgment, and he that doeth righteousness at all times.*

4 ^e Remember me, O LORD, with the favour that

^a Heb. Hallelujah.—^b 1 Chron. xvi. 34.—^c Ps. cvii. 1. cxviii. 1. cxxxvi. 1.—^d Ps. xl. 5.—^e Ps. xv. 2.—^f Acts xxiv. 16. Gal. vi. 9.

This psalm is supposed by eminent commentators to be a prayer of the captives in Babylon, who acknowledge the mercies of God, confess their own sins and those of their forefathers, and implore the Lord to gather them from among the heathen, and restore them to their own country.

Verse 1. *O give thanks unto the Lord; for he is good*] Ye who live by his bounty should praise his mercy. God is the good Being, and of all kinds of good he is the Author and Dispenser.

Verse 2. *Who can utter the mighty acts of the Lord?*] His acts are all acts of *might*; and particularly those in behalf of his followers.

Verse 3. *Blessed are they that keep judgment, and he that doeth righteousness at all times.*] Those are truly blessed, or happy, whose hearts are devoted to God, and who live in the habit of obedience.

Verse 4. *Remember me*] This and the following clauses are read in the plural by several MSS.: *Remember us—that we may rejoice,—that we may glory, &c.:* and thus all the Versions except the *Chaldee*; and this is more agreeable to the context.

Verse 5. *That I may see the good of thy chosen*] That I

thou bearest unto thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 ^h We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in

—^f Ps. cxix. 182.—^g Lev. xxvi. 40. ^h 1 Kings viii. 47. Dan. ix. 5.

may enjoy the good, for so the word *see* is understood among the Hebrews.

Verse 6. *We have sinned*] Here the confession begins: *Our forefathers sinned, and suffered; we, like them, have sinned, and do suffer.*

Verse 7. *Our fathers understood not*] They did not regard the operation of God's hands; and therefore they understood neither his designs nor their own interest.

At the sea, even at the Red Sea.] The word seems to be added by way of explanation; *they provoked at yam, "at the sea;" beyam suph, "in the sea suph," or Red Sea.* They provoked him at it and in it.

Verse 8. *He saved them for his name's sake*] There was nothing which he could draw from them as a reason why he should save them; therefore he drew the reason from himself.

Verse 9. *He rebuked the Red Sea.*] In the descriptions of the Psalmist every thing has life. The sea is an animated being, behages itself proudly, is rebuked, and retires in confusion.

Verse 10. *The hand of him that hated them*] Pharaoh.

Verse 12. *Then believed they*] Just while the miracle was before their eyes.

Egypt; they remembered not the multitude of thy mercies; * but provoked him at the sea, even at the Red Sea.

8 Nevertheless he saved them ^b for his name's sake, * that he might make his mighty power to be known.

9 ^a He rebuked the Red Sea also, and it was dried up: so * he led them through the depths, as through the wilderness.

10 And he ^c saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

11 ^e And the waters covered their enemies: there was not one of them left.

12 ^b Then believed they his words; they sang his praise.

13 ⁱ They ^j soon forgot his works; they waited not for his counsel:

14 ^k But ^l lusted exceedingly in the wilderness, and tempted God in the desert.

15 ^m And he gave them their request; but ⁿ sent leanness into their soul.

16 ^o They envied Moses also in the camp, and Aaron the saint of the LORD.

17 ^p The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 ^q And a fire was kindled in their company; the flame burned up the wicked.

19 ^r They made a calf in Horeb, and worshipped the molten image.

20 Thus ^s they changed their glory into the similitude of an ox that eateth grass.

21 They ^t forgot God their Saviour, which had done great things in Egypt;

22 Wondrous works in ^u the land of Ham, and terrible things by the Red Sea.

23 ^v Therefore he said that he would destroy them, had not Moses his chosen ^w stood before him in the breach, to turn away his wrath, lest he should destroy them.

24 Yea, they despised ^x the ^y pleasant land, they ^z believed not his word:

* Exod. xiv. 11, 12.—^b Ezek. xx. 14.—^c Exod. ix. 16.—^d Exod. xiv. 31. Ps. xviii. 15. Nah. i. 4.—^e Isa. lxiii. 11, 12, 13 14.—^f Exod. xiv. 30.—^g Exod. xiv. 27, 28. xv. 5.—^h Exod. xiv. 31. xv. 1.—ⁱ Exod. xv. 24. xvi. 2. xvii. 2. Ps. lxxviii. 11.—^j Heb. They made haste, they forgot.—^k Num. xi. 4, 35. Ps. lxxviii. 18. 1 Cor. x. 6.—^l Heb. lusted a lust.—^m Num. xi. 31. Ps. lxxviii. 29.—ⁿ Isa. x. 16.—^o Num. xvi. 1, &c.—^p Num. xvi. 31, 32. Deut. xi. 6.—^q Num. xvi. 35, 46.—^r Exod. xxxii. 4.—^s Jer. ii. 11. Rom. i. 23.—^t Ps. lxxviii. 11, 12.—^u Ps. lxxviii. 51. cv. 23, 27.—^v Exod. xxxii. 10, 11, 32. Deut. ix. 19, 25. x. 10. Ezek. xx. 18.—^w Ezek. xiii. 5. xxii. 30.—^x Deut. viii. 7. Jer. iii. 19. Ezek. xx. 8.—^y Heb. a land of desire.—^z Heb. iii. 18.—^{aa} Num. xiv. 2, 37.—^{ab} Num. xiv. 28. &c. Ps. xc. 11. Ezek. xx. 15. Heb. iii. 11, 18.—^{ac} Exod. vi. 8. Deut. xxxii. 40.—^{ad} Heb. To

Verse 13. They soon forgot his works] Three days afterwards, at the waters of Marah, Exod. xv. 24.

Verse 15. Sent leanness] God gave flesh as they desired, but gave no blessing with it; and in consequence, they did not fatten, but grew lean upon it.

Verse 16. They envied Moses] A reference to the case of Korah and his company.

Aaron the saint] The anointed, the high-priest of the Lord.

Verse 20. Thus they changed their glory] That is, their God, who was their glory; and they worshipped an ox in his stead.

Verse 22. Wondrous works in the land of Ham] The plagues inflicted on the Egyptians.

Verse 23. Moses his chosen] Or elect; the person that he had appointed for this work.

Verse 25. At the sacrifices of the dead.] Most of the heathen idols were men, who had been deified after their death; many of whom had been executed during their life.

Verse 28. They provoked his spirit] *Himru*, from *marah*,

25 ^{aa} But murmured in their tents, and hearkened not unto the voice of the LORD.

26 ^{bb} Therefore he ^{cc} lifted up his hand against them, to overthrow them in the wilderness:

27 ^{dd} To ^{ee} overthrow their seed also among the nations, and to scatter them in the lands.

28 ^{ff} They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked him to anger with their inventions: and the plague brake in upon them.

30 ^{gg} Then stood up Phinehas, and executed judgment: and so the plague was stayed.

31 And that was counted unto him ^{hh} for righteousness unto all generations for evermore.

32 ⁱⁱ They angered him also at the waters of strife, ^{jj} so that it went ill with Moses for their sakes:

33 ^{kk} Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 ^{ll} They did not destroy the nations, ^{mm} concerning whom the LORD commanded them:

35 ⁿⁿ But were mingled among the heathen, and learned their works,

36 And ^{oo} they served their idols: ^{pp} which were a snare unto them.

37 Yea, ^{qq} they sacrificed their sons and their daughters unto ^{rr} devils.

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and ^{ss} the land was polluted with blood.

39 Thus were they ^{tt} defiled with their own works, and ^{uu} went a whoring with their own inventions.

40 Therefore ^{vv} was the wrath of the LORD kindled against his people, insomuch that he abhorred ^{ww} his own inheritance.

41 And ^{xx} he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 ^{yy} Many times did he deliver them; but they provoked him with their counsel, and were ^{zz} brought low for their iniquity.

make them fall.—^{aa} Lev. xxvi. 33. Ps. xlv. 11. Ezek. xx. 23.—^{ab} Num. xxv. 2, 3. xxxii. 16. Deut. iv. 3. xxxii. 17. Hos. ix. 10. Wisd. xiv. 15. Rev. ii. 14.—^{ac} Num. xxv. 7, 8.—^{ad} Num. xxv. 11, 12, 13.—^{ae} Num. xx. 3, 13. Ps. lxxxi. 7.—^{af} Num. xx. 12. Deut. i. 37. iii. 26.—^{ag} Num. xx. 10.—^{ah} Judg. i. 21, 27, 28, 29, &c.—^{ai} Deut. vii. 2, 16. Judg. ii. 2.—^{aj} Judg. ii. 2. iii. 5, 6. Isa. ii. 6. 1 Cor. v. 6.—^{ak} Judg. ii. 12, 13, 17, 19. iii. 6, 7.—^{al} Exod. xxxii. 33. Deut. vii. 16. Judg. ii. 3, 14, 15.—^{am} 2 Kings xvi. 3. Isa. lvii. 5. Ezek. xvi. 20. xx. 26.—^{an} Lev. xvii. 7. Deut. xxxii. 17. 2 Chron. xi. 15. 1 Cor. x. 20.—^{ao} Num. xxxv. 33.—^{ap} Ezek. xx. 18, 30, 31.—^{aq} Lev. xvii. 7. Num. xv. 39. Ezek. xx. 30.—^{ar} Judg. ii. 14, &c. Ps. lxxviii. 59, 62.—^{as} Deut. ix. 29.—^{at} Judg. ii. 14. Neh. ix. 27, &c.—^{au} Judg. ii. 16. Neh. ix. 27, &c.—^{av} Or, impoverished or weakened.

to rebel: they brought it into a rebellious state; he was soured and irritated, and was off his guard.

So that he spake unadvisedly with his lips.] For this sentence we have only these two words in the Hebrew, *vayebatte bisephatav*, he stammered or stammered with his lips, indicating that he was transported with anger.

Verse 36. They served their idols] Their labours or griefs—idols, so called because of the pains taken in forming them, the labour in worshipping them, and the grief occasioned by the divine judgments against the people for their idolatry.

Verse 37. They sacrificed their sons and their daughters unto devils.] That causing their sons and their daughters to pass through the fire to Moloch did not always mean they burnt them to death in the flames, of very probable. But all the heathen had human sacrifices; of this their history is full. Unto Devils, *lashshedim*, to demons. Devil is never in scripture used in the plural; there is but ONE devil, though there are MANY demons.

Verse 39. And went a whoring] By fornication, whoredom, and idolatry, the Scripture often expresses idolatry

PSALM CVII.

44 Nevertheless he regarded their affliction, when he heard their cry :

45 ^b And he remembered for them his covenant, and ^c repented ^d according to the multitude of his mercies.

46 ^e He made them also to be pitied of all those that carried them captives.

^aJudg. iii. 9. iv. 3. vi. 7. x. 10. Neh. ix. 27, &c.—^b Lev. xxvi. 41, 42.—^cJudg. ii. 18.—^d Ps. li. 1. lxxix. 16. Isa. lxiii. 7. Lam. iii.

and idolatrous acts. Besides, the worship of idols was frequently accompanied with various acts of impurity.

Verse 40. *Therefore was the wrath of the Lord kindled*] God kindled a fire in his judgments for those who by their flagitious conduct had inflamed themselves with their idols, and the impure rites with which they were worshipped.

Verse 43. *Many times did he deliver them*] See the Book of Judges; it is a history of the rebellions and deliverances of the Israelites.

Verse 46. *He made them also to be pitied*] This was particularly true as to the Babylonish captivity; for Cyrus gave them their liberty; Darius favoured them, and granted them several privileges; and Artaxerxes sent back Nehemiah, and helped him to rebuild Jerusalem and the temple.

Verse 47. *Save us, O Lord—and gather us*] The author

47 'Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

48 ^a Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. ^b Praise ye the LORD.

32.—^aEzra ix. 9. Jer. xlii. 12.—^b1 Chron. xvi. 35, 36.—^cPs. xli. 13.—^dHeb. Hallelujah.

of the psalm begs the Lord to gather the Israelites who were dispersed through different countries; for at the dedication of the second temple, under Nehemiah (where it is probable this psalm, with the cvth and the cviith, was sung), there were very few Jews who had as yet returned from the captivity.

Verse 48. *Blessed be the Lord God of Israel*] Here both gratitude and confidence are expressed; gratitude for what God had already wrought, and confidence that he would finish the great work of their restoration.

From everlasting to everlasting] "From the hidden term to the hidden term," from the beginning of time to the end of time, from eternity and on to eternity.

And let all the people say, Amen.] Let the people join in the prayer and in the thanksgiving, that God may hear and answer.

PSALM CVII.

A thanksgiving of the people for deliverance from difficulties and danger; their state compared to a journey through a frightful wilderness, 1-9; to confinement in a dreary dungeon, 10-16; to a dangerous malady, 17-22; to a tempest at sea, 23-32. The Psalmist calls on men to praise God for the merciful dispensations of his providence, in giving rain and fruitful seasons, after affliction by drought and famine, 33-38; for supporting the poor in affliction, and bringing down the oppressors, 39-41. The use which the righteous should make of these providences, 42; and the advantage to be derived from a due consideration of God's merciful providence, 43.

O ^a GIVE thanks unto the LORD, for ^b he is good: for his mercy endureth for ever.

2 Let the redeemed of the LORD say so, ^c whom he hath redeemed from the hand of the enemy;

3 And ^d gathered them out of the lands, from the east, and from the west, from the north, and ^e from the south.

^aPs. cvi. 1. cxviii. 1. cxxxvi. 1.—^bPs. cxix. 68. Matt. xix. 17.—^cPs. cvi. 10.—^dPs. cvi. 47. Isa. xliiii. 5, 6. Jer. xxix. 14. xxxi. 8, 10. Ezek. xxxix. 27, 28.—^eHeb. from the sea.—^fVer. 40.—^gDeut.

The author of this psalm is unknown; but it was probably, like Psalms cv. and cvi., made and sung at the dedication of the second temple. The three psalms seem to be on the same subject.

Verse 1. *O give thanks*] Here is a duty prescribed; and the reasons of it are immediately laid down. 1. He is good. This is his nature. 2. His mercy endureth for ever. This is the stream that flows from the fountain of his goodness.

Verse 2. *Let the redeemed of the Lord say so*] For they have had the fullest proof of this goodness, in being saved by the continuing stream of his mercy.

Verse 3. *And gathered them out of the lands*] Though many Jews returned into Jerusalem from various parts of the world under the reigns of Darius Hystaspes, Artaxerxes, and Alexander the Great; yet this prophecy has its completion only under the Gospel, when all the ends of the earth hear the salvation of God.

Verse 4. *They wandered in the wilderness*] Here begins the first comparison: the Israelites in captivity are com-

4 They 'wandered in ^a the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 ^b Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.

7 And he led them forth by the 'right way, that they might go to a city of habitation.

8 ^c Oh that men would praise the LORD for his

xxxii. 10.—^bVer. 13, 19, 29. Ps. l. 15. Hos. v. 15.—^cEzra viii. 21.—^dVer. 15, 21, 31.

pared to a traveller in a dreary, uninhabited, and barren desert, spent with hunger and thirst, as well as by the fatigues of the journey, ver. 5.

Verse 6. *Then they cried unto the Lord*] When the Israelites began to pray heartily, and the eyes of all the tribes were as the eyes of one man turned unto the Lord, then he delivered them out of their distresses.

Verse 7. *That they might go to a city of habitation.*] God stirred up the heart of Cyrus to give them liberty to return to their own land: and Zerubbabel, Ezra, and Nehemiah, at different times, brought many of them back to Judea.

Verse 8. *O that men would praise the Lord*] God is infinitely excellent, and should be celebrated for his perfections. But he does wonders for the children of men; and, therefore, men should praise the Lord. And he is the more to be praised, because these wonders, *niphlaoth*, miracles of mercy and grace, are done for the undeserving. They are done *Udney Adam*, for the children of Adam, the corrupt descendants of a rebel father.

goodness, and for his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

11 Because they rebelled against the words of God, and contemned the counsel of the Most High:

12 Therefore he brought down their heart with labour; they fell down, and there was none to help.

13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 Fools because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered them from their destructions.

* Ps. xxxiv. 10. Luke i. 53.—b Luke i. 79.—c Job xxxvi. 8.—d Lam. iii. 42.—e Ps. lxxiii. 21. cxix. 24. Luke vii. 30. Acts xx. 27.—f Ps. xxii. 11. Isa. lxviii. 5.—g Ver. 6, 19, 28.—h Ps. lxxviii. 6. cxlvi. 7. Acts xii. 7, &c. xvi. 26, &c.—i Ver. 8, 21, 31.—j Isa. xlv. 2.—k Lam. iii. 39.—l Job xxxiii. 20.—m Job xxxiii. 22. Ps. ix. 18. lxxviii. 3.—n Ver. 6, 13, 23.—o 2 Kings xx. 4, 5. Ps. cxlvii. 15, 18. Matt. viii. 8.—p Ps. xax. 2. ciii. 3.—q Job xxxiii. 28, 30.

Verse 9. *For he satisfieth the longing soul*] *The longing soul, nephesh shokekah, the soul that pushes forward in eager desire after salvation.*

Verse 10. *Such as sit in darkness*] Here begins the SECOND similitude, which he uses to illustrate the state of the captives in Babylon, viz., that of a prisoner in a dreary dungeon. 1. *They sit in or inhabit darkness.* They have no light, no peace, no prosperity. 2. "In the shadow of death." The place where death reigns, over which he has projected his shadow; those against whom the sentence of death has been pronounced. 3. *They are bound in this darkness, have no liberty to revisit the light, and cannot escape from their executioners.* 4. *They are afflicted, not only by want and privation in general, but they are tortured in the prison, and, afflicted, humbled, distressed.* 5. *Their fetters are such as they cannot break; they are iron.*

Verse 11. *Because they rebelled against the words of God*] *He counselled and exhorted them to return to him: but they contemned his advice, and turned his counsel into ridicule.*

Verse 12. *He brought down their heart with labour*] *He delivered them into the hands of their enemies: God had forsaken them because they had forsaken him.*

Verse 13. *Then they cried unto the Lord in their trouble*] *This was the salutary effect which their afflictions produced.*

Verse 14. *He brought them out of darkness*] 1. *Gave them again peace and prosperity.* 2. *Repealed the sentence of death.* 3. *Unbound the poor prisoners.* 4. *Broke their iron bonds in sunder.*

Verse 16. *For he hath broken*] *It was not a simple deliverance; it was done so as to manifest the irresistible power of God.*

Verse 17. *Fools because of their transgression*] *This is the THIRD comparison; the captivity being compared to a person in a dangerous malady. Our Version does not express this clause well: Fools because of the way of their transgressions, are afflicted. Most human maladies are the fruits of sin; misery and sin are married together in bonds that can never be broken.*

Verse 18. *Their soul abhorreth all manner of meat*] *A natural description of a sick man: appetite is gone, and all*

21 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

Ps. xxx. 3, xlix. 15. lvi. 13. ciii. 4.—Ver. 8, 15, 31.—Lev. vii. 12. Ps. l. 14. cxvi. 17. Heb. xiii. 15.—Ps. ix. 11. lxxiii. 28. cxviii. 17.—Heb. singing.—Heb. maketh to stand.—Jonah i. 4.—Ps. xxii. 14. cxix. 28. Nah. ii. 10.—Heb. all their wisdom is swallowed up.—Ver. 6, 13, 19.—Ps. lxxxix. 9. Matt. viii. 28.—b Ver. 8, 15, 21.—c Ps. xxii. 22, 25. cxi. 1.

desire for food fails; nutriment is no longer necessary, for death has seized upon the whole frame.

Verse 20. *He sent his word and healed them*] *He spoke: "Be thou clean, be thou whole;" and immediately the disease departed; and thus they were delivered from the destructions that awaited them.*

Verse 22. *And let them sacrifice*] *For their healing they should bring a sacrifice; and they should offer the life of the innocent animal unto God, as he has spared their lives; and let them thus confess that God has spared them when they deserved to die; and let them declare also "his works with rejoicing;" for who will not rejoice when he is delivered from death?*

Verse 23. *They that go down to the sea in ships*] *This is the FOURTH comparison. Their captivity was as dangerous and alarming as a dreadful tempest at sea to a weather-beaten mariner.*

Verse 24. *These see the works of the Lord*] *Splendid, divinely impressive, and glorious in fine weather.*

His wonders in the deep. Awfully terrible in a tempest. Verse 25. *For he commandeth*] *And what less than the command of God can raise up such winds as seem to heave old Ocean from his bed?*

Verse 26. *They mount up to the heaven*] *This is a most natural and striking description of the state of a ship at sea in a storm: when the sea appears to run mountains high, and the vessel seems for a moment to stand on the sharp ridge of one most stupendous, with a valley of a frightful depth between it and a similar mountain, which appears to be flying in the midst of heaven, that it may submerge the hapless bark, when she descends into the valley of death below.*

Their soul is melted because of trouble.] *This is not less expressive than it is descriptive. The action of raising the vessel to the clouds, and precipitating her into the abyss, seems to dissolve the very soul; the whole mind seems to melt away, so that neither feeling, reflection, nor impression remains, nothing but the apprehension of inevitable destruction! Then indeed, can the hand of God alone "bring them out of their distresses." Then, a cry to the Almighty is the*

PSALM CVIII.

33 He ^a turneth rivers into a wilderness, and the watersprings into dry ground;

34 A ^b fruitful land into ^c barrenness, for the wickedness of them that dwell therein.

35 ^a He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 ^a He blesseth them also, so that they ^r are multiplied greatly; and suffereth not their cattle to decrease.

^a 1 Kings xvii. 1, 7.—^b Gen. xiii. 10. xiv. 3. xix. 25.—^c Heb. saltness.—^d Ps. cxiv. 8. Isa. xli. 18.—^e Gen. xii. 2. xvii. 16, 20.—^f Exod. i. 7.—^g 2 Kings x. 32.—^h Job xii. 21, 24.—ⁱ Or, void place.—

only means that can be used to save the perishing wreck!

Verse 29. *He maketh the storm a calm*] He causes the storm to stand dumb, and hushes the waves. In the original sense and sound emphatically meet.

Verse 30. *Then are they glad because they be quiet*] They rejoice to see an end to the tempest; and thus, having fine weather, a smooth sea, and fair wind, they are speedily brought to the desired haven.

Verse 32. *Let them exult him also in the congregation*] Their deliverance from such imminent danger, and in a way which clearly showed the divine interposition, demands, not only gratitude of heart and the song of praise at the end of the storm, but when they come to shore that they publicly acknowledge it in the congregation of God's people.

Verse 33. *He turneth rivers into a wilderness*] On account of the wickedness of men, he sometimes changes a fruitful land into a desert. See the general state of Egypt in the present time: once a fertile land; now an arid, sandy wilderness. Again, by his blessing on honest industry, he has changed deserts into highly fertile ground.

Verse 36. *And there he maketh the hungry to dwell*] All this seems to apply admirably to the first colonists of any place. They flee from a land of want, that did not repay their toil, and they seek the wilderness where the land wants only cultivation to make it produce all the necessaries of life. He, by his providence, so guides their steps as to lead them to rivers which they can navigate, and from which they can procure plenty of fish, and shows them wells or springs which they have not digged. The hungry dwell there; and jointly agree for convenience and defence, to build them a city for habitation. They sow the fields which they have cleared; and plant vineyards, and orchards which yield them increasing fruits, ver. 37, and he multiplies their cattle greatly, and does not suffer them to decrease, ver. 38.

Verse 39. *Again, they are minished*] Sometimes by war, or pestilence, or famine.

Verse 40. *He poureth contempt upon princes*] How many

39 Again, they are ^a minished and brought low through oppression, affliction, and sorrow.

40 ^b He poureth contempt upon princes, and causeth them to wander in the ^c wilderness, where there is no way.

41 ^d Yet setteth he the poor on high, ^e from affliction, and ^f maketh *him* families like a flock.

42 ^g The righteous shall see it, and rejoice: and all ^h iniquity shall stop her mouth.

43 ⁱ Whoso is wise, and will observe these things, oven they shall understand the lovingkindness of the LORD.

11 Sam ii. 8. Ps. cxlii. 7, 8.—^k Or, after.—^l Ps. lxxviii. 52.—^m Job xxii. 19. Ps. lii. 6. lviii. 10.—ⁿ Job v. 16. Ps. lxxiii. 11. Prov. x. 11. Rom. iii. 19.—^o Ps. lxxv. 9. Jer. ix. 12. Hos. xiv. 9.

have been raised from nothing, and set upon thrones! And how many have been cast down from thrones, and reduced to nothing!

Where there is no way.] Who can consider the fate of the late emperor of the French, Napoleon, without seeing the hand of God in his downfall!

The dreary rock of St. Helena, where there was no way, saw a period to the mighty conqueror, who had strode over all the countries of Europe!

Verse 41. *Yet setteth he the poor on high*] This probably refers to the case of the Israelites and their restoration from captivity. But these are incidents which frequently occur, and mark the superintendence of a benign Providence, and the hand of a just God; and are applicable to a multitude of cases.

Verse 42. *The righteous shall see it*] The wicked are as inconsiderate as they are obstinate and headstrong.

And rejoice] To have such ample proofs that God ruleth in the earth, and that none that trust in him shall be desolate.

All iniquity shall stop her mouth.] God's judgments and mercies are so evident, and so distinctly marked, that atheism, infidelity, and irreligion are confounded, and the cause of error and falsehood has become hopeless.

Verse 43. *Whoso is wise*] He that is wise, he that fears God, and regards the operation of his hand, will observe—lay up and keep, these things. He will encourage himself in the Lord, because he finds that he is a never-failing spring of goodness to the righteous.

They shall understand the lovingkindness of the Lord.] The exuberant goodness of Jehovah. This is his peculiar and most prominent characteristic among men; for judgment is his strange work.²⁷ What a wonderful discourse on Divine Providence, and God's management of the world, does this inimitable psalm contain! The ignorant cannot read it without profit; and by the study of it, the wise man will become yet wiser.

PSALM CVIII.

The Psalmist encourages himself to praise the Lord for mercies he had received, 1-5. He prays for the divine succour, 6; and encourages the people to expect their restoration, and the enjoyment of all their former privileges and possessions, 7-13.

A Song or Psalm of David.

O GOD, my heart is fixed; I will sing and give praise, even with my glory.
 2 ^b Awake, psaltery and harp: I myself will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

5 ^d Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 ^e That thy beloved may be delivered: save with thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice;

* Ps. lvii. 7.—^b Ps. lvii. 8, 11.—^c Or, *skies*.—^d Ps. lvii. 5, 11.

This psalm is compounded of two psalms which we have had already under review. The 1st, 2nd, 3rd, 4th, and 5th verses are the same with the 7th, 8th, 9th, 10th, and 11th verses of Psalm lvii. And the 6th, 7th, 8th, 9th, 10th, 11th, 12th, and 13th are the same with the 5th, 6th, 7th, 8th, 9th, 10th, 11th, and 12th of Psalm lx. The variations are few, and of little moment, and the explanation may be seen in the notes on the preceding psalms, which need not be repeated here.

Verse 1. *Even with my glory.*] My greatest glory shall be in publishing thy praise. Some make the *glory* here to mean the LORD himself: some, the ARK of the covenant; some, the SOUL of the Psalmist; others, his TONGUE; some, the GIFT of PROPHECY; and some, the Psalmist's SPIRIT or VEIN of poetry.

I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; 'Judah is my lawgiver;

9 Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 ^e Who will bring me into the strong city? who will lead me into Edom?

11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain is the help of man.

13 ^h Through God we shall do valiantly: for he it is that shall tread down our enemies.

* Ps. lx. 5, &c.—^f Gen. xlii. 10.—^g Ps. lx. 9.—^h Ps. lx. 12.

Verse 8. *Among the people*] The Jews. *Among the nations.*] The Gentiles. Wherever this psalm is sung or read, either among Jews or Gentiles, David may be said to sing praise to God.

Verse 7. *God hath spoken in his holiness*] Some think this means in his Holy One, referring to the prophet Jeremiah, who predicted the captivity, its duration of seventy years, and the deliverance from it.

Verse 10. *The strong city*] The possession of the metropolis is a sure proof of the subjugation of the country.

Verse 13. *Through God we shall do valiantly*] From him we derive our courage, from him our strength, and by him our success.

PSALM CIX.

The Psalmist speaks against his inveterate enemies, 1-5. He prays against them, and denounces God's judgments, 6-15. The reason on which this is grounded, 16-20. He prays for his own safety and salvation, using many arguments to induce God to have mercy upon him, 21-31

To the chief Musician, A Psalm of David.

HOLD not thy peace, O God of my praise; 2 For the mouth of the wicked and the ^b mouth of the deceitful ^c are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me ^d without a cause.

4 For my love they are my adversaries: but I give myself unto prayer.

* Ps. lxxxviii. 1.—^b Heb. *mouth of deceit*.—^c Heb. *have opened themselves*.—^d Ps. xxxv. 7. lix. 4. John xv. 25.—^e Ps. xxxv. 7, 12. xxxviii. 20.—^f Zeoh. iii. 1.—^g Or, *an adversary*.—^h Heb. *go out*

Probably, in its primary meaning, this psalm may refer to Ahiathophel. The execrations in it should be rendered in the future tense, as they are mere prophetic denunciations of God's displeasure against sinners. But perhaps the whole may be the execrations of David's enemies against himself.

Verse 1. *Hold not thy peace*] Be not silent; arise and defend my cause.

Verse 2. *The mouth of the wicked*] Many persons are continually uttering calumnies against me. Thou knowest my heart and its innocence; vindicate my uprightness against these calumniators.

Verse 4. *For my love they are my adversaries*] In their behalf I have performed many acts of kindness, and they are my adversaries notwithstanding; this shows principles the most vicious, and hearts the most corrupt.

Verse 6. *Let Satan stand at his right hand.*] As the word *satan* means an adversary simply, though sometimes it is used to express the evil spirit Satan, I think it best to preserve here its grammatical meaning: "Let an adversary

5 And ^e they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let ^f Satan ^g stand at his right hand.

7 When he shall be judged, let him ^h be condemned; and ⁱ let his prayer become sin.

8 Let his days be few; and ^j let another take his ^k office.

9 ^l Let his children be fatherless, and his wife a widow.

guilty, or wicked.—^m Prov. xxviii. 9.—ⁿ Acts i. 20.—^o Or, *charge*.—^p Exod. xxii. 24.

stand at his right hand;" *i. e.*, Let him be opposed and thwarted in all his purposes. All the Versions have *devil*, or some equivalent word.

Verse 7. *Let him be condemned*] "Let him come out a wicked man;" that is, let his wickedness be made manifest.

Verse 8. *Let another take his office.*] The original is *pekuddatho*, which the margin translates *charge*, and which literally means *superintendence, oversight, inspection* from actual visitations. The translation in our common Version is too technical. The original word is applied to the patriarch Joseph, Gen. xxxix. 4.

Verse 9. *Let his children be fatherless, &c.*] It is said that Judas was a married man, against whom this verse, as well as the preceding, is supposed to be spoken; and that it was to support them he stole from the bag in which the property of the apostles was put, and of which he was the treasurer.

Verse 10. *Let his children—beg*] The father having lost his office, the children must necessarily be destitute; and

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 * Let the extortioner catch all that he hath: and let the strangers spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 ^b Let his posterity be cut off; and in the generation following let their name be blotted out.

14 ^c Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother ^e be blotted out.

15 Let them be before the LORD continually, that he may ^f cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man; that he might even slay the ^g broken in heart.

17 ^b As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it ^h come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 *Let this be the reward of mine adversaries*

* Job v. 5. xviii. 19.—^b Job xviii. 19. Ps. xxxvii. 28.—^c Prov. x. 7.—^d Exod. xx. 5.—^e Neb. iv. 5. Jer. xviii. 23.—^f Job xviii. 17. Ps. xxxiv. 16.—^g Ps. xxxiv. 18.—^h Prov. xiv. 14. Ezek. xxxv. 6.—ⁱ Numb. v. 22.—^j Heb. within him.—^k Ps. cii. 11. cxlv. 4.—^l Heb.

this is the hardest lot to which any can become subject, after having been born to the expectation of an ample fortune.

Verse 11. *Let the strangers spoil his labour.*] Many of these execrations were literally fulfilled in the case of the miserable Jews, after the death of our Lord. They were not only expelled from their own country, after the destruction of Jerusalem, but they were prohibited from returning; and so taxed by the Roman government, that they were reduced to the lowest degree of poverty.

Verse 13. *Let his posterity be cut off.*] It is a fact that the distinction among the Jewish tribes is entirely lost. Not a Jew in the world knows from what tribe he is sprung; and as to the royal family, it remains nowhere but in the person of Jesus the Messiah. He alone is the Lion of the tribe of Judah. Except as it exists in him, the name is blotted out.

Verse 16. *Persecuted the poor and needy man.*] In the case of Jesus Christ all the dictates of justice and mercy were destroyed, and they persecuted this poor man unto death.

Verse 17. *As he loved cursing, so let it come unto him.*] The Jews said, when crucifying our Lord, *His blood be upon us and our children!* Never was an imprecation more dreadfully fulfilled.

Verse 18. *Let it come into his bowels like water.*] An allusion to the waters of jealousy;—the bitter waters that produce the curse. See Numb. v. 18.

Verse 19. *And for a girdle.*] Let the curse cleave to him throughout life: as the girdle binds all the clothes to the body, let the curse of God bind all mischiefs and maladies to his body and soul.

Verse 20. *Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.*] Following the mode of interpretation already adopted, this may mean: All these maledictions shall be fulfilled on my enemies; they shall have them for their reward.

But is not this verse a key to all that preceded it? The original, fairly interpreted, will lead us to a somewhat different meaning: "This is the work of my adversaries before the Lord, and of those who speak evil against my

from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the LORD, for thy name's sake: because thy mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 I am gone ^a like the shadow when it declineth: I am tossed up and down as the locust.

24 My ^b knees are weak through fasting; and my flesh faileth of fatness.

25 I became also ^c a reproach unto them: when they looked upon me ^d they shook their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 ^e That they may know that this is thy hand; that thou, LORD, hast done it.

28 ^f Let them curse, but bless thou: when they arise, let them be ashamed; but let ^g thy servant rejoice.

29 ^h Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, ⁱ I will praise him among the multitude.

31 For ^j he shall stand at the right hand of the poor, to save him ^k from those that condemn his soul.

xii. 12.—^a Ps. xxii. 6, 7.—^b Matt. xxvii. 39.—^c Job xxxvii. 7.—^d 2 Sam. xvi. 11, 12.—^e Isa. lxxv. 14.—^f Ps. xxxv. 28. cxxxii. 18.—^g Ps. xxxv. 18. cxi. 1.—^h Ps. xvi. 8, lxxiii. 23. cx. 5. cxxi. 5.—ⁱ Heb. from the judges of his soul.

soul," or life. That is, all that is said from the sixth to the twentieth verse consists of the evil words and imprecations of my enemies against my soul, labouring to set the Lord, by imprecations, against me, that their curses may take effect. This, which is a reasonable interpretation, frees the whole psalm from every difficulty.

Verse 21: *But do thou for me.*] While they use horrible imprecations against me, and load me with their curses, act thou for me, and deliver me from their maledictions. While they curse; do thou bless.

Verse 22. *I am poor and needy.*] I am afflicted and impoverished; and my heart is wounded—my very life is sinking through distress.

Verse 23. *I am gone like the shadow.*] "I have walked like the declining shadow,"—I have passed my meridian of health and life; and as the sun is going below the horizon, so am I about to go under the earth.

I am tossed up and down as the locust.] When swarms of locusts take wing, and infest the countries in the East, if the wind happen to blow briskly, the swarms are agitated and driven upon each other, so as to appear to be heaved to and fro, or tossed up and down.

Verse 24. *My knees are weak through fasting.*] That hunger is as soon felt in weakening the knees, as in producing an uneasy sensation in the stomach, is known by all who have ever felt it.

Verse 25. *When they looked upon me they shook their heads.*] Thus was David treated by Shimei; 2 Sam. xvi. 5, 6, and our blessed Lord by the Jews, Matt. xxvii. 39.

Verse 27. *That they may know that this is thy hand.*] Let thy help be so manifest in my behalf, that they may see it is thy hand, and that thou hast undertaken for me. Or, if the words refer to the passion of our Lord, Let them see that I suffer not on my own account; ^l for the transgression of my people am I smitten.

Verse 31. *He shall stand at the right hand of the poor.*] Even if Satan himself be the accuser, God will vindicate the innocence of his servant. Pilate and the Jews condemned our Lord to death as a malefactor; God showed his immaculate innocence by his resurrection from the dead.

PSALM CX.

The Messiah sits in his kingdom at the right hand of God, his enemies being subdued under him, 1, 2. The nature and extent of his government, 3. His everlasting priesthood, 4. His execution of justice and judgment, 5, 6. The reason on which all this is founded, his passion and exaltation, 7.

A Psalm of David.

THE LORD said unto my LORD, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

* Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. 1 Pet. iii. 22. See Ps. xlv. 6, 7.—^b Judg. v. 2.—^c Ps. xvi. 9.—^d Or, more than the womb of the morning: thou shalt have, &c.—^e Numb. xxiii. 19.—^f Heb. v. 6. vi. 20. vii. 17, 21. See

The Hebrew, and all the Versions, except the Arabic, attribute this psalm to David: nor can this be doubted, as it is thus attributed in the New Testament; see the places in the margin.

The Jews, aware of the advantage which the Christian religion must derive from this psalm, have laboured hard and in vain to give it a contrary sense. Some have attributed it to Eliezer, the servant or steward of Abraham; and state that he composed it on the occasion of his master's victory over the four kings at the valley of Shaveh, Gen. xiv. Others say it was done by David, in commemoration of his victory over the Philistines. Others make Solomon the author. Some refer it to Hezekiah, and others to Zerubabel, &c.: but the bare reading of the psalm will show the vanity of these pretensions. A King is described here who is David's Lord, and sits at the right hand of God; a conqueror, reigning at Jerusalem, King from all eternity—having an everlasting priesthood, Judge of all nations, triumphing over all potentates, indefatigable in all his operations, and successful in all his enterprises. Where has there ever appeared a prince in whom all these characters met? There never was one, nor is it possible that there ever can be one such, the Person excepted to whom the psalm is applied by the authority of the Holy Spirit himself. That the Jews who lived in the time of our Lord believed this psalm to have been written by David, and that it spoke of the Messiah alone, is evident from this, that when our Lord quoted it, and drew arguments from it in favour of his mission, Matt. xxii. 42, they did not attempt to gainsay it. St. Peter, Acts ii. 34, and St. Paul, 1 Cor. xv. 25; Heb. i. 13. v. 6, 10, vii. 17, x. 12, 13, apply it to show that Jesus is the Messiah. Nor was there any attempt to contradict them; not even an intimation that they had misapplied it, or mistaken its meaning. Many of the later Jews also have granted that it applied to the Messiah, though they dispute its application to Jesus of Nazareth. All the critics and commentators whom I have consulted apply it to our Lord; nor does it appear to me to be capable of interpretation on any other ground.

Verse 1. *The Lord said unto my Lord.]* Jehovah said unto my Adoni. That David's Lord is the Messiah, is confirmed by our Lord himself and by the apostles Peter and Paul, as we have already seen.

Sit thou at my right hand.] This implies the possession of the utmost confidence, power, and pre-eminence.

Until I make thine enemies.] Jesus shall reign till all his enemies are subdued under him. Jesus Christ, as God, ever dwelt in the fulness of the Godhead; but it was as God-man that, after his resurrection, he was raised to the right hand of the Majesty on high, ever to appear in the presence of God for us.

Verse 2. *The rod of thy strength.]* The gospel—the doctrine of Christ crucified; which is the powerful sceptre of the Lord that bought us; is quick and powerful, sharper than any two-edged sword; and is the power of God to salvation to all them that believe.

Verse 3. *Thy people shall be willing in the day of thy power.]* This verse has been wofully perverted. It has been supposed to point out the irresistible operation of the grace

4 The LORD hath sworn, and will not repent, 'Thou art a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

Zech. vi. 13.—^a Ps. xvi. 8.—^b Ps. ii. 5, 12. Rom. ii. 5. Rev. xi. 18.—^c Ps. lxxviii. 21. Hab. iii. 13.—^d Or, great.—^e Judg. vii. 5, 6.—^f Isa. liii. 12.

of God on the souls of the elect, thereby making them willing to receive Christ as their Saviour. Now, whether this doctrine be true or false, it is not in this text, nor can it receive the smallest countenance from it. The Hebrew words literally translated are, *Thy princely people, or free people, in the day of thy power.*

None of the ancient Versions, nor of our modern translations, give any sense to the words that countenances the doctrine above referred to; it merely expresses the character of the people who shall constitute the kingdom of Christ. *Nadab* signifies to be free, liberal, willing, noble; and especially liberality in bringing offerings to the Lord, Exod. xxv. 2, xxxv. 21, 29. And *nadib* signifies a nobleman, a prince, Job xxi. 8; and also liberality. *Nedabah* signifies a freewill-offering—an offering made by superabundant gratitude; one not commanded: see Exod. xxxvi. 3; Lev. vii. 16, and elsewhere. Now the *am nedaboth* is the people of liberality—the princely, noble, and generous people; Christ's real subjects; his own children, who form his church, and are the salt of the world; the bountiful people, who live only to get good from God that they may do good to man.

The day of Christ's power is the time of the gospel, the reign of the Holy Spirit in the souls of his people. Whenever and wherever the gospel is preached in sincerity and purity, then and there is the day or time of Christ's power. It is the time of his exaltation. The days of his flesh were the days of his weakness; the time of his exaltation is the day of his power.

In the beauties of holiness.] "In the splendid garments of holiness." An allusion to the beautiful garments of the high-priest.

From the womb of the morning.] As the dew flows from the womb of the morning, so shall all the godly from thee. They are the dew of thy youth; they are the offspring of thy own nativity. As the human nature of our Lord was begotten by the creative energy of God in the womb of the Virgin; so the followers of God are born, not of blood, nor of the will of the flesh, but by the Divine Spirit.

Youth may be put here, not only for young men, but for soldiers; and for persons courageous, heroic, strong, active, and vigorous. Such were the apostles and first preachers of the gospel; and, indeed, all genuine Christians.

Verse 4. *The Lord hath sworn.]* Has most firmly purposed, and will most certainly perform it, feeling himself bound by his purpose, as an honest man would by his oath.

And will not repent.] Will never change this purpose: it is perfectly without condition, and without contingency. Nothing is left here to the will of man or angel. Christ shall be incarnated, and the gospel of his salvation shall be preached over the whole earth. This is an irresistible decree of that God who loves mankind.

Thou art a priest for ever.] The word *cohen* signifies, not only a priest, but also a prince; as, in patriarchal times, most heads of families had and exercised both political and sacerdotal authority over all their descendants. Every priest had a threefold office: 1. He was an instructor of the family or tribe over which he presided. 2. He offered sacrifices for the sins of the people, to reconcile them to God, and give them access to his presence. 3. He was their mediator, and

interposed for them. So is Christ, the grand, the universal Instructor, by his word and Spirit; the Lamb of God, who, by his sacrificial offering of himself, takes away the sin of the world, and still continues to exhibit himself before the throne in his sacrificial character; and also the great Mediator between God and man; and in these characters he is a Priest for ever. He will instruct, apply the sacrificial offering, and intercede for man, till time shall be no more.

After the order of Melchizedek.] For the elucidation of this point the reader is requested to refer to the notes on Gen. xiv. 18, 19.

Melchizedek was king of Salem, that is, king of Jerusalem; for Salem was its ancient name; but salem signifies peace, and tzedek, righteousness. Christ is styled the Prince of peace; and he is the king that rules in the empire of righteousness; and all peace and righteousness proceed from him, Heb. vii. 2.

He is priest after the order of Melchizedek—after his pattern; in the same kind or manner of way in which this ancient king was priest.

Verse 5. The Lord at thy right hand] Here Venema thinks the psalm speaks of David. As Jesus is at the right hand of God, so he will be at thy hand, giving thee all the support and comfort requisite.

Shall strike through kings] As he did in the case of Abraham, Gen. xiv. 1-16 (for to this there seems to be an allusion), where he smote four kings and filled the pits with the dead bodies of their troops.

Verse 6. He shall judge among the heathen] David shall

greatly extend his dominion, and rule over the Idumeans, Moabites, Philistines, &c.

He shall fill—with the dead bodies] He shall fill pits—make heaps of slain; there shall be an immense slaughter among his enemies.

He shall wound the heads] He shall so bring down the power of all the neighbouring kings, as to cause them to acknowledge him as their lord, and pay him tribute.

Verse 7. He shall drink of the brook in the way] He shall have sore travail, and but little ease and refreshment; but he shall still go on from conquering to conquer.

Therefore he shall lift up the head.] Or, his head. He shall succeed in all his enterprises, and at last be peaceably settled in his ample dominions. [our Lord.

But these verses, as well as the former, may be applied to He shall judge, give laws, among the heathen—send his gospel to the whole Gentile world. He shall fill the field of battle with the dead bodies of the slain, who had resisted his empire, and would not have him to reign over them. He shall wound the heads over many countries.—This must be spoken against some person possessing a very extensive sway. Perhaps Antichrist is meant; he who has so many countries under his spiritual domination. He shall drink of the brook—he shall suffer sorely, and even die in the struggle; but in that death his enemies shall all perish; and he shall lift up the head—he shall rise again from the dead, possessing all power in heaven and earth, ascend to the throne of glory, and reign till time shall be no more. He must suffer and die, in order to have the triumphs already mentioned.

PSALM CXI.

The Psalmist praises the Lord, and extols his works as great, honourable, glorious, and magnificent, 1-4; his providence and kindness to his followers, 5-8; the redemption he has granted to his people, 9. The fear of the Lord is the beginning of wisdom, 10.

PRAISE ^a ye the LORD. ^b I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

² The works of the LORD are great, ^d sought out of all them that have pleasure therein.

³ His work is ^e honourable and glorious: and his righteousness endureth for ever.

^a Heb. Hallelujah.—^b Ps. xxxv. 18. lxxxix. 5. cvii. 32. cix. 30. cxlix. 1.—^c Job xxxviii. xxxix. xl. xli. Ps. xcii. 5. cxxxix. 14.

This is one of the alphabetical or acrostic psalms: but it is rather different from those we have already seen. The psalm has no title in the Hebrew, unless the word Hallelujah be considered as such; and the thanksgivings which it contains were probably composed for the benefit of the Jews after their return from captivity.

Verse 1. I will praise the Lord with my whole heart] If we profess to “sing to the praise and glory of God,” the heart, and the whole heart, without division and distraction, must be employed in the work.

In the assembly] Besod, in the secret assembly—the private religious meetings for the communion of saints. And in the congregation,edah, the general assembly—the public congregation. There were such meetings as the former ever since God had a church on the earth; and to convey general information, there must be public assemblies.

Verse 2. The works of the Lord are great] Gedolim, vast in magnitude; as rabbim signifies their multitude and variety.

Sought out] Investigated, carefully examined.

⁴ He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.

⁵ He hath given ^e meat ^b unto them that fear him: he will ever be mindful of his covenant.

⁶ He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

Rev. xv. 3.—^d Ps. cxliii. 5.—^e Ps. cxlv. 4, 5, 10.—^f Ps. lxxxvi. 5. cxli. 8.—^g Heb. prey.—^h Matt. vi. 26, 28.

Of all them that have pleasure therein.] By all that delight in them: by every genuine philosopher; every lover of nature; he who traces out the great First Cause by means of his works.

Verse 3. His work is honourable, &c.] He has done nothing in nature or grace that does not redound to his own honour and glory; and because all is done in righteousness, it endureth for ever.

Verse 4. He hath made his wonderful works] The Psalmist may here intend principally the works of God in behalf of the Jewish people; and particularly in their deliverance from the Babylonish captivity, which this psalm is supposed to celebrate.

Verse 5. He hath given meat] PREY. This may allude to the quails in the wilderness. The word signifies what is taken in hunting—wild beasts, venison, or fowls of any kind; particularly such as were proper for food. It also signifies spoil taken from enemies.

Verse 6. The power of his works] They have seen that these things did not arrive in the common course of nature;

7 The works of his hands are ^a verity and judgment; ^b all his commandments are sure.

8 ^c They ^d stand fast for ever and ever, and are ^e done in truth and uprightness.

9 ^f He sent redemption unto his people: he hath

^a Rev. xv. 3.—^b Ps. xix. 7.—^c Isa. xl. 8. Matt. v. 19.—^d Heb. are established.—^e Ps. xix. 9. Rev. xv. 3.—^f Matt. i. 21. Luke i. 68.—^g Luke i. 49.—^h Deut. iv. 8. Job xxviii. 28. Prov. i. 7. 1x. 10.

it was not by might nor by power, but by the Spirit of the Lord of hosts they were done.

Verse 7. *Verity and judgment*] His works are *verity* or *truth*, because they were wrought for the fulfilment of the promises he made to their fathers. And they were *just*; for their punishment was in consequence of their infidelities.

Verse 8. *They stand fast for ever*] They are *propped up, buttressed, for ever*. They can never fail; for God's power supports his works, and his providence preserves the record of what he has done.

Verse 9. *He sent redemption*] He sent Moses to redeem them out of Egypt; various judges to deliver them out of the hands of their oppressors; Ezra, Nehemiah, and Zerubbabel, to deliver them from Babylon: and the Lord Jesus to redeem a whole lost world from sin, misery, and death.

Holy and reverend is his name.] The word *reverend* comes to us from the Latins, *reverendus*, and is compounded of *re*, intensive, and *vereor*, to be feared; and most or right reverend, *reverendissimus*, signifies to be greatly feared. These terms are now only titles of ecclesiastical respect, especially in the Protestant ministry; but there was a time in which these were no empty titles. Such was the power

commanded his covenant for ever: ^a holy and reverend is his name.

10 ^b The fear of the Lord is the beginning of wisdom: ^c a good understanding have all they that ^d do his commandments: his praise endureth for ever.

Eccles. xii. 13. Ecclesi. i. 16.—^e Or, good success. Prov. iii. 4.—^f Heb. that do them.

of the clergy, that, when they walked not in the fear of the Lord, they caused the people to fear, and they themselves were to be feared; but, when the secular power was added to the spiritual, they were then truly to be feared and greatly to be feared. But *reverend* is not applied to God in this way; nor does the word *nora* bear this signification; it rather means terrible: *Holy and terrible, or holy and tremendous, is his name*. This title belongs not to man; nor does any minister, in assuming the title *reverend*, assume this.

Verse 10. *The fear of the Lord is the beginning of wisdom*] *The beginning of wisdom is the fear of Jehovah*. *Wisdom* itself begins with this fear; true wisdom has this for its commencement. It is the first ingredient in it, and is an essential part of it.

A good understanding have all they that do his commandments] "The beginning of wisdom is the fear of Jehovah; good discernment to the doers." That is, They who not according to the dictates of wisdom, the commencement of which is the fear of Jehovah, have a sound understanding, discern their duty and their interest, and live to secure their own peace, their neighbour's good, and God's glory.

PSALM CXII.

The blessedness of the man that fears the Lord, both as it regards himself and his family, 1-3; his conduct to his family, his neighbours, and the poor, 4-9; the envy of the wicked at his prosperity, 10.

PRAISE ^a ye the LORD. ^b Blessed is the man that feareth the LORD, that ^c delighteth greatly in his commandments.

2 ^d His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 ^e Wealth and riches shall be in his house: and his righteousness endureth for ever.

4 ^f Unto the upright there ariseth light in the darkness: ^g he is gracious, and full of compassion, and righteous.

5 ^h A good man sheweth favour, and lendeth: he will guide his affairs ⁱ with ^j discretion.

^a Heb. Hallelujah.—^b Ps. cxxviii. 1.—^c Ps. cxix. 16, 35, 47, 70, 106.—^d Ps. xxv. 13. xxxvii. 26. cii. 28.—^e Matt. vi. 33.—^f Job. xi. 17. Ps. xviii. 11.—^g Ps. xxxvii. 26. Luke vi. 35.—^h Eph. v. 15. Col. iv. 5.—ⁱ Heb. judgment.—^j Ps. xv. 5.—^k Prov. x. 7.—^l Prov. i. 83.—

This is another of the acrostic or alphabetical psalms, under the title *Hallelujah*. It is formed exactly as the preceding in the division of its verses. It is understood to have been written after the captivity, and probably by Zechariah and Haggai: to them it is ascribed by the Vulgate.

Verse 1. *Blessed is the man that feareth the Lord*] In the preceding psalm it was asserted that the beginning of wisdom was the fear of the Lord; here the blessedness of the man who thus fears is stated.

That delighteth greatly] It is not enough to fear God, we must also love him: fear will deter us from evil; love will lead us to obedience. And the more a man fears and loves God, the more obedient will he be; till at last he will delight greatly in the commandments of his Maker.

Verse 2. *His seed shall be mighty*] *Zoro*, his posterity. So the word should always be understood in this connexion.

Verse 3. *Wealth and riches shall be in his house*] This is often the case: a godly man must save both time and money. Before he was converted he lost much time, and squandered his money. All this he now saves, and therefore

6 Surely ^a he shall not be moved for ever: ^b the righteous shall be in everlasting remembrance.

7 ^c He shall not be afraid of evil tidings: his ^d heart is fixed, ^e trusting in the LORD.

8 His heart is established, ^f he shall not be afraid until he ^g see his desire upon his enemies.

9 ^h He hath dispersed, he hath given to the poor; ⁱ his righteousness endureth for ever; his ^j horn shall be exalted with honour.

10 ^k The wicked shall see it, and be grieved, ^l he shall gnash with his teeth, and ^m melt away: ⁿ the desire of the wicked shall perish.

^a Ps. lvi. 7.—^b Ps. lxxv. 10.—^c Prov. iii. 33.—^d Ps. lix. 10. cxviii. 7.—^e 2 Cor. ix. 9.—^f Deut. xxiv. 13. Ver. 3.—^g Ps. lxxv. 10.—^h Luke xiii. 28.—ⁱ Ps. xxxvii. 12.—^j Ps. lviii. 7, 8.—^k Prov. x. 28. xl. 7.

wealth and riches must be in his house; and if he do not distribute to the necessities of the poor, they will continue to accumulate till they be his curse; or God will, by his providence, sweep them away. *Tzedakah* is often used to signify, not only justice and righteousness, but also beneficence and almsgiving; and this is most probably the meaning here. See ver. 9.

Verse 4. *There ariseth light in the darkness*] The upright are always happy; and when tribulations come, God lifts up the light of his countenance upon him, and causes all occurrences to work together for his good.

He is gracious, and full of compassion, and righteous.] He enjoys the favour of God; that grace makes him compassionate; and in the general tenor of his conduct he is righteous.

Verse 7. *He shall not be afraid of evil tidings*] He knows that God governs the world, therefore he fears not for futurity.

Verse 8. *His heart is established*] "His heart is propped up," he is *buttressed up* by the strength of his Maker.

Verse 9. *He hath dispersed*] He has scattered abroad his

PSALM CXIV.

munificence; he has given particularly to the poor; his righteousness—his almsgiving, his charity, remaineth for ever.

His horn] His power and authority shall be exalted with honour. He shall rise to influence only through his own worth, and not by extortion or flattery.

Verse 10. *The wicked shall see it*] *Rasha*, the wicked one.

Some think *Satan* is meant. It is distinguished from *reshaim*, wicked men, in the conclusion of the verse.

Shall gnash with his teeth] Through spite and ill will. *And melt away*] Through envy and hopeless expectation of similar good; for *his desire* in reference to himself, and in reference to him who is the object of his envy, shall perish—shall come to nothing.

PSALM CXIII.

An exhortation to bless God for his own excellencies, 1-6; and for his great mercy to the poor and necessitous, 7-9.

PRAISE ye the LORD. ^b Praise, O ye servants of the LORD, praise the name of the LORD.

² Blessed be the name of the LORD from this time forth and for evermore.

³ From the rising of the sun unto the going down of the same the LORD's name is to be praised.

⁴ The LORD is high above all nations, and his glory above the heavens.

^a Heb. *Hallelujah*.—^b Ps. cxxxv. 1.—^c Dan. ii. 20.—^d Isa. lix. 19. Mal. i. 11.—^e Ps. xcvij. 9. x'ix. 2.—^f Ps. viii. 1.—^g Ps. lxxxix. 6.—^h Heb. *exalteth himself to dwell*.—ⁱ Ps. xl. 4. cxxxviii. 6. Isa.

Psalms cxiii., cxiv., cxv., cxvi., cxvii., and cxviii., form the great *Hallel*, and were sung by the Jews on their most solemn festivals, and particularly at the passover; Matt. xvi. 30, and Mark xiv. 26.

Verse 1. *Praise, O ye servants*] Probably an address to the Levites.

Verse 3. *From the rising of the sun*] From morning to evening be always employed in the work. Or it may be a call on all mankind to praise God for his innumerable mercies to the human race. Praise him from one end of the world unto the other.

Verse 4. *The Lord is high above all nations*] He governs all, he provides for all; therefore let all give him praise.

Verse 5. *Who is like unto the Lord*] Those who are highly

⁵ Who is like unto the LORD our God, who dwelleth on high.

⁶ Who humbleth himself to behold the things that are in heaven, and in the earth!

⁷ He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

⁸ That he may set him with princes, even with the princes of his people.

⁹ He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

lv i. 15.—¹ Sam. ii. 8. Is. cvii. 41.—² Job xxxvi. 7.—³ 1 Sam. ii. 5. Ps. lxxviii. 6. Isa. lix. 1. Gal. iv. 27.—⁴ Heb. to dwell in an house.

exalted are generally unapproachable; but God, though infinitely exalted, humbleth himself to behold even heaven itself, and much more does he humble himself when he condescends to behold earth and her inhabitants (ver. 6).

Verse 7. *He raiseth up the poor*] The poorest man, in the meanest and most abject circumstances, is an object of his merciful regards.

Verse 8. *With the princes*] *Nedebim*, the most respectable of his people.

Verse 9. *He maketh the barren woman to keep house*] This is a figure to point out the desolate, decreasing state of the captives in Babylon, and the happy change which took place on their return to their own land. These are nearly the words of Hannah, 1 Sam. ii. 5.

PSALM CXIV.

Miracles wrought at the exodus of the Israelites from Egypt, at the Red Sea, and at Jordan, 1-6; and at the rock of Horeb, 7, 8.

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language;

² Judah was his sanctuary, and Israel his dominion.

^a Exod. xiii. 3.—^b Ps. lxxxv. 5.—^c Exod. vi. 7. xix. 6. xxv. 8. xxix. 45, 46. Deut. xxvii. 9.

This psalm seems like a fragment, or a part of another psalm. In many MSS. it is only the beginning of the following; both making but one psalm in all the Versions, except the *Chaldaee*. It is elegantly and energetically composed: but begins and ends very abruptly, if we separate it from the following. As to the author of this psalm, there

³ The sea saw it, and fled: Jordan was driven back.

⁴ The mountains skipped like rams, and the little hills like lambs.

⁵ What ailed thee, O thou sea, that thou fledst—

^a Exod. xiv. 21. Ps. lxxvii. 16.—^b Josh. iii. 13, 16.—^c Ps. xxix. 6. lxxviii. 16.—^d Hab. iii. 8.

have been various opinions; some have given the honour of it to *Shadrach*, *Meshach*, and *Abed-nego*; others to *Esther*; and others to *Mordecai*.

Verse 1. *A people of strange language*] This may mean no more than a barbarous people; a people whom they did not know, and who did not worship their God. But it is a

didst thou Jordan, *that thou wast driven back?*
 6 Ye mountains, *that ye skipped like rams; and ye little hills, like lambs?*
 7 Tremble, thou earth, at the presence of the

* Exod. xvii. 6. Numb. xx. 11.

fact that the language of the Egyptians in the time of Joseph was so different from that of the Hebrews that they could not understand each other. See Ps. lxxxi. 5; Gen. xlii. 23.

Verse 2. *Judah was his sanctuary*] He set up his true worship among the Jews, and took them for his peculiar people.

And *Israel his dominion*.] These words are a proof, were there none other, that this psalm was composed after the days of David, and after the division of the tribes, for then the distinction of *Israel* and *Judah* took place.

Verse 5. *What ailed thee, O thou sea*] The original is very abrupt; and the *prosopopœia*, or personification, very fine and expressive:—

What to thee, O sea, that thou fleddest away!
 O Jordan, that thou didst roll back!

LORD, at the presence of the God of Jacob;
 8 Which turned the rock *into* a standing water, the flint into a fountain of waters.

Ps. cvii. 35.

Ye mountains, that ye leaped like rams!
 And ye hills, like the young of the fold!

After these very sublime interrogations, God appears; and the Psalmist proceeds as if answering his own questions:—

At the appearance of the Lord, O earth, thou didst tremble;
 At the appearance of the strong God of Jacob.

Converting the rock into a pool of waters;
 The granite into water springs.

I know the present Hebrew text reads *chuli*, "tremble thou," in the *imperative*; but almost all the *Versions* understood the word in the *past* tense, and read as if the Psalmist was answering his own questions, as stated in the translation above.

Verse 8. *The flint*] I have translated *challamish*, GRANITE; for such is the rock of Horeb.

PSALM CXV.

God alone is to be glorified, 1-3. The vanity of idols, 4-8. Israel, the house of Aaron, and all that fear God are exhorted to trust in the Lord, 9-11. The Lord's goodness to his people, and his gracious promises, 12-16. As the dead cannot praise him, the living should, 17, 18.

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

2 Wherefore should the heathen say, Where is now their God?

3 But our God is in the heavens: he hath done whatsoever he hath pleased.

4 Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

9 O Israel, trust thou in the LORD: for he is their help and their shield.

* See Isa. xiviii. 11. Ezek. xxxvi. 32.—^b Ps. xlii. 3, 10. lxxix. 10. Joel ii. 17.—^c 1 Chron. xvi. 26. Ps. cxxxv. 6. Dan. iv. 35.—^d Deut. iv. 26. Ps. cxxxv. 15, 16, 17. Jer. x. 3, &c.—^e Ps. cxxxv. 18. Isa. xlv. 9, 10, 11. Jonah ii. 8. Hab. ii. 18, 19.—^f See Ps. cxviii. 2, 3.

Who the author of this psalm was, we know not, nor on what occasion it was written. It seems to be a triumphal song, in which the victory gained is entirely ascribed to Jehovah.

Verse 1. *Not unto us, O Lord*] We take no merit to ourselves; as thine is the kingdom, and the power in that kingdom, so is the glory.

For *thy mercy, and for thy truth's sake*.] Thy mercy gave the promise, thy truth fulfilled it.

Verse 2. *Wherefore should the heathen say*] This appears to refer to a time in which the Israelites had suffered some sad reverses, so as to be brought very low, and to be mocked by the heathen.

Verse 3. *He hath done whatsoever he hath pleased*.] There was too much cause for his abandoning us to our enemies; yet he still lives and rules in heaven and in earth.

Verse 4. *Their idols are silver, &c.*] So obviously vain was the whole system of idolatry, that the more serious heathens ridiculed it, and it was a butt for the jests of their freethinkers and buffoons.

10 O house of Aaron, trust in the LORD; he is their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he is their help and their shield.

12 The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD, both small and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye are blessed of the LORD which made heaven and earth.

16 The heaven, even the heavens are the LORD's: but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

4. cxxxv. 19, 20.—^e Ps. xxxiii. 20. Prov. xxx. 5.—^b Ps. cxviii. 1, 4.—^c Heb. with.—^d Gen. xiv. 19.—^e Gen. i. 1. Ps. xvi. 5.—^f Ps. vi. 5. lxxxviii. 10, 11, 12. Isa. xxxviii. 13.—^m Ps. cxlii. 2. Dan. ii. 20.

Verse 9. *O Israel*] The body of the Jewish people.

Verse 10. *O house of Aaron*] All the different classes of the priesthood.

Verse 11. *Ye that fear the Lord*] All real penitents, and sincere believers, trust in the Lord, in the Almighty, omniscient, and infinitely good Jehovah.

He is their help and their shield.] He is the succour, support, guardian, and defence of all who put their confidence in him.

Verse 12. *The Lord hath been mindful*] He has never yet wholly abandoned us to our enemies.

He will bless the house of Israel.] He will bless the people as a nation; he will bless the priesthood and Levites; he will bless all them who fear him, great and small, in whatsoever station or circumstances found. There is a great deal of emphasis in this verse: several words are redoubled to make the subject the more affecting.

Verse 17. *The dead praise not the Lord*] *Hammethim*, those dead men who worshipped as gods dumb idols, dying in their sins, worship not Jehovah; nor can any of those

PSALM CXVI.

who go down into silence praise thee: earth is the place in which to praise the Lord for his mercies, and get a preparation for his glory.

Verse 18. *But we will bless the Lord*] Our fathers, who

received so much from thy bounty, are dead; their tongues are silent in the grave; we are in their place, and wish to magnify thy name, for thou hast dealt bountifully with us.

PSALM CXVI.

The Psalmist praises God for his deliverance from thralldom, which he compares to death and the grave, 1-9. Exercises through which he had passed, 10, 11. His gratitude for these mercies, and resolution to live to God's glory, 12-19.

I LOVE the LORD, because he hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious is the LORD, and righteous; yea, our God is merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul: for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the LORD in the land of the living.

10 I believed, therefore have I spoken: I was greatly afflicted:

11 I said in my haste, All men are liars.

12 What shall I render unto the LORD for all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 Precious in the sight of the LORD is the death of his saints.

16 O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

*Ps. xviii. 1.—Heb. in my days.—Ps. xviii. 4, 5, 6.—^d Heb. found me.—Ps. ciii. 8.—Ezra ix. 15.—Neh. ix. 8.—Ps. cxix. 137, cxlv. 17.—Jer. vi. 18.—Matt. xi. 29.—^b Ps. xlii. 6, cxix. 17.—^c Ps. lvi. 13.—Ps. xxvii. 18.—² 2 Cor. iv. 13.—¹ Ps. xxi. 22.—¹ Rom. iii.

4.—¹ Ver. 18. Ps. xxii. 25. Jonah ii. 9.—² Ps. lxxii. 14.—³ Ps. cxliii. 12. cxix. 125.—⁴ Ps. lxxxvi. 18.—⁵ Lev. vii. 12. Ps. i. 14. cvli. 22.—⁶ Ver. 14.—⁷ Ps. xvi. 8. c. 4. cxxxv. 2.

This psalm appears to have been written after the captivity, and to be a thanksgiving to God for that glorious event. The Psalmist compares this captivity to death and the grave; and shows the happy return to the promised land, called here *The land of the living*.

Verse 1. *I love the Lord, because he hath heard*] How vain and foolish is the talk, "To love God for his benefits to us is mercenary, and cannot be pure love!" Whether pure or impure, there is no other love that can flow from the heart of the creature to its Creator. *We love him*, said the holiest of Christ's disciples, *because he first loved us*; and the increase of our love and filial obedience is in proportion to the increased sense we have of our obligation to him.

Verse 2. *Because he hath inclined his ear*] The Psalmist represents himself to be so sick and weak, that he could scarcely speak. The Lord, in condescension to this weakness, is here considered as *bowing down his ear to the mouth of the feeble suppliant*, that he may receive every word of his prayer.

Therefore will I call upon him] He that prays much will be emboldened to pray more, because none can supplicate the throne of grace in vain.

Verse 3. *The sorrows of death*] The cables or cords of death; alluding to their bonds and fetters during their captivity; or to the cords by which a criminal is bound, who is about to be led out to execution; or to the bandages in which the dead were enveloped, when head, arms, body, and limbs were all laced down together.

The pains of hell] The straitnesses of the grave. So little expectation was there of life, that he speaks as if he were condemned, executed, and closed up in the tomb. Or, he may refer here to the small niches in cemeteries, where the coffins of the dead were placed.

Verse 5. *Gracious is the Lord*] In his own nature.

And righteous] In all his dealings with men.

Our God is merciful.] Of tender compassion to all penitents.

Verse 6. *The Lord preserveth the simple*] The little ones. Those who are meek and lowly of heart, who feel the spirit of little children, these he preserves, as he does little children; and he mentions this circumstance, because the Lord has a peculiar regard for these young ones, and gives his angels charge concerning them.

Verse 7. *Return unto thy rest, O my soul*] God is the centre to which all immortal spirits tend, and in connexion with which alone they can find rest. Every thing separated from its centre is in a state of violence; and, if intelligent, cannot be happy. Probably, the rest spoken of here meant the promised land, into which they were now returning.

Verse 8. *Thou hast delivered my soul from death*] Thou hast rescued my life from the destruction to which it was exposed.

Mine eyes from tears] Thou hast turned my sorrow into joy.

My feet from falling.] Thou hast taken me out of the land of snares and pitfalls, and brought me into a plain path.

Verse 9. *I will walk before the Lord*] I will set myself to walk. I am determined to walk; my eyes are now brightened, so that I can see; my feet are strengthened, so that I can walk; and my soul is alive, so that I can walk with the living.

Verse 10. *I believed, therefore have I spoken*] Distressed and afflicted as I was, I ever believed thy promises to be true; but I had great struggles to maintain my confidence; for my afflictions were great, oppressive, and of long standing.

Verse 11. *I said in my haste*] When passion got the better of my reason, when I looked not at God, but at my afflictions, and the impossibility of human relief.

All men are liars.] "The whole of man is a lie." Falsity is diffused through his nature; deception proceeds from his tongue; his actions are often counterfeited. He is imposed on by others, and imposes in his turn; and on none is there any dependence till God converts their hearts.

Verse 12. For all his benefits] "His retributions," the returns he had made to my prayers and faith.

Verse 13. I will take the cup of salvation] Literally, The cup of salvation, or deliverance, will I lift up. Alluding to the action in taking the cup of blessing among the Jews, which, when the person or master of the family lifted up, he said these words, "Blessed be the Lord, the Maker of the world, who has created the fruit of the vine?"

But it may probably allude to the libation-offering, Numb. xxviii. 7. Cup is often used by the Hebrews to denote plenty or abundance. So, the cup of trembling, an abundance of misery; the cup of salvation, an abundance of happiness.

And call upon the name of the Lord.] One reason why we should never more come to a fellow-mortals for a favour is, we have received so many already. A strong reason why we should claim the utmost salvation of God is, because we are already so much in debt to his mercy. Now this is the only way we have of discharging our debts to God; and yet, strange to tell, every such attempt to discharge the debt only serves to increase it!

Verse 14. I will pay my vows unto the Lord now in the presence of all his people.] He was probably now bringing his offering to the temple.

Verse 15. Precious in the sight of the Lord] Many have

understood this verse as meaning, "the saints are too precious in the Lord's sight, lightly to give them over to death."

Vers 16. I am thy servant] I am thy willing domestic, the son of thine handmaid—like one born in thy house of a woman already thy property. He alludes here to the case of the servant who, in the year of jubilee being entitled to his liberty, refused to leave his master's house; and suffered his ear to be bored to the door-post, as a proof that by his own consent he agreed to continue in his master's house for ever.

Verse 17. I will offer to thee] As it is most probable that this psalm celebrates the deliverance from Babylon, it is no wonder that we find the Psalmist so intent on performing the rites of his religion in the temple at Jerusalem, which had been burnt with fire, and was now reviving out of its ruins, the temple service having been wholly interrupted for nearly fourscore years.

Verse 19. In the midst of thee, O Jerusalem.] He speaks as if present in the city, offering his vowed sacrifices in the temple to the Lord.

Most of this psalm has been applied to our Lord and his church; and in this way it has been considered as prophetic; and, taken thus, it is innocently accommodated, and is very edifying.

PSALM CXVII.

The Psalmist calls upon the nations of the world to praise the Lord for his mercy and kindness, and for the fulfilment of his promises, 1, 2.

O PRAISE the LORD, all ye nations: praise him, all ye people.
2 For his merciful kindness is great toward

us: and the ^b truth of the LORD endureth for ever. Praise ye the LORD.

^a Rom. xv. 11.

^b Ps. c. 5.

This is the shortest psalm in the whole collection. It celebrates the redemption from the Babylonish captivity, the grand type of the redemption of the world by our Lord Jesus.

Verse 1. O praise the Lord, all ye nations] Let all the Gentiles praise him, for he provides for their eternal salvation.

Praise him, all ye people.] All ye Jews, praise him; for ye have long been his peculiar people.

Verse 2. For his merciful kindness is great] *Gabar*, is strong: it is not only great in bulk or number, but it is powerful; it prevails over sin, Satan, death, and hell.

And the truth of the Lord endureth for ever.] Whatsoever he has promised, that he will most infallibly fulfil.

PSALM CXVIII.

general exhortation to praise God for his mercy, 1-4. The Psalmist, by his own experience, encourages the people to trust in God, and shows them the advantage of it, 5-9; then describes his enemies, and shows how God enabled him to destroy them, 10-14. The people rejoice on the account, 15, 16. He speaks again of the help he received from the Lord; and desires admission into the temple, that he may enter and praise the Lord, 17-19. The gate is opened, 20. He offers praise. The priests, &c. acknowledge the hand of the Lord in the deliverance wrought, 21-24. The Psalmist prays for prosperity, 25. The priest performs his office, blesses the people, and all join in praise, 26, 27. The Psalmist expresses his confidence, 28. The general doxology, or chorus, 29.

O ^a **GIVE** thanks unto the LORD; for *he is good*: because his mercy *endureth* for ever.

² ^b Let Israel now say, that his mercy *endureth* for ever.

³ Let the house of Aaron now say, that his mercy *endureth* for ever.

⁴ Let them now that fear the LORD say, that his mercy *endureth* for ever.

⁵ ^c I called upon the LORD ^d in distress: the LORD answered me, and ^e set me in a large place.

⁶ ^f The LORD is ^g on my side; I will not fear: what can man do unto me?

⁷ ^h The LORD taketh my part with them that help me: therefore shall ⁱ I see *my desire* upon them that hate me.

⁸ ^j *It is* better to trust in the LORD than to put confidence in man.

⁹ ^k *It is* better to trust in the LORD than to put confidence in princes.

¹⁰ All nations compassed me about: but in the name of the LORD will I ^l destroy them.

¹¹ They ^m compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

¹² They compassed me about ⁿ like bees; they are quenched ^o as the fire of thorns: for in the name of the LORD I will ^p destroy them.

¹³ Thou hast thrust sore at me that I might fall: but the LORD helped me.

¹⁴ ^q The LORD is ^r my strength and song, and is become my salvation.

¹⁵ The voice of rejoicing and salvation is in the

tabernacles of the righteous: the right hand of the LORD doeth valiantly.

¹⁶ ^s The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

¹⁷ ^t I shall not die, but live, and ^u declare the works of the LORD.

¹⁸ The LORD hath ^v chastened me sore: but he hath not given me over unto death.

¹⁹ ^w Open to me the gates of righteousness: I will go in to them, and I will praise the LORD:

²⁰ ^x This gate of the LORD, ^y into which the righteous shall enter.

²¹ I will praise thee: for thou hast ^z heard me, and ^{aa} art become my salvation.

²² ^{ab} The stone which the builders refused is become the head stone of the corner.

²³ ^{ac} This is the LORD's doing: it is marvellous in our eyes.

²⁴ This is the day which the LORD hath made; we will rejoice and be glad in it.

²⁵ Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

²⁶ ^{ad} Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

²⁷ God is the LORD, which hath shewed us ^{ae} light: bind the sacrifice with cords, *even* unto the horns of the altar.

²⁸ Thou art my God, and I will praise thee: ^{af} thou art my God, I will exalt thee.

²⁹ ^{ag} O give thanks unto the LORD, for *he is good*: for his mercy *endureth* for ever.

^a 1 Chron. xvi. 8, 24. Ps. cvi. 1. cviii. 1. cxxxvi. 1.—^b See Ps. cxv. 9, &c.—^c Ps. cxx. 1.—^d Heb. out of distress.—^e Ps. xviii. 19.—^f Ps. xxvii. 1. Ivi. 4, 11. cxlvi. 5. Isa. li. 13. Heb. xiii. 6.—^g Heb. for me.—^h Ps. liv. 4.—ⁱ Ps. lix. 10.—^j Ps. xl. 4. lxii. 8, 9. Jer. xvii. 5, 7.—^k Ps. cxlvi. 3.—^l Heb. cut them off.—^m Ps. lxxxviii. 17.—ⁿ Deut. i. 44.—^o Eccles. vii. 6. Nah. i. 10.—^p Heb. cut down.—^q Exod. xv. 2. Isa. xii. 2.—^r Exod. xv. 6.—^s Ps. vi. 5. Hab. i. 12.

—^t Ps. lxxviii. 23.—^u 2 Cor. vi. 9.—^v Isa. xxvi. 2.—^w Ps. xxiv. 7.—^x Isa. xxxv. 8. Rev. xxi. 27. xxii. 14, 15.—^y Ps. cxvi. 1.—^z Ver. 14.—^{aa} Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. Eph. ii. 20. 1 Pet. ii. 4, 7.—^{ab} Heb. This is from the LORD.—^{ac} Matt. xxi. 9. xxiii. 39. Mark xi. 9. Luke xix. 38. See Zech. iv. 7.—^{ad} Esth. viii. 16. 1 Pet. ii. 9.—^{ae} Exod. xv. 2. Isa. xxv. 1.—^{af} Ver. 1.

Most probably David was the author of this psalm, though many think it was written after the captivity. It partakes of David's spirit, and everywhere shows the hand of a master. The style is grand and noble; the subject, majestic. It is the last of those psalms which form the great *hallel*, which the Jews sung at the end of the passover.

Verse 2. *Let Israel now say*] Seeing the hand of the Lord so visibly, and the deliverance gained, that God's mercy *endureth for ever*.

Verse 3. *The house of Aaron*] The priesthood is still preserved, and the temple worship restored.

Verse 4. *That fear the Lord*] All sincere penitents and genuine believers.

Verse 5. *I called upon the Lord*] I am a standing proof and living witness of God's mercy. Take encouragement from me.

Verse 7. *The Lord taketh my part with them that help me*] Literally, *The Lord is to me among my helpers. And I shall look among them that hate me.* As God is on my side, I fear not to look the whole of them in the face. I shall see them defeated.

Verse 8. *Better to trust in the Lord*] Man is feeble, ignorant, fickle, and capricious; it is better to trust in Jehovah than in such.

Verse 9. *In princes.*] Men of high estate are generally proud, vain-glorious, self-confident, and rash: it is better to trust in God than in them. Often they cannot deliver, and often they will not when they can.

Verse 10. *All nations compassed me about*] This is by some supposed to relate to David, at the commencement of his reign, when all the neighbouring Philistine nations endeavoured to prevent him from establishing himself in the kingdom. Others suppose it may refer to the Samaritans, Idumeans, Ammonites, and others, who endeavoured to prevent the Jews from rebuilding their city and their temple after their return from captivity in Babylon.

Verse 13. *Thou hast thrust sore at me*] In pushing thou hast pushed me that I might fall.

But the Lord helped me.] Though he possessed skill, courage, and strength, yet these could not have prevailed had not God been his helper; and to him he gives the glory of the victory.

Verse 15. *The voice of rejoicing.*] Formerly there was nothing but wailings; but now there is universal joy because of the salvation—the deliverance, which God has wrought for us.

Verse 16. *The right hand of the Lord is exalted.*] Jehovah lifted up his right hand, and with it performed prodigies of power.

Verse 17. *I shall not die.*] I was nigh unto death; but I am preserved,—preserved to publish the wondrous works of the Lord.

Verse 19. *Open to me the gates.*] Throw open the doors of the temple, that I may enter and perform my vows unto the Lord.

Verse 20. *This gate of the Lord.*] Supposed to be the answer of the Levites to the request of the king.

Verse 21. *I will praise thee.*] He is now got within the gates, and breaks out into thanksgivings for the mercies he had received. *He is become my salvation*—he himself hath saved me from all mine enemies.

Verse 22, 23. *The stone which the builders refused.*] See a full elucidation of these two verses in the notes on Matt. xxi. 42.

Verse 24. *This is the day which the Lord hath made.*] As the Lord hath called me to triumph, this is the day which he hath appointed for that purpose. This is a *gracious opportunity*; I will improve it to his glory.

Verse 25. *Save now, I beseech thee.*] These words were sung by the Jews on the feast of tabernacles, when carrying green branches in their hands; and from the *hosannah* now, we have the word *hosanna*. This was sung by the Jewish

children when Christ made his public entry into Jerusalem.

Verse 26. *We have blessed you*] The answer of the Levites to the king.

Verse 27. *God is the Lord*] Rather *El Yehovah*, the strong God Jehovah.

Which hath shewed us light] "And he will illuminate us." Perhaps at this time a divine splendour shone upon the whole procession; a proof of God's approbation.

Bind the sacrifice with cords] It is supposed that the words refer to the feast of tabernacles, and *drag* here means

the *festival victim*. Several translate the original "keep the festival with thick boughs of the horns of the altar." In this sense the *Vulgate* and *Septuagint* understood this passage. David in this entry into the temple was a type of our blessed Lord, who made a similar entry, as related Matt. xxi. 8-10.

Verse 29. *O give thanks unto the Lord*] This is the general doxology or chorus. All join in thanksgiving, and they *end* as they began: "His mercy endureth for ever." It began at the creation of man; it will continue till the earth is burnt up.

PSALM CXIX.

The various excellencies and important uses of the law or revelation of God.

ALEPH.

BLESSED are the ^aundefiled in the way, ^bwho walk in the law of the Lord.

2 Blessed are they that keep his testimonies and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded us to ^dkeep thy precepts diligently.

5 O that my ways were directed to ^ekeep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned ^hthy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I ⁱsought thee: O let me not ^jwander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

^a Or, perfect or sincere.—^b Ps. cxxviii. 1.—^c 1 John iii. 9, v. 18.—^d Exod. xv. 26. Isa. xxviii. 10, 18.—^e Lev. xviii. 5, 26. xix. 19, xx. 8, 22. Deut. iv. 2. vi. 2. xxvi. 17. xxviii. 45. xxx. 10.—^f Job. xxii. 26. 1 John ii. 28.—^g Ver. 171.—^h Heb. judgments of thy righteousness.—ⁱ 2 Chron. xv. 15.—^j Ver. 21. 118.—^k Ps. xxxvii. 81. Luke ii. 18, 51.—^l Ver. 26, 83, 64, 66, 108, 124, 135. Ps. xxx. 4.—

This is another of the *alphabetical* or *acrostic* psalms. It is divided into *twenty-two* parts, answering to the *number* of letters in the *Hebrew alphabet*. Every *part* is divided into *eight verses*; and each *verse* begins with that letter of the alphabet which forms the *title* of the part. All *connection*, as might be naturally expected, is sacrificed to this artificial and methodical arrangement.

The words which express that *revelation* which God had then given to men, or some *particular characteristic* of it, are generally reckoned to be the *ten* following:

I. THE LAW, TORAH, from *ayah*, to direct, guide, teach, *make straight or even, point forward*, because it *guides, directs, and instructs* in the way of righteousness; makes our path *straight*, shows what is *even and right*, and points us *onward to peace, truth, and happiness*.

II. STATUTES, CHUKKIM, from *chak*, to mark, trace out, describe, and ordain; because they *mark out* our way, describe the line of conduct we are to pursue, and *order or ordain* what we are to observe.

III. PRECEPTS, PIKKUDIM, from *pakad*, to take notice or care of a thing, to attend, have respect to, to appoint, to visit; because they *take notice* of our way, have respect to the whole of our life and conversation, *superintend, overlook, and visit* us in all the concerns and duties of life.

IV. COMMANDMENTS, MITSVOT, from *tsavah*, to command, order, ordain; because they show us what we should do,

12 Blessed art thou, O LORD: ¹teach me thy statutes.

13 With my lips have I ^mdeclared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much* as in all riches.

15 I will ⁿmeditate in thy precepts, and have respect unto thy ways.

16 I will ^odelight myself in thy statutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I am a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do ^rerr from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did ^smeditate in thy statutes.

^m Ps. xxxiv. 11.—ⁿ Ps. i. 2. Ver. 23, 48, 78.—^o Ps. i. 2. Ver. 35, 47, 70, 77.—^p Ps. cxvii. 7.—^q Heb. reveal.—^r Gen. xlvi. 9. 1 Chron. xxix. 15. Ps. xxxix. 12. 2 Cor. v. 6. Heb. xl. 13.—^s Ps. cxlii. 1, 2. lxxiii. 1. lxxxiv. 2. Ver. 40, 181.—^t Ver. 110, 110, 118.—^u Ps. xxxix. 8.—^v Ver. 15.

and what we should leave undone, and exact our obedience. V. TESTIMONIES, EDOT, from *ad*, denoting beyond, further, all along, to bear witness or testimony. The rites and ceremonies of the law; because they point out matters beyond themselves, being types and representations of the good things that were to come.

VI. JUDGMENTS, MISHPATIM, from *shaphat*, to judge, determine, regulate, order, and discern: because they judge concerning our words and works; show the rules by which they should be regulated; and cause us to discern what is right and wrong, and decide accordingly.

VII. TRUTH, EMUNAH, from *aman*, to make steady, constant, to settle, trust, believe. The law that is established, steady, confirmed, and ordered in all things, and sure; which should be believed on the authority of God, and trusted to as an infallible testimony from Him who cannot lie nor deceive.

VIII. WORD, DABAR, from the same root, to discourse, utter one's sentiments, speak consecutively and intelligibly; in which it appears to differ from *malah*, to utter articulate sounds. Any prophecy or immediate communication from heaven, as well as the whole body of divine revelation, is emphatically called *dabar Yehovah*, the word of Jehovah.

IX. WAY, DEREC, from the same root, to proceed, go on, walk, tread. The way in which God goes in order to instruct and save man; the way in which man must tread in

24 Thy testimonies also are my delight and my counsellors.

DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: * teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid before me.

* Ver. 77. 92.—^b Heb. men of counsel.—^c Ps. xlv. 25.—^d Ver. 40. Ps. cxliii. 11.—^e Ver. 12. Ps. xxv. 4. xxvii. 11. lxxxvi. 11.—^f Ps. cxlv. 5. 6.—^g Ps. cvii. 26.—^h Heb. dropped.—ⁱ 1 Kings iv. 29. Isa. lx. 5. 2 Cor. vi. 11.—^j Ver. 12.—^k Ver. 112. Matt. x. 22. Rev.

order to be safe, holy, and happy. God's manner of acting or proceeding in providence and grace; and the way that man should take in order to answer the end of his creation and redemption.

X. RIGHTEOUSNESS, TSEDAKAH, from tsadak, to do justice, to give full weight. That which teaches a man to give to all their due; to give GOD his due, MAN his due, and HIMSELF, his due; for every man has duties to God, his neighbour, and himself, to perform. This word is applied to God's judgments, testimonies, and commandments: they are all righteous, give to all their due, and require what is due from every one.

The three words, which some add here, are, 1. FAITHFULNESS, EMUNAH: but see this under No. VII.; nor does it appear in ver. 90, where it occurs, to be used as a characteristic of God's law, but rather his exact fulfilment of his promises to man.

The second is JUDGMENT mishpat. See this under No. VI.: it occurs in ver. 84 and 121: "When wilt thou execute judgment," &c.; but is not used in those places as one of the ten words.

The third is NAME, shem, see ver. 132: but this is no characteristic of God's law; it refers here simply to himself. Those that love thy NAME is the same as those that love THEE.

We might, and with much more propriety, add a fourth, IMRAH, from amar, to branch out, spread, or diffuse itself, as the branches of a tree; and which is often used for a word spoken, a speech. This often occurs in the Psalm; and we regularly translate it word, and put no difference or distinction between it and dabar, No. VIII.: but it is not exactly the same; dabar may apply more properly to history, relation, description, and such like; while imra-thecha, thy word, may mean an immediate oracle, delivered solemnly from God to his prophet for the instruction of men. But the two words appear often indifferently used; and it would not be easy to ascertain the different shades of meaning between these two roots.

Though the most judicious interpreters assign this Psalm to the times of the Babylonish captivity; yet there are so many things in it descriptive of David's state, experience, and affairs, that I am led to think it might have come from his pen; or if composed at or under the captivity, was formed out of his notes and memoranda.

LETTER ALEPH.—First Division.

Verse 1. Blessed are the undefiled in the way] "O the blessedness of the perfect ones in the way." By the perfect, we are to understand those who sincerely believe what God has spoken, observe all the rules and ceremonies of his religion, and have their lives and hearts regulated by the spirit of love, fear, and obedience.

Verse 8. They also do no iniquity] They avoid all idolatry, injustice, and wrong; and they walk in God's ways, not in those ways to which an evil heart might entice them, nor those in which the thoughtless and the profligate tread.

Verse 4. Thy precepts diligently.] Meod, "superlatively, to the uttermost." God has never given a commandment, the observance of which he knew to be impossible. And to whatsoever he has commanded he requires obedience; and his grace is sufficient for us.

31 I have stuck unto thy testimonies: O LORD put me not to shame.

32 I will run the way of thy commandments when thou shalt enlarge my heart.

HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from beholding

ii. 26.—^a Ver. 73. Prov. ii. 6. James i. 5.—^b Ver. 16.—^c Ezek. xxxii. 31. Mark vii. 21, 22. Luke xii. 15. 1 Tim. vi. 10. Heb. xiii. 5.—^d Isa. xxxiii. 15.—^e Heb. make to pass.—^f Prov. xxiii. 5.

Verse 5. O that my ways were directed] Without thee I can do nothing; my soul is unstable and fickle; and it will continue weak and uncertain till thou strengthen and establish it.

Verse 6. Then shall I not be ashamed] If a man who fears God is so unhappy as to fall into sin, his conscience reproaches him, and he is ashamed before God and man. This is a full proof that God's Spirit has not utterly departed from him, and that he may repent, believe, and be healed.

Unto all thy commandments.] Allow that any of God's commandments may be transgressed, and we shall soon have the whole decalogue set aside.

Verse 8. O forsake me not utterly.] Ad meod, "to utter dereliction;" never leave me to my own strength, nor to my own heart!

LETTER BETH.—Second Division.

Verse 9. A young man cleanse his way?] Orach, which we translate way here, signifies a track, a rut, such as is made by the wheel of a cart or chariot. A young sinner has no broad beaten path; he has his private ways of offence; and how shall he be cleansed from these? how can he be saved from what will destroy mind, body, and soul?

1. He is to consider that his way is impure; and how abominable this must make him appear in the sight of God.

2. He must examine it according to God's word, and carefully hear what God has said concerning him and it.

3. He must take heed to it, to keep, guard, and preserve his way—his general course of life, from all defilement.

Verse 10. With my whole heart have I sought thee] 4. He must seek God; make earnest prayer and supplication to him for divine light, for a tender conscience, and for strength to walk uprightly. 5. His whole heart; all his affections must be engaged here, or he cannot succeed. 6. He must take care to keep in the path of duty, of abstinence and self-denial; not permitting either his eye, his hand, or his heart to wander from the commandments of his Maker.

Verse 11. Thy word have I hid in mine heart] 7. He must treasure up those portions of God's word in his mind and heart which speak against uncleanness of every kind; and that recommend purity, chastity, and holiness. The word of Christ should dwell richly in him. If God's word be only in his Bible, and not also in his heart, he may soon and easily be surprised into his besetting sin.

Verse 12. Blessed art thou] 8. He must acknowledge the mercy of God, in so far preserving him from all the consequences of his sin. 9. He should beg of him to become his teacher, that his heart and conscience might be instructed in the spirituality of his statutes.

Verse 18. With my lips have I declared] 10. He should declare to his own heart, and to all his companions in iniquity, God's judgments against himself and them; that if his long-suffering mercy have not made a proper impression on their hearts, they may tremble at his approaching judgments.

Verse 14. I have rejoiced] 11. He must consider it his chief happiness to be found in the path of obedience, giving his whole heart and strength to God; and when enabled to do it, he should rejoice more in it than if he had gained thousands of gold and silver. O how great is the treasure of a tender and approving conscience!

Verse 15. I will meditate] 12. He should encourage self-

vanity; and quicken thou me in thy way.
 38 Establish thy word unto thy servant, who is devoted to thy fear.
 39 Turn away my reproach, which I fear: for thy judgments are good.
 40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

* Ver. 40.—2 Sam. vii. 25.—Ver. 20.—4 Ver. 23, 37, 88, 107, 149, 158, 159.—Pa. evi. 4. Ver. 77.

examination and reflection; and meditate frequently on God's words, works, and ways; and especially on his gracious dealings towards him. 13. He should keep his eye upon God's steps; setting the example of his Saviour before his eyes, going where he would go, and nowhere else; doing what he would do, and nothing else; keeping the company that he would keep, and none else; and doing every thing in reference to the final judgment.

Verse 18. *I will delight myself*] The word is very emphatical: *eshtaasha, I will skip about and jump for joy*. 14. He must exult in God's word as his treasure, live in the spirit of obedience as his work, and ever glory in God, who has called him to such a state of salvation. 15. He must never forget what God has done for him, done in him, and promised farther to do; and he must not forget the promises he has made, and the vows of the Lord that are upon him. Any young man who attends to these fifteen particulars will get his way cleansed; victory over his sin; and, if he abide faithful to the Lord that brought him, an eternal heaven at last among them that are sanctified.

LETTER GIMEL.—Third Division.

Verse 17. *Deal bountifully*] *Gemol, reward thy servant*. Let him have the return of his faith and prayers, that the divine life may be preserved in his soul! Then he will keep thy word.

Verse 18. *Open thou mine eyes*] The Holy Scriptures are plain enough; but the heart of man is darkened by sin. The Bible does not so much need a comment, as the soul does the light of the Holy Spirit.

Verse 19. *I am a stranger in the earth*] In the land. Being obliged to wander about from place to place, I am like a stranger even in my own country.

Verse 20. *My soul breaketh*] It expresses excessive longing, grievous disappointment, hopeless love, accumulated sorrow. By this we may see the *hungering* and *thirsting* which the Psalmist had after righteousness, often mingled with much despondency.

Verse 21. *Thou hast rebuked the proud*] This was done often in the case of David; and was true also in reference to the Babylonians, who held the Israelites in subjection, and whose kings were among the proudest of human beings.

Verse 22. *Remove from me reproach and contempt*] Of these the captives in Babylon had a more than ordinary load.

Verse 23. *Princes also did sit*] It is very likely that the nobles of Babylon did often, by wicked misrepresentations, render the minds of the kings of the empire evil affected towards the Jews.

Verse 24. *Thy testimonies also are—my counsellors.*] "The men of my counsel." I sit with them; and I consider every testimony thou hast given as a particular counsellor; one whose advice I especially need.

LETTER DALETH.—Fourth Division.

Verse 25. *My soul cleaveth unto the dust*] It would be best to translate *naphshi, my life*; and then *cleaving to the dust* may imply an apprehension of approaching death; and this agrees best with the petition.

Quicken thou me] "Take me alive." Keep me from going down into the dust.

Verse 26. *I have declared my ways*] "I have numbered my ways;" I have searched them out; I have investigated them. And that he had earnestly prayed for pardon of what was wrong in them, is evident; for he adds, "Thou heardest me."

Verse 28. *My soul melteth*] As my distresses cause the tears to distil from my eyes, so the overwhelming load of my afflictions causes my life to ebb and leak out.

Verse 29. *The way of lying*] The propensity to falsity and perjurication; whatsoever is contrary to truth. Re-

VAU.

41 Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

*Or, So shall I answer him that reproacheth me in a thing.

move me from its solicitations, and remove it from me. Verse 31. *I have stuck*] I have cleaved to, been glued to them: the same word as in ver. 25.

O Lord, put me not to shame.] Let my sins and follies be blotted out by thy mercy; and so hide and cover them that they shall never appear, either in this or the coming world, to my shame and confusion!

Verse 32. *I will run*] The particle which we translate *when*, should be translated *because*: *Because thou shalt enlarge, or dilate, my heart*; make plain my path by cleansing me from my impurity, and taking the hindrances out of my way. I will then run without dread of stumbling, and every day make sensible progress.

LETTER HE.—Fifth Division.

Verse 33. *Teach me, O Lord, the way of thy statutes*] To understand the spiritual reference of all the statutes, &c., under the law, required a teaching which could only come from God.

I shall keep it unto the end.] He wishes for heavenly teaching; not to make a parade of it, but to enable him to discern his duty, that he might act accordingly.

Verse 34. *With my whole heart.*] I will not trifle with my God, I will not divide my affections with the world; God shall have all.

Verse 36. *Not to covetousness.*] Let me have no inordinate love for gain of any kind, nor for anything that may grieve thy-Spirit, or induce me to seek my happiness here below.

Verse 37. *From beholding vanity*] An idol, worldly pleasure, beauty, finery; anything that is vain, empty, or transitory. Let me not behold it; let me not dwell upon it.

Verse 38. *Stablish thy word*] Fulfil the promises thou hast made to me.

Verse 39. *Turn away my reproach, which I fear*] This may be understood of the reproach which a man may meet with in consequence of living a godly life, for such a life was never fashionable in any time or country.

Verse 40. *Behold, I have longed*] Thou knowest that I have long desired thy salvation; thou seest that this desire still remains.

Quicken me] I am dying; O give me the spirit of life in Christ Jesus!

* LETTER VAU.—Sixth Division.

Verse 41. *Let thy mercies come*] Let me speedily see the accomplishment of all my prayers!

Verse 42. *So shall I have wherewith to answer*] Men say, "My hope in thy mercy is vain."

Verse 43. *Take not the word of truth*] Grant that the assurances which thy prophets have given to the people of approaching deliverance may not fall to the ground.

Verse 45. *I will walk at liberty*] When freed from the present bondage, we shall rejoice in obedience to thy testimonies; we shall delight to keep all thy ordinances.

Verse 46. *I will speak—before kings*] These words may with propriety be referred to the case of Daniel, and other bold and faithful Israelites, who spoke courageously before Nebuchadnezzar, Belshazzar, and Darius.

Verse 47. *Thy commandments, which I have loved.*] O shame to Christians who feel so little affection to the gospel of Christ, when we see such cordial, conscientious, and inviolate attachment in a Jew to the laws and ordinances of Moses, that did not afford a thousandth part of the privileges!

Verse 48. *My hands also will I lift up*] I will make prayer and supplication before thee, lifting up holy hands without wrath and doubting.

LETTER ZAIN.—Seventh Division.

Verse 49. *Remember the word*] Thou hast promised to

44 So shall I keep thy law continually for ever and ever.

45 And I will walk ^aat liberty: for I seek thy precepts.

46 ^bI will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will ^cdelight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will ^dmeditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to ^ehope.

50 This is my ^fcomfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly ^gin derision: yet have I not ^hdeclined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 ⁱHorror hath taken hold upon me, because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

^aHeb. at large.—^bPs. cxxviii. 1. Matt. x. 18, 19. Acts xxvi. 1, 2.—^cVer. 16.—^dVer. 15.—^eVer. 74, 81, 147.—^fRom. xv. 4.—^gJer. xx. 7.—^hJob xxiii. 11. Ps. xlv. 18. Ver. 157.—ⁱEzra ix. 3—

redeem us from our captivity; on that word we have built our hope.

Verse 50. *This is my comfort*] While enduring our harsh captivity, we anticipated our enlargement; and thy word of promise was the means of keeping our souls alive.

Verse 51. *The proud have had me*] We have been treated not only with oppressive cruelty, but also with contempt, because we still professed to trust in thee; yet we have not declined from thy law.

Verse 52. *I remembered thy judgments of old*] The word judgments is here taken for providential dealing; and indeed kind treatment; that which God showed to the Hebrews in bearing with and blessing them.

Verse 53. *Horror hath taken hold upon me*] The word *zilaphah* is thought to signify the pestilential burning wind called by the Arabs *simoom*. Here it strongly marks the idea that the Psalmist had of the destructive nature of sin; it is pestilential; it is corrupting, mortal.

Verse 54. *Thy statutes have been my songs*] During our captivity all our consolation was derived from singing thy praises, and chanting among our fellow-captives portions of thy law, and the precepts it contains.

Verse 55. *I have remembered thy name*] In the deepest night of our affliction this has consoled me.

Verse 56. *This I had, because I kept thy precepts.*] Though thou didst leave us under the power of our enemies yet thou hast not left us without the consolations of thy Spirit.

LETTER CHETH.—*Eighth Division.*

Verse 57. *Thou art my portion, O Lord*] From the fifty-seventh to the sixtieth verse may be seen the progress of the work of grace on the human heart, from the first dawn of heavenly light till the soul is filled with the fulness of God. But as I consider this psalm as notes selected from diaries of past experience, formed at different times; and that the author has been obliged, for the support of his acrostic plan, to interchange circumstances, putting that sometimes behind which in the order of grace comes before; because to put it in its right place, the letters would not accord with the alphabetical arrangement; I shall therefore follow what I conceive to be its order in the connexion of grace, and not in the order in which the words are here laid down.

Verse 59. *First.—I thought on my ways*] I viewed my conduct on all sides. The word, as usual here, is a metaphor taken from *embroidering*, where the figure must appear the same on the one side as it does on the other; therefore, the cloth must be turned on each side every time the needle is put in, to see that the stitch be fairly set.

Secondly.—And turned my feet unto thy testimonies.] Having made the above discovery, and finding himself under

55 ^jI have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH.

57 ^kThou art my portion, O LORD: I have said that I would keep thy words.

58 I entreated thy ^lfavour with my whole heart: be merciful unto me ^maccording to thy word.

59 I ⁿthought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The ^obands of the wicked have robbed me: but I have not forgotten thy law.

62 ^pAt midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I am a companion of all them that fear thee, and of them that keep thy precepts.

64 ^qThe earth, O LORD, is full of thy mercy: ^rteach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

^jPs. lxxiii. 6.—^kPs. xvi. 5. Jer. x. 16. Lam. iii. 24.—^lHeb. *face*. Job xl. 19.—^mVer. 41.—ⁿLuke xv. 17, 18.—^oOr, *companies*.—^pActs xvi. 25.—^qPs. xxxiii. 5.—^rVer. 12, 20.

the displeasure of God, he abandoned every evil way, took God's word for his directory, and set out fairly in the way of life and salvation.

Verse 60. *THIRDLY.—I made haste, and delayed not*] He did this with the utmost speed; and did not trifle with his convictions, nor seek to drown the voice of conscience.

The original word, which we translate *delayed not*, is amazingly emphatical: I did not stand *what-what-what*; or, as we use to express the same sentiment, *shilly-shally* with myself: I was determined, and so set out. The Hebrew word, as well as the *English*, strongly marks indecision of mind, positive action being suspended, because the mind is so unfixed as not to be able to make a choice.

Verse 58. *FOURTHLY.—He found he had sinned; that he needed mercy; that he had no time to lose; that he must be importunate; and therefore he sought that mercy with all his soul.*

FIFTHLY.—Feeling that he deserved nothing but wrath, that he had no right to any good, he cries for mercy in the way that God had promised to convey it: "Be merciful unto me!" And to this he is encouraged only by the promise of God; and therefore prays, "Be merciful unto me according to thy word."

Verse 57. *SIXTHLY.—To keep himself firm in his present resolutions, he binds himself unto the Lord. "I have said that I would keep thy words." Thy vows are upon me, and I must not add to my guilt by breaking them.*

SEVENTHLY.—He did not seek in vain; God reveals himself in the fulness of blessedness to him, so that he is enabled to exclaim, Thou art my portion, O Lord!

Verse 61. *The bands of the wicked have robbed me*] The cables, cords, or snares of the wicked. They have hunted us like wild beasts; many they have taken for prey, and many they have destroyed.

Verse 62. *At midnight I will rise*] We are so overpowered with a sense of thy goodness, that in season and out of season we will return thee thanks.

Verse 63. *I am a companion*] This was the natural consequence of his own conversion; he abandoned the workers of iniquity, and associated with them that feared the Lord.

Verse 64. *The earth—is full of thy mercy*] When Christ dwells in the heart by faith, we have nothing but goodness around us. Others may complain; but to us even the earth appears full of the mercy of the Lord.

LETTER TETH.—*Ninth Division.*

Verse 65. *Thou hast dealt well with thy servant*] Whatever thy word has promised, thou hast fulfilled.

Verse 66. *Teach me good judgment and knowledge*] Teach me (to have) a good taste and discernment. Let me see and

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 * Before I was afflicted I went astray: but now have I kept thy word.

68 Thou art ^b good, and doest good; * teach me thy statutes.

69 The proud have ^d forged a lie against me: but I will keep thy precepts with my whole heart.

70 * Their heart is as fat as grease; but I ^f delight in thy law.

71 * It is good for me that I have been afflicted; that I might learn thy statutes.

72 ^b The law of thy mouth is better unto me than thousands of gold and silver.

JOD.

73 ^l Thy hands have made me and fashioned me: ^g give me understanding, that I may learn thy commandments.

* Ver. 71. Jer. xxxi. 18, 19. Heb. xli. 11.—^b Ps. cvi. 1, cvii. 1. Matt. xix. 17.—^c Ver. 12, 26.—^d Job xiii. 4. Ps. cix. 2.—^e Ps. xvii. 10. Isa. vi. 10. Acts xxviii. 27.—^f Ver. 35.—^g Ver. 67. Heb. xli. 10, 11.—^h Ver. 127. Ps. xix. 10. Prov. viii. 10, 11, 19.—ⁱ Job x. 8.

know the importance of divine things, and give me a relish for them.

Verse 67. Before I was afflicted I went astray] Affliction sanctified is a great blessing; un sanctified, it is an additional curse.

Verse 68. Thou art good] And because thou art good, thou doest good; and because thou delightest to do good, teach me thy statutes.

Verse 69. The proud have forged a lie] The poor captives in Babylon had their conduct and motives continually misrepresented, and themselves belied and calumniated.

Verse 70. Their heart is as fat as grease] They are egregiously stupid; they have fed themselves without fear; they are become flesh-brutalized, and given over to vile affections, and have no kind of spiritual relish: but I delight in thy law—I have, through thy goodness, a spiritual feeling and a spiritual appetite.

Verse 72. The law of thy mouth is better] Who can say this? Who prefers the law of his God, the Christ that bought him, and the heaven to which he hopes to go, when he can live no longer upon earth, to thousands of gold and silver? Yea, how many are there who, like Judas, sell their Saviour even for thirty pieces of silver?

As the letter teth begins but few words, not forty, in the Hebrew language, there is less variety under this division than under any of the preceding.

LETTER YOD.—Tenth Division.

Verse 73. Thy hands have made me] Thou hast formed the mass out of which I was made; and hast given me that particular form that distinguishes me from all thy other creatures.

Give me understanding] As thou hast raised me above the beasts that perish, teach me that I may live for a higher and nobler end, in loving, serving, and enjoying thee for ever. Show me that I was made for heaven, not for earth.

Verse 74. They that fear thee] They who are truly religious will be glad—will rejoice, at this farther proof of the saving power of God.

Verse 75. I know—that thy judgments are right] All the dispensations of thy providence are laid in wisdom, and executed in mercy: let me see that it is through this wisdom and mercy that I have been afflicted.

Verse 76. Thy merciful kindness] Let me derive my comfort and happiness from a diffusion of thy love and mercy, chasdecha, thy exuberant goodness, through my soul.

Verse 77. Let thy tender mercies] Rachameycha, thy fatherly and affectionate feelings.

Verse 78. Let the proud be ashamed] To reduce a proud man to shame, is to humble him indeed. Let them be confounded. Without cause—without any colourable pretext, have they persecuted me.

Verse 79. Let those that fear thee] The truly pious. Turn unto me] Seeing thy work upon me, they shall acknowledge me as a ^b, and plucked from the burning.

Verse 80. Let my heart be sound in thy statutes] Let it

74 ^k They that fear thee will be glad when they see me; because ^l I have hoped in thy word.

75 I know, O LORD, that thy judgments are ^m right, and ⁿ that thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be ^o for my comfort, according to thy word unto thy servant.

77 ^p Let thy tender mercies come unto me, that I may live: for ^q thy law is my delight.

78 Let the proud ^r be ashamed; ^s for they dealt perversely with me without a cause: but I will ^t meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes, that I be not ashamed.

CAPH.

81 ^v My soul fainteth for thy salvation: but ^w I hope in thy word.

Ps. c. 3. cxviii. 6. cxviii. 14.—^x Ver. 34, 144.—^y Ps. xxxiv. 2.—^z Ver. 49, 147.—^{aa} Heb. righteousness.—^{ab} Heb. xli. 10.—^{ac} Heb. to comfort me.—^{ad} Ver. 41.—^{ae} Ver. 24, 47, 174.—^{af} Ps. xxv. 8.—^{ag} Ver. 86.—^{ah} Ver. 23.—^{ai} Ps. lxxiii. 26. lxxxiv. 2.—^{aj} Ver. 74, 114.

be perfect—all given up to thee, and all possessed by thee.

LETTER CAPH.—Eleventh Division.

Verse 81. My soul fainteth for thy salvation] I have longed so incessantly after thy salvation—the complete purification and restoration of my soul, that my very spirits are exhausted.

Verse 82. Mine eyes fail] With looking up for the fulfilment of thy promise, as my heart fails in longing after thy presence.

Verse 83. Like a bottle in the smoke] In the eastern countries their bottles are made of skins; one of these hung in the smoke must soon be parched and shrivelled up.

Verse 84. How many are the days of thy servant?] Dost thou not know that I have few to live, and they are full of trouble?

When wilt thou execute judgment on them that persecute me?] Shall not the pride of the Chaldeans be brought down, the arm of their strength be broken, and thy people delivered?

Verse 85. The proud have digged pits] The Vulgate, Septuagint, Ethiopic, and Arabic translate this verse thus: "They have recited to me unholy fables, which are not according to thy law."

Verse 87. They had almost consumed me] Had it not been for thy mercy, we had all been destroyed under this oppressive captivity.

Verse 88. Quicken me] Make and keep me alive. So shall I keep] Without the spiritual life there is no obedience; we must therefore rise from the dead, and be quickened by the Spirit of Christ.

LETTER LAMED.—Twelfth Division.

Verse 89. For ever, O Lord, thy word is settled in heaven.] Thy purposes are all settled above, and they shall all be fulfilled below.

Verse 90. Thy faithfulness] That which binds thee to accomplish the promise made.

Thou hast established the earth] Thou hast given it its appointed place in the system, and there it abideth.

Verse 91. They continue this day] "All the celestial bodies are governed by thy power. Thou hast given an ordinance or appointment to each, and each fulfils thy will in the place thou hast assigned it."

Verse 92. Unless thy law had been my delights] Had we not had the consolations of religion, we should long ago have died of a broken heart.

Verse 93. I will never forget thy precepts] How can I? It is by them I live.

Verse 94. I am thine, save me] He who can say this need fear no evil. In all trials, temptations, dangers, afflictions, persecutions, I am thine. O how sovereign is such a word against all the evils of life! I am THINE! therefore save thine OWN!

Verse 96. I have seen an end of all perfection] Literally, "Of all consummations I have seen the end;" as if one

82 * Mine eyes fail for thy word, saying, When wilt thou comfort me ?

83 For ^b I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 * How many are the days of thy servant ? ^d when wilt thou execute judgment on them that persecute me ?

85 * The proud have digged pits for me, which are not after thy law.

86 All thy commandments are ^e faithful: * they persecute me ^h wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 ^l Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

LAMED.

89 ^j For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness is ^k unto all generations: thou hast established the earth, and it ^l abideth.

91 * They continue this day according to ^m thine ordinances: for all are thy servants.

92 Unless ⁿ thy law had been my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 ^o I am thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: but I will consider thy testimonies.

96 * I have seen an end of all perfection: but thy commandment is exceeding broad.

MEM.

97 O how love I thy law! ^p it is my meditation all the day.

98 Thou through thy commandments hast made me ^q wiser than mine enemies: for ^r they are ever with me.

* Ver. 123. Ps. lxxix. 3.—^a Job xxx. 30.—^b Ps. xxxix. 4.—^c Rev. vi. 10.—^d Ps. xxxv. 7. Prov. xvi. 27.—^e Heb. faithfulness.—^f Ver. 78.—^g Ps. xxxv. 19. xxxviii. 19.—^h Ver. 40.—ⁱ Ps. lxxxix. 2. Matt. xxiv. 34, 35. ¹ Pet. i. 25.—^k Heb. to generation and generation. Ps. lxxxix. 1.—^l Heb. standeth.—^m Jer. xxxiii. 25.—ⁿ Ver. 24.—^o Matt. v. 18. xxiv. 35.—^p Ps. i. 2.—^q Deut. iv. 6, 8.—^r Heb. it is ever with me.—^s 2 Tim. iii. 15.—^t Job xxxii. 7, 8, 9.—^u Prov. i. 15.—^v Es. xix.

should say, Every thing of human origin has its limits and end, howsoever extensive, noble, and excellent. This has been explained as if it meant: All the real or pretended perfection that men can arrive at in this life is nothing when compared with what the law of God requires. This saying is false in itself, and is no meaning of the text.

LETTER MEM.—Thirteenth Division.

Verse 97. *O how love I thy law*] This is one of the strongest marks of a gracious and pious heart, cast in the mould of obedience.

Verse 98. *Wiser than mine enemies*] Some have thought that this psalm was composed by Daniel, and that he speaks of himself in these verses.

Verse 99. *I have more understanding than all my teachers*] As he had entered into the spiritual nature of the law of God, and saw into the exceeding breadth of the commandment, he soon became wiser than any of the priests or even prophets who instructed him.

Verse 100. *I understand more than the ancients*] God had revealed to him more of that hidden wisdom which was in his law than he had done to any of his predecessors. And this was most literally true of David, who spoke more fully about Christ than any who had gone before him; or, indeed followed after him.

Verse 101. *I have refrained my feet*] By avoiding all sin, the spirit of wisdom still continues to rest upon me.

Verse 102. *Sweeter than honey to my mouth*] What

99 I have more understanding than all my teachers: * for thy testimonies are my meditation.

100 ^l I understand more than the ancients, because I keep thy precepts.

101 I have ^m refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 * How sweet are thy words unto my ⁿ taste! yea, sweeter than honey to my mouth!

104 Through thy precepts I get understanding: therefore ^o I hate every false way.

NUN.

105 ^p Thy word is a ^q lamp unto my feet, and a light unto my path.

106 ^r I have sworn, and I will perform it, that I will keep thy righteous judgments.

107 I am afflicted very much: ^s quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, ^t the freewill-offerings of my mouth, O LORD, ^u and teach me thy judgments.

109 ^v My soul is continually in my hand: yet do I not forget thy law.

110 ^w The wicked have laid a snare for me: yet I ^x erred not from thy precepts.

111 ^y Thy testimonies have I taken as an heritage for ever: for ^z they are the rejoicing of my heart.

112 I have inclined mine heart ^{aa} to perform thy statutes alway, ^{ab} even unto the end.

SAMECH.

113 I hate vain thoughts: but thy law do I love.

114 ^{ac} Thou art my hiding place and my shield: ^{ad} I hope in thy word.

115 ^{ae} Depart from me, ye evil doers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not ^{af} be ashamed of my hope.

10. Prov. viii. 11.—^a Heb. palate.—^b Ver. 128.—^c Prov. vi. 23.—^d Or, candle.—^e Neh. x. 29.—^f Ver. 88.—^g Hos. xiv. 2. Heb. xlii. 15.—^h Ver. 12, 26.—ⁱ Job xiii. 14.—^j Ps. cxl. 5. cxli. 9.—^k Ver. 10, 21.—^l Deut. xxxiii. 4.—^m Ver. 77, 92, 174.—ⁿ Heb. to do.—^o Ver. 33.—^p Ps. xxxii. 7. xul. 1.—^q Ver. 81.—^r Ps. vi. 8. cxxxix. 19. Matt. vii. 23.—^s Ps. xxv. 2. Rom. v. 5. ix. 33. x. 11

deep communion must this man have had with his Maker! These expressions show a soul filled with God. O Christians, how vastly superior are our privileges! and, alas! how vastly inferior, in general, are our consolations, our communion with God, and our heavenly-mindedness!

Verse 104. *Through thy precepts I get understanding*] Spiritual knowledge increases while we tread in the path of obedience. Obedience is the grand means of growth and instruction. Obedience trades with the talent of grace, and thus grace becomes multiplied.

LETTER NUN.—Fourteenth Division.

Verse 105. *Thy word is a lamp*] God's word is a candle which may be held in the hand to give us light in every dark place and chamber; and it is a general light shining upon all his works, and upon all his ways.

Verse 106. *I have sworn*] Perhaps this means no more than that he had renewed his covenant with God; he had bound himself to love and serve him only.

Verse 107. *I am afflicted very much*] "To extremity, excessively." We are in the most oppressive captivity. Quicken me] Deliver us from our bondage.

Verse 108. *The freewill-offerings of my mouth*] The voluntary offerings which I have promised. Or, As we are in captivity, and cannot sacrifice to thee, but would if we could; accept the praises of our mouth, and the purposes of our hearts, instead of the sacrifices and offerings which we would bring to thy altar, but cannot.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I am thy servant; give me understanding, that I may know thy testimonies.

126 It is time for thee, LORD, to work: for they have made void thy law.

^a Ver. 21.—^b Heb. ceases to cease.—^c Ezek. xxii. 18.—^d Hab. iii. 16.—^e Heb. vii. 22.—^f Ver. 81. 82.—^g Ver. 12.—^h Ps. cxvi. 16.—ⁱ Ver. 72. Ps. xix. 10. Prov. viii. 11.—^j Ver. 104.—^k Ps. xix. 7. Prov. i. 4.—^l Ver. 20.—^m Ps. cvl. 4.—ⁿ 2 Thes. i. 6, 7.—^o Heb. accord-

Verse 109. *My soul is continually in my hand*] *My life*; that is, it is in constant danger; every hour I am on the confines of death. The expression signifies to be in continual danger.

Verse 110. *The wicked have laid a snare*] Thus their lives were continually exposed to danger.

Verse 111. *As an heritage*] To these he was heir; he had inherited them from his fathers, and he was determined to leave them to his family for ever. If a man can leave nothing to his child but a Bible, in that he bequeaths him the greatest treasure in the universe.

Verse 112. *I have inclined mine heart*] I used the power God gave me, and turned to his testimonies with all mine heart. When we work with God, we can do all things.

LETTER SAMECH.—Fifteenth Division.

Verse 113. *I hate vain thoughts*] I have hated "tumultuous, violent men." I abominate all mobs and insurrections, and troublers of the public peace.

Verse 114. *My hiding place*] My asylum. *And my shield*] There is a time in which I may be called to suffer in secret; then thou hidest me. There may be a time in which thou callest me to fight; then thou art my Shield and Protector.

Verse 115. *Depart from me*] I abominate the profane, and will have no communion with them. I drive them away from my presence.

Verse 116. *Uphold me*] Prop me up; give me thyself to lean upon.

Verse 117. *Hold thou me up*] I shall grow weary and faint in the way, if not strengthened and supported by thee. *And I shall be safe*] No soul can be safe, unless upheld by thee.

Verse 118. *Thou hast trodden down*] All thy enemies will be finally trodden down under thy feet.

Their deceit is falsehood.] Their elevation is a lie. The wicked often become rich and great, and affect to be happy but it is all false; they have neither a clean nor approving conscience. Nor can they have thy approbation; and, consequently, no true blessedness.

Verse 119. *Thou puttest away all the wicked of the earth like dross*] There is no true metal in them: when they are tried by the refining fire, they are burnt up; they fly off in fumes, and come to no amount.

Therefore I love thy testimonies.] Thy testimonies will stand; and thy people will stand; because thou who didst give the one, and who upholds the other, art pure, immutable and eternal.

Verse 120. *My flesh trembleth for fear of thee*] It is only an assurance of my interest in thy mercy that can save me from distressing fears and harassing doubts. It is our privilege to know we are in God's favour; and it is not less so

127 Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

PE.

129 Thy testimonies are wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me and be merciful unto me, as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 Deliver me, from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

ing to the custom towards thee, &c.—^p Ps. xvii. 5.—^q Ps. xix. 13. Rom. vi. 12.—^r Luke i. 74.—^s Ps. iv. 6.—^t Ver. 12, 28.—^u Jer. ix. 1. xiv. 17. See Ezek. ix. 4.

to maintain a continual filial fear of offending him. A true conception of God's justice and mercy begets reverence.

LETTER AIN.—Sixteenth Division.

Verse 121. *I have done judgment and justice*] I have given the best decision possible on every case that came before me; and I have endeavoured to render to all their due.

Verse 122. *Be surety for thy servant*] Or, *Be bail for thy servant.* What a word is this! Pledge thyself for me, that thou wilt produce me safely at the judgment of the great day. Then sustain and keep me blameless till the coming of Christ.

Verse 126. *It is time for thee, Lord, to work*] The time is fulfilled in which thou hast promised deliverance to thy people. They—the Babylonians,

Have made void thy law.] They have filled up the measure of their iniquities.

Verse 127. *Therefore I love thy commandments*] I see thou wilt do all things well. I will trust in thee.

Above gold] More than resplendent gold; gold without any stain or rust.

Yea, above fine gold.] Above solid gold; gold separated from the dross, perfectly refined.

Verse 128. *All thy precepts concerning all things to be right*] All the ancient Versions, except the Chaldee, seem to have omitted the second col, ALL, and read the text thus: "Therefore I have walked straight in all thy precepts." I go straight on in all thy precepts, hating every false way. I am going to heaven, and that way lies straight before me. To walk in the way of falsity I cannot, because I hate it; and I hate such ways, because God hates them.

LETTER PE.—Seventeenth Division.

Verse 129. *Thy testimonies are wonderful*] There is a height, length, depth, and breadth in thy word and testimonies that are truly astonishing; and on this account my soul loves them, and I deeply study them.

Verse 130. *The entrance of thy words giveth light*] The opening of it: when I open my Bible to read, light springs up in my mind. Every sermon, every prayer, every act of faith, is an opening by which light is let into the seeking soul.

Verse 131. *I opened my mouth, and panted*] A metaphor taken from an animal exhausted in the chase. The Psalmist sought for salvation, as he would run from a ferocious beast for his life.

Verse 132. *As thou usest to do*] Treat me as thy mercy has induced thee to treat others in my circumstances. Deal with me as thou dealest with thy friends.

Verse 133. *Order my steps*] Hasten, make them firm; let me not walk with a halting or unsteady step.

Have dominion over me.] IN me. Let me have no gover-

TZADDI.

137 ^a Righteous art thou, O LORD, and upright are thy judgments.

138 ^b Thy testimonies that thou hast commanded are ^c righteous and very ^d faithful.

139 ^e My zeal hath consumed me, because mine enemies have forgotten thy words.

140 ^f Thy word is very ^g pure: therefore thy servant loveth it.

141 I am small and despised: yet do not I forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy law is ^h the truth.

143 Trouble and anguish have ⁱ taken hold on me: yet thy commandments are ^k my delights.

144 The righteousness of thy testimonies is everlasting: ^l give me understanding, and I shall live.

KOPH.

145 I cried with my whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, ^m and I shall keep thy testimonies.

147 ⁿ I prevented the dawning of the morning, and cried: ^o I hoped in thy word.

148 ^p Mine eyes prevent the night watches, that I might meditate in thy word.

^a Ezra ix. 15. Neh. ix. 33. Jer. xli. 1. Dan. ix. 7.—^b Ps. xix. 7, 8, 9.—^c Heb. righteousness.—^d Heb. faithfulness.—^e Ps. lxxix. 9. John ii. 17.—^f Heb. cut me off.—^g Ps. xii. 6. xviii. 30. xix. 8. Prov. xxx. 6.—^h Heb. triad or refused.—ⁱ Ver. 151. Ps. xix. 9. John xvii. 17.—^j Heb. found me.—^k Ver. 77.—^l Ver. 34, 78. 169.—^m Or, that I may keep.—ⁿ Ps. v. 3. lxxxviii. 13. cxxx. 6.—^o Ver. 74.—^p Ps. lxxiii. 1, 6.

nor but God; let the throne of my heart be filled by him, and none other.

Verse 135. *Make thy face to shine*] Give me a sense of thy approbation. Let me know, by the testimony of thy Spirit in my conscience, that thou art reconciled to me. The witness of God's spirit in the souls of believers was an essential principle in religion from the foundation of the world.

Verse 136. *Rivers of waters run down mine eyes*] How much had this blessed man the honour of God and the salvation of souls at heart! O for more of that spirit which mourns for the transgressions of the land! But we are not properly convinced of the exceeding sinfulness of sin.

LETTER TZADDI.—Eighteenth Division.

Verse 137. *Righteous art thou*] Thou art infinitely holy in thy nature; and therefore thou art upright in thy judgments—all thy dispensations to men.

Verse 138. *Thy testimonies*] Every thing that proceeds from these partakes of the perfections of thy nature.

Verse 139. *My zeal hath consumed me*] My earnest desire to promote thy glory, and the pain I feel at seeing transgressions multiplied, have worn down both my flesh and spirits.

Verse 140. *Thy word is very pure*] It is purification. It is a purified thing, but a thing that purifies, God's word is a fire to purify as well as a hammer to break.

Verse 141. *I am small and despised*] Being small, I can not resist; being despised, I am in danger; but even all this does not induce me to start aside, or through the fear of man to be unfaithful to thee.

Verse 142. *Thy righteousness is an everlasting righteousness*] The word *tsedek* is a word of very extensive meaning in the Bible. It signifies, not only God's inherent righteousness and perfection of nature, but also his method of treating others; his plan of redemption; his method of saving others. Thy merciful method of dealing with sinners and justifying the ungodly will last as long as the earth lasts; and thy law that witnesses this, in all its pages, is the truth.

Verse 143. *Trouble and anguish*] I am exercised with various trials from men and devils.

Have taken hold on me] But still I cleave to my God, and am delighted with his law.

Verse 144. *The righteousness of thy testimonies is ever-*

149 Hear my voice according unto thy loving-kindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou art near, O LORD; and all thy commandments are truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation is far from the wicked: for they seek not thy statutes.

156 Great are thy tender mercies, O LORD; quicken me according to thy judgments.

157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy loving-kindness.

160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

—^a Ver. 40, 164.—^b Ps. cxlv. 18.—^c Ver. 86, 142, 172.—^d Luke xxi. 33.—^e Ps. ix. 13. Lam. v. 1.—^f 1 Sam. xxiv. 15. Ps. xxxv. 1. Mic. vii. 9.—^g Ver. 40.—^h Job v. 4.—ⁱ Or, Many.—^j Ver. 149.—^k Ps. xlv. 18. Ver. 51.—^l Ver. 136. Ezek. ix. 4.—^m Ver. 25, 87, 40, 88, 107, 149, 154, 156. Ps. cxliii. 11.—ⁿ Heb. The beginning of thy word is true.

lasting] Thy moral law was not made for one people, or for one particular time; it is as imperishable as thy nature, and of endless obligation. It is that law by which all the children of Adam shall be judged.

Give me understanding] To know and practise it. *And I shall live*] Shall glorify thee, and live eternally; not for the merit of having done it, but because thou didst fulfil the work of the law in my heart, having saved me from condemnation by it.

LETTER KOPH.—Nineteenth Division.

Verse 145. *I cried with my whole heart*] He whose whole heart cries to God will never rise from the throne of grace without a blessing.

Verse 147. *I prevented the dawning*] "I went before the dawn or twilight."

Verse 148. *Mine eyes prevent*] "Go before the watches." Before the watchman proclaims the hour, I am awake, meditating on thy words. At the proclaiming of each watch the Psalmist appears to have risen and performed some act of devotion.

Verse 150. *They draw nigh*] They are just at hand who seek to destroy me.

They are far from thy law] They are near to all evil, but far from thee.

Verse 151. *Thou art near*] As they are near to destroy, so art thou near to save. When the enemy comes in as a flood, the Spirit of the Lord lifts up a standard against him.

Verse 152. *Concerning thy testimonies, I have known of old*] "Long ago I have known concerning thy testimonies." Thou hast designed that thy testimonies should bear reference to, and evidence of, those glorious things which thou hast provided for the salvation of men; and that this should be an everlasting testimony. They continue, and Christ is come.

LETTER RESH.—Twentieth Division.

Verse 153. *Consider mine affliction*] See mine affliction or humiliation; but the eye of the Lord affects his heart; and therefore he never sees the distresses of his followers without considering their situation, and affording them help.

Verse 154. *Plead my cause*] "Be my Advocate in my suit." Contend for us against the Babylonians, and bring us out of our bondage.

SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: but thy law do I love.

164 Seven times a day do I praise thee, because of thy righteous judgments.

165 Great peace have they which love thy law: and nothing shall offend them.

166 Lord, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

^a Sam. xxiv. 11, 14. xxvi. 18. Ver. 23.—^b Prov. iii. 2. Isa. xxxiii. 17.—^c Heb. they shall have no stumbling-block.—^d Gen. xlix. 18. Ver. 174.—^e Prov. v. 21.—^f Ver. 144.—^g Ver. 7.—^h Josh. xxiv.

[Verse 155. *Salvation is far from the wicked*] There is no hope of their conversion.

[*For they seek not thy statutes.*] And they who do not seek, shall not find.

[Verse 156. *Great are thy tender mercies*] They are rabbim, multitudes. They extend to all the wretchedness of all men.

[Verse 158. *I beheld the transgressors, and was grieved*] Literally, I was affected with anguish.

[Verse 160. *Thy word is true from the beginning*] Rosh, the head or beginning of thy word, is true.

LETTER SCHIN.—Twenty-first Division.

[Verse 161. *Princes have persecuted me*] This may refer to what was done by *prime ministers* and the rulers of provinces, to scour the king against the *unfortunate Jews* in order still to detain them in bondage. In reference to *David*, the plotting against him in Saul's court, and the dangers he ran in consequence of the jealousies of the Philistine lords while he sojourned among them, are well known.

[*My heart standeth in awe*] They had probably offers made them of enlargement or melioration of condition, providing they submitted to some idolatrous conditions; but they knew they had to do with a jealous God; their hearts stood in awe, and they were thereby kept from sin.

[Verse 162. *As one that findeth great spoil*] As God opened his eyes he beheld wonders in his law; and each discovery of this kind was like finding a prize.

[Verse 163. *I—abhor lying*] Perhaps they might have made the confessions which the Chaldeans required, and by mental reservation have kept an inward firm adherence to their creed; but this, in the sight of the God of truth, must have been lying; and at such a sacrifice they would not purchase their enlargement, even from their captivity.

[Verse 164. *Seven times a day do I praise thee*] Seven was a number expressing perfection, completion, &c., among the Hebrews; and it is often used to signify many or an infinite number, see Prov. xxiv. 16; Lev. xxvi. 28. And here it may mean no more than that his soul was filled with the spirit of gratitude and praise, and that he very frequently expressed his joyous and grateful feelings in this way.

TAU.

169 Let my cry come near before thee, O Lord: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments are righteousness.

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord; and thy law is my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments.

22. Prov. i. 29. Luke x. 42.—^a Ver. 166.—^b Ver. 16, 24, 47, 77, 111.—^c Isa. liii. 6. Luke xv. 4, &c. 1 Pet. ii. 25.—^d Ver. 16, 83, 93, 109, 141, 153.

[Verse 165. *Great peace have they*] They have peace in their conscience, and joy in the Holy Spirit; and

[*Nothing shall offend*] Stumble, or put them out of the way.

[Verse 166. *Lord, I have hoped*] Thou hast promised deliverance, and I have expected it on the ground of that promise.

[Verse 167. *My soul hath kept*] I have not attended to the letter merely, but my spirit has entered into the spirit and design of thy testimonies.

[Verse 168. *For all my ways are before thee*] Thou knowest that I have endeavoured to walk before thee with a perfect heart.

LETTER TAU.—Twenty-second Division.

[Verse 169. *Let my cry come near before thee*] Here the Psalmist's cry for deliverance is personified; made an intelligent being, and sent up to the throne of grace to negotiate in his behalf.

[Verse 172. *My tongue shall speak of thy word*] He first utters sounds connected with words expressive of his grateful feelings; in the second he speaks words, principally those which God himself had spoken, containing promises of support, purposes relative to the redemption of his people, and denunciations against their enemies.

[Verse 176. *I have gone astray like a lost sheep*] A sheep, when it has once lost the flock, strays in such a manner as to render the prospect of its own return utterly hopeless.

[*Seek thy servant*] I shall never find thee; come to the wilderness, take me up, and carry me to the flock.

There is one extraordinary perfection in this psalm: *begin* where you will, you seem to be at the commencement of the piece; *end* where you will, you seem to close with a complete sense. It is constructed with admirable art, and every where breathes the justest and highest encomiums on the revelation of God; shows the glories of the God who gave it, the necessities and dependence of his intelligent creatures, the bounty of the Creator, and the praise and obedience which are his due. To no psalm can its own words be better applied, ver. 18: "Open thou mine eyes, that I may behold wondrous things out of thy law."

PSALM CXX.

The Psalmist, in great distress, calls on the Lord for deliverance from calumny and defamation, 1, 2; shows the punishment that awaits his persecutor, 3, 4; deplors the necessity of his residence with the ungodly, 5-7.

PSALM CXXI.

A Song of Degrees.

In my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?

* Ps. cxviii. 5. Jonah iv. 2.—^b Or, What shall the deceitful tongue give unto thee? or, What shall it profit thee?—^c Heb. added.—^d Or, It is as the sharp arrows of the mighty man with coals of juniper.

This psalm, and all the rest that follow it, to the end of Psalm cxxxiv., fifteen in number, are called Psalms of Degrees; for thus the Hebrew title *hammaaloth* is generally translated, as coming from the root *alah*, to ascend or mount upwards. Hence *maaloth*, steps or stairs for ascending, 1 Kings x. 19, 20, 2 Kings ix. 18. But as the word may be applied to elevation in general, hence some have thought that it may here signify the elevation of voice; "these psalms being sung with the highest elevations of voice and music." Others have thought the word expresses rather the matter of these psalms, as being of peculiar excellence.

Verse 1. *In my distress*] Through the cause afterwards mentioned.

I cried unto the Lord] Made strong supplication for help.

And he heard me.] Answered my prayer by comforting my soul.

It appears to be a prayer of the captives in Babylon for complete liberty; or perhaps he recites the prayer the Israelites had made previously to their restoration.

Verse 2. *Lying lips, and from a deceitful tongue.*] From a people without faith, without truth, without religion; who sought by lies and calumnies to destroy them.

Verse 3. *What shall be given unto thee?*] Thou art worthy of the heaviest punishments.

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I am for peace: but when I speak, they are for war.

—^a Gen. x. 2. Ezek. xxvii. 13.—^b Gen. xxv. 18. 1 Sam. xxv. 1. Jer. xlix. 28, 29.—^c Or, a man of peace.

Verse 4. *Sharp arrows*] On the juniper, see the note on Job xxx. 4, where this passage is explained. *Fiery arrows, or arrows wrapped about with inflamed combustibles*, were formerly used in sieges to set the places on fire.

Verse 5. *That I sojourn in Mesech*] Meshec was apparently the father of the Mosquians, who dwelt in the mountains that separate Iberia from Armenia, and both from Colchis. These provinces were subjugated by Nebuchadnezzar; and it is evident from 2 Kings xvii. 28, 29, xviii. 11, xix. 12, 13, that many of the Jews were held in captivity in those countries. As to Kedar, it extended into Arabia Petraea, and towards the Euphrates; and is the country afterwards known as the country of the Saracens.

Verse 6. *My soul hath long dwelt with him that hateth peace.*] A restless, barbarous, warlike, and marauding people.

Verse 7. *I am for peace*] We love to be quiet and peaceable; but they are continually engaged in excursions of rapine and plunder. It is evident that the Psalmist refers to a people like the wandering Arabs, who live constantly in tents, and subsist by robbery; plundering and carrying away all that they can seize. The poor captives wished them to cultivate the arts of peace and live quietly, but they would hear of nothing but their old manner of life.

PSALM CXXI.

The resolution of a godly man, 1, 2. The safety and prosperity of such, as they and theirs shall be under the continual protection of God, 3-8.

A Song of Degrees.

I will lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

* Or, Shall I lift up mine eyes to the hills? whence should my help come? See Jer. iii. 23.—^b Ps. cxvii. 8.—^c 1 Sam. ii. 9. Prov. iii. 23, 24.—^d Ps. cxviii. 1. Isa. xxvii. 3.—^e Isa. xxv. 4.—^f Ps. xvi. 8.

This appears to be a prayer of the Jews in their captivity, who are solicitous for their restoration. It is in the form of a dialogue.

Verse 1. *Unto the hills*] Jerusalem was built upon a mountain; and Judea was a mountainous country; and the Jews, in their several dispersions, turned towards Jerusalem when they offered up their prayers to God.

Verse 2. *My help cometh from the Lord*] There is no help for me but in my God; and I expect it from no other quarter.

Verse 3. *He will not suffer thy foot to be moved*] The foundation, God's infinite power and goodness, on which thou standest, cannot be moved; and whilst thou standest on this basis, thy foot cannot be moved.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

oix. 31.—^a Ps. xci. 5. Isa. xlix. 10. Rev. vii. 16.—^b Ps. xli. 3. xvii. 10. cxlv. 20.—^c Deut. xxviii. 6. Prov. ii. 8. iii. 6.

Verse 4. *He that keepeth Israel*] The Divine Being represents himself as a watchman, who takes care of the city and its inhabitants during the night-watches; and who is never overtaken with slumbering or sleepiness.

Verse 6. *The sun shall not smite thee by day*] I believe the Psalmist simply means, they shall not be injured by heat nor cold; by a sun-stroke by day, nor a frost-bite by night.

Verse 7. *The Lord shall preserve thee from all evil*] Spiritual and corporeal, natural and moral.

He shall preserve thy soul.] Take care of thy life, and take care of thy soul.

Verse 8. *Thy going out and thy coming in*] Night and day—in all thy business and undertakings; and this through the whole course of thy life: for evermore.

PSALM CXXII.

The satisfaction of a gracious soul in the use of God's ordinances, 1, 2. Description of the internal government of Jerusalem, 3-5. Prayers for its peace and prosperity, 6-9.

A Song of Degrees of David.

I WAS glad when they said unto me, *Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is ^b compact together.

4 ° Whither the tribes go up, the tribes of the LORD, unto ^d the testimony of Israel, to give thanks unto the name of the LORD.

* Isa. ii. 8. Zech. viii. 21.—^b See 2 Sam. v. 9.—
° Exod. xxiii. 17. Deut. xvi. 16.

In the preceding psalms we find the poor captives crying to God for deliverance; here they are returning thanks that they find they are permitted to return to their own land and to the ordinances of their God.

Verse 1. *I was glad when they said*] When Cyrus published an edict for their return, the very first object of their thanksgiving was the kindness of God in permitting them to return to his ordinances.

Verse 2. *Our feet shall stand*] For seventy years we have been exiled from our own land; our heart was in Jerusalem, but our feet were in Chaldea. Now God has turned our captivity, and our feet shall shortly stand *within the gates of Jerusalem*. What a transition from misery to happiness! and what a subject for rejoicing!

Verse 3. *Jerusalem—compact together*.] It is now well rebuilt, every part contributing to the strength of the whole. It is also a state of great political and spiritual union.

Verse 4. *The testimony of Israel*] He no doubt alludes to the assembling of the tribes *annually* at each of the three grand national festivals.

Verse 5. *There are set thrones of judgment*] There were the *public courts*, and thither the people went to obtain justice; and while the *thrones of the house of David* were there, they had justice.

Verse 6. *Pray for the peace of Jerusalem*] Let her *unani-*

5 ° For there ^f are set thrones of judgment, the thrones of the house of David.

6 ¶ Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the LORD our God, I will ^h seek thy good.

^d Exod. xvi. 34.—^e Deut. xvii. 8. 2 Chron. xix. 8.—^f Heb. do sit.—^g Ps. ii. 18.—^h Neh. ii. 10.

mity never be disturbed; let her prosperity ever be on the increase.

They shall prosper that love thee.] In the peace and prosperity of the city, they shall find their peace and their prosperity; and even on this ground they should *love* the city, and labour to promote its best interests.

Verse 7. *Peace be within thy walls*] This is the *form of prayer* that they are to use.

Verse 8. *For my brethren and companions' sakes*] Because this city is the abode of my kinsfolk and countrymen, I will wish it prosperity.

Verse 9. *Because of the house of the Lord our God*] Particularly will I wish thee well, because thou art the *seat of religion*, the place where our merciful God has condescended to dwell.

There is a fine picture given us here of the state of Jerusalem after the restoration of the Jews. The walls were finished, the city rebuilt, beautiful, strong, and regular; the temple and its worship were restored, the courts of justice were re-established, the constituted authorities in church and state were doing their duty; and God was pouring out his blessing upon all. Who could see this without praying, May God increase thy peace, and establish thy prosperity for ever!

PSALM CXXIII.

The prayer and faith of the godly, 1, 2. They desire to be delivered from contempt, 3, 4.

A Song of Degrees.

UNTO thee. * lift I up mine eyes, O thou ^b that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our

* Ps. cxxi. 1. cxli. 8.

This psalm is probably a complaint of the captives in Babylon relative to the contempt and cruel usage they received. The author is uncertain.

Verse 1. *Unto thee lift I up mine eyes*] We have no hope but in thee; our eyes look upward; we have expectation from thy mercy alone.

Verse 2. *As the eyes of servants*] We now wait for thy commands, feeling the utmost readiness to obey them when made known to us. The words may be understood as the language of dependence also. As slaves expect their support from their masters and mistresses; so do we ours from thee, O Lord! Or, As servants look to their master and mistresses, to see how they do their work, that they may do it in the

eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

^b Ps. ii. 4. xi. 4. cxv. 8.

same way; so do we, O Lord, that we may learn of thee, and do thy work in thy own Spirit, and after thy own method.

Verse 3. *Have mercy upon us, O Lord*] Chastise us no more; we will no more revolt against thee.

We are exceedingly filled with contempt.] We not only suffer grievously from our captivity, but are treated in the most contemptuous manner by our masters.

Verse 4. *Those that are at ease*] The Babylonians, who, having subdued all the people of the neighbouring nations, lived at ease, had none to contend with them, and now became luxurious, indolent, and insolent; they were contemptuous and proud.

PSALM CXXIV.

A thanksgiving of the godly for extraordinary deliverances, 1-6. The great danger they were in, 7. Their confidence in God, 8.

A Song of Degrees of David.

IF *it had not been* the LORD who was on our side,
 * now may Israel say;
 2 If *it had not been* the LORD who was on our side, when men rose up against us:
 3 Then they had ^bswallowed us up quick, when their wrath was kindled against us:
 4 Then the waters had overwhelmed us, the stream had gone over our soul:

* Ps. cxxix. 1.—^b Ps. lvi. 1, 2. lvii. 8. Prov. i. 12.

This Psalm, though attributed to David was composed long after David's days; and appears to be either a thanksgiving for deliverance from the Babylonish captivity, or for a remarkable deliverance from some potent and insidious enemy after their return to Judea. Or, it is a thanksgiving of the Jews for their escape from the general massacre intended by Haman, prime minister of Ahasuerus, king of Persia.

Verse 1. *If it had not been the Lord*] If God had not, in a very especial manner, supported and defended us, we had all been swallowed up alive, and destroyed by a sudden destruction, so that not one would have been left.

5 Then the proud waters had gone over our soul.
 6 Blessed be the LORD, who hath not given us as a prey to their teeth.
 7 Our soul is escaped * as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.
 8 ^dOur help is in the name of the LORD, * who made heaven and earth.

* Ps. xci. 8. Prov. vi. 5.—^d Ps. cxli. 2.—^e Gen. i. 1. Ps. cxxiv. 8.

Verse 5. *Then the proud waters*] The proud Haman had nearly brought the flood of desolation over our lives.

Verse 7. *Our soul is escaped as a bird out of the snare*] This is a fine image; and at once shows the weakness of the Jews, and the cunning of their adversaries. See the Book of Esther, which is probably the best comment on this psalm.

Verse 8. *Our help is in the name of the Lord*] This deliverance of the Jews appears to me the most natural interpretation of this psalm: and probably Mordecai was the author.

PSALM CXXV.

The safety of those who trust in God, 1-2. God's protecting providence in behalf of his followers, 3. A prayer for the godly, 4. The evil lot of the wicked, 5.

A Song of Degrees.

THEY that trust in the LORD shall be as Mount Zion, which cannot be removed, but abideth for ever.
 2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.
 3 For * the rod of ^b the wicked shall not rest

* Prov. xxii. 8. Isa. xiv. 5.—^b Heb. wickedness.

This psalm belongs most probably to the times after the captivity; and has been applied, with apparent propriety, to the opposition which Sanballat the Horonite, Geshem the Arabian, and Tobiah the Ammonite, gave to the Jews while employed in rebuilding the walls of Jerusalem, and restoring the temple.

Verse 1. *They that trust in the Lord*] Every faithful Jew who confides in Jehovah shall stand, in those open and secret attacks of the enemies of God and truth, as *unshaken as Mount Zion*; and shall not be moved by the power of any adversary.

Verse 2. *As the mountains are round about Jerusalem*] Jerusalem is surrounded with mountains, at no great distance, as if placed in the midst of an amphitheatre; for on the east is Mount Olivet, separated from the city by the valley of Jehoshaphat, which also encompasses a part of the north; on the south, the mountain of Offiner interposed with the valley of Gehinnom; and on the west it was formerly fenced with the valley of Gihon, and the mountains adjoining. The situation was such as to be easily rendered impregnable.

upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

5 As for such as turn aside unto their ^c crooked ways, the LORD shall lead them forth with the workers of iniquity: but ^d peace shall be upon Israel.

* Prov. ii. 15.—^d Ps. cxxviii. 6. Gal. vi. 16.

The Lord is round about his people] He is above, beneath, around them; and while they keep within it, their fortress is impregnable, and they can suffer no evil.

Verse 3. *For the rod of the wicked shall not rest upon the lot of the righteous*] Rod, here, may be taken for persecution, or for rule; and then it may be thus interpreted: "The wicked shall not be permitted to persecute always, nor to have a permanent rule."

Lest the righteous put forth] Were the wicked to bear rule in the Lord's vineyard, religion would soon become extinct; for the great mass of the people would conform to their rulers.

Verse 4. *Do good, O Lord, unto those that be good*] Let the upright ever find thee his sure defence!

Verse 5. *As for such as turn aside*] Who are not faithful; who give way to sin; who backside, and walk in a crooked way, widely different from the straight way of the upright, the straight in heart; they shall be led forth to punishment with the common workers of iniquity. Thus thy church will be purified, and thy peace rest upon thy true Israel.

PSALM CXXVI

*The joy of the Israelites on their return from captivity, and the effect their deliverance had upon the heathen, 1-3†
The prayer which they had offered up, 4. The inference they draw from the whole, 5, 6.*

A Song of Degrees.

WHEN the LORD ^a turned again the captivity of Zion, ^b we were like them that dream.

2 Then ^c was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD ^d hath done great things for them.

^a Heb. returned the returning of Zion. Ps. llii. 6. lxxxv. 1. Hos. vi. 11. Joel iii. 1.—^b Acts xii. 9.—^c Job viii. 21.—^d Heb. hath magni-

This psalm is not of David, has no title in the Hebrew or any of the versions, and certainly belongs to the close of the captivity. It might have been composed by *Haggai* and *Zechariah*, as the *Syriac* supposes; or by *Ezra*, according to others. It is beautiful, and highly descriptive of the circumstances which it represents.

Verse 1. *When the Lord turned again the captivity*] When Cyrus published his decree in favour of the Jews, giving them liberty to return to their own land, and rebuild their city and temple.

We were like them that dream.] The news was so unexpected that we doubted for a time the truth of it. We believed it was too good news to be true, and thought ourselves in a dream or illusion.

Verse 2. *Then said they among the heathen.*] The liberty now granted was brought about in so extraordinary a way, that the very *heathens* saw that the hand of the great Jehovah must have been in it.

Verse 3. *The Lord hath done great things for us*] We acknowledge the hand of our God. "God alone has given us this enlargement."

We are glad.] This is a mere burst of ecstatic joy. O how happy are we.

Verse 4. *Turn again our captivity*] This is either a recital of the prayer they had used *before* their deliverance; or it is a prayer for those who *still remained* in the provinces beyond the Euphrates.

As the streams in the south.] Probably the Nile is meant. It is possible, however, that they might have had some *rapid rivers* that either rose in the south, or had a southern direc-

3 The LORD hath done great things for us; whereof we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

fed to do with them.—See Jer. xxxi. 9, &c.—Or, singing.—Or, seed basket.

tion; and they desired that their return might be as rapid and as abundant as the waters of those rivers. But we know that the Nile proceeds from the south, divides itself into several streams as it passes through Egypt, and falls by seven mouths into the Mediterranean.

Verse 5. *They that sow in tears shall reap in joy.*] This is either a *maxim* which they gather from their own history, or it is a *fact* which they are now witnessing. Or, We have sown in tears; now we reap in joy. We are restored after a long and afflicting captivity to our own country, to peace, and to happiness.

Verse 6. *He that goeth forth and weepeth, bearing precious seed*] The metaphor seems to be this: A poor farmer has had a very bad harvest. The *seed time* is now come, and is very unpromising. Out of the famine a little seed has been saved to be sown, in hopes of another crop; but the badness of the present season almost precludes the entertainment of hope. He carries his all, his *precious seed*, with him in his *seed basket*; and with a sorrowful heart commits it to the furrow, watering it in effect with his tears, and earnestly imploring the blessing of God upon it. God hears; the season becomes mild; he beholds successively the *blade*, the *ear*, and the *full corn* in the ear. The appointed weeks of harvest come, and the grain is very productive. He fills his arms with the sheaves and shocks; and returns to his expecting family in triumph, praising God for the wonders he has wrought. So shall it be with this handful of *returning Israelites*. They also are to be *sown*—scattered all over the land; the blessing of God shall be upon them, and their faith and numbers shall be abundantly increased.

PSALM CXXVII

The necessity of God's blessing on every undertaking, without which no prosperity can be expected, 1, 2. Children are an heritage from the Lord, 3, 4. A fruitful wife is a blessing to her husband, 5.

A Song of Degrees ^a for Solomon.

EXCEPT the LORD build the house, they labour in vain ^b that build it: except ^c the LORD keep the city, the watchman waketh but in vain.

2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

^a Or, of Solomon. Ps. lxxii. title.—Heb. that are builders of it in 4.—Ps. cxvi. 3, 4, 5.—^b Gen. iii. 17, 19.—^c Gen. xxxiii. 6. xlviii. 4. Josh. xxiv. 3, 4.—^d Deut. xxviii. 4.—^e Heb. hath filled his quiver with

This psalm was most likely composed for the building of the second temple, under Nehemiah, and by some prophet of that time.

Verse 1. *Except the Lord build the house*] To build a house is taken in three different senses in the sacred writings; 1. To build the temple of the Lord, which was called, the house, by way of eminence. 2. To build any ordinary

3 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

4 As arrows are in the hand of a mighty man; so are children of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

them.—See Job. v. 4. Prov. xxvii. 11.—Or, shall subside, as Ps. xviii. 47; or, destroy.

house, or place of dwelling. 3. To have a numerous offspring. Now it is true that unless the good hand of God be upon us we cannot prosperously build a place of worship for his name. Unless we have his blessing, a dwelling-house cannot be comfortably erected. And if his blessing be not on our children, the house (the family) may be built up, but instead of its being the house of God, it will be the synagogue

of Satan. All marriages that are not under God's blessing will be a private and public curse.

Except the Lord keep the city] The Psalmist alludes to the rebuilding of the walls of Jerusalem under Nehemiah; and in effect says, Though you should watch constantly, guard every place, and keep on your armour ready to repel every attack, yet remember the success of all depends upon the presence and blessing of God.

Verse 2. *It is vain for you to rise up early*] There seems to be here an allusion to the daily and nightly watches which Nehemiah instituted. The people were worn out with constant labour and watching; he therefore divided them in such a manner, that they who had worked in the day should rest by night, that they who worked by night should rest in the day; and thus *his beloved*, a title of the Jews, *the beloved of God*, got sleep, due refreshment, and rest. As for Nehemiah and his servants, they never put off their clothes day or night but for washing.

Verse 3. *Lo, children are an heritage of the Lord*] That is, To many God gives children in place of temporal good. To many others he gives houses, lands, and thousands of gold and silver, and with them the womb that beareth not; and these are their inheritance. Where is the *poor man* who would give up his *six children*, with the prospect of having more, for the *thousands or millions* of him who is the *centre of his own existence*, and has neither root nor

branch but his forlorn solitary self upon the face of the earth?

Verse 4. *As arrows are in the hand of a mighty man*] Each child will, in the process of time, be a defence and support to the family, as arrows in the quiver of a skilful and strong archer: the more he has the more enemies he may slay, and consequently the more redoubted shall he be.

Children of the youth] The children of *young people* are always more strong and vigorous, more healthy, and generally longer lived than those of *elderly*, or comparatively *elderly persons*.

Verse 5. *Happy is the man that hath his quiver full of them*] This is generally supposed to mean *his house full of children*, as his *quiver* is full of *arrows*; but I submit whether it be not more congenial to the metaphors in the text to consider it as applying to the *wife*: "Happy is the man who has a breeding or fruitful wife."

With the enemies in the gate] The reference is either to *courts of justice*, which were held at the *gates of cities*, or to *robbers* who endeavour to force their way into a *house* to spoil the inhabitants of their goods. In the *first case* a man falsely accused, who has a numerous family, has as many witnesses in his behalf as he has children. And in the *second case* he is not afraid of *marauders*, because his house is well defended by his active and vigorous sons. It is, I believe, to this last that the Psalmist refers.

PSALM CXXVIII.

The blessedness of the man that fears the Lord, 1. He is blessed in his labour, 2; in his wife and children, 3; in the ordinances of God, 5; and in a long life and numerous posterity, 6.

A Song of Degrees.

BLESSED * is every one that feareth the LORD: that walketh in his ways.

2 ^b For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be ^c as a fruitful vine by the sides

* Ps. cxli. 1. cxv. 13. cxix. 1.—^b Isa. lli. 10.—^c Ezek. xix. 10.
—^d Ps. lli. 8. cxliv. 12.

This psalm seems to be a continuation of the preceding psalm, or rather the second part of it. The man who is stated to have a numerous offspring, in the preceding psalm, is here represented as *sitting at table* with his large family. A person in the meanwhile coming in, sees his happy state, speaks of his comforts, and predicts to him and his all possible future good. And why? Because the man and his family "fear God, and walk in his ways."

Verse 2. *Thou shalt eat the labour of thine hands*] Thou shalt not be exempted from *labour*. Thou shalt *work*: but God will *bless* and *prosper* that work, and thou and thy family shall eat of it. Ye shall all live on the produce of your own labour, and the hand of violence shall not be permitted to deprive you of it.

Verse 3. *Thy wife shall be as a fruitful vine*] Thy children, in every corner and apartment of thy house, shall be the evidences of the fruitfulness of thy wife, as *bunches of grapes* on every *bough* of the vine are

of thine house: thy children ^a like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 ^c The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt ^e see thy children's children, and ^f peace upon Israel.

* Ps. cxxxiv. 5.—^a Gen. i. 23. Job xli. 16.—
^c Ps. cxxv. 5.

the proofs of its being in a healthy thriving state. Verse 4. *Thus shall the man be blessed that feareth the Lord*] *A great price* for a small consideration. Fear God, and thou shalt have as much domestic good as may be useful to thee.

Verse 5. *The Lord shall bless thee out of Zion*] In all thy approaches to him in his house by prayer, by sacrifice, and by offering, thou shalt have his especial blessing. Thou shalt thrive every *where*, and in all *things*.

And thou shalt see the good of Jerusalem] Thou shalt see the cause of God flourish in thy lifetime, and his church in great prosperity.

Verse 6. *Yea, thou shalt see thy children's children*] Thou shalt not die till thou have seen thy family all settled in the world, and those of them who may be *married* blessed with children.

And peace upon Israel] This should be translated, *Peace be upon Israel!*

PSALM CXXIX.

The Jews give an account of the afflictions which they have passed through, 1-3. And thank God for their deliverance, 4. The judgments that shall fall on the workers of iniquity, 5-8.

A Song of Degrees.

MANY ^a time have they afflicted me from
^b my youth, ^c may Israel now say :
 2 Many a time have they afflicted me from
 my youth : yet they have not prevailed against
 me. [long their furrows.
 3 The plowers plowed upon my back : they made
 4 The LORD is righteous : he hath cut asunder the
 cords of the wicked.

^a Or, Much.—^b See Ezek. xxiii. 8. Hos. ii. 15. xi. 1.

This psalm was written after the captivity ; and contains a reference to the many tribulations which the Jews passed through from their youth, i. e., the earliest part of their history, their bondage in Egypt. The author is uncertain.

Verse 1. *Many a time have they afflicted me*] The Israelites had been generally in affliction or captivity from the earliest part of their history, here called their youth.

Verse 2. *Yet they have not prevailed*] They endeavoured to annihilate us as a people ; but God still preserves us as his own nation.

Verse 3. *The plowers plowed upon my back*] It is possible that this mode of expression may signify that the people, during their captivity, were cruelly used by scourging, &c. ; or it may be a sort of proverbial mode of expression for the most cruel usage. There really appears here to be a reference to a yoke, as if they had actually been yoked to the plough, or to some kind of carriages, and been obliged to draw like beasts of burden.

Verse 4. *The Lord—hath cut asunder the cords of the wicked.*] The words have been applied to the sufferings of Christ ; but I know not on what authority.

Verse 5. *Let them all be confounded*] They shall be con-

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as ^d the grass upon the house-tops, which withereth afore it groweth up :

7 Wherewith the mower filleth not his hand ; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, ^e The blessing of the LORD be upon you ; we bless you in the name of the LORD.

^a Ps. cxiv. 1.—^d Ps. xxxvii. 2.—^e Ruth ii. 4. Ps. cxviii. 26.

founded. They who hate Zion, the church of God, hate God himself ; and all such must be dealt with as enemies, and be utterly *confounded*.

Verse 6. *As the grass upon the housetops*] As in the East the roofs of the houses were flat, seeds of various kinds falling upon them would naturally vegetate, though in an imperfect way ; and, because of the want of proper nourishment, would necessarily *dry and wither away*. If grass, the mower cannot make hay of it ; if corn, the reaper cannot make a sheaf of it. Let the Babylonians be like such herbage—good for nothing, and come to nothing.

Withereth afore it groweth up] Before it is *unsheathed* ; i. e., before it ears, or comes to seed.

Verse 8. *Neither do they which go by say*] There is a reference here to the salutations which were given and returned by the reapers in the time of the harvest. Ruth ii. 4. Let their land become desolate, so that no harvest shall ever more appear in it. No interchange of benedictions between owners and reapers. This has literally taken place ; Babylon is utterly destroyed ; no harvests grow near the place where it stood.

PSALM CXXX.

The prayer of a penitent to God, with confession of sin, 1-3. Confidence in God's mercy, and waiting upon him, 4-6. Israel is encouraged to hope in the Lord, because of his willingness to save, 7, 8.

A Song of degrees.

OUT ^a of the depths have I cried unto thee, O
 LORD.
 2 LORD, hear my voice ; let thine ears be
 attentive to the voice of my supplications.
 3 ^b If thou, LORD, shouldst mark iniquities, O
 LORD, who shall stand ?

^a Lam. iii. 55. Jonah ii. 2.—^b Ps. cxliii. 3. Rom. iii. 20, 23, 24.—^c Exod. xxxiv. 7.—^d 1 Kings viii. 40. Ps. ii. 11. Jer. xxxiii. 8, 9.—^e Ps. xxvii. 14. xxxiii. 20. xl. 1. Isa. viii. 17. xvi. 8. xxx. 18.—

This psalm was most probably composed during the captivity ; and contains the complaint of the afflicted Jews, with their hopes of the remission of those sins which were the cause of their sufferings, and their restoration from captivity to their own land. This is one of those called *penitential psalms*.

Verse 1. *Out of the depths*] The captives in Babylon represent their condition like those who are in a prison—an abyss or deep ditch, ready to be swallowed up.

Verse 2. *Lord, hear my voice*] They could have no helper but God, and to him they earnestly seek for relief.

Verse 3. *If thou—shouldst mark iniquities*] If thou shouldst set down every deviation in thought, word, and deed from thy holy law.

Verse 4. *But there is forgiveness with thee*] Thou canst

4 But *there is* ^a forgiveness with thee, that ^d thou mayest be feared.

5 ^e I wait for the LORD, my soul doth wait, and ^f in his word do I hope.

6 ^g My soul waiteth for the LORD more than they that watch for the morning : ^h I say, more than they that watch for the morning.

^a Ps. cxix. 81.—^b Ps. lxxiii. 6. cxix. 147.—^c Or, which watch unto the morning.

forgive ; mercy belongs to thee, as well as judgment. The doctrine here is the doctrine of St. John. 1 John ii. 1.

Verse 5. *I wait for the Lord*] The word *kanah*, which we translate to wait, properly signifies the *extension of a cord from one point to another*. This is a fine metaphor : God is one point, the human heart is the other ; and the extended cord between both is the earnest believing desire of the soul. This desire, strongly extended from the heart to God, in every means of grace, and when there is none, is the active energetic waiting which God requires, and which will be successful.

Verse 6. *More than they that watch for the morning.*] The Chaldee has, "More than they who observe the morning watches, that they may offer the morning oblation." This gives a good sense, and is, perhaps, the true meaning.

PSALM CXXXI.

7 * Let Israel hope in the LORD: for ^b with the LORD there is mercy, and with him is plenteous redemption.

* Ps. cxxx. 1.—^b Ps. lxxxvi. 5, 15. Isa. lv. 7.

Verse 7. *Let Israel hope in the Lord*] This, to hope for salvation, is their duty and their interest. But what reason is there for this hope? A twofold reason:—

1. *With the Lord there is mercy*] THAT mercy, the fund, the essence of mercy.

2. *And with him is plenteous redemption.*] That abundant redemption, that to which there is none like, the Foun-

8 And ^c he shall redeem Israel from all his iniquities.

* Ps. ciii. 3, 4. Matt. i. 21.

tain of redemption, the Lamb of God which taketh away the sin of the world. The article is very emphatic.

Verse 8. *He shall redeem Israel*] He will provide a great price for Israel, and by it will take away all his iniquities. I would not restrict this to Israel in Babylon. Every believer may take it to himself. God perfectly justifies and perfectly sanctifies all that come unto him through the Son of his love.

PSALM CXXXI.

The Psalmist professes his humility, and the peaceableness of his disposition and conduct, 1, 2. Exhorts Israel to hope in God, 3.

A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: ^a neither do I ^b exercise myself in great matters, or in things too ^c high for me.

* Rom. xii. 16.—^b Heb. walk.—^c Heb. wonderful. Job xlii. 3. Ps. cxxxix. 6.

Some think that David composed this psalm as a vindication of himself, when accused by Saul's courtiers that he affected the crown, and was laying schemes and plots to possess himself of it. Others think the psalm was made during the captivity, and that it contains a fair account of the manner in which the captives behaved themselves, under the domination of their oppressors.

Verse 1. *Lord, my heart is not haughty*] The principle of pride has no place in my heart; and consequently the high, lofty, and supercilious look does not appear in my eyes. I have not exercised myself—walked, in high matters, nor associated myself with the higher ranks of the community, nor in great matters, wonderful or sublime things; too high for me, minnens, alien from me, and that do not belong to a

2 Surely I have behaved and quieted ^d myself, ^e as a child that is weaned of his mother: my soul is even as a weaned child.

3 'Let Israel hope in the LORD ^f from henceforth and for ever.

^d Heb. my soul.—^e Matt. xviii. 3. 1 Cor. xiv. 20.—^f Ps. cxxx. 7.—^g Heb. from now.

person in my sphere and situation in life.

Verse 2. *I have behaved and quieted myself, as a child*] On the contrary, I have been under the rod of others, and when chastised have not complained; and my silence under my affliction was the fullest proof that I neither murmured nor repined. But received all as coming from the hands of a just God.

My soul is even as a weaned child.] I felt I must forego many conveniences and comforts which I once enjoyed; and these I gave up without repining or demurring.

Verse 3. *Let Israel hope in the Lord*] Act all as I have done; trust in him who is the God of justice and compassion; and, after you have suffered awhile, he will make bare his arm and deliver you.

PSALM CXXXII.

The Psalmist prays that God would remember his promises to David, 1. His purpose to bring the ark of the Lord into a place of rest, 2-5. Where it was found, and the prayer in removing it, 6-9. The promises made to David and his posterity, 10-12. God's choice of Zion for a habitation, and his promises to the people, 13-17. All their enemies shall be confounded, 18.

A Song of degrees.

LORD, remember David, and all his afflictions:

2 How he sware unto the LORD, ^a and vowed unto ^b the mighty God of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

* Ps. lxxv. 1.—^b Gen. xlix. 24.—^c Prov. vi. 4.—^d Acts vii. 48.—^e Heb. habitations.

Some attribute this psalm to David, but without sufficient ground; others, to Solomon, with more likelihood; and others, to some inspired author at the conclusion of the captivity, which is, perhaps, the most probable. It refers to the building of the second temple, and placing the ark of the covenant in it.

Verse 1. *Lord, remember David*] Consider the promises

4 I will ^c not give sleep to mine eyes, or slumber to mine eyelids,

5 Until I ^d find out a place for the LORD, ^e an habitation for the mighty God of Jacob.

6 Lo, we heard of it ^f at Ephratah: ^g we found it ^h in the fields of the wood. [ship at his footstool.

7 We will go into his tabernacles: ⁱ we will wor-

ⁱ 1 Sam. xvii. 12.—^j 1 Sam. vii. 1.—^k 1 Chron. xiii. 5.—^l Ps. v. 7. xcix. 5.

thou hast made to this thy eminent servant, that had respect, not only to him and to his family, but to all the Israelitish people.

Verse 2. *How he sware unto the Lord*] It is only in this place that we are informed of David's vow to the Lord, relative to the building of the temple; but we find he had fully purposed the thing.

8 * Arise, O LORD, into thy rest; thou, and ^b the ark of thy strength.

9 Let thy priests ^c be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 ^d The LORD hath sworn ^e truth unto David; he will not turn from it; * Of the fruit of ^f thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimonies that I shall teach them, their children shall also sit upon thy throne for evermore.

* Num. x. 35. 2 Chron. vi. 41. 42.—Ps. lxxviii. 61.—Job xxix. 14. Ver. 16. Isa. lxi. 10.—Ps. lxxxix. 3, 4, 23. 2c. or 4.—2 Sam. vii. 12. 1 Kings viii. 25. 2 Chron. vi. 16. Luke i. 69. Acts ii. 30.—Heb. thy belly.—Ps. xlviii. 1, 2.—Ps. lxxviii. 16.—

Verse 8. *Surely I will not come*] He would not pass another day till he had found out the ground on which to build the temple, and projected the plan, and devised ways and means to execute it.

Verse 5. *The mighty God of Jacob*.] *Mighty One of Jacob*. We have this epithet of God for the first time, Gen. xlix. 24.

Verse 6. *Lo, we heard of it at Ephratah*.] As I had determined to build a temple for the ark, and heard that it was at Ephratah, I went and found it in the fields of Jaar; not the wood, but Kirjath Jaar or Jearim, where the ark was then lodged.

Verse 8. *Arise, O Lord, into thy rest; thou and the ark of thy strength*.] There are several difficulties in these passages, Ephratah may mean the tribe of Ephraim; and then we may understand the place thus: "I have learned that the ark had been in the tribe of Ephraim, and I have seen it at Kirjath-jearim, or *Field of the woods*; but this is not a proper place for it, for the Lord hath chosen Jerusalem." It is true that the ark did remain in that tribe from the days of Joshua to Samuel, during three hundred and twenty-eight years; and thence it was brought to Kirjath-jearim, where it continued seventy years, till the commencement of the reign of David over all Israel.

But if we take verses 6, 7, and 8, not as the continuation of David's vow, but as the words of the captives in Babylon, the explanation will be more plain and easy: "We have heard, O Lord, from our fathers, that thy tabernacle was formerly a long time at Shiloh, in the tribe of Ephraim. And our history informs us that it has been also at Kirjath-jearim, the fields of the wood; and afterwards it was brought to Jerusalem, and there established; but Jerusalem is now ruined, the temple destroyed, and thy people in captivity. Arise, O Lord, and re-establish thy dwelling-place in thy holy city!"

Verse 9. *Let thy priests be clothed with righteousness*] Let them be as remarkable for inward holiness as they are for the splendour of their holy vestments.

Verse 10. *The face of thine anointed*.] David. Remember

13 * For the LORD hath chosen Zion; he hath desired it for his habitation.

14 ^b This is my rest for ever: here will I dwell; for I have desired it.

15 ⁱ I will abundantly bless her provision: I will satisfy her poor with bread.

16 ^k I will also clothe her priests with salvation: ^l and her saints shall shout aloud for joy.

17 ^m There will I make the horn of David to bud: ⁿ I have ordained a ^o lamp for mine anointed.

18 His enemies will I ^p clothe with shame: but upon himself shall his crown flourish.

^f Ps. cxviii. 14.—Or, surely.—2 Chron. vi. 41. Ver. 9. Pa. cxlix. 4.—Hos. xi. 12.—Ezek. xxix. 21. Luke i. 69.—See 1 Kings xi. 36. xv. 4. 2 Chron. xxi. 7.—Or, candle.—Ps. xixv. 26. civ. 29.

thy promises to him, that he may be restored to thee and to thy worship.

Verse 11. *The Lord hath sworn*.] As David swore to the Lord, so the Lord swears to David, that he will establish his throne, and place his posterity on it: and that he had respect to David's Antitype, we learn from St. Peter, Acts ii. 30. This verse, with the following, refers to the spiritual David and the Christian church.

Verse 12. *If thy children will keep my covenant*] This was conditional with respect to the posterity of David. They have been driven from the throne, because they did not keep the Lord's covenant; but the true David is on the throne, and his posterity forms the genuine Israelites.

Verse 13. *The Lord hath chosen Zion*] Therefore neither Shiloh nor Kirjath-jearim is the place of his rest.

Verse 14. *This is my rest for ever*] Here the Christian church is most indubitably meant. This is God's place for ever. After this there never will be another dispensation; Christianity closes and completes all communications from heaven to earth.

Verse 15. *I will abundantly bless her provision*] There shall be an abundant provision of salvation made for mankind in the Christian Church.

Verse 16. *I will also clothe her priests*] All Christian ministers, with salvation; this shall appear in all their conduct. *Salvation—redemption from all sin* through the blood of the Lamb, shall be their great and universal message.

Verse 17. *There will I make the horn of David to bud*] There, in the Christian church, the power and authority of the spiritual David shall appear.

I have ordained a lamp] I have taken care to secure a posterity, to which the promises shall be expressly fulfilled.

Verse 18. *His enemies will I clothe with shame*] Every opponent of the Christian cause shall be confounded.

But upon himself shall his crown flourish.] There shall be no end of the government of Christ's kingdom. From verse 11 to the end, the spiritual David and his posterity are the subjects of which the psalm treats.

PSALM CXXXIII.

The comfort and benefit of the communion of saints, 1-3.

▲ Song of degrees of David.

BEHOLD, how good and how pleasant it is for ^a brethren to dwell ^b together in unity!

2 It is like ^c the precious ointment upon the head, that ran down upon the beard, even Aaron's

* Gen. xlii. 8. Heb. xlii. 1.—Heb. even together.—Exod. xxx.

There are different opinions concerning this psalm; the most probable is that it represents the priests and Levites returned from captivity, and united in the service of God in the sanctuary.

Verse 1. *Behold, how good and how pleasant*] Unity is, according to this scripture, a good thing and a pleasant; and especially among brethren—members of the same family, of the same Christian community, and of the same nation.

beard: that went down to the skirts of his garments;

3 As the dew of ^d Hermon, and as the dew that descended upon the mountains of Zion: for ^e there the LORD commanded the blessing, even life for evermore.

25, 30.—Deut. iv. 48.—Lev. xxv. 21. Deut. xxviii. 8. Ps. xlii. 6.

Verse 2. *Like the precious ointment*] The odour of this must have been very agreeable, and serves here as a metaphor to point out the exquisite excellence of brotherly love.

Ran down upon the beard] It is customary in the East to pour out the oil on the head so profusely as to reach

Verse 3. *As the dew of Hermon, and as the dew that descended upon the mountains of Zion*] This was not

PSALM CXXXIV.

Mount Zion, *Tziyon*, in Jerusalem, but *Sion* which is a part of Hermon, see Deut. iv. 48; "Mount Sion, which is Hermon." On this mountain the dew is very copious. For there] Where this *unity* is.

The Lord commanded the blessing] That is, an everlasting life. There he pours out his blessings, and gives a long and happy life.

PSALM CXXXIV.

An Exhortation to praise God in his sanctuary, 1-8.

A Song of degrees.

BEHOLD, bless ye the LORD, * all ye servants of the LORD, ^b which by night stand in the house of the LORD.

* Ps. cxxxiv. 1, 2.—^b 1 Chron. ix. 33.—^c 1 Tim. ii. 8.

This is the last of the fifteen psalms called *Psalms of degrees*. Who was the author is uncertain; it is attributed to David only by the Syriac; it is intimately connected with the two preceding psalms, and is an exhortation to the priests and Levites who kept nightly watch in the temple, to be assiduous in praising the Lord.

Verse 1. Behold, bless ye the Lord] I believe *hinneh* should be taken here in the sense of *take heed!* Be upon your guard; you serve a jealous God; provoke him not.

Which by night stand] Who minister during the night. Verse 2. Lift up your hands in the sanctuary] "In holiness." The expression seems very similar to that of St.

2 Lift up your hands ^d in the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth ^e bless thee out of Zion.

^d Or, in holiness.—^e Ps. cxxiv. 8.—^f Ps. cxxviii. 5. cxxxv. 21.

Paul, 1 Tim. ii. 8! "Lifting up holy hands, without wrath and doubting."

Bless the Lord.] That is, speak good of his name: tell the wonders he has wrought, and show that his name is exalted.

Verse 3. The Lord that made heaven and earth] Who governs and possesses all things; and who can give you every spiritual and earthly blessing.

Bless thee out of Zion.] As if they had said, "We will attend to your orders; go in peace, and may God shower down his blessings upon you!"

PSALM CXXXV.

An exhortation to praise God for his goodness and greatness, 1-5; for his wonders in nature, 6, 7; his wonders done in Egypt, 8, 9; in the wilderness, 10-12; for his goodness to his people, 13, 14. The vanity of idols, 15-18. Israel, with its priests and Levites, exhorted to praise the Lord, 19-21.

PRAISE ye the LORD. Praise ye the name of the LORD; * praise him, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD; for ^d the LORD is good: sing praises unto his name; * for it is pleasant.

4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 For I know that the LORD is great, and that our LORD is above all gods.

* Ps. cxlii. 1. cxxxiv. 1.—^b Luke ii. 37.—^c Ps. xcii. 13. xovi. 8. cxvi. 19.—^d Ps. cxix. 68.—^e Ps. cxlvii. 1.—^f Exod. xix. 5. Deut. vii. 6, 7. x. 15.—^g Ps. xcv. 8. xovii. 9.—^h Ps. cxv. 8.—ⁱ Jer. x. 13. li. 16.

This psalm is intimately connected with the preceding. It is an exhortation addressed to the priests and Levites, and to all Israel, to publish the praises of the Lord.

Verse 1. Praise ye the Lord.] This may be considered as the title, for it has none other.

Praise ye the name of the Lord] Praise ye the name *Jehovah*; that is, praise God in his infinite essence of being, holiness, goodness, and truth.

Verse 2. Ye that stand] Priests and Levites.

Verse 3. For it is pleasant.] It is becoming to acknowledge this infinite Being, and our dependence on him; and it is truly comfortable to an upright mind to be thus employed.

Verse 4. For the Lord hath chosen Jacob] He has taken the Israelites for his peculiar people, *segullatho*, his peculiar

6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; ^h he maketh lightnings for the rain; he bringeth the wind out of his ⁱ treasures.

8 Who smote the first-born of Egypt, ^m both of man and beast.

9 Who sent tokens and wonders into the midst of thee, O Egypt, ^o upon Pharaoh, and upon all his servants.

—^j Job xxviii. 25, 26. xxxviii. 24, &c. Zeoh. x. 1.—^k Job xxxviii 22.—^l Exod. xii. 12, 29. Ps. lxxviii. 51. cxxxvi. 10.—^m Heb. from man unto beast.—ⁿ Exod. vii., viii., ix., x., xiv.—^o Ps. cxxxvi. 15.

treasure; and now has brought them home to himself from their captivity and wanderings.

Verse 5. Is above all gods.] Every class of being, whether idolized or not; because he is the fountain of existence.

Verse 6. Whatsoever the Lord pleased] All that he has done is right, and therefore it is pleasing in his sight. He is the author of all existence. Angels, men, spirits, the heavens, the earth, and all their contents, were made by him, and are under his control.

Verse 7. Maketh lightnings for the rain] The squalls of wind bring on these refreshing showers, and are therefore precious things of the treasures of God; and when he thunders, it is the noise of waters in the heavens.

10 * Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and ^b all the kingdoms of Canaan :

12 * And gave their land for an heritage, an heritage unto Israel his people.

13 ^d Thy name, O LORD, *endureth* for ever; and thy memorial, O LORD, * throughout all generations.

14 * For the LORD will judge his people, and he will repent himself concerning his servants.

15 * The idols of the heathen *are* silver and gold, the work of men's hands.

* Num. xxi. 24, 25, 26, 27, 28. Ps. cxxxvi. 17, &c.—^b Josh. xii. 7.—^c Ps. lxxviii. 55. cxxxvi. 21, 22.—^d Exod. iii. 15. Ps. cii. 12.—^e Heb. to generation and generation.—^f Deut. xxxii. 38.—^g Ps. cxv. 4, 5, 6,

Verse 14. *The Lord will judge his people*] He will do them justice against their enemies.

Verse 15. *The idols of the heathen*] This verse and the following, to the end of the 18th, are almost word for word the

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so* is every one that trusteth in them.

19 ^b Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD 'out of Zion, which dwelleth at Jerusalem. ' Praise ye the LORD.

7, 8.—^b Ps. cxv. 9, &c.—^c Ps. cxxxiv. 3.—^d Judg. v. 2. 1 Chron. xvi. 4. xxiii. 30. xxv. 8.

same as verses 4-8 of Psalm cxv., where see the notes.

Verse 21. *Blessed be the Lord out of Zion*] Who has once more restored our temple and city, and now condescends to dwell with us in Jerusalem.

PSALM CXXXVI.

An exhortation to give thanks to God for various mercies granted to all men, 1-9; particularly to the Israelites in Egypt, 10-12; at the Red Sea, 13-15; in the wilderness, 16-20; and in the promised land, 21, 22; for the redemption of the captives from Babylon, 23, 24; and for his providential mercies to all, 25, 26.

O * GIVE thanks unto the LORD; for he is good: ^b for his mercy *endureth* for ever.

2 O give thanks unto 'the God of gods: for his mercy *endureth* for ever.

3 O give thanks unto the Lord of lords: for his mercy *endureth* for ever.

4 To him ^a who alone doeth great wonders: for his mercy *endureth* for ever.

5 * To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 ' To him that stretched out the earth above the

* Ps. cvi. 1. cvii. 1. cxviii. 1.—^b 1 Chron. xvi. 24, 41. 2 Chron. xx. 21.—^c Deut. x. 17.—^d Ps. lxxii. 18.—^e Gen. i. 1. Prov. iii. 19. Jer. ii. 15.—^f Gen. i. 9. Ps. xxiv. 2. Jer. x. 12.—^g Gen. i. 14.—

This psalm is little else than a repetition of the preceding, with the burden, "because his mercy endureth for ever," at the end of every verse. It seems to have been a responsive song: the first part of the verse sung by the Levites, the burden by the people. It has no title in the Hebrew, nor in any of the Versions. It was doubtless written after the captivity. The author is unknown.

Verse 1. *O give thanks unto the Lord: for he is good*] This sentiment often occurs: the goodness of the divine nature, both as a ground of confidence and of thanksgiving.

For his mercy endureth for ever.] These words, which are the burden of every verse, might be translated: "For his tender mercy is to the coming age:" meaning, probably, if the psalm be prophetic, that peculiar display of his compassion, the redemption of the world by the Lord Jesus.

Verse 2. *The God of gods*] As *adonai* signifies director, &c., it may apply here, not to idols, for God is not their god; but to the priests and spiritual rulers; as *Lord of lords* may apply to kings and magistrates, &c. He is God and ruler over all the rulers of the earth, whether in things sacred or civil.

waters: for his mercy *endureth* for ever.

7 * To him that made great lights: for his mercy *endureth* for ever:

8 ^b The sun ¹ to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 ¹ To him that smote Egypt in their first-born: for his mercy *endureth* for ever:

11 ^b And brought out Israel from among them: for his mercy *endureth* for ever.

12 ¹ With a strong hand, and with a stretched-

^a Gen. i. 16.—^b Heb. for the rulings by day.—^c Exod. xii. 29. Ps. cxxxv. 8.—^d Exod. xii. 51. xiii. 3, 17.—^e Exod. vi. 6.

Verse 4. *Who alone doeth great wonders*] MIRACLES. No power but that which is almighty can work miracles, the inversion, or suspension or destruction of the laws of nature.

Verse 5. *By wisdom made the heavens*] In the contrivance of the celestial bodies, in their relations, connexions, influences on each other, revolutions, &c., the wisdom of God particularly appears.

Verse 6. *Stretched out the earth above the waters*] Or, upon the waters. This seems to refer to a central abyss of waters, the existence of which has not been yet disproved.

Verse 10. *Smote Egypt in their first-born*] This was one of the heaviest of strokes: a great part of the rising generation was cut off; few but old persons and children left remaining.

Verse 18. *Divided the Red Sea into parts*] Some of the Jews have imagined that God made twelve paths through the Red Sea, that each tribe might have a distinct passage. Many of the Fathers were of the same opinion; but is this very likely?

Verse 16. *Which led his people through the wilderness*] It was an astonishing miracle of God to support so many

out arm : for his mercy *endureth* for ever ;
 13 ^a To him which divided the Red Sea into parts :
 for his mercy *endureth* for ever :
 14 And made Israel to pass through the midst of
 it : for his mercy *endureth* for ever.
 15 ^b But ^c overthrew Pharaoh and his host in the
 Red Sea : for his mercy *endureth* for ever.
 16 ^d To him which led his people through the
 wilderness : for his mercy *endureth* for ever.
 17 ^e To him which smote great kings : for his
 mercy *endureth* for ever ;
 18 ^f And slew famous kings : for his mercy *en-
 dureth* for ever ;
 19 ^g Sihon, king of the Amorites : for his mercy
endureth for ever :

^a Exod. xiv. 21, 22. Ps. lxxxviii. 13.—^b Exod. xiv. 27. Ps. cxxxv.
 9.—^c Heb. *shaked off*.—^d Exod. xiii. 18. xv. 22. Deut. viii. 15.—
^e Ps. cxxxv. 10, 11.—^f Deut. xxix. 7.—^g Num. xxi. 21.—^h Num. xxi.

hundreds of thousands of people in a wilderness totally deprived of all necessaries for the life of man, and that for the space of forty years.

Verse 23. *Who remembered us in our low estate*] He has done much for our forefathers ; and he has done much for

20 ^h And Og the king of Bashan : for his mercy
endureth for ever.
 21 ⁱ And gave their land for an heritage : for his
 mercy *endureth* for ever :
 22 *Even* an heritage unto Israel his servant : for
 his mercy *endureth* for ever.
 23 Who ^j remembered us in our low estate : for
 his mercy *endureth* for ever :
 24 And hath redeemed us from our enemies : for
 his mercy *endureth* for ever.
 25 ^k Who giveth food to all flesh : for his mercy
endureth for ever.
 26 O give thanks unto the God of heaven : for his
 mercy *endureth* for ever.

33.—ⁱ Josh. xii. 1, &c. Ps. cxxxv. 12.—^j Gen. viii. 1. Deut.
 xxxii. 39. Ps. cxliii. 7.—^k Ps. clv. 27. cxlv. 15. cxlvii. 9.

us, in delivering us, when we had no helper, from our long captivity in Babylon.

Verse 25. *Giveth food to all flesh*] By whose universal providence every intellectual and animal being is supported and preserved.

PSALM CXXXVII.

The desolate and afflicted state of the captives in Babylon, 1, 2. How they were insulted by their enemies, 3, 4. Their attachment to their country, 5, 6. Judgments denounced against their enemies, 7-9.

BY the rivers of Babylon, there we sat down,
 yea, we wept, when we remembered Zion.
 2 We hanged our harps upon the willows
 in the midst thereof.
 3 For there they that carried us away captive re-
 quired of us ^a a song ; and they that ^b wasted ^c us
 required of us mirth, saying, Sing us one of the songs
 of Zion.
 4 How shall we sing the LORD'S song in a ^d strange
 land ?
 5 If I forget thee, O Jerusalem, let my right hand
 forget *her cunning*.

^a Heb. *the words of a song*.—^b Heb. *laid us on heaps*.—^c Ps. lxxxix.
 1.—^d Heb. *land of a stranger*.—^e Ezek. iii. 26.—^f Heb. *the head of my
 joy*.—^g Jer. xlix. 7, &c. Lam. iv. 22. Ezek. xxv. 12. Obad. 10,
 &c. 1 Esdr. iv. 45.—^h Heb. *Makes bare*.—ⁱ Isa. xlii. 1, 6, &c. xlvii. 1.

This psalm was evidently composed during, or at the close of the captivity.

Verse 1. *By the rivers of Babylon*] These might have been the Tigris and Euphrates, or their branches, or streams that flowed into them. In their captivity and dispersion it was customary for the Jews to hold their religious meetings on the banks of rivers : Acts xvi. 13. And sometimes they built their synagogues here, when they were expelled from the cities.

Verse 2. *We hanged our harps upon the willows*] The willows were very plentiful in Babylon. The great quantity of them that were on the banks of the Euphrates caused Isaiah, chap. xv. 7, to call it the brook or river of willows.

Verse 3. *They that carried us away captive required of us a song*] This was as unreasonable as it was insulting. How could they who had reduced us to slavery, and dragged us in chains from our own beautiful land and privileges, expect us to sing a sacred ode to please them, who were enemies both to us and to our God ?

Verse 4. *How shall we sing the Lord's song*] *Each ! woe ! oh, we sing !* Who does not hear the deep sigh in the strongly guttural sound of the original *sich ! wrung*, as it were, from the bottom of the heart ?

6 If I do not remember thee, let my ^a tongue
 cleave to the roof of my mouth ; if I prefer not
 Jerusalem above ^b my chief joy.
 7 Remember, O LORD, ^c the children of Edom in
 the day of Jerusalem ; who said, ^d Rase it, rase it,
 even to the foundation thereof.
 8 O daughter of Babylon, ^e who art to be ^f des-
 troyed ; happy *shall he be*, ^g that ^h rewardeth thee as
 thou hast served us.
 9 Happy *shall he be* that taketh and ⁱ dasheth thy
 little ones against ^j the stones.

Jer. xxv. 12. 1, 2.—ⁱ Heb. *wasted*.—^j Heb. *that recompenseth unto thee
 thy deed which thou didst to us*.—^k Jer. l. 15, 29. Rev. xviii. 6.—
^l Isa. xlii. 6.—^m Heb. *the rock*.

Verse 5. *If I forget thee, O Jerusalem*] Such conduct would be, in effect, a renunciation of our land ; a tacit acknowledgment that we were reconciled to our bondage ; a concession that we were pleased with our captivity and could profane holy ordinances by using them as means of sport or pastime to the heathen. No : Jerusalem ! we remember thee and thy divine ordinances ; and especially thy King and our God, whose indignation we must bear, because we have sinned against him.

Verse 6. *Let my tongue cleave*] Let me lose my skill, and all its powers of melody ; my tongue, and all its faculty of speech ; my ear, and its discernment of sounds ; if I do not prefer my country, my people, and the ordinances of my God beyond all these, and whatever may constitute the chiefest joy I can possess in aught else beside. This is truly patriotic, truly noble and dignified.

Verse 7. *Remember—the children of Edom*] It appears from Jer. xii. 6 ; xxv. 14 ; Lam. iv. 21, 22 ; Ezek. xxv. 12 ; Obad. 11-14 ; that the Idumeans joined the army of Nebu-

hadnessar against their brethren the Jews; and that they were the main instruments in raising the walls of Jerusalem even to the ground.

Verse 8. *O daughter of Babylon, who art to be destroyed*] Or, *O thou daughter of Babylon the destroyer, or, who art to be ruined.* In being reduced under the empire of the Persians, Babylon was already greatly humbled and brought low from what it was in the days of Nebuchadnezzar; but it was afterwards so totally ruined that not a vestige of it remains.

Rewardeth thee as thou hast served us.] This was Cyrus,

who was chosen of God to do this work, and is therefore called *happy*, as being God's agent in its destruction.

Verse 9. *Happy—that taketh and dasheth thy little ones*] These prophetic declarations contain no excitement to any person or persons to commit acts of cruelty and barbarity; but are simply *declarative* of what would take place in the order of the retributive providence and justice of God, and the general opinion that should in consequence be expressed on the subject; therefore *praying for the destruction of our enemies* is totally out of the question.

PSALM CXXXVIII.

The Psalmist praises the Lord for his mercies to himself, 1-3. He foretels that the kings of the earth shall worship him, 4, 5. God's condescension to the humble, 6. The Psalmist's confidence, 7, 8.

A Psalm of David.

I WILL praise thee with my whole heart:
before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

* Ps. cxix. 46.—Ps. xxviii. 2.—1 Kings viii. 29, 30. Ps. v. 7.—4 Isa. xlii. 21.—Ps. cii. 15, 24.—Ps. cxiii. 5, 6. Isa. lvii. 15.—

The Hebrew and all the Versions attribute this psalm to David, and it is supposed to have been made by him when, delivered from all his enemies, he was firmly seated on the throne of Israel.

Verse 1. *I will praise thee with my whole heart*] I have received the highest favours from thee, and my whole soul should acknowledge my obligation to thy mercy.

Before the gods will I sing] "In the presence of Elohim;" most probably meaning before the ark, where were the sacred symbols of the Supreme Being. This place has been alleged by the Roman Catholics as a proof that the holy angels, who are present in the assemblies of God's people, take their prayers and praises, and present them before God. There is nothing like this in the text; for supposing, which is not granted, that the word *elohim* here signifies *angels*, the praises are not *presented to them*, nor are they *requested to present them before God*; it is simply said, *Before elohim will I sing praise unto thee.*

Verse 2. *For thy loving-kindness*] Thy tender mercy shown to me; and for the fulfilment of thy truth—the promises thou hast made.

Thou hast magnified thy word above all thy name.] The original might be thus translated: "For thou hast magnified thy name and thy word over all," or, "on every occasion." There may be some corruption in this clause.

Verse 3. *With strength in my soul.*] Thou hast endured

5 Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

6 Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

* Prov. iii. 34. James iv. 6. 1 Pet. v. 5.—Ps. xxiii. 3, 4.—Ps. lvii. 2. Phil. i. 6.—See Job x. 3, 8. xiv. 15.

my soul with many graces, blessings, and heavenly qualities.

Verse 4. *All the kings of the earth*] Of the land: all the neighbouring nations, seeing what is done for us, and looking in vain to find that any human agency was employed in the work, will immediately see that it was *thy hand*; and consequently, by *confessing* that it was *thou*, will give praise to thy name.

Verse 5. *They shall sing in the ways of the Lord*] They shall admire thy conduct, and the wondrous workings of thy providence; if they should not even unite with thy people.

Verse 6. *Though the Lord be high*] Infinitely great as God is, he regards even the lowest and most inconsiderable part of his creation; but the *humble* and *afflicted* man attracts his notice particularly.

But the proud he knoweth afar off.] He beholds them at a distance, and has them in utter derision.

Verse 7. *Though I walk in the midst of trouble*] I have had such experience of thy mercy, that let me fall into whatsoever trouble I may, yet I will trust in thee.

Verse 8. *The Lord will perfect*] Whatever is farther necessary to be done, he will do it.

Forsake not the works of thine own hands.] My body—my soul; thy work begun in my soul; thy work in behalf of Israel; thy work in the evangelisation of the world; thy work in the salvation of mankind. Thou wilt not forsake these.

PSALM CXXXIX.

A fine account of the omniscience of God, 1-6; of his omnipresence, 7-12; of his power and providence, 13-16. The excellence of his purpose, 17, 18. His opposition to the wicked, 19, 20; with whom the godly can have no fellowship, 21, 22.

To the chief Musician, A Psalm of David.

O LORD, ^athou hast searched me, and ^bknown me.

2 ^bThou knowest my down sitting and mine uprising, thou ^cunderstandest my thought afar off.

3 ^dThou ^ecompassest my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but*, lo, O LORD, ^fthou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 ^gSuch knowledge is too wonderful for me; it is high, I cannot attain unto it.

7 ^hWhither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 ⁱIf I ascend up into heaven, thou art there: ^jif I make my bed in hell, behold, thou art there.

9 ^kIf I take the wings of the morning, and dwell in the uttermost parts of the sea;

^aPs. xvii. 8. Jer. xii. 8.—^b2 Kings xix. 27.—^cMatt. ix. 4. John ii. 24, 25.—^dJob xxxi. 4.—^eOr, *in* nocest.—^fHeb. iv. 13.—^gJob xlii. 3. Ps. xl. 5. cxxxix. 1.—^hJer. xxiii. 24. Jonah i. 3.—ⁱAmos ix. 2, 3, 4.—^jJob xxvi. 6. Prov. xv. 11.—^kJob xxvi. 6. xxxiv. 22.

The author of this Psalm is unknown; for it does not appear to have been the work of David. The composition is worthy of him, but the language appears to be lower than his time.

It is most probable that it was written on no particular occasion, but is a moral lesson on the wisdom, presence, providence, and justice of God, without any reference to any circumstance in the life of David, or in the history of the Jews.

The psalm is very sublime; the sentiments are grand, the style in general highly elevated, and the images various and impressive. The first part especially, that contains so fine a description of the wisdom and knowledge of God, is inimitable.

Verse 1. *O Lord, thou hast searched me*] Thou hast investigated me; thou hast thoroughly acquainted thyself with my whole soul and conduct.

Verse 2. *My down-sitting and mine uprising*] Even these inconsiderable and casual things are under thy continual notice.

Thou understandest my thought] "My cogitation." The original is *Chaldee*.

Afar off] While the figment is forming that shall produce them.

Verse 3. *Thou compassest my path*] Thou dost winnow, ventilate, or sift my path; and my lying down, *with*, my law, my bed.

And art acquainted] *Thou treasurest up*. Thou hast the whole number of my ways, and the steps I took in them.

Verse 4. *There is not a word in my tongue*] Although there be not a word in my tongue, behold, O Jehovah, thou knowest the whole of it, that is, thou knowest all my words before they are uttered, as thou knowest all my thoughts while as yet they are unformed.

Verse 5. *Thou hast beset me behind and before*] Bishop Horsley's emendation here is just, uniting the two verses together. "Behold thou, O Jehovah, knowest the whole, the hereafter, and the past. Thou hast formed me, and laid thy hand upon me."

Verse 6. *Such knowledge is too wonderful*] This kind of knowledge, that takes in all things, and their reasons, essences, tendencies, and issues, is far beyond me.

Verse 7. *Whither shall I go from thy spirit?*] Surely *ruach* in this sense must be taken personally, it certainly cannot mean either *breath* or *wind*; to render it so would make the passage ridiculous.

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, ^lthe darkness ^mhideth not from thee; but the night shineth as the day: ⁿthe darkness and the light are both alike to thee.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth ^oright well.

15 ^pMy ^qsubstance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book ^rall my members were written, ^swhich in continuance were fashioned, when as yet there was none of them.

17 ^tHow precious also are thy thoughts unto

Dan. ii. 22. Heb. iv. 13.—^lHeb. *darkness* not.—^mHeb. *as is the darkness so is the light*.—ⁿHeb. *greatly*.—^oJob x. 8, 9. Eccles. xi. 5.—^pOr, *strength* or *body*.—^qHeb. *all of them*.—^rOr, *what days they should be fashioned*.—^sPs. xl. 5.

From thy presence?] "From thy faces." Why do we meet with this word so frequently in the plural number, when applied to God? And why have we his Spirit, and his appearances or faces, both here? A Trinitarian would at once say, "The plurality of persons in the Godhead is intended;" and who can prove that he is mistaken?

Verse 8. *If I ascend*] Thou art in heaven, in thy glory; in hell, in thy vindictive justice; and in all parts of earth, water, space, place, or vacuity, by thy omnipresence. Wherever I am, there art thou; and where I cannot be, thou art there. Thou fillest the heavens and the earth.

Verse 11. *Surely the darkness shall cover me*] Should I suppose that this would serve to screen me, immediately this darkness is turned into light.

Verse 12. *Yea, the darkness hideth not from thee*] Darkness and light, ignorance and knowledge, are things that stand in relation to us; God sees equally in darkness as in light; and knows as perfectly, however man is enveloped in ignorance, as if all were intellectual brightness.

Verse 13. *Thou hast possessed my reins*] As the Hebrews believed that the reins were the first part of the human fœtus that is formed, it may here mean, thou hast laid the foundation of my being.

Verse 14. *I am fearfully and wonderfully made*] The texture of the human body is the most complicated and curious that can be conceived. It is, indeed, wonderfully made; and it is withal so exquisitely nice and delicate, that the slightest accident may impair or destroy in a moment some of those parts essentially necessary to the continuance of life; therefore, we are fearfully made.

Verse 15. *My substance was not hid from thee*] My bones or skeleton.

Curiously wrought] *Rukkamti*, embroidered, made of needle-work. These two words describe the two principal parts of which the human body is composed; the bony skeleton, the foundation of the whole; and the external covering of muscular flesh, tendons, veins, arteries, nerves, and skin; a curious web of fibres.

In the lowest parts of the earth] The womb of the mother, thus expressed by way of delicacy.

Verse 16. *Thine eyes did see my substance*] *Golmi*, my embryo state—my yet indistinct mass, when all was wrapped up together, before it was gradually unfolded into the lineaments of man.

me, O God! how great is the sum of them.

18 *If I should count them, they are more in number than the sand: when I awake, I am still with thee.*

19 Surely thou wilt ^aslay the wicked, O God: ^bdepart from me, therefore, ye bloody men.

20 For they ^cspeak against thee wickedly, and thine enemies take *thy name* in vain.

21 ^dDo not I hate them, O LORD, that hate thee?

^a Isa. xl. 4.—^b Ps. cxix. 115.—^c Jude 15.—
^d 2 Chron. xix. 2. Ps. cxix. 158.

And in thy book all my members were written] "All those members lay open before God's eyes; they were discerned by him as clearly as if the plan of them had been drawn in a book, even to the least figuration of the body of the child in the womb."

Verse 17. *How great is the sum of them!*] *How strongly rational are the heads or principal subjects of them!* But the word may apply to the bones, *atsamoth*, the structure and uses of which are most curious and important.

Verse 18. *If I should count them*] I should be glad to enumerate so many interesting particulars: but they are beyond calculation.

When I awake] Thou art my Governor and Protector night and day.

I am still with thee.] All my steps in life are ordered by thee: I cannot go out of thy presence; I am ever under the influence of thy Spirit.

Verse 19. *Surely thou wilt slay the wicked*] The remaining part of this psalm has no visible connexion with the preceding. I rather think it a fragment, or a part of some other psalm.

Ye bloody men.] *Men of blood, men guilty of death.*

Verse 20. *Thine enemies take thy name in vain.*] The

and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 ^aSearch me, O God, and know my heart: try me, and know my thoughts:

24 And see if *there be any* ^bwicked way in me, and ^clead me in the way everlasting.

^a Job xxxi. 6. Ps. xxvi. 2.—^b Heb. way of pain or grief.—
^c Ps. v. 8. cxliiii. 10.

original is obscure. Some translate the Hebrew thus: "Those who oppose thee iniquitously seize unjustly upon thy cities;" and so almost all the *Versions*.

Verse 21. *Do not I hate them*] I hold their conduct in abomination.

Verse 22. *With perfect hatred*] Their conduct, their motives, their opposition to thee, their perfidy and idolatrous purposes, I perfectly abhor. With them I have neither part, interest, nor affection.

Verse 23. *Search me, O God*] Investigate my conduct, examine my heart, put me to the test, and examine my thoughts.

Verse 24. *If there be any wicked way*] *A way of idolatry, or of error.* Any thing false in religious principles; any thing contrary to piety, to thyself, and love and benevolence to man. And he needed to offer such a prayer as this, while filled with indignation against the ways of the workers of iniquities; for he who hates, utterly hates, the practices of any man, is not far from hating the man himself.

Lead me in the way everlasting.] *In the old way*—the way in which our fathers walked, who worshipped thee, the infinitely pure Spirit, in spirit and in truth. Lead me, guide me, as thou didst them.

PSALM CXL,

The Psalmist prays against his enemies, 1-6; returns thanks for help, 7; describes his enemies, and prays further against them, 8-11. His confidence in God, 12, 13.

To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man: ^apreserve me from the ^bviolent man;

2 Which imagine mischiefs in *their heart*; ^ccontinually are they gathered together for war.

3 They have sharpened their tongues like a serpent; ^dadders' poison is under their lips. Selah.

4 ^eKeep me, O LORD, from the hands of the wicked; ^fpreserve me from the violent man; who have purposed to overthrow my goings.

^a Ver. 4.—^b Heb. man of violences.—^c Ps. lvi. 6.—^d Ps. lviii. 4. Rom. iii. 13.—^e Ps. lxxi. 4.—^f Ver. 1.—^g Ps. xxxv. 7. lvii. 6. cxix.

The Hebrew, and all the *Versions*, attribute this psalm to David; and it is supposed to contain his complaint when persecuted by Saul.

Verse 1. *From the evil man*] Saul, who was full of envy, jealousy, and cruelty against David, to whom both himself and his kingdom were under the highest obligations, endeavoured by every means to destroy him.

Verse 2. *They gathered together*] He and his courtiers form plots and cabals against my life.

Verse 3. *They have sharpened their tongues*] They employ their time in forging lies and calumnies against me; and those of the most virulent nature.

5 ^gThe proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

6 I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.

7 O God the LORD, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; ^hlest they exalt themselves. Selah.

9 *As for the head of those that compass me about,*

11^o. cxli. 9. Jer. xviii. 22.—^h Or, let them not be exalted.—ⁱ Deut. xxxii. 27.

Verse 4. *Preserve me from the violent man*] Saul again.

Verse 5. *Have hid a snare for me*] They hunted David as they would a dangerous wild beast: one while striving to pierce him with the spear; another to entangle him in their snares, so as to take and sacrifice him before the people, on pretence of his being an enemy to the state.

Verse 7. *Thou hast covered my head*] Not only when I fought with the proud blaspheming Philistine; but in the various attempts made against my life by my sworn enemies.

Verse 8. *Further not his wicked device*] He knew his enemies still desired his death, and were plotting to ac-

PSALM CCLI.

^a let the mischief of their own lips cover them.

10 ^b Let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not ^c an ^d evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

^a Ps. vii. 16. xciv. 23. Prov. xii. 13. xviii. 7.—^b Ps. xi. 6.—^c Heb. a man of tongue.—^d Or, an evil speaker, a wicked man of violence, be established in the earth: let him be hunted to his overthrow.

accomplish it; and here he prays that God may disappoint and confound them.

Verse 11. *Let not an evil speaker be established*] "A man of tongue." There is much force in the rendering of this clause in the *Chaldee*, "The man of detraction, or inflammation, with the three-forked tongue." He whose tongue is set on fire from hell; the talebearer, slanderer, and dealer in scandal; wounding three at once; his neighbour whom he slanders; the person who receives the slander; and himself who deals in it. What a just description of a character which God, angels, and good men must detest!

12 I know that the LORD will ^e maintain the cause of the afflicted, and the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the ^f upright shall dwell in thy presence.

—¹ Kings viii. 45. Ps. ix. 4.—² Job i. 1. Ps. lxxviii. 10. Prov. ii. 21. xi. 20. xiv. 11.

Verse 12. *The cause of the afflicted*] Every person who is persecuted for righteousness' sake has God for his peculiar help and refuge, and the persecutor has the same God for his especial enemy.

Verse 13. *The righteous shall give thanks*] For thou wilt support and deliver him,

The upright shall dwell in thy presence.] Shall be admitted to the most intimate intercourse with God.

The persecuted have ever been dear to God Almighty; and the martyrs were, in an especial manner, his delight; and in proportion as he loved those, so must he hate and detest these.

PSALM CCLI.

The Psalmist prays that his devotions may be accepted, 1, 2. That he may be enabled so to watch that he do not offend with his tongue; and that he may be preserved from wickedness, 3, 4. His willingness to receive reproof, 5. He complains of disasters, 6, 7. His trust in God, and prayer against his enemies, 8-10.

A Psalm of David.

LORD, I cry unto thee: ^a make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let ^b my prayer be ^c set forth before thee ^d as incense; and ^e the lifting up of my hands as ^f the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to ^g any evil thing, to practise wicked works with men that work iniquity: ^h and let me not eat of their dainties.

5 ⁱ Let ^j the righteous smite me; *it shall be a kindness: and let him reprove me; it shall be an*

^a Ps. lxx. 5.—^b Rev. v. 8. viii. 3, 4.—^c Heb. directed.—^d Rev. viii. 3.—^e Ps. cxxxiv. 2.—^f 1 Tim. ii. 8.—^g Exod. xxix. 39.—^h Prov. xxiii. 6.—ⁱ Prov. ix. 8. xix. 25. xxiii. 12. Gal. vi. 1.—^j Or, Let the righteous smite me kindly, and reprove me; let not their precious oil break

This Psalm is generally attributed to David, and considered to have been composed during his persecution by Saul. Some suppose that he made it at the time that he formed the resolution to go to Achish, king of Gath; see 1 Sam. xxvi. It is generally thought to be an evening prayer, and has long been used as such in the service of the Greek church. It is in several places very obscure.

Verse 1. *Lord, I cry unto thee*] Many of David's psalms begin with complaints; but they are not those of habitual plaint and peevishness. He was in frequent troubles and difficulties, and he always sought help in God.

Verse 2. *As incense*] Incense was offered every morning and evening before the Lord, on the golden altar, before the veil of the sanctuary; Exod. xxix. 39, and Numb. xxviii. 4.

As the evening sacrifice.] This was a burnt-offering, accompanied with flour and salt. But it does not appear that David refers to any sacrifice, for he uses not *sebach*, which is almost universally used for a slaughtered animal; but *minchah*, which is generally taken for a gratitude-offering or unbloody sacrifice. The literal translation of the passage is, "Let my prayer be established for incense before thy faces; and the lifting up of my hands for the evening oblation."

Verse 3. *Set a watch, O Lord, before my mouth*] Some think the prayer is against impatience; but if he were now

excellent oil, which shall not break my head; yet yet my prayer also shall be in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered ¹ at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

8 But ² mine eyes are unto thee, O God the LORD: in thee is my trust; ³ leave not my soul destitute.

9 Keep me from ⁴ the snares which they have laid for me, and the gins of the workers of iniquity.

10 ⁵ Let the wicked fall into their own nets, whilst that I withal ⁶ escape.

my head, &c.—¹ 2 Cor. i. 9.—² 2 Chron. xx. 12. Ps. xxv. 15. cxliii. 1, 2.—³ Heb. make not my soul bare.—⁴ Ps. cxix. 110. cxi. 5. cxlii. 3.—⁵ Ps. xxxv. 8.—⁶ Heb. pass over.

going to Gath, it is more natural to suppose that he was praying to be preserved from dishonouring the truth, and from making sinful concessions in a heathen land; and at a court where, from his circumstances, it was natural to suppose he might be tempted to apostasy by the heathen party.

Verse 4. *Let me not eat of their dainties.*] This may refer either to eating things forbidden by the law; or to the partaking in banquets or feasts in honour of idols.

Verse 5. *Let the righteous smite me*] This verse is extremely difficult in the original. The following translation appears to me to be the best: "Let the righteous chastise me in mercy and instruct me: but let not the oil of the wicked anoint my head. It shall not adorn my head; for still my prayer shall be against their wicked works."

The oil of the wicked may here mean his smooth flattering speeches; and the Psalmist intimates that he would rather suffer the cutting reproof of the righteous than the oily talk of the flatterer. If this were the case, how few are there now a-days of his mind!

Verse 6. *When their judges are overthrown in stony places*] "In the hands of the rock." Does this rock signify a strong or fortified place; and its hands the garrison which have occupied it, by whom these judges were overthrown?

They shall hear my words; for they are sweet.] Some

think there is here an allusion to David's generous treatment of Saul in the cave of En-gedi, and afterwards at the hill of Hachilah : or perhaps there may be reference to the death of Saul and his sons, and the very disastrous defeat of the Israelites at Gilboa. If so, the seventh verse will lose its chief difficulty, *Our bones are scattered at the grave's mouth*; but if we take them as referring to the slaughter of the priests at Nob, then, instead of translating *lephi sheol, at the grave's mouth*, we may translate *at the command of Saul*; and then the verse will point out the manner in which those servants of the Lord were massacred; *Doeg cut them in pieces*;

hewed them down as one cleaveth wood. Some understand all this of the cruel usage of the captives in Babylon.

Verse 8. *But mine eyes are unto thee*] In all times, in all places, on all occasions, I will cleave unto the Lord, and put my whole confidence in him.

Verse 10. *Let the wicked fall into their own nets*] This is generally the case; those who lay snares for others fall into them themselves.

Whilst—I withal escape.] They alone are guilty; they alone spread the nets and gins; I am innocent, and God will cause me to escape.

PSALM CXLII.

The Psalmist, in great distress and difficulty, calls upon God, 1-7.

* Maschil ^b of David : A Prayer ^c when he was in the cave.

I ^d **CRIED** unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 ^e I poured out my complaint before him; I shewed before him my trouble.

3 ^f When my spirit was overwhelmed within me, then thou knewest my path. ^g In the way wherein I walked have they privily laid a snare for me.

4 ^h I ⁱ looked on *my* right hand, and beheld, but

* Ps. lvii. title.—^b Or, A Psalm of David, giving instruction.—^c 1 Sam. xxii. 1. xxiv. 3.—^d 1 Sam. vii. 8. Ps. cvii. 19.—^e Ps. cii. title. Isa. xxvi. 16.—^f Ps. cxliii. 4.—^g Ps. cxi. 6.—^h Ps. lxxix. 20.—ⁱ Or, Look on the right hand, and see.—^j Ps. xxxi. 11. lxxxviii. 8, 18.—

The title says, 'An Instruction of David,' or a Psalm of David, giving instruction; "A Prayer when he was in the cave."

David was twice in great peril in caves; At the cave of Adullam, 1 Sam. xxii.; and at En-gedi, 1 Sam. xxiv. If the inscription can be depended on, the cave of En-gedi is the most likely of the two, for the scene laid here.

Verse 3. *Then thou knewest my path.*] When Saul and his army were about the cave in which I was hidden, thou knewest my path—that I had then no way of escape but by miracle: but thou didst not permit them to know that I was wholly in their power.

Verse 4. *There was no man that would know me*] This has been applied to the time in which our Lord was deserted by his disciples.

Verse 5. *Thou art my refuge*] Even in these most dis-

¹ there was no man that would know me: refuge ² failed me; ³ no man cared for my soul.

5 I cried unto thee, O LORD: I said, ⁴ Thou art my refuge and ⁵ my portion ⁶ in the land of the living.

6 Attend unto my cry; for I am ⁷ brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: ⁸ the righteous shall compass me about; ⁹ for thou shalt deal bountifully with me.

¹ Heb. perished from me.—² Heb. no man sought after my soul.—³ Ps. xvi. 1. xci. 2.—⁴ Ps. xvi. 5. lxxiii. 26. cxix. 57. Lam. iii. 24.—⁵ Ps. xxvii. 13.—⁶ Ps. cxvi. 6.—⁷ Ps. xxxiv. 2.—⁸ Ps. xlii. 6. cxix. 17.

astrous circumstances, I will put my trust in thee.

Verse 6. *I am brought very low*] Never was I so near total ruin before.

Deliver me from my persecutors] They are now in full possession of the only means of my escape.

They are stronger than I.] What am I and my men against this well-appointed armed multitude, with their king at their head?

Verse 7. *Bring my soul out of prison*] Bring my life out of this cave in which it is now imprisoned; Saul and his men being in possession of the entrance.

The righteous shall compass me about] They shall crown me; perhaps meaning that the pious Jews, on the death of Saul, would cheerfully join together to make him king, being convinced that God, by his bountiful dealings with him, intended that it should be so.

PSALM CXLIII.

The Psalmist prays for mercy, and deprecates judgment, 1, 2. His persecutions, 3. His earnest prayer for deliverance, 4-9. Prays for God's quickening Spirit, 10, 11. And for the total discomfiture of his adversaries, 12.

A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: ^a in thy faithfulness answer me, and in thy righteousness.

2 And ^b enter not into judgment with thy servant: for ^c in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead.

4 ^d Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 ^e I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 ^f I stretch forth my hands unto thee: ^g my soul thirsteth after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth:

^a Ps. xxxi. 1.—^b Job xiv. 3.—^c Exod. xxxiv. 7. Job iv. 17. ix. 2. xv. 14. xxv. 4. Ps. cxxx. 3. Eccles. vii. 20. Rom. iii. 20. Gal. ii. 16.—^d Ps. lxxvii. 8. cxlii. 3.—^e Ps. lxxvii. 5, 10, 11.—^f Ps. lxxxviii. 9.—^g Ps. lxiii. 1.—^h Ps. xxviii. 1.—ⁱ Or, for I am become like, &c. Ps.

The Hebrew and all the Versions attribute this psalm to David; nor is there any thing in it that positively disagrees with this inscription. This is the last of the seven psalms styled penitential.

Verse 1. *In thy faithfulness answer me*] Thou hast promised to support me in my difficulties, and, though my children should forsake me, never to withdraw thy loving-kindness from me.

Verse 2. *Enter not into judgment*] Do not come into court, either as a Witness against me, or as a Judge, else I am ruined; for thou hast seen all my ways that they are evil, and thy justice requires thee to punish me. Nor can any soul that has ever lived be justified in the sight of thy justice and righteousness. O what a relief is *Jesus crucified* to a soul in such circumstances!

Verse 3. *He hath made me to dwell in darkness*] Literally, in dark places. This may be understood of David's taking refuge in caves and dens of the earth, to escape from his persecuting son; yea, even to take refuge in the tombs or repositories of the dead.

Verse 4. *Therefore is my spirit*] I am deeply depressed in spirit, and greatly afflicted in body.

My heart within me is desolate.] It has no companion of its sorrows, no sympathetic friend. I am utterly destitute of comfort.

Verse 5. *I remember the days of old*] Thou hast often helped me, often delivered me.

Verse 6. *I stretch forth my hands*] This is a natural action. All in distress, or under the influence of eager desire, naturally extend their hands and arms, as if to catch at help and obtain succour.

hide not thy face from me, ^a lest ^b I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness ^c in the morning; for in these do I trust: ^d cause me to know the way wherein I should walk; for ^e I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I ^f flee unto thee to hide me.

10 ^g Teach me to do thy will; for thou art my God: ^h thy Spirit is good; lead me into ⁱ the land of uprightness.

11 ^j Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy ^k cut off mine enemies, and destroy all them that afflict my soul: for ^l I am thy servant.

lxxxviii. 4.—^m See Ps. xlv. 5.—ⁿ Ps. v. 8.—^o Ps. xxv. 1.—^p Heb. Hide me with thee.—^q Ps. xxv. 4, 5. cxxxix. 24.—^r Neb. ix. 20.—^s Isa. xxvi. 10.—^t Ps. cxix. 25, 37, 40, &c.—^u Ps. liv. 5.—^v Ps. cxvi. 16.

As a thirsty land.] Parched and burned by the sun, longs for rain; so does my thirsty soul for the living God.

Verse 7. *Hear me speedily*] A few hours, and my state may be irretrievable. In a short time my unnatural son may put an end to my life.

Verse 8. *Cause me to hear thy loving-kindness in the morning*] This petition was probably offered in the night-season.

Cause me to know the way wherein I should walk] Point out by thy especial providence the path I should take.

Verse 9. *I flee unto thee to hide me.*] That I may not be found by my enemies, who seek my life to destroy it.

Verse 10. *Teach me to do thy will*] To be found doing the will of God is the only safe state for man.

Thy Spirit is good] The author of every good desire and holy purpose.

Lead me] Let it lead me by its continued inspirations and counsels.

Into the land of uprightness.] "Into a right land." Verse 11. *Quicken me*] I am as a dead man, and my hopes are almost dead within me.

Verse 12. *And of thy mercy*] To me and the kingdom.

Cut off my enemies] Who, if they succeed, will destroy the very form of godliness. The steps he has already taken show that even morality shall have no countenance, if Absalom reign.

I am thy servant.] Whoever is disloyal to me, I will love and serve thee.

The Psalmist praises God for his goodness, 1, 2. Exclamations relative to the vanity of human life, 3, 4. He prays against his enemies, 5-8; and extols God's mercy for the temporal blessings enjoyed by his people, 9-15.

A Psalm of David.

BLESSED be the LORD ^a my strength, ^b which teacheth my hands ^c to war, and my fingers to fight:

2 ^a My ^b goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 ^a LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

4 ^a Man is like to vanity: ^b his days are as a shadow that passeth away.

5 ^a Bow thy heavens, O LORD, and come down: ^b touch the mountains, and they shall smoke.

6 ^a Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 ^a Send thine ^b hand from above; ^c rid me, and deliver me out of great waters, from the hand of ^d strange children;

8 Whose mouth ^b speaketh vanity, and their right hand is a right hand of falsehood.

^a Heb. my rock. Ps. xviii. 2, 31.—2 Sam. xxii. 35. Ps. xviii. 34.—^b Heb. to the war, &c.—2 Sam. xxii. 2, 3, 40, 45.—^c Or, My mercy.—^d Job vii. 17. Ps. viii. 4. Heb. ii. 6.—Job iv. 19. xiv. 2. Ps. xxxix. 5. lxi. 9.—Ps. cii. 11.—Ps. xxviii. 9. Isa. lxv. 1.—Ps. civ. 32.—Ps. xviii. 13, 14.—Ps. xviii. 16.—^e Heb. hands.—^f Ver. 11.

Calmet thinks, and with much probability, that this Psalm was composed by David after the death of Absalom, and the restoration of the kingdom to peace and tranquillity.

Verse 1. *Teacheth my hands to war*] To use sword, battle-axe, or spear.

And my fingers to fight] To use the bow and arrows, and the sling.

Verse 2. *Who subdueth my people*] Who has once more reduced the nation to a state of loyal obedience. This may refer to the peace after the rebellion of Absalom.

Verse 3. *Lord, what is man*] What is Adam, that thou approvest of him? Can he do any thing worthy of thy notice? Or the son of feeble perishing man, that thou shouldst hold him in repute? What care, love, and attention dost thou lavish upon him!

Verse 4. *Man is like to vanity*] Literally, Adam is like to Abel, exposed to the same miseries, accidents, and murders; for in millions of cases the hands of brothers are lifted up to shed the blood of brothers. What are wars but fratricide in the great human family?

His days are as a shadow] The life of Abel was promissory of much blessedness; but it afforded merely the shadow of happiness. He was pure and holy, beloved of his parents, and beloved of God; but, becoming the object of his brother's envy, his life became a sacrifice to his piety.

Verse 9. *I will sing a new song*] A song of peculiar excellence. I will pour forth all my gratitude, and all my skill, on its composition.

Verse 10. *He that giveth salvation unto kings*] Monarchy, in the principle, is from God: it is that form of government which, in the course of the divine providence, has principally prevailed: and that which, on the whole, has been most

9 I will ^a sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 ^a It is he that giveth ^b salvation unto kings: who delivereth David his servant from the hurtful sword.

11 ^a Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12 That our sons *may be* ^a as plants grown up in their youth; that our daughters *may be* as corner stones, ^b polished after the similitude of a palace:

13 That our garners *may be* full, affording ^a all manner of store; that our sheep *may bring forth* thousands and ten thousands in our streets:

14 That our oxen *may be* ^a strong to labour: that there be no breaking in, nor going out; that there be no complaining in our streets.

15 ^a Happy is that people, that is in such a case: *yea, happy is that people, whose God is the LORD.*

Ps. lxxix. 1, 2, 14.—Ps. liv. 8. Mal. ii. 11.—Ps. xii. 2.—Ps. xxxiii. 2, 3, 21, 3.—Ps. xviii. 50.—^b Or, victory.—^c Ver. 7, 8.—Ps. cxviii. 8.—^d Heb. cut.—^e Heb. from kind to kind.—^f Heb. able to bear burdens, or laden with flesh.—^g Deut. xxxiii. 29. Ps. xxxiii. 12. lxx. 4. cxlvi. 5.

beneficial to mankind. God, therefore, has it under his peculiar protection. It is by him that kings reign; and by his special providence they are protected.

Verse 12. *That our sons may be as plants*] God had promised to his people, being faithful, THREE descriptions of BLESSINGS, Deut. xxviii. 4. 1. The fruit of the body—sons and daughters. 2. The fruits of the ground—grass and corn in sufficient plenty. 3. Fruit of the cattle—"the increase of kine, and flocks of sheep." These are the blessings to which the Psalmist refers here, as those in which he might at present exult and triumph: blessings actually enjoyed by his people at large; proofs of his mild and paternal government, and of the especial blessing of the Almighty.

Verse 13. *That our garners, &c.*] *Our garners are full.* These are not prayers put up by David for such blessings: but assertions, that such blessings were actually in possession. All these expressions should be understood in the present tense.

Ten thousands in our streets] *Bechulsatheymu* should be translated in our pens or sheep-walks; for sheep bringing forth in the streets of cities or towns is absurd.

Verse 14. *Our oxen may be strong to labour*] We have not only an abundance of cattle: but they are of the most strong and vigorous breed.

No breaking in] My enemies are either become friends, and are united with me in political interests: or are, through fear, obliged to stand aloof.

Verse 15. *Happy is that people*] "O how happy are the people!" Such were his people; and they had not only all this secular happiness, but they had Jehovah for their God; and in him had a ceaseless fountain of strength, protection, earthly blessings, and eternal mercies!

PSALM CXLV.

God is praised for his unsearchable greatness, 1, 2; for his majesty and terrible acts, 3-6; for his goodness and tender mercies to all, 7-9; for his power and kingdom, 10-13; for his kindness to the distressed, 14; for his providence, 15-17. He hears and answers prayer, 18-20. All should praise him, 21.

David's *Psalm of praise.

I WILL extol thee, my God, O King; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 ^b Great is the LORD, and greatly to be praised; and ^a his greatness is unsearchable.

4 ^c One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous ^d works.

6 And men shall speak of the might of thy terrible acts: and I will ^e declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 ^b The LORD is gracious, and full of compassion; slow to anger, and ^f of great mercy.

9 ^g The LORD is good to all: and his tender mercies are over all his works.

10 ^h All thy works shall praise thee, O LORD; and thy saints shall bless thee.

^a Ps. c. title.—^b Ps. xvi. 4. cxlvii. 5.—^c Heb. and of his greatness there is no search.—^d Job v. 9. ix. 10. Rom. xi. 33.—^e Isa xxxviii. 19.—^f Heb. things or words.—^g Heb. declare it.—^h Exod. xxxiv. 6, 7. Numb. xiv. 18. Ps. lxxxvi. 5, 15. ciii. 8.—ⁱ Heb. great in mercy.—^j Ps. c. 5. Nah. i. 7.—^k Ps. xix. 1.—^l Ps. cxlvi. 10. ^m 1 Tim. i. 17.—

This psalm is attributed to David by the Hebrew and all the Versions. It is the last of the acrostic psalms; and should contain twenty-two verses, as answering to the twenty-two letters of the Hebrew alphabet; but the verse between the thirteenth and fourteenth is lost out of the present Hebrew copies; but a translation of it is found in the Syriac, Septuagint, Vulgate, Ethiopic, Arabic, and Anglo-Saxon. It does not appear on what particular occasion it was composed; or, indeed, whether there was any occasion but gratitude to God for his ineffable favours to mankind.

Verse 1. *I will extol thee*] I will raise thee on high, I will lift thee up.

I will bless thy name] For ever and onward, in this and the coming world.

Verse 3. *His greatness is unsearchable.*] Literally, To his mightiness there is no investigation. All in God is unlimited and eternal.

Verse 4. *One generation*] Thy creating and redeeming acts are recorded in thy word; but thy wondrous providential dealings with mankind must be handed down by tradition, from generation to generation; for they are in continual occurrence, and consequently innumerable.

Verse 8. *The Lord is gracious*] His holy nature is ever disposed to show favour.

Full of compassion] Wherever he sees misery, his eye affects his heart.

Slow to anger] When there is even the greatest provocation.

Of great mercy.] Great in his abundant mercy. These four things give us a wonderful display of the goodness of the divine nature.

Verse 9. *The Lord is good to all*] There is not a soul out of hell that is not continually under his most merciful regards; so far is he from willing or decreeing before their creation the damnation of any man.

His tender mercies] His bowels of compassion are over all his works; he feels for his intelligent offspring, as the most affectionate mother does for the child of her own bosom.

Verse 10. *All thy works shall praise thee*] Whom? The God who is good to all.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 ⁱ Thy kingdom is ⁿ an everlasting kingdom, and thy dominion endureth throughout all generations.

14 ^o The LORD upholdeth all that fall, and ^p raiseth up all those that be bowed down.

15 ^q The eyes of all ^r wait upon thee; and ^s thou givest them their meat in due season.

16 Thou openest thine hand, ^t and satisfiest the desire of every living thing.

17 The LORD is righteous in all his ways, and ^u holy in all his works.

18 ^v The LORD is nigh unto all them that call upon him, to all that call upon him ^w in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 ^x The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

ⁱ Heb. a kingdom of all ages.—^j Ps. cxlvi. 8.—^k Ps. civ. 27.—^l Or, look unto thee.—^m Ps. cxxxvi. 25.—ⁿ Ps. civ. 21. cxlvii. 9.—^o Or, merciful or bountiful.—^p Deut. iv. 7.—^q John iv. 24.—^r Ps. xxxi. 23. cxvii. 10.

Thy saints] Thy compassionate ones; those who are partakers of thy great mercy, ver. 8. These shall bless thee, because they know, they feel, that thou wiltest the salvation of all.

Verse 12. *To make known*] They delight to recommend their God and Father to others.

Verse 13. *Thy dominion endureth*] There is neither age nor people in and over which God does not manifest his benignly ruling power.

Verse 14. *The Lord upholdeth all that fall*] The falling, or those who are not able to keep their feet; the weak. He shores them up; he is their prop. No man falls through his own weakness merely; if he rely on God, the strongest foe cannot shake him.

Verse 15. *The eyes of all wait upon thee*] What a fine figure! The young of all animals look up to their parents for food. God is here represented as the universal Father, providing food for every living creature.

In due season.] The kind of food that is suited to every animal, and to all the stages of life in each animal. This is a wonderful mystery. It is a fact that all are thus provided for; but how is it done? All expect it from God, and not one is disappointed.

Verse 16. *Thou openest thine hand*] What a hand is this that holds in it all the food that meets the desires and necessities of the universe of creatures!

Verse 17. *The Lord is righteous*] It was the similarity of this to the omitted verse, which should have been the fourteenth, that caused it to be omitted.

Verse 18. *The Lord is nigh*] Whoever calls upon God in truth, with a sincere and upright heart, one that truly desires his salvation, to that person God is nigh.

Verse 20. *The Lord preserveth*] He is the keeper of all them that love him.

But all the wicked will he destroy.] They call not upon him; they fight against him, and he will confound and destroy them.

Verse 21. *Let all flesh bless his holy name*] He is good to all, wants to save all, actually feeds and preserves all.

PSALM CXLVI.

The Psalmist, full of gratitude, purposes to praise God for ever, 1, 2; and exhorts not to trust in man, not even the most powerful; for which he gives his reasons, 3, 4. The great advantage of trusting in God, 5. The mercies which they who trust in God may expect, 6-9. The divine government is everlasting, 10.

PRAISE ye the LORD. ^b Praise the LORD,
O my soul.
2 ^c While I live will I praise the LORD: I
will sing praises unto my God while I have
any being.
3 ^d Put not your trust in princes, nor in the son
of man, in whom there is no ^e help.
4 ^f His breath goeth forth, he returneth to his
earth; in that very day ^g his thoughts perish.
5 ^h Happy is he that hath the God of Jacob for his
help, whose hope is in the LORD his God:
6 ⁱ Which made heaven, and earth, the sea, and

^a Heb. Hallelujah.—^b Ps. ciii. 1.—^c Ps. civ. 33.—^d Ps. cxviii. 8, 9. Isa. ii. 22.—^e Or, salvation.—^f Ps. civ. 29. Eccles. xii. 7. Isa. ii. 22.—^g See 1 Cor. ii. 6.—^h Ps. cxliv. 15. Jer. xvii. 7.—ⁱ Gen. i. 1. Rev. xiv. 7.—^j Ps. ciii. 6.—^k Ps. cvii. 9.—^l Ps. lxxviii. 6. cvii. 10, 14.

This is the first of the Psalms called *Hallelujah* psalms, of which there are five, and which conclude the book. It was probably written after the captivity, and may refer to the time when Cyrus, prejudiced by the enemies of the Jews, withdrew his order for the rebuilding of the walls of Jerusalem, to which revocation of the royal edict the third verse may refer: Put not your trust in princes, &c.

Verse 2. While I live will I praise.] The true feeling of a heart overpowered with a sense of God's goodness.

While I have any being.] Beadi, in my continuance, in my progression, my eternal existence. This is very expressive.

Verse 3. Put not your trust in princes.] This may refer, as has been stated above, to Cyrus, who had revoked his edict for the rebuilding of Jerusalem. Perhaps they had begun to suppose that they were about to owe their deliverance to the Persian king. God permitted this change in the disposition of the king, to teach them the vanity of confidence in men, and the necessity of trusting in himself.

Verse 4. His breath goeth forth.] When he ceases to respire he ceases to live; his body from that moment begins to claim its affinity to the earth; and all his thoughts, purposes, and projects, whether good or evil, come to nought and perish.

Verse 5. Happy is he that hath the God of Jacob for his help.] In the son of man there is no help, teshuah, no saving principle. Every son of Adam naturally comes into the world without this, and must continue so till the Lord open the eyes of the blind, ver. 8; but a measure of light is given from that true Light which lighteth every man that cometh into the world. This son of Adam returns to his earth, to the ground, from which he was taken; this refers directly to Gen. ii. 7, iii. 19. But he that has the God for his help who helped Jacob in his distress, can never be destitute; for this God changes not; he lives for ever, and his projects cannot

all that therein is: which keepeth truth for ever:
7 ^j Which executeth judgment for the oppressed:
^k which giveth food to the hungry. ^l The LORD
looseth the prisoners:

8 ^m The LORD openeth the eyes of the blind: ⁿ the
LORD raiseth them that are bowed down: the LORD
loveth the righteous:

9 ^o The LORD preserveth the strangers; he re-
lieveth the fatherless and widow: ^p but the way of
the wicked he turneth upside down.

10 ^q The LORD shall reign for ever, even thy God,
O Zion, unto all generations. Praise ye the LORD.

—^r Matt. ix. 30. John ix. 7, 32.—^s Ps. cxlv. 14. cxlvii. 6. Luke xiii. 13.—^t Deut. x. 8. Ps. lxxviii. 5.—^u Ps. cxlvii. 6.—^v Exod. xv. 18. Ps. x. 16. cxlv. 13. Rev. xi. 15.

perish. He has purposed that Israel shall be delivered from this captivity. Cyrus may change, but God will not; trust therefore in HIM.

Verse 7. Which executeth judgment for the oppressed.] For those who suffer by violence or calumny. This may refer to the Israelites, who suffered much by oppression from the Babylonians, and by calumny from the Samaritans, &c., who had prejudiced the king of Persia against them.

Giveth food to the hungry.] No doubt he fed the poor captives by many displays of his peculiar providence.

The Lord looseth the prisoners.] And as he has sustained you so long under your captivity, so will he bring you out of it.

Verse 8. Openeth the eyes of the blind.] He brings us out of our prison-house, from the shadow of death, and opens our eyes that we may behold the free light of the day.

Raiseth them that are bowed down.] Through a sense of their guilt and sinfulness.

The Lord loveth the righteous.] These he makes partakers of a divine nature; and he loves those who bear his own image.

Verse 9. Preserveth the strangers.] He has preserved you strangers in a strange land, where you have been in captivity for seventy years; and though in an enemy's country, he has provided for the widows and orphans as amply as if he had been in the promised land.

The way of the wicked he turneth upside down.] He subverts, turns aside. In their career he will either stop them, turn them aside, or overturn them.

Verse 10. The Lord shall reign for ever.] Therefore he can never fail; and he is thy God, O Zion. Hitherto he has helped you and your fathers; and has extended that help from generation to generation. Therefore trust in him and bless the Lord.

PSALM CXLVII.

The Psalmist praises God for his goodness to Jerusalem, 1-3; shows his great mercy to them that trust in him 4-6; he extols him for his mercies, and providential kindness, 7-11; for his defence of Jerusalem, 12-15; for his wonders in the seasons, 16-18; and his word unto Jacob, 19, 20.

PRAISE ye the LORD: for *it is* good to sing praises unto our God; ^b for *it is* pleasant; and ^c praise is comely.

2 The LORD doth ^a build up Jerusalem: ^e he gathereth together the outcasts of Israel.

3 ^f He healeth the broken in heart, and bindeth up their ^g wounds.

4 ^h He telleth the number of the stars; he calleth them all by *their* names.

5 ⁱ Great is our LORD, and of ^j great power: ^k his understanding is infinite.

6 ^l The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving: sing praise upon the harp unto our God:

8 ^m Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 ⁿ He giveth to the beast his food, and ^o to the young ravens which cry.

10 ^p He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

^a Ps. xcii. 1.—^b Ps. cxxxv. 8.—^c Ps. xxxiii. 1.—^d Ps. cii. 16.—^e Deut. xxx. 8.—^f Ps. ii. 17. Isa. lvii. 15. lxi. 1. Luke iv. 18.—^g Heb. griefs.—^h See Gen. xv. 5. Isa. xl. 26.—ⁱ 1 Chron. xvi. 25. Ps. xlviii. 1. xvi. 4. cxlv. 3.—^j Nah. i. 3.—^k Heb. of his understanding there is no number.—^l Isa. xl. 28.—^m Ps. cxlvi. 8, 9.—ⁿ Job xxxviii. 28, 27. Ps. civ. 13, 14.—^o Job xxxviii. 41. Ps. civ. 27, 28. cxxxvi. 25. cxlv. 15.—^p Job xxxviii. 41. Matt. vi. 26.—^q Ps. xxxiii.

This Psalm was probably penned after the captivity, when the Jews were busily employed in rebuilding Jerusalem, as may be gathered from the second and thirteenth verses.

Verse 1. *Praise is comely.*] It is decent, befitting, and proper that every intelligent creature should acknowledge the Supreme Being; and speak good of his name.

Verse 2. *The Lord doth build up.*] The Psalmist appears to see the walls rising under his eye, because the outcast of Israel, those who had been in captivity, are now gathered together to do the work.

Verse 3. *He healeth the broken in heart.*] From the root *shabar*, to break in pieces, we have our word *shiver*, to break into splinters, into shivers. The heart broken in pieces by a sense of God's displeasure.

Verse 4. *He telleth the number of the stars.*] He whose knowledge is so exact as to tell every star in heaven, can be under no difficulty to find out and collect all the scattered exiles of Israel.

Verse 5. *His understanding is infinite.*] Therefore, he can know, as he can do, all things.

Verse 6. *The Lord lifteth up the meek.*] The humbled, the afflicted.

Verse 7. *Sing unto the Lord.*] *Enu*, sing a responsive song, sing in parts, answer one another.

Verse 8. *Who covereth the heaven with clouds.*] Collects the vapours together, in order to cause it to rain upon the earth. These things form a part of his providential management of the world.

Verse 10. *He delighteth not.*] The horse, among all animals, is most delighted in by man for beauty, strength, and fleetness. And a man's legs, if well proportioned, are more admired than even the finest features of his face. Though God has made these yet they are not his peculiar delight.

Verse 11. *The Lord taketh pleasure in them that fear him.*] That are truly religious.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 ^a He ^b maketh peace in thy borders, and ^c filleth thee with the ^d finest of the wheat.

15 ^e He sendeth forth his commandment upon earth: his word runneth very swiftly.

16 ^f He giveth snow like wool: he scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 ^g He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 ^h He sheweth ⁱ his word unto Jacob, ^j his statutes and his judgments unto Israel.

20 ^k He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

16, 17, 18. Hos. i. 7.—^a Heb. Who maketh thy border peace.—^b Isa. lx. 17, 18.—^c Ps. cxxii. 15.—^d Heb. fat of wheat. Deut. xxxii. 14. Ps. lxxxi. 16.—^e Ps. cviii. 20. Job xxxviii. 12.—^f Job xxxvii. 6.—^g Ver. 15. See Job xxxvii. 10.—^h Deut. xxviii. 2, 3, 4. Ps. lxxvi. 1. lxxviii. 5. ciii. 7.—ⁱ Heb. his words.—^j Mal. iv. 4.—^k See Deut. iv. 32, 33, 34. Rom. iii. 1, 2.

In those that hope in his mercy.] Who are just beginning to seek the salvation of their souls. Even the cry of the penitent is pleasing in the ear of the Lord.

Verse 13. *He hath strengthened the bars of thy gates.*] He has enabled thee to complete the walls of Jerusalem. From the former part of the psalm it appears the walls were then in progress; from this part, they appear to be completed, and provisions to be brought into the city, to support its inhabitants. The gates were set up and well secured by bars, so that the grain, &c., was in safety.

Verse 14. *He maketh peace.*] They were now no longer troubled with the Samaritans, Moabites, &c.

Verse 15. *He sendeth forth his commandment.*] His substantial word. It is here personified, and appears to be a very active agent running every where, and performing the purposes of his will.

Verse 16. *He giveth snow like wool.*] Falling down in large flakes; and in this state nothing in nature has a nearer resemblance to fine white wool.

Scattereth the hoar frost like ashes.] Spreading it over the whole face of nature.

Verse 17. *He casteth forth his ice.*] Korcho (probably hailstones), like crumbs.

Who can stand before his cold?] At particular times the cold in the east is so very intense as to kill man and beast.

Verse 18. *He sendeth out his word.*] He gives a command: the south wind blows; the thaw takes place; and the ice and snow being liquefied, the waters flow, where before they were bound up by the ice.

Verse 19. *He sheweth his word unto Jacob.*] To no nation of the world beside had God given a revelation of his will.

Verse 20. *And as for his judgments.*] The wondrous ordinances of his law, no nation had known them; and consequently, did not know the glorious things in futurity to which they referred.

The Psalmist calls on all the creation to praise the Lord. The angels and visible heavens, 1-6; the earth and the sea, 7; the meteors, 8; mountains, hills, and trees, 9; beasts, reptiles, and fowls, 10; kings, princes, and mighty men, 11; men, women, and children, 12, 13; and especially all the people of Israel, 14.

PRAISE ^a ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

² Praise ye him, all his angels: praise ye him, all his hosts.

³ Praise ye him, sun and moon: praise him, all ye stars of light.

⁴ Praise him, ^c ye heavens of heavens, and ^d ye waters that be above the heavens.

⁵ Let them praise the name of the LORD: for ^e he commanded, and they were created.

⁶ He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

⁷ Praise the LORD from the earth, ^f ye dragons, and all deeps:

^a Heb. Hallelujah.—^b Ps. ciii. 20, 21.—^c 1 Kings viii. 27. ² Cor. xii. 2.—^d Gen. i. 7.—^e Gen. i. 1, 6, 7. Ps. xxxiii. 6, 9.—^f Ps. lxxxix. 87. cxix. 90, 91. Jer. xxxi. 35, 36. xxxiii. 25.—^g Isa. xliii. 20.—^h Ps. cxlvii. 15, 18.—ⁱ Isa. xlv. 23. xlix. 13. lv. 12.—^j Heb. birds of wing.

This psalm has no title; but by the *Syriac* it is attributed to *Haggai* and *Zechariah*; and the *Septuagint* and the *Æthiopic* follow it. As a hymn of praise, this is the most sublime in the whole book.

Verse 1. *Praise ye the Lord from the heavens*] *Min hashshamayim* signifies whatever belongs to the heavens, all their inhabitants; as *min haarets*, ver. 7, signifies all that belong to the earth, all its inhabitants and productions.

Verse 3. *Praise ye him, sun and moon*] Every work of God's hand partakes so much of his perfections, that it requires only to be studied and known, in order to show forth the manifold *wisdom, power, and goodness* of the Creator.

Stars of light] The brightest and most luminous stars; probably the planets may be especially intended.

Verse 4. *Heavens of heavens*] Heavens exceeding heavens. Systems of systems extending as far beyond the solar system, as it does beyond the lowest deeps.

Ye waters that be above the heavens] Clouds, vapours, air, exhalations, rain, snow, and meteors of every kind.

Verse 5. *He commanded, and they were created*] He spake the word expressive of the idea in his infinite mind; and they sprang into being according to that idea.

Verse 6. *He hath also stablished them*] He has determined their respective *revolutions, and the times* in which they are performed.

Verse 7. *Praise the Lord from the earth*] As, in the first address, he calls upon the heavens, and all that belong to them; so here, in this second part, he calls upon the earth, and all that belong to it.

Ye dragons] *Tanninim*, whales, porpoises, sharks, and sea-monsters of all kinds.

And all deeps] Whatever is contained in the sea, whirlpools, eddies, ground tides, with the astonishing flux and reflux of the ocean.

Verse 8. *Fire, and hail; snow, and vapours*] All kinds of meteors, water, and fire, in all their forms and combinations. And air, whether in the gentle breeze, the gale, the whirlwind, the tempest, or the tornado; each accomplishing an especial purpose, and fulfilling a particular will of the Most High.

Verse 9. *Mountains, and all hills*] Whether primitive, secondary, or alluvial; of ancient or recent formation, with all their contents quarries, mines, and minerals. But what a profusion of wisdom and skill is lavished on these!

And all cedars] Every kind of forest trees. The forma-

8 Fire, and hail; snow, and vapours; stormy wind ^b fulfilling his word:

⁹ Mountains, and all hills; fruitful trees, and all cedars:

¹⁰ Beasts, and all cattle; creeping things, and ^c flying ^d fowl:

¹¹ Kings of the earth, and all people; princes, and all judges of the earth:

¹² Both young men, and maidens; old men, and children:

¹³ Let them praise the name of the LORD: for ^e his name alone is ^f excellent; ^g his glory is above the earth and heaven.

¹⁴ He also exalteth the horn of his people, ^h the praise of all his saints; *even* of the children of Israel, ⁱ a people near unto him. Praise ye the LORD.

—^b Gen. i. 26. ii. 19. vii. 23. viii. 17. ix. 2, 20. Deut. iv. 17. Ezek. xxxix. 17. Dan. vii. 6.—^c Ps. viii. 1. Isa. xii. 4.—^d Heb. exalted.—^e Ps. cxlii. 4.—^f Ps. lxxv. 10.—^g Ps. cxlix. 9.—^h Eph. ii. 17.

tion of the *fruits*, their infinitely varied *uses and savours*, proclaim the unsearchable wisdom and goodness of ^j God: not less so the *growth, structure, and various qualities and uses of the forest trees*.

Verse 10. *Beasts*] *Wild beasts* of every kind. *All cattle*] *Domestic animals*; those used for the service of the house, and those for *agricultural* purposes.

Creeping things] All the classes of *reptiles*, from the *boa constrictor*, to the animals that are found in water, and require the power of the microscope to bring them to view.

Verse 11. *Kings of the earth*] As being representatives of the Most High; and all *people*—the nations governed by them. *Princes*, as governors of provinces, and all *judges* executing those laws that bind man to man, and regulate and preserve civil society; *praise God*, from whom ye have derived your *power and influence*: for by him *kings reign*. And let the *people* magnify God for *civil and social institutions*, and for the *laws* by which, under him, their *lives and properties* are preserved.

Verse 12. *Both young men, and maidens*] Who are in the bloom of youth, and in the height of health and vigour; know that God is your Father; and let the morning and energy of your days be devoted to him.

Old men, and children] Very appropriately united here, as the *beginning and conclusion of life* present nearly the same passions, appetites, caprices, and infirmities; yet in both the beneficence, all-sustaining power, and goodness of God are seen.

Verse 13. *Let them*] All already specified, *praise the name of Jehovah*, because he excels all beings: and his *glory*, as seen in creating, preserving, and governing all things, is *at, upon or over, the earth and heaven*.

Verse 14. *He also exalteth the horn*] Raises to power and authority *his people*.

The praise] Jehovah is the subject of the praise of all his saints.

A people near unto him] The only people who know him, and make their approaches unto him with the *sacrifices and offerings* which he has himself prescribed. Praise ye the Lord!

Let the *lip of the infant*, the *shout of the adult*, and the *sigh of the aged*, ascend to the universal parent, as a gratitude-offering. He guards those who *hang upon the breast*; controls and directs the *headstrong and giddy*, and sustains *old age* in its infirmities; and sanctifies to it the sufferings that bring on the termination of life.

PSALM CXLIX.

All the congregation are invited to praise God for his mercies, 1-8. Their great privileges, 4, 5. Their victories, 6, 9.

PRAISE ye the LORD. ^b Sing unto the LORD a new song, and his praise in the congregation of saints.

2 Let Israel rejoice in ^c him that made him : let the children of Zion be joyful in their ^d King.

3 * Let them praise his name ' in the dance : let them sing praises unto him with the timbrel and harp.

4 For ^e the LORD taketh pleasure in his people : ^f he will beautify the meek with salvation.

* Heb. Hallelujah.—^b Ps. xxxiii. 8. Isa. xlii. 19.—^c See Job xxxv. 10. Ps. c. 8. Isa. liv. 6.—^d Zech. ix. 9. Matt. xxi. 5.—^e Ps. lxxxi. 2: cl. 4.—^f Or, with the pipe.—^g Ps. xxxv. 27.—^h Ps. cxvii. 18.—

This seems to be a *song of triumph*, after some glorious victory; probably in the time of the *Maccabees*. It has been also understood as predicting the success of the gospel in the nations of the earth. It has no title in the Hebrew, nor in any of the *Versions*, and no author's name.

Verse 1. *Sing unto the Lord a new song*] That is, as we have often had occasion to remark, an *excellent song*, the best we can possibly pronounce.

Congregation of saints.] The *Israelites*, who were by profession and by injunction, a *holy people*.

Verse 2. *In him that made him*] Let them remember in their exultations to give all glory to the Lord; for he is the Author of their being and their blessings. And let them know that he is their King also; that they should submit to his authority, and be guided and regulated in their hearts and conduct by his laws.

Verse 3. *Let them praise his name in the dance*] *Bemachol*, with the pipe, or some kind of wind music, classed here with *toph*, the tabor or drum, and *kinnor*, the harp. I know no place in the Bible where *machol* and *machalath* mean dance of any kind; they constantly signify some kind of pipe.

Verse 4. *The Lord taketh pleasure in his people*] The pleasure or good will of God is in his people: he loves them ardently, and will load them with his benefits, while they are humble and thankful; for, *He will beautify*] He will make fair, the meek, the lowly, the humble with salvation.

Verse 5. *Let the saints be joyful in glory*] Let them be gloriously joyful: seeing themselves so honoured and so successful, let them be joyful. God has put glory or honour upon them; let them give him the thanks due to his name.

Sing aloud upon their couches.] While they are reclining on their couches. At their festal banquets, let them shout the praises of the Lord.

Verse 6. *Let the high praises of God*] Let them sing songs the most sublime, with the loudest noise consistent with harmony.

5 Let the saints be joyful in glory : let them sing aloud upon their beds.

6 Let the high praises of God be ' in their mouth, and ^b a two-edged sword in their hand ;

7 To execute vengeance upon the heathen, and punishments upon the people ;

8 To bind their kings with chains, and their nobles with fetters of iron ;

9 ' To execute upon them the judgment written : ^m this honour have all his saints. Praise ye the LORD.

¹ Job xxxv. 10.—² Heb. in their throat.—³ Heb. iv. 12. Rev. i. 16.—⁴ Deut. vii. 1, 2.—⁵ Ps. cxlviii. 14.

And a two-edged sword in their hand] Perhaps there is an allusion here to the manner in which the Jews were obliged to labour in rebuilding the walls of Jerusalem : Neh. iv. 17.

The *two-edged sword*, in Hebrew, is *pipiyoth*, "mouth mouths."

Verse 7. *To execute vengeance upon the heathen*] This may refer simply to their purpose of defending themselves to the uttermost, should their enemies attack them while building their wall : and they had every reason to believe that God would be with them; and that, if their enemies did attack them, they should be able to inflict the severest punishment upon them.

Verse 8. *To bind their kings with chains, and their nobles with fetters of iron*] That is, if these kings, governors of provinces, and chiefs among the people, had attacked them, God would have enabled them to defeat them, take their generals prisoners, and lead them in triumph to Jerusalem.

Verse 9. *To execute upon them the judgment written*] God repeatedly promises such victories to his faithful people; and this is, properly speaking, the *judgment written* i.e., foretold.

This honour have all his saints.] They shall all be supported, defended, and saved by the Lord. Israel had this honour, and such victories over their enemies, while they continued faithful to their God.

I do not think that these last verses contain a promise that all the nations of the earth shall be brought under the dominion of the Church of Christ; that all heathen and ungodly kings shall be put down, and pious men put in their places. I believe God never intended that his church should have the civil government of the world. The secular and spiritual government God will ever keep distinct; and the church shall have no power but that of doing good; and this only in proportion to its holiness, heavenly-mindedness, and piety to God. That the verses above may be understood in a spiritual sense, as applicable to the influence of the word of God preached, may be clearly seen.

PSALM CL.

A general exhortation to praise God, 1, 2. With the trumpet, psaltery, and harp, 3. With the timbrel and dance, stringed instruments and organs, 4. With the cymbals, 5. All living creatures are called upon to join in the exercise.

PRAISE ye the LORD. Praise God in his sanctuary : praise him in the firmament of his power.

2 ^b Praise him for his mighty acts : praise him according to his excellent ^c greatness.

3 Praise him with the sound of the ^d trumpet ; * praise him with the psaltery and harp.

* Heb. Hallelujah.—^b Ps. cxlv. 5, 6.—^c Deut. iii. 24.—^d Or, cornet. Ps. xcviii. 6.—^e Ps. lxxxi. 2. cxlix. 3.—^f Exod. xv. 20.—^g Or, pipe,

This Psalm is without title and author in the Hebrew, and in all the ancient Versions. It is properly the full chorus of all voices and instruments in the temple, at the conclusion

4 Praise him ' with the timbrel and ^e dance : praise him with ^b stringed instruments and organs.

5 Praise him upon the loud ^c cymbals : praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

Ps. cxlix. 3.—^b Ps. xxxiii. 2. xlii. 8. cxlv. 9. Isa. xxxviii. 20.—^c 1 Chron. xv. 16, 19, 28. xvi. 5. xv. 1, 6.

of the grand Hallelujah, to which the five concluding psalms belong.

Verse 1. *Praise God in his sanctuary*] In many places

we have the compound word *haleluyah*, praise ye Jehovah; but this is the first place in which we find *halelu-el*, praise God, or the strong God.

In his sanctuary—in the temple; in whatever place is dedicated to his service. Or, *in his holiness*—through his own holy influence in your hearts.

The firmament of his power.] Through the whole expanse, to the utmost limits of his power. Praise him whose power and goodness extend through all worlds; and let the inhabitants of all those worlds share in the grand chorus, that it may be universal.

Verse 2. *For his mighty acts*] Whether manifested in creation, government, mercy, or justice.

His excellent greatness] *Kerob gadlo*, according to the multitude of his magnitude, or of his majesty.

Verse 3. *The sound of the trumpet*] *Sopbar*, from its noble, cheering, and majestic sound; for the original has this ideal meaning.

With the psalttery] The *nabla*, a hollow, stringed instrument; perhaps like the *guitar* or the old *symphony*.

And harp.] Another *stringed* instrument, played on with the hands or fingers.

Verse 4. *Praise him with the timbre*] *Drum, tabret, or tomtom, or tympanum* of the ancients; a skin stretched

over a broad hoop; perhaps something like the *tambourine*.

And dance] The *pipe*. It never means *dance*; see the note on Ps. cxlix. 3.

Stringed instruments] This literally signifies *strings put in order*; perhaps a *triangular kind of hollow instrument* on which the strings were regularly placed, growing *shorter and shorter* till they came to a *point*. This would give a variety of sounds, from a deep bass to a high treble.

Organs] Very like the *syrens* or *mouth organ*; *Pan's pipe*; both of the ancients and moderns.

Verse 5. *Loud cymbals*] Two hollow plates of brass which, being struck together, produced a sharp clanging sound. This instrument is still in use. What the *high sounding cymbals* meant I know not; unless those of a *larger make*, struck above the head, and consequently emitting a louder sound.

Verse 6. *Let every thing that hath breath*] Let all join together, and put forth all your *strength* and all your *skill* in sounding the praises of Jehovah; and then let a *universal burst* with HALLELUJAH! close the grand ceremony. It is evident that this psalm has no other meaning than merely the summoning up all the *voices*, and all the *instruments*, to complete the service in FULL CHORUS.

INTRODUCTION TO THE PROVERBS OF SOLOMON.

THERE has scarcely been any dispute concerning either the *author* or *divine authority* of this book, either in the *Jewish* or *Christian* church: all allow that it was written by Solomon; and the general belief is, that he wrote the book by *divine inspiration*.

It has, indeed, been supposed that Solomon *collected* the major part of these proverbs from those who had preceded him, whether *Hebrews* or *heathens*; but the latter opinion has been controverted, as derogating from the *authority* of the book. But this supposition has very little weight; for, whatever of *truth* is found *in* or *among* men, came originally from God; and if he employed an inspired man to collect those *rays of light*, and *embody* them for the use of his church, he had a right so to do, and to claim his *own* wheresoever found, and, by giving it a *new authentication*, to render it more useful in reference to the end for which it was originally communicated. I think it very likely that Solomon did not *compose* them all; but he collected every thing of this kind within his reach, and what was according to the spirit of truth, by which he was inspired, he condensed in this book; and as the Divine Spirit gave it, so the providence of God has preserved it, for the use of his church.

The term *PROVERB*, *proverbium*, compounded of *pro*, for, and *verbum*, a word, speech, or saying, leads us to an original meaning of the thing itself. It was an *allegorical* saying, where "more was meant than met the eye"—a *short saying* that stood for a *whole discourse*.

But the Hebrew *meshalim*, from *mashal*, to rule or govern, [or rather from *mashal*, to be like,] signifies a set or collection of *weighty, wise*, and therefore *authoritative, sayings*, whereby a man's whole conduct, civil and religious, is to be governed; sayings containing rules for the government of life.

Of the *three thousand proverbs* which Solomon spoke, we have only those contained in this book and in *Ecclesiastes*; and of the *one thousand and five songs* which he made, only the *Canticles* have been preserved: or, in other words, of all his numerous works in *divinity, philosophy, morality, and natural history*, only the *three* above-mentioned, bearing his name, have been admitted into the *sacred canon*.

There are many *repetitions* and some *transpositions* in the Book of Proverbs, from which it is very probable that they were not all made at the same time; that they are the work of different authors, and have been collected by various hands: but still the sum total is delivered to us by divine inspiration; and whoever might have been the original authors of *distinct parts*, the Divine Spirit has made them all its own by handing them to us in this form. Some attribute the collection, *i. e.*, the formation of this collection, to *Isaiah*; others, to *Hilkiah*, and *Shebna* the scribe; and others, to *Ezra*.

That Solomon could have borrowed little from his predecessors is evident from this consideration, that all uninspired ethic writers, who are famous in history, lived *after his times*.

INTRODUCTION TO THE PROVERBS OF SOLOMON.

It is impossible for any description of persons to read the Book of Proverbs without profit. *Kings and courtiers*, as well as those engaged in *trade, commerce, agriculture*, and the *humblest walks* of life, may here read lessons of instruction for the regulation of their conduct in their respective circumstances. *Fathers, mothers, wives, husbands, sons, daughters, masters, and servants*, may here also learn their respective duties; and the most excellent rules are laid down, not only in reference to *morality*, but to *civil policy and economy*. Many *motives* are employed by the wise man to accomplish the end at which he aims; motives derived from *honour, interest, love, fear, natural affection*, and *piety* towards God. The principal object he has in view is to inspire a deep reverence for God, fear of his judgments, and an ardent love for wisdom and virtue. And as there is nothing so directly calculated to ruin young men, as *bad company* and *irregular connexions*, he labours to fortify his disciple with the most convincing reasons against all vices, and especially against *indolence, dissipation*, and the company of *lewd women*.

Maxims to regulate life in all the conditions already mentioned, and to prevent the evils already described, are laid down so copiously, clearly, impressively, and in such *variety*, that every man who wishes to be instructed may take what he chooses, and, among multitudes, those which he likes best.

THE PROVERBS.

CHAPTER I.

The design of the proverbs, 1-6. An exhortation to fear God, and believe his word, because of the benefit to be derived from it, 7-9; to avoid the company of wicked men, who involve themselves in wretchedness and ruin, 10-19. Wisdom, personified, cries in the streets, and complains of the contempt with which she is treated, 20-23. The dreadful punishment that awaits all those who refuse her counsels, 24-33.

THE proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To give subtilty to the simple, to the young man knowledge and discretion.

5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

* 1 Kings iv. 32. Ch. x. 1. xxv. 1. Eccles. xii. 9.—^b Ch. ii. 1, 9.—^c Heb. equities.—^d Ch. ix. 4.—^e Or, advisement.—^f 1 Chron. xxvii. 14. Ch. ix. 9. Ch. xi. 30. xiii. 14, 20. xv. 2.—^g Or, an eloquent speech.—^h Ps. lxxviii. 2.—ⁱ Job xxviii. 28. Ps. cxi. 10. Ch. ix. 10.

Verse 1. *The proverbs of Solomon*] For the moaning of the word *proverb*, see the *introduction*. Solomon is the first of the sacred writers whose name stands at the head of his works.

Verse 2. *To know wisdom*] That is, this is the design of parabolical writing in general; and the particular aim of the present work.

Wisdom] *Chochmah* may mean here, and in every other part of this book, not only that divine science by which we are enabled to discover the best end, and pursue it by the most proper means; but also the whole of that heavenly teaching that shows us both ourselves and God, directs us into all truth, and forms the whole of true religion.

And instruction] *Musar*, the teaching that discovers all its parts; to understand, to comprehend the words or doctrines which should be comprehended, in order that we may become wise to salvation.

Verse 3. *To receive the instruction*] *Haskel*, the deliberately weighing of the points contained in the teaching, so as to find out their importance.

Equity] *Mescharim*, rectitude.

Verse 4. *To give subtilty to the simple*] There are two Hebrew words generally supposed to come from the same root, which in our common Version are rendered the *simple*, *pethaim*, or *pethayim*; the former comes from *patha*, to be rash, hasty; the latter, from *pathah*, to draw aside, seduce, entice. It is the first of these words which is used here, and may be applied to youth; the *inconsiderate*, the *unwary*, who, for want of knowledge and experience, act precipitately.

To the young man] *Naar* is frequently used to signify such as are in the state of adolescence, grown up boys; these,

7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother.

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

Eccles. xii. 13.—¹ Or, the principal part.—² Ch. iv. 1. vi. 20.—³ Ch. iii. 22.—⁴ Heb. an adding.—⁵ Gen. xxxix. 7, &c. Ps. i. 1. Eph. v. 11.—⁶ Jer. v. 26.—⁷ Ps. xxviii. 1. cxliii. 7.

as being giddy and inexperienced, stand in especial need of lessons of wisdom and discretion.

Verse 5. *A wise man will hear*] I shall not only give such instructions as may be suitable to the youthful and inexperienced, but also to those who have much knowledge and understanding. So said St. Paul: *We speak wisdom among them that are perfect.*

Verse 6. *Dark sayings*] Enigmas or riddles, in which the Asiatics abounded. I believe *parables*, such as those delivered by our Lord, nearly express the meaning of the original.

Verse 7. *The fear of the Lord*] This signifies that religious reverence which every intelligent being owes to his Creator; and is often used to express the whole of religion. But what is religion? The love of God, and the love of man; the former producing all obedience to the divine will; the latter, every act of benevolence to one's fellows.

This fear or religious reverence is said to be the beginning of knowledge; the principle, the first moving influence, begotten in a tender conscience by the Spirit of God. No man can ever become truly wise, who does not begin with God, the fountain of knowledge; and he whose mind is influenced by the fear and love of God will learn more in a month than others will in a year.

Fools despise] Men of bad hearts, bad heads, and bad ways.

Verse 8. *My son, hear*] *Father* was the title of preceptor, and son, that of disciple or scholar, among the Jews. But here the reference appears to be to the children of a family; the father and the mother have the principal charge, in the first instance, of their children's instruction. But in vain do parents give good advice if their own conduct be not consistent.

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.

18 And they lay wait for their own blood; they lurk privily for their own lives.

19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

20 Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour

* Ps. i. 1. Ch. iv. 14.—^b Ps. cxix. 101.—^c Isa. lix. 7. Rom. iii. 15.—^d Heb. in the eyes of everything that hath a wing.—^e Ch. xv. 27. 1 Tim. vi. 10.—^f Heb. Wisdom, that is, excellent wisdom.—^g Ch. i. 8, &c. ix. 8. John vii. 37.—^h Joel ii. 28.—ⁱ Isa. lxxv. 12. lxxvi. 4. Jer. vii. 13. Zech. vii. 11.—^j Ps. cvii. 11. Ver. 30. Luke vii. 30.

Verse 9. *An ornament of grace unto thy head, and chains*] That is, filial respect and obedience will be as ornamental to thee as crowns, diadems, and golden chains and pearls are to others.

Verse 10. *If sinners entice thee, consent thou not.*] WILL—not. God's eternal purpose with respect to man is, that his will shall be free; or rather, that the will, which is essentially FREE, shall never be forced nor be forceable by any power. Not even the devil himself can lead a man into sin till he consents.

Verse 11. *If they say, Come with us*] This is precisely the way in which the workers of iniquity form their partisans to the present day.

Verse 12. *Let us swallow them up alive*] Give them as hasty a death as if the earth were suddenly to swallow them up. This seems to refer to the destruction of a whole village.

Verse 14. *Cast in thy lot*] Be a sworn brother, and thou shalt have an equal share of all the spoil.

Verse 17. *Surely in vain the net is spread in the sight of any bird.*] This is a proverb, of which the wise man here makes a particular use. The wicked are represented as lurking privily for the innocent. It is in this way alone that they can hope to destroy them and take their substance; for if their designs were known, proper precautions would be taken against them; for it would be vain to spread the net in the sight of those birds which men wish to ensnare.

Verse 18. *They lay wait for their own blood*] I believe it is the innocent who are spoken of here, for whose blood and lives these lay wait and lurk privily; certainly not their own, by any mode of construction.

Verse 19. *Which taketh away the life*] A covetous man is in effect, and in the sight of God, a murderer; he wishes to get all the gain that can accrue to any or all who are in the same business that he follows—no matter to him how many families starve in consequence.

Verse 20. *Wisdom crieth*] Here wisdom is again personified; nothing is meant but the teachings given to man, either by divine revelation or the voice of the Holy Spirit in the heart.

Verse 22. *Ye simple ones*] Pethayim, ye who have been seduced and deceived. See on ver. 4.

out my spirit unto you, I will make known my words unto you.

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel; and would none of my reproof;

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as a whirlwind, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the Lord:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

—^a Ps. ii. 4.—^b Ch. x. 24.—^c Job xxvii. 9. xxxv. 12. Isa. i. 15. Jer. xi. 11. xiv. 12. Ezek. viii. 18. Mic. iii. 4. Zech. vii. 13. James iv. 3.—^d Job xxi. 14. Ver. 22.—^e Ps. cxix. 178.—^f Ver. 25. Ps. lxxxii. 11.—^g Job iv. 8. Ch. xiv. 14. xxii. 8. Isa. iii. 11. Jer. vi. 19.—^h Or, ease of the simple.—ⁱ Ps. xxv. 12, 13.—^j Ps. cxlii. 7.

Verse 23. *Turn you at my reproof*] My convincing mode of arguing; attend to my demonstrations.

I will pour out my spirit unto you] If you will hear, ye shall have ample instruction.

Verse 24. *Because I have called*] These and the following words appear to be spoken of the persons who are described, ver. 11-19, who have refused to return from their evil ways till arrested by the hand of justice; they are now about to suffer, according to law. They now wish they had been guided by wisdom, and had chosen the fear of the Lord; but it is too late: justice knows nothing of mercy.

These words cannot be considered as applying or applicable to the eternal state of the persons in question, much less to the case of any man convinced of sin, who is crying to God for mercy. No poor penitent sinner on this side of eternity can call upon God early, or seek him through Jesus Christ earnestly, for the pardon of his sins, without being heard. It is only in eternity that the state is irreversibly fixed, and where that which was guilty must be guilty still. But let none harden his heart because of this long-suffering of God; for if he die in his sin, where God is he shall never come.

Verse 27. *Your destruction cometh as a whirlwind*] Sense and sound are here well expressed. *Suphah* here is the gust of wind.

Verse 29. *They hated knowledge*] This argues the deepest degree of intellectual and moral depravity.

Verse 32. *For the turning away of the simple*] This difficult place seems to refer to such a case as we term *turning king's evidence*; where an accomplice saves his own life by impeaching the rest of his gang. This is called his *turning or repentance, meshubah*; and he was the most likely to turn, because he was of the *pethayim, seduced or deceived persons*. And this evidence was given against them when they were in their prosperity, *shalvah*, and being thus in a state of fancied security, they were the more easily taken and brought to justice. [This rendering is rather far-fetched. The word *meshubah* signifies *perverseeness*.]

Verse 33. *But whose hearkeneth unto me shall dwell safely*] He shall dwell in safety, *yishkan betach*, he shall inhabit safety itself; and shall be quiet from fear of evil, having a full consciousness of his own innocence and God's protection.

CHAPTER II.

The teacher promises his pupil the highest advantages, if he will follow the dictates of wisdom, 1-9. He shall be happy in its enjoyment, 10, 11; shall be saved from wicked men, 12-15; and from the snares of bad women, 16-19; be a companion of the good and upright; and be in safety in the land, when the wicked shall be rooted out of it, 20-22.

MY son, if thou wilt receive my words, and
 1 hide my commandments with thee;
 2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
 3 Yea, if thou criest after knowledge, and b listest up thy voice for understanding;
 4 c If thou seekest her as silver, and searchest for her as for hid treasures;
 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
 6 d For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.
 7 He layeth up sound wisdom for the righteous; e he is a buckler to them that walk uprightly.
 8 He keepeth the paths of judgment, and f preserveth the way of his saints.
 9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.
 10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;
 11 Discretion shall preserve thee, g understanding shall keep thee:

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;
 13 Who leave the paths of uprightness, to h walk in the ways of darkness;
 14 Who i rejoice to do evil, and j delight in the frowardness of the wicked;
 15 k Whose ways are crooked, and they froward in their paths;
 16 To deliver thee from l the strange woman, m even from the stranger which flattereth with her words;
 17 n Which forsaketh the guide of her youth, and forgetteth the covenant of her God.
 18 For o her house inclineth unto death, and her paths unto the dead.
 19 None that go unto her return again, neither take they hold of the paths of life.
 20 That thou mayest walk in the way of good men, and keep the paths of the righteous.
 21 p For the upright shall dwell in the land, and the perfect shall remain in it.
 22 q But the wicked shall be cut off from the earth, and the transgressors shall be r rooted out of it.

* Ch. iv. 21. vii. 1.—b Heb. givest thy voice.—c Ch. iii. 14. Matt. xlii. 44.—d 1 Kings iii. 9, 12. James i. 5.—e Ps. lxxxiv. 11. Ch. xxx. 5.—f 1 Sam. ii. 9. Ps. lxxvi. 9.—g Ch. vi. 22.—h John iii. 19, 20.—i Ch. x. 23. Jer. xi. 15.—j Rom. i. 32.—k Ps. cxxv. 5.—l Ch. v. 20.

—m Ch. v. 3. vi. 24. vii. 5.—n See Mal. ii. 14, 15.—o Ch. vii. 27.—p Ps. xxxvii. 29.—q Job xviii. 17. Ps. xxxvii. 28. civ. 85.—r Or, plucked up.

Verse 1. *Hide my commandments with thee*] Treasure them up in thy heart, and then act from them through the medium of thy affections. He who has the rule of his duty only in his Bible and in his head is not likely to be a steady, consistent character; but he who has the word of God in his heart, works from his heart; and he delights to do the will of his heavenly Father, because his law is in his heart.

Verse 4. *If thou seekest her as silver*] How do men seek money? What will they not do to get rich? Reader, be ashamed of thyself, if thou be less in earnest after the true riches than after perishing wealth.

Hid treasures] The original word signifies property of any kind concealed in the earth, in caves or such like; and may also mean treasures, such as the precious metals or precious stones, which are presumptively known to exist in such and such mines.

Verse 7. *He layeth up sound wisdom*] It is difficult to find, in any language, a term proper to express the original meaning of the word; it seems to mean generally the essence or substance of a thing, THE thing itself—that which is chief of its kind. He layeth up WHAT IS ESSENTIAL for the righteous. See note on Job. xi. 6.

Verse 9. *Then shalt thou understand*] He who understands these things by books only is never likely to practise or profit by them.

Verse 11. *Discretion shall preserve thee*] Here the word is taken in a good sense, a good device. The man invents purposes of good; and all his schemes, plans, and devices have for their object God's glory and the good of man: he deviseth liberal things, and by liberal things he shall stand.

Verse 13. *The man that speaketh froward things*] Things of subversion. Men who wish to subvert the state of things,

whether civil or religious; who are seditious themselves, and wish to make others so.

Verse 16. *The stranger which flattereth with her words*] The original intimates the glib, oily speeches of a prostitute. The English lick is supposed to be derived from the original word.

Verse 17. *Which forsaketh the guide of her youth*] Leaves her father's house and instructions, and abandons herself to the public.

The covenant of her God] Renounces the true religion, and mixes with idolaters; for among them prostitution was enormous. Or by the covenant may be meant the matrimonial contract, which is a covenant made in the presence of God between the contracting parties, in which they bind themselves to be faithful to each other.

Verse 18. *For her house inclineth unto death*] The path of sin is the path of ruin: the path of duty is the way of safety. For her paths incline unto the dead, rephaim, the inhabitants of the invisible world.

Verse 19. *None that go unto her return again*] There are very few instances of prostitutes ever returning to the paths of sobriety and truth; perhaps not one of such as become prostitutes through a natural propensity to debauchery. Rakes and debauchees are sometimes converted; but most of them never lay hold on the path of life; they have had their health destroyed, and never recover it.

Verse 20. *That thou mayest walk*] Therefore thou shalt walk.

Verse 22. *Transgressors*] The garment men, the hypocrites; those who act borrowed characters, who go under a cloak; dissemblers. All such shall be rooted out of the land; they shall not be blessed with posterity.

CHAPTER III.

An exhortation to obedience, 1-4; to trust in God's providence, 5, 6; to humility, 7, 8; to charity, 9, 10; to submission to God's chastenings, 11, 12. The profitableness of wisdom in all the concerns of life, 13-26. No act of duty should be deferred beyond the time in which it should be done, 27, 28. Brotherly love and forbearance should be exercised, 29, 30. We should not envy the wicked, 31, 32. The curse of God is in the house of the wicked; but the humble and wise shall prosper, 33-35.

MY son, forget not my law; *but let thine heart keep my commandments:
 2 For length of days, and ^b long life, and ^c peace, shall they add to thee.
 3 Let not mercy and truth forsake thee: ^d bind them about thy neck; * write them upon the table of thine heart:
 4 ^f So shalt thou find favour and ^g good understanding in the sight of God and man.
 5 ^b Trust in the LORD with all thine heart; ⁱ and lean not unto thine own understanding.
 6 ⁱ In all thy ways acknowledge him, and he shall ^j direct thy paths.
 7 ⁱ Be not wise in thine own eyes: ^m fear the LORD, and depart from evil.
 8 It shall be ⁿ health to thy navel, and ^o marrow ^p to thy bones.
 9 ^q Honour the LORD with thy substance, and with the first-fruits of all thine increase:
 10 ^r So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
 11 ^s My son, despise not the chastening of

the LORD: neither be weary of his correction:
 12 For whom the LORD loveth he correcteth; ^t even as a father the son *in whom* he delighteth.
 13 ^u Happy is the man that findeth wisdom, and ^v the man that getteth understanding.
 14 ^w For the merchandise of it ^x is better than the merchandise of silver, and the gain thereof than fine gold.
 15 She ^y is more precious than rubies: and ^z all the things thou canst desire are not to be compared unto her.
 16 ^{aa} Length of days ^{ab} is in her right hand; and in her left hand riches and honour.
 17 ^{ac} Her ways ^{ad} are ways of pleasantness, and all her paths ^{ae} are peace.
 18 She ^{af} is ^{ag} a tree of life to them that lay hold upon her; and happy ^{ah} is every one that retaineth her.
 19 ^{ai} The LORD by wisdom hath founded the earth: by understanding hath he ^{aj} established the heavens:
 20 ^{ak} By his knowledge the depths are broken up, and ^{al} the clouds drop down the dew.

* Deut. viii. 1. xxx. 16, 20.—^b Heb. years of life.—^c Ps. cxix. 165.—^d Exod. xiii. 9. Deut. vi. 8. Ch. vi. 21. vii. 3.—^e Jer. xvii. 1. 2 Cor. iii. 3.—^f Ps. cxi. 10. See 1 Sam. ii. 28. Luke ii. 52. Acts ii. 47. Rom. xiv. 18.—^g Or, good success.—^h Ps. xxxvii. 3, 5.—ⁱ Jer. ix. 23.—^j 1 Chron. xxviii. 9.—^k Jer. x. 23.—^l Rom. xii. 16.—^m Job i. 1. Ch. xvi. 8.—ⁿ Heb. medicine.—^o Heb. watering or moistening.—^p Job xxi. 24.—^q Exod. xxii. 29. xxiii. 19. xxiv. 26. Deut. xxvi. 2, &c

Mal. iii. 10, &c. Luke xiv. 13.—^r Deut. xxviii. 8.—^s Job v. 17. Ps. xciv. 12. Heb. xii. 5, 6. Rev. iii. 19.—^t Deut. viii. 5.—^u Ch. viii. 34, 35.—^v Heb. the man that draweth out understanding.—^w Job xxviii. 13, &c. Ps. xix. 10. Ch. ii. 4. viii. 11, 19. xvi. 16.—^x Matt. xii. 44.—^y Ch. viii. 18. 1 Tim. iv. 8.—^z Matt. xi. 29, 30.—^{aa} Gen. ii. 9. iii. 22.—^{ab} Ps. civ. 24. cxxvii. 5. Ch. viii. 27. Jer. x. 12. li. 15.—^{ac} Or, prepared.—^{ad} G-n. i. 9.—^{ae} Deut. xxxiii. 28. Job xxxvii. 24.

Verse 1. *Forget not my law; Remember what thou hast heard, and practise what thou dost remember; and let all obedience be from the heart.*
 Verse 2. *For length of days] THREE eminent blessings are promised here: health, long life, and abundance.*
 Verse 3. *Let not mercy and truth forsake thee] Let these be thy constant companions through life.*
Bind them about thy neck] Keep them constantly in view; let them be thy moving principles; feel them as well as see them.
 Verse 4. *So shalt thou find favour] Thou shalt be acceptable to God, and thou shalt enjoy a sense of his approbation.*
And good understanding] Men shall weigh thy character and conduct; and by this appreciate thy motives, and give thee credit for sincerity and uprightness. A truly religious and benevolent character will in general be prized wherever it is well known.
 Verse 5. *Lean not unto thine own understanding.] Do not prop thyself. It is on GOD, not on thyself, that thou art commanded to depend. He who trusts in his own heart is a fool.*
 Verse 6. *In all thy ways acknowledge him] Begin, continue, and end every work, purpose, and device, with God. Earnestly pray for his direction at the commencement; look for his continued support in the progress; and so begin and continue that all may terminate in his glory; and then it will certainly be to thy good; for we never honour God without serving ourselves. The grand sin of the human race is their continual endeavour to live independently of God: i. e., to be without God in the world. True religion consists in considering God the fountain of all good, and expecting all good from him.*
 Verse 8. *It shall be health to thy navel] That is to say trusting in the Lord is as essential to the life of God in the soul of man, as the umbilical cord is to the life and growth of the fœtus in the womb. Without the latter, no human being could ever exist or be born; without the former, no true religion can ever be found.*

And marrow to thy bones.] This metaphor is not less proper than the preceding. What the marrow is to the support and strength of the bones, and the bones to the support and strength of the body; that, faith in God is to the support, strength, energy, and salvation of the soul.
 Verse 9. *Honour the Lord with thy substance] The MINCHAH or gratitude-offering to God, commanded under the law, is of endless obligation. It would be well to give a portion of the produce of every article by which we get our support to God, or to the poor, the representatives of Christ. When that portion is thus disposed of, the rest is sanctified; when it is withheld, God's curse is upon the whole.*
 Verse 11. *Despise not the chastening of the Lord] The word signifies correction, discipline, and instruction. Teaching is essentially necessary to show man the way in which he is to go; discipline is necessary to render that teaching effectual; and, often, correction is requisite in order to bring the mind into submission, without which it cannot acquire knowledge. It is of no use to rebel; if thou do, thou kickest against the pricks, and every act of rebellion against him is a wound to thine own soul. God will either end thee or mend thee; wilt thou then kick on?*
 Verse 12. *Whom the Lord loveth] Correction is a proof of God's love to thee; thereby he shows that he treats thee as a father does the son, to whom he bears the fondest affection.*
 Verse 14. *For the merchandise] Sachar, the traffic, the trade that is carried on by going through countries and provinces with such articles as they could carry on the back of camels, &c.*
And the gain thereof] Tebuathah, its produce; what is gained by the articles after all expenses are paid. He who finds wisdom—the knowledge and salvation of God, obtains the liberty of the gospel, is adopted into the family of God, and made an heir according to the hope of eternal life.
 Verse 15. *She is more precious than rubies] The word principally means pearls, but may be taken for precious stones in general.*

21 My son, let not them depart from thine eyes : keep sound wisdom and discretion :

22 So shall they be life unto thy soul, and ^a grace to thy neck.

23 ^b Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 ^c When thou liest down, thou shalt not be afraid : yea, thou shalt lie down, and thy sleep shall be sweet.

25 ^d Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ^e Withhold not good from ^f them to whom it is due, when it is in the power of thine hand to do it.

28 ^f Say not unto thy neighbour, Go, and come

^a Ch. i. 9.—^b Ps. xxxvii. 24. xci. 11, 12. Ch. x. 9.—^c Lev. xxvi. 6. Ps. iii. 5. iv. 8.—^d Ps. xci. 5. cxii. 7.—^e Rom. xiii. 7. Gal. vi. 10.—^f Heb. the owners thereof.—^g Lev. xix. 13. Deut. xxiv. 15.—^h Or, Practise no evil.—ⁱ Rom. xii. 48.—^j Ps. xxxvii. 1. lxxiii. 3. Ch.

All the things thou canst desire] Superior to every thing that can be an object of desire here below. But who believes this?

Verse 16. *Length of days is in her right hand*] A wicked man shortens his days by excesses ; a righteous man prolongs his by temperance.

In her left hand riches and honour] There is nothing to be understood here by the right hand in preference to the left.

Verse 18. *She is a tree of life*] "The tree of lives," alluding most manifestly to the tree so called which God in the beginning planted in the garden of Paradise, by eating the fruit of which all the wastes of nature might have been continually repaired, so as to prevent death for ever.

Verse 19. *The Lord by wisdom hath founded the earth*] Here wisdom is taken in its proper acceptation, for that infinite knowledge and skill which God has manifested in the creation and composition of the earth, and in the structure and economy of the heavens.

Verse 20. *By his knowledge the depths are broken up*] Thus the wisest of men attributes those effects which we suppose to spring from natural causes to the Supreme Being himself.

Verse 21. *Let not them depart from thine eyes*] Never forget that God, who is the author of nature, directs and governs it in all things ; for it is no self-determining agent.

Keep sound wisdom and discretion] To acknowledge God as the author of all good, is the *tushiyah*, the essence of a godly man's creed ; to resolve to act according to the directions of his wisdom, is the *meximma*, the religious purpose, that will bring good to ourselves and glory to God. These bring life to the soul, and are ornamental, to the man who acts in this way, ver. 22.

Verse 24. *When thou liest down*] The confidence, security, and safety which proceed from a consciousness of innocence. Most people are afraid of sleep, lest they should never awake, because they feel they are not prepared to

again, and to-morrow I will give ; when thou hast it by thee.

29 ^b Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 ^c Strive not with a man without cause, if he have done thee no harm.

31 ^d Envy thou not ^e the oppressor, and choose none of his ways.

32 For the froward ^f is abomination to the LORD : ^g but his secret ^h is with the righteous.

33 ⁱ The curse of the LORD is in the house of the wicked : but ^j he blesseth the habitation of the just.

34 ^k Surely he scorneth the scorners : but he giveth grace unto the lowly.

35 The wise shall inherit glory : but shame ^l shall be the promotion of fools.

xxiv. 1.—^k Heb. a man of violence.—^l Ps. xxv. 14.—^m Lev. xxvi. 14. &c. Ps. xxxvii. 22. Zech. v. 4. Mal. ii. 2.—ⁿ Ps. i. 3.—^o James iv. 6. 1 Pet. v. 5.—^p Heb. swalloweth the fools.

appear before God. True believers know that God is their keeper night and day ; they have strong confidence in him that he will be their director, and not suffer them to take any false step in life, ver. 28.

Verse 27. *Withhold not good from them to whom it is due*] From the lords of it. But who are they? The poor. And what art thou, O rich man? Why thou art a steward to whom God has given substance that thou mayest divide with the poor. They are the right owners of every farthing thou hast to spare from thy own support, and that of thy family ; and God has given the surplus for their sakes.

Verse 28. *Say not unto thy neighbour*] If thou have the means by thee, and thy neighbour's necessities be pressing, do not put him off till the morrow. Death may take either him or thee before that time.

Verse 30. *Strive not with a man*] Do not be of a litigious, quarrelsome spirit. Be not under the influence of too nice a sense of honour. If thou must appeal to judicial authority to bring him that wrongs thee to reason, avoid all enmity, and do nothing in a spirit of revenge.

Verse 31. *Envy thou not the oppressor*] O how bewitching is power ! Every man desires it ; and yet all hate tyrants. But query, if all had power would not the major part be tyrants ?

Verse 32. *But his secret*] His secret assembly ; godly people meet there, and God dwells there.

Verse 33. *The curse of the Lord*] No godly people meet in such a house ; nor is God ever an inmate there.

But he blesseth the habitation of the just] He considers it as his own temple. There he is worshipped in spirit and in truth ; and hence God makes it his dwelling-place.

Verse 35. *The wise, &c.*] Many such fools as Solomon speaks of are exalted to the gibbet and gallows. The way to prevent this and the like evils is to attend to the voice of wisdom.

CHAPTER IV.

The preceptor calls his pupils, and tells them how himself was educated, 1-4 ; specifies the teachings he received, 5-19 ; and exhorts his pupil to persevere in well-doing, and to avoid evil, 20-27.

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only beloved in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

*Ps. xxxiv. 11. Ch. i. 8.—^b1 Chron. xxix. 1.—^c1 Chron. xxviii. 9. Eph. vi. 4.—^dCh. vii. 2.—^eCh. ii. 2, 3.—^f2 Thes. ii. 10.—^gMatt. xiii. 44. Luke x. 42.—^h1 Sam. ii. 30.—ⁱCh. i. 9. iii. 22.—^jOr, she shall compass thee with a crown of glory.—^kCh. iii. 2.—^lPs. xviii. 33.—^mPs. xci. 11, 12.—ⁿPs. i. 1. Ch. i. 10, 15.—^oPs. xxxvi. 4. Isa. lvii. 30.—^pMatt. v. 14, 45. Phil. ii. 15.—^q2 Sam. xxiii. 4.—^r1 Sam.

Verse 1. *Hear, ye children*] Such as I received from my father I give to you; and they were the teachings of a wise and affectionate parent to his only son, a peculiar object of his regards, and also those of a fond mother.

Verse 5. *Get wisdom*] True religion is essential to thy happiness; never forget its teachings, nor go aside from the path it prescribes.

Verse 6. *Forsake her not*] Wisdom personified is here represented as a guardian and companion, who, if not forsaken, will continue faithful; if loved, will continue a protector.

Verse 7. *Wisdom is the principal thing*] "Wisdom is the principle." It is the *punctum saliens* in all religion to know the true God, and what he requires of man, and for what he has made man; and to this must be added, under the Christian dispensation, to know Jesus Christ whom he hath sent, and for what end HE was sent, the necessity of his being sent, and the nature of that salvation which he has bought by his own blood.

Get wisdom] Consider this as thy chief gain; that in reference to which all thy wisdom, knowledge, and endeavours should be directed.

And with all thy getting] Let this be thy chief property. While thou art passing through things temporal, do not lose those things which are eternal; and, while diligent in business, be fervent in spirit, serving the Lord.

Get understanding] Do not be contented with the lessons of wisdom merely; do not be satisfied with having a sound religious creed; devils believe and tremble; but see that thou properly comprehend all that thou hast learnt; and see that thou rightly apply all that thou hast been taught.

Verse 8. *She shall bring thee to honour*] There is nothing, a strict life of piety and benevolence excepted, that has such a direct tendency to reflect honour upon a man, as the careful cultivation of his mind. Knowledge is power.

Verse 9. *A crown of glory*] A crown shall not be more honourable to the princely wearer, than sound wisdom—true religion, coupled with deep learning, shall be to the Christian and the scholar.

Verse 10. *The years of thy life shall be many*] Vice and intemperance impair the health and shorten the days of the wicked; while true religion, sobriety, and temperance prolong them.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto them that find them, and health to all their flesh.

23 Keep thy heart with all diligence; for out of it are the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

ii. 9. Job xviii. 5, 6. Isa. lix. 9, 10. Jer. xxiii. 12. John xii. 35.—^aCh. iii. 8, 21.—^bCh. ii. 1.—^cCh. iii. 8. xii. 18.—^dHeb. medicine.—^eHeb. above all keeping.—^fHeb. frowardness of mouth, and perverseness of lips.—^gOr, all thy ways shall be ordered aright.—^hDeut. v. 32. xxviii. 14. Josh. i. 7.—ⁱIsa. i. 16. Rom. xii. 9.

Verse 12. *Thy steps shall not be straitened*] A man under the influence of true religion ponders his paths, and carefully poises occurring circumstances; and as the fear of God will ever lead him to act an upright and honest part, so his way in business and life is both clear and large. Such a man can never be embarrassed. He sees his way always plain; and when a favourable tide of providence shows him the necessity of increased exertion, he runs, and is in no danger of stumbling.

Verse 13. *Take fast hold*] Seize it strongly, and keep the hold! and do this as for life. Learn all thou canst, retain what thou hast learnt, and keep the reason continually in view—it is for thy life.

Verse 14. *Enter not into the path of the wicked*] Never associate, with those whose life is irregular and sinful; never accompany them in any of their acts of transgression.

Verse 15. *Avoid it*] Let it be the serious purpose of thy soul to shun every appearance of evil.

Pass not by it] Never, for the sake of worldly gain, or through complaisance to others, approach the way that thou wouldst not wish to be found in when God calls thee into the eternal world.

Turn from it] If, through unwatchfulness or unfaithfulness, thou at any time get near or into the way of sin, turn from it with the utmost speed, and humble thyself before thy maker.

And pass away] Speed from it, run for thy life, and get to the utmost distance; eternally diverging so as never to come near it whilst thou hast a being.

Verse 16. *Except they have done mischief*] The night is their time for spoil and depredation. And they must gain some booty before they go to rest.

Verse 17. *For they eat the bread of wickedness*] By privately stealing.

And drink the wine of violence] By highway robbery.

Verse 18. *But the path of the just*] The path of the wicked is gloomy, dark, and dangerous; that of the righteous is open, luminous, and instructive. The truly wise man is but in his twilight here below; but he is in a state of glorious preparation for the realms of everlasting light; till at last, emerging from darkness and the shadows of death, he is ushered into the full blaze of endless felicity.

Verse 21. *Keep them in the midst of thine heart*] Let them be wrapped up in the very centre of thy affections

that they may give spring and energy to every desire, word, and wish.

Verse 23. *Keep thy heart with all diligence*] "Above all keeping," guard thy heart. He who knows anything of himself, knows how apt his affections are to go astray.

For out of it are the issues of life.] Is not this a plain allusion to the arteries which carry the blood from the heart through the whole body, and to the utmost extremities? So, in the spiritual life, the heart is the seat of the Lord of life and glory; and the streams of life proceed from him to all the faculties of the soul. And if the heart be pure and holy, all its purposes will be just and good. If it be impure and

defiled, nothing will proceed from it but abomination.

Verse 24. *A forward mouth*] Beware of hastiness, anger, and rash speeches.

And perverse lips] Beware of calumniating and backbiting your neighbour.

Verse 26. *Ponder the path of thy feet*] Weigh well the part thou shouldst act in life. See that thou contract no bad habits.

Verse 27. *Turn not to the right hand nor to the left*] Avoid all crooked ways. Be an upright, downright, and straight-forward man. Avoid tricks, wiles, and deceptions of this kind.

CHAPTER V.

Farther exhortations to acquire wisdom, 1, 2. The character of a loose woman, and the ruinous consequences of attachment to such, 3-14. Exhortations to chastity and moderation, 15-21. The miserable end of the wicked, 22, 23.

MY son, attend unto my wisdom, and bow thine ear to my understanding:

2 That thou mayest regard discretion, and that thy lips may ^a keep knowledge.

3 ^b For the lips of a strange woman drop as an honeycomb, and her ^c mouth is ^d smoother than oil:

4 But her end is ^e bitter as wormwood, ^f sharp as a two-edged sword.

5 ^g Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with ^h thy wealth; and

^a Mal. ii. 7.—^b Ch. ii. 16. vi. 24.—^c Heb. palate.—^d Ps. lv. 21.—^e Eccles. vii. 26.—^f Heb. iv. 12.—^g Ch. vii. 27.—^h Heb. thy strength.

Verse 1. *Attend unto my wisdom*] Take the following lessons from my own experience.

Verse 3. *The lips of a strange woman*] One that is not thy own, whether Jewess or heathen.

Drop as an honeycomb] She uses the most deceitful, flattering, and alluring speeches: as the droppings of the honey out of the comb are the sweetest of all.

Verse 4. *Bitter as wormwood*] Something as excessive in its bitterness, as honey is in its sweetness.

Verse 5. *Her steps take hold on hell.*] First, the death of the body: and then the damnation of the soul.

Verse 6. *Lest thou shouldst ponder*] To prevent thee from reflecting on thy conduct, and its consequences, her ways are moveable—she continually varies her allurements.

Thou canst not know them.] It is impossible to conceive all her tricks and wiles.

Verse 7. *Hear me—O ye children.*] Sons, young men in general: for these are the most likely to be deceived and led astray.

Verse 8. *Come not nigh the door of her house*] Where there are generally such exhibitions as have a natural tendency to excite impure and irregular passions.

Verse 9. *Lest thou give thine honour*] The character, of a debauchee is universally detested: by this, even those of noble blood loose their honour and respect.

Thy years unto the cruel] Cruelty has its throne in the heart of prostitutes; and they will rob and murder those who give their strength, their wealth, and their years, to them.

Verse 11. *When thy flesh and thy body are consumed,*

thy labours be in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I ⁱ hated instruction, and my heart ^j despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with ^k the wife of thy youth.

19 ^l Let her be as the loving hind and pleasant roe; let her breasts ^m satisfy thee at all times; and ⁿ be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with

—ⁱ Ch. i. 29.—^j Ch. i. 25. xii. 1.—^k Mal. ii. 14.—^l See Cant. ii. 9. iv. 5. vii. 3.—^m Heb. water thee.—ⁿ Heb. err thou always in her loss.

The word *shear*, which we render *body*, signifies; *what remains, residue, or remnant* of a thing; and is *used here* to denote the *breathing carcase, putrid with the disease* of debauchery: a public reproach which the justice of God entails on this species of iniquity. The *mourning* here spoken of, is of the most excessive kind: the word *naham* is often applied to the *growling of a lion*, and the *hoarse incessant murmuring of the sea*.

Verse 14. *I was almost in all evil*] This vice, like a whirlpool, sweeps all others into its vortex.

In the midst of the congregation and assembly.] Such persons, however sacred the place, *carry about with them eyes full of adultery which cannot cease from sin.*

Verse 15. *Drink waters out of thine own cistern*] Be satisfied with thy own wife.

Verse 16. *Let thy fountains be dispersed abroad*] Let thy children lawfully begotten be numerous.

Verse 17. *Let them be only thine own*] The offspring of a legitimate connexion: a *bastard brood*, however numerous, is no credit to any man.

Verse 19. *The loving hind and pleasant roe*] By *ayelah*, the deer; by *yaalah*, the ibex or mountain goat, may be meant.

Let her breasts satisfy thee] As the infant is satisfied with the breasts of its mother; so shouldst thou be with the wife of thy youth.

Verse 23. *He shall be holden with the cords of his sins.*] Sin repeated becomes customary; custom soon engenders habit; and habit in the end assumes the form of necessity;

PROVERBS.

* a strange woman, and embrace the bosom of a stranger?
 21 ^b For the ways of man are before the eyes of the LORD, and he pondereth all his goings.
 22 ^c His own iniquities shall take the wicked him-

* Ch. ii. 16. vii. 5.—^b 2 Chron. xvi. 9. Job xxxi. 4. xxxiv. 21. Ch. xv. 3. Jer. xvi. 17. xxxii. 19. Hos. vii. 2. Heb. iv. 18.

the man becomes bound with his own cords, and so is led captive by the devil at his will.

Verse 22. He shall die without instruction.] This is most

self, and he shall be holden with the cords of his ^d sins.

23 * He shall die without instruction; and in the greatness of his folly he shall go astray.

* Ps. ix. 15.—^d Heb. sin.—* Job iv. 21. xxxvi. 12.

likely, and it is a general case; but even these may repent and live.

CHAPTER VI

Exhortations against becoming surety for others, 1-5; against idleness, from the example of the ant, 6-11; description of a worthless person, 12-15; seven things hateful to God, 16-19; the benefits of instruction, 20-23; farther exhortations against bad women, and especially against adultery, 24-33; what may be expected from jealousy, 34, 35.

MY son, ^a if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself when thou art come into the hand of thy friend; go, humble thyself, ^b and make sure thy friend.

4 ^c Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6 ^d Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, and gathereth her food in the harvest.

* Ch. xi. 15. xvii. 18. xx. 16. xli. 26. xxvii. 18.—^a Or, so shalt thou prevail with thy friend.—^b Ps. cxxxii. 4.—^c Job xii. 7.—^d Ch. xiv. 35. 34.—^e Ch. x. 4. xiii. 4. xx. 4.—^f Job xv. 12. Ps. xxxv. 19.

Verse 1. If thou be surety for thy friend.] *Lereacha*, for thy neighbour; i.e., any person. Give what thou canst; but except in extreme cases, be surety for no man. Striking or shaking hands when the mouth had once made the promise, was considered the ratification of the engagement; and thus the man became *snared* with the words of his mouth.

Verse 2. Do this—deliver thyself.] Continue to press him for whom thou art become surety, to pay his creditor; else thou mayest fully expect to be left to pay the debt.

Verse 3. Deliver thyself as a roe.] Make every struggle and exertion, as the antelope taken in the net, and the bird taken in the snare would, in order to get free from thy captivity.

Verse 4. Go to the ant, thou sluggard.] The ant is a remarkable creature for foresight, industry, and economy. At the proper seasons they collect their food,—not in the summer to lay up for the winter; for they sleep during the winter, and eat not; and therefore such hoards would be to them useless;—but when the food necessary for them is most plentiful, then they collect it for their consumption in the proper seasons. Spring, summer, and autumn, they are incessant in their labour; and their conduct affords a bright example to man.

Verse 10. Yet a little sleep, a little slumber.] This if not the language, is the feeling of the sluggard. The ant gathers its food in summer and in harvest, and sleeps in winter when it has no work to do. If the sluggard would work in the day, will sleep at night, it would be all proper.

9 * How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

11 ^a So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 A naughty person, a wicked man, walketh with a frowardness.

13 ^b He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness is in his heart; ^c he deviseth mischief continually; ^d he soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he ^e be broken ^f without remedy.

16 These six things doth the LORD hate: yea, seven are an abomination ^g unto him:

17 ^h A ⁱ proud look, ^j a lying tongue, and ^k hands that shed innocent blood,

Ch. x. 10.—^a Mic. ii. 1.—^b Ver. 19.—^c Heb. casteth forth.—^d Jer. xix. 11.—^e 2 Chron. xxxvi. 18.—^f Heb. of his soul.—^g Ps. xviii. 27. ci. 6.—^h Heb. Haughty eyes.—ⁱ Ps. cxx. 2, 3.—^j Isa. i. 15.

Verse 11. So shall thy poverty come as one that travelleth.] That is, with slow, but surely approaching steps.

Thy want as an armed man.] That is with irresistible fury; and thou art not prepared to oppose it.

Verse 12. A naughty person.] "Adam good for nothing." When he lost his innocence.

A wicked man.] He soon became a general transgressor after having departed from his God.

Verse 13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.] These things seem to be spoken of debauchees.

Verse 14. He deviseth mischief.] He plots schemes and plans to bring it to pass.

He soweth discord.] Between men and their wives, by seducing the latter from their fidelity.

Verse 15. Suddenly shall he be broken.] Probably alluding to some punishment of the adulterer, such as being stoned to death.

Verse 16. These six—doth the Lord hate.] 1. A proud look—exalted eyes; those who will not condescend to look on the rest of mankind. 2. A lying tongue—he who neither loves nor tells truth. 3. Hands that shed innocent blood, whether by murder or by battery. 4. A heart that deviseth wicked imaginations—the heart that fabricates such, lays the foundation, builds upon it, and completes the superstructure of iniquity. 5. Feet that be swift in running to mischief—he who works iniquity with greediness. 6. A false witness that speaketh lies—one who, even on his oath

18 * An heart that deviseth wicked imaginations, ^b feet that be swift in running to mischief,

19 ° A false witness that speaketh lies, and he ° that soweth discord among brethren.

20 ° My son, keep thy father's commandment, and forsake not the law of thy mother :

21 ' Bind them continually upon thine heart, and tie them about thy neck.

22 * When thou goest, it shall lead thee ; when thou sleepest, ^b it shall keep thee : and when thou awakest, it shall talk with thee.

23 ' For the commandment is a ' lamp ; and the law is light ; and reproofs of instruction are the way of life :

24 * To keep thee from the evil woman, from the flattering ' of the tongue of a strange woman.

25 ° Lust not after her beauty in thine heart ; neither let her take thee with her eye-lids.

26 For ° by means of a whorish woman a man is brought to a piece of bread : ° and ° the adulteress will ° hunt for the precious life.

* Gen. vi. 5.—^b Isa. lix. 7. Rom. iii. 15.—° Ps. xxvii. 12. Ch. xix. 5, 9.—^d Ver. 14.—^e Ch. i. 8. Eph. vi. 1.—^f Ch. iii. 3. vii. 3.—^g Ch. iii. 23, 24.—^h Ch. ii. 11.—ⁱ Ps. xix. 8. cxix. 105.—^j Or, candle.—^k Ch. ii. 16. v. 8. vii. 5.—^l Or, of the strange tongue.—^m Matt. v.

before a court of justice, tells any thing but the truth. *Seven are an abomination unto him*] "To his soul." The seventh is, *he that soweth discord among brethren*—he who troubles the peace of a family, of a village, of the state : all who, by lies and misrepresentations, strive to make men's minds evil-affected towards their brethren.

Verse 22. *When thou goest, it shall lead thee*] Here the law is personified ; and is represented as a nurse, teacher, and guardian, by night and day.

When thou sleepest] He commends his body and soul to the protection of his Maker when he lies down ; and sleeps in peace. And when he awakes in the morning, the promises and mercies of God are the first things that present themselves to his recollection.

Verse 23. *For the commandment is a lamp*] It illuminates our path. It shows us how we should walk and praise God. *And the law is light*] A general light, showing the nature and will of GOD, and the interest and duty of MAN.

And reproofs of instruction] Or, that instruction which reproves us for our sins and errors leads us into the way of life.

Verse 24. *To keep thee from the evil woman*] The strange woman always means one that is not a man's own ; and sometimes it may imply a foreign harlot, one who is also a stranger to the God of Israel.

Verse 25. *Neither let her take thee with her eye-lids.*] It is a very general custom in the East to paint the eye-lids.

Verse 26. *By means of a whorish woman*] In following lewd women, a man is soon reduced to poverty and disease.

Verse 27. *Can a man take fire*] These were proverbial expressions, the meaning of which was plain to every capacity.

27 Can a man take fire in his bosom, and his clothes not be burned ?

28 Can one go upon hot coals, and his feet not be burned ?

29 So he that goeth in to his neighbour's wife ; whosoever toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry :

31 But if he be found, ° he shall restore seven-fold ; he shall give all the substance of his house.

32 But whoso committeth adultery with a woman ° lacketh ° understanding : he that doeth it destroyeth his own soul.

33 A wound and dishonour shall he get ; and his reproach shall not be wiped away.

34 For jealousy is the rage of a man : therefore he will not spare in the day of vengeance.

35 ° He will not regard any ransom : neither will he rest content, though thou givest many gifts.

28.—^a Ch. xxix. 8.—° Gen. xxxix. 14.—^b Heb. the woman of a man, or a man's wife.—^c Ezek. xiii. 18.—^d Exod. xxii. 1, 4.—^e Ch. vii. 7.—^f Heb. heart.—^g Heb. He will not accept the face of any ransom.

Verse 29. *So he that goeth in to his neighbour's wife*] As sure as he who takes fire into his bosom, or who walks upon live coals, is burnt thereby ; so sure he that seduces his neighbour's wife shall be punished.

Verse 30. *Men do not despise a thief, if he steal*] Every man pities the poor culprit who was perishing for lack of food, and stole to satisfy his hunger ; yet no law clears him ; he is bound to make restitution ; in some cases double, in others quadruple and quintuple ; and if he have not property enough to make restitution, to be sold for a bondman ; Exod. xxii. 1-4 ; Lev. xxv. 39.

Verse 32. *But whoso committeth adultery*] The case understood is that of a married man : he has a wife ; and therefore is not in the circumstances of the poor thief who stole to appease his hunger, having nothing to eat. In this alone the opposition between the two cases is found : the thief had no food, and he stole some ; the married man had a wife, and yet went in to the wife of his neighbour.

Destroyeth his own soul.] Sins against his life ; for, under the law of Moses, adultery was punished with death ; Lev. xx. 10 ; Deut. xxii. 22.

Verse 34. *Jealousy is the rage of a man : therefore he will not spare*] He will not, when he has detected the adulterer in the act, wait for the slow progress of the law : it is then to him the day of vengeance ; and, in general, he avenges himself on the spot, as we see above.

Verse 35. *He will not regard any ransom.*] This is an injury that admits of no compensation. No gifts can satisfy a man for the injury his honour has sustained ; and to take a bribe or a ransom, would be setting up *shame* at a price.

CHAPTER VII.

A farther exhortation to acquire wisdom, in order to be preserved from impure connexions, 1-5. The character of a harlot, and her conduct towards a youth who fell into her snare, 6-23. Solemn exhortations to avoid this evil, 24-27.

MY son, keep my words, and lay up my commandments with thee.
 2 ^b Keep my commandments, and live; and my law as the apple of thine eye.
 3 ^a Bind them upon thy fingers, write them upon the table of thine heart.
 4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:
 5 ^c That they may keep thee from the strange woman, from the stranger which flattereth with her words.
 6 For at the window of my house I looked through my casement,
 7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,
 8 Passing through the street near her corner; and he went the way to her house,
 9 ^b In the twilight, in the evening, in the black and dark night:
 10 And, behold, there met him a woman with the attire of an harlot, and subtil of heart.
 11 ^d She is loud and stubborn; her feet abide not in her house:
 12 Now is she without, now in the streets, and lieth in wait at every corner.)
 13 So she caught him, and kissed him, and with an impudent face said unto him,
 14 ^e I have peace-offerings with me; this day have I payed my vows.

^a Ch. ii. 1.—^b Lev. xviii. 6. Ch. iv. 4. Isa. lv. 3.—^c Deut. xxxii. 10.—^d Deut. vi. 8. xl. 18. Ch. iii. 8. vi. 21.—^e Ch. ii. 16. v. 3. vi. 24.—^f Heb. the sons.—^g Ch. vi. 32. ix. 4. 16.—^h Job xxiv. 15.—ⁱ Heb. in the evening of the day.—^j Ch. ix. 13.—^k 1 Tim. v. 13. Tit. ii. 5.—

Verse 2. *As the apple of thine eye.*] As the pupil of the eye, which is of such essential necessity to sight, and so easily injured.

Verse 4. *Thou art my sister*] Thou art my dearest friend, and I will treat thee as such.

Verse 6. *I looked through my casement*] The casement is a small aperture in a large window, or a window opening on hinges. Here it means the lattice, for they had no glass windows in the East.

Verse 7. *Among the simple ones*] The inexperienced, inexperienced young men.

A young man void of understanding] "Destitute of a heart." He had not wisdom to discern the evil intended; nor courage to resist the flatteries of the seducer.

Verse 9. *In the black and dark night*] When there were neither lamps nor moon-shine.

Verse 10. *A woman with the attire of an harlot*] It appears that sitting in some open place, and covering the face, or having a veil of a peculiar kind on, was the evidence of a harlot; Gen. xxxviii. 14, 15-19. No doubt, in Solomon's time, they had other distinctions.

Verse 11. *She is loud and stubborn*] *Homiyah*, she is never at rest, always agitated; busily employed to gain her end, and this is to go into the path of error: *scorereth*, "turning aside;" preferring any way to the right way. And, therefore, it is added, *her feet abide not in her house*; she gads abroad; and this disposition probably first led her to this vice.

Verse 12. *Now is she without*] She is continually exposing herself, and showing by her gait and gestures what she is, and what she wants.

Verse 13. *So she caught him*] Laid fast hold on him, and kissed him, to show that she was affectionately attached to him. *And with an impudent face*] "She strengthened her countenance," assumed the most confident look she could; endeavoured to appear friendly and sincere.

Verse 14. *I have peace-offerings with me*] More literally, "the sacrifices of the peace-offerings are with me." Much light is cast on this place by the fact that the gods in many parts of the East are actually worshipped in brothels, and fragments of the offerings are divided among the wretches who fall into the snare of the prostitutes.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the goodman is not at home, he is gone a long journey:

20 He hath taken a bag of money with him, and will come home at the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong men have been slain by her.

27 Her house is the way to hell, going down to the chambers of death.

¹ Heb. she strengthened her face, and said.—² Heb. Peace-offerings are upon me.—³ Isa. xix. 9.—⁴ Heb. in his hand.—⁵ Or, the new moon.—⁶ Ch. v. 3.—⁷ Ps. xii. 2.—⁸ Heb. suddenly.—⁹ Eccles. ix. 12.—¹⁰ Neh. xiii. 28.—¹¹ Ch. ii. 18. v. 6. ix. 18.

Have I payed my vows.] She seems to insinuate that she had made a vow for the health and safety of this young man; and having done so, and prepared the sacrificial banquet, came actually out to seek him, that he might partake of it with her, ver. 15.

Verse 16. *I have decked my bed*] "My couch or sofa;" distinguished from "my bed," ver. 17, *the place to sleep on*, as the other was the place to recline on at meals. The tapestry mentioned here seems to refer to the covering of the sofa; exquisitely woven and figured cloth.

Verse 17. *I have perfumed my bed with myrrh*] She had used every means to excite the passions she wished to bring into action.

Verse 19. *For the goodman*] Literally, "For the man is not in his house."

Verse 20. *He hath taken*] Literally, "The money bag he hath taken in his hand." He is gone a journey of itinerant merchandizing.

And will come home at the day appointed.] He will return by the approaching festival.

Verse 21. *With her much fair speech*] With her blandishments, and lascivious talk, she overcame all his scruples, and constrained him to yield.

Verse 22. *As an ox goeth to the slaughter*] The original of this and the following verse has been variously translated. All the translations mark the stupidity and folly of the man who is led away by enticing women, or who lives a life of intemperance.

Verse 24. *Hearken unto me now therefore, O ye children*] Ye that are young and inexperienced, seriously consider the example set before your eyes, and take warning at another's expense.

Verse 26. *For she hath cast down many wounded: yea, many strong men have been slain by her.*] That is, such like women have been the ruin of many. History is full of examples.

Verse 27. *Her house is the way to hell*] *Sheol*, the pit, the grave, the place of the dead, the eternal and infernal world. And they who, through such, fall into the grave, descend lower, into the chambers of death; the place where pleasure is at an end, and illusion mocks no more.

CHAPTER VIII.

The fame and excellence of wisdom, and its manner of teaching, 1-4; the matter of its exhortations, 5-12; its influence among men, 13-21; its antiquity, 22-31; the blessedness of attending to its counsels, 32-35; the misery of those who do not, 36.

DOTH not ^awisdom cry? and ^bunderstanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

6 Hear; for I will speak of ^cexcellent things; and the opening of my lips shall be ^dright things.

7 For my mouth shall speak truth; and wickedness is ^ean abomination to my lips.

8 All the words of my mouth are in righteousness; there is nothing ^ffroward or perverse in them.

^a Ch. i. 20. ix. 3.—^b Ps. cxix. 130. cxlvii. 5.—^c Ch. xxii. 20.—^d Heb. the abomination of my lips.—^e Heb. wreathed.—^f Ch. xiv. 6.—^g Job xxviii. 15, &c. Ps. xix. 10. cxix. 127. Ch. iii. 14, 15. iv. 5, 7. xvi.

Verse 1. *Doth not wisdom cry?* Here wisdom is again personified; and is represented in a twofold point of view: 1. Wisdom, the power of judging rightly, implying the knowledge of divine and human things. 2. As an attribute of God, particularly displayed in the various and astonishing works of creation. Nor has it any other meaning in this whole chapter, whatever some of the Fathers may have dreamed, who find allegorical meanings every where.

Verse 2. *In the places of the paths.* "The constituted house of the paths." Does not this mean the house of public worship? which stands a centre to the surrounding villages, the paths from all the parts leading to and terminating at it? In such a place, where the holy word of God is read or preached, there in a particular manner does wisdom cry, and understanding lift up her voice.

Verse 3. *She crieth at the gates.* This might be well applied to the preaching of Jesus Christ and his apostles, and their faithful successors in the Christian ministry. He went to the temple, and proclaimed the righteousness of the Most High: he did the same in the synagogues, on the mountains, by the sea side, in the villages, in the streets of the cities, and in private houses. So must the zealous ministers of Christ go to highways and hedges, to mountains and plains, to ships and cottages, to persuade sinners to turn from the error of their ways and accept that redemption which was procured by the sacrificial offering of Jesus Christ.

Verse 4. *Unto you, O men.* *Ishim*, men of wealth and power, will I call; and not to you alone, for my voice is *al beney Adam*, "to all the descendants of Adam;" to the whole human race.

Verse 5. *O ye simple.* Ye that are deceived and with flattering words and fair speeches deluded and drawn away.

Ye fools. Ye stupid, stiff-necked, senseless people. That preaching is never likely to do much good, that is not pointed; specifying and describing vices, and charging them home on the consciences of transgressors.

Verse 6. *Hear; for I will speak of excellent things.* The teaching is not trifling, though addressed to triflers.

The opening of my lips shall be right things. Things which are calculated to correct your false notions, and set straight your crooked ways.

Verse 7. *My mouth shall speak truth.* TRUTH, without falsity, or any mixture of error, shall be the whole matter of my discourse.

Verse 8. *All the words—are in righteousness.* *Betsedek*, in justice and equity, testifying what man owes to his God, to his neighbour, and to himself; giving to each his due.

There is nothing froward. Tortuous, involved or difficult.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with ^hprudence, and find out knowledge of witty inventions.

13 The fear of the LORD is to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate.

14 Counsel is mine, and sound wisdom: I am understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

16.—^h Or, subtily.— Ch. xvi. 6.—ⁱ Ch. vi. 17.—^k Ch. iv. 24.—^l Eccles. vii. 19. Ps. xviii. 1. xix. 14. xxii. 19. xxxi. 4.—^m Dan. ii. 21. Rom. xiii. 1.

Or perverse] Distorted, leading to obstinacy.

Verse 9. *They are all plain.* Straight forward, over against every man, level to every capacity. This is true of all that concerns the salvation of the soul.

To them that find knowledge. When a man gets the knowledge of himself, then he sees all the threatenings of God to be right. When he obtains the knowledge of God in Christ, then he finds that all the promises of God are right—yea and amen.

Verse 10. *Receive my instruction, and not silver.* A Hebrew idiom; receive my instruction in preference to silver.

Verse 12. *I wisdom dwell with prudence.* Prudence is defined, wisdom applied to practice; so wherever true wisdom is, it will lead to action, and its activity will be always in reference to the accomplishment of the best ends by the use of the most appropriate means. Hence comes what is here called knowledge of witty inventions, "I have found out knowledge and contrivance."

Verse 13. *The fear of the Lord is to hate evil.* As it is impossible to hate evil without loving good; and love to goodness will lead a man to do what is right in the sight of God; hence this implies the sum and substance of true religion, which is here termed the fear of the Lord.

Verse 14. *Counsel is mine.* The wise man alone can give this counsel; and he can give it only as continually receiving instruction from God: for this divine wisdom can say, *TUSHIYAH*, substance, reality, essence, all belong to me: I am the Fountain whence all are derived.

And sound wisdom. This is a totally false translation: *tushiyah* means essence, substance, reality; the source and substance of good.

I have strength. Speaking still of wisdom, as communicating rays of its light to man, it enables him to bring every thing to his aid; to construct machines by which one man can do the work of hundreds.

Verse 15. *By me kings reign.* Every wise and prudent king is such through the influence of divine wisdom. And just laws and their righteous administration come from this source.

Verse 17. *I love them that love me.* If the heart embraces this wisdom, follows this divine teaching, and gives itself to God, his love will be shed abroad in it by the influence of the Holy Spirit. Thus we love God because he hath first loved us; and the more we love him, the more we shall feel of his love, which will enable us to love him yet more and more; and thus we may go on increasing to eternity.

And those that seek me early shall find me. Not merely

17 ^a I love them that love me; and ^b those that seek me early shall find me.

18 ^c Riches and honour are with me; yea, durable riches and righteousness.

19 ^d My fruit is better than gold; yea, than fine gold; and my revenue than choice silver.

20 I ^e lead in the way of righteousness, in the midst of the paths of judgment :

21 That I may cause those that love me to inherit substance: and I will fill their treasures.

22 ^f The LORD possessed me in the beginning of his way, before his works of old.

23 ^g I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 ^h Before the mountains were settled, before the hills was I brought forth :

26 While as yet he had not made the earth, nor the ⁱ fields, nor ^j the highest part of the dust of the world.

^a 1 Sam. ii. 30. Ps. xcl. 14. John xiv. 21.—^b James i. 5.—^c Ch. iii. 18. Matt. vi. 33.—^d Ch. iii. 14. Ver. 10.—^e Or, walk.—^f Ch. iii. 19. Eccles. xlv. 9. John i. 1.—^g Ps. ii. 8.—^h Job xv. 7. 8.—ⁱ Or, open places.—^j Or, the chief part.—^k Or, a circle.—^l Gen. j.

betimely in the morning, though he who does so shall find it greatly to his advantage; but early in *life—in youth*, and as near as possible to the first dawn of *reason*. As the *first-fruits* always belong to God, youth is *God's time*; the time in which, to sincere youthful seekers, he pours out his benefits with great profusion.

Verse 18. *Riches and honour are with me*] Often the wise, prudent, and discreet man arrives literally to *riches and honour*; but this is not always the case. But there are other riches of which he never fails; and these seem to be what Solomon has particularly in view, *durable riches and righteousness*; the treasure deposited by God in earthen vessels.

Verse 20. *I lead in the way of righteousness*] Nothing but the teaching that comes from God by his word and Spirit can do this.

Verse 22. *The Lord possessed me in the beginning of his way*] Wisdom is not acquired by the Divine Being; man, and even angels, learn it by slow and progressive degrees; but in God it is as eternally inherent as any other essential attribute of his nature.

Verse 23. *I was set up from everlasting*] All the schemes, plans, and circumstances, relative to creation, government, providence, and to all being, *material, animal, and intellectual*, were conceived in the divine mind, by the divine wisdom, from eternity, or ever the earth was.

Verse 24. *When there were no depths*] Before the original chaotic mass was formed.

I was brought forth] "I was produced as by labouring throes." Possibly the heathen poets derived their idea of *Minerva* (wisdom) being born of Jupiter's brain, from some such high poetic personification as that in the text.

Verse 25. *The highest part of the dust of the world.*] "The first particle of matter." "The *prima materia*, the primitive atom. All these verses (8-29) are a periphrasis for *I existed before creation*; consequently before *time* was. I dwelt in God as a principle which might be communicated in its influences to intellectual beings when formed.

Verse 27. *When he prepared the heavens, I was there*] For there is no part of the creation of God in which wisdom, skill, contrivance, are more manifest than in the construction of the visible heavens.

When he set a compass upon the face of the depth] Does not this refer to the establishment of the *law of gravitation*? by which all the particles of matter, tending to a common centre, would produce in all bodies the *orbicular form*, which we see them have; so that even the *waters* are not only retained within their boundaries, but are subjected to the *orbicular form*, in their great aggregates of seas, or other parts of matter are.

Verse 28. *The clouds above*] "The ethereal regions," taking in the whole of the atmosphere, with all its meteors, clouds, vapours, &c.

27 When he prepared the heavens, I was there: when he set ^a a compass upon the face of the depth.

28 When he established the clouds above: when he strengthened the fountains of the deep :

29 ^b When he gave to the sea his decree, that the waters should not pass his commandment: when ^c he appointed the foundations of the earth :

30 ^d Then I was by him, as one brought up with him: ^e and I was daily *his* delight, rejoicing always before him :

31 Rejoicing in the habitable part of his earth; and ^f my delights were with the sons of men.

32 Now therefore hearken unto me, O ye children: for ^g blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 ^h Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall ⁱ obtain ^j favour of the LORD.

36 But he that sinneth against me ^k wrongeth his own soul: all they that hate me love death.

9. 10. Job xxxviii. 10, 11. Ps. xxxviii. 7. civ. 9. Jer. v. 22.—^a Job xxxviii. 1.—^b John i. 1, 2, 18.—^c Matt. iii. 17. Col. i. 13.—^d Ps. xvi. 8.—^e Ps. cxix. 1, 2. cxviii. 1, 2. Luke xi. 28.—^f Ch. iii. 13, 18.—^g Heb. bring forth.—^h Ch. xii. 2.—ⁱ Ch. xx. 2.

Verse 29. *When he gave to the sea his decree*] When he assigned its limits, adjusted its saltiness, and proportioned the extent of the surface to the quantity of vapours to be raised from it, for the irrigation of the terrene surface.

The foundations of the earth] Those irreversible laws by which all its motions are governed.

Verse 30. *Then I was with him, as one brought up*] *Amon*, a *nursling*, a *darling* child. This is poetical, and highly figurative; and they who think they find the deity of Jesus Christ in these metaphors should be very cautious how they apply such terms as these.

Rejoicing always before him] All the images in this verse are borrowed from the state and circumstances of a *darling*, affectionate, playful child.

Verse 31. *Rejoicing in the habitable part of his earth*] There God displays especially his wisdom in ordering and directing *human beings*, and in providing for their wants.

My delights were with the sons of men.] This divine wisdom, as it delighted in the creation of man, so it continues to delight in his instruction.

Verse 32. *Now therefore*] Since I have the happiness of the children of *Adam* so much at heart, *hearken unto me*: and this is for your own interest, for *blessed* are they who *keep my ways*.

Verse 34. *Watching daily at my gates*] Wisdom is represented as having a school for the instruction of men; and seems to point out some of the most forward of her scholars coming, through their intense desire to learn, even before the gates were opened, and waiting there for admission, that they might hear every word that was uttered, and not lose one accent of the heavenly teaching.

Verse 35. *Whoso findeth me*] The wisdom that comes from God, teaching to avoid evil and cleave to that which is good; *findeth life*—gets that knowledge which qualifies him to answer the purposes for which he was made; for he is quickened with Christ, and made a partaker of the divine life.

Verse 36. *Wrongeth his own soul*] It is not Satan, it is not sin, properly speaking, that hurts him; it is himself.

Love death.] They do it in effect, if not in fact; for as they love sin, that leads to death, so they may be justly said to love death, the wages of sin. He that works in this case works for wages; and he must love the wages, seeing he labours so hard in the work.

I am thoroughly satisfied that this chapter speaks not one word either about the *divine* or *human nature of Christ*, much less of any *eternal filiation of his divinity*. And I am fully persuaded, had there not been a preconceived creed, no soul of man, by fair criticism, would have ever found out that fond opinion of the eternal sonship of the divine nature, which so many commentators persuade us they find here. As to the Fathers in general, they were not all agreed on this subject, some supposing Christ, others the Holy Spirit,

was meant in this chapter. But of these we may safely state that there is not a *truth* in the most orthodox creed, that cannot be proved by their authority, nor a *heresy* that has disgraced the Romish Church, that may not challenge them as its abettors. In points of *doctrines*, their authority is, with me, nothing. The word of GOD alone contains my creed. I have been shocked with reading over some things that have been *lately written* on the subject. I have said in my heart, They have taken away my ETERNAL LORD, and I know not where they have laid him. I cannot believe their doctrine; I never did; I hope I never shall. I believe in the holy Trinity; in three Persons in the Godhead; of which none is before or after another. I believe JEHOVAH, JESUS,

the HOLY GHOST to be one infinite, eternal GODHEAD, subsisting ineffably in *three Persons*. I believe Jesus the Christ to be, as to his *divine nature*, as *unoriginated and eternal* as JEHOVAH himself; and with the *Holy Ghost* to be one infinite Godhead, *neither* Person being *created, begotten, nor proceeding*, more than another: as to its *essence*, but one TRINITY, in an infinite, eternal, and inseparable UNITY. And this TRINE GOD is the object of my faith, my adoration, and my confidence. But I believe not in an eternal sonship or generation of the divine nature of Jesus Christ. *Here* I have long stood, *here* I now stand, and *here* I trust to stand in the hour of death, in the day of judgment, and to all eternity. [See supplemental note on Luke i. 35; Heb. i., &c.]

CHAPTER IX.

Wisdom builds her house, makes her provision for a great feast, calls her guests, and exhorts them to partake after entertainment, 1-6. Different admonitions relative to the acquisition of Wisdom, 7-12. The character and conduct of a bad woman, 13-18.

WISDOM hath ^a builded her house, she hath hewn out her seven pillars:

2 ^b She hath killed ^c her beasts; ^d she hath mingled her wine; she hath also furnished her table.

3 She hath ^e sent forth her maidens: ^f she crieth ^g upon the highest places of the city.

4 ^h Whoso *is* simple, let him turn in hither: *as* for him that wanteth understanding, she saith to him,

5 ⁱ Come, eat of my bread, and drink of the wine which I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

8 ^j Reprove not a scorner, lest he hate thee: ^k rebuke a wise man, and he will love thee.

9 Give instruction to a wise man and he will be

^a Matt. xvi. 18. Eph. ii. 20, 21, 22. 1 Pet. ii. 5.—^b Matt. xxii. 3, &c.—^c Heb. her killing.—^d Ver. 5. Ch. xxiii. 30.—^e Rom. x. 15.—^f Ch. viii. 1, 2.—^g Ver. 14.—^h Ver. 16. Ch. vi. 32. Matt. xi. 25.—ⁱ Ver. 2. Cant. v. 1. Isa. lv. 1. John vi. 27.—^j Matt. vii. 6.—

Verse 1. *Wisdom hath builded her house*] The eternal counsel of God has framed the universe.

She hath hewn out her seven pillars] Every thing has been so constructed as to exhibit a scene of grandeur, stability, and durability.

Verse 2. *She hath killed her beasts*] God has made the most ample provision for the innumerable tribes of animal and intellectual beings, which people the whole vortex of created nature.

Verse 3. *She hath sent forth her maidens*] It is a custom to the present day, in Asiatic countries, to send their invitations to guests by a company of females, preceded by eunuchs: they go to the doors of the invited, and deliver their message.

Verse 4. *Whoso is simple*] Let the young, heedless, and giddy, attend to my teaching.

Him that wanteth understanding] Literally, *he that wanteth a heart*; who is without courage, is feeble and feeble, and easily drawn aside from the holy commandment.

Verse 5. *Come, eat of my bread*] Not only receive my instructions, but act according to my directions.

Drink of the wine—I have mingled.] Enter into my counsels; be not contented with superficial knowledge on any subject, where any thing deeper may be attained. Look into the principles on which they were formed; investigate their nature, examine their properties, acquaint thyself with their relations, connections, influences, and various uses.

Verse 6. *Forsake the foolish*] For the companion of fools must be a fool.

yet wiser: teach a just man, ^l and he will increase in learning.

10 ^m The fear of the Lord *is* the beginning of wisdom: and the knowledge of the Holy *is* understanding.

11 ⁿ For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 ^o If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

13 ^p A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat ^q in the high places of the city,

15 To call passengers who go right on their ways:

16 ^r Whoso *is* simple, let him turn in hither: and *as* for him that wanteth understanding, she saith to him,

17 ^s Stolen waters are sweet, and bread ^t eaten in secret *is* pleasant,

18 But he knoweth not that ^u the dead *are* there; and that her guests *are* in the depths of hell.

^k Ps. cxli. 5.—^l Matt. xiii. 12.—^m Job xxviii. 28. Ps. cxl. 10. Ch. i. 7.—ⁿ Ch. iii. 2, 16. x. 27.—^o Job xxxv. 6, 7. Ch. xvi. 26.—^p Ch. vii. 11.—^q Ver. 3.—^r Ver. 4.—^s Ch. xx. 17.—^t Heb. of secreties.—^u Ch. li. 18. vii. 27.

And live] Answer the end for which thou wast born.

Verse 7. *He that reproveth a scorner*] The person who mocks at sacred things; the libertine, the infidel; who turns the most serious things into ridicule, and, by his wit, often succeeds in rendering the person who reproves him ridiculous.

Verse 9. *Give instruction to a wise man*] Literally, *give to the wise, and he will be wise*. Whatever you give to such, they reap profit from it. They are like the bee, they extract honey from every flower. [saints.]

Verse 10. *The knowledge of the holy*] Sanctorum, of the

Verse 11. *For by me thy days shall be multiplied*] Vice shortens human life, by a necessity of consequence: and by the same, righteousness lengthens it.

Verse 12. *If thou be wise*] It is thy own interest to be religious. Though thy example may be very useful to thy neighbours and friends, yet the chief benefit is to thyself. But if thou scorn—refuse to receive the doctrines of wisdom, and die in thy sins, thou alone shalt suffer the vengeance of an offended God.

Verse 13. *A foolish woman is clamorous*] Vain, empty women are those that make most noise. And she that is full of clamour, has generally little or no sense.

Verse 14. *For she sitteth at the door of her house*] Her conduct here marks at once her folly, impudence, and poverty.

Verse 16. *Whoso is simple, let him turn in hither*] FOLLY or PLEASURE, here personified, uses the very same expressions as those employed by Wisdom, ver. 4.

Verse 17. *Stolen waters are sweet*] I suppose this to be a proverbial mode of expression, importing that *illicit pleasures are sweeter than those which are legal*.

Verse 18. *But he knoweth not that the dead are there*] He does not know that it was in this way the first apostates from God and truth walked. *Rephaim*; the GIANTS. The

sons of men, the earth-born, to distinguish them from the sons of God, those who were born from above.

Her guests are in the depths of hell.] Those who have been drawn out of the way of understanding by *profligacy* have in general lost their *lives*, if not their *souls*, by their folly.

CHAPTER X.

It is impossible to give summaries of such chapters as these, where almost every verse contains a separate subject. Our common Version, not being able to exhibit the contents as usual, simply says, "From this chapter to the five and twentieth are sundry observations upon moral virtues, and their opposite vices." In general the wise man states in this chapter the difference between the wise and the foolish, the righteous and the wicked, the diligent and the idle. He speaks also of love and hatred, of the good and the evil tongue, or of the slanderer and the peacemaker.

TH^e proverbs of Solomon. * A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

2^b Treasures of wickedness profit nothing: but righteousness delivereth from death.

3^c The LORD will not suffer the soul of the righteous to famish: but he casteth away^d the substance of the wicked.

4^e He becometh poor that dealeth with a slack hand: but^f the hand of the diligent maketh rich.

5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is^h a son that causeth shame.

6 Blessings are upon the head of the just: butⁱ violence covereth the mouth of the wicked.

7^j The memory of the just is blessed: but the name of the wicked shall rot.

* Ch. xxv. 20. xvii. 21, 25. xix. 13. xxix. 8, 15.—^b Ps. xlix. 6, &c. Ch. xi. 4. Luke xii. 19, 20.—^c Dan. iv. 27.—^d Ps. x. 14. xxxiv. 9, 10. xxxvii. 25.—^e Or, the wicked for their wickedness.—^f Ch. xii. 24. xix. 15.—^g Ch. xiii. 4. xxi. 5.—^h Ch. xii. 4. xvii. 2. xix. 26.—ⁱ Ver. 11. Esth. vii. 8.—^j Ps. ix. 5, 6. cxii. 6. Eccles. viii. 10.—^k Ver. 10.—^l Heb. a fool of lips.—^m Or, shall be beaten.—ⁿ Ps. xxiii. 4. Ch.

8 The wise in heart will receive commandments: but^a a prating fool^b shall fall.

9^c He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10^d He that winketh with the eye causeth sorrow: but a prating fool^e shall fall.

11^f The mouth of a righteous man is a well of life: but^g violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but^h love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: butⁱ a rod is for the back of him that is void of^j understanding.

14 Wise men lay up knowledge: but^k the mouth of the foolish is near destruction.

15^l The rich man's wealth is his strong city: the destruction of the poor is their poverty.

xxviii. 18. Isa. xxxiii. 15, 16.—^a Ch. vi. 13.—^b Ver. 8.—^c Or, shall be beaten.—^d Ps. xxxvii. 30. Ch. xiii. 14. xviii. 4.—^e Ps. cvii. 42. Ver. 6.—^f Ch. xvii. 9. 1 Cor. xiii. 4. 1 Pet. iv. 8.—^g Ch. xxvi. 3.—^h Heb. heart.—ⁱ Ch. xviii. 7. xxi. 23.—^j Job xxxi. 24. Ps. lli. 7. Ch. xviii. 11. 1 Tim. vi. 17.

Verse 7. *The memory of the just is blessed*] Or, is a blessing.

But the name of the wicked shall rot.] The very name of the wicked is as offensive as putrid carrion.

Verse 9. *He that walketh uprightly*] The upright man is always safe; he has not two characters to support; he goes straight forward, and is never afraid of detection, because he has never been influenced by *hypocrisy* or *deceit*.

Verse 10. *He that winketh with the eye*] Instead of the latter clause, the *Septuagint* has, "but he that reproveh with freedom, maketh peace." A faithful, open reproving of sin is more likely to promote the peace of society than the passing it by slightly, or taking no notice of it; for if the wicked turn to God at the reproof, the law of *peace* will soon be established in his heart, and the law of kindness will flow from his tongue.

Verse 11. *The mouth of a righteous man is a well of life*] The vein of *lives*; an allusion to the great aorta, which conveys the blood from the heart to every part of the body.

Verse 12. *Hatred stirreth up strifes*] It seeks for occasions to provoke enmity. It delights in broils. On the contrary love conciliates; removes aggravations; puts the best construction on every thing; and pours water, not oil, upon the flame.

Verse 13. *A rod is for the back of him*] The rod is a most powerful instrument of knowledge. Judiciously applied, there is a lesson of profound wisdom in every twig.

Verse 14. *Wise men lay up knowledge*] They keep secret every thing that has a tendency to disturb domestic or

Verse 1. *The proverbs of Solomon*] The preceding nine chapters can only be considered as an introduction, if indeed they may be said to make even a part, of the proverbs of Solomon, which appear to commence only at the tenth chapter.

A wise son maketh a glad father] The parallels in this and several of the succeeding chapters are those which Bishop Louth calls the *antithetic*; when two lines correspond with each other by an opposition of terms and sentiments; when the second is contrasted with the first; sometimes in expression, sometimes in sense only.

Verse 2. *Treasures of wickedness*] Property gained by wicked means.

Delivereth from death.] Treasures gained by robbery often bring their possessors to an untimely death; but those gained by righteous dealing bring with them no such consequences.

Verse 3. *But he casteth away the substance of the wicked.*] The righteous have God for their feeder; and because of his infinite bounty, they can never famish for want of the bread of life. On the contrary, the wicked are often, in the course of his providence, deprived of the property of which they make a bad use.

Verse 4. *He becometh poor*] God has ordered, in the course of his providence, that he who will not work shall not eat. And he always blesses the work of the industrious

Verse 5. *He that gathereth in summer*] All the work of the field should be done in the season suitable to it.

Verse 6. *Violence covereth the mouth of the wicked.*] Their own violent dealings shall be visited upon them.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He *is in the way of life* that keepeth instruction: but he that refuseth reproof *erreteth*.

18 He that hideth hatred *with lying lips*, and *he* that uttereth a slander, *is a fool*.

19 *In the multitude of words there wanteth not sin*: but *he* that refraineth his lips *is wise*.

20 The tongue of the just *is as choice silver*: the heart of the wicked *is little worth*.

21 The lips of the righteous feed many: but fools die for want *of wisdom*.

22 *The blessing of the LORD, it maketh rich, and he addeth no sorrow with it*.

23 *It is as sport to a fool to do mischief*: but a man of understanding hath wisdom.

24 *The fear of the wicked, it shall come upon him*: but *the desire of the righteous shall be granted*.

25 As the whirlwind passeth, *so is the wicked*

^aOr, causeth to err.—^bPs. xv. 3.—^cEccles. v. 3.—^dJames iii. 2.—^eHeb. of heart.—^fGen. xxiv. 35. xxvi. 12. Pa. xxxvii. 22.—^gCh. xiv. 9. xv. 21.—^hJob xv. 21.—ⁱPs. cxlv. 19. Matt. v. 8. 1 John v. 14, 15.—^jPs. xxxvii. 9, 10.—^kVer. 30. Pa. xv. 5. Matt. vii. 24,

public peace; but the foolish man blabs all out, and produces much mischief.

Verse 15. *The rich man's wealth is his strong city*] Behold a mystery in providence; there is not a rich man on earth but becomes such by means of the poor!

The destruction of the poor is their poverty.] Men in abject poverty never arise out of this pit. They have no nucleus about which property may aggregate.

Verse 16. *The labour of the righteous*] The good man labours that he may be able to support life; this is his first object: and then to have something to divide with the poor; this is his next object.

The fruit of the wicked to sin.] God's blessings are cursed to him.

Verse 17. *He is in the way of life*] The truly religious man accumulates knowledge that he may the better know how to live to God, and do most good among men.

Verse 18. *He that hideth*] This is a common case. Thus lying lips often cover the malevolence of a wicked heart.

Verse 19. *In the multitude of words*] It is impossible to speak much, and yet speak nothing but truth; and injure no man's character in the mean while.

Verse 20. *The heart of the wicked is little worth.*] Because it is his most hidden part, he vaunts of its honesty, goodness &c.! Yes, yes; it is very honest and good, only the devil is in it! That is all.

Verse 22. *The blessing of the Lord, it maketh rich.*] Whatever we receive in the way of providence, has God's blessing in it, and will do us good. God's blessing gives simple enjoyment, and levies no tax upon the comfort.

Verse 23. *It is as sport to a fool to do mischief*] What a millstone weight of iniquity hangs about the necks of most of the jesters, facetious, and witty people!

Verse 24. *The fear of the wicked*] All that he has dreaded, and more than he has dreaded, shall come upon him. The

no more: but *the righteous is an everlasting foundation*.

26 As vinegar to the teeth, and as smoke to the eyes, so *is the sluggard to them* that send him.

27 *The fear of the LORD* ^mprolongeth days: but ⁿthe years of the wicked shall be shortened.

28 The hope of the righteous *shall be gladness*: but the ^oexpectation of the wicked shall perish.

29 The way of the LORD *is strength to the upright*: but ^pdestruction *shall be to the workers of iniquity*.

30 *The righteous shall never be removed*: but the wicked shall not inhabit the earth.

31 *The mouth of the just bringeth forth wisdom*: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* ^qfrowardness.

25. xvi. 18.—Ch. ix. 11.—^rHeb. addeth.—^sJob xv. 32, 33. xxii. 16. Pa. lv. 23. Eccles. vii. 17.—^tJob viii. 13. xi. 20. Pa. cxli. 10. Ch. xi. 7.—^uPa. i. 6. xxxvii. 20.—^vPs. xxxvii. 22, 29. cxv. 1. Ver. 25.—^wPs. xxxvii. 30.—^xHeb. frowardnesses.

righteous is always desiring more of the salvation of God, and God will exceed even his utmost desires.

Verse 25. *As the whirlwind passeth*] As tornadoes that sweep every thing away before them; so shall the wrath of God sweep away the wicked; it shall leave him neither branch nor root. But the righteous, being built on the eternal foundation shall never be shaken.

Verse 26. *As vinegar to the teeth*] The acid softening and dissolving the alkali of the bone, so as to impair their texture, and render them incapable of masticating; and as smoke affects the eyes, irritating their tender vessels, so as to give pain and prevent distinct vision; so the sluggard, the lounging, thriftless messenger, who never returns in time with the desired answer.

Verse 28. *The expectation of the wicked shall perish.*] A wicked man is always imposing on himself by the hope of God's mercy and final happiness; and he continues hoping, till he dies without receiving that mercy which alone would entitle him to that glory.

Verse 29. *The way of the Lord is strength*] In the path of obedience, the upright man ever finds his strength renewed; the more he labours, the stronger he grows.

Verse 30. *The righteous shall never be removed*] Because he is built on the eternal foundation.

Verse 31. *The froward tongue shall be cut out.*] This probably alludes to the punishment of cutting out the tongue for blasphemy, treasonable speeches, profane swearing, or such like. Were the tongue of every shrew or scold to be extracted, we should soon have much less noise in the world.

Verse 32. *The lips of the righteous know what is acceptable*] And what they believe to be most pleasing and most profitable, that they speak; but the wicked man knows as well what is perverse, and that he speaketh forth.

CHAPTER XI.

A parallel of the advantages of the righteous and wise, opposed to the miseries of the wicked and the foolish. True and false riches.

A ¹ FALSE ^b balance *is* abomination to the LORD: but ^a a just weight *is* his delight.

2 ⁴ When pride cometh, then cometh shame: but with the lowly *is* wisdom.

3 ¹ The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them.

4 ¹ Riches profit not in the day of wrath: but ¹ righteousness delivereth from death.

5 The righteousness of the perfect shall ^b direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but ¹ transgressors shall be taken in *their own* naughtiness.

7 ¹ When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 ¹ The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An ¹ hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 ¹ When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 ¹ By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

^a Lev. xix. 35, 36. Dent. xxv. 13-16. Ch. xvi. 11. xx. 10, 23.—^b Heb. *balance of deceit*.—^c Heb. *a perfect stone*.—^d Ch. xv. 83. xvi. 18. xvii. 12. Dan. iv. 30, 31.—^e Ch. xiii. 8.—^f Ch. x. 2. Ezek. vii. 19. Zeph. i. 18. Eccles. v. 8.—^g Gen. vii. 1.—^h Heb. *rectify*.—ⁱ Ch. v. 22. Eccles. x. 8.—^j Ch. x. 28.—^k Ch. xxi. 18.—^l Job. viii. 19.—^m Esth. viii. 15. Ch. xxviii. 12, 28.—ⁿ Ch. xix. 8.—^o Heb. *deserted*

Verse 1. *A false balance is abomination*] This refers to the balance itself deceitfully constructed, so that it is sooner turned at one end than at the other.

But a just weight] *Eben shelemah*, the perfect stone, probably because weights were made of stone: see the law, Dent. xxv. 13-35.

Verse 2. *When pride cometh*] The proud man thinks much more of himself than any other can do; and, expecting to be treated according to his own supposed worth, which treatment he seldom meets with, he is repeatedly mortified, ashamed, confounded, and rendered indignant.

With the lowly] The humble man looks for nothing but justice; has the meanest opinion of himself; and can never be disappointed, but in receiving praise which he neither expects nor desires.

Verse 4. *Riches in the day of wrath*] They cannot purchase the remission of sins, nor turn aside the wrath of God when that is poured out upon the opulent transgressor.

Verse 7. *When a wicked man dieth*] *Hope* was not made for the wicked; and yet they are the very persons that most abound in it! But their hope goes no farther than the grave. There the wicked man's expectation is cut off, and his hope perishes. But to the *saint*, the *penitent*, and the *cross-bearers* in general, what a treasure is *hope*!

Verse 8. *The wicked cometh in his stead*] Often God makes this distinction; in public calamities and in sudden accidents he rescues the righteous, and leaves the wicked, who has filled up the measure of his iniquities, to be seized by the hand of death.

Verse 9. *An hypocrite with his mouth*] *Chaneph* might be better translated *infidel* than *hypocrite*. The latter is one that pretends to religion; that uses it for *secular purposes*. The former is one who *disbelieves* divine revelation, and accordingly is *polluted*, and lives in *pollution*. This is properly the force of the original word.

Verse 10. *When it goeth well*] An upright, pious, sensible man is a great blessing to the neighbourhood, where he resides, by his example, his advice, and his prayers. But when the *wicked perish*, who has been a general curse by the contagion of his example and conversation, there is not only no regret expressed for his decease, but a *general joy* because God has removed him.

12 He that is ^o void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 ^a A ¹ talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 ¹ Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 ¹ He that is surety for a stranger ¹ shall smart for it: and he that hateth ¹ suretiship is sure.

16 ^a A gracious woman retaineth honour: and strong *men* retain riches.

17 ¹ The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: ¹ but to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth* it to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.

21 ¹ Though hand *join* in hand, the wicked shall not be unpunished: but ¹ the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so *is* a fair woman which ¹ is without discretion.

23 The desire of the righteous *is* only good: but the expectation of the wicked ¹ is wrath.

24 There is that ¹ scattereth, and yet increaseth:

of heart.—^a Lev. xix. 16. Ch. xx. 19.—^b Heb. *He that walketh*, being a talebearer.—^c 1 Kings xii. 1, &c. Ch. xv. 22. xxiv. 6.—^d Ch. vi. 1.—^e Heb. *shall be sore broken*.—^f Heb. *those that strike hands*.—^g Ch. xxxi. 30.—^h Matt. v. 7. xxv. 34, &c.—ⁱ Gal. vi. 8. 9. James iii. 18.—^j Ch. xvi. 5.—^k Ps. cxii. 2.—^l Heb. *departeth from*.—^m Rom. ii. 8, 9.—ⁿ Ps. cxii. 9.

Verse 12. *He that is void of wisdom*] A foolish man dwells on the defects of his neighbour, and is sure to bring them into the most prominent view. But a man of understanding—a prudent, sensible man, hides those defects wherever he can, and puts the most charitable construction on those which he cannot conceal.

Verse 13. *A talebearer*] *Holech rachil*, the walking busy-body, the trader in scandal.

Revealeth secrets] Whatever was confided to him he is sure to publish abroad. The word means a *hawker*, or *travelling chapman*. Such are always great newsmongers; and will tell even their *own secrets* rather than have nothing to say.

Verse 15. *He that is surety for a stranger shall smart for it*] He shall find evil upon evil in it.

Verse 16. *A gracious woman retaineth honour*] A good wife is an honour to her husband; and a bad wife is her husband's reproach: if this be so, how careful should a man be whom he marries?

Verse 17. *The merciful man doeth good to his own soul*] No man can show an act of disinterested mercy without benefiting his own soul, by improving his moral feeling.

But he that is cruel troubleth his own flesh] We seldom see a peevish, fretful, vindictive man either in good health, or good plight of body. "He frets his flesh off his bones."

Verse 18. *Worketh a deceitful work*] An *unstable work*; nothing is durable that he does, except his crimes.

Verse 19. *Righteousness tendeth to life*] True godliness promotes health, and is the best means of lengthening out life; but wicked men live not out half their days.

Verse 21. *Though hand join in hand*] Let them confederate as they please, to support each other, justice will take care that they escape not punishment.

Verse 22. *A jewel of gold in a swine's snout*] That is, beauty in a woman destitute of good breeding and modest carriage, is as becoming as a gold ring on the snout of a swine. In Asiatic countries the *nose jewel* is very common: to this the text alludes.

Verse 24. *There is that scattereth, and yet increaseth*] The bountiful man, who gives to the poor, never turning away his face from any one in distress, the Lord blesses his property, and the bread is multiplied in his hand.

and *there is that withholdeth more than is meet, but it tendeth to poverty.*

25 ^aThe ^bliberal soul shall be made fat: ^cand he that watereth shall be watered also himself.

26 ^dHe that withholdeth corn, the people shall curse him: but ^e blessing shall be upon the head of him that selleth it.

27 He that diligently seeketh good procureth favour: ^f but he that seeketh mischief, it shall come unto him.

^a 2 Cor. ix. 6, 7, 8, 9, 10.—^b Or, *The soul of blessing.*—^c Matt. v. 7.—^d Amos viii. 6, 8.—^e Job xxix. 13.—^f Esth. vii. 10. Ps. vii. 15, 16. ix. 15, 16. x. 2. lvii. 6.—^g Job xxxi. 24. Ps. iii. 7. Mark x. 24.

Verse 25. *The liberal soul shall be made fat*] He who gives to the distressed, in the true spirit of charity, shall get an hundred fold from God's mercy.

He that watereth] A man who distributes in the right spirit gets more good himself than the poor man does who receives the bounty.

Verse 26. *He that withholdeth corn*] Who refuses to sell because he hopes for a dearth, and then he can make his own price.

The people shall curse him] Yes, and God shall curse him also; and if he do not turn and repent, he will get God's curse, and the curse of the poor, which will be a *canker* in his money during time, and in his soul throughout eternity.

Verse 29. *Shall inherit the wind*] He who dissipates his

28 ^a He that trusteth in his riches shall fall: but ^b the righteous shall flourish as a branch.

29 He that troubleth his own house ^c shall inherit the wind: and the fool shall be servant to the wise of heart.

30 The fruit of the righteous ^d is a tree of life; and ^e he that ^f winneth souls is wise.

31 ^g Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner.

Luke xii. 21. 1 Tim. vi. 17.—^a Ps. i. 3. iii. 8. xcii. 12, &c. Jer. xvii. 8.—^b Eccles. v. 16.—^c Dan. xii. 3. 1 Cor. ix. 19, &c. James v. 20.—^d Heb. taketh.—^e Jer. xxv. 29. 1 Pet. iv. 17, 18.

property by riotous living, shall be as unsatisfied as he who attempts to feed upon air.

Verse 30. *The fruit of the righteous is a tree of life*] "The tree of lives." It is like that tree which grew in the paradise of God; increasing the bodily and mental vigour of those who ate of it.

He that winneth souls is wise.] Wisdom seeks to reclaim the wanderers; and he who is influenced by wisdom will do the same.

Verse 31. *Behold the righteous shall be recompensed in the earth, &c.*] The Septuagint, Syriac, and Arabic read this verse as follows: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" And this St. Peter quotes *literatim*, 1st Epist. iv. 18, where see the note.

CHAPTER XII.

Of the benefit of instruction, and the cultivation of piety. unjust. The humane man. The industrious man. excellence of the righteous. The slothful is in want.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof is brutish.

2 ^a A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the ^b root of the righteous shall not be moved.

4 ^c A virtuous woman is a crown to her husband: but she that maketh ashamed is ^d as rottenness in his bones.

^a Ch. viii. 35.—^b Ch. x. 25.—^c Ch. xxxi. 23. 1 Cor. xi. 7.—^d Ch. xiv. 30.—^e Ch. i. 11, 18.—^f Ch. xiv. 3.—^g Ps. xxxvii. 36, 37. Ch. xi.

Verse 1. *Whoso loveth instruction*] Discipline or correction; correction is the way to knowledge.

But he that hateth reproof is brutish.] He is a bear; and expects no more benefit from correction than the *ow* does from the good.

Verse 2. *A good man obtaineth favour*] While he walks in the path of obedience he increases in goodness, and consequently in the favour of the Lord.

Verse 3. *A man shall not be established by wickedness*] Evil is always variable; it has no fixed principle, except the root that is in the human heart: and even that is ever assuming new forms. Nothing is permanent but goodness; and that is unchangeable, because it comes from God.

Verse 4. *A virtuous woman is a crown to her husband*] A strong woman. Our word *virtue* (*virtus*) is derived from *vir*, a man; and as man is the noblest of God's creatures, virtue expresses what is becoming to man; what is noble, courageous, and dignified: and as *vir*, a man, comes from *vis*, power or strength, so it implies what is strong and

The virtuous woman. The different lot of the just and The fool and the wise man. The uncharitable. The Righteousness leads to life, &c.

5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

6 ^a The words of the wicked are to lie in wait for blood: ^b but the mouth of the upright shall deliver them.

7 ^c The wicked are overthrown, and are not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: ^d but he that is ^e of a perverse heart shall be despised.

9 ^f He that is despised, and hath a servant, is

21. Matt. vii. 24, 25, 26, 27.—^a 1 Sam. xxv. 17.—^b Heb. *perverse of heart.*—^c Ch. xiii. 7.

vigorous in principle: and as in uncivilized life strength and courage were considered the very highest, because apparently the most necessary, of all virtues; hence the term itself might have become the denomination of all excellent moral qualities; and is now applied to whatever constitutes the system of morality and moral duties. In some parts of the world, however, where arts and sciences have made little progress, strength is one of the first qualifications of a wife, where the labours of the field are appointed to them. It is certain that in ancient times the women in Judea did some of the severest work in the fields, such as drawing water from the wells, and watering the flocks, &c. On this account, I think, the words may be taken literally; and especially when we add another consideration, that a woman healthy, and of good muscular powers, is the most likely to produce and properly rear up a healthy offspring; and children of this kind are a crown to their parents.

Is as rottenness in his bones.] Does not this refer to one who by her incontinence not only maketh her husband

better than he that honoureth himself, and lacketh bread.

10 ^a A righteous man regardeth the life of his beast: but the ^b tender mercies of the wicked are cruel.

11 ^c He that tilleth his land shall be satisfied with bread: but he that followeth vain persons ^d is void of understanding.

12 The wicked desireth ^e the net of evil men: but the root of the righteous yieldeth fruit.

13 ^f The ^g wicked is snared by the transgression of his lips: ^h but the just shall come out of trouble.

14 ⁱ A man shall be satisfied with good by the fruit of his mouth: ^j and the recompence of a man's hands shall be rendered unto him.

15 ^k The way of the fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

16 ^l A fool's wrath is ^m presently known: but a prudent man covereth shame.

17 ⁿ He that speaketh truth sheweth forth righteousness: but a false witness deceit.

18 ^o There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

^a Deut. xxv. 4.—^b Or, bowels.—^c Gen. iii. 19.—^d Ch. vi. 32.—^e Or, the fortress.—^f Heb. The snare of the wicked is in the transgression of lips.—^g Ch. xviii. 7.—^h 2 Pet. ii. 9.—ⁱ Ch. xiii. 2. xviii. 20.—^j Isa. iii. 10, 11.—^k Ch. ii. 7. Luke xviii. 11.—^l Ch. xix. 11.—^m Heb.

ashamed, but contracts and communicates such diseases as bring rottenness into the bones?

Verse 7. *The wicked are overthrown*] Seldom does God give such a long life or numerous offspring.

But the house of the righteous shall stand.] God blesses their progeny, and their families continue long in the earth, whereas the wicked seldom have many generations in a direct line.

Verse 9. *He that is despised, and hath a servant*] I believe the *Vulgate* gives the true sense of this verse: "Better is the poor man who provides for himself, than the proud who is destitute of bread." This needs no comment.

Verse 10. *A righteous man regardeth the life of his beast.*] One principal characteristic of a *holy man is mercy*: cruelty is unknown to him; and his benevolence extends to the meanest of the brute creation. He considers what is best for the comfort, ease, health, and life of the *beast* that serves him; and he knows that God himself *careth for oven*: and one of the ten commandments provides a *seventh part of time* to be allotted for the *rest of labouring beasts* as well as for men.

The tender mercies of the wicked are cruel.] Are violent, without mercy, ruthless. The wicked, influenced by Satan, can show no other disposition than what is in their master.

Verse 11. *He that tilleth his land*] God's blessing will be in the labour of the honest agriculturist.

But he that followeth vain persons] He who, while he should be cultivating his ground, preparing for a future crop, or reaping his harvest, associates with *fowlers, coursers of hares, hunters of foxes*, or those engaged in any champaign amusements, is void of understanding; and I have known several such come to beggary.

Verse 12. *The wicked desireth the net of evil men*] They applaud their ways, and are careful to imitate them in their wiles.

Verse 13. *The wicked is snared by the transgression of his lips*] A man who deals in *lies and false oaths* will sooner or later be found out to his own ruin.

Verse 14. *A fool's wrath is presently known*] "A fool's bolt is soon shot."

A weak-minded man has no *self-government*; he is easily angered, and generally speaks whatever comes first to his mind.

Verse 15. *A lying tongue is but for a moment.*] *Truth*

19 The lip of truth shall be established for ever: ^a but a lying tongue is but for a moment.

20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 ^b Lying lips are abomination to the Lord: but they that deal truly are his delight.

23 ^c A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 ^d The hand of the diligent shall bear rule: but the ^e slothful shall be under tribute.

25 ^f Heaviness in the heart of man maketh it stoop: but ^g a good word maketh it glad.

26 The righteous is more ^h excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

28 In the way of righteousness is life; and in the pathway thereof there is no death.

in that day.—^a Ch. xiv. 5.—^b Ps. lvi. 4. lix. 7. lxiv. 8.—^c Ps. lli. 5. Ch. xix. 9.—^d Ch. vi. 17. xi. 20. Rev. xxii. 15.—^e Ch. xiii. 16. xv. 2.—^f Ch. x. 4.—^g Or, deceitful.—^h Ch. xv. 13.—ⁱ Isa. l. 4.—^j Or, abundant.

stands for ever; because its *foundation* is indestructible: but *falsehood* may soon be detected; and, though it gain credit for a while, it had that credit because it was supposed to be truth.

Verse 21. *There shall no evil happen to the just*] Whatever occurs to a righteous man God turns to his advantage. But, on the other hand, the *wicked are filled with mischief*: they are hurt, grieved, and wounded, by every occurrence; and nothing turns to their profit.

Verse 23. *A prudent man concealeth knowledge*] "If a fool hold his peace he may pass for a wise man."

Verse 24. *The hand of the diligent shall bear rule*] And why? because by his *own industry* he is *independent*, and every such person is respected wherever found.

Verse 25. *Heaviness in the heart of man maketh it stoop*] Sorrow of heart, hopeless love, or a sense of God's displeasure—these prostrate the man, and he becomes a *child* before them.

But a good word maketh it glad.] A single good or favourable word will remove despondency.

Verse 26. *The righteous is more excellent than his neighbour*] That is, if the neighbour be a wicked man. The spirit of the proverb lies here: The poor *righteous man is more excellent* than his *sinful neighbour*, though *affluent and noble*.

Verse 27. *The slothful man roasteth not that which he took in hunting*] Because he is a *slothful man*, he does not hunt for prey; therefore gets *none*, and cannot *roast*, that he may eat.

But the best sense of the original is: "The fraudulent man roasteth not that which he took in hunting," the justice of God snatching from his mouth what he had acquired *unrighteously*.

But the substance of a diligent man] One, who by honest industry acquires all his property—is *precious*, because it has the blessing of God on it.

Verse 28. *In the way of righteousness is life*] *Lives*; life temporal, and life eternal.

And in the pathway thereof there is no death.] Not only do the *general precepts and promises* of God lead to *life eternal* and promote *life temporal*; but every *duty*, every *act of faith, patience of hope, and labour of love*, though requiring much *self-abasement, self-denial*, and often an *extension of corporal strength*, all lead to *life*. For in every case, in every particular, "the path of duty is the way of safety."

CHAPTER XIII.

Various moral sentences; the wise child; continence of speech; of the poor rich man and the rich poor man; ill-gotten wealth; delay of what is hoped for; the bad consequences of refusing instruction; providing for one's children; the necessity of correcting them, &c.

A WISE son heareth his father's instruction: ^a but a scorner heareth not rebuke.

² ^b A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

³ ^c He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

⁴ ^d The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

⁵ ^e A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

⁶ ^f Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

⁷ ^g There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

⁸ The ransom of a man's life are his riches: but the poor heareth not rebuke.

^a 1 Sam. ii. 25.—^b Ch. xii. 14.—^c Ps. xxxix. 1. Ch. xxi. 23. James iii. 2.—^d Ch. x. 4.—^e Ch. xi. 3, 5, 6.—^f Heb. sin.—^g Ch. xii. 9.—^h Job xviii. 5, 6, xxi. 17. Ch. xxiv. 20.—ⁱ Or, candle.—^j Ch. x. 2. xx. 21.—^k Heb. with the hand.—^l Verse 19.—^m 2 Chron. xxxvi. 16.—ⁿ Or,

Verse 1. *A wise son heareth his father's instruction*] The child that has had a proper *nurturing*, will profit by his father's counsels; but the child that is permitted to fulfil *its own will*, and *have its own way*, will jest at the reproofs of its parents.

Verse 3. *He that keepeth his mouth keepeth his life*] How often have the foolish, headstrong, and wicked forfeited their lives by the *treasonable* or *blasphemous* words they have spoken!

But *he that openeth wide his lips*] It has often been remarked that God has given us two EYES, that we may SEE much; two EARS, that we may HEAR much; but has given us but ONE tongue; and that fenced in with teeth, to indicate that though we hear and see much, we should speak but little.

Verse 4. *The soul of the sluggard desireth, and hath nothing*] We often hear religious people expressing a desire to have more of the *divine life*, and yet never get forward in it. How is this? The reason is, they desire, but do not stir themselves up to lay hold upon the Lord. They seek to enter in at the strait gate, but are not able, because they do not strive.

Verse 7. *There is that maketh himself rich*] That labours hard to acquire money, yet hath nothing; his excessive covetousness not being satisfied with what he possesses, nor permitting him to enjoy with comfort what he has acquired.

There is that maketh himself poor, yet hath great riches.] As the words are here in the conjugation which implies reflex action, or the action performed on one's self, and often signifies feigning or pretending to be what one is not, or not to be what one is; the words may be understood of persons who feign or pretend to be either richer or poorer than they really are, to accomplish some particular purpose.

Verse 8. *The ransom of a man's life*] Those who have riches have often much trouble with them; as they had much trouble to get them, so they have much trouble to keep them.

Verse 9. *The light of the righteous rejoiceth*] They shall have that measure of prosperity which shall be best for them; but the wicked, howsoever prosperous for a time, shall be brought into desolation. Light and lamp in both cases may signify posterity. So 1 Kings xi. 36; and xv. 4.

Verse 10. *By pride cometh contention*] Perhaps there is

9 The light of the righteous rejoiceth: ^a but the lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised is wisdom.

11 ^b Wealth gotten by vanity shall be diminished, but he that gathereth ^c by labour shall increase.

12 Hope deferred maketh the heart sick: but ^d when the desire cometh, it is a tree of life.

13 Whoso ^e despiseth the word shall be destroyed: but he that feareth the commandment ^f shall be rewarded.

14 ^g The law of the wise is a fountain of life, to depart from ^h the snares of death.

15 Good understanding giveth favour: but the way of transgressors is hard.

16 ⁱ Every prudent man dealeth with knowledge: but a fool ^j layeth open his folly.

17 A wicked messenger falleth into mischief: but ^k a faithful ambassador is health.

18 Poverty and shame shall be to him that refuseth instruction: but ^l he that regardeth reproof shall be honoured.

shall be in peace.—^m Ch. x. 11. xiv. 27. xvi. 22.—ⁿ 2 Sam. xxii. 6.—^o Ch. xii. 23. xv. 2.—^p Heb. spreadeth.—^q Ch. xxv. 23.—^r Heb. an ambassador of faithfulness.—^s Ch. xv. 5, 31.

not a quarrel among individuals in private life, nor a war among nations, that does not proceed from pride and ambition. It was to destroy this spirit of pride, that Jesus was manifest in the extreme of humility and humiliation among men.

Verse 11. *Wealth gotten by vanity*] Wealth that is not the result of honest industry and hard labour is seldom permanent.

Verse 12. *Hope deferred maketh the heart sick*] Delay in the gratification of hope pains the mind; the increase of the delay prostrates and sickens the heart; and if delay sickens the heart, ultimate disappointment kills it. But when the thing desired, hoped for, and expected comes, it is a tree of life, "the tree of lives;" it comforts and invigorates both body and soul.

Verse 13. *Whoso despiseth the word*] The revelation which God has in his mercy given to man, shall be destroyed; for there is no other way of salvation but that which it points out.

But he that feareth the commandment] That respects it so as to obey it, walking as this revelation directs, shall find it to be his highest interest, and shall be in peace or safety, as the Hebrew word may be translated.

Verse 14. *The law of the wise is a fountain of life*] "The law is to the wise man a fountain of life."

Verse 15. *The way of transgressors is hard*] Never was a truer saying; most sinners have more pain and difficulty to get their soul damned, than the righteous have, with all their cross-bearing, to get to the kingdom of heaven.

Verse 17. *A wicked messenger*] He that betrays the counsels of his government, or the interests of his country, will sooner or later fall into mischief; but he that faithfully and loyally fulfils his mission, shall produce honour and safety to the commonwealth.

Verse 20. *He that walketh with wise men shall be wise*] To walk with a person implies love and attachment; and it is impossible not to imitate those we love.

Verse 22. *A good man leaveth an inheritance*] He files many a prayer in heaven in their behalf, and his good examples and advices are remembered and quoted from generation to generation. Besides, whatever property he left was honestly acquired, and well-gotten goods are permanent.

19 *The desire accomplished is sweet to the soul; but *it is* abomination to fools to depart from evil.

20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repayed.

22 A good man leaveth an inheritance to his

* Ver. 12.—^b Heb. shall be broken.—^c Ps. xxxii. 10.—^d Job xxvii. 16, 17. Ch. xxviii. 8. Eccles. ii. 26.—^e Ch. xii. 11.

Verse 23. That is destroyed for want of judgment.] How much of the poverty of the poor arises from their own want of management! They have little or no economy, and no foresight. When they get any thing, they speedily spend it; and a feast and a famine make the chief varieties of their life.

Verse 24. He that spareth his rod hateth his son.] That is, if he hated him, he could not do him a greater disservice

children's children: and ^d the wealth of the sinner is laid up for the just.

23 *Much food is in the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 *The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

^f Ch. xix. 18. xxii. 15. xxiii. 18. xxix. 15, 17.—
^g Ps. xxxiv. 10. xxxvii. 3.

than not to correct him when his obstinacy or disobedience requires it.

Verse 25. To the satisfying of his soul.] His desires are all moderate; he is contented with his circumstances, and is pleased with the lot which God is pleased to send. The wicked, though he use all shifts and expedients to acquire earthly good, not sticking even at rapine and wrong, is frequently in real want, and always dissatisfied with his portion.

CHAPTER XIV.

Various moral sentiments. The antithesis between wisdom and folly, and the different effects of each.

EVERY *wise woman ^b buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: ^c but he that is perverse in his ways despiseth him.

3 In the mouth of the foolish is a rod of pride: ^d but the lips of the wise shall preserve them.

4 Where no oxen are the crib is clean: but much increase is by the strength of the ox.

5 *A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and findeth it not; but ^f knowledge is easy unto him that understandeth.

* Ch. xxiv. 3.—^b Ruth iv. 11.—^c Job xii. 4.—^d Ch. xii. 6.—^e Exod. xx. 16. xxiii. 1. Ch. vi. 19. xii. 17. Ver. 25.—^f Ch. viii. 9. xvii. 24.—^g Ch. x. 23.—^h Heb. the bitterness of his soul.—ⁱ Job viii. 15.—

Verse 1. Every wise woman buildeth her house.] By her prudent and industrious management she increases property in the family, furniture in the house, and food and raiment for her household. The thriftless wife acts differently, and the opposite is the result.

Verse 3. The mouth of the foolish is a rod of pride.] The reproofs of such a person are ill-judged and ill-timed, and generally are conveyed in such language as renders them not only ineffectual, but displeasing, and even irritating.

Verse 4. But much increase is by the strength of the ox.] The ox is the most profitable of all the beasts used in husbandry. Except merely for speed, he is almost in every respect superior to the horse.

Verse 6. A scorner seeketh wisdom.] I believe the scorner means in this book the man that despises the counsel of God; the infidel. Such may seek wisdom: but he never can find it, because he does not seek it where it is to be found; neither in the teaching of God's Spirit, nor in the revelation of his will.

Verse 7. When thou perceivest not—the lips of knowledge.] Never associate with a vain, empty fellow, when thou perceivest he can neither convey nor receive instruction.

Verse 9. Fools make a mock at sin.] And only fools would do so. But he that makes a sport of sinning, will find it no sport to suffer the vengeance of an eternal fire.

Verse 10. The heart knoweth his own bitterness.] "The

7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

9 *Fools make a mock at sin: but among the righteous there is favour.

10 The heart knoweth ^b his own bitterness; and a stranger doth not intermeddle with his joy.

11 *The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 ^d There is a way which seemeth right unto a man, but the ^e end thereof are the ways of death.

13 Even in laughter the heart is sorrowful; and ^f the end of that mirth is heaviness.

14 The backslider in heart shall be ^g filled with

^h Ch. xvi. 25.—ⁱ Rom. vi. 21.—^j Ch. v. 4. Eccles. ii. 2.—^k Ch. i. 31. xii. 14. c

bitterness of its soul." Under spiritual sorrow, the heart feels, the soul feels; all the animal nature feels and suffers. But when the peace of God is spoken to the troubled soul, the joy is indescribable; the whole man partakes of it. And a stranger to these religious feelings does not intermeddle with them; he does not understand them: indeed they may be even foolishness to him, because they are spiritually discerned.

Verse 12. There is a way which seemeth right unto a man.] This may be his easily besetting sin, the sin of his constitution, the sin of his trade. Or it may be his own false views of religion: he may have an imperfect repentance, a false faith, a very false creed; and he may persuade himself that he is in the direct way to heaven.

Verse 13. Even in laughter the heart is sorrowful.] Many a time is a smile forced upon the face, when the heart is in deep distress. And it is a hard task to put on the face of mirth when a man has a heavy heart.

Verse 14. The backslider in heart shall be filled with his own ways.] 1. Who is the backslider? The man who once walked in the ways of religion, but has withdrawn from them.

2. But who is the backslider in heart? Not he who was surprised and overcome by the power of temptation, and the weakness of his own heart. But he who drinks down iniquity with greediness: who loves sin as before he loved godliness.

his own ways; and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent man looketh well to his going.

16 ^a A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is soon angry* dealeth foolishly; and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 ^b The poor is hated even of his own neighbour: but ^c the rich hath many friends.

21 He that despiseth his neighbour sinneth: ^d but he that hath mercy on the poor, happy is he.

22 Do they not err that devise evil? but mercy and truth shall be to them that devise good.

23 In all labour there is profit: but the talk of the lips tendeth only to penury.

24 The crown of the wise is their riches: but the foolishness of fools is folly.

25 ^e A true witness delivereth souls: but a deceitful witness speaketh lies.

^a Ch. xxii. 8.—^b Ch. xix. 7.—^c Heb. many are the lovers of the rich.—^d Pa. xii. 1. cxli. 9.—^e Ver. 5.—^f Ch. xiii. 14.—^g Ch. xvi. 32. James i. 19.—^h Heb. short of spirit.—ⁱ Pa. cxli. 10.—^j Ch. xii. 4.—^k Ch. xvii. 5. Matt. xxv. 40, 45.—^l See Job xxxi. 15, 16. Ch.

3. What are *his own ways*? Folly, sin, disappointment, and death; with the apprehension of the wrath of God, and the sharp twings of a guilty conscience.

4. What is implied in being *filled with his own ways*? Having his soul saturated with folly, sin, and disappointment.

And a good man shall be satisfied from himself.] 1. Who is the good man? The man whose heart is right with God, whose tongue corresponds to his heart, and whose actions correspond to both.

2. *He shall be satisfied from himself*—he shall have the testimony of his own conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he has his conversation among men.

3. He shall have God's Spirit to testify with his spirit that he is the child of God. The Spirit of God in his conscience, and the testimony of God in his Bible, show him that he belongs to the heavenly family.

Verse 16. *A wise man feareth.* He knows that his sufficiency is of God; and he has that fear that causes him to depart from evil, which is a guardian to the love he feels. Love renders him cautious; the other makes him confident. His caution leads him from sin; his confidence leads him to God.

Verse 17. *He that is soon angry.* "Short of nostril:" because, when a man is angry, his nose is contracted, and drawn up towards his eyes.

Dealeth foolishly. He has no time for reflection; he is hurried on by his passions, speaks like a fool and acts like a madman.

Verse 19. *The evil bow before the good.* They are almost constrained to show them respect; and the wicked, who have wasted their substance with riotous living, bow before the gates of the righteous—of benevolent men, begging a morsel of bread.

Verse 20. *But the rich hath many friends.* Many who speak to him the language of friendship; but if they profess friendship because he is rich, there is not one real friend among them.

Verse 21. *He that despiseth his neighbour sinneth.* To despise a man because he has some natural blemish is unjust, cruel, and wicked. He is not the author of his own imperfections; they did not occur through his fault or folly; and if he could, he would not retain them.

But he that hath mercy on the poor. Who reproaches no man for his poverty or scanty intellect, but divides his bread

26 In the fear of the LORD is strong confidence; and his children shall have a place of refuge.

27 ^f The fear of the LORD is a fountain of life, to depart from the snares of death.

28 In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

29 ^g *He that is slow to wrath is* of great understanding: but *he that is* ^h hasty of spirit exalteth folly.

30 A sound heart is the life of the flesh: but ⁱ envy is the rottenness of the bones.

31 ^k He that oppresseth the poor reproacheth ^l his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but ^m the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding; but ⁿ that which is in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin is a reproach ^o to any people.

35 ^p The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

xxii. 2.—^q Job xiii. 15. xix. 26. Ps. xxiii. 4. xxxvii. 37. 2 Cor. i. 9. v. 8. 2 Tim. iv. 18.—^r Ch. xii. 16. xxix. 11.—^s Heb. to nations.—^t Matt. xxiv. 45, 47.

with the hungry—*happy is he*; the blessing of God, and of them that were ready to perish, shall come upon him.

Verse 23. *In all labour there is profit.* In proportion as a man labours, so will be his profit: but he who talks much labours little. And a man of words is seldom a man of deeds.

Verse 24. *But the foolishness of fools is folly.* The fool, from his foolishness, produces acts of folly.

Verse 26. *In the fear of the Lord is strong confidence.* From this, and from genuine Christian experience, we find that the fear of God is highly consistent with the strongest confidence in his mercy and goodness.

Verse 27. *The fear of the Lord is a fountain of life.* Another allusion to the great aorta which carries the blood from the heart to all the extremities of the body.

Verse 29. *That is hasty of spirit.* "The short of spirit;" one that is easily irritated; and, being in a passion, he is agitated so as to be literally short of breath.

Verse 30. *A sound heart is the life of the flesh.* A healthy state of the blood, and a proper circulation of that stream of life, is the grand cause, in the hand of God, of health and longevity.

Verse 31. *He that oppresseth the poor reproacheth his Maker.* Because the poor, or comparatively poor, are, in the order of God, a part of the inhabitants of the earth; and every man who loves God will show mercy to the poor, for with this God is peculiarly delighted.

Verse 32. *The wicked is driven away in his wickedness.* He does not leave life cheerfully. Poor soul! Thou wilt not go off; but God will drive thee.

But the righteous hath hope in his death. He rejoiceth to depart and be with Christ; to him death is gain; he is not reluctant to go—he flies at the call of God.

Verse 34. *But sin is a reproach to any people.* Which would be better rendered, *And mercy is a sin-offering for the people.* The plain meaning of the original seems to be, A national disposition to mercy appears in the sight of God as a continual sin-offering. Not that it atones for the sin of the people; but, as a sin-offering is pleasing in the sight of the God of mercy, so is a merciful disposition in a nation.

Verse 35. *The king's favour is toward a wise servant.* The king should have an intelligent man for his minister; a man of deep sense, sound judgment, and of a feeling, merciful disposition. He who has not the former will plunge the nation into difficulties; and he who has not the latter will embark her in disastrous wars.

CHAPTER XV.

The soft answer. Useful correction. Stability of the righteous. The contented mind. The slothful man. The fool. The covetous. The impious. The wicked opposed to the righteous; to the diligent; and to the man who fears the Lord.

A ¹SOFT answer turneth away wrath: but grievous words stir up anger.
2 The tongue of the wise useth knowledge aright: ^a but the mouth of fools ^d poureth out foolishness.

3 ^a The eyes of the LORD are in every place, beholding the evil and the good.

4 ^a A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

5 ^a A fool despiseth his father's instruction: ^b but he that regardeth reproof is prudent.

6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

8 ^a The sacrifice of the wicked is an abomination unto the LORD: but the prayer of the upright is his delight.

9 The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness.

10 ^a Correction is ¹ grievous unto him that forsaketh the way; and ^m he that hateth reproof shall die.

11 ^a Hell and destruction are before the LORD; how much more then ^o the hearts of the children of men?

12 ^a A scorner loveth not one that reproveth him; neither will he go unto the wise.

^aJudg. viii. 1, 2, 3. Ch. xxv. 15.—^b1 Sam. xxv. 10, &c. 1 Kings xii. 13, 14, 16.—^cVer. 28. Ch. xii. 23. xiii. 16.—^dHeb. belcheth or bubbleth.—^eJob xxiv. 21. Ch. v. 21. Jer. xvi. 17. xxxii. 19. Heb. iv. 14.—^fHeb. The healing of the tongue.—^gCh. x. 1.—^hCh. xiii. 18. Ver. 31, 32.—ⁱCh. xxi. 27, xxviii. 9. Isa. i. 11. lxi. 8. lxvii. 2. Jer. vi. 30. vii. 22. Amos v. 22.—^jCh. xxi. 21. 1 Tim. vi. 11.—^kOr, instruction.—^l1 Kings xlii. 8.—^mCh. v. 12. x. 17.—ⁿJob xxvi. 6. Ps. cxxxix. 8.—^o2 Chron. vi. 30. Ps. vii. 9. xlii. 21. John ii. 24.

Verse 1. *A soft answer*] Gentleness will often disarm the most furious, where positive derangement has not taken place.

Verse 2. *Useth knowledge aright*] This is very difficult to know:—when to speak, and when to be silent; what to speak, and what to leave unspoken; the manner that is best and most suitable to the occasion, the subject, the circumstances, and the persons. Even wise counsel may be foolishly given.

Verse 3. *The eyes of the Lord are in every place*] He not only sees all things, by his omnipresence, but his providence is every where. The consideration that his eye is in every place should have a tendency to appal those whose hearts are not right before him; and the consideration that his providence is every where, should encourage the upright, and all who may be in perilous or distressing circumstances.

Verse 4. *A wholesome tongue is a tree of life*] Here again is an allusion to the paradisaical tree, "the tree of lives."

Verse 8. *The sacrifice of the wicked is an abomination*] Even the most sedulous attendances on the ordinances of God, is an abomination to the Lord, if the heart be not right with him, and the observance do not flow from a principle of pure devotion. No religious acts will do in place of holiness to the Lord.

The prayer of the upright is his delight] What a motive to be upright; and what a motive to the upright to pray!

Verse 11. *Hell and destruction*] Hades, the invisible world, the place of separate spirits till the resurrection; and

13 ^a A merry heart maketh a cheerful countenance: but ^b by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted are evil: ^a but he that is of a merry heart hath a continual feast.

16 ^a Better is little with the fear of the LORD, than great treasure and trouble therewith.

17 ^a Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 ^a A wrathful man stirreth up strife: but, he that is slow to anger appeaseth strife.

19 ^a The way of the slothful man is as an hedge of thorns: but the way of the righteous ^a is made plain.

20 ^a A wise son maketh a glad father: but a foolish man despiseth his mother.

21 ^a Folly is joy to him that is ^a destitute of wisdom: ^b but a man of understanding walketh uprightly.

22 ^c Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth; and ^d a word spoken ^e in due season, how good is it!

24 ^a The way of life is above to the wise, that he may depart from hell beneath.

25 ^a The LORD will destroy the house of the proud. but ^b he will establish the border of the widow.

25. xxi. 17. Acts i. 24.—^aAmos v. 10. 2 Tim. iv. 8.—^bCh. xvii. 22.—^cCh. xii. 25.—^dCh. xvii. 28.—^ePs. xxxvii. 16. Ch. xvi. 8. 1 Tim. vi. 6.—^fCh. xvii. 1.—^gCh. xxvi. 21. xxix. 22.—^hCh. xxii. 5.—ⁱHeb. is raised up as a causey.—^jCh. x. 1. xxix. 3.—^kCh. x. 23.—^lHeb. void of heart.—^mEph. v. 15.—ⁿCh. xi. 14. xx. 18.—^oCh. xv. 11.—^pHeb. in his season.—^qPhil. iii. 20. Col. iii. 1, 2.—^rCh. xii. 7. xiv. 11.—^sPs. lxxviii. 5, 6. cxlvi. 9.

Abaddon, the place of torment; are ever under the eye and control of the Lord.

Verse 13. *By sorrow of the heart the spirit is broken*] Every kind of sorrow worketh death, but that which is the offspring of true repentance. This alone is healthful to the soul.

Verse 16. *Better is little with the fear of the Lord*] Because where the fear of God is, there are moderation and contentment of spirit.

Verse 19. *The way of the slothful man is as an hedge of thorns*] He imagines ten thousand difficulties in the way, which cannot be surmounted; but they are all the creatures of his own imagination, and that imagination is formed by his sloth.

Verse 22. *But in the multitude of counsellors*] Rob goatsim might be translated, chief or master of the council, the prime minister.

Verse 24. *The way of life is above to the wise*] There is a treble antithesis here; 1. The way of the wise, and that of the fool. 2. The one is above, the other below. 3. The one is of life, the other is of death.

Verse 25. *The house of the proud*] Families of this description are seldom continued long. The Lord hates pride; and those that will not be humble he will destroy.

Verse 27. *He that is greedy of gain*] He who will be rich, troubleth his own house—he is a torment to himself and his family by his avariciousness and penury, and a curse to those with whom he deals.

But he that hateth gifts] Whatever is given to pervert

26 ^a The thoughts of the wicked *are* an abomination to the LORD: ^b but *the words* of the pure *are* ^c pleasant words.

27 ^a He that is greedy of gain troubleth his own house: but he that hateth gifts shall live.

28 The heart of the righteous ^a studieth to answer: but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: but ^a he heareth the prayer of the righteous.

^a Ch. vi. 16, 18.—^b Ps. xxxvii. 30.—^c Heb. *words of pleasantness*.—^d Ch. xi. 19. Isa. v. 8. Jer. xvii. 11.—^e 1 Pet. iii. 15.—^f Ps. x.

Verse 28. *The heart of the righteous studieth to answer*] His tongue never runs before his wit; he never speaks rashly, and never unadvisedly; because he *studies*—ponders, his thoughts and his words.

Verse 29. *The Lord is far from the wicked*] He is neither near to *hear*, nor near to *help*.

Verse 30. *The light of the eyes rejoiceth the heart*] The man who has a *correct judgment*, and an *accurate eye*, may not only *amuse*, but *instruct* himself endlessly, by the beauties of nature and art.

Verse 31. *The ear that heareth the reproof*] That receives it gratefully and obeys it.

30 The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.

31 ^a The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth ^a instruction despiseth his own soul: but he that ^b heareth reproof ^c getteth understanding.

33 ^a The fear of the LORD *is* the instruction of wisdom; and ^b before honour *is* humility.

l. xxxiv. 16.—^s Ps. cxiv. 18, 19.—^h Ver. 5.—ⁱ Or, *correction*.—^j Or, *obeyeth*.—^k Heb. *possesseth an heart*.—^l Ch. i. 7.—^m Ch. xviii. 12.

Verse 32. *Despiseth his own soul*] That is, *constructively*; for if the instruction lead to the *preservation of life and soul*, he that neglects or despises it throws all as much in the way of danger as if he actually hated himself.

Verse 33. *The fear of the Lord*] Wisdom derives its most important lessons from the fear of God. He who fears God much, *is well taught*.

And before honour is humility.] That is, *few persons ever arrive at honour who are not humble*; and those who from low life have risen to places of trust and confidence, have been remarkable for humility.

CHAPTER XVI.

Man prepares, but God governs. God has made all things for himself; he hates pride. The judgments of God. The administration of kings; their justice, anger, clemency. God has made all in weight, measure, and due proportion. Necessity produces industry. The patient man. The lot is under the direction of the Lord.

THE ^a preparations ^b of the heart in man, and the answer of the tongue, *is* from the LORD.

2 ^a All the ways of a man *are* clean in his own eyes: but ^b the LORD weigheth the spirits.

3 ^a Commit ^b thy works unto the LORD, and thy thoughts shall be established.

4 ^a The LORD hath made all things for himself: ^b yea, even the wicked for the day of evil.

5 ^a Every one that *is* proud in heart *is* an abomina-

^a Ver. 9. Ch. xix. 21. xx. 24. Jer. x. 23.—^b Or, *disposings*.—^c Matt. x. 19, 30.—^d Ch. xxi. 2.—^e 1 Sam. xvi. 7.—^f Ps. xxxvii. 5. lv. 28. Matt. vi. 26. Luke xii. 22. Phil. iv. 6. 1 Pet. v. 7.—^g Heb. *Roll*.—^h Isa. xliii. 7. Rom. xi. 36.—ⁱ Job xxi. 30. Rom. ix. 22.—

Verse 1. *The preparations of the heart in man*] Literally, "To man are the dispositions of the heart; but from the Lord is the answer of the tongue." Man proposes his wishes; but God answers as he thinks proper. The former is the free offspring of the heart of man; the latter, the free volition of God. Man may think as he pleases, and ask as he lists; but God will give, or not give, as he thinks proper.

Verse 3. *Commit thy works unto the Lord*] See that what thou doest is commanded; and then begin, continue, and end all in his name. *And thy thoughts shall be established*—these schemes or arrangements, though formed in the heart, are agreeable to the divine will, and therefore shall be established. His thoughts—his meditations, are right; and he begins and ends his work in the Lord; and therefore all issues well.

Verse 4. *The Lord hath made all things for himself*] He has so framed and executed every part of his creation, that it manifests his wisdom, power, goodness, and truth.

tion to the LORD: ^a though hand join in hand, he shall not be ^b unpunished.

6 ^a By mercy and truth iniquity is purged: and ^b by the fear of the LORD men depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 ^a Better *is* a little with righteousness, than great revenues without right.

9 ^a A man's heart deviseth his way: ^b but the LORD directeth his steps.

l Ch. vi. 17. viii. 13.—^k Ch. xi. 21.—^l Heb. *held innocent*.—^m Dan. iv. 27. Tob. xii. 9. Luke xi. 41.—ⁿ Ch. xiv. 16.—^o Ps. lxxvii. 16. Ch. xv. 16.—^p Ver. 1. Ch. xix. 21.—^q Ps. xxxvii. 23. Prov. xx. 24. Jer. x. 23.

Even the wicked for the day of evil.] *As each* literally signifies to feed, it has been conjectured that the clause might be read, *yea, even the wicked he feeds by the day, or daily*.

If we take the words as they stand in our present Version, they mean no more than what is expressed by the *Chaldee* and *Syriac*, that "the wicked are reserved for the day of punishment." The Lord does not *make the wicked or ungodly man*; but when man has made himself such, even then God bears with him. But if he repent not, when the measure of his iniquity is filled up, he shall fall under the wrath of his God Maker.

Verse 5. *Though hand join in hand, he shall not be unpunished*.] The day of wrath shall come on the wicked, whatever means he may take to avoid it.

Verse 6. *By mercy and truth iniquity is purged*] This may be misunderstood, as if a man by *showing mercy and acting according to truth*, could atone for his own iniquity.

10 * A divine sentence *is* in the lips of the king : his mouth transgresseth not in judgment.

11 A ^b just weight and balance *are* the LORD's : * all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness : for ^a the throne is established by righteousness.

13 * Righteous lips *are* the delight of kings ; and they love him that speaketh right.

14 'The wrath of a king *is* as messengers of death : but a wise man will pacify it.

15 In the light of the king's countenance *is* life ; and ^a his favour *is* ^b as a cloud of the latter rain.

16 ¹ How much better *is it* to get wisdom than gold ? and to get understanding rather to be chosen than silver ?

17 The highway of the upright *is* to depart from evil : he that keepeth his way preserveth his soul.

18 ¹ Pride goeth before destruction, and an haughty spirit before a fall.

19 Better *it is* to be of an humble spirit with the lowly, than to divide the spoil with the proud.

20 * He that handleth a matter wisely shall find good : and whoso ¹ trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent : and the sweetness of the lips increaseth learning.

* Heb. Divination.—^b Lev. xix. 36. Ch. xi. 1.—^c Heb. all the stones.—^d Ch. xxv. 5. xxix. 14.—^e Ch. xiv. 35. xxii. 11.—^f Ch. xix. 12. xx. 2.—^g Ch. xix. 12.—^h Job xxix. 23. Zech. x. 1.—ⁱ Ch. viii. 11, 19.—^j Ch. xi. 2. xvii. 19. xviii. 12.—^k Or, he that understandeth a matter.—^l Ps. ii. 12. xxxiv. 8. cxv. 1. Isa. xxx. 18. Jer. xvii. 7.—^m Ch. xiii. 14. xiv. 27.—ⁿ Ps. xxxvii. 30. Matt. xii. 34.

The Hebrew text is not ambiguous : " By mercy and truth he shall atone for iniquity." He—God, by his mercy, in sending his son Jesus into the world, " shall make an atonement for iniquity " according to his truth—the word which he declared by his holy prophets since the world began. Or, if we retain the present version, reading " iniquity is purged " or " atoned for," the sense is unexceptionable, as we refer the mercy and the truth to God.

Verse 9. *A man's heart deviseth his way*] This is precisely the same sentiment as that contained in the first verse, on the true meaning of which so much has been already said.

Verse 10. *A divine sentence*] *Kesem*, " divination," as the margin has it. Is the meaning as follows ? Though divination were applied to a righteous king's lips, to induce him to punish the innocent and spare the guilty, yet *would not his lips transgress in judgment* ; so firmly attached is he to God, and so much is he under the divine care and influence. Whatever judgment such a one pronounces, it may be considered as a decision from God.

Verse 11. *All the weights of the bag are his*] Alluding, probably, to the standard weights laid up in a bag in the sanctuary, unto which all weights in common use in the land were to be referred, in order to ascertain whether they were just : but some think the allusion is to the weights carried about by merchants in their girdles, by which they weigh the money, silver and gold, that they take in exchange for their merchandise.

Verse 12. *It is an abomination to kings, &c.*] In all these verses the wise man refers to monarchical government rightly administered.

Verse 17. *The highway of the upright*] The upright man is ever departing from evil ; this is his common road : and by keeping on in this way, his soul is preserved.

Verse 18. *Pride goeth before destruction*] Here pride is personified : it walks along, and has destruction in its train.

22 * Understanding *is* a well-spring of life unto him that hath it : but the instruction of fools *is* folly.

23 * The heart of the wise ^c teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are* as an honeycomb, sweet to the soul, and health to the bones.

25 ^p There is a way that seemeth right unto a man ; but the end thereof *are* the ways of death.

26 ^a He ^a that laboureth laboureth for himself ; for his mouth ^a craveth it of him.

27 * An ungodly man diggeth up evil : and in his lips *there is* as a burning fire.

28 * A froward man ^v soweth strife : and ^w a whisperer separateth chief friends.

29 A violent man ^a enticeth his neighbour, and leadeth him in the way that *is* not good.

30 He shutteth his eyes to devise froward things : moving his lips he bringeth evil to pass.

31 ¹ The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 * *He that is* slow to anger *is* better than the mighty ; and he that ruleth his spirit, than he that taketh a city.

33 The lot *is* cast into the lap : but the whole disposing thereof *is* of the LORD.

* Heb. maketh wise.—^a Ch. xiv. 12.—^b See ch. ix. 12. Eccles. vi. 7.—^c Heb. The soul of him that laboureth.—^d Heb. boweth unto him.—^e Heb. A man of Baial.—^f Ch. vi. 14, 19. xv. 18. xxvi. 21. xxix. 22.—^g Heb. sendeth forth.—^h Ch. xvii. 9.—ⁱ Ch. i. 10, &c.—^j Ch. xx. 29.—^k Ch. xix. 11.

And a haughty spirit before a fall.] *A haughty spirit* marches on, and *ruin* comes after.

Verse 22. *Understanding is a well-spring of life*] An allusion to the artery that carries the blood from the heart to distribute it to all the extremities of the body.

Verse 23. *The heart of the wise teacheth his mouth*] He has a wise heart ; he speaks as it dictates ; and therefore his speeches are all speeches of wisdom.

Verse 24. *Pleasant words are as an honeycomb*] The honey of which is sweeter than that which has been expressed from it, and has a much finer flavour before it has come in contact with the atmospheric air.

Verse 26. *He that laboureth*] No thanks to a man for his labour and industry ; if he do not work he must starve.

Verse 27. *An ungodly man diggeth up evil*] A wicked man labours as much to bring about an evil purpose, as the quarry-man does to dig up stones.

In his lips—a burning fire.] His words are as inflammable, in producing strife and contention among his neighbours, as fire is in igniting dry stubble.

Verse 30. *He shutteth his eyes to devise, &c.*] He meditates deeply upon ways and means to commit sin.

Verse 31. *The hoary head is a crown of glory*] The latter part of the verse is very well added, for many a sinner has a hoary head.

Verse 32. *He that ruleth his spirit, than he that taketh a city.*] It is much easier to subdue an enemy without than one within. There have been many kings who had conquered nations, and yet were slaves to their own passions.

Verse 33. *The lot is cast into the lap*] On the lot, see the note on Num. xxvi. 55. How far it may be proper now to put difficult matters to the lot, after earnest prayer and supplication, I cannot say. Formerly, it was both lawful and efficient ; for after it was solemnly cast, the decision was taken as coming immediately from the Lord.

CHAPTER XVII.

Contentment. The wise servant. The Lord tries the heart. Children a crown to their parents. We should hide our neighbour's faults. The poor should not be despised. Litigations and quarrels to be avoided. Wealth is useless to a fool. The good friend. A fool may pass for a wise man when he holds his peace.

BETTER is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

6 Children's children are the crown of old men; and the glory of children are their fathers.

7 Excellent speech becometh not a fool: much less do lying lips a prince.

8 A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 He that covereth a transgression seeketh love: but he that repeateth a matter separateth very friends.

10 A reproof entereth more into a wise man, than an hundred stripes into a fool.

11 An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

* Ch. xv. 17.—^b Or, good cheer.—^c Ch. x. 5. xix. 26.—^d Ps. xxvi. 2. Ch. xxvii. 21. Jer. xvii. 10. Mal. iii. 3.—^e Ch. xiv. 31.—^f Job xxxi. 29. Obad. 12.—^g Heb. held innocent.—^h Ps. cxviii. 8. cxviii. 3.—ⁱ Heb. a tip of excellency.—^j Heb. a tip of lying.—^k Ch. xviii. 18. xix. 6.—^l Heb. a stone of grace.—^m Ch. x. 12.—ⁿ Or, procureth.—^o Ch. xvi. 28.—^p Or, A reproof aveth more a wise man, than to strike a fool an hundred times.—^q Hos. xiii. 8.—^r Ps. cix. 4, 5. Jer. xviii. 20. See

Verse 1. *Better is a dry morsel*] Peace and contentment, and especially domestic peace, are beyond all other blessings.

Verse 3. *The fining pot is for silver*] When silver is mixed, or suspected to be mixed, with base metal, it must be subjected to such a test as the cupel to purify it. And gold also must be purified by the action of the fire. So God tries hearts.

Verse 4. *A wicked doer giveth heed*] An evil heart is disposed and ever ready to receive evil; and liars delight in lies.

Verse 5. *He that is glad at calamities*] He who is pleased to hear of the misfortune of another will, in the course of God's just government, have his own multiplied.

Verse 7. *Excellent speech becometh not a fool*] This proverb is suitable to those who affect, in public speaking, fine language, which neither comports with their ordinary conversation, nor with their education.

Verse 8. *A gift is as a precious stone*] It both enriches and ornaments. In the latter clause there is an evident allusion to cut stones. Whithersoever you turn them, they reflect the light, are brilliant and beautiful.

Verse 10. *A reproof entereth more*] Though the rod, judiciously applied, is a great instrument of knowledge, yet it is of no use where incurable dulness, or want of intellect, prevails. Besides, there are generous dispositions on which counsel will work more than stripes.

Verse 12. *Let a bear robbed of her whelps*] At which times such animals are peculiarly fierce.

Verse 13. *Whoso rewardeth evil for good*] As many persons are guilty of the sin of ingratitude, and of paying kindness with unkindness, and good with evil, it is no wonder

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.

15 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.

16 Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, and becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy.

22 A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

24 Wisdom is before him that hath understanding: but the eyes of a fool are in the ends of the earth.

Rom. xii. 17. 1 Thes. v. 16. 1 Pet. iii. 9.—^a Ch. xx. 8. 1 Thes. iv. 11.—^b Exod. xxiii. 7. Ch. xxiv. 24. Isa. v. 23.—^c Ch. xxi. 25, 26.—^d Ruth i. 16. Ch. xviii. 24.—^e Ch. vi. 1. xi. 15.—^f Heb. heart.—^g Ch. xvi. 18.—^h Heb. the froward of heart.—ⁱ James iii. 8.—^k Ch. x. 1. xix. 13. Ver. 25.—^l Ch. v. 13, 15. xii. 25.—^m Or, to a medicine.—ⁿ Ps. xxii. 15.—^o Exod. xxiii. 8.—^p Ch. xiv. 6. Eccles. ii. 14. viii. 1.

we find so much wretchedness among men; for God's word cannot fail.

Verse 14. *The beginning of strife is as when one letteth out water*] As soon as the smallest breach is made in the dike or dam, the water begins to press from all parts towards the breach: the resistance becomes too great to be successfully opposed, so that dikes and all are speedily swept away. Such is the beginning of contentions, quarrels, law-suits, &c.

Leave off contention, before it be meddled with.] Before it be mingled together, before the spirits of the contending parties come into conflict, and begin to deal out mutual reflections and reproaches. When you see that the dispute is likely to take this turn, leave it off immediately.

Verse 17. *A friend loveth at all times*] Equally in adversity as in prosperity. And a brother, according to the ties and interests of consanguinity, is born to support and comfort a brother in distress.

Verse 18. *Striketh hands*] Striking each others hands, or shaking hands, was anciently the form in concluding a contract.

Verse 19. *He that exalteth his gate*] Possibly gate is here taken for the mouth; and the exalting of the gate may mean proud boasting and arrogant speaking, such as has a tendency to kindle and maintain strife. And this interpretation seems to agree better with the scope of the context than the above.

Verse 22. *A merry heart doeth good like a medicine*] The Chaldees and Syriac translate in this way: "A merry heart doeth good to the body: but a broken spirit drieth the bones." Nothing has such a direct tendency to ruin health and waste

25 ^a A foolish son *is* a grief to his father, and bitterness to her that bare him.
 26 ^b Also to punish the just *is* not good, nor to strike princes for equity.
 27 ^c He that hath knowledge spareth his words:

and a man of understanding is of ^d an excellent spirit.
 28 ^e Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips *is* esteemed a man of understanding.

^a Ch. x. 1. xv. 20. xix. 13. Ver. 21.—^b Ver. 16. Ch. xviii. 6.

^d James i. 19.—^e Or, a cool spirit.— Job xlii. 5.

out life as grief, anxiety, fretfulness, bad tempers, &c.
 Verse 23. *A gift out of the bosom*] Out of his *purse*; as in their *bosoms*, above their girdles, the Asiatics carry their *purses*.
 Verse 24. *Are in the ends of the earth.*] Wisdom is within the *sight* and *reach* of every man: but he whose *desires* are scattered abroad, who is always aiming at impossible things, or is of an unsteady disposition, is not likely to find it.
 Verse 26. *Not to strike princes for equity.*] To kill a king on the ground of justice is a most dreadful crime to any land

Where was it ever done, that it promoted the *public prosperity*? No experiment of this kind has ever yet succeeded, howsoever worthless the king might be.
 Verse 28. *Even a fool*] He is counted wise *as to that particular*. He may know that he cannot speak well, and he has sense enough to keep from speaking.
 A man may be *golden-mouthed* and *silver-tongued* in eloquence; but to know *when* and *where* to *speak* and to be *silent*, is better than *diamonds*.

CHAPTER XVIII.

The man who separates himself and seeks wisdom. The fool and the wicked man. Deep wisdom. Contention of fools. The tale-bearer and the slothful. The name of the Lord. Pride and presumption because of riches. Hastiness of spirit. The wounded spirit. The influence of gifts. The lot. The offended brother. The influence of the tongue. A wife a good from God. The true friend.

THROUGH ^a desire a man, having separated himself, seeketh and intermeddleth with all wisdom.
 2 A fool hath no delight in understanding, but that his heart may discover itself.
 3 When the wicked cometh, then cometh also contempt, and with ignominy reproach.
 4 ^b The words of a man's mouth *are as* deep waters, and ^c the well-spring of wisdom *as* a flowing brook.
 5 ^d It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.
 7 ^e A fool's mouth *is* his destruction, and his lips are the snare of his soul.
 8 ^f The words of a tale-bearer *are* ^g as wounds, and they go down into the ^h innermost parts of the belly.
 9 He also that is slothful in his work is ⁱ brother to him that is a great waster.
 10 ^k The name of the LORD *is* a strong tower: the righteous runneth into it, and ^l is safe.
 11 ^m The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

^a Or, He that separateth himself, seeketh according to his desire, and intermeddeth in every business. See Jude 19.—^b Ch. x. 11. xx. 5.—^c Ps. lxxviii. 2.—^d Lev. xix. 15. Deut. i. 17. xvi. 19. Ch. xxiv. 23. xxviii. 21.—^e Ch. x. 14. xii. 13. xlii. 8. Eccles. x. 12.—^f Ch. xii. 18.

xxvi. 22.—^g Or, whisperer.—^h Or, like as when men are wounded.—ⁱ Heb. chambers.—^j Ch. xxviii. 24.—^k 2 Sam. xxii. 3, 51. Ps. xviii. 2. xxvii. 1. lxi. 3, 4. xci. 2. cxliv. 2.—^l Heb. is set aloft.—^m Ch. x. 15.

Verse 1. *Through desire a man, having separated himself*] The original is difficult and obscure. The nearest translation to the words is perhaps the following: "He who is separated shall seek the desired (i.e., the object of his desire), and shall intermeddle (mingle himself) with all realities or all essential knowledge." He finds that he can make little progress in the investigation of divine and natural things, if he have much to do with *secular or trifling matters*: he therefore separates himself as well from unprofitable pursuits as from frivolous company, and then enters into the spirit of his pursuit.
 Verse 2. *But that his heart may discover itself.*] It is a fact that most vain and foolish people are never satisfied in company, but in showing their own *nonsense* and *emptiness*.
 Verse 3. *When the wicked cometh, &c.*] A wicked man is despised even by the wicked. He who falls under ignominy falls under reproach.
 Verse 4. *The words of a man's mouth*] That is, the wise sayings of a wise man are like *deep waters*; howsoever much you pump or draw off, they do not appear to lessen them.
The well-spring of wisdom] Where there is a sound understanding, and a deep, well-informed mind, its wisdom and its counsels are an incessant stream.

Verse 5. *To accept the person of the wicked*] We must not, in judicial cases, pay any attention to a man's *riches, influence, friends, offices, &c.*, but judge the case according to its own merits. When the *wicked* rich man opposes and oppresses the poor *righteous*, then all those things should be utterly forgotten.
 Verse 8. *The words of a tale-bearer*] The words of a deceiver, the fair-spoken, deeply-malicious man, though they appear *soft and gracious*, are wounds deeply injurious.
 Verse 9. *He also that is slothful*] A *slothful* man neglects work, and the materials go to ruin: the *waster*, he destroys the materials. They are both destroyers.
 Verse 10. *The name of the Lord is a strong tower*] The name of the Lord may be taken for the Lord himself; he is a *strong tower, a refuge, and place of complete safety*, to all that trust in him.
 Verse 18. *He that answereth a matter*] This is a common case; before a man can tell out his story, another will begin his. Before a man has made his response, the other wishes to confute *piece-meal*, though he has had his own speech already.
 Verse 14. *The spirit of a man will sustain*] A man sustains the ills of his body, and the trials of life, by the strength and energy of his mind. But if the mind be wounded,

12 * Before destruction the heart of man is haughty, and before honour is humility.

13 He that ^b answereth a matter * before he heareth it, it is folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 ^a A man's gift maketh room for him, and bringeth him before great men.

17 He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended is harder to be won than a

* Ch. xi. 2. xv. 33. xvi. 18.—^b Heb. returneth a word.—^c John vii. 51.—^d Gen. xxxii. 20. 1 Sam. xxv. 27. Ch. xvii. 8. xxi. 14.—^e Ch.

if this be cast down, if slow-consuming care and grief have shot the dagger into the soul, what can then sustain the man? Nothing but the unseen God. Therefore, let the afflicted pray.

Verse 16. *A man's gift maketh room for him*] It is, and ever has been, a base and degrading practice in Asiatic countries, to bring a gift or present to the great man into whose presence you come. Without this there is no audience, no favour, no justice. This arose from the circumstance that men must not approach the altar of God without an offering.

Verse 17. *He that is first in his own cause*] Any man may, in the first instance, make out a fair tale, because he has the choice of circumstances and arguments. But when the neighbour cometh and searcheth him, he examines all, dissects all, swears and cross-questions every witness, and brings out truth and fact.

Verse 19. *A brother offended is harder to be won than a strong city*] Almost all the Versions agree in the following reading: "A brother assisted by a brother, is like a fortified city; and their decisions are like the bars of a city." If we take the words according to the common Version, we see them express what, alas! we know to be too generally true: that when brothers fall out, it is with extreme difficulty that they can be reconciled. And fraternal enmities are generally strong and inveterate.

Verse 20. *With the fruit of his mouth*] Our own words

strong city: and their contentions are like the bars of a castle.

20 * A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

21 'Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

22 * Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.

23 The poor useth entreaties; but the rich answereth ^b roughly.

24 A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

xii. 14. xiii. 2.—^c Matt. xii. 37.—^d Ch. xix. 41. xxxi. 10.— James ii. 3.—^e Ch. xvii. 17.

frequently shape our good or evil fortune in life.

Verse 21. *Death and life are in the power of the tongue*] This may apply to all men. Many have lost their lives by their tongue, and some have saved their lives by it: but it applies most forcibly to public pleaders; on many of their tongues hangs life or death.

Verse 22. *Whoso findeth a wife findeth a good thing*] Marriage, with all its troubles and embarrassments, is a blessing from God; and there are few cases where a wife of any sort is not better than none, because celibacy is an evil; for God himself hath said, "It is not good for man to be alone."

Verse 24. *A man that hath friends must shew himself friendly*] Love begets love; and love requires love as its recompence. If a man do not maintain a friendly carriage, he cannot expect to retain his friends. Friendship is a good plant; but it requires cultivation to make it grow.

There is a friend that sticketh closer than a brother.] Some apply this to God; others to Christ; but the text has no such meaning.

The original is condensed and obscure: some would read: *A man of friends may ring again*; i. e., he may boast and mightily exult: but there is a friend, *ohab*, a lover, that sticketh closer, *dabok*, is glued or cemented, *meach*, beyond, or more than, a brother. The former will continue during prosperity, but the latter continues closely united to his friend, even in the most disastrous circumstances.

CHAPTER XIX.

The worth of the poor upright man. Riches preserve friends. False witnesses. False friends. A king's wrath. The foolish son. The prudent wife. Slothfulness. Pity for the poor. The fear of the Lord. The spend-thrift son. Obedience to parents.

BETTER * is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

2 Also, that the soul be without knowledge,

* Ch. xxviii. 6.—^b Ch. xiv. 24. xv. 2, 14.

Verse 1. *Better is the poor*] The upright poor man is always to be preferred to the rich or self-sufficient fool.

Verse 2. *Also, that the soul be without knowledge, it is not good*] Would it not be plainer, as it is more literal, to say, "Also, to be without knowledge, is not good for the soul." The soul was made for God; and to be without his knowledge, to be unacquainted with him, is not only not

it is not good; and he that hasteth with his feet sinneth.

3 ^b The foolishness of man perverteth his way; and his heart fretteth against the Lord.

* Ps. xxxvii. 7.

good, but the greatest evil the soul can suffer, for it involves all other evils.

And he that hasteth with his feet sinneth.] A man who has not the knowledge of God is incautious, rash, headstrong, and precipitate: and hence he sinneth—he is continually missing the mark, and wounding his own soul.

Verse 3. *The foolishness of man*] Most men complain of

4 * Wealth maketh many friends : but the poor is separated from his neighbour.

5 ^b A false witness shall not be ^c unpunished, and *he that speaketh lies shall not escape.*

6 * Many will entreat the favour of the prince : and ^e every man *is* a friend to ^f him that giveth gifts.

7 * All the brethren of the poor do hate him : how much more do his friends go ^h far from him ? he pursueth *them with words, yet they are wanting to him.*

8 He that getteth ⁱ wisdom loveth his own soul : he that keepeth understanding ^j shall find good.

9 * A false witness shall not be unpunished, and *he that speaketh lies shall perish.*

10 Delight is not seemly for a fool ; much less ^k for a servant to have rule over princes.

11 * The ^l discretion of a man deferreth his anger ; and *it is* his glory to pass over a transgression.

12 ^m The king's wrath *is* as the roaring of a lion : but his favour ⁿ *is* as dew upon the grass.

13 * A foolish son ^o is the calamity of his father : and the contentions of a wife *are* a continual dropping.

14 * House and riches *are* the inheritance of fathers : and ^p a prudent wife *is* from the LORD.

15 ^q Slothfulness casteth into a deep sleep ; and an idle soul shall ^r suffer hunger.

16 * He that keepeth the commandment keepeth his own soul : *but* he that despiseth his ways shall die.

17 ^s He that hath pity upon the poor lendeth unto

* Ch. xiv. 20.—^b Ver. 9. Exod. xxiii. 1. Deut. xix. 16, 19. Ch. vi. 19. xxi. 28.—^c Heb. held innocent.—^d Ch. xxix. 26.—^e Ch. xvii. 8. xviii. 16. xxi. 14.—^f Heb. a man of gifts.—^g Ch. xiv. 20.—^h Ps. xxxviii. 11.—ⁱ Heb. a heart.—^j Ch. xvi. 20.—^k Ver. 5.—^l Ch. xxx. 22. Eccles. x. 6, 7.—^m Ch. xiv. 29. James i. 19.—ⁿ Or, prudence.—^o Ch. xvi. 32.—^p Ch. xvi. 14, 15. xx. 2. xxviii. 15.—^q Hos. xiv. 5.—^r Ch. x. 1. xv. 20. xvii. 21, 25.—^s Ch. xxi. 9, 19. xxvii. 15.—^t 2 Cor. xii. 14.—^u Ch. xviii. 21.—^v Luke x. 28. xi. 28.—^w Ch. xxviii. 17. Eccles. xi. 1. Matt. x. 42. xxv. 40. 3

cross providences, because they get into straits and difficulties through the *perverseness of their ways* ; and thus they *fret against God* ; whereas, in every instance, they are the causes of their own calamities.

Verse 4. *The poor is separated from his neighbour.*] Because he has the "disease of all slurred poverty."

Verse 7. *Do hate him.*] They *shun* him as they do the person they hate. They neither hate him *positively*, nor love him : they *disregard* him ; they will have nothing to do with him.

Verse 10. *Delight is not seemly for a fool.*] *Taanug*, splendid or luxurious living, rank, equipage, &c. These sit ill on a fool, though he be by birth a lord.

Verse 12. *The king's wrath is as the roaring of a lion.*] There is nothing more dreadful than the roaring of this tyrant of the forest. At the sound of it all other animals flee away, and hide themselves. The king who is above law, and rules without law, and whose will is his own law, is like the lion.

Verse 13. *The contentions of a wife are a continual dropping.*] The man who has got such a wife is like a tenant who has got a cottage with a bad roof, through every part of which the rain either drops or pours. He can neither sit, stand, work, nor sleep without being exposed to these droppings. God help the man who is in such a case, with house or wife!

Verse 14. *A prudent wife is from the Lord.*] One who has a good understanding, *ishshah* masecalet ; who avoids complaining, though she may often have cause for it.

Verse 15. *Into a deep sleep.*] Sloth renders a man utterly unconscious of all his interests. Though he has frequently felt hunger, yet he is regardless that his continual slothful-

ness must necessarily plunge him into more sufferings.

Verse 17. *Lendeth unto the Lord.*] O what a word is this ! God makes himself debtor for everything that is given to the poor ! Who would not advance much upon such credit ? God will pay it again. And in no case has he ever forfeited his word.

Verse 18. *Let not thy soul spare for his crying.*] This is a hard precept for a parent. But it is better that the child may be caused to cry, when the correction may be healthful to his soul, than that the parent should cry afterwards, when the child is grown to man's estate, and his evil habits are sealed for life.

Verse 19. *A man of great wrath.*] He who is of an irritable, fiery disposition will necessarily get himself into many broils ; and he that is surety for him once is likely to be called on again and again for the same friendly office.

Verse 24. *A slothful man hideth his hand in his bosom.*] Is too lazy to feed himself. If he dip his hand once in the dish, he is too lazy to put it in a second time.

Verse 26. *He that wasteth his father.*] Destroys his substance by riotous or extravagant living, so as to embitter his latter end by poverty and affliction ; and adds to this wickedness the expulsion of his aged widowed mother from the paternal house ; is a son of shame—a most shameful man ; and a son of reproach—one whose conduct cannot be sufficiently execrated. It is prostitution of the term to call such a man.

Verse 27. *Cease, my son.*] Hear nothing that would lead thee away from God and his truth.

Verse 29. *Stripes for the back of fools.*] Profane and wicked men expose themselves to the punishments denounced against such by just laws.

the LORD ; and * that which he hath given will he pay him again.

18 * Chasten thy son while there is hope, and let not thy soul spare ^{bb} for his crying.

19 A man of great wrath shall suffer punishment : for if thou deliver *him*, yet thou must ^{cc} do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise ^{dd} in the latter end.

21 * *There are* many devices in a man's heart ; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness : and a poor man *is* better than a liar.

23 * The fear of the LORD *tendeth* to life : and *he that hath it* shall abide satisfied ; he shall not be visited with evil.

24 * A slothful man hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 ^{hh} Smite a scorner, and the simple ⁱⁱ will ^{jj} beware ; and ^{kk} reprove one that hath understanding, and he will understand knowledge.

26 He that wasteth *his* father, and chaseth away *his* mother, *is* ^{ll} a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

28 * An ungodly witness scorneth judgment : and ⁿⁿ the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, ^{oo} and stripes for the back of fools.

Cor. ix. 6, 7, 8. Heb. vi. 10.—^a Or, his deed.—^b Ch. xlii. 24. xxiii. 13. xxix. 17.—^{bb} Or, to his destruction, or to cause him to die.—^{cc} Heb. add.—^{dd} Ps. xxxvii. 37.—^{ee} Job xxiii. 13. Ps. xxxiii. 19, 11. Ch. xvi. 1, 9. Isa. xlv. 23, 27. xlvii. 10. Acts v. 39. Heb. vi. 17.—^f 1 Tim. iv. 8.—^g Ch. xv. 19. xxvi. 13, 15.—^{hh} Ch. xxi. 11.—ⁱ Heb. will be cunning.—^j Deut. xlii. 11.—^{kk} Ch. ix. 8.—^{ll} Ch. xvii. 2.—^{mm} Heb. a witness of Babel.—ⁿⁿ Job xv. 16. xx. 12, 13. xxxiv. 7.—^{oo} Ch. x. 13. xxvi. 8.

CHAPTER XX.

Against wine and strong drink. We should avoid contentions. The sluggard. The righteous man. Weights and measures. Talcheurers. The wicked son, The wise king. The glory of young men. The beauty of old men. The benefit of correction.

WINE ^a is a mocker, strong drink ^{is} raging: and whosoever is deceived thereby is not wise.

² ^b The fear of a king ^{is} as the roaring of a lion: *whoso* provoketh him to anger ^c sinneth against his own soul.

³ ^d *It is* an honour for a man to cease from strife; but every fool will be meddling.

⁴ ^e The sluggard will not plow by reason of the ^f cold; ^g *therefore* shall he beg in harvest, and have nothing.

⁵ ^h Counsel in the heart of man ^{is} like deep water; but a man of understanding will draw it out.

⁶ ⁱ Most men will proclaim every one his own ^j goodness: but ^k a faithful man who can find?

⁷ ^l The just *man* walketh in his integrity: ^m his children *are* blessed after him.

⁸ ⁿ A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

⁹ ^o Who can say, I have made my heart clean, I am pure from my sin?

^a Gen. ix. 21. Ch. xxiii. 20, 30. Isa. xxviii. 7. Hos. iv. 11.—^b Ch. xvi. 14. xix. 12.—^c Ch. viii. 36.—^d Ch. xvii. 14.—^e Ch. x. 4. xix. 24.—^f Or, winter.—^g Ch. xix. 15.—^h Ch. xviii. 4.—ⁱ Ch. xxv. 14. Matt. vi. 2. Luke xviii. 11.—^j Or, bounty.—^k 1 Sam. xxii. 14. Ps. xii. 10. Ch. xxviii. 20. Luke xviii. 8.—^l 2 Cor. i. 12.—^m Ps. xxxvii. 26. cxii. 2.—ⁿ Ver. 26.—^o 1 Kings viii. 46. 2 Chron. vi. 36. Job xiv. 4. Ps. li. 5. Eccles. vii. 20. 1 Cor. iv. 4. 1 John. i. 3.—

Verse 1. *Wine is a mocker*] It deceives by its fragrance, intoxicates by its strength, and renders the intoxicated ridiculous.

Strong drink] *Sechar*, any strong fermented liquor, whether of the vine, date, or palm species.

Verse 4. *The sluggard will not plow*] The meaning of the proverb is: the slothful man, under the pretence of unfavourable weather, neglects cultivating his land till the proper time is elapsed.

Verse 5. *Counsel in the heart of man*] Men of the deepest and most comprehensive minds are rarely apt, unsolicited, to join in any discourse, in which they might appear even to the greatest advantage; but a man of understanding will elicit this, by questions framed for the purpose, and thus pump up the salubrious waters from the deep and capacious well.

Verse 8. *A king that sitteth in the throne of judgment*] Kings should see to the administration of the laws, as well as of the state transactions, of their kingdom.

Verse 9. *Who can say, I have made my heart clean*] No man. But thousands can testify that the blood of Jesus Christ has cleansed them from all unrighteousness. And he is pure from his sin, who is justified freely through the redemption that is in Jesus.

Verse 10. *Divers weights, and divers measures*] Hebrew: "A stone and a stone; an ephah and an ephah." One the standard, the other below it; one to buy with, the other to sell by.

Verse 11. *Even a child is known by his doings*] That is, in general terms, the effect shows the nature of the cause. A child is easily detected when he has done evil; he immediately begins to excuse and vindicate himself, and profess his innocence, almost before accusation takes place. But probably the principal thing intended by the wise man is, that we may easily learn from the child what the man will be.

Verse 12. *The hearing ear, and the seeing eye*] Every good we possess comes from God; and we should neither use our eyes, nor our ears, nor any thing we possess, but in strict subserviency to his will.

Verse 13. *Love not sleep, lest thou come to poverty*] Sleep,

¹⁰ ^p Divers ^q weights, and ^r divers measures, both of them *are* alike abomination to the Lord.

¹¹ Even a child is ^s known by his doings, whether his work *be* pure, and whether *it be* right.

¹² ^t The hearing ear, and the seeing eye, the Lord hath made even both of them.

¹³ Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

¹⁴ *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

¹⁵ There is gold, and a multitude of rubies: but ^v the lips of knowledge *are* a precious jewel.

¹⁶ Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

¹⁷ Bread ^w of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

¹⁸ ^x Every purpose is established by counsel: ^y and with good advice make war.

¹⁹ ^z He that goeth about as a tale-bearer revealeth secrets: therefore meddle not with him ^{aa} that ^{ab} flattereth with his lips,

^p Deut. xxv. 13, &c. Ver. 23. Ch. xi. 1. xvi. 11. Mic. vi. 10, 11.—^q Heb. A stone and a stone.—^r Heb. an ephah and an ephah.—^s Matt. vii. 16.—^t Exod. iv. 11. Ps. xciv. 9.—^u Ch. vi. 9. xii. 11. xix. 15. Rom. xii. 11.—^v Job xxviii. 12, 16, 17, 18, 19. Ch. iii. 15. viii. 11.—^w Ch. xvii. 26, 27. xxvii. 13.—^x Ch. ix. 17.—^y Heb. Bread of lying, or falsehood.—^z Ch. xv. 22. xxiv. 6.—^{aa} Luke xiv. 31.—^{ab} Ch. xi. 13.—^{ac} Rom. xvi. 18.—^{ad} Or, enticeth.

indescribable in its nature, is an indescribable blessing; but how often is it turned into a curse! It is like food; a certain measure of it restores and invigorates exhausted nature; more than that oppresses and destroys life.

Verse 14. *It is naught, it is naught, saith the buyer*] How apt are men to decry the goods they wish to purchase, in order that they may get them at a cheaper rate; and, when they have made their bargain and carried it off, boast to others at how much less than its value they have obtained it! Are such honest men? Is such knavery actionable? Can such be punished only in another world?

Verse 15. *There is gold*] Gold is valuable, silver is valuable, and so are jewels; but the teachings of sound knowledge are more valuable than all.

Verse 16. *Take his garment that is surety for a stranger*] If a stranger or unknown person become surety in a case, greater caution should be used, and such security taken from this stranger as would prevent him from running away from his engagements.

Verse 17. *Bread of deceit is sweet*] Property acquired by falsehood, speculation, &c., without labour, is pleasant to the unprincipled, slothful man; but there is a curse in it, and the issue will prove it.

Verse 18. *With good advice make war*] Perhaps there is not a precept in this whole book so little regarded as this. Most of the wars that are undertaken are wars of injustice, ambition, aggrandizement, and caprice, which can have had no previous good counsel.

Verse 20. *Whoso curseth his father*] Such persons were put to death under the law; see Exod. xxi. 17; Lev. xx. 9; and here it is said, *Their lamp shall be put out—they shall have no posterity*; God shall cut them off both root and branch.

Verse 21. *An inheritance—gotten hastily*] Gotten by speculation; by lucky hits; not in the fair progressive way of traffic, in which money has its natural increase. All such inheritances are short-lived; God's blessing is not in them, because they are not the produce of industry; and they lead to idleness, pride, fraud, and knavery.

20 ^a Whose curseth his father or his mother, ^b his ^c lamp shall be put out in obscure darkness.
 21 ^d An inheritance *may be gotten hastily at the beginning*; ^e but the end thereof shall not be blessed.
 22 ^f Say not thou, I will recompense evil; but ^g wait on the Lord, and he shall save thee.
 23 ^h Divers weights are an abomination unto the Lord; and ⁱ a false balance *is* not good.
 24 ^j Man's goings *are* of the Lord; how can a man then understand his own way?
 25 *It is a snare to the man who devoureth that*

which is holy, and ^k after vows to make inquiry.
 26 ^l A wise king scattereth the wicked, and bringeth the wheel over them.
 27 ^m The spirit of man is the ⁿ candle of the Lord, searching all the inward parts of the belly.
 28 ^o Mercy and truth preserve the king; and his throne is upholden by mercy.
 29 The glory of young men *is* their strength; and ^p the beauty of old men *is* the grey head.
 30 The blueness of a wound ^q cleanseth away evil; so *do stripes the inward parts of the belly.*

^a Exod. xxi. 17. Lev. xx. 9. Matt. xv. 4.—^b Job xviii. 5, 6. Ch. xxiv. 20.—^c Or, *candle*.—^d Ch. xxviii. 20.—^e Hab. ii. 6.—^f Deut. xxxii. 35. Ch. xvii. 13. xxiv. 29. Rom. xii. 17, 19. 1 Thes. v. 15. 1 Pet. iii. 9.—^g 2 Sam. xvi. 12.—^h Ver. 10.—ⁱ Heb *balances of*

deceit.—^j Ps. xxxvii. 23. Ch. xvi. 9. Jer. x. 23.—^k Eccles. v. 4, 5.—^l Ps. ci. 5, &c. Ver. 8.—^m 1 Cor. ii. 11.—ⁿ Or, *lamp*.—^o Ps. ci. 1. Ch. xxix. 14.—^p Ch. xvi. 31.—^q Heb. *is a purging medicine against evil*.

Verse 22. *I will recompense evil*] Wait on the Lord; judgment is his, and his judgments are sure. In the meantime pray for the conversion of your enemy.

Verse 24. *Man's goings are of the Lord*] He, by his providence, governs all the great concerns of the world. Man often traverses these operations; but he does it to his own damage.

Verse 25. *Who devoureth that which is holy*] It is a sin to take that which belongs to God, his worship, or his work, and devote it to one's own use.

And after vows to make inquiry.] That is, if a man be inwardly making a rash vow, the fitness or unfitness, the necessity, expediency, and propriety of the thing should be first carefully considered. But how foolish to make the vow first, and afterwards to inquire whether it was right in the sight of God to do it! This equally condemns all rash and inconsiderate conduct.

Verse 26. *Bringeth the wheel over them.*] He throshes them in his anger, as the wheel does the grain on the threshing-floor. Grain was separated from its husks in Palestine, by the feet of the oxen trampling among the sheaves, or bringing a rough-shod wheel over them.

Verse 27. *The spirit of man is the candle of the Lord*]

God has given to every man a mind, which he so enlightens by his own Spirit, that the man knows how to distinguish good from evil; and conscience, which springs from this, searches the inmost recesses of the soul.

Verse 28. *Mercy and truth preserve the king*] These are the brightest jewels in the royal crown; and those kings who are most governed by them have the stablest government.

Verse 29. *The glory of young men is their strength*] Scarcely any young man affects to be wise, learned, &c.; but all delight to show their strength and to be reputed strong.

And the beauty of old men is the grey head.] They are fond of being reputed wise, and of having respect paid to their understanding and experience.

Verse 30. *The blueness of a wound*] (*Chabburoth from chabar, to unite, to join together.*) Does it not refer to the cicatrice of a wound when, by its healing, the two lips are brought together? By this union the wound is healed; and by the previous discharge the lacerated ends of fibres and blood-vessels are purged away. So stripes, though they hurt for the time, become the means of correcting and discharging the moral evil of the inmost soul, the vice of the heart, the easily-besetting sin.

CHAPTER XXI.

The king's heart is in the hand of God. We should practise mercy and justice. The lying tongue. The quarrelsome woman. The punishment of the wicked. The uncharitable. The private gift. The happiness of the righteous. The wicked a ransom for the righteous. The treasures of the wise. He who guards his tongue. Desire of the sluggard. The false witness. Salvation is of the Lord.

THE king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

2 ^a Every way of a man is right in his own eyes: ^b but the LORD pondereth the hearts.

3 ^c To do justice and judgment *is* more acceptable to the LORD than sacrifice.

^a Ch. xvi. 2.—^b Ch. xxiv. 12. Luke xvi. 15.—^c 1 Sam. xv. 22. Ps. 1. 8. Ch. xv. 8. Isa. i. 11, &c. Hos. vi. 6. Mic. vi. 7, 8.

Verse 1. *The king's heart is in the hand of the Lord*] The Lord is the only ruler of princes. But there is an allusion here to the eastern method of watering their lands. Several canals are dug from one stream; and by opening a particular sluice, the husbandman can direct a stream to whatever part he please: so the king's heart, wherever it turns; *i. e.*, to whomsoever he is disposed to show favour.

Verse 2. *The Lord pondereth the hearts.*] Every man

4 ^d An ^e high look, and a proud heart, and ^f the plowing of the wicked, *is* sin.

5 ^g The thoughts of the diligent *tend* only to plentiness; but of every one *that is* hasty only to want.

6 ^h The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

^d Ch. vi. 17.—^e Heb. *Haughtiness of eyes*.—^f Or, *the light of the wicked*.—^g Ch. x. 4. xiii. 4.—^h Ch. x. 2. xiii. 11. xx. 21. 2 Pet. ii. 8.

feels strongly attached to his own opinions, modes of acting, &c.; yet he should endeavour to see that what he does is acceptable in the eyes of his Maker and Judge.

Verse 4. *An high look*] The evidence of pride, self-conceit, and vanity. *A proud heart*, from which the high look, &c., come.

And the plowing] The lamp, the prosperity and posterity of the wicked; *is sin*—it is evil in the seed, evil in the root, evil in the branch, and evil in the fruit.

7 The robbery of the wicked shall * destroy them : because they refuse to do judgment.

8 The way of man *is* froward and strange : but *as for* the pure, his work *is* right.

9 ^b *It is* better to dwell in a corner of the housetop, than with ^a a brawling woman in ^d a wide house.

10 ^a The soul of the wicked desireth evil : his neighbour ^c findeth no favour in his eyes.

11 ^a When the scorner is punished, the simple is made wise : and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked : *but* God overthroweth the wicked for their wickedness.

13 ^b Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 ^a A gift in secret pacifieth anger : and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment : ^j but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth ^k pleasure *shall be* a poor man : he that loveth wine and oil shall not be rich.

18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 ^m *It is* better to dwell ⁿ in the wilderness,

^a Heb. saw them, or dwell with them.—^b Ver. 19. Ch. xix. 13. xxv. 24. xxvii. 15.—^c Heb. a woman of contentions.—^d Heb. a house of society.—^e James iv. 5.—^f Heb. is not favoured.—^g Ch. xix. 25.—^h Matt. vii. 2. xviii. 30, &c. James ii. 13.—ⁱ Ch. xvii. 8, 28. xviii. 16.—^j Ch. x. 29.—^k Or, sport.—^l Ch. xi. 8. Isa. xliii. 3, 4.—^m Ver. 9.—ⁿ Heb. in the land of the desert.—^o Ps. cxli. 3. Matt. xxv. 9, 4.—^p Ch. xv. 9. Matt. v. 6.—^q Eccles. ix. 14, &c.—^r Ch. xii. 13. xiii. 8. xviii. 21.

Verse 6. *Of them that seek death.*] Instead of *mebakshey*, "them that seek," several MSS. have *makeshey*, the snares. He who gets treasures by a lying tongue, pursues vanity into the snares of death. Our common translation may be as good. But he who, by the snares of his tongue, endeavours to buy and sell to the best advantage, is pursuing what is empty in itself ; and he is ensnared by death, while he is attempting to ensnare others.

Verse 7. *The robbery of the wicked.*] The wicked shall be terrified and ruined by the means they use to aggrandize themselves.

Verse 9. *In a corner of the housetop.*] A shed raised on the flat roof :—*a wide house* ; what we should call a lodging-house or a house occupied by several families. This was usual in the East, as well as in the West.

Verse 11. *When the scorner is punished.*] When those who mock at religion meet with that degree of punishment which their crimes deserve ; then the simple, who were either led away, or in danger of being led away, by their pernicious doctrines, are made wise. But only blasphemy against God and the Bible should be thus punished. Private opinion the state should not meddle with.

Verse 12. *The righteous man wisely considereth.*] This verse is understood as implying the pious concern of a righteous man for a wicked family, whom he endeavours by his instructions to bring into the way of knowledge and peace.

Verse 13. *Whoso stoppeth his ears.*] See the conduct of the priest and Levite to the man who fell among thieves ; and let every man learn that he who shuts his ear against the cry of the poor, shall have the ear of God shut against his cry.

Verse 16. *In the congregation of the dead.*] *Rephaim*, the lost : either separate spirits in general, or rather the assembly of separate spirits, which had fallen from primitive rectitude ;

than with a contentious and an angry woman.
20 ^o *There is* treasure to be desired and oil in the dwelling of the wise ; but a foolish man spendeth it up.

21 ^p He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 ^q A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 ^r Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud and haughty scorner *is* his name, who dealeth in ^s proud wrath.

25 ^t The desire of the slothful killeth him ; for his hands refuse to labour.

26 He coveteth greedily all the day long : but the ^v righteous giveth and spareth not.

27 ^v The sacrifice of the wicked *is* abomination : how much more, *when* he bringeth it ^w with a wicked mind ?

28 ^x A ^y false witness shall perish : but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face : but *as for* the upright, he ^z directeth his way.

30 ^{aa} *There is* no wisdom nor understanding nor counsel against the LORD.

31 ^{bb} The horse *is* prepared against the day of battle : but ^{cc} safety ^{dd} *is* of the LORD.

James iii. 2.—^a Heb. in the wrath of pride.—^b Ch. xiii. 4.—^c Ps. xxxvii. 26. cxli. 9.—^d Ps. l. 9. Ch. xv. 8. Isa. lxxvi. 3. Jer. vi. 20. Amos v. 22.—^e Heb. in wickedness.—^f Ch. xix. 6, 9.—^g Heb. A witness of lies.—^h Or, considereth.—ⁱ Isa. viii. 9, 10. Jer. ix. 23. Acts v. 39.—^{bb} Ps. xx. 7. xxxiii. 17. Isa. xxxi. 1.—^{cc} Ps. iii. 8.—^{dd} Or, victory.

and shall not be restored to the divine favour ; particularly those sinners who were destroyed by the deluge. This passage intimates that those called *rephaim* are in a state of conscious existence. It is difficult to assign the true meaning of the word in several places where it occurs ; but it seems to mean the state of separate spirits, i. e., of those separated from their bodies, and awaiting the judgment of the great day : but the congregation may also include the fallen angels.

Verse 17. *He that loveth pleasure.*] When he should be attending to the culture of the fields.

Verse 18. *The wicked shall be a ransom for the righteous.*] God often in his judgments cuts off the wicked, in order to prevent them from destroying the righteous.

Verse 22. *A wise man scaleth the city of the mighty.*] Wisdom is in many respects preferable to strength, even in the case of defence.

Verse 25. *The desire of the slothful killeth him.*] He desires to eat, drink, and be clothed : but as he does not labour, hence he dies with this desire in his heart, envying those who possess plenty through their labour and industry.

Verse 27. *When he bringeth it with a wicked mind.*] If such a person even bring the sacrifices and offerings which God requires, they are an abomination to him, because the man is wicked.

Verse 31. *The horse is prepared against the day of battle.*] Among the ancient Asiatics, the horse was used only for war : oxen laboured in the plough and cart ; the ass and the camel carried backloads ; and mules and asses served for riding. We often give the credit of a victory to man, when they who consider the circumstances see that it came from God.

CHAPTER XXII.

A good reputation. The rich and the poor. The idle. Good habits formed in infancy. Injustice and its effects. The providence of God. The lewd woman. The necessity of timely correction. Exhortation to wisdom. Rob not the poor. Be not the companion of the froward. Avoid suretyship. Be honest. The industrious shall be favoured.

A *GOOD* name is rather to be chosen than great riches, and ^b loving favour rather than silver and gold.

² *The rich and the poor meet together :*

⁴ *the Lord is the Maker of them all.*

³ *A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.*

⁴ *By ^a humility and the fear of the LORD are riches, honour, and life.*

⁵ *Thorns and snares are in the way of the froward: ¹ he that doth keep his soul shall be far from them.*

⁶ *Train ^a up a child ¹ in the way he should go: and when he is old, he will not depart from it.*

⁷ *The rich ruleth over the poor, and the borrower is servant ^a to the lender.*

⁸ *He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.*

⁹ *He ^a that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.*

¹⁰ *Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.*

¹¹ *He that loveth pureness of heart, ^a for the grace of his lips the king shall be his friend.*

¹² *The eyes of the LORD preserve knowledge,*

^a Eccles. vii. 1.—¹ Or, favour is better than, &c.—^o Ch. xxix. 13. 1 Cor. xii. 21.—^d Job xxxi. 15. Ch. xiv. 31.—^e Ch. xiv. 18. xxvii. 12.—^f Ps. cxli. 3. Matt. vi. 33.—^g Or, The reward of humility, &c.—^h Ch. xv. 19.—ⁱ John v. 18.—^k Eph. vi. 4. 2 Tim. iii. 15.—^l Or, Catechies.—^m Heb. in his way.—ⁿ James ii. 6.—^o Heb. to the man that lendeth.—^p Job iv. 6. Hos. x. 13.—^q Or, and with the rod of his anger he shall be consumed.—^r 2 Cor. ix. 8.—^s Heb. good of eye.—^t Gen.

Verse 1. A good name] *Shem, a name, put for reputation, credit, fame.*

Is rather to be chosen than great riches] Because character will support a man in many circumstances; and there are many rich men that have no name: but the word of the man of character will go farther than all their riches.

Verse 2. The rich and the poor meet together] Without the poor, the rich could not be supplied with the articles which they consume; for the poor include all the labouring classes of society: and without the rich, the poor could get no vent for the produce of their labour, nor, in many cases, labour itself.

The Lord is the Maker of them all.] Both the states are in the order of God's providence, and both are equally important in his sight. How wise is that ordinance which has made the rich and the poor!

Verse 3. A prudent man foreseeth the evil] His experience shows him that there are many natural evils in a current state the course of which he can neither stem nor divert: prudence shows him beforehand the means he may use to step out of their way, and hide himself. The simple—the inexperienced, headstrong, giddy, and foolish, rush on in the career of hope, without prudence to regulate, chastise, and guide it.

Verse 5. Thorns and snares] Various difficulties, trials, and sufferings.

Verse 6. Train up a child in the way he should go] Literally, "Initiate the child at the opening (the mouth) of his path." When he comes to the opening of the way of life, being able to walk alone, and to choose; stop at this entrance, and begin a series of instructions, how he is to conduct himself in every step he takes. Beg incessantly the blessing of God on all this teaching and discipline; and then you have obeyed the injunction of the wisest of men. Nor

and he overthroweth ^v the words of the transgressor. ¹³ *The slothful man saith, There is a lion without, I shall be slain in the streets.*

¹⁴ *The mouth of strange women is a deep pit: ^v he that is abhorred of the LORD shall fall therein.*

¹⁵ *Foolishness is bound in the heart of a child; but ^a the rod of correction shall drive it far from him.*

¹⁶ *He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.*

¹⁷ *Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.*

¹⁸ *For it is a pleasant thing if thou keep them ^{aa} within thee; they shall withal be fitted in thy lips.*

¹⁹ *That thy trust may be in the LORD, I have made known to thee this day, ^{bb} even to thee.*

²⁰ *Have not I written to thee ^{cc} excellent things in counsels and knowledge,*

²¹ ^{dd} *That I might make thee know the certainty of the words of truth: ^{ee} that thou mightest answer the words of truth ^{ff} to them that send unto thee?*

²² ^{gg} *Rob not the poor, because he is poor; ^{ha} neither oppress the afflicted in the gate:*

xxi. 9, 10. Ps. ci. 5.—^h Ps. ci. 6. Ch. xvi. 13.—ⁱ Or, and hath grace in his lips.—^j Or, the matters.—^k Ch. xxvi. 13.—^l Ch. ii. 18. v. 3. vii. 5. xxiii. 27.—^m Eccles. vii. 26.—ⁿ Ch. xxiii. 24. xix. 18. xxiii. 13, 14. xxix. 15, 17.—^o Heb. in thy belly.—^p Or, trust thou also.—^q Ch. viii. 6.—^r Luke i. 3, 4.—^s 1 Pet. iii. 15.—^t Or, to those that send thee.—^u Exod. xxiii. 6. Job xxxi. 16, 21. Isa. x. 2. xvii. 14.—^v Zech. vii. 10. Mal. iii. 5.

is there any likelihood that such impressions shall ever be effaced, or that such habits shall ever be destroyed.

Chanac, which we translate train up or initiate, signifies also dedicate; and is often used for the consecrating any thing, house, or person to the service of God. Dedicate, therefore, "in the first instance, your child to God; and nurse, teach, and discipline him as God's child, whom he has intrusted to your care.

Verse 7. The rich ruleth over the poor] So it is in the order of God, and may be a blessing to both.

Verse 8. He that soweth iniquity] The crop must be according to the seed. If a man sow thistle seed, is it likely he shall reap wheat?

Verse 9. A bountiful eye] One that disposes him to help all that he sees to be in want; the bountiful eye means the bountiful heart; for the heart looks through the eye.

Verse 11. He that loveth pureness of heart] Who aims to be what God would have him to be,—the King of kings shall be his Friend.

Verse 12. The eyes of the Lord—(the divine providence) preserve knowledge] This providence has been wonderfully manifested in preserving the sacred oracles, and in preserving many ancient authors, which have been of great use to the civil interests of man.

Verse 13. The slothful man saith, There is a lion without] He will not go abroad to work in the fields, because he thinks there is a lion in the way; he will not go out into the town for employment, as he fears to be assassinated in the streets! From both these circumstances he seeks total cessation from activity.

Verse 17. Bow down thine ear] From this to the end of ver. 21 are contained, not proverbs, but directions how to profit by that which wisdom has already delivered; the nature of the instruction, and the end for which it was given.

23 * For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 ^b Be not thou one of them that strike hands, or of them that are sureties for debts.

* 1 Sam. xxiv. 12. xxv. 39. Ps. xii. 5. xxxv. 1, 10. lxxviii. 5. cxi. 12. Ch. xxiii. 11. Jer. ii. 36.—^b Ch. vi. 1. xi. 15.—^c Ch. xx. 16.—

Verse 23. *Neither oppress the afflicted in the gate*] In judgment let the poor have a fair hearing; and let him not be borne down because he is poor. Courts of justice were held at the gates of cities in the East.

Verse 23. *For the Lord will plead their cause*] Wee therefore to them that oppress them, for they will have God, not the poor, to deal with.

Verse 24. *Make no friendship with an angry man*] Spirit has a wonderful and unaccountable influence upon spirit. From those with whom we associate we acquire habits, and learn their ways, imbibing their spirit, show their tempers, and walk in their steps. We cannot be too choice of our company, for we may soon learn ways that will be a snare to our soul.

Verse 26. *That strike hands*] See on the parallel texts in the margin.

Verse 27. *If thou hast nothing to pay*] Should any man give security for more than he is worth? If he does, is it not a fraud on the very face of the transaction?

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 ^a Remove not the ancient landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

^d Deut. xix. 14. xxvii. 17. Ch. xxiii. 10.—^e Or, bound.—^f Heb. obscure men.

Why should he take away thy bed from under thee?] The creditor will not pursue the debtor whom he knows to be worth nothing; but he will sue the bail or bondsman. And why shouldst thou put thyself in such circumstances as to expose thyself to the loss even of thy bed?

Verse 28. *Remove not the ancient landmark*] Do not take the advantage, in ploughing or breaking up a field contiguous to that of thy neighbour, to set the dividing stones farther into his field, that thou mayest enlarge thy own. Let all ancient divisions, and the usages connected with them, be held sacred. Bring in no new dogmas, nor rites, nor ceremonies into religion, or the worship of God, that are not clearly laid down in the sacred writings. Jer. vi. 16.

Verse 29. *He shall not stand before mean men*] Chashukim, dark or obscure persons; men of no repute.

The general meaning of the proverb is, "Every diligent, active man shall be at once independent and respectable."

CHAPTER XXIII.

Sobriety in eating and drinking, especially at the tables of the great. Have no fellowship with the covetous. Remove not the ancient landmark. Children should receive due correction. Avoid the company of wine-bibbers. Obedience to parents. Avoid lewd connexions. The effect of an unfeeling conscience.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties: for they are deceitful meat.

4 ^a Labour not to be rich: ^b cease from thine own wisdom.

5 ^c Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

* Ch. xxviii. 20. 1 Tim. vi. 9, 10.—^b Ch. iii. 5. Rom. xii. 16.—^c Heb. Wilt thou cause thine eyes to fly upon.—^d Ps. cxli. 4.—^e Deut.

Verse 1. *When thou sittest to eat with a ruler*] When invited to the table of thy betters, eat moderately. Do not appear as if half-starved at home. Eat not of delicacies to which thou art not accustomed; they are deceitful meat; they please, but they do not profit. These are prudential cautions; and should be carefully observed by all who would avoid the conduct of a clown, and desire to pass for a well-bred man.

Verse 2. *Put a knife to thy throat*] Eat, drink, and converse, under a check.

Verse 4. *Labour not to be rich*] Let not this be thy object. Labour to provide things honest in the sight of God and all men.

6 ^d Eat thou not the bread of him that hath ^e an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 ^f Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 ^a Remove not the old ^b landmark; and enter not into the fields of the fatherless:

11 ^c For their redeemer is mighty: he shall plead their cause with thee.

xy. 9.—^d Ps. xii. 2.—^e Ch. ix. 8. Matt. vii. 6.—^b Deut. xix. 14. xxvii. 17. Ch. xxii. 28.—^c Or, bound.—^d Job xxxi. 21. Ch. xxii. 23.

Cease from thine own wisdom.] The world says, "Get rich if thou canst, and how thou canst." This is the devil's counsel, and well it is followed; but Solomon says, and God says, "Cease from thine own counsel." Lay up treasure for heaven, and be rich towards God.

Verse 6. *Of him that hath an evil eye*] Never eat with a covetous or stingy man; if he entertains you at his own expense, he grudges every morsel you put in your mouth.

Verse 8. *The morsel which thou hast eaten*] On reflection thou wilt even blame thyself for having accepted his invitation.

Verse 10. *Enter not into the fields of the fatherless*] Take nothing that belongs to an orphan. The heaviest curse of God will fall upon them that do so.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 * Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and ^b shalt deliver his soul from hell.

15 My son, ^c if thine heart be wise, my heart shall rejoice, ^d even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 * Let not thine heart envy sinners: but ^f be thou in the fear of the Lord all the day long.

18 * For surely there is an ^h end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and ^l guide thine heart in the way.

20 ^j Be not among winebibbers; among riotous eaters ^k of flesh:

21 For the drunkard and the glutton shall come to poverty: and ^l drowsiness shall clothe a man with rags.

22 ^m Harken unto thy father that begat thee, and despise not thy mother when she is old.

23 * Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

24 * The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

* Ch. xiii. 24. xix. 18. xxii. 15. xxix. 15, 17.—^b1 Cor. v. 5.—^c Ver. 24, 25. Ch. xxix. 8.—^d Or, even I will rejoice.—^e Ps. xxxvii. 1. lxxiii. 8. Ch. iii. 81. xxiv. 1.—^f Ch. xxviii. 14.—^g Ps. xxxvii. 37. Ch. xxiv. 14. Luke xvi. 25.—^h Or, reward.—ⁱ Ch. iv. 23.—^j Isa. v. 22. Matt. xxiv. 49. Luke xii. 34. Rom. xiii. 13. Eph. v. 18.—^k Heb. of their flesh.—^l Ch. xix. 15.—^m Ch. i. 8. xxx. 17.

Verse 11. *For their redeemer is mighty*] The word means the person who has a right, being next in blood, to redeem a field or estate, alienated from the family; to avenge the blood of a murdered relative, by slaying the murderer; and to take to wife a brother's widow, who had died childless, in order to preserve the family. The *strength* here mentioned refers to the *justness* of his claim, the *extent* of his influence, and the powerful abettors of such a cause. But in reference to the orphans here mentioned, they having no kinsman, God takes up, vindicates, and avenges their cause.

Verse 14. *Thou shalt beat him with the rod*] A proper correction of children was a favourite point of discipline with Solomon.

Verse 18. *Surely there is an end*] There is another life; "and thy expectation" of the enjoyment of a blessed immortality "shall not be cut off."

Verse 22. *Despise not thy mother when she is old*] A very necessary caution, as very old women are generally helpless, useless, and burdensome: yet these circumstances do not at all lessen the child's duty.

Verse 23. *Buy the truth*] Acquire the knowledge of God at all events; too much pains, industry, and labour cannot be expended.

And sell it not] When once acquired, let no consideration deprive thee of it. Cleave to and guard it, even at the risk of thy life.

Verse 26. *My son, give me thine heart*] This is the speech of God to every human soul; give thy affections to God, so

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 ^a For a whore is a deep ditch; and a strange woman is a narrow pit.

28 ^a She also lieth in wait ^r as for a prey, and increaseth the transgressors among men.

29 * Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who ^t hath redness of eyes?

30 * They that tarry long at the wine; they that go to seek ^v mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like ^w an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down ^x in the midst of the sea, or as he that lieth upon the top of a mast.

35 ^y They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and ^z I ^{aa} felt it not: ^{bb} when shall I awake? I will seek it yet again.

Eph. vi. 1, 2.—^a Ch. iv. 5, 7. Matt. xiii. 44.—^b Ch. x. i. xv. 20. Ver. 15.—^c Ch. xxii. 14.—^d Ch. vii. 12. Eccles. vii. 26.—^e Or, as a robber.—^f Isa. v. 11, 22.—^g Gen. xlix. 12.—^h Ch. xx. 1. Eph. v. 18.—ⁱ Ps. lxxv. 8. Ch. ix. 2.—^j Or, a cockatrice.—^k Heb. in the heart of the sea.—^l Jer. v. 3. Ch. xxvii. 22.—^m Heb. I knew it not.—ⁿ Eph. iv. 19.—^{oo} See Deut. xxix. 19. Isa. lvi. 12.

as to love him with all thy heart, soul, mind, and strength.

And let thine eyes observe my ways] Be obedient to me in all things. This exhortation contains three words: BELIEVE, LOVE, OBEY! This is the sum of God's counsels to every child of man.

Verse 28. *Increaseth the transgressors among men*] More iniquity springs from this one source of evil, than from any other cause in the whole system of sin.

Verse 29. *Who hath woe?*] I believe Solomon refers here to the natural effects of drunkenness. And perhaps of, which we translate *woe*, and *aboi*, which we translate *sorrow*, are mere natural sounds or vociferations that take place among drunken men, either from illness, or the nauseating effects of too much liquor.

Verse 31. *Look not thou upon the wine*] Let neither the colour, the odour, the sparkling, &c., of the wine, when poured out, induce thee to drink of it.

Verse 33. *Thine eyes shall behold strange women*] Evil concupiscence is inseparable from drunkenness.

Verse 34. *Lieth down in the midst of the sea*] He is utterly regardless of life; which is expressed very forcibly by one in a state of intoxication ascending the shrouds, clasping the mast-head, and there falling asleep; whence, in a few moments, he must either fall down upon the deck and be dashed to pieces, or fall into the sea and be drowned.

Verse 35. *They have stricken me*] SIN makes a man contemptible in life, miserable in death, and wretched to all eternity. Is it not strange, then, that men should LOVE it.

CHAPTER XXIV.

Do not be envious. Of the house wisely built. Counsel necessary in war. Save life when thou canst. Of honey and the honeycomb. Of the just that falleth seven times. We should not rejoice at the misfortune of others. Ruin of the wicked. Fear God and the king. Prepare thy word. The field of the sluggard, and the vineyard of the foolish described.

BE not thou ^a envious against evil men, ^b neither desire to be with them.

2 ^c For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 ^d A wise man is ^e strong; yea, a man of knowledge ^f increaseth strength.

6 ^g For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is safety.*

7 ^h Wisdom is too high for a fool: he openeth not his mouth in the gate.

8 He that ⁱ deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness is sin: and the scorner is an abomination to men.

10 If thou faint in the day of adversity, thy strength is ^j small.

11 ^k If thou forbear to deliver them that are drawn

^a Ps. xxxvii. 1, &c. lxxiii. 3. Ch. iii. 31. xxiii. 17. Ver. 19.—
Ch. i. 15.—^c Ps. x. 7.—^d Ch. xxi. 22. Eccles. ix. 16.—^e Heb. is in strength.—^f Heb. strengtheneth might.—^g Ch. xi. 15. xiii. 22. xx. 18. Luke xiv. 31.—^h Ps. x. 5. Ch. xiv. 6.—ⁱ Rom. i. 30.—^j Heb. narrow.—^k Ps. lxxxii. 4. 1-a. lviii. 6, 7. 1 John iii. 16.—^l Ch. xxi. 2.—^m Job xxxiv. 11. Ps. lxxii. 12. Jer. xxxii. 19. Rom. ii. 6. Rev.

Verse 3. *Through wisdom is an house builded.]* That is, a family; household affairs.

Verse 5. *A wise man is strong.]* His wisdom enables him to construct a great variety of machines, by which, under his own influence, he can do the labour of a hundred or even a thousand men. But in all cases wisdom gives power and influence; and he who is wise to salvation can overcome even Satan himself.

Verse 7. *A fool—openeth not his mouth in the gate.]* Is not put into public offices of trust and responsibility.

Verse 9. *The thought of foolishness is sin.]* "The device of folly is transgression;" or, "an evil purpose is sinful;" or, perhaps more literally, "the device of the foolish is sin."

Fool is here taken for a wicked man, who is not only evil in his actions, but every thought of his heart is evil, and that continually. A simple thought about foolishness, or about sin itself, is not sinful; it is the purpose or device, the harbouring evil thoughts, and devising how to sin, that is criminal.

Verse 10. *If thou faint.]* If thou give way to discouragement and despair in the day of adversity—time of trial or temptation.

Thy strength is small.] Thy strength is contracted. In times of trial we should endeavour to be doubly courageous; when a man loses his courage, his strength avails him nothing.

Verse 11. *If thou forbear to deliver.]* If thou seeest the innocent taken by the hand of lawless power or superstitious zeal, and about to be put to death, thou shouldst rise up in their behalf, boldly plead for them, and testify to their innocence.

Verse 13. *And the honeycomb.]* The flavour of honey is much finer in the honeycomb than it is after it has been expressed from it, and exposed to the action of the air.

Verse 14. *So shall the knowledge of wisdom be unto thy soul.]* True religion, experimental godliness, shall be to thy soul as the honeycomb is to thy mouth.

Then there shall be a reward, and thy expectation shall not be cut off.] There is another state or life, and thy expectation of happiness in a future world shall not be cut off.

unto death, and those that are ready to be slain;

12 If thou sayest, Behold, we knew it not: doth not ^l he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man ^m according to his works?

13 My son, ⁿ eat thou honey, because it is good; and the honeycomb, which is sweet ^o to thy taste.

14 ^p So shall the knowledge of wisdom be unto thy soul: when thou hast found it, ^q then there shall be a reward, and thy expectation shall not be cut off.

15 ^r Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting-place.

16 ^s For a just man falleth seven times, and riseth up again: ^t but the wicked shall fall into mischief.

17 ^u Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

ii. 23. xxii. 12.—^v Cant. v. 1.—^w Heb. upon thy palate.—^x Ps. xix. 10. cxix. 103.—^y Ch. xxiii. 18.—^z Ps. x. 9, 10.—^{aa} Job v. 19. Ps. xxxiv. 19. xxxvii. 24. Mic. vii. 8.—^{ab} Esth. vii. 10. Amos v. 2. viii. 14. Rev. xviii. 21.—^{ac} Job xxxi. 27. Ps. xxxv. 15, 19. Ch. xvii. 6. Obad. 12.

Verse 15. *The dwelling of the righteous.]* Tsaddik, the man who is walking unblameably in all the testimonies of God; who is rendering to every man his due.

Verse 16. *For a just man.]* Tsaddik, the righteous, the same person mentioned above.

Falleth seven times.] Gets very often into distress through his resting-place being spoiled by the wicked man, the robber, the spoiler of the desert lying in wait for this purpose, ver. 15. *And riseth up again.]* Though God permit the hand of violence sometimes to spoil his tent, temptations to assail his mind, and afflictions to press down his body, he constantly emerges; and every time he passes through the furnace, he comes out brighter and more refined.

But the wicked shall fall into mischief.] And there they shall lie; having no strong arm to uphold them.

Verse 17. *Rejoice not when thine enemy falleth.]* When he meets with any thing that injures him; for God will not have thee to avenge thyself, or feel any disposition contrary to love; for if thou do, the Lord will be angry, and may turn away his wrath from him, and pour it out on thee.

This I believe to be the true sense of these verses: but we must return to the sixteenth, as that has been most sinfully misrepresented.

*For a just man falleth seven times.—*That is, say many, "the most righteous man in the world sits seven times a day on an average." Solomon does not say so:—1. There is not a word about sin in the text. 2. The word day is not in the Hebrew text, nor in any of the Versions. 3. The word yippol, from naphal, to fall, is never applied to sin. 4. When set in opposition to the words riseth up, it merely applies to affliction or calamity. See Mic. vii. 8; Amos. viii. 4; Jer. xxv. 27; and Ps. xxxiv. 19, 20. "The righteous falls into trouble."

Verse 18. *And he turn away his wrath from him.]* Wrath is here taken for the effect of wrath, punishment; and the meaning must be as paraphrased above, —*Let* he take the punishment from him, and inflict it upon thee.

Verse 20. *For there shall be no reward to the evil man.]* There shall not be the future state of blessedness to the

18 Lest the LORD see *it*, and * it displease him, and he turn away his wrath from him.

19 ^b Fret ^c not thyself because of evil *men*, neither be thou envious at the wicked;

20 For ^d there shall be no reward to the evil *man*; * the ^e candle of the wicked shall be put out.

21 My son, ^f fear thou the LORD and the king: and meddle not with ^h them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also belong to the wise. ⁱ It is not good to have respect of persons in judgment.

24 ^j He that saith unto the wicked, *Thou art righteous*; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and ^k a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips ^l that giveth a right answer.

^a Heb. *it be evil in his eyes.*—^b Ps. xxxvii. 1. lxxvii. 3. Ch. xxiii. 17. Ver. 1.—^c Or, *Keep not company with the wicked.*—^d Ps. xi. 6.—^e Job xviii. 5, 6. xxi. 17. Ch. xiii. 9. xx. 20.—^f Or lamp.—^g Rom. xiii. 7. ^h 1 Pet. ii. 27.—ⁱ Heb. *changers.*—^j Lev. xix. 15. Deut. xi. 7. xvi. 19. Ch. xviii. 5. xxviii. 21. John vii. 24.—^k Ch.

wicked. *His candle shall be put out*; his prosperity shall finally cease, or he shall have no posterity. Some have thought that this text intimates the annihilation of sinners; but it refers not to being, but to the state or condition of being. The wicked shall be; but they shall not be HAPPY.

Verse 21. *My son, fear thou the Lord and the king*] Pay to each the homage due: to the LORD, divine honour and adoration; to the king, civil respect, civil honour, and political obedience.

Meddle not with them that are given to change] “And with the changlings mingle not thyself.” The innovators; those who are always for making experiments on modes of government, forms of religion, &c. The most dangerous spirit that can infect the human mind.

Verse 22. *The ruin of them both?*] Of them who do not fear the LORD; and of them that do not reverence the KING.

Verse 23. *These things also belong to the wise.*] “These

27 ^m Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 ⁿ Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 ^o Say not I-will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, ^p it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, and ^q considered *it* well: I looked upon *it*, and received instruction.

33 ^r Yet a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come as one that travelleth; and thy want as ^s an armed man.

xvii. 15. Isa. v. 23.—^a Heb. *a blessing of good.*—^b Heb. *that answereth right words.*—^c 1 Kings v. 17, 18. Luke xiv. 28.—^d Eph. iv. 25.—^e Ch. xx. 23. Matt. v. 39, 44. Rom. xii. 17, 19.—^f Gen. iii. 18.—^g Heb. *set my heart.*—^h Ch. vi. 9, &c.—ⁱ Heb. *a man of shield.*

also to wise.” This appears to be a new section; and perhaps, what follows belongs to another collection. Probably fragments of sayings collected by wise men from the Proverbs of Solomon.

Verse 26. *Kiss his lips*] Shall treat him with affection and respect.

Verse 27. *Prepare thy work without*] Do nothing without a plan. In winter prepare seed, implements, tackle, gears, &c., for seed-time and harvest.

Verse 28. *Be not a witness*] Do not be forward to offer thyself to bear testimony against a neighbour, in a matter which may prejudice him, where the essential claims of justice do not require such interference: and especially do not do this in a spirit of revenge, because he has injured thee before.

Verse 30. *I went by the field of the slothful*] This is a most instructive parable; is exemplified every day in a variety of forms; and is powerfully descriptive of the state of many a backslider and trifler in religion.

CHAPTER XXV.

A new series of Solomon's proverbs. God's glory in mysteries. Observations concerning kings. Avoid contentions. Opportune speech. The faithful ambassador. Delicacies to be sparingly used. Avoid familiarity. Amusements not grateful to a distressed mind. Do good to your enemies. The misery of dwelling with a scold. The necessity of moderation and self-government.

THESE ^a are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 ^b It is the glory of God to conceal a thing, but the honour of kings ^c is to search out a matter.

^a 1 Kings iv. 32.—^b Deut. xxxi. 29. Rom. xi. 33.—^c Job xxix. 16.

Verse 1. *These are also proverbs of Solomon*] It seems that the remaining part of this book contains Proverbs which had been collected by the order of king Hezekiah, and were added to the preceding book as a sort of supplement, having been collected from traditional sayings of Solomon. And as the men of Hezekiah may mean Isaiah, Shebna, and

3 The heaven for height, and the earth for depth, and the heart of kings ^d is unsearchable.

4 ^e Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 ^f Take away the wicked *from* before the king,

^g Heb. *there is no searching.*—^h 2 Tim. ii. 21.—ⁱ Ch. xx. 8.

other inspired men, who lived in that time, we may consider them as of equal authority with the rest, else such men could not have united them to the sacred book.

Verse 2. *It is the glory of God to conceal a thing*] This has been understood as referring to the revelation of God's will in his word, where there are many things concealed in

and ^a his throne shall be established in righteousness.

6 ^b Put not forth thyself in the presence of the king, and stand not in the place of great men :

7 ^c For better *it is* that it be said unto thee, Come up hither ; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.

8 ^d Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 ^e Debate thy cause with thy neighbour *himself* ; and discover not a secret to another ;

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 ^f A word ^g fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprovcr upon an obedient ear.

13 ^h As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him : for he refresheth the soul of his masters.

14 ⁱ Whoso boasteth himself ^k of a false gift *is like* clouds and wind without rain.

15 ^m By long forbearing *is* a prince persuaded, and a soft tongue breaketh the bone.

16 ⁿ Hast thou found honey ? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

^a Ch. xvi. 12. xxix. 14.—^b Heb. *Set not out thy glory.*—^c Luke xiv. 8, 9, 10.—^d Ch. xvii. 14. Matt. v. 25.—^e Matt. v. 25. xviii. 15.—^f Or, *discover not the secret of another.*—^g Ch. xv. 23. Isa. i. 4.—^h Heb. *spoken upon his wheels.*—ⁱ Ch. xiii. 17.—^j Ch. xx. 6.—^k Heb. *in a gift of falsehood.*—^l Jude 12.—^m Gen. xxxii. 4, &c. 1 Sam. xxv. 24, &c. Ch. xv. 1. xvi. 14.—ⁿ Ver. 27.—^o Or, *Let thy foot be wisdom in thy*

parables, allegories, metaphors, similitudes, &c. And it is becoming the majesty of God so to publish his will, that it must be *seriously studied* to be understood, in order that the truth may be more prized when it is discovered. And if it be God's glory thus partially to conceal his purposes, it is the glory of a king to search and examine this word, that he may understand how by Him kings reign and princes decree judgment.

Verse 3. *The heaven for height*] The simple meaning of this is, the reasons of state, in reference to many acts of the executive government, can no more be fathomed by the common people, than the height of the heavens and the depth of the earth.

Verse 4. *Take away the dross from the silver*] You cannot have a pure silver vessel till you have purified the silver ; and no nation can have a king a public blessing till the wicked—all bad counsellors, wicked and interested ministers, and sycophants, are banished from the court and cabinet.

Verse 7. *Come up hither*] Be humble ; affect not high things ; let those who are desperate climb dangerous precipices ; keep thyself quiet, and thou shalt live at ease, and in peace.

Verse 8. *Go not forth hastily to strive*] *Lerib*, to enter into a law-suit. Keep from this pit of the bottomless deep, unless urged by the direst necessity.

Verse 9. *Debate thy cause with thy neighbour*] Take the advice of friends. Let both sides attend to their counsels ; but do not tell the secret of thy business to any. After squandering your money away upon lawyers, both they and the judge will at last leave it to be settled by twelve of your fellow-citizens.

Verse 11. *A word fitly spoken*] *Al ophannav, upon its wheels.* An observation, caution, reproof, or advice, that comes in naturally, runs smoothly along, is not forced nor dragged in, that appears to be without design, to rise out of the conversation, and though particularly relative to one point, will appear to the company to suit all.

Is like apples of gold in pictures of silver.] Is like the refreshing orange or beautiful citron, served up in open work or filigree baskets, made of silver. The wise man seems to have this kind of work particularly in view ; and the contrast

17 ^o Withdraw thy foot from thy neighbour's house ; lest he be ^p weary of thee, and *so* hate thee.

18 ^q A man that beareth false witness against his neighbour *is* a mail, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, and *as* vinegar upon nitre, *so is* he that singeth songs to an heavy heart.

21 ^r If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink :

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23 ^s The north wind driveth away rain : *so doth* an angry countenance ^t a backbiting tongue.

24 ^u *It is* better to dwell in the corner of the house-top, than with a brawling woman, and in a wide house.

25 *As* cold waters to a thirsty soul, *so is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 ^v *It is* not good to eat much honey : *so for men* ^w to search their own glory *is* not glory.

28 ^x He that *hath* no rule over his own spirit *is like* a city that *is* broken down, and without walls.

neighbour's house.—^y Heb. *full of thee.*—^z Ps. lvii. 4, cxv. 3, 4. Ch. xii. 18.—^{aa} Dan. vi. 18. Rom. xii. 15.—^{ab} Exod. xxiii. 4, 5. Matt. v. 44. Rom. xii. 20.—^{ac} 2 Sam. xvi. 12.—^{ad} Job xxxvii. 32.—^{ae} Or, *the north wind bringeth forth rain : so doth a backbiting tongue an angry countenance.*—^{af} Ps. ci. 5.—^{ag} Ch. xix. 13. xxi. 9, 19.—^{ah} Ver. 16.—^{ai} Ch. xxvii. 2.—^{aj} Ch. xvi. 32.

of the golden yellow fruit in the exquisitely wrought silver basket, which may be all termed picture work, has a fine and pleasing effect upon the eye, as the contained fruit has upon the palate at an entertainment in a sultry climate. So the word spoken judiciously and opportunely is as much in its place, as the golden apples in the silver baskets.

Verse 12. *As an ear-ring of gold*] I believe *nexem* to mean the nose ring, with its pendants ; the left nostril is pierced, and a ring put through it, as in the ear. This is very common in almost every part of the East, among women of condition.

Verse 13. *As the cold of snow*] Snow was frequent in Judea ; and in the East they have snow-houses—places dug under ground, where they lay up snow for summer use. By means of the mass of snow deposited in them, the icy temperature is kept up, so that the snow is easily preserved. How agreeable this must be in a burning climate, may be easily conceived.

Verse 14. *A false gift*] *A lying gift, one promised, but never bestowed.* "A bragging man, who does not fulfil his promises," is like clouds which appear to be laden with vapour, and like the wind which, though it blow from a rainy quarter, brings no moistness with it.

Verse 15. *A soft tongue breaketh the bone.*] An angry word does nothing but mischief.

Verse 16. *Hast thou found honey ?*] Make a moderate use of all thy enjoyments.

Verse 17. *Withdraw thy foot*] Another proverb will illustrate this : "Too much familiarity breeds contempt."

Verse 20. *As vinegar upon nitre*] The original word *nather* is what is known among chemists as the *natron* of the ancients and of the Scriptures, and carbonate of soda. It is found native in Syria and India, and occurs as an efflorescence on the soil. It appears to have its Hebrew name from *nathar*, to dissolve or loosen : because a solution of it in water is absterive, taking out spots, &c. It is used in the East for the purposes of washing. If vinegar be poured on it, a strong fermentation immediately takes place.

Verse 22. *Thou shalt heap coals of fire upon his head*] Not to consume, but to melt him into kindness ; a metaphor taken from smelting metallic ores

PROVERBS.

Verse 23. *The north wind driveth away rain.] The margin has, "The north wind bringeth forth rain." This is the true reading.*
A backbiting tongue.] A hidden tongue.

Verse 27. *It is not good to eat much honey] He that searches too much into mysteries is likely to be confounded by them. I think this is the meaning of the phrase.*

CHAPTER XXVI.

Honour is not seemly in a fool. The correction and treatment suitable to such Of the slothful man. Of him who interferes with matters which do not concern him. Contentions to be avoided. Of the dissembler and the lying tongue.

AS snow in summer, * and as rain in harvest; so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so ^b the curse causeless shall not come.

3 ^c A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 ^d Answer a fool according to his folly, lest he be wise in ^e his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh ^f damage.

7 The legs of the lame ^g are not equal; so *is* a parable in the mouth of fools.

8 ^h As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard; so *is* a parable in the mouth of fools.

10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

11 ⁱ As a dog returneth to his vomit; ^j so a fool ^k returneth to his folly.

12 ^l Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 ^m The slothful man saith, *There is* a lion in the way; a lion *is* in the streets.

* 1 Sam. xii. 17.—^b Num. xxiii. 8. Dent. xxiii. 5.—^c Ps. xxxii. 9. Ch. x. 13.—^d Matt. xvi. 1-4. xxi. 24-27.—^e Heb. his own eyes.—^f Or, violence.—^g Heb. are lifted up.—^h Or, As he that putteth a precious stone in an heap of stones.—ⁱ Or, A great man grieveth all, and he hirith the fool, he hirith also transgressors.—^j 2 Pet. ii. 22.—^k Exod. viii. 15.—^l Heb. iterateth his folly.—^m Ch. xxix. 20. Luke xviii. 11.

Verse 1. *As snow in summer]* None of these is suitable to the time; and at this unsuitable time, both are unwelcome: so a fool to be in honour is unbecoming.

Verse 2. *As the bird]* As the sparrow flies about the house and the swallow emigrates to strange countries; so an undeserved malediction may flutter about the neighbourhood for a season; but in a short time it will disappear as the bird of passage; and never take effect on the innocent person against whom it was pronounced.

Verse 3. *A whip for the horse]* Correction is as suitable to a fool, as a whip is for a horse, or a bridle for an ass.

Verse 6. *Cutteth off the feet]* Sending by such a person is utterly useless.

Verse 8. *As he that bindeth a stone in a sling, so is he that giveth honour to a fool.]* It is entirely thrown away. The Hebrew may be translated, "As a piece of precious stone among a heap of stones, so is he that giveth honour to a fool."

Verse 10. *The great God that formed all things]* See the margin, where this verse is very differently translated. The rab may mean either the great God, or a great man: hence the two renderings, in the text and in the margin.

Verse 16. *Thou, seven men that can render a reason.]* Seven here only means perfection, abundance, or multitude.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 ^o The slothful hideth his hand in his bosom; ^p it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, and ^q meddleth with strife belonging not to him, *is like* one that taketh a dog by the ears.

18 *As* a mad man who casteth ^r firebrands, arrows, and death;

19 *So is* the man that deceiveth his neighbour, and saith, ^s Am not I in sport?

20 ^t Where no wood is, *there* the fire goeth out: so ^u where *there is* no ^v talebearer, the strife ^w ceaseth.

21 ^x *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 ^y The words of a talebearer *are* as wounds, and they go down into the ^z innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth ^{aa} dissembleth with his lips, and layeth up deceit within him:

25 ^{bb} When he ^{cc} speaketh fair, believe him not; for *there are* seven abominations in his heart.

26 ^{dd} *Whose* hatred is covered by deceit, his wicked-

Rom. xii. 18. Rev. iii. 17.—^a Ch. xxii. 13.—^b Ch. xix. 24.—^c Or, he is weary.—^d Or, is enraged.—^e Heb. flames or sparks.—^f Eph. v. 4.—^g Heb. without wood.—^h Ch. xlii. 10.—ⁱ Or, whisperer.—^j Heb. is silent.—^k Ch. xv. 18. xxix. 22.—^l Ch. xviii. 8.—^m Heb. chambers.—ⁿ Or, is known.—^o Ps. xxviii. 3. Jer. ix. 8.—^p Heb. maketh his voice gracious.—^q Or, Hatred is covered in secret.

He is wiser in his own eyes than a multitude of the wisest men.

Verse 17. *He that passeth by]* This proverb stands true ninety-nine times out of a hundred, where people meddle with domestic broils, or differences between men and their wives.

Verse 19. *Am not I in sport?]* Sportive as such persons may think their conduct to be, it is as ruinous as that of the madman who shoots arrows, throws firebrands, and projects in all directions instruments of death, so that some are wounded, some burnt, and some slain.

Verse 20. *Where no wood is, there the fire goeth out]* The tale-receiver and the tale-bearer are the agents of discord. If none received the slander in the first instance, it could not be propagated. Hence our proverb, "The receiver is as bad as the thief."

Verse 23. *Burning lips and a wicked heart]* Splendid, shining, smooth lips; that is, lips which make great professions of friendship are like a vessel plated over with base metal to make it resemble silver; but it is only a vile pot, and even the outside is not pure.

Verse 25. *When he speaketh fair]* For there are such hypocrites and false friends in the world.

ness shall be shewed before the whole congregation.
27 * Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

* Ps. vii, 15, 16. ix. 15. x. 2.

Believe him not] Let all his professions go for nothing, For there are seven abominations in his heart.] That is, he is full of abominations.

Verse 27. *Whoso diggeth a pit*] There is a Latin proverb like this: *Malum consilium consultori pessimum*, "A bad counsel, but worst to the giver."

28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

lvii. 6. Ch. xxviii. 10. Eccles. x. 8.

Verse 28. *A lying tongue hateth those that are afflicted by it*] He that injures another hates him in proportion to the injury he has done him; and, strange to tell, in proportion to the innocence of the oppressed. The debtor cannot bear the sight of his creditor; nor the knave, of him whom he has injured.

CHAPTER XXVII.

To-morrow is uncertain. Self-praise forbidden. Anger and envy. Reproof from a friend. Want makes us feel the value of a supply. A good neighbour. Beware of suretiship. Suspicious praise. The quarrelsome woman. One friend helps another. Man insatiable. The incorrigible fool. Domestic cares. The profit of flocks for food and raiment.

BOAST * not thyself of ^b to-morrow; for thou knowest not what a day may bring forth.

2 ^c Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone ^d is heavy, and the sand weighty; but a fool's wrath ^e is heavier than them both.

4 * Wrath ^f is cruel, and anger ^g is outrageous; but ^h who ⁱ is able to stand before ^j envy?

5 ^k Open rebuke ^l is better than secret love.

6 ^m Faithful are the wounds of a friend: but the kisses of an enemy ⁿ are deceitful.

7 The full soul ^o loatheth an honeycomb; but ^p to the hungry soul every bitter thing ^q is sweet.

8 As a bird that wandereth from her nest, so ^r is a man that wandereth from his place.

9 An ointment and perfume rejoice the heart: so ^s doth the sweetness of a man's friend ^t by hearty counsel.

* Luke xii. 19. 20. James iv. 13, &c.—^b Heb. to-morrow day.—^c Ch. xxv. 27.—^d Heb. heaviness.—^e Heb. Wrath is cruelty, and anger an overflowing.—^f 1 John iii. 12.—^g Or, jealousy. Ch. vi. 34.—^h Ch. xxviii. 28. Gal. ii. 14.—ⁱ Ps. cxli. 6.—^j Or, earnest or frequent.

Verse 1. *Boast not thyself of to-morrow*] Do not depend on any future moment for spiritual good which at present thou needest, and God is willing to give, and without which, should death surprise thee, thou must be eternally lost; such as repentance, faith in Christ, the pardon of sin, the witness of the Holy Spirit, and complete renovation of soul.

Verse 2. *Let another man praise thee, and not thine own mouth*] "Self-praise is no recommendation."

Verse 5. *Open rebuke is better than secret love.*] *Partial friendship* covers faults; envy, malice, and revenge will exhibit, heighten, and even multiply them. The former conceals us from ourselves; the latter shows us the worst part of our character. Thus we are taught the necessity of amendment and correction. In this sense *open rebuke is better than secret love*. Yet it is a rough medicine, and none can desire it. But the genuine open-hearted friend may be intended, who tells you your faults freely, but conceals them from all others; hence the sixth verse: "Faithful are the wounds of a friend."

Verse 8. *As a bird that wandereth from her nest*] So is the man who leaves his family connections and country, and goes into strange parts to find employment, better his circumstances, make a fortune, &c.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for ^a better ^b is a neighbour that ^c is near, than a brother far off.

11 ^d My son, be wise, and make my heart glad, ^e that I may answer him that reproacheth me.

12 ^f A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

13 ^g Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 ^h A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

—^a Heb. treadeth under foot.—^b Job vi. 7.—^c Heb. from the counsel of the soul.—^d Ch. xvii. 17. xviii. 24. See ch. xix. 7.—^e Ch. x. 1. xxiii. 15. 24.—^f Ps. cxvii. 6.—^g Ch. xxii. 3.—^h See Exod. xxii. 26. Ch. xx. 16.—ⁱ Ch. xix. 18.

Verse 9. *Ointment and perfume*] Anointing the head and various parts of the body with aromatic oil is frequent in the East, and fumigating the beards of the guests at the conclusion of an entertainment is almost universal; as is also sprinkling rose-water, and water highly odoriferous.

Verse 10. *Thine own friend*] A well and long tried friend is invaluable. Him that has been a friend to thy family never forget, and never neglect. And, in the time of adversity, rather apply to such a one, than go to thy nearest relative, who keeps himself at a distance.

Verse 14. *He that blesseth his friend*] Extravagant public professions are little to be regarded.

Verse 16. *Whosoever hideth her hideth the wind*] You may as well attempt to repress the blowing of the wind, as the tongue of a scold; and to conceal this unfortunate propensity of a wife is as impossible as to hush the storm, and prevent its sound from being heard.

The ointment of his right hand] You can no more conceal such a woman's conduct, than you can the smell of the aromatic oil with which your hand has been anointed. The Hebrew is very obscure, and has been variously translated.

18 *Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face answereth to face; so the heart of man to man.

20 ^b Hell and destruction are ^c never full, so ^d the eyes of man are never satisfied.

21 * As the fining pot for silver, and the furnace for gold; so is a man to his praise.

22 'Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

* 1 Cor. ix. 7, 13.—^b Ch. xxx. 16. Hab. ii. 5.—^c Heb. not.—^d Eccles. i. 8. vi. 7.—^e Ch. xvii. 3.—^f Isa. i. 5. Jer. v. 3. Ch. xxiii. 85.—^g Heb. set thy heart.—^h Heb. strength.—ⁱ Heb. to genera-

Verse 17. *Iron sharpeneth iron*] As hard iron, viz., steel, will bring a knife to a better edge when it is properly whetted against it; so one friend may be the means of exciting another to reflect, dive deeply into, and illustrate a subject, without which whetting or excitement, this had never taken place.

Verse 19. *As in water face answereth to face*] All men's hearts are pretty nearly alike; water is not more like to water, than one heart to another. Or, as a man sees his face perfectly reflected by the water, when looking into it; so the wise and penetrating man sees generally what is in the heart of another by considering the general tenor of his words and actions.

Verse 20. *Hell and destruction are never full*] How hideous must the soul of a covetous man be, when God compares it to hell and perdition!

The eyes of man are never satisfied.] As the grave can never be filled up with bodies, nor perdition with souls; so the restless desire, the lust of power, riches, and splendour, is never satisfied.

Verse 21. *As the fining pot for silver*] As silver and gold are tried by the art of the refiner, so is a man's heart by the praise he receives.

Verse 22. *Though thou shouldst bray a fool*] A metaphor

23 Be thou^d diligent to know the state of thy flocks, and^e look well to thy herds.

24 For^h riches are not for ever: and doth the crown endureⁱ to every generation?

25 'The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs are for thy clothing, and the goats are the price of the field.

27 And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the^k maintenance for thy maidens.

tion and generation. Ps. xxxiii. 11. xlv. 17. xlix. 11. lxxii. 5. lxxxv. 5. lxxxix. 1.—^j Ps. civ. 14.—^k Heb. life.

taken from *pounding metallic ores* in very large mortars such as are still common in the East, in order that, when subjected to the action of the fire, the metal may be the more easily separated from the ore.

Verse 23. *The state of thy flocks*] Do not trust thy flocks to the shepherd merely.

Verse 24. *For riches are not for ever*] All other kinds of property are very transitory. Money and the highest civil honours are but for a short season. Flocks and herds, properly attended to, may be multiplied and continued from generation to generation. The crown itself is not naturally so permanent.

Verse 25. *The hay appeareth*] Take care that this be properly mown, carefully dried, and safely ricked or housed. And when the tender grass and the proper herbs appear in the mountains in the spring, then send forth the lambs, the young of the flock, that they may get suitable pasturage, without too much impoverishing the home fields; for by the sale of the lambs and goats, the price of the fields is paid—all the landlord's demands are discharged.

Verse 27. *Goats' milk enough for thy food*] "To thy bread;" for they ate the bread and supped the milk to assist mastication, and help deglutition.

CHAPTER XXVIII

The timidity of the wicked. Quick succession in the government of a country is a punishment to the land. Of the poor who oppress the poor. The upright poor man is preferable to the wicked rich man. The unprofitable conduct of the usurer. The prosperity of the righteous a cause of rejoicing. He is blessed who fears always. A wicked ruler a curse. The murderer generally execrated. The faithful man. The corrupt judge. The foolishness of trusting in one's own heart. The charitable man. When the wicked are elevated it is a public evil.

THE ^a wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many are the princes thereof: but^b by a man of understanding and knowledge the state thereof shall be prolonged.

^a Lev. xxvi. 17, 26. Ps. liii. 5.—^b Or, by men of understanding and wisdom shall they likewise be prolonged.—^c Matt. xviii. 28.—^d Heb. without food.—^e Ps. x. 8. xlix. 18. Rom. i. 32.—^f 1 Kings xviii. 16.

Verse 1. *The wicked flee*] Every wicked man, however bold he may appear, is full of dreary apprehensions relative to both worlds. But the righteous has true courage, being conscious of his own innocence, and the approbation of his God.

Verse 2. *Many are the princes*] Nations, as nations, cannot be judged in a future world; therefore, God judges

3 ^c A poor man that oppresseth the poor is like a sweeping rain,^d which leaveth no food.

4 ^e They that forsake the law praise the wicked: but such as keep the law contend with them.

5 ^f Evil men understand not judgment: but^g they that seek the LORD understand all things.

21. Matt. iii. 7. xiv. 4. Eph. v. 11.—^h Ps. xcii. 6.—ⁱ John vii. 17. 1 Cor. ii. 15. 1 John ii. 20, 27.

them here. And where the people are very wicked, and the constitution very bad, the succession of princes is frequent—they are generally taken off by an untimely death.

But by a man of understanding] Whether he be a king, or the king's prime minister, the prosperity of the state is advanced by his counsels.

Verse 3. *A poor man that oppresseth the poor*] Our

6 ^a Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

7 ^b Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

8 ^d He that by usury and ^c unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 ^e He that turneth away his ear from hearing the law, ^f even his prayer shall be abomination.

10 ^h Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: ^g but the upright shall have good things in possession.

11 The rich man is wise ⁱ in his own conceit: but the poor that hath understanding searcheth him out.

12 ^k When righteous men do rejoice, there is great glory: but when the wicked rise, a man is ^j hidden.

13 ^m He that covereth his sins shall not prosper: but ^l whoso confesseth and forsaketh them shall have mercy.

14 Happy is the man ⁿ that feareth alway: ^o but he that hardeneth his heart shall fall into mischief.

15 ^p As a roaring lion, and a ranging bear; ^q so is a wicked ruler over the poor people.

16 The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.

17 ^r A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

18 ^s Whoso walketh uprightly shall be saved: but ^t he that is perverse in his ways shall fall at once.

19 ^u He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

20 A faithful man shall abound with blessings: ^v but he that maketh haste to be rich shall not be ^w innocent.

21 ^x To have respect of persons is not good; for ^y for a piece of bread that man will transgress.

22 ^z He ^{aa} that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

23 ^{bb} He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, It is no transgression; the same ^{cc} is the companion of a destroyer.

25 ^{cc} He that is of a proud heart stirreth up strife: ^{dd} but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 ^{ee} He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 ^{hh} When the wicked rise, ^{ff} men hide themselves: but when they perish, the righteous increase.

^a Ch. xix. 1. Ver. 18.—^b Ch. xxix. 3.—^c Or, feedeth gluttons.—^d Job xxvii. 16, 17. Ch. xiii. 22. Eccles. ii. 26.—^e Heb. by increase.—^f Zech. vii. 11.—^g Ps. lxxvi. 18. cix. 7. Ch. xv. 8.—^h Ch. xxvi. 27.—ⁱ Matt. vi. 33.—^j Heb. in his eyes.—^k Ver. 28. Ch. xi. 10. xxix. 2. Eccles. x. 6.—^l Or, sought for.—^m Ps. xxxiii. 3, 5. 1 John i. 8, 9, 10.—ⁿ Ps. xvi. 8. Ch. xxiii. 17.—^o Rom. ii. 5. xi. 20.—^p 1 Pet. v. 8.—^q Exod. i. 14, 16, 22. Matt. ii. 16.—^r Gen. ix. 6. Exod.

xxi. 14.—^s Ch. xix. 9, 25.—^t Ver. 6.—^u Ch. xii. 11.—^v Ch. xiii. 11. xx. 21. xxiii. 4. Ver. 22. 1 Tim. vi. 9.—^w Or, unpunished.—^x Ch. xviii. 5. xxiv. 28.—^y Ezek. xiii. 19.—^z Or, He that hath an evil eye hasteth to be rich.—^{aa} Ver. 20.—^{bb} Ch. xxvii. 5, 6.—^{cc} Ch. xviii. 9.—^{dd} Heb. man destroying.—^{ee} Ch. xiii. 10.—^{ff} 1 Tim. vi. 6.—^{gg} Deut. xv. 7, &c. Ch. xix. 17. xxii. 9.—^{hh} Ver. 12. Ch. xxix. 2.—ⁱⁱ Job xxiv. 4.

Lord illustrates this proverb most beautifully, by the parable of the two debtors, Matt. xviii. 23.

Like a sweeping rain] These are frequent in the East; and sometimes carry flocks, crops, and houses away with them.

Verse 4. *They that forsake the law*] He that transgresses says, in fact, that it is right to transgress; and thus other wicked persons are encouraged.

Verse 5. *They that seek the Lord understand all things.*] They are wise unto salvation; they "have an unction from the Holy One, and they know all things," 1 John ii. 20, every thing that is essentially needful for them to know, in reference to both worlds.

Verse 8. *He that by usury—increaseth his substance*] By taking unlawful interest for his money; lending to a man in great distress money, for the use of which he requires an exorbitant sum.

Verse 9. *He that turneth away his ear from hearing the law*] Many suppose, if they do not know their duty, they shall not be accountable for their transgressions; and therefore avoid every thing that is calculated to enlighten them. Even the prayers of such persons are reputed sin before God.

Verse 10. *Whoso causeth the righteous to go astray*] He who strives to pervert one really converted to God, in order that he may pour contempt on religion, shall fall into that hell to which he has endeavoured to lead the other.

Verse 12. *When righteous men do rejoice*] When true religion is no longer persecuted, and the word of God duly esteemed, there is great glory; for the word of the Lord has then free course, runs, and is glorified—but when the wicked rise—when they are elevated to places of trust, and put at the head of civil affairs, then the righteous man is obliged to hide himself; the word of the Lord becomes scarce, and there is no open vision.

Verse 13. *He that covereth his sins*] Here is a general

direction relative to conversion. 1. If the sinner do not acknowledge his sins, he shall find no salvation. God will never admit a sinful, unhumiliated soul into his kingdom. 2. But if he confess his sin, with a penitent and broken heart, and, by forsaking every evil way, give this proof that he feels his own sore, and the plague of his heart, then he shall have mercy.

Verse 14. *Happy is the man that feareth alway*] That ever carries about with him that reverential and filial fear of God, which will lead him to avoid sin, and labour to do that which is lawful and right in the sight of God his Saviour.

Verse 16. *The prince that wanteth understanding*] A weak prince will generally have wicked ministers, for his weakness prevents him from making a proper choice; and he is apt to prefer them who flatter him and minister most to his pleasures. The quantum of the king's intellect may be always appreciated by the mildness or oppressiveness of his government.

Verse 17. *That doeth violence to the blood*] He who either slays the innocent, or procures his destruction, may flee to hide himself: but let none give him protection. The law demands his life, because he is a murderer and let none deprive justice of its claim.

Verse 18. *Shall fall at once.*] Shall fall without resource, altogether.

Verse 24. *Whoso robbeth his father*] He is worse than a common robber; to the act of dishonesty and rapine he adds ingratitude, cruelty, and disobedience. Such a person is the companion of a destroyer; he may be considered as a murderer.

Verse 25. *Shall be made fat.*] Shall be prosperous.

Verse 26. *He that trusteth in his own heart is a fool*] For his heart, which is deceitful and desperately wicked, will infallibly deceive him.

CHAPTER XXIX.

We must not despise correction. The prudent king. The flatterer. The just judge. Contend not with a fool. The prince who opens his ears to reports. The poor and the deceitful. The pious king. The insolent servant. The humiliation of the proud. Of the partner of a thief. The fear of man. The Lord the righteous Judge.

HE, ^b that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

² When the righteous are ^a in authority, the people rejoice: but when the wicked beareth rule, ^a the people mourn.

³ Whoso loveth wisdom rejoiceth his father: ^a but he that keepeth company with harlots spendeth his substance.

⁴ The king by judgment establisheth the land: but ^b he that receiveth gifts overthroweth it.

⁵ A man that flattereth his neighbour spreadeth a net for his feet.

⁶ In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.

⁷ The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

⁸ Scornful men ^a bring a city into a snare: but wise men ^b turn away wrath.

⁹ If a wise man contendeth with a foolish man, ^a whether he rage or laugh, there is no rest.

¹⁰ The ^a bloodthirsty hate the upright: but the just seek his soul.

¹¹ A ^b fool uttereth all his mind: but a wise man keepeth it in till afterwards.

¹² If a ruler hearken to lies, all his servants are wicked.

¹³ The poor and ^a the deceitful man ^b meet together: ^a the LORD lighteneth both their eyes.

¹⁴ The king that ^a faithfully judgeth the poor,

his throne shall be established for ever.

¹⁵ The rod and reproof give wisdom: but ^a a child left to himself bringeth his mother to shame.

¹⁶ When the wicked are multiplied, transgression increaseth: ^a but the righteous shall see their fall.

¹⁷ Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

¹⁸ Where there is no vision, the people ^a perish: but ^b he that keepeth the law, happy is he.

¹⁹ A servant will not be corrected by words: for though he understand he will not answer.

²⁰ Seest thou a man that is hasty ^a in his words? ^a there is more hope of a fool than of him.

²¹ He that delicately bringeth up his servant from a child shall have him become his son at the length.

²² An angry man stirreth up strife, and a furious man aboundeth in transgression.

²³ A man's pride shall bring him low: but honour shall uphold the humble in spirit.

²⁴ Whoso is partner with a thief hateth his own soul: ^a he heareth cursing, and bewrayeth it not.

²⁵ The fear of man bringeth a snare: but whoso putteth his trust in the LORD ^a shall be safe.

²⁶ Many seek ^a the ruler's favour: but every man's judgment cometh from the LORD.

²⁷ An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked.

^a Heb. A man of reprofs.—^b 1 Sam. ii. 25. 2 Chron. xxxvi. 16. Ch. i. 24-27.—^c Eeth. viii. 15. Ch. xi. 10. xxviii. 12. 28.—^d Or, increased.—^e Eeth. iii. 15.—^f Ch. x. 1. xv. 20. xxvii. 11.—^g Ch. v. 9, 10. vi. 26. xxviii. 7. Luke xv. 13, 30.—^h Heb. a man of oblations.—ⁱ Job. xxix. 18. xxxi. 18. Ps. xii. 1.—^j Ch. xi. 11.—^k Or, set a city on fire.—^l Ezek. xxii. 30.—^m Matt. xi. 17.—ⁿ Heb. Men of blood.—^o Gen. iv. 5, 8. 1 John iii. 13.—^p Judg. xvi. 17. Ch. xii. 16. xiv. 28.—^q Or, the usurer.—^r Ch. xxii. 2.—^s Matt. v. 45.—^t Ch. xx. 28. xxv. 5.—^u Ps. lxxii. 2, 4, 13, 14.—^v Ver. 17.—^w Ch. x. 1. xvii. 21, 25.

—^x Ps. xxxvii. 36. lvi. 10. xci. 8. xcii. 11.—^y Ch. xlii. 24. xix. 18. xxii. 15. xxiii. 13, 14. Ver. 15.—^z 1 Sam. iii. 1. Amos viii. 11, 12.—^{aa} Or, is made naked.—^{ab} John xlii. 17. James i. 25.—^{ac} Or, in his matters.—^{ad} Ch. xxvi. 12.—^{ae} Ch. xv. 18. xxvi. 21.—^{af} Job xxii. 29. Ch. xv. 33. xviii. 12. Isa. lxvi. 2. Dan. iv. 30, 31, &c. Matt. xxiii. 12. Luke xiv. 11. xviii. 14. Acts xii. 23. James iv. 6, 10. 1 Pet. v. 6.—^{ag} Lev. v. 1.—^{ah} Gen. xii. 12. xx. 2, 11.—^{ai} Heb. shall be set on high.—^{aj} See Ps. xx. 9. Ch. xix. 6.—^{ak} Heb. the face of a ruler.

Verse 1. *Hardeneth his neck*] Becomes stubborn and obstinate.

Verse 3. *But he that keepeth company*] *Roeh*, he that feedeth harlots, yeabed, shall utterly destroy his substance. Has there ever been a single case to the contrary?

Verse 5. *Spreadeth a net for his feet*] Beware of a flatterer; he does not flatter merely to please you, but to deceive you and profit himself.

Verse 11. *A fool uttereth all his mind*] A man should be careful to keep his own secret, and never tell his whole mind upon any subject, while there are other opinions yet to be delivered; else, if he speak again, he must go over his old ground; and as he brings out nothing new, he injures his former argument.

Verse 12. *If a ruler hearken to lies*] Wherever the system of espionage is permitted to prevail, there the system of falsity is established; for he who is capable of being a spy and informer, is not only capable of telling and swearing lies, but also of cutting his king's or even his father's throat.

Verse 13. *The poor and the deceitful man*] It is difficult to fix the meaning of *techachim*, which we here render the deceitful man. I suppose the meaning may be the same as in chap. xxii. 2: "The rich and the poor meet together; the Lord is the Maker of them all."

Verse 16. *When the wicked are multiplied*] On this account wicred nations and wicked families are cut off and

rooted out. Were it not so, righteousness would in process of time be banished from the earth.

Verse 18. *Where there is no vision*] Where divine revelation, and the faithful preaching of the sacred testimonies, are neither revered nor attended, the ruin of that land is at no great distance.

But he that keepeth the law, happy is he] Go how it may with others, he shall be safe.

Verse 21. *He that delicately bringeth up his servant*] Such persons are generally forgetful of their obligations, assume the rights and privileges of children, and are seldom good for anything.

Verse 22. *An angry man stirreth up strife*] His spirit begets its like wherever he goes.

And a furious man aboundeth in transgression] His furious spirit is always carrying him into extremes, and each of these is a transgression.

Verse 24. *Hateth his own soul*] *Raphsho*, his life, as the outraged law may at any time seize on and put him to death.

He heareth cursing] *Alah*, the execration or adjuration (for all culprits were charged, as before God, to tell the truth, *velo yoggid*, but he will not tell it. He has no fear of God, nor reverence for an oath, because his heart is hardened through the deceitfulness of sin.

Verse 25. *The fear of man bringeth a snare*] How often

has this led weak men, though *sincere* in their general character, to deny their God, and abjure his people!

Verse 26. *Many seek the ruler's favour*] To be screened from the punishment determined by the law; but should he

grant the favour sought, and pardon the criminal, this takes not away his guilt in the sight of God, from whom all just judgment proceeds.

CHAPTER XXX.

Agur's confession of faith, 1-6. His prayer, 7-9. Of wicked generations, 10-14. Things that are never satisfied, 15, 16. Of him who despises his parents, 17. Three wonderful things, 18-20. Three things that disquiet the land, 21-23. Four little but very intelligent animals, 24-28. Four things that go well, 29-31. A man should cease from doing foolishly, and from strife, 32, 33.

THE words of Agur the son of Jakeh, *even* ^a the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 ^b Surely I am more brutish than any man, and have not the understanding of a man.

3 I neither learned wisdom, nor ^c have the knowledge of the holy.

4 ^d Who hath ascended up into heaven, or descended? ^e who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name and what is his son's name, if thou canst tell?

5 ^f Every word of God is ^g pure: ^h he is a shield unto them that put their trust in him.

6 ⁱ Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two things have I required of thee; ^j deny me them not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; ^k feed me with food ^l convenient for me.

9 ^m Lest I be full, and ⁿ deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God *in vain*.

10 ^o Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is a generation that curseth their father, and doth not bless their mother.*

12 *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.*

13 *There is a generation, O how lofty are their eyes! and their eyelids are lifted up.*

14 ^r *There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.*

15 The horse-leach hath two daughters, *crying*, Give, give. There are three things that are never satisfied, *yea*, four things say not, *It is enough*:

16 ^s The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, *It is enough*.

^a Ch. xxxi. 1.—^b Ps. lxxiii. 22.—^c Heb. know.—^d John iii. 13.—^e Job xxxviii. 4, &c. ^f Ps. civ. 3, &c. ^g Isa. xl. 12, &c.—^h Ps. xii. 6. xviii. 30. xix. 8. cxix. 140.—ⁱ Heb. purified.—^j Ps. xviii. 30. lxxv. 11. cxv. 9, 10, 11.—^k Deut. iv. 2. xii. 32. Rev. xxii. 18, 19.—^l Heb. withhold not from me.—^m Matt. vi. 11.—ⁿ Heb. of my allowance.—

^o Deut. viii. 12, 14, 17, xxxi. 20. xxxii. 15. Neh. ix. 25, 26. Job xxxi. 24, 25, 28. Ho. xiii. 6.—^p Heb. belie thee.—^q Heb. Hurt not with thy tongue.—^r Luke xviii. 11.—^s Ps. cxxxi. 1. Ch. vi. 17.—^t Job xxix. 17. Ps. lli. 2. lvii. 4. Ch. xii. 18.—^u Ps. xiv. 4. Amos viii. 4.—^v Heb. Wealth.—^w Ch. xxvii. 30. Hab. ii. 5.

Verse 1. *The words of Agur the son of Jakeh*] The words Agur, Jakeh, Ithiel, and Ucal, have been considered by some as proper names; by others, as descriptive characters. With some, Agur is Solomon; and Jakeh, David; and Ithiel and Ucal are epithets of Christ.

From this introduction, from the names here used, and from the style of the book, it appears evident that Solomon was not the author of this chapter; and that it was designed to be distinguished from his work by this very preface, which specifically distinguishes it from the preceding work.

Verse 2. *Surely I am more brutish*] These words can in no sense, nor by any mode of speech, be true of Solomon. But Agur might have used them with strict propriety, for aught we know; for it is very probable that he was a rustic, without education, and without any human help, as was the prophet Amos; and that all that he knew now was by the inspiration of the Almighty, independently of which he was rustic and uneducated.

Verse 3. *I neither learned wisdom*] I have never been a scholar in any of those schools of the wise men, nor have the knowledge of the holy, of the saints or holy persons.

Verse 4. *Who hath ascended up into heaven, or descended?*] The person whose words we are here examining speaks a knowledge more sublime than that contained in the simple laws of the Lord, common to all the people of Israel. He speaks of the sublime science of the designs of God, of his

ways, and of his secrets; and in this sense he affirms he has no knowledge.

Who hath gathered the wind in his fists?] It is as difficult for a mortal man to acquire this divine science by his own reason and strength, as to collect the winds in his fists.

What is his name?] Show me the nature of this Supreme Being.

What is his son's name?] Some copies of the Septuagint have "Or the name of his sons;" meaning, I suppose, the holy angels, called his saints or holy ones, ver. 8.

Many are of opinion that Agur refers here to the first and second persons of the ever-blessed TRINITY. It may be so; but who would venture to rest the proof of that most glorious doctrine upon such a text, to say nothing of the obscure author? The doctrine is true, sublimely true; but many doctrines have suffered in controversy, by improper texts being urged in their favour.

Verse 5. *Every word of God is pure*] "Every oracle of God is purified." A metaphor taken from the purifying of metals. Whatever trials it may be exposed to, it is always like gold: it bears the fire, and comes out with the same lustre, the same purity, and the same weight.

He is a shield unto them] And this oracle among the rest. "He is the defence of all them that put their trust in him."

17 ^a The eye that mocketh at his father, and despiseth to obey his mother, the ravens of ^b the valley shall pick it out, and the young eagles shall eat it.

18 There be three things which are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

20 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three things the earth is disquieted, and for four which it cannot bear:

22 ^d For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious woman when she is married; and a handmaid that is heir to her mistress.

24 There be four things which are little upon the earth, but they are ^e exceeding wise:

^a Gen. ix. 22. Lev. xx. 9. Ch. xx. xxiii. 22.—^b Or, the brook.—^c Heb. heart.—^d Ch. xix. 10. Eccles. x. 7.—^e Heb. wise, made wise.—Ch. vi. 6, &c.—^f Ps. civ. 18.—^h Heb. gathered together.—

Verse 6. Add not thou unto his words] You can no more increase their value by any addition, than you can that of gold by adding any other metal to it.

Lest he reprove thee] Lest he try thy word by fire, as his has been tried; and it appears that, far from abiding the test, the fire shows thine to be reprobate silver; and so thou be found a falsifier of God's word, and a liar.

Verse 7. Two things have I required of thee] These two petitions are mentioned in the next verse; and he wishes to have them answered before he should die. That is, he wishes the answer now, that he may live the rest of his life in the state he describes.

Verse 8. Remove far from me vanity and lies] 1. Shav, all false shows, all false appearances of happiness, every vain expectation. Let me not set my heart on any thing that is not solid, true, durable, and eternal. 2. Lies, all words of deception, empty pretensions, false promises, uncertain dependencies, and words that fail; promises which, when they become due, are like bad bills; they are dishonoured because they are found to be forged, or the drawer insolvent.

From the import of the original, I am satisfied that Agur prays against idolatry, false religion, and false worship of every kind.

Give me neither poverty nor riches] Here are three requests: 1. Give me not poverty. The reason is added: Lest, being poor, I shall get into a covetous spirit, and, impelled by want, distrust my Maker, and take my neighbour's property; and in order to excuse, hide, or vindicate my conduct, I take the name of my God in vain; taphasti, "I catch at the name of God." Or, by swearing falsely, endeavour to make myself pass for innocent.

2. Give me not riches. For which petition he gives a reason also: Lest I be full, and addict myself to luxurious living, pamper the flesh and starve the soul, and so deny thee, the Fountain of goodness; and, if called on to resort to first principles, I say, Who is Jehovah? Why should I acknowledge, why should I serve him? And thus cast aside all religion, and all moral obligation.

3. The third request is, Feed me with food convenient for me, the meaning of which is, "give me as prey my statute allowance of bread," i.e., my daily bread, a sufficient portion for each day. The allusion is to hunting.

Verse 10. Accuse not a servant] In general, do not meddle with other people's servants.

Verse 11. There is a generation.] In this and the three following verses the wise man points out four grand evils that prevailed in his time.

Verse 15. The horseleach hath two daughters, crying, Give, give.] Many explanations have been given of this verse; but as all the Versions agree in rendering *alukah* the horseleach or bloodsucker, the general meaning collected has been, "There are persons so excessively covetous and greedy, that they will scarcely let any live but themselves; and when they lay hold of any thing by which they may profit, they never let go their hold till they have extracted the last portion of good from it."

25 ^f The ants are a people not strong; yet they prepare their meat in the summer;

26 ^g The conies are but a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them ^h by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 There be three things which go well, yea, four are comely in going:

30 A lion which is strongest among beasts, and turneth not away for any;

31 A greyhound; ⁱ an he-goat also; and a king, against whom there is no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, ^k lay thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

ⁱ Or, horse.—^j Heb. girt in the loins.—^k Job xxi 5. xl. 4. Eccles. viii. 8. Mic. vii. 16.

The word which we here translate horseleach, is read in no other part of the Bible. May it not, like Agur, Jakeh, Ithiel, and Ucal, be a proper name, belonging to some well-known woman of his acquaintance, and well known to the public, who had two daughters notorious for their covetousness and lechery?

Verse 17. The eye that mocketh at his father] This seems to be spoken against those who curse their father, and do not bless their mother, ver. 11.

The ravens of the valley] Those which frequent the places where dead carcases and offal are most likely to be found.

The young eagles shall eat it.] The mother eagle shall scoop out such an eye, and carry it to the nest to feed her young.

Verse 19. The way of an eagle] If we take the four things which Agur says were too wonderful for him, in their obvious sense, there is little difficulty in them. 1. The passage which a bird makes through the air; 2. That which is made by a serpent on a rock; and, 3. That made by a ship through the sea, are such as cannot be ascertained: for who can possibly show the track in which either of them has passed? And as to the fourth, if it refer to the suspected incontinence of one reputed a virgin, the signs are so equivocal as to be absolutely unascertainable.

Verse 21. For three things the earth is disquieted, and for four which it cannot bear] This is another enigma. Four things insupportable to men.

1. A slave, when he comes to bear rule, is an unprincipled tyrant.

2. The overfed fool. The intellectually weak man, who has every thing at his command, has generally manners which none can bear; and, if a favourite with his master, he is insupportable to all others.

3. An ill-tempered woman, when she gets embarrassed with domestic cares, is beyond bearing.

4. A servant maid, when, either through the death of the mistress, or the sin of the husband, she is in fact exalted to be head over the family, is so insolent and impudent, as to be hateful to every one, and execrated by all.

Verse 24. There be four things]

1. The ants show their wisdom by preparing their meat in the summer; seeking for it and storing it when it may be had; not for winter consumption, for they sleep all that time; but for autumn and spring. The ants are a people; they have their houses, towns, cities, public roads, &c.

2. The rabbits act curiously enough in the construction of their burrows; but the word shaphan probably does not here mean the animal we call coney or rabbit. It is most likely a creature like a rabbit, never burrowing in the ground, but dwelling in clefts and holes of rocks.

3. The locusts. Though they have no leader; yet they go forth by troops, some miles in circumference, when they take wing.

4. The spider. This is a singularly curious animal, both in the manner of constructing her house, her nets, and taking

her prey. [Probably the reference of the original is to one of the *new* tribes.]

Verse 29. *There be three things which go well*

1. Nothing can be more majestic than the walk of the lion. It is deliberate, equal, firm, and in every respect becoming the king of the forest.

2. The greyhound. *Zarzir mothnayim*, the girl in the loins; but what this beast is we do not distinctly know. It is most likely that this was the greyhound, which in the East are remarkably fine, and very fleet.

3. The goat. This is generally allowed to be the he-goat; and how he walks, and what state he assumes, in the presence of his part of the flock, every one knows, who has at all noticed this animal.

4. And a king, against whom there is no rising up. That is, a king whose court, counsels, and troops are so firmly united to him, as to render all hopes of successful conspiracy against him utterly vain. He walks boldly and majestically

about, being safe in the affections of his people. But the Hebrew is singular; it makes but two words; "and king Alkum." It is a doubt whether this may not be a proper name, as *Agur* abounds in them; see *Ithiel*, *Ucal*, and probably *Alukah*, ver. 15.

Verse 32. *If thou hast done foolishly*] And who has not, at one time or other of his life?

Lay thine hand upon thy mouth.] Like the leper; and cry to God, *Unclean! unclean!* and keep silence to all besides. God will blot out thy offence, and neither the world nor the church ever know it, for he is merciful; and man is rarely able to pass by a sin committed by his fellows, especially if it be one to which himself is by nature not liable or inclined.

Verse 33. *And the wringing*] This is well expressed in homely phrase. Avoid all strong excitements and irritations.

CHAPTER XXXI.

The words and prophecy of king Lemuel, and what his mother taught him, 1, 2. Debauchery and much wine to be avoided, 3-7. How kings should administer justice, 8, 9. The praise of a virtuous woman and good housewife, in her economy, prudence, watchfulness, and assiduity in labour, 10-29. Frailty of beauty, 30, 31.

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

7 Let him drink, and forget his poverty; and remember his misery no more.

* Ch. xxx. 1.—^b Isa. xlix. 15.—^c Ch. v. 9.—^d Deut. xvii. 17. Neh. xiii. 26. Ch. vii. 26. Hos. iv. 11.—^e Eccles. x. 17.—^f Hos. vi. 11.—^g Heb. alter.—^h Heb. of all the sons of affliction.—Ps. civ. 15.—ⁱ Heb. bitter of soul. 1 Sam. i. 10.—^k See Job xxix. 15, 16.—^l 1 Sam.

Verse 1. *The words of king Lemuel*] "The words to Muel the king." So the Syriac; and so I think it should be read, the lamed being the article or preposition. But who is Muel or Lemuel? Solomon, according to general opinion; and the mother here mentioned, Bath-sheba. But there is no evidence whatever that Muel or Lemuel means Solomon; the chapter seems to be much later than this time, and the several *Chaldaisms* which occur in the very opening of it are no mean proof of this. If *Agur* was not the author of it, it may be considered as another supplement to the Book of Proverbs. Most certainly Solomon did not write it.

The prophecy that his mother taught him.] *Massa* may here signify the oracle; the subject that came by divine inspiration; see on Chap. xxx. 1. *Houbigant* thinks that *Massa* here is the name of a place; and, therefore, translates "The words of Lemuel, king of Massa, with which his mother instructed him."

Verse 2. *What, my son?*] This verse is very elliptical; and commentators, according to their different tastes, have inserted words, indeed some of them a whole sentence, to make up the sense.

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

10 Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar,

15 She riseth also while it is yet night, and

xix. 4. Esth. iv. 16.—^a Heb. the sons of destruction.—^b Lev. xix. 15. Deut. i. 16.—^c Job xxix. 12. Isa. i. 17. Jer. xxii. 16.—^d Ch. xii. 4. xviii. 22. xix. 14.—^e Eccles. ix. 10. 2 Thes. iii. 10, 12.—^f Rom. xii. 11.

The son of my vows?] A child born after vows made for offspring is called the child of a person's vows.

Verse 3. *Give not thy strength*] Do not waste thy substance on women. In such intercourse the strength of body, soul, and substance is destroyed.

Verse 4. *It is not for kings—to drink wine*] An intemperate man is ill fit to hold the reins of government.

Verse 5. *Lest they drink and forget the law*] When they should be administering justice, they are found incapable of it; or if they go into the judgment seat, may pervert justice.

Verse 6. *Give strong drink unto him that is ready to perish*] Inebriating drinks were mercifully given to condemned criminals, to render them less sensible of the torture they endured in dying. This is what was offered to our Lord; but he refused it.

Verse 8. *Open thy mouth for the dumb*] For such accused persons as have no counsellors, and cannot plead for themselves.

Are appointed to destruction.] *Boney chalongh*, variously translated, children of passage—indigent travellers; children of desolation—those who have no possessions, or orphans.

* giveth meat to her household, and a portion to her maidens.

16 She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise is good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when

* Luke xii. 42.—^b Heb. *taketh*.—^c Heb. *She tasteth*.—^d Heb. *She spreadeth*.—^e Eph. vi. 28. Heb. xiii. 16.—^f Or, *double garments*.—

Verse 10. *Who can find a virtuous woman?* This and the following verses are acrostic, each beginning with a consecutive letter of the Hebrew alphabet. From this to the end of the chapter we have the character of a woman of genuine worth laid down; first, in general, ver. 10, 11, and 12; secondly, in its particular or component parts, ver. 13-29; and thirdly, the summing up of the character, ver. 30, 31.

I. Her general character.

1. She is a virtuous woman—a woman of power and strength.

2. She is invaluable; her price is far above rubies—no quantity of precious stones can be equal to her worth.

Verse 11. *The heart of her husband*

3. She is an unspotted wife. *The heart of her husband doth safely trust in her*—he knows she will take care that a proper provision is made for his household, and will not waste any thing. *He has no need for spoil*—he is not obliged to go out on predatory excursions, to provide for his family, at the expense of the neighbouring tribes.

Verse 12. *She will do him good*

4. She has her husband's happiness in view constantly. *Her good is unmix'd*; she will do him good, and not evil. *Her good is not capricious*; it is constant and permanent, while she and her husband live.

Verse 13. *She seeketh wool, and flax, and worketh willingly, &c.*

II. This is the second part of her character.

1. She did not buy ready woven cloth: she procured the raw material, if wool, most probably from her own flocks; if flax, most probably from her own fields.

2. These she manufactured; for she worketh willingly with her hands. And all her labour is a cheerful service; her will, her heart, is in it.

Verse 14. *She is like the merchants' ships*

3. She acts like merchants. If she buy anything for her household, she sells sufficient of her own manufactures to pay for it; if she imports, she exports: and she sends articles of her own manufacturing or produce to distant countries; she traffics with the neighbouring tribes.

Verse 15. *She riseth also while it is yet night*

4. She is an economist of time; and when the nights are long, and the days short, her family not only spend a part of the evening after sunset in domestic labour, but they all arise before daylight, and prepare the day's food, that they may not have their labour interrupted. To those who are going to the fields, and to the flocks, she gives the food necessary for the day: prey, a term taken from hunting, the object of which was, the supplying their natural wants; hence applied to daily food. And to the women who are to be employed within she gives the task—the kind of work they are to do, the materials out of which they are to form it, and the quantity she expects from each.

Verse 16. *She considereth a field, and buyeth it*

5. She provides for the growing wants of her family. More land will shortly be needed, for the family is growing up; and having seen a field contiguous to her own, which was on sale, she estimates its worth, and purchases it a good bargain; and she pays for it by the fruit of her own industry.

he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

1 Ch. xii. 4.—1 Tim. iii. 4.—^a Or, *have gotten riches*.—Isa. xxviii. 1, 4.

6. She does not restrict herself to the bare necessities of life; she is able to procure some of its comforts. She plants a vineyard, that she may have wine for a beverage, for medicine, and for sacrifice. This also is procured of her own labour. Whatever goes out brings its worth in; and barter, not buying, is her chief mode of traffic.

Verse 17. *She girdeth her loins with strength*

7. She takes care of her own health and strength, not only by means of useful labour, but by healthy exercise. Her loins are firm, and her arms strong.

Verse 18. *She perceiveth that her merchandise is good*

8. She takes care to manufacture the best articles of the kind, and to lay on a reasonable price that she may secure a ready sale. Her goods are in high repute, and she knows she can sell as much as she can make. And she finds that while she pleases her customers, she increases her own profits.

9. She is watchful and careful. Her candle—her lamp, burns all night, which is of great advantage in case of sudden alarms; and in the times and places where there were so many banditti, this was a very necessary family regulation.

Verse 19. *She layeth her hands to the spindle*

10. She gives an example of skill and industry to her household. She takes the distaff, that on which the wool or flax was rolled; and the spindle, that by twisting of which she twisted the thread with the right hand, while she held the distaff in the guard of the left arm, and drew down the thread with the fingers of the left hand.

Verse 20. *She stretcheth out her hand to the poor*

11. She is truly charitable. She knows that in every portion of a man's gain God requires a lot for the poor; and if this is not given, God's blessing is not in the rest.

Verse 21. *She is not afraid of the snow*

12. She is not anxious relative to the health and comfort of her family in the winter season, having provided clothes sufficient for each in the cold weather, in addition to those which they wore in the warm season.

For all her household are clothed with scarlet.] Not scarlet, for the colour can avail nothing in keeping off the cold. But shamin, from shanah, to iterate, to double, signifies not only scarlet, so called from being twice or doubly dyed, but also double garments not only the ordinary coat, but the surtout or great coat also, or a cloak to cover all. But most probably double garments, or twofold to what they were accustomed to wear, are here intended.

Verse 22. *She maketh herself coverings of tapestry*

13. She has coverings or carpeting for her guests to sit upon; she has also tapestry, marbaddim, either tapestry, carpeting, or quilted work for her beds; and her own clothing is shesh, fine flax, or linen cloth, and purple; probably for a cloak or mantle. The fine linen or cotton cloth of Egypt is probably intended.

Verse 23. *Her husband is known in the gates*

14. She is a loving wife, and feels for her respectability and honour of her husband. He is an elder among his people, and he sits as a magistrate in the gate. He is respected not only on account of the neatness and cleanliness of his person and dress; but because he is the husband of a woman who is justly held in universal esteem.

Verse 24. *She maketh fine linen, and selleth it*

15. She is *here* remarkable for carrying on a traffic of splendid and ornamental dresses, or habits, as she is, ver. 13, for "a coarser manufacture." The *sidon* is supposed to signify a kind of loose inner garment, shirt, chemise, or fine muslin covering.

Verse 25. *Strength and honour are her clothing*]

16. All the articles manufactured by herself or under her care have a double perfection: 1. They are *strong*. 2. They are *elegant*; *Strength and honour are her clothing*; and on account of this *she shall rejoice in time to come*; she shall never have occasion to blush for any thing she has *made*, for any thing she or hers have *worn*, or for any thing she has *sold*.

Verse 26. *She openeth her mouth with wisdom*]

17. He comes now to the moral management of her family. 1. She is *wise* and *intelligent*; she has not neglected the cultivation of her *mind*. 2. She is *amiable* in her carriage, full of good nature, well tempered, and conciliating in her manners and address.

In her tongue is the law of kindness.] There are very few of those who are called managing women who are not *lords* over their *husbands*, *tyrants* over their *servants*, and *insolent* among their *neighbours*. But this woman, with all her eminence and excellence, was of a *meek* and *quiet spirit*. Blessed woman!

Verse 27. *She looketh well to the ways of her household*]

18. She is a *moral manager*; she takes care that all shall behave themselves well; that none of them shall keep bad company or contract vicious habits. In her house, diligence in business, and fervency of spirit serving the Lord, go hand in hand.

And eateth not the bread of idleness.]

19. She knows that *idleness* leads to *vice*; and therefore every one has *his work*, and every one has *his proper food*. That they may *work well*, they are *fed well*.

Verse 28. *Her children arise up, and call her blessed*]

20. She considers a *good education* next to *divine influence*; and she knows also that if she train up a child in the way he should go, when he is old he will not depart from it.

Verse 29. *Many daughters have done virtuously*] This is undoubtedly the speech of the husband, giving testimony to the excellence of his wife: "Her husband also, and he praiseth her, *saying*, 'Many daughters,' *women*, 'have done virtuously,' with due propriety as wives, mistresses, and mothers; 'but THOU,' my incomparable wife, 'excellest them all.'"

Verse 30. *Favour is deceitful, and beauty is vain, &c.*]

Favour, *grace* of manner may be *deceitful*, many a *fair appearance* of this kind is *put on*, assumed for certain secular or more unworthy purposes; but it is a *lie*, a *mere semblance*, an *outward varnish*.

Beauty, elegance of shape, symmetry of features, *dignity* of mien, and beauty of countenance, are all *vanity*; *sickness* impairs them, *suffering* deranges them, and *death* destroys them.

She shall be praised.] This is the lasting grace, the *unfading beauty*.

Verse 31. *Give her of the fruit of her hands*] This may be a *prayer*. May she long enjoy the fruit of her *labours*! May she see her children's children, and peace upon *Israel*!

And let her own works praise her in the gates.] *Let what she has done* be spoken of for a memorial of her; let her bright example be held forth in the most *public places*.

INTRODUCTION TO THE BOOK

OF

ECCLESIASTES.

THE Book, entitled *Koheleth*, or *Ecclesiastes*, has ever been received, both by the Jewish and Christian Church, as written under the *inspiration* of the Almighty; and was held to be properly a part of the sacred canon. But while this has been almost universally granted, there has been but little unanimity among learned men and critics as to its *author*.

The Jews in general, and St. *Jerome*, hold the book to be the composition of *Solomon*, and the fruit of his repentance when restored from his idolatry, into which he had fallen through means of the strange or *heathenish women* whom he had taken for *wives* and *concubines*.

Others, of no mean note, who consider *Solomon* as the author, believe that he wrote it *before* his fall; there being no evidence that he wrote it afterwards; nor, indeed, that he ever recovered from his fall. Besides, it was in his *old age* that his wives turned away his heart from God; and the book bears too many evidences of mental *energy* to allow the supposition that in his *declining age*, after so deep a fall from God, he was *capable* of writing such a treatise. This opinion goes far towards destroying the *divine inspiration* of the book; for if he did recover and repent, there is no evidence that God gave him back that *divine inspiration* which he before possessed; for we hear of the Lord appearing to him *twice before his fall*, but of a *third appearance* there is no intimation. And, lastly, of the restoration of *Solomon* to the favour of God there is no proof in the sacred history; for in the *very place* where we are told that "in his old age his wives turned away his heart from the Lord," we are told of his *death*, without the slightest intimation of his *repentance*.

Nothing, however, of this uncertainty can affect either the character, importance, or utility of the book in question. It is a production of singular worth; and the finest monument we have of the wisdom of the ancients, except the *Book of Job*.

But the chief difficulty attending this book is the *principle* on which it should be interpreted. Some have supposed it to be a *dialogue* between a *true believer* and an *infidel*, which makes it to the unwary reader appear abounding with contradiction, and, in some instances, false doctrine; and that the parts must be attributed to their respective speakers, before interpretation can be successfully attempted. I am not convinced that the book has any such structure; though in some places the *opinions* and *sayings* of *infidels* may be quoted; e. g., chap. vii. 16, and in some of the following chapters.

Of the *authenticity* of the Book of *Ecclesiastes* I have no doubt; but I must say, the *language* and *style* puzzle me not a little. *Chaldaisms* and *Syriacisms* are certainly frequent in it, and not a few *Chaldee words* and terminations; and the style is such as may be seen in those writers who lived at or after the captivity. If these can be reconciled with the age of *Solomon*, I have no objection; but the attempts that have been made to deny this, and overthrow the evidence, are in my view often

INTRODUCTION TO THE BOOK OF ECCLESIASTES.

trifling, and generally ineffectual. That Solomon, son of David, might have been the *author* of the whole *matter* of this, and a *subsequent writer* put it in his own language, is a possible case; and were this to be allowed, it would solve all difficulties. Let us place the supposition thus: Solomon said all these things, and they are highly worthy of his wisdom; and a divine writer, *after his time*, who does not mention his name, gives us a faithful version of the whole in his own language.

Some have supposed that the Book of Ecclesiastes is a poem. That some poetic lines may be found in it, there is no doubt; but it has nothing in common with poetic books, nor does it exist in the hemistich form in any printed edition or MS. yet discovered. It is plain prose, and is not susceptible of that form in which the Hebrew poetic books appear. But it has what is essential to poetry, a truly dignified style; there are no mean, creeping words in it, whether pure Hebrew, or borrowed from any of its dialects. They are all well chosen, nervous, and highly expressive. They are, in short, such as become the subject, and are worthy of that inspiration by which the author was guided.

ECCLESIASTES;

OR

THE PREACHER.

CHAPTER I.

The prophet shows that all human courses are vain, 1-4. The creatures are continually changing, 5-8. There is nothing new under the sun, 9-11. Who the prophet was, his estate and his studies, 12-18.

THE words ^a of the Preacher, the son of David, king of Jerusalem.

2 ^b Vanity of vanities, saith the Preacher, vanity of vanities; ^c all is vanity.

3 ^d What profit hath a man of all his labour which he taketh under the sun?

4 One generation passeth away, and another generation cometh: ^e but the earth abideth for ever.

5 ^f The sun also ariseth, and the sun goeth down, and ^g hasteth to his place where he arose.

6 ^h The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 ⁱ All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they ^j return again.

^a Ver. 2, 12. Ch. vii. 27. xii. 8, 9, 10.—^b Ps. xxxix. 5, 6. lxii. 9. cxliv. 4. Ch. ii. 1, 15, 19, 21, 23. iii. 19. iv. 8, 16. v. 10. vi. 2, 4, 9, 11. vii. 6, 16. viii. 10, 14. ix. 9. xi. 10. xii. 8. Isa. xxx. 23. xl. 17, 23. xli. 29. xlv. 9. lvii. 13. lviii. 9, lix. 4.—^c Rom. viii. 20.—^d Ch.

Verse 1. *The words of the Preacher*] Literally, "The words of Choholeth, son of David, king of Jerusalem."

The word *Kohaleth* is a feminine noun, from the root *kahal*, to collect, gather together, assemble; and means, *she who assembles or collects a congregation*; translated by the Septuagint, *Ecclesiastes*, a public speaker, a speaker in an assembly; and hence translated by us a preacher.

Verse 2. *Vanity of vanities*] As the words are an exclamation, it would be better to translate, *O vanity of vanities!* Emptiness of emptinesses.

Verse 3. *What profit hath a man*] What is the sum of the real good he has gained by all his toils in life? They, in themselves, have neither made him contented nor happy.

Verse 4. *One generation passeth away*] Men succeed each other in unceasing generations; but the earth is still the same; it undergoes no change that leads to melioration, or greater perfection. And it will continue the same *aeonam*, during the whole course of time; till the end of all things arrives.

Verses 5 and 6. These verses are confused by being falsely divided. The first clause of the sixth should be joined to the fifth verse.

Verse 8. "The wind is continually whirling about, and the wind returneth upon its whirlings."

It is plain, from the clause which I have restored to the fifth verse, that the author refers to the approximations of

8 All things are full of labour; man cannot utter it: ^k the eye is not satisfied with seeing, nor the ear filled with hearing.

9 ^l The thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time which was before us.

11 There is no remembrance of former things: neither shall there be any remembrance of things that are to come with those that shall come after.

12 ^m I the Preacher was king over Israel in Jerusalem:

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: ⁿ this sore travail hath God given to the

ii. 23. iii. 9.—^o Ps. civ. 5. cxix. 90.—^p Ps. xix. 5, 6.—^q Heb. panteth.—^r John iii. 8.—^s Job xxxviii. 10. Ps. civ. 8, 9.—^t Heb. return to go.—^u Prov. xxvii. 30.—^v Ch. iii. 15.—^w Ver. 1.—^x Gen. iii. 19. Ch. iii. 10.

the sun to the northern and southern tropics, viz., of Cancer and Capricorn.

Verse 7. *All the rivers run into the sea; yet the sea is not full*] The reason is, nothing goes into it either by the rivers or by rain, that does not come from it: and to the place whence the rivers come, whether from the sea originally by evaporation, or immediately by rain, thither they return again.

Verse 8. *All things are full of labour*] It is impossible to calculate how much anxiety, pain, labour, and fatigue are necessary in order to carry on the common operations of life. But an endless desire of gain, and an endless curiosity to witness a variety of results, cause men to labour on.

Verse 9. *The thing that hath been*] Every thing in the whole economy of nature has its revolutions; summer and winter, heat and cold, rain and drought, seed time and autumn, with the whole system of corruption and generation, alternately succeed each other, so that whatever has been shall be again.

Verse 10. *Is there any thing, &c.*] The original is beautiful. "Is there anything which will say, See this! it is new?"

Verse 11. *There is no remembrance*] Multitudes of ancient transactions have been lost, because they were not recorded; and of many that have been recorded, the records are lost. And this will be the case with many others which are yet to occur.

sons of man, * to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 ^b That which is crooked cannot be made straight; and ^c that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten ^d more

* Or, to afflict them.—^b Ch. vii. 13.—^c Heb. defeat.—
^d 1 Kings iii. 12, 13. iv. 30. x. 7, 23. Ch. ii. 9.

Verse 12. *I the preacher was king*] Literally, "I, Choheleth, have been king over Israel, in Jerusalem."

It has been conjectured from this, that if the book were written by Solomon, it was intended to be a posthumous publication.

Verse 13. *And I gave my heart to seek and search*] While Solomon was faithful to his God, he diligently cultivated his mind. He had not intuitive knowledge from God; but he had a capacity to obtain every kind of knowledge useful to man.

This sore travail] In order to investigate the operations of nature, the most laborious discussions and perplexing experiments must be instituted, and conducted to their proper results. It is God's determination that knowledge shall be acquired in no other way.

Verse 14. *Behold all is vanity*] After all these discussions and experiments, when even the results have been the most successful, I have found only rational satisfaction; but not that supreme good by which alone the soul can be made happy.

Verse 15. *That which is crooked cannot be made straight*]

wisdom than all *they* that have been before me in Jerusalem; yea, my heart ^a had great experience of wisdom and knowledge.

17 ^f And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For ^g in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

* Heb. had seen much.—^f Ch. ii. 3, 12, vii. 23, 25. 1 Thes. v. 21.
—^g Ch. xii. 12.

This is the impression from a general view of nature; but the more we study and investigate its operations, the more we shall be convinced that all is a consecutive and well-ordered whole; and that in the chain of nature not one link is broken, deficient, or lost.

Verse 16. *I communed with mine own heart*] Literally, "I spoke, I, with my heart, saying." When successful in my researches, but not happy in my soul, though easy in my circumstances, I entered into my own heart, and there inquired the cause of my discontent.

Verse 17. *To know madness and folly*] Perhaps gaiety and sobriety may be the better meaning for these two difficult words.

Verse 18. *For in much wisdom is much grief*] The more we know of ourselves the less satisfied shall we be with our own hearts; and the more we know of mankind the less willing shall we be to trust them, and the less shall we admire them.

He that increaseth knowledge increaseth sorrow.] And why so? Because, independently of God, the principal objects of knowledge are natural and moral evils.

CHAPTER II.

The vanity of human courses in the works of pleasure, planting, building, equipage, amassing wealth, &c., 1-11. Wisdom preferable to folly, 12-14; yet little difference between the wise and the foolish in the events of life, 15-17. The vanity of amassing wealth for heirs, when whether they will be foolish or wise cannot be ascertained, 18-21. There is much sorrow in the labour of man, 22, 23. We should enjoy what the providence of God gives, 25, 26.

I SAID in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, ^b this also is vanity.

2 ^c I said of laughter, *It is mad*; and of mirth, What doeth it?

3 ^d I sought in mine heart ^e to give myself unto wine, (yet acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what was

* Luke xii. 19.—^b Isa. i. 11.—^c Prov. xiv. 13. Ch. vii. 6.—
^d Ch. i. 17.—^e Heb. to draw my flesh with wine.

Verse 2. *I said of laughter, It is mad*] Literally, "To laughter I said, O mad one! and to mirth, What is this one doing?"

Solomon does not speak here of a sober enjoyment of the things of this world, but of intemperate pleasure, whose two attendants, laughter and mirth, are introduced by a beautiful prosopopoeia as two persons; and the contemptuous manner wherewith he treats them has something remarkably striking.

Verse 3. *To give myself unto wine, (yet acquainting [noheg, "guiding"] mine heart with wisdom.)*] I did not run into extremes, as when I gave up myself to mirth and pleasure.

that good for the sons of men which they should do under the heaven ^f all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards;

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits;

6 I made me pools of water, to water therewith the wood that bringeth forth trees;

7 I got me servants and maidens, and had ^g ser-

* Heb. the number of the days of their life.—^g Heb. sons of my house.

There, I threw off all restraint; here, I took the middle course, to see whether a moderate enjoyment of the things of the world might not produce that happiness which I supposed man was created to enjoy here below.

Verse 4. *I builded me houses*] Palace after palace; the house of the forest of Lebanon, 1 Kings vii. 1, &c.; a house for the queen; the temple, &c., 2 Chron. viii. 1, &c.; 1 Kings ix. 10, &c., besides many other buildings of various kinds.

Verse 5. *I made me gardens and orchards*] *Pardesim*, "paradises." I doubt much whether this be an original Hebrew word. How well Solomon was qualified to form

vants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me;

8 * I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men-singers and women-singers, and the delights of the sons of men, as ^b musical instruments and that of all sorts.

9 So ^c I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour; and ^d this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was ^e vanity and vexation of spirit, and *there was* no profit under the sun.

12 And I turned myself to behold wisdom, ^f and madness, and folly: for what *can* the man do that cometh after the king? ^g *even* that which hath been already done.

13 Then I saw ^h that wisdom excelleth folly, as far as light excelleth darkness.

14 ⁱ The wise man's eyes are in his head; but the

* 1 Kings ix. 23. x 10. 14. 21, &c.—^b Heb. musical instrument and instruments.—^c Ch. i. 16.—^d Ch. iii. 22. v. 18. ix. 9.—^e Ch. i. 3. 14.—(Ch. i. 17. vii. 25.—^f Or, in those things which have been already done.—^g Heb. that there is an excellency in wisdom more

gardens, orchards, vineyards, conservatories, &c., may be at once conceived when we recollect his knowledge of natural history.

Verse 6. Pools of water] Tanks and reservoirs.

To water therewith the wood] Aqueducts to lead the water from the tanks to different parts.

Verse 7. Servants and maidens] For my works, fields, flocks, and various domestic labours.

Servants born in my house] Besides those hired from without, he had married couples in the precincts of his grounds, palaces, &c., who, when their children grew up, got them employment with themselves.

Great and small cattle] Oxen, neat, horses, asses, mules, camels, and such like; with sheep and goats. Probably, such another court for splendour and expense was not in the universe.

Verse 8. The peculiar treasure of kings and of the provinces] 1. The taxes levied of his subjects. 2. The tribute given by the neighbouring potentates.

Men-singers and women-singers] This includes all instrumental and vocal performers. These may be called the delights of the sons of men.

Musical instruments, and that of all sorts.] For these seven words, there are only two in the original, *shiddah veshiddoth*. These words are acknowledged on all hands to be utterly unknown, if not utterly inexplicable. Some render them *male and female captives*; others, *cups and flagons*; others, *cooks and confectioners*; others, *a species of musical compositions*. Others, with more probability, *wives and concubines*; and if these be not spoken of here, they are not mentioned at all; whereas music, and every thing connected with that, was referred to before.

If, after all this, I may add one conjecture, it shall be this; *sadeh*, in Hebrew, is a field, and occurs in various parts of the Bible. * May not Solomon be speaking here of farms upon farms, or estates upon estates, which he had added by purchase to the common regal portion?

Verse 11. And, behold, all was vanity] Emptiness and insufficiency in itself.

And vexation of spirit] Because it promised the good I wished for, but did not, could not, perform the promise; and left my soul discontented and chagrined.

Verse 12. For what can the man do that cometh after the king?] None can, in the course of things, ever have such powers and means of gratification.

Verse 13. Then I saw that wisdom excelleth folly] Though in none of these pursuits I found the supreme good, the

fool walketh in darkness: and I myself perceived also that ^j one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it ^k happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now is, in the days to come shall all be forgotten: and how dieth the ^l wise man? as the fool.

17 Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

18 Yea, I hated all my labour, which I had ^m taken under the sun; because ⁿ I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour is in wisdom and in knowledge, and in equity; yet to a man that

than in folly, &c.—Prov. xvii. 21. Ch. viii. 1.—Ps. xlix. 13. Ch. ix. 2, 3, 11.—^k Heb. happeneth to me, even to me.—Job v. 10. Ps. xciv. 8. Ch. ii. 15. vi. 8. vii. 16. Isa. xlii. 25.—^l Heb. laboured.—^m Pa. xlix. 10.

happiness my soul longed after; yet I could easily perceive that wisdom excelled the others, as far as light excels darkness. And he immediately subjoins the reasons.

Verse 15. As it happeneth to the fool] Literally, "According as the event is to the fool, it happens to me, even me." There is a peculiar beauty and emphasis in the repetition of *me*.

Verse 16. There is no remembrance] Time sweeps away all remembrances, except the very few out of millions which are preserved for a while in the page of history.

Verse 17. Therefore I hated life] The lives, both of the wise, the madman, and the fool. Also all the stages of life, the child, the man, and the sage. There was nothing in it worth pursuing, no period worth re-living, and no hope that if this were possible I could again be more successful.

Verse 18. I hated all my labour] It has not answered the end for which it was instituted; and I can enjoy the fruits of it but a short time; and I must leave it to others, and know not whether a wise man, a knave, or a fool will possess it.

Verse 19. A wise man or a fool?] Alas! Solomon, the wisest of all men, made the worst use of his wisdom, had three hundred wives, and seven hundred concubines, and yet left but one son behind him, to possess his estates and his throne, and that one was the silliest of fools!

Verse 20. I went about to cause my heart to despair] What makes all worse, there is no remedy. It is impossible in the present state of things to prevent these evils.

Verse 21. For there is a man] Does he not allude to himself and to his son Rehoboam?

Verse 22. For what hath man of all his labour] Labour of body, disappointment of hope, and vexation of heart have been all my portion.

Verse 23. His days are sorrows] What a picture of human life where the heart is not filled with the peace and love of God!

This is also vanity.] Emptiness of good and substantial misery.

Verse 25. For who can eat—more than I?] But instead of *chuts mimmenni*, more than I; *chuts mimmennu*, without HIM, is the reading of eight of Kennicott's and De Rossi's MSS., as also of the Septuagint, Syriac, and Arabic.

I believe this to be the true reading. No one can have a true relish of the comforts of life without the divine blessing.

Verse 26. Giveth—wisdom, and knowledge, and joy] 1. God gives wisdom—the knowledge of himself, light to direct in the way of salvation. 2. Knowledge—understanding to

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hath not laboured therein shall he ^a leave it for his portion. This also *is* vanity, and a great evil.

22 ^b For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* ^c sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ^d *There is* nothing better for a man, than that he should eat and drink, and *that* he ^e should make

^a Heb. give.—^b Ch. i. 3. iii. v.—^c Job v. 7. xiv. 1.—^d Ch. iii. 12, 13, 22. v. 18. viii. 15.—^e Or, *delight his senses.*—^f Heb. *before*

discern the operation of his hand; *experimental acquaintance* with himself, in the dispensing of his grace and the gifts of his Spirit. 8. Joy; a hundred days of ease for one pain; *one thousand enjoyments* for one privation; and to them that believe, *peace of conscience, and joy in the Holy Ghost.*

his soul enjoy good in his labour. This also I saw that it was from the hand of God.

25 For who can eat, or who else can hasten *hereto*, more than I?

26 For God giveth to a man that *is* good ^f in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather, and to heap up, that ^g he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

^him. Gen. vii. 1. Luke i. 6.—ⁱ Job xxvii. 16, 17. Prov. xxviii. 8.

But to the sinner he giveth travail] He has a life of labour, disappointment, and distress; for because he is an enemy to God, he travails in pain all his days; and as the wise man says elsewhere, *the wealth of the wicked is laid up for the just.* So he loseth earthly good because he would not take a heavenly portion with it.

CHAPTER III.

Every thing has its time and season, 1-8. Men are exercised with labour, 9, 10. Every thing is beautiful in its season, 11. Men should enjoy thankfully the gifts of God, 12, 13. What God does is for ever, 14. There is nothing new, 15. The corruption of judgment; but the judgments of God are right, 16, 17. Man is brutish, and men and brutes die in like manner, 18-21. Man may enjoy the fruit of his own labours, 22.

TO every thing there is a season, and a ^a time to every purpose under the heaven.

2 A time ^b to be born, and a ^c time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and ^d a time ^e to refrain from embracing;

6 A time to ^f get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; ^g a time to keep silence, and a time to speak;

8 A time to love, and a time to ^h hate; a time of war, and a time of peace.

9 ⁱ What profit hath he that worketh in that wherein he laboureth?

^a Ver. 17. Ch. viii. 8.—^b Heb. *to bear.*—^c Heb. ix. 27.—^d Joel ii. 16. 1 Cor. vii. 5.—^e Heb. *to be far from.*—^f Or, *seek.*—^g Amos v. 13.—^h Luke xiv. 26.—ⁱ Ch. i. 3.—^j Ch. i. 13.—^k Ps. cxi. 3. Isa. xl. 13.

Verse 1. *To every thing there is a season, and a time to every purpose*] It is worthy of remark, that in all this list there are but two things which may be said to be done generally by the disposal of God, and in which men can have but little influence; the *time of birth* and the *time of death.* But all the others are left to the opinion of man, though God continues to overrule them by his providence.

Verse 9. *What profit hath he*] What real good, what solid pleasure, is derived from all the labours of man? Necessity drives him to the principal part of his *cares and toils*: he labours that he may eat and drink; and he eats and drinks that he may be preserved *alive*, and kept from *sickness and pain.* Love of money, the base of all passions, and *restless ambition,* drive men to many labours and expedients, which preplex, and often destroy them. He, then, who lives without God, travails in pain all his days.

10 ^j I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that ^k no man can find out the work that God maketh from the beginning to the end.

12 ^l I know that *there is* no good in them, but for a man to rejoice, and to do good in his life.

13 And also ^m that every man should eat and drink, and enjoy the good of all his labour, *it is* the gift of God.

14 I know that whatsoever God doeth, it shall be for ever: ⁿ nothing can be put to it, nor any thing taken from it: and God doeth it, that *men* should fear before him.

15 ^o That which hath been is now; and that which is to be hath already been; and God requir-eth ^p that which is past.

16 And moreover ^q I saw under the sun the place of judgment, that wickedness was there; and the

Ch. viii. 17. Rom. xi. 33.—^l Ver. 22.—^m Ch. ii. 24.—ⁿ James i. 17.—^o Ch. i. 9.—^p Heb. *that which is driven away.*—^q Ch. v. 8.

Verse 10, *I have seen the travail*] Man is a sinner; and because he is such, he suffers.

Verse 11. *Beautiful in his time*] God's works are well done: there are order, harmony, and beauty in them all. Nothing of this kind can be said of the works of man. The most finished works of art are bungling jobs, when compared with the meanest operation of nature.

He hath set the world in their heart] The proper translation of this clause is the following: "Also that eternity hath he placed in their heart, without which man could not find out the work which God hath made from the commencement to the end." God has deeply rooted the idea of eternity in every human heart; and every considerate man sees, that all the operations of God refer to that endless duration. And it is only in eternity that man will be able to discover what God has designed by the various works he has formed.

place of righteousness, *that iniquity was there.*

17 I said in mine heart, * God shall judge the righteous and the wicked: for *there is* ^b a time there for every purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, ^c that God might manifest them, and that they might see that they themselves are beasts.

19 ^d For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have

* Rom. ii. 6, 7, 8. 2 Cor. v. 10. 2 Thes. i. 6, 7. — ^b Ver. 1. — ^c Or, that they might clear God, and see. &c. — ^d Ps. xlix. 12, 21. lxxiii. 22. Ch. ii. 16. — * Gen. iii. 19. — Ch. xii. 7. — ^e Heb. of the sons of man. —

Verse 12. *I know that there is no good in them, but, &c.*] Since God has so disposed the affairs of this world that the great events of providence cannot be accelerated or retarded by human cares and anxieties, submit to God; make a proper use of what he has given: do thyself no harm, and endeavour as much as possible to do others good.

Verse 14. *I know that whatsoever God doeth, it shall be for ever*] God has produced no being that he intends ultimately to destroy. However matter may be changed and refined, animal and intellectual beings shall not be deprived of their existence. The brute creation shall be restored, and all human spirits shall live for ever; the pure in a state of supreme and endless blessedness, the impure in a state of indestructible misery.

Nothing can be put to it] No new order of beings, whether animate or inanimate, can be produced. God will not create more; man cannot add.

Nor any thing taken from it] Nothing can be annihilated; no power but that which can create, can destroy. And whatever he has done, he intended to be a means of impressing a just sense of his being, providence, mercy, and judgments, upon the souls of men.

Verse 15. *That which hath been is now*] God governs the world now, as he has governed it from the beginning; and the revolutions and operations of nature are the same now, that they have been from the beginning.

And God requireth that which is past.] i. e., That it may return again in its proper order. The heavens themselves, taking in their great revolutions, show the same phenomena. Even comets are supposed to have their revolutions, though some of them are hundreds of years in going round their orbits.

But in the economy of grace, does not God require that which is past? Whatever blessing or influence God gives to the soul of man, he intends shall remain and increase; and it will, if man be faithful.

Verse 16. *The place of judgment, that wickedness was there*] The abuse of power, and the perversion of judgment, have been justly complained of in every age of the world.

Verse 17. *For there is a time there for every purpose*] Man has his time here below, and God shall have his time above. At his throne the judge shall be rejudged, and iniquity for ever close her mouth.

Verse 18. *That they might see that they themselves are*

all one breath; so that man hath no preeminence above a beast: for all *is* vanity.

20 All go unto one place; * all are of the dust, and all turn to dust again.

21 ^f Who knoweth the spirit ^g of man that ^h goeth upward, and the spirit of the beast that goeth downward to the earth?

22 ⁱ Wherefore I perceive that *there is* nothing better than that a man should rejoice in his own works; for ^j that *is* his portion; ^k for who shall bring him to see what shall be after him?

^h Heb. *is ascending* — Ch. ii. 24. v. 18. xi. 9. — ⁱ Ch. ii. 10. — ^k Ch. vi. 12. viii. 7. x. 14.

beasts.] These words are to be referred to those in authority who abused their power; particularly to the corrupt magistrates mentioned above.

Verse 19. *For that which befalleth the sons of men befalleth beasts*] With respect to the mortality of their bodies.

As the one dieth, so dieth the other] Animal life is the same both in the man and in the beast.

They have all one breath] They respire in the same way; and when they cease to respire, animal life becomes extinct.

Verse 21. *Who knoweth the spirit of man*] The word *ruach*, which is used in this and the nineteenth verse, has two significations, *breath* and *spirit*. It signifies *spirit*, or an incorporeal substance, as distinguished from *flesh*, or a corporeal one, 1 Kings xxii. 21, 22, and Isai. xxxi. 3. And it signifies the *spirit* or *soul* of man, Ps. xxxi. 6, Isai. lvii. 16, and in this book, chap. xii. 7, and in many other places. In this book it is used also to signify the *breath*, *spirit*, or *soul* of a beast. While it was said in ver. 19, *they have all one breath*, i. e., the man and the beast live the same kind of animal life; in this verse, a proper distinction is made between the *ruach*, soul of man, and the *ruach*, or soul of the beast; the one *goeth upwards*, the other *goeth downwards*. This place gives no countenance to the materiality of the soul; and yet it is the strongest hold to which the cold and fruitless materialist can resort.

Solomon most evidently makes an essential difference between the human soul and that of brutes. Both have souls, but of different natures; the soul of man was made for God, and to God it shall return. The soul of the beast was made to derive its happiness from this lower world. Brutes shall have a resurrection, and have an endless enjoyment in a new earth. The body of man shall arise, and join his soul that is already above; and both enjoy final blessedness in the fruition of God. That Solomon did not believe they had the same kind of spirit, and the same final lot, as some materialists and infidels say, is evident from chap. xii. 7: "The spirit shall return unto God, who gave it."

Verse 22. *A man should rejoice in his own works*] Do not turn God's blessings into sin by perverseness and complaining; make the best of life. God will sweeten its bitters to you, if you be faithful. Remember this is the state to prepare for glory; and the evils of life may be so sanctified to you as to work for your good.

CHAPTER IV.

The vanity of life is increased by oppression, 1-3; by envy, 4; by idleness, 5. The misery of a solitary life, and the advantages of society, 6-12. A poor and wise child better than an old and foolish king, 13. The uncertainty of popular favour, 14-16.

SO I returned, and considered all the ^a oppressions that are done under the sun : and behold the tears of *such as were* oppressed, and they had no comforter ; and on the ^b side of their oppressors *there was* power ; but they had no comforter.

² Wherefore I praised the dead which are already dead more than the living which are yet alive.

³ Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

⁴ Again, I considered all travail, and ^a every right work, that ^f for this ^a man is envied of his neighbour. This is also vanity and vexation of spirit.

⁵ The fool ^a foldeth his hands together, and eateth his own flesh.

⁶ Better ^b is an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

⁷ Then I returned, and I saw vanity under the sun.

⁸ There is one *alone*, and *there is* not a second ; yea, he hath neither child nor brother : yet *is there* no end of all his labour : neither is his ¹ eye satisfied with riches, ² neither *sait* he, For whom do I

^a Ch. iii. 16, v. 8.—^b Heb. *hand*.—^c Job iii. 17, &c.—^d Job iii. 11, 16, 21. Ch. vi. 3.—^e Heb. *all the righteousness of work*.—^f Heb. *this is the envy of a man from his neighbour*.—^g Prov. vi. 10 xxiv. 33.—^h Prov.

Verse 1. *Considered all the oppressions*] *Ashakim* signifies any kind of injury which a man can receive in his person, his property, or his good fame.

Verse 2. *Wherefore I praised the dead*] I considered those happy who had escaped from the pilgrimage of life to the place where the wicked cease from troubling, and where the weary are at rest.

Verse 3. *Which hath not yet been*] Better never to have been born into the world, than to have seen and suffered so many miseries.

Verse 4. *For this a man is envied*] For if a man act uprightly and properly in the world, he soon becomes the object of his neighbours' envy and calumny too. Therefore the encouragement to do good, to act an upright part, is very little. This constitutes a part of the vain and empty system of human life.

Verse 5. *The fool foldeth his hands*] After all, without labour and industry no man can get any comfort in life ; and he who gives way to idleness is the voriest of fools.

Verse 6. *Better is an handful with quietness*] These may be the words of the slothful man, and spoken in vindication of his idleness ; or they may contain Solomon's reflection on the subject.

labour, and bereave my soul of good ? This *is* also vanity, yea, it *is* a sore travail.

⁹ Two are better than one ; because they have a good reward for their labour.

¹⁰ For if they fall, the one will lift up his fellow : but woe to him *that is* alone when he falleth ; for *he hath* not another to help him up.

¹¹ Again, if two lie together, then they have heat : but how can one be warm *alone* ?

¹² And if one prevail against him, two shall withstand him ; and a threefold cord is not quickly broken.

¹³ Better *is* a poor and a wise child, than an old and foolish king, ^k who will no more be admonished.

¹⁴ For out of prison he cometh to reign ; whereas also *he that is* born in his kingdom becometh poor.

¹⁵ I considered all the living which walk under the sun, with the ¹ second child that shall stand up in his stead.

¹⁶ *There is* no end of all the people, *even* of all that have been before them : they also that come after shall not rejoice in him. Surely this also *is* ^m vanity and vexation of spirit.

xv. 16, 17. xvi. 18.—ⁿ Prov. xxvii. 20. 1 John ii. 16.—^o Ps. xxxix. 6.—^p Heb. *who knoweth not to be admonished*.—^q 1 Kings xi. 43.—^r Ch. i. 2, 14.

Verse 8. *There is one alone, and there is not a second*] Here covetousness and avarice are characterized. The man who is the centre of his own existence ; has neither wife, child, nor legal heir ; and yet is as intent on getting money as if he had the largest family to provide for ; nor does he only labour with intense application, but he even refuses himself the comforts of life out of his own gains !

Verse 9. *Two are better than one*] Married life is infinitely to be preferred to this kind of life, for the very reasons alleged below, and which require no explanation.

Verse 15. *With the second child that shall stand up*] History affords many instances of mean persons raised to sovereign authority, and of kings being reduced to the meanest offices, and to a morsel of bread. Agrippa himself ascended the throne of Israel after having been long in prison.

Verse 16. *There is no end of all the people*] This is supposed to refer to the multitudes of people who hail the advent and accession of a new sovereign ; for, as *Suetonius* remarks, "Most people adore the rising sun." But when the new king becomes old, very few regard him ; and perhaps he lives long enough to be as much despised by the very persons who before were ready to worship him. This is also a miserable vanity.

CHAPTER V.

The reverence to be observed in attending divine worship, 1-3. We should be faithful to our engagements, 4-7.

The oppression of the innocent, 8. The king dependent on the produce of the soil, 9. Against covetousness, 10, 11. The peace of the honest labourer, 12. The evil effect of riches, 13, 14. Man cannot carry his prosperity to the grave, 15-17. We should thankfully enjoy the blessings of God, 18-20.

KEEP ^a thy foot when thou goest to the house of God, and be more ready to hear, ^b than to give the sacrifice of fools : for they consider not that they do evil.

^a See Exod. iii. 5. Isa. i. 12, &c.—^b 1 Sam. xv. 22. Ps. i. 8. Prov. xv. 8. xxi. 27. Hos. vi. 6.

Verse 1. *Keep thy foot*] This verse the *Hebrew* and all the *Versions* join to the preceding chapter.

The whole verse might be more literally translated thus : "Guard thy steps as thou art going to the house of God ; and approach to hearken, and not to give the sacrifice of fools,

² Be not rash with thy mouth, and let not thine heart be hasty to utter *any* ^c thing before God : for God *is* in heaven, and thou upon earth : therefore let thy words ^d be few.

^e Or, word—^f Prov. x. 19. Matt. vi. 7.

for none of them have knowledge about doing evil." Verse 2. *Be not rash with thy mouth*] Do not hasten with thy mouth ; weigh thy words, feel deeply, think much, speak little.

Verse 3. *For a dream cometh*] That is, as *dreams* are

3 For a dream cometh through the multitude of business; and ^a a fool's voice is known by multitude of words.

4 ^b When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: ^c pay that which thou hast vowed.

5 ^d Better is *it* that thou shouldst not vow, than that thou shouldst vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; ^e neither say thou before the angel that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? ^f

7 For in the multitude of dreams and many words *there are also divers vanities*: but ^g fear thou God.

8 If thou ^h seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not ⁱ at the matter: for ^j *he that is higher than the highest regardeth*; and *there be higher than they*.

9 Moreover the profit of the earth is for all; the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; *this is also vanity*.

11 When goods increase, they are increased that eat them: and what good is *there* to the owners thereof, saving the beholding of *them* with their eyes.

12 The sleep of a labouring man is sweet,

^a Prov. x 19.—^b Numb. xxx. 2. Deut. xxiii. 21, 22, 23. Ps. l. 14. lxxvi. 11.—^c Ps. lxxvi. 13, 14.—^d Prov. xx. 25. Act. v. 4.—^e 1 Cor. xi. 10.—^f Ch. xii. 13. ^g Ch. iii. 16.—^h Heb. at the will or purpose.—ⁱ Ps. xii. 5. lviii. 11. lxxxiii. 1.—^j Ch. vi. 1.—^k Job i. 21. Ps. xlix. 17. 1 Tim. vi. 7.—^l Ch. i. 3.—^m Prov. xi. 29.—ⁿ Ps. cxxvii. 2.

generally the effect of the business in which we have been engaged during the day; so a multitude of words evidenceth the feeble workings of the foolish heart.

Verse 4. *When thou vowest a vow*] When in distress and difficulty, men are apt to promise much to God if he will relieve them; but generally forget the vow when the distress or trouble is gone by.

Verse 5. *Better is it that thou shouldst not vow, &c.*] We are under constant obligations to live to God; no vow can make it more so. Yet, there may be cases in which we should bind ourselves to take up some particular cross, to perform some particular duty, to forego some particular attachment that does not tend to bring our souls nearer to God.

Verse 6. *Neither say thou before the angel that it was an error*] I believe by the angel nothing else is intended than the priest, whose business it was to take cognizance of vows and offerings. See Lev. v. 4, 5. In Mal. ii. 7, the priest is called the "angel of the Lord of hosts."

Verse 7. *In—dreams—are—divers vanities; but fear thou God.*] If, by the disturbed state of thy mind during the day, or by Satanic influence, thou dream of evil, do not give way to any unreasonable fears, or gloomy forebodings of any coming mischief—FEAR GOD. Most certainly, he that fears God need fear nothing else.

Verse 8. *Marvel not at the matter*] *Hachephets*, the will, i.e., of God; which permits such evils to take place; for all things shall work together for good to them that love him.

Verse 9. *The profit of the earth is for all*] The earth, if properly cultivated, is capable of producing food for every living creature; and without cultivation none has a right to expect bread.

The king himself is served by the field.] Without the field he cannot have supplies for his own house; and, unless agriculture flourish, the necessary expenses of the state cannot be defrayed.

Verse 10. *He that loveth silver shall not be satisfied with silver*] The more he gets, the more, he would get.

Verse 11. *When goods increase*] An increase of property always brings an increase of expense, by a multitude of servants; and the owner really possesses no more, and probably enjoys much less, than he did, when every day provided it

whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 ¹ There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is nothing* in his hand.

15 ² As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and ³ what profit hath he ⁴ that hath laboured for the wind? ⁵

17 All his days also ⁶ he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 Behold *that* which I have seen: ⁷ *it* ⁸ *is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun ⁹ *all* the days of his life, which God giveth him: ¹⁰ *for it is* his portion.

19 ¹¹ Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; *this is* the gift of God.

20 ¹² For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

—¹ Ch. ii. 24. iii. 12, 13, 22. ix. 7. ix. 9. 1 Tim. vi. 17.—² Heb. there is a good which is comely, &c.—³ Heb. the number of the days. ⁴ Ch. ii. 10. iii. 22.—⁵ Ch. ii. 24. iii. 13. vi. 2.—⁶ Or, Though he give not much, yet he remembereth, &c.

own bread, and could lay up no store for the next.

Verse 12. *The sleep of a labouring man is sweet*] His labour is healthy exercise. He is without possessions, and without cares; his sleep, being undisturbed, is sound and refreshing.

Verse 13. *Riches kept for the owners thereof to their hurt.*] This may be the case through various causes. 1. He may make an improper use of them, and lose his health by them. 2. He may join in an unfortunate partnership, and lose all. 3. His riches may excite the desire of the robber, and he may spoil him of his goods, and even take away his life. 4. Or, he may leave them to his son, who turns prodigate, spends the whole, and ruins both body and soul.

Verse 14. *And he begetteth a son, and there is nothing in his hand.*] He has been stripped of his property by unfortunate trade or by plunderers; and he has nothing to leave to his children.

Verse 15. *As he came forth*] If he die worth millions, those millions are dead to him for ever; so he has had no real profit from all his labours, cares, anxieties, and vast property.

Verse 17. *All his days, also he eateth in darkness*] Even his enjoyments are embittered by uncertainty. He fears for his goods; the possibility of being deprived of them fills his heart with anguish.

And wrath with his sickness.] He is full of anguish at the thought of death; but the fear of it is horrible. But if he have a sense of God's wrath in his guilty conscience, what horror can be compared with his horror!

Verse 18. *Behold that which I have seen*] This is the result of my observations and experience. God gives every man, in the course of his providence, the necessities of life; and it is his will that he should thankfully use them.

For it is his portion.] What is requisite for him in the lower world; without them his life cannot subsist; and earthly blessings are as truly the portion of his body and animal life, as the salvation of God is the portion of his soul.

Verse 20. *For he shall not much remember*] The person who acts in this way, extracts all the good requisite from life. He passes through things temporal so as not to lose those that are eternal.

ECCLESIASTES.

CHAPTER VI.

The vanity of riches without use, 1, 2. Of children and of old age without riches and enjoyment, 3-7. Man does not know what is good for himself, 8-12.

THERE ^a is an evil which I have seen under the sun, and it is common among men :

2 A man to whom God hath given riches, wealth, and honour, ^b so that he wanteth nothing for his soul of all that he desireth, ^c yet God giveth him not power to eat thereof, but a stranger eateth it : this is vanity, and it is an evil disease.

3 If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and ^d also that he have no burial ; I say, that ^e an untimely birth is better than he :

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known any thing : this hath more rest than the other.

6 Yea, though he live a thousand years twice

^a Ch. v. 18.—^b Job xxi. 10, &c. Ps. xvii. 14, lxxiii. 7.—^c Luke xii. 20.—^d 2 Kings ix. 25. Is. i. xiv. 19, 20. Jer. xxii. 19.—^e Job iii. 16. Ps. lviii. 6. Ch. iv. 3.—^f Prov. xvi. 26.—^g Heb. soul.—

Verse 2 *Aman to whom God hath given riches*] A man may possess much earthly goods, and yet enjoy nothing of them. It belongs to God as much to give the power to enjoy as it does to give the earthly blessings.

Verse 3. *If a man beget an hundred children*] If he have the most numerous family and the largest possessions, and is so much attached to his riches that he grudges himself a monument ; an abortion in the eye of reason is to be preferred to such a man ; himself is contemptible, and his life worthless.

Verse 7. *All the labour of man*] This is the grand primary object of all human labour, merely to provide for the support of life by procuring things necessary. And life only exists for the sake of the soul ; because man puts these things in place of spiritual good, the appetite—the intense desire after the supreme good, is not satisfied.

Verse 8. *For what hath the wise more than the fool?*] They must both labour for the same end. Both depend upon the labour of themselves or others for the necessities of life. Both must eat and drink in order to live ; and the rich man can no more eat two meals at a time, than he can comfortably wear two changes of raiment.

Verse 9. *Better is the sight of the eyes than the wandering of the desire*] It is better to enjoy the present than to feed

told, yet hath he seen no good : do not all go to one place ?

7 ¹ All the labour of man is for his mouth, and yet the ² appetite is not filled.

8 For what hath the wise more than the fool ? what hath the poor, that knoweth to walk before the living ?

9 Better is the sight of the eyes ^h than the wandering of the desire : this is also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it is man : ⁱ neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what is man the better ?

12 For who knoweth what is good for man in this life, ^j all the days of his vain life which he spendeth as ^k a shadow ? for ^l who can tell a man what shall be after him under the sun ?

^h Heb. than the walking of the soul.—ⁱ Job ix. 32. Is. i. xlv. 9. Jer. xlix. 10.—^j Heb. the number of the days of the life of his vanity.—^k Ps. cii. 11. cix. 23. cxliv. 4. James iv. 14.—^l Ps. xxxix. 6. Ch. viii. 7.

one's self with vain desires of the future. What we translate the wandering of desire, is the travelling of the soul. What is this ? Does it simply mean desiring ? Or is there any reference here to the state of separate spirits ? It however shows the soul to be in a restless state, and consequently to be unhappy. If Christ dwell in the heart by faith, the soul is then at rest, and this is properly the rest of the people of God.

Verse 10. *That which hath been is named already*] The Hebrew of this verse might be translated, "Who is he who is ? His name has been already called. And it is known that he is Adam ; and that he cannot contend in judgment with him who is stronger than he."

Verse 12. *For who knoweth what is good for man in this life*] Those things which we deem good are often evil and those which we think evil are often good. So ignorant are we, that we run the greatest hazard in making a choice. It is better to leave ourselves and our concerns in the hands of the Lord, than to keep them in our own.

For who can tell a man what shall be after him] Futurity is with God. While he lives, man wishes to know what is before him. When he is about to die, he wishes to know what will be after him. All this is vanity ; God, because he is merciful, will reveal neither.

CHAPTER VII.

The value of a good name, 1. Advantages of sorrow and correction, 2-5. The emptiness of a fool's joy, 6. Of oppression, 7. The end better than the beginning, 8. Against hastiness of spirit, 9. Comparison of former and present times, 10. Excellence of wisdom, 11, 12. Of the dispensations of Providence, 13-15. Against extremes, 16-18. The strength of wisdom, 19. Man is ever liable to sin and mistake, 20. We should guard our words, 21, 22. Difficulty of obtaining wisdom, 23-25. A bad woman dangerous, 26. There are few who are really upright, 27-29.

A ^a **GOOD** name is better than ^b precious ointment; and the day of death than the day of one's birth.

2 ^c It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

3 ^d Sorrow is better than laughter: ^e for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

5 ^f It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 ^g For as the ^h crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

7 Surely oppression maketh a wise man mad; ⁱ and a gift destroyeth the heart.

8 Better is the end of a thing than the beginning thereof: and ^j the patient in spirit is better than the proud in spirit.

9 ^k Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is the cause that the former days were better than these? for thou dost not inquire ^l wisely concerning this,

^a Prov. xv. 33. xxii. 1.—^b Matt. xxvi. 7. Mark xiv. 3. Luke vii. 37.—^c Or, Anger.—^d 2 Cor. vii. 10.—^e See Ps. cxli. 5. Prov. xiii. 18. xv. 31. 32.—^f P. cxviii. 11. Ch. ii. 2.—^g Heb. sound.—^h Ex. vi. xxiii. 8. Deut. xvi. 19. 11. Prov. xiv. 29.—ⁱ Prov. xxi. 4. xxviii. 25.—^j Prov. xv. 17. xvi. 32. James i. 19.—^k Heb. out of wisdom.—^l Or, as good as an inheritance, yea, better too.—^m Ch. xi. 7.

Verse 1. *A good name*] Unsatisfactory as all sublimary things are, yet still there are some which are of great consequence, and among them a good name.

Verse 2. *It is better to go to the house of mourning*] Birth-days were generally kept with great festivity, and to these the wise man most probably refers; but according to his maxim, the miseries of life were so many and so oppressive that the day of a man's death was to be preferred to the day of his birth. But, independently of the allusion, it is much more profitable to visit the house of mourning for the dead, than the house of festivity.

Verse 3. *Sorrow is better than laughter*] The reason is immediately given: for by the sorrow of the countenance—the grief of heart that shows itself in the countenance.

The heart is made better] In such cases, most men try themselves at the tribunal of their own consciences, and resolve on amendment of life.

Verse 4. *The heart of the wise is in the house of mourning*] A wise man loves those occasions from which he can derive spiritual advantage; and therefore prefers visiting the sick, and sympathising with those who have suffered privations by death.

Verse 6. *For as the crackling of thorns*] They make a great noise, a great blaze; and are extinguished in a few moments. Such indeed, comparatively, are the joys of life: they are noisy, flashy, and transitory.

Verse 7. *Oppression maketh a wise man mad*] This has been translated with good show of reason, "Surely oppression shall give lustre to a wise man: but a gift corrupteth the heart." We cannot think that the wise man—he that is truly religious can be made mad by any kind of oppression; but as he trusts in God, so in patience he possesses his soul.

Verse 8. *Better is the end*] We can then judge of the whole, and especially if the matter relate to the conduct of Divine Providence. At the beginning we are often apt to make very rash conjectures, and often suppose that such and such things are against us; and that everything is going wrong.

Verse 9. *Anger resteth in the bosom of fools*] A wise man, off his guard, may feel it for a moment; but in him it cannot rest: it is a fire which he immediately casts out of his breast. But the fool—the man who is under the dominion of his own tempers, harbours and fosters it, till it takes the form of malice, and then excites him to seek full revenge on those whom he deems enemies.

Verse 10. *The former days were better than these*] This is a common saying; and it is as foolish as it is common.

11 Wisdom ^m is good with an inheritance: and by it there is profit ⁿ to them that see the sun.

12 For wisdom is a ^o defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

13 Consider the work of God: for ^p who can make that straight, which he hath made crooked?

14 ^q In the day of prosperity be joyful, but in the day of adversity consider: God also hath ^r set the one over against the other, to the end that man should find nothing after him.

15 All things have I seen in the days of my vanity: ^s there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

16 ^t Be not righteous over much: ^u neither make thyself over wise: why shouldest thou ^v destroy thyself?

17 Be not over much wicked, neither be thou foolish: ^w why shouldest thou die ^x before thy time?

18 ^y It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 ^z Wisdom strengtheneth the wise more than ten mighty men which are in the city.

—^a Heb. shadow.—^b See Job xii. 14. Ch. i. 15. Isa. xlv. 27.—^c Ch. iii. 4. Deut. xxviii. 47.—^d Heb. made.—^e Ch. viii. 14.—^f Prov. xxv. 16.—^g Eccles. iii. 21. 22. Rom. xii. 3.—^h Heb. be desolate.—ⁱ Job xv. 32. 1's. iv. 23. Prov. x. 27.—^j Heb. not in thy time.—^k Prov. xii. 22. xxiv. 5. Ch. ix. 16. 18.

There is no weight nor truth in it; but men use it to excuse their crimes, and the folly of their conduct.

Verse 11. *Wisdom is good with an inheritance*] In this chapter, Solomon introduces many observations which appear to be made by objectors against his doctrine; and as he was satisfied of their futility, he proposes them in their own full strength, and then combats and destroys them.

Verse 12. *Wisdom is a defence*] All true wisdom is most undoubtedly a great advantage to men in all circumstances; and money is also of great use; but it cannot be compared to wisdom. Wisdom—the religion of the true God, gives life to them that have it. Money cannot procure the favour of God, nor give life to the soul.

Verse 13. *Consider the work of God*] Such is the nature of his providence, that it puts money into the hands of few: but wisdom is within the reach of all.

Verse 14. *In the day of prosperity be joyful*] When ye receive these temporal gifts from God, enjoy them, and be thankful to the Giver: but remember this, sunshine will not always last.

Verse 15. *There is a just man that perisheth*] This is another objection; as if he had said, "I also have had considerable experience; and I have not discovered any marked approbation of the conduct of the righteous, or disapprobation of that of the wicked. On the contrary, I have seen a righteous man perish, while employed in the work of righteousness; and a wicked man prosperous, and even exalted, while living wickedly."

Verse 16. *Why shouldest thou destroy thyself?*] Make thyself desolate, so that thou shalt be obliged to stand alone; neither make thyself over wise, do not pretend to abundance of wisdom. In other words, and in modern language, "There is no need of all this watching, fasting, praying, self-denial, &c., you carry things to extremes." Why should you wish to be reputed singular and precise?"

Verse 17. *Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?*] Do not multiply wickedness; do not add direct opposition to godliness to the rest of your crimes. Why should you provoke God to destroy you before your time? Perdition will come soon enough.

Verse 18. *It is good that thou shouldest take hold of this*] Get what you can in an honest way; but do not forget to get true religion; for he that fears God will be saved from all evil.

Verse 19. *Wisdom strengtheneth the wise*] One wise, thoroughly learned, and scientific man, may be of more use

20 *For there is not a just man upon earth that doeth good, and sinneth not.

21 Also ^b take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 All this have I proved by wisdom; * I said, I will be wise; but it was far from me.

24 ^d That which is far off, and * exceeding deep, who can find it out?

25 * I ^e applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness.

* 1 Kings viii. 46. 2 Chron. vi. 33. Prov. xx. 9. Rom. iii. 23. 1 John i. 8.—^b Heb. give not thine heart.— Rom. i. 22.—^d Job xxv. ii. 12, 21. 1 Tim. vi. 16.—* Rom. xi. 31.—^e Heb. I and my heart compassed.—^c Ch. i. 17. ii. 12.—^b Prov. v. 3, 4, xxii. 14.—^d Heb. he that is

in fortifying and defending a city, than ten princes.

Verse 20. There is not a just man upon earth that doeth good, and sinneth not.] There is not a man upon earth, howsoever just he may be, and habituated to do good, but is peccable—liable to commit sin; and therefore should continually watch and pray, and depend upon the Lord. But the text does not say, the just man does commit sin, but simply that he may sin; and so our translators have rendered it in 1 Sam. ii. 25, twice in 1 Kings viii. 31, 46, and 2 Chron. vi. 36.

Verse 21. Thy servant curse thee] *Mekallelecha*, make light of thee, speak evil of thee.

Verse 22. Thou thyself—hast cursed others.] Hast spoken evil; hast vilified others. Do not wonder if God, in his justice, permit thee to be calumniated, seeing thou hast so frequently calumniated others.

Verse 23. All this have I proved by wisdom] These rules I have laid down for my own conduct, and sought after more wisdom; but have fallen far short of what I wished to be.

Verse 24. That which is far off] Though the wisdom that is essential to our salvation may be soon learned, through the teaching of the Spirit of wisdom, yet in wisdom itself there are extents and depths which none can reach or fathom.

Verse 25. I applied mine heart] I cast about, *sabbothi*, I made a circuit; and all within my circle I was determined to know, and to investigate, and to seek out wisdom, and the reason of things. Every doctrine of God is a subject both for reason and faith to work on.

26 ^b And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: ^c whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith ^d the preacher, ^e counting one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: ^f one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, ^g that God hath made man upright; but ^h they have sought out many ⁱ inventions.

good before God.—^c Ch. i. 1, 2.—^b Or, weighing one thing after another, to find out the reason.—^d Job xxxiii. : 3. ^e Ps. xli. 1.—^f Gen. i. 27.—^g Gen. iii. 6, 7.—^h Ps. xcix. 8. cvi. 29, 30. ⁱ Prov. viii. 12.

Verse 26. And I find more bitter than death the woman] He found nothing equally dangerous and ruinous with the blandishments of cunning women.

Whoso pleaseth God] The man who walks with God, and he alone, shall escape this sore evil: and even he that fears God, if he get with an artful woman, may be soon robbed of his strength, and become like other men. A bad or artful woman is represented as a company of hunters, with nets, gins, &c., to catch their prey.

Verse 27. Counting one by one] I have gone over every particular. I have compared one thing with another; man with woman, his wisdom with her wiles; his strength with her blandishments: and in a thousand men, I have found one thoroughly upright man; but among one thousand women I have not found one such. This is a lamentable account of the state of morals in Judea, in the days of the wise king Solomon.

Verse 29. Lo, this only have I found, that God hath made man upright] Whatever evil may be now found among men and women, it is not of God; for God made them all upright.

I doubt much whether the word *chishbonoth* should be taken in a bad sense. It may signify the whole of human devices, imaginations, inventions, artifice, with all their products; arts, sciences, schemes, plans, and all that they have found out for the destruction or melioration of life. God has given man wondrous faculties; and of them he has made strange uses, and sovereign abuses: and they have been, in consequence, at one time his help, and at another his bane.

CHAPTER VIII.

A man's wisdom makes his face to shine, 1. Kings are to be greatly respected, 2-4. Of him who keeps the commandment; of the misery of man; of the certainty of death, 5-8. Of him that rules another to his own hurt, 9. The end of the wicked, 10. God's long-suffering, 11, 12. It shall be ill with wicked men, 13. Strange events in the course of providence, 14, 15. God's works cannot be found out, 16, 17.

WHO is as the wise man? and who knoweth the interpretation of a thing? ^a a man's wisdom maketh his face to shine, and ^b the boldness of his face shall be changed.

2 I counsel thee to keep the king's commandment, ^c and that in regard of the oath of God.

* Prov. iv. 8. 9. xvii. 21. See Acts vi. 15.—^b Heb. his strength.—^c Deut. xxv. ii. 50.

Verse 1. Who knoweth the interpretation] Every state of the heart shines through the countenance: but there is such an evidence of the contented, happy, pure, benevolent state of the soul in the face of a truly pious man, that it must be observed, and cannot be mistaken.

The boldness of his face shall be changed.] The verse might be read, "The wisdom of a man shall illuminate his

3 ^d Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king is, there is power: and ^e who may say unto him, What doest thou?

5 Whoso keepeth the commandment ^f shall feel no

^d 1 Chron. xxix. 24. Ezek. xvii. 18. Rom. xiii. 5. —^e (h. x. 4.—^f Job xxxiv. 18.—^g Heb. shall know.

face; and the strength of his countenance shall be doubled." He shall speak with full confidence; and all will feel the weight of his observations.

Verse 2. To keep the king's commandment] This sentence would be better translated, I keep the mouth of the king; I take good heed not to meddle with state secrets; and if I know, to hide them. Or, I am obedient to the commands of

evil thing: and a wise man's heart discerneth both time and judgment.

6 Because * to every purpose there is time and judgment, therefore the misery of man is great upon him.

7 ^b For he knoweth not that which shall be: for who can tell him * when it shall be?

8 ^a There is no man that hath power * over the spirit to retain the spirit; neither hath he power in the day of death: and there is no ^c discharge in that war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

11 ^a Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ^b Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that

* Ch. iii. 1.—^b Prov. xxiv. 22. Ch. vi. 12. ix. 12. x. 14.—^c Or, how it shall be.—^d Ps. xlix. 6. 7.—^e Job xiv. 5.—^f Or, casting off weapons.—^g Ps. x. 8. 1. 21. Isa. xxvi. 10.—^h Isa. lxxv. 20. Rom. ii. 5.—ⁱ Ps. xxxvii.

laws; I feel myself bound by whatever the king has decreed.

In regard of the oath of God.] You have sworn obedience to him; keep your oath, for the engagement was made in the presence of God.

Verse 8. Be not hasty] Be steadily faithful to your sovereign. If you have done wrong, do not endeavour to vindicate yourself before him; it is of no use; his power is absolute, and he will do what he pleases. He will take his own view of the subject, and he will retain it.

Verse 5. Both time and judgment.] WHAT shall I speak? WHAT shall I do? When, how, and what answer to time, manner, and matter. To discern all these, and act suitably, is a lesson for a philosopher, and a study for a Christian.

Verse 6. To every purpose there is time] Every volition, every thing that depends on the will of man. He has generally the opportunity to do whatever he purposes; and as his purposes are frequently evil, his acts are so too; and in consequence his misery is great.

Verse 8. There is no man that hath power over the spirit to retain the spirit] Some translate: "No man hath power over the wind to restrain the wind; and none has power over death to restrain him; and when a man engages as a soldier, he cannot be discharged from the war till it is ended; and by wickedness no man shall be delivered from any evil." Taking it in this way, these are maxims which contain self-evident truths. Others suppose the verse to refer to the king who tyrannizes over and oppresses his people. He shall also account to God for his actions; he shall die, and he cannot prevent it; and when he is judged, his wickedness cannot deliver him.

Verse 9. One man ruleth over another to his own hurt.] This may be spoken of rulers generally, who, instead of feeding, fleece the flock; tyrants and oppressors who came to an untimely end by their mismanagement of the offices of the state.

Verse 10. Who had come and gone from the place of the holy] The place of the holy is the sacred office which they held, anointed either as kings or priests to God; and, not

'it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it ¹ happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.

15 ^a Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes):

17 Then I beheld all the work of God, that ¹ a man cannot find out the work that is done under the sun: because, though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, ^m yet shall he not be able to find it.

11, 18, 19. Prov. i. 32. 33. Isa. iii. 10, 11. Matt. xxv. 34. 41.—¹ Ps. lxxiii. 14. Ch. ii. 14. vii. 15. ix. 1, 2.—² Ch. ii. 24. iii. 12, 22. v. 18. ix. 7.—^m Job v. 9. Ch. iii. 11. Rom. xi. 33.—ⁿ Ps. lxxiii. 16.

having fulfilled the holy office in a holy way, have been carried to their graves without lamentation, and lie among the dead without remembrance.

Verse 11. Because sentence] Because God does not immediately punish every delinquency, men think he disregards evil acts; and therefore they are emboldened to sin on. So this long-suffering of God, which leadeth to repentance, is abused so as to lead to farther crimes!

Verse 12. Though a sinner do evil an hundred times] If God bear so long with a transgressor, waiting in his long-suffering for him to repent and turn to him, surely he will be peculiarly kind to them that fear him, and endeavour to walk uprightly before him.

Verse 13. But it shall not be well with the wicked] Let not the long-spared sinner presume that, because sentence is not speedily executed on his evil works, and he is suffered to go on to his hundredth transgression, God has forgotten to punish. No; he feareth not before God; and therefore he shall not ultimately escape.

Verse 15. Then I commended mirth] These are some more of the cavils of the infidel objector.

Verse 16. When I applied mine heart to know wisdom] This is the reply of the wise man. We may study night and day, and deprive ourselves of rest and sleep, but we shall never fathom the depths that are in the divine government; but all is right and just. This is the state of probation; and in it neither can the wicked be punished, nor the righteous rewarded. But eternity is at hand; and then shall every man receive according to his works.

Verse 17. Then I beheld all the work of God, that a man cannot find out the work that is done under the sun] I saw it to be of such a nature—1. That a man cannot find it out. 2. That if he labour to find it out, he shall not succeed. 3. That though he be wise—the most instructed among men, and think to find it out, he shall find he is not able. It is beyond the wisdom and power of man. How vain then are all your cavils about providence. You do not understand it; you cannot comprehend it. Fear God.

CHAPTER IX.

No man knows, by any present sign, what is before him, 1. All things happen alike to all, 2, 3. Comparison of the state of the dead and the living, 4-6. Enjoy God's mercies, and live to his glory, 7-10. The race is not to the swift, nor the battle to the strong, 11. Man is ignorant of futurity, 12, 13. The account of the little city, and the poor wise man, 14-18.

FOR all this ^a I considered in my heart even to ^b declare all this, ^b that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.

2 ^c All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that swearoth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but ^d the dead know not any thing, neither have they any more a reward; for ^e the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 Go thy way, ^f eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 ^g Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath

^a Heb. I gave or set to my heart.—^b Ch. viii. 14.—^c Job xxi. 7. & Ps. lxxviii. 3, 12, 13. Mat. iii. 15.—^d Job xlv. 21. Isa. lxiii. 16.—^e Job vii. 8, 9, 10. Isa. xxvi. 14.—^f Ch. viii. 15.—^g Heb. See or enjoy life.—^h Ch. ii. 10, 24. iii. 13, 12. v. 18.—ⁱ Amos ii. 14, 15. Jer. ix.

Verse 1. *The righteous, and the wise, and their works, are in the hand of God*] This is a continuation of the preceding subject; the wise man draws a conclusion from what he had seen, and from the well-known character of God, that the righteous, the wise, and their conduct, were all in the hand of God; but we cannot judge from the occurrences which take place in life who are the objects of God's love or displeasure.

Verse 2. *All things come alike to all*] This is very generally true; but God often makes a difference; and his faithful followers witness many interventions of Divine Providence in their behalf. But there are general blessings and general natural evils, that equally affect the just and the unjust. But in this all is right; the evils that are in nature are the effects of the FALL of man; and God will not suspend general laws, or alter them, to favour individual cases.

Verse 3. *The heart of the sons of men is full of evil*] No wonder then that the curse of God should be frequent in the earth.

Verse 4. *For to him that is joined to all the living there is hope*] While a man lives he hopes to amend, and he hopes to have a better lot; and thus life is spent, hoping to grow better, and hoping to get more.

A living dog is better than a dead lion] The smallest measure of animal existence is better than the largest of dead matter.

Verse 5. *The living know that they shall die*] This is so self-evident that none can doubt it; and therefore all that

given thee under the sun, all the days of thy vanity: ^h for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, ⁱ and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For ^j man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men ^k snared in an evil time, when it filleth suddenly upon them.

13 This wisdom have I seen also under the sun, and it seemed great unto me:

14 ^l There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 ^m Then said I, Wisdom is better than strength: nevertheless ⁿ the poor man's wisdom is despised and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 ^o Wisdom is better than weapons of war: but, ^p one sinner destroyeth much good.

23.—^q Ch. viii. 7.—^r Prov. xxix. 6. Luke xii. 20, 29. xvii. 26, &c. 1 Thea. v. 3.—^s See 2 Sam. xx. 14, 22.—^t Prov. xxi. 22, xxiv. 5. Ch. vii. 19. Ver. 18.—^u Mark vi. 2, 3.—^v Ver. 16.—^w Josh. vii. 1, 11, 12.

have this conviction should prepare for death and eternal blessedness.

But the dead know not any thing] Cut off from life, they know nothing of what passes under the sun.

Verse 6. *Also their love, and their hatred*] It is evident that he speaks here of the ignorance, want of power, &c., of the dead, in reference only to this life. And though they have no more a portion under the sun, yet he does not intimate that they have none anywhere else.

Verse 7. *Go thy way, eat thy bread with joy*] Do not vex and perplex yourselves with the dispensations and mysteries of Providence; enjoy the blessings which God has given you, and live to his glory; and then God will accept your works.

Verse 8. *Let thy garments be always white*] The Jews wore white garments on festival occasions, as emblems of joy and innocence. Be always pure, and always happy.

Verse 9. *Live joyfully with the wife whom thou lovest*] Marry prudently, keep faithfully attached to the wife thou hast chosen, and rejoice in the labour of thy hands.

Verse 11. *The race is not to the swift*] God causes the lame often to take the prey, the prize; and so works, that the weak overthrow the strong; therefore no man should confide in himself.

Happeneth to them all] Every man has what may be called time and space to act in, and opportunity to do a particular work. But in this TIME and OPPORTUNITY there is INCIDENT, what may fall in; and OCCURRENCE, what may meet and frustrate an attempt. While you have TIME, seek

an OPPORTUNITY to do what is right; but calculate on hindrances and oppositions, because time and opportunity have their INCIDENT and OCCURRENCE.

Verse 12. *As the birds that are caught*] Man acts so heedlessly, notwithstanding all his wisdom, and all his warnings, that he is often taken, as a fish is by the baited hook, and the bird by the baited snare.

Verse 14. *There was a little city, and few men within it*]

Here is another proof of the vanity of sublunary things; the ingratitude of men, and the little compensation that genuine merit receives. The little history mentioned here may have either been a fact, or intended as an instructive fable.

Verse 18. *Destroyeth much good.*] One sinner has often injured the work of God; one stumbling-block has sometimes destroyed a revival of religion. Sin acts like a ferment; whatever comes in contact with it, it assimilates to itself.

CHAPTER X.

Observations on wisdom and folly, 1-3. Concerning right conduct towards rulers, 4. Merit depressed, and worthlessness exalted, 5-7. Of him who digs a pit, and removes a landmark, 8-9. The use of wisdom and experience, 10. Of the babbler and the fool, 11-15. The infant king, 16. The well-regulated court, 17. Of slothfulness, 18. Of feasting, 19. Speaks not evil of the king, 20.

DEAD flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2 A wise man's heart is at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom failth him, and he saith to every one that he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: 6 Folly is set in great dignity, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it; and whose breaketh an hedge a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

11 Surely the serpent will bite without enchantment; and a babbler is no better.

12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 Woe to thee, O land, when thy king is a

^a Heb. Flies of death.—^b Heb. his heart.—^c Prov. xiii. 16. xviii. 2.—^d Ch. viii. 3.—^e 1 Sam. xxv. 24, &c. Prov. xxv. 15.—^f Heb. from before.—^g Esth. iii. 1.—^h Heb. in great heights.—ⁱ Prov. xix. 10. xxx. 22.—^j Ps. vii. 16. Prov. xxvi. 27.—^k Is. lviii. 4, 5. Jer. viii.

17.—¹ Heb. the master of the tongue.—^m Prov. x. 32. xii. 13.—ⁿ Heb. grace.—^o Prov. x. 14. xviii. 7. ^p Heb. his mouth.—^q Prov. xv. 2.—^r Heb. multiplish words.—^s Ch. li. 22. vi. 12. viii. 7.—^t Isa. lli. 4, 5, 12. v. 11.

Verse 1. *Dead flies*] Any putrefaction spoils perfume; and so a foolish act ruins the character of him who has the reputation of being wise and good. Hence, no man can be said to be safe, till he is taken to the paradise of God.

Verse 2. *A wise man's heart is at his right hand*] The wise man has command over his own mind, feelings, passions, &c., and there is prudence in all his acts. The fool wants prudence and management, he has no restraint on his passions, and no rule or guard upon his tongue.

Verse 3. *When a fool walketh by the way*] In every act of life, and in every company he frequents, the irreligious man shows what he is.

Verse 4. *If the spirit of the ruler rise up against thee*] If the king get incensed against thee.

Leave not thy place] Humble thyself before him, that is thy place and duty; for yielding to him, and not standing stoutly in thy defence, pacifieth great offences: and then, when his anger is appeased, he will hear anything in thy justification, if thou have anything to offer. This is good advice to a child in reference to his parents, and to an inferior of any kind in reference to his superiors.

Verse 5. *An error which proceedeth from the ruler*] What this error in the ruler is, the two following verses point out: it is simply this—an injudicious distribution of offices, and raising people to places of trust and confidence who are destitute of merit, &c. This is frequent in the governments of the world; and favouritism has often brought prosperous nations to the brink of ruin.

Verse 8. *Whoso breaketh an hedge, a serpent shall bite him.*] While spoiling his neighbour's property, he himself may

come to greater mischief: while pulling out the sticks, he may be bit by a serpent, who has his nest there.

Verse 9. *Whoso removeth stones*] Whoever pulls down an old building is likely to be hurt by the stones; and in cleaving wood many accidents occur for want of sufficient caution.

Verse 10. *If the iron be blunt*] If the axe have lost its edge, and the owner do not sharpen it, he must apply the more strength to make it cut; but the wisdom that is profitable to direct will teach him, that he should whet his axe, and spare his strength. Thus, without wisdom and understanding we cannot go profitably through the meanest concerns in life.

Verse 11. *The serpent will bite without enchantment*] As a snake may bite before it hiss, so also will the babbler, talkative person, or calumniator. Without directly speaking evil, he insinuates, by innuendoes, things injurious to the reputation of his neighbour. The moral of this saying is simply this: A calumniator is as dangerous as a poisonous serpent; and from the venomous tongue of slander and detraction no man is safe.

Verse 12. *The words of a wise man's mouth*] Everything that proceeds from him is decent and orderly; creditable to himself, and acceptable to those who hear him. But the lips of the fool are not only not pleasant to others, but often destructive to himself.

Verse 14. *A man cannot tell what shall be*] A foolish babbling man will talk on every subject, though he can say as little on the past, as he can on the future.

Verse 15. *He knoweth not how to go to the city.*] "He knows nothing; he does not know his way to the next village."

child, and thy princes eat in the morning!
 17 Blessed art thou, O land, when thy king is the son of nobles, and * thy princes eat in due season, for strength, and not for drunkenness!
 18 By much slothfulness the building decayeth; and through idleness of the hands the house drop-peth through.

* Prov. xxxi. 4.—^b Ps. civ. 15.—^c Heb. maketh glad the life.
 —^d Exod. xxii. 28. Acts xxiii. 5.

Verse 16. *Woe to thee, O land when thy king is a child*] Minorities are, in general, very prejudicial to a state. Regents either disagree, and foment civil wars, or oppress the people.

Thy princes eat in the morning] They do nothing in order; turn night into day, and day into night; sleep when they should wake, and wake when they should sleep; attending more to chamberings and banquetings, than to the concerns of the state.

Verse 17. *When thy king is the son of nobles*] Such a one as comes to the throne in a legitimate way, from an ancient regal family, whose right to the throne is incontestable.

And thy princes eat in due season] All persons in places of trust for the public weal, from the king to the lowest public functionary, should know, that the public are exceedingly scandalized at repeated accounts of entertainments, where

19 A feast is made for laughter, and ^b wine
 * maketh merry: but money answereth all things.
 20 ^c Curse not the king, no, not in thy * thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

* Or, conscience, figure like. Luke xix. 40.

irregularity prevails, much money is expended, and no good done.

Verse 18. *By much slothfulness*] This is remarkably the case in some countries. Houses are not repaired till they are almost fall about the ears of the inhabitants.

Verse 19. *A feast is made for laughter*] The object of it is to produce merriment, to banish care and concern of every kind.

Verse 20. *Curse not the king*] Do not permit thyself even to think evil of the king; lest thy tongue at some time give vent to thy thoughts, and so thou be chargeable with treason.

For a bird of the air shall carry the voice] Does he refer here to such fowls as the carrier pigeon, which were often used to carry letters under their wings to a great distance, and bring back answers?

CHAPTER XI.

Give alms to all, 1-4. The works of God unknown to man, 5. Diligence necessary, 6. Prosperity frequently succeeded by adversity, 7, 8. There will be a day of judgment, 9, 10.

CAST thy bread ^a upon ^b the waters: ^c for thou shalt find it after many days.

2 ^d Give a portion ^e to seven, and also to eight; ^f for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As ^g thou knowest not what *is* the way of the spirit, ^h nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening

withhold not thine hand: for thou knowest not whether ⁱ shall prosper, either this or that, or whether they both shall be alike good.

7 Truly the light *is* sweet, and a pleasant thing it *is* for the eyes ^j to behold the sun:

8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, ^k and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things ^l God will bring thee into judgment.

10 Therefore remove ^m sorrow from thy heart, and ⁿ put away evil from thy flesh: ^o for childhood and youth *are* vanity.

* See Isa. xxxii. 20.—^b Heb. upon the face of the waters.—^c Deut. xv. 10. Prov. xix. 17. Matt. x. 42. 2 Cor. ix. 8. Gal. vi. 9, 10. Heb. vi. 10.—^d Ps. cxli. 9. Luke vi. 80. 1 Tim. vi. 18, 19.—^e Mic.

v. 5.—^f Eph. v. 16.—^g John iii. 8.—^h Ps. cxxxix. 14, 15.—ⁱ Heb. shall be right.—^j Ch. vii. 11.—^k Numb. xv. 39.—^l Ch. xii. 14. Rom. ii. 6-11.—^m Or, anger.—ⁿ 2 Cor. vii. 1. 2 Tim. ii. 22.—^o Ps. xxxix. 5.

Verse 1. *Cast thy bread upon the waters*] An allusion to the sowing of rice: which was sown upon muddy ground, or ground covered with water, and trodden in by the feet of cattle: it thus took root, and grew, and was found after many days in a plentiful harvest.

Verse 2. *Give a portion to seven*] Never cease giving while thou seest a person in distress, and hast wherewithal to relieve him.

Thou knowest not what evil] Thou mayest yet stand in need of similar help thyself.

Verse 3. *If the clouds be full of rain*] Act as the clouds; when they are full, they pour out their water indifferently on the field and on the desert. Better relieve or give to a hundred worthless persons, than pass by one who is in real distress.

Where the tree falleth, there it shall be.] Acquire a

heavenly disposition while here; for there will be no change after this life. In whatever disposition or state of soul thou diest, in that thou wilt be found in the eternal world. Death refines nothing, purifies nothing, kills no sin, helps to no glory.

Verse 4. *He that observeth the wind shall not sow*] If a man neither plough nor sow till the weather is entirely to his mind, the season will in all probability pass before he will have done any thing; those very punctilious and scrupulous people, who will *sift every thing* to the bottom in every case, and, before they will act, must be fully satisfied on all points, seldom do any good. While they are observing the clouds and the rain, others have joined hands with God, and made a poor man live.

Verse 5. *As thou knowest not—the way of the spirit*] Why God should have permitted such and such persons to fall

into want, and how they came into all their distresses, thou canst not tell, no more than thou canst how *their soul* is united to their body, or how the *child* was formed in the *womb of its mother*.

Verse 6. *In the morning sow thy seed*] Be ready at all times to show mercy; begin in the morning, continue till the evening; if thy motive be good, God will applaud and reward thee; not according to the *worthiness or unworthiness of the object* of thy charity, but according to the *motive* which induced thee to relieve him.

Verse 7. *Truly the light is sweet*] Life is dear to every man as the *light of the sun* is to the eye.

Verse 8. *If a man live many years*] And even have prosperity through the whole; yet the *days of darkness*—times of affliction, weakness, and perhaps *old age*, will be many. If he die not a *violent death*, which no man can wish, he will die a *lingering death*; and this is ordinarily attended

with many *pains* and many *sorrows*; therefore let him prepare to meet his God; and to carry this thought through life, that all must terminate in death.

Verse 9. *Rejoice, O young man, in thy youth*] It is in the order of God, that the *young should rejoice* in their youth; but they should make such a moderate use of all their enjoyments, that they may not be confounded in the day of judgment. But, O young man, if thou wilt follow the propensities of thy *own heart*, the noisy mirth of the *fool*, and the dissipation of the *profligate*,—go on; take thy full swing; but take this with thee, that “for all these things, God will judge thee;” and if the righteous are scarcely saved, where shall the *ungodly* and the *sinner* appear?

Verse 10. *Therefore remove sorrow*] *Gaas, anger*; every kind of violent passion, all filthiness of the *flesh* and *spirit*. Eternity alone is permanent; live for eternity.

CHAPTER XII.

Youth should remember their Creator, 1. A description of old age and its infirmities, with the causes of death and dissolution, 2-9. How the preacher taught the people knowledge, 9-11. General directions, and conclusion of the work, 12-14.

REMEMBER ^a now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, ^b when thou shalt say, I have no pleasure in them.

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain;

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and ^c the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the ^d doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all ^e the daughters of music shall be brought low;

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to ^f his long home, and ^g the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 ^h Then shall the dust return to the earth as it was: ⁱ and the spirit shall return unto God ^j who gave it.

8 ^k Vanity of vanities, saith the preacher, all is vanity.

9 And ^l moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave

^a Prov. xxii. 6. Lam. iii. 27.—^b See 2 Sam. xix. 25.—^c Or, the grinders fail, because they grind little.—^d Ps. cxli. 3.—^e 2 Sam. xix. 25.—Job xvii. 13.—^f Jer. ix. 17.—^g Gen. iii. 19. Job xxxiv. 15.

Verse 1. *Remember thy Creator*] *Boreycha*, thy CREATOR. The word is most certainly in the plural number in all our common Hebrew Bibles; but it is in the singular number, *Borecha*, in one hundred and seventy-six of Dr. Kennicott's MSS., and ninety-six of De Rossi's; in many ancient editions; and in all the ancient Versions.

The evidence, therefore, that this text is supposed to give to the doctrine of the *ever-blessed Trinity* is but precarious, and on it little stress can be laid; and no man who loves truth would wish to support it by dubious witnesses. But what does the text say?

I. You are not your own, you have no right to yourselves. God is your Creator, as he created you, so he preserves you; he feeds, clothes, upholds you. He has made you capable of knowing, loving, and serving him in this world, and of enjoying him in his own glory for ever. And when you had *undone yourselves by sin*, he sent his Son to redeem you by his blood; and he sends his Spirit to enlighten, convince, and draw you away from childishness, from vain and trifling, as well as from sinful pursuits.

II. Remember him; consider that he is your Creator, your loving and affectionate Father. In youth memory is strong and tenacious; but, through the perversion of the heart by sin, young people can remember any thing better than GOD.

III. Remember him in thy YOUTH, in order that you may

Ps. xc. 3.—¹ Ch. iii. 21.—² Num. xvi. 22. xxvii. 16. Job xxxiv. 14. Isa. lvii. 16. Zech. xii. 1.—³ Ps. lxi. 9. Ch. i. 2.—⁴ Or, the more wise the preacher was, &c.

have a long and blessed life, that you may be saved from the corruption and misery into which young people in general run.

IV. Remember him now, in this part of your youth—you have no certainty of life; now is yours, to-morrow may not be.

V. Should you live to old age, it is a very disadvantageous time to begin to serve the Lord in. Infirmities press down both body and mind, and the oppressed nature has enough to do to bear its own infirmities; and as there is little time, so there is generally less inclination to call upon the Lord.

Verse 2. *While the sun, or the light, or the moon, or the stars, be not darkened*] i. e., in the SPRING, prime, and prosperity of life.

Nor the clouds return] The infirmities of old age, of which WINTER is a proper emblem, as spring is of youth, in the former clause of this verse.

Verse 3. *In the day when the keepers of the house*] The BODY of man is here compared to a HOUSE:—mark the metaphors and their propriety.

1. The keepers shall tremble—the hands become palsytic, as is constantly the case, less or more, in old age.

2. The strong men shall bow] The legs become feeble, and unable to support the weight of the body.

3. The grinders cease because they are few] The teeth

good heed, and sought out, and ^a set in order many proverbs.

10 The preacher sought to find out ^b acceptable words: and that which was written was upright, even words of truth.

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12 And further, by these, my son, be admonish-

^a 1 Kings iv. 32. — ^b Heb. words of delight — Ch. i. 18. — ^c Or, reading. — ^d Or, The end of the matter, even all that hath been heard, &c.

decayed and mostly lost; the few that remain being incapable of properly masticating hard substances or animal food.

5. Those that look out of the windows] The optic nerves, which receive impressions, through the medium of the different humours of the eye, from surrounding objects,—they are darkened; the humours becoming thick, flat, and turbid,—they are no longer capable of transmitting those images in that clear distinct manner as formerly.

Verse 4. And the doors shall be shut in the streets]

5. The doors—the lips, which are the doors by which the mouth is closed.

6. Be shut in the streets] The cavities of the cheeks and jaws, through which the food may be said to travel before it is fitted by mastication or chewing to go down the oesophagus into the stomach. The doors or lips are shut to hinder the food in chewing from dropping out; as the teeth, which prevented that before, are now lost.

7. The sound of the grinding is low] Little noise is now made in eating, because the teeth are either lost, or become so infirm as not to suffer their being pressed closed together; and the mouth being kept shut to hinder the food from dropping out, the sound in eating is scarcely heard.

8. He shall rise up at the voice of the bird] His sleep is not sound as it used to be; he slumbers rather than sleeps; and the crowing of the cock awakes him.

9. All the daughters of music shall be brought low] The voice, that wonderful instrument, almost endless in the strength and variety of its tones, becomes feeble and squeaking, and merriment and pleasure are no more.

Verse 5. When they shall be afraid of that which is high]

10. Being so feeble, they are afraid to trust themselves to ascend steps, stairs, &c., without help. And when they look upwards, their heads turn giddy, and they are ready to fall.

11. Fears shall be in the way] They dare not walk out, lest they should meet some danger, which they have not strength to repel, nor agility to escape. A second childishness has taken place,—apprehensions, fears, terrors, and weakness.

12. The almond tree shall flourish] Yonets, not flourish, but fall off. The hair begins to change, first grey, then white; it having no longer that supply of nutritive juices which it once had, this animal vegetable withers and falls off. The almond tree, having white flowers, is a fit emblem of a hoary head.

13. The grasshopper shall be a burden] Even such an inconsiderable thing as a locust, or a very small insect, shall be deemed burdensome, their strength is so exceedingly diminished.

14. Desire shall fail] Both relish and appetite for food, even the most delicate, that to which they were formerly so much attached, now fails.

15. Because man goeth to his long home] "To the house of his age;" the place destined to receive him, when the whole race or course of life shall be finished.

16. He is just departing into the invisible world; and this is known by the mourners going about the streets, the long hollow groans and throat-rattlings which proceed from him; the sure prognostications of the extreme debility and speedy cessation of those essential animal functions next mentioned.

Verse 6. Or ever the silver cord be loosed] We have already had all the external evidences of old age, with all its attendant infirmities; next follows what takes place in the body, in order to produce what is called death, or the separation of body and soul.

1. The silver cord.—The spinal marrow, from which all the nerves proceed, as itself does from the brain. This is termed a cord, from its exact similitude to one; and a silver cord, from its colour, as it strikingly exhibits the silver grey; and from its preciousness. This is said to be loosed; as the

ed: of making many books there is no end; and ^c much ^d study is a weariness of the flesh.

13 ^e Let us hear the conclusion of the whole matter: ^f Fear God, and keep his commandments: for this is the whole duty of man.

14 For ^g God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

—^f Deut. vi. 2. x. 12. — ^g Ch. xi. 9. Matt. xii. 36. Acts xvii. 30, 31. Rom. ii. 16. xiv. 10, 12. 1 Cor. iv. 5. 2 Cor. v. 10.

nervous system became a little before, and at the article of death, wholly debilitated. The last loosing being the fall of the under jaw, the invariable and never-failing evidence of immediate death; a few struggles more, and the soul is dismissed from its clay tenement.

2. The golden bowl be broken] The brain contained in the cranium, or skull; here called a bowl, from its resemblance to such a vessel, the container being put for the contained; and golden, because of its colour, and because of its exceeding preciousness. Broken—be rendered unfit to perform its functions, neither supplying nor distributing any nervous energy.

3. Or the pitcher be broken at the fountain] The vena cava, which brings back the blood to the right ventricle of the heart, here called the fountain, hammabbua, the spring whence the water gushes up; properly applied here to the heart, which by its contraction and expansion, sends out, and afterwards receives back, the blood: for all the blood flows from, and returns back, to the heart.

4. The wheel broken at the cistern.] The great aorta, which receives the blood from the cistern, the left ventricle of the heart, and distributes it to the different parts of the system. These may be said, as in the case of the brain above, to be broken, i.e., rendered useless. The wheel is used in allusion to the Asiatic wheels, by which they raise water from their wells and tanks, and deep cisterns, for domestic purposes, or to irrigate the grounds.

Verse 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God]

5. Putrefaction and solution take place; the whole mass becomes decomposed, and in process of time is reduced to dust, from which it was originally made; while the spirit, haruach, that spirit, which God at first breathed into the nostrils of man, when he in consequence became a LIVING SOUL, an intelligent, rational, discoursing animal, returns to God who gave it.

Verse 9. Because the preacher was wise, he still taught the people knowledge] And in order to do this he took good heed—considered what would be most useful. He set in order—collected and arranged many parables, probably alluding to the book over which we have already passed.

Verse 10. He sought to find out acceptable words] Words of desire, words of will; the best, the most suitable words; those which the people could best understand. But these words were not such as might merely please the people; they were words of truth; such as came from God, and might lead them to him.

Verse 11. The words of the wise] Doctrines of faith, illustrated by suitable language, are as nails fastened by the masters of assemblies, baalei asuphoth, the masters of collections, those who had made the best collections of this kind, the matter of which was of the most excellent nature; every saying sinking as deeply into the mind, by the force of the truth contained in it, as a nail well pointed does into a board, when impelled by the hammer's force. These masters of collections have been supposed to be public persons appointed by the prince himself, the sole shepherd, to see that nothing was put into the people's hands but what would be profitable for them to read; and that, when any wise man gave public instructions, a good scribe sat by to take down the words; and then the master examined what he had written, to see that it was upright, and that the words were doctrines of truth.

After all, masters of assemblies may mean public teachers; that which was written, the oracles of God, out of which they instructed the people; and the one Shepherd, God ALMIGHTY, from whom they received their authority and unction to preach the truth; and by the energy of whose Spirit the heavenly teaching was fastened in their hearts, as a well driven nail in a sound piece of wood.

Verse 12. *And further, by these, my son, be admonished]*
Hear such teachers, and receive their admonitions; and do not receive the grace of God in vain.

And much study is a weariness of the flesh.] O how true is this! Let the trembling knees, the palsied hands, the darkened eyes, the aching heart, and the puzzled mind of every real student declare!

Verse 13. After all, the sum of the great business of human life is comprised in this short sentence, on which some millions of books have been already written!

FEAR GOD, AND KEEP HIS COMMANDMENTS.

The word *duty*, added here by our translators, *spoils*, if not **PERVERTS**, the sense,

Verse 14. *For God shall bring every work into judgment]*
This is the reason why we should "fear God and keep his commandments." 1. Because there will be a *day of judgment*. 2. Every soul of man shall stand at that bar. 3. God, the infinitely wise, the heart-searching God, will be judge. 4. He will bring to light every *secret thing*—all that has been done since the creation, by all men; whether *forgotten* or *registered*; whether *done in secret* or *in public*. 5. All the works of the *godly*, as well as all the works of the *wicked*, shall be judged in that day; the *good* which the *godly* strove to *conceal*, as well as the evil which the *wicked* endeavoured to *hide*.

INTRODUCTION

TO THE

CANTICLES, OR SONG OF SOLOMON.

THE Book before us is called in the Hebrew SHIR HASHSHIRIM, "The Song of Songs;" or, "An Ode of the Odes:" which might be understood, "An Ode *taken* or selected *from others* of a similar kind;" or, "An Ode the *most excellent* of all others:" this being an idiom common to the Hebrew language.

There have been some doubts concerning its author. Some of the rabbins supposed it to be the work of the prophet Isaiah; but most have without hesitation, attributed it to Solomon, whose name it bears; and if the Book of Ecclesiastes be his, this will follow in course, as the *style* is exactly the same, allowing for the difference of the subject. Both books seem to have been written about the same *time*, and to have had the same *author*.

This book, if written by Solomon, could not have been written in his *old age*; for we find that long before Solomon's old age he had *three hundred* wives, and *seven hundred* concubines; but at the time this Song was written, Solomon had only *sixty* wives and *eighty* concubines. And the Song most certainly celebrates a *marriage*; whether between *Solomon* and the *daughter of Pharaoh*, or between him and some *Jewish princess*, has not been fully agreed on among critics and commentators. It is most likely to have been a *juvenile* or *comparatively juvenile* production; and indeed the high and glowing colouring, and the strength of the images, are full proofs of this.

But to what denomination of writing do the Canticles belong? Are they mere *Odes* or *Idylls*, or *Pastorals*; or are they an *Epithalamium*? Strictly speaking, the Book of Canticles falls under neither of these: it is rather a composition *sui generis*, and seems to partake more of the nature of what we call a *MASK*, than any thing else; an entertainment for the guests who attended the marriage ceremony, with a *dramatic cast* throughout the whole, though the *persons* who speak and act are not formally introduced.

As to the *persons* chiefly concerned, it is generally believed that *Solomon* and *Pharaoh's daughter* are the *bridegroom* and *bride*; with their proper *attendants*, viz., companions of the bridegroom, and companions of the bride, with certain *mutes*, who only appear, or are mentioned by others, without taking any particular part in the transactions.

But it is much more easy to be satisfied on the *species* of composition to which this book belongs, than on the *meaning* of the book itself. Is it to be understood in the *obvious manner* in which it presents itself? And are Solomon and his bride, their friends and companions, to be considered as *mere dramatis personæ*? Or are they *typical* or *representative* persons? Does this *marriage* represent a *celestial union*? Do the *speeches* of each contain divine doctrines? Are the *metaphors* taken from

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earthly things, to be understood of *spiritual* matters? In a word, does *Solomon* here represent *Jesus Christ*? Is the *daughter of Pharaoh* the *Christian Church*, or, according to some Roman Catholics, the *Virgin Mary*? Are *watchmen, vineyard keepers, shepherds, &c.*, the *ministers of the Gospel*? *Wine and various fruits, the influences and graces of the Divine Spirit*? &c. &c.

The different opinions held on this book are the following:—

I. It is a plain *epithalamium* on the marriage of *Solomon* with the *daughter of Pharaoh, king of Egypt*.

II. It is an *allegory* relative to the conduct of *God* towards the *Hebrews*, in bringing them out of *Egypt* through the wilderness to the *Promised Land*.

III. It is intended to represent the *incarnation* of *Jesus Christ*, or his marriage with human nature, in reference to its redemption.

IV. It represents *Christ's* love to the church or elected souls, and their love to him.

V. It is an *allegorical poem* on the glories of *Jesus Christ* and the *Virgin Mary*.

VI. It is a collection of sacred idylls; the spiritual meaning of which is not agreed on.

Each of these opinions has its powerful supporters, and each of these has reasons to offer for the support of the opinion which is espoused; and nothing but a direct revelation from *God* can show us which of these opinions is the correct one, or whether any of them are correct.

What do *Christ* and his apostles say of it?

1. If *Jesus Christ* or any of his apostles had referred to it as an *allegory*, and told us the *subject* which it pointed out, we should then have had *data*, and had only to proceed in the way of *elucidation*. But we find nothing of this in the *New Testament*.

2. If they had referred to it as an *allegory*, without intimating the *meaning*, then we should be justified in searching everywhere for that meaning; and *conjecture* itself would have been legal, till we had arrived at some *self-testifying issue*.

3. If they had referred to it at all in connexion with *spiritual* subjects, then we should have at once seen that it was to be *spiritually understood*; and, comparing *spiritual* things with *spiritual*, we must have humbly sought for its *spiritual interpretation*.

4. Had the *Supreme Being* been introduced, or referred to in any of his *essential attributes*, or by any of the names which he has been pleased to assume in his revelations to men, we should have then seen that the writer was a *spiritual man*, and wrote probably in reference to a *spiritual end*; and, that we should pass by or through his *letter*, in order to get to the *spirit* concealed under it. But none of these things appear in this book: the *name of God* is not found in it; nor is it quoted in the *New Testament*. As to certain *references* which its allegorical expositors suppose are made to it, either in the *Gospels, Epistles, or Apocalypse*, they are not *express*, and do not, by any thing in or connected with them, appear *unequivocally* to point out this book. And after all that has been said, I am fully of opinion it is not once referred to in the *New Testament*. But this is no proof of its not being *canonical*, as there are other books, on which there is no doubt, that are in the same predicament. But still, if it refer so distinctly to *Christ* and his church, as some suppose, it certainly would not have been passed over by both evangelists and apostles without pointed and especial notice; and particularly if it points out the *love of Christ to his church*, and the whole *economy* of *God's* working in reference to the salvation of the souls of men.

From all this it will appear to the intelligent reader, that the *spiritual meaning* of this book cannot easily be made out: 1. Because we do not know that it is an *allegory*. 2. If one, the *principles* on which such allegory is to be explained do nowhere appear.

I must own I see no indubitable ground for the opinion that it is a *spiritual allegory*, representing the *loves of Christ and his church*. This conviction is the result of frequent examination, careful reading, and close thinking, at intervals, for nearly *fifty years*; and however I may be *blamed* by some, and *pitied* by others, I must say, and I say it as fearlessly as I do conscientiously, that in this inimitably fine elegant *Hebrew ode* I see nothing of *Christ and his church*, and nothing that appears to have been *intended* to be thus understood; and nothing, if applied in this way, that, *per se*, can promote the interests of vital godliness, or cause the simple and sincere not to, "know *Christ after the flesh*."

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[More recent criticism has not settled the question as to the principles of interpretation to be adopted in the study of this Song. The *literalists*, however, are gaining ground; and though the allegorist school is by no means contemptible, the best Biblical scholars agree in the interpretation that "The Song is intended to display the victory of humble and constant love over the temptations of wealth and royalty. The tempter is Solomon: the object of his seductive endeavours is a Shulamite shepherdess, who, surrounded by the glories of the court, pines for the shepherd lover from whom she has been involuntarily separated." The moral is obvious.]

THE SONG OF SOLOMON.

CHAPTER I.

The bride's love to her spouse, 1-5. She confesses her unworthiness; desires to be directed to the flock, 6, 7; and she is directed to the shepherds' tents, 8. The bridegroom describes his bride, and shows how he will provide for her, and how comfortably they are accommodated, 9-17.

THE ¹ song of songs, which is Solomon's.
2 Let him kiss me with the kisses of his mouth: ² for ³ thy love is better than wine.

3 Because of the savour of thy good ⁴ ointments thy name is as ointment poured forth, therefore do the virgins love thee.

4 Draw me, ⁵ we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: ⁶ the upright love thee.

5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards; but mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as ⁸ one that turneth aside by the flocks of thy companions?

¹ 1 Kings iv. 32.—² Ch. iv. 10.—³ Heb. thy loves.—⁴ Hos. xi. 4. John vi. 44.—⁵ Phil. iii. 12, 13, 14.—⁶ Ps. xiv. 14, 15. John xiv. 2. Eph. ii. 6.—⁷ Or, they love thee uprightly.—⁸ Or, as one that is veiled

Verse 1. *The song of songs*] A song of peculiar excellence. See the Introduction. The rabbins consider this superior to all songs.

Verse 2. *Let him kiss me, &c.*] She speaks of the bridegroom in the third person, to testify her own modesty, and to show him the greater respect.

Thy love is better than wine.] The Versions in general translate *dodeyca*, thy breasts.

Verse 3. *Thy name is as ointment poured forth*] Ointments and perfumes were, and still are, in great request among the Asiatics. Thy name is as refreshing to my heart, as the best perfumes diffused through a chamber are to the senses of the guests.

Therefore do the virgins love thee.] She means herself; but uses this periphrasis through modesty.

Verse 4. *Draw me*] Let me have the full assurance of thy affection.

We will run after thee] Speaking in the plural through modesty, while still herself is meant.

The king hath brought me] My spouse is a potentate, a mighty king, no ordinary person.

Into his chambers] He has favoured me with his utmost confidence.

The upright love thee.] The most perfect and accomplished find thee worthy of their highest esteem.

8 If thou know not, ¹ O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, ² O my love, ³ to a company of horses in Pharaoh's chariots.

10 ⁴ Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 We will make thee borders of gold with studs of silver.

12 While the king sitteth at his table, my spike-nard sendeth forth the smell thereof.

13 A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of ⁵ camphire in the vineyards of En-gedi.

15 ⁶ Behold, thou art fair, ⁷ O my love; behold, thou art fair; thou hast doves' eyes.

16 Behold, thou art fair; my beloved, yea, pleasant: also our bed is green.

17 The beams of our house are cedar, and our rafters of fir.

—¹ Ch. v. 9. vi. 1.—² Ch. ii. 2, 10, 13. iv. 1, 7. v. 2. vi. 4. John xv. 14, 15.—³ 2 Chron. i. 16, 17.—⁴ Ezek. xvi. 11, 12, 13.—⁵ Or, cypress. Ch. iv. 13.—⁶ Ch. iv. 1. v. 12.—⁷ Or, my companion.—⁸ Or, galleries.

Verse 5. *I am black, but comely*] This is literally true of many of the Asiatic women; though black or brown, they are exquisitely beautiful.

As the tents of Kedar] I am tawny, like the tents of the Arabians, and like the pavilions of Solomon, probably covered by a kind of tanned cloth.

Verse 6. *Because the sun hath looked upon me*] Here the brown complexion of the Egyptians is attributed to the influence of the sun or climate.

My mother's children were angry with me] Acted severely. The bringing of a foreigner to the throne would no doubt excite jealousy among the Jewish females; who, from their own superior complexion, national and religious advantages, might well suppose that Solomon should not have gone to Egypt for a wife and queen, while Judea could have furnished him with every kind of superior excellence.

Verse 7. *Tell me—where thou feedest*] This is spoken as if the parties were shepherds, or employed in the pastoral life. But how this would apply either to Solomon, or the princess of Egypt, is not easy to ascertain. [According to the literalist interpretation, she now addresses her shepherd-lover.]

To rest at noon] In hot countries the shepherds and their flocks are obliged to retire to shelter during the burning heats of the noon-day sun.

One that turneth aside] As a wanderer; one who, not

knowing where to find her companions, wanders fruitlessly in seeking them.

Verse 8. *If thou know not*] This appears to be the reply of the *virgins*. They know not exactly; and therefore direct the bride to the *shepherds*, who would give information.

Verse 9. *I have compared thee—to a company of horses*] This may be translated, more literally, "I have compared thee, *lesusathi*, to my mare, in the chariots or courses of Pharaoh;" and so the *Versions* understood it. [The speaker is supposed to be Solomon.]

Verse 10. *Thy cheeks are comely*] The Arabian ladies wear a great many pearls about their necks and caps.

Verse 11. *Borders of gold*] The *handkerchiefs*, shawls, and head attire of the eastern women, are curiously and expensively worked in the borders with gold and silver, and variously coloured silk, which has a splendid effect.

Verse 12. *While the king sitteth at his table*] *Bimsibbo*, in his circle, probably meaning the circle of his friends at the marriage festivals, or a round table.

Verse 13. *He shall lie all night betwixt my breasts.*] Mr Harmer contends that it is the bundle of myrrh which the bride says shall lie all night betwixt her breasts, to which

she compares the bridegroom, his name being as pleasing and refreshing to her mind, as the myrrh or *stacte* was to her senses, by its continual fragrance.

Verse 14. *A cluster of camphire*] Perhaps the poet alludes to the dark colour of the hair, which by the Greeks was not unfrequently compared to the bunches of grapes; by no means an unfit similitude for thick black clustering curls.

Verse 15. *Thou hast doves eyes.*] The large and beautiful dove of Syria is supposed to be here referred to, the eyes of which are remarkably fine.

Verse 16. *Also our bed is green.*] Probably a green bank is meant, on which they sat down, being now on a walk in the country. Or it may mean a bower in a garden, or the nuptial bed.

Verse 17. *The beams of our house are cedar*] Perhaps it was under a cedar tree, whose vast limbs were interwoven with the *beroth*, a tree of the *cyprus* kind, where they now sat. And this natural bower recommended itself to the poet's attention by its strength, loftiness, and its affording them a shady cover and cool retreat. How natural to break out into the praise of a bower, by whose branches and foliage we are shielded from the intense heat of the sun!

CHAPTER II.

A description of the bridegroom, and his love for the bride, 1-9. A fine description of spring, 10-13. The mutual love of both, 14-17.

I AM the rose of Sharon, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

3 As the apple tree among the trees of the wood, so is my beloved among the sons. * I sat down under his shadow with great delight, ^b and his fruit was sweet to my ^c taste.

4 He brought me to the ^a banquetting house, and his banner over me was love.

5 Stay me with flagons, * comfort me with apples: for I am sick of love.

6 ^f His left hand is under my head, and his right hand doth embrace me.

7 ^g I ^h charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

* Heb. I delighted and sat down, &c.—^b Rev. xxii. 1, 2.—^c Heb. palate.—^d Heb. house of wine.—^e Heb. straw me with apples.—^f Ch.

Verse 1. *I am the rose of Sharon*] *Sharon* was a very fruitful place, where David's cattle were fed, 1 Chron. xxvii. 29. It is mentioned as a place of excellence, Isa. xxxv. 2, and as a place of flocks, Isa. lxx. 10. Perhaps it would be better, with almost all the *Versions*, to translate, "I am the rose of the field." The bridegroom had just before called her *fair*; she, with a becoming modesty, represents her beauty as nothing extraordinary, and compares herself to a common flower of the field. This, in the warmth of his affection, he denies, insisting that she as much surpasses all other maidens as the flower of the lily does the brambles, ver. 2.

Verse 3. *As the apple tree*] The bride returns the compliment, and says, *As the apple or citron tree is among the trees of the wood*, so is the bridegroom among all other men.

I sat down under his shadow] I am become his spouse, and my union with him makes me indescribably happy.

Verse 4. *He brought me to the banquetting house*] Literally, the house of wine. The ancients preserved their wine, not in barrels or dark cellars under ground, as we do, but in large pitchers, ranged against the wall in some upper apartment in the house, the place where they kept their most precious effects.

8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 ⁱ My beloved is like a roe, or a young heart: behold, he standeth behind our wall, he looketh forth at the windows, ^j shewing himself through the lattice.

10 My beloved spake, and said unto me, ^k Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. ^l Arise, my love, my fair one, and come away.

viii. 3.—^f Heb. I admire you.—^g Ch. iii. 5. viii. 4.—^h Ver. 17.—ⁱ Heb. flourishing.—^k Ver. 13.—^l Ver. 10.

Verse 5. *Stay me with flagons*] I believe the original words mean some kind of cordials with which we are unacquainted. The *Versions* in general understand some kind of ointment or perfumes by the first term.

Verse 7. *I charge you—by the roes*] This was probably some rustic mode of adjuration. The verses themselves require little comment.

Verse 8. *Behold, he cometh leaping*] This appears to be highly characteristic of the gambols of the shepherds, and points out the costasy with which those who were enamoured ran to their mates.

Verse 9. *He standeth behind our wall*] This may refer to the wall by which the house was surrounded, the space between which and the house constituted the court. He was first seen behind the wall, and then in the court; and lastly came to the window of his bride's chamber.

Verse 13. *The fig tree putteth forth her green figs*] The fig-tree in Judea bears double crops; the first of which is ripe in spring. But the tree bears figs all the year through, in the climes congenial to it. That is, the fig-tree has always ripe or unripe fruit on it. But in the beginning of spring they grow fast, and become turgid.

14 O my dove *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, *let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us ^b the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

* Ch. viii. 13.—^b Ps. lxxx. 19 Ezek. xiii. 4. Luke xiii. 32.—^c Ch. vii. 8. vii. 10.

The vines with the tender grape] The Versions understand this of the flowers of the vine. These were formerly put into the new wine to give it a fine flavour.

Verse 14. *My dove—in the clefts of the rock*] He compares his bride hiding herself in her secret chambers and closets to a dove in the clefts of the rock.

Verse 15. *Take us the foxes*] That these were ruinous to vines all authors allow. They abounded in Judea; and did most damage when the clusters were young and tender.

Verse 16. *My beloved is mine*] The words of the bride on his entering: "I am thy own; thou art wholly mine."

16 ^c My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 ^d Until the day break, and the shadows flee away, turn, my beloved, and be thou ^e like a roe or a young hart upon the mountains ^f of Bethel.

^d Ch. iv. 6.—^e Ver. 9. Ch. viii. 14.—^f Or, of division.

He feedeth among the lilies.] The odour with which he is surrounded is as fine as if he passed the night among the sweetest scented flowers.

Verse 17. *Until the day break*] Literally, *until the day breathe*; until the first dawn, which is usually accompanied with the most refreshing breezes.

The shadows flee away] Referring to the evening or setting of the sun, at which all shadows vanish.

The mountains of Bethel.] Translated also *mountains of division*, supposed to mean the mountains of Beth-horon.

CHAPTER III.

The bride mentions the absence of her spouse, her search after him, and her ultimate success, 1-5. A description of the bridegroom, his bed, chariot, &c., 6-11.

BY ^a night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 ^b The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 ^c I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

^a Isa. xxvi. 9.—^b Ch. v. 7.—^c Ch. ii. 7. viii. 4.

Verse 1. *By night on my bed I sought him*] It appears that the bridegroom only saw the bride *by night*: that on the night referred to here he did not come as usual. The bride, troubled on the account, rose and sought him; inquired of the city guards, and continued to seek till at last she found him, and brought him to her apartment, ver. 2-4.

Verse 4. *Into my mother's house*] The women in the East have all separate apartments, into which no person ever attempts to enter except the husband. Gen. xiv. 67.

Verse 6. *Who is this that cometh out of the wilderness*] Going to Egypt was called *descending* or *going down*, coming from it was termed *coming up*. The bride, having risen, goes after her spouse to the country, and the clouds of incense arising from her *palanquin* seemed like *pillars of smoke*; and the appearance was altogether so splendid as to attract the admiration of her own women, who converse about her splendour, excellence, &c., and then take occasion to describe Solomon's nuptial bed and chariot.

Verse 7. *Threescore valiant men*] These were the guards about the pavilion of the bridegroom, who were placed there *because of fear in the night*. The security and state of the

6 ^d Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself ^e a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

^d Ch. viii. 5.—^e Or, a bed.

prince required such a guard as this, and the passage is to be literally understood.

Verse 8. *They all hold swords*] They are swordsmen. Every man has a sword, and is well instructed how to use it.

Verse 9. *Of the wood of Lebanon*] Of the cedar that grew on that mount. It is very likely that a *nuptial bed*, not a chariot, is intended by the original word *appiryon*. It may, however, mean a *palanquin*.

Verse 10. *The covering—of purple*] Most probably the canopy.

The midst—paved with love] The counterpane, a superb piece of embroidery, wrought by some of the noble maids of Jerusalem, and, as a proof of their affection, respect, and love, presented to the bride and bridegroom on their nuptial day. This is most likely to be the sense of the passage, though some suppose it to refer to the whole court.

Verse 11. *Go forth, O ye daughters of Zion*] This is the exhortation of the companions of the bride to the females of the city to examine the superb appearance of the bridegroom, and especially the *nuptial crown*, which appears to have been made by Bathsheba, who it is supposed might have lived till

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the time of Solomon's marriage with the daughter of Pharaoh.
[*To the day of the gladness of his heart.*] The day in which

all his wishes were crowned, by being united to that fem-^a whom beyond all others he loved.

CHAPTER IV.

The bridegroom's description of his bride, her person, her accomplishments, her chastity, and her general excellence, 1-16.

BEHOLD, ^athou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a ^bflock of goats, ^cthat appear from Mount Gilead.

² Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

³ Thy lips are like a thread of scarlet, and thy speech is comely: ^athy temples are like a piece of a pomegranate within thy locks.

⁴ Thy neck is like the tower of David builded ^afor an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

⁵ Thy two breasts are like two young roes that are twins, which feed among the lilies.

⁶ Until the day ^bbreak, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

⁷ Thou art all fair, my love; there is no spot in thee.

⁸ Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from

the top of Shenir ¹ and Hermon, from the lions' dens, from the mountains of the leopards.

⁹ Thou hast ^aravished my heart, my sister my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

¹⁰ How fair is thy love, my sister, my spouse! ^ahow much better is thy love than wine! and the smell of thine ointments than all spices!

¹¹ Thy lips, O my spouse, drop as the honeycomb: ^ahoney and milk are under thy tongue; and the smell of thy garments is ^blike the smell of Lebanon.

¹² A garden ^ainclosed is my sister, my spouse; a spring shut up, a fountain sealed.

¹³ Thy plants are an orchard of pomegranates, with pleasant fruits; ^acamphire, with spikenard.

¹⁴ Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices;

¹⁵ A fountain of gardens, a well of ^aliving waters, and streams from Lebanon.

¹⁶ Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. ^aLet my beloved come into his garden, and eat his pomegranates.

^aCh. i. 15. v. 12.—^bh. vi. 5.—^cOr, that eat of, &c.—^dh. vi. 6.—^eCh. vi. 7.—^fCh. vii. 4.—^gNeh. iii. 19.—^hSee Prov. v. 19. Ch. vii. 8.—ⁱCh. ii. 17.—^jHeb. breathe.—^kEph. v. 27.—^lDeut. iii. 9—

^mOr, taken away my heart.—ⁿCh. i. 2.—^oProv. xxiv. 13, 14. (h. v. 1.—^pJen. xxvii. 27. Hos. xiv. 6, 7.—^qHeb. barred.—^rOr, cypress. Ch. i. 14.—^sJohn iv. 10. vii. 38.—^tCh. v. 1.

Verse 1. *Thou hast doves' eyes within thy locks*] Perhaps this refers rather to a sort of veil worn by many of the eastern women, but especially in Egypt. But the clause, *within thy locks*, is not well translated, either by ourselves or by the Versions.

As a flock of goats] Because it was black and sleek, as the hair of the goats of Arabia and Palestine is known to be; which, with its fine undulation, is supposed to bear some resemblance to the curls or plaits of a woman's tresses. The mountains of Gilead were beyond Jordan, on the frontiers of Arabia Deserta.

Verse 2. *Thy teeth are like a flock*] This comparison appears to be founded on the evenness, neatness, and whiteness of the newly shorn and newly washed sheep.

Verse 3. *Thy lips are like a thread of scarlet*] Both lips and cheeks were ruddy. Like the section of a pomegranate, that side cut off on which is the finest blush. This is a good and apt metaphor. But the inside may be referred to, as it is finely streaked with red and white melting into each other.

Verse 4. *Thy neck is like the tower of David*] It is certain that bucklers were frequently hung about towers, both for their ornaments, and to have them at hand when their use was required; see Ezeck. xvii. 10. But the allusion here may be to those pillars which are often seen in armouries on which weapons of various kinds are hung, formed into a great variety of shapes, and very splendid.

Verse 5. *Thy two breasts are like two young roes*] The poet speaks the language of nature; and in a case of this kind, where the impassioned lover attempts to describe the different perfections of his bride, language often fails him, and his comparisons and similitudes are often without strict correctness.

Feed among the lilies.] It may be the nipples especially, which the poet compares to the two young roes; and the ^alilies may refer to the whiteness of the breasts themselves.

Verse 6. *Until the day-break*] Until the morning breeze. *The shadows flee away*] Till the sun sets.

Mountain of myrrh] Probably the same as the mountains of Bethel, chap. ii. 17. Mountains where the trees grew from which myrrh and incense were extracted.

Verse 7. *Thou art all fair—there is no spot in thee.*] "My beloved, every part of thee is beautiful; thou hast not a single defect."

Verse 8. *My spouse*] The *callah*, which we translate spouse, seems to have a peculiar meaning. Mr. Harmer thinks the Jewish princess is intended by it; and this seems to receive confirmation from the bridegroom calling her sister, ver. 9, that is one of the same stock and country; and thus different from the Egyptian bride. [It probably means "my betrothed."]

Look from the top of Amana, &c.] Mount Libanus separates Phœnicia from Syria. Amanus is between Syria and Cilicia. Shenir and Hermon are beyond Jordan, to the south of Damascus and Mount Libanus, and northward of the mountains of Gilead. Hermon and Shenir are but different parts of the same chain of mountains which separates Trachonitis, or the country of Manasses, from Arabia Deserta.

Verse 9. *Thou hast ravished my heart*] "Thou hast hearted me," i. e., taken away my heart; as we say, "He has barked the tree," i. e., he has stripped it of its bark; "He has fleeced the flock," i. e., deprived them of their wool.

With one of thine eyes] This has been thought a harsh expression, and various emendations have been sought. If even taken literally, the sense is good; for the poet may refer to a side glance, shot in passing by or turning away, where only one eye could be seen.

With one chain of thy neck.] Probably referring to the play of the cervical muscles, rather than to necklaces or

Verse 11. *Thy lips—drop as the honeycomb*] Thy words are as delicious to my heart as the first droppings of the honeycomb are to the palate.

Honey and milk are under thy tongue] Eloquence and persuasive speech were compared among the ancients to honey and milk.

Verse 12. *A garden inclosed—a spring shut up, a fountain sealed.*] Different expressions to point out the fidelity of the bride, or of the Jewish queen. She is *unsullied*, a chaste, pure virgin. None has ever entered into this garden; none has yet tasted of this spring; the seal of this fountain has never been broken.

Verse 18. *Thy plants are an orchard of pomegranates*] This seems to refer to the fecundity of the bride or Jewish

queen; to the former, it would be a prediction; to the latter, a statement of what had already taken place.

Verse 15. *A fountain of gardens*] Perhaps *gannim*, "gardens," was originally *chayim*, "lives," a living fountain, a continual spring. But this is expressed afterwards; though there would be nothing improper in saying, "a living fountain, a well of living waters, and streams from Mount Lebanon." A fountain of gardens may mean one so abundant as to be sufficient to supply many gardens, to water many plots of ground; an exuberant fountain.

Verse 16. *Awake, O north wind; and come, thou south*] He wishes the winds from all directions to carry throughout the land the fume of his spices, virtue, and perfections.

CHAPTER V.

The bridegroom calls on his spouse to admit him, 1-3. She hesitates; but arising finds him gone, seeks him, and is treated unworthily by the city watch, 4-7. Inquires of the daughters of Jerusalem, who question her concerning her beloved, 8-9. This gives her occasion to enter into a fine description of his person and accomplishments, 10-16.

I AM come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

2 I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.

5 I rose up to open to my beloved; and my hands

^aCh. iv. 16.—^bCh. iv. 11.—^cLuke xv. 7, 10. John iii. 29. xv. 14.—^dOr, and be drunken with loves.—^eRev. iii. 20.—^fOr (as some

Verse 1. *I am come into my garden*] I came, or have come; this should be translated in the past tense, as the other *preterite* verbs in this clause. I think the latter clause of the preceding verso should come in here: "Let my beloved come into his garden, and eat his pleasant fruits. I have come into my garden, my sister, *callah*, or spouse: I have gathered my myrrh," &c.

Eat, O friends—drink abundantly] These are generally supposed to be the words of the bridegroom, after he returned from the nuptial chamber. The entertainment is served up; and he invites his companions, and the friends of both parties, to eat and drink abundantly, as there was such a universal cause of rejoicing.

Verse 2. *I sleep, but my heart waketh*] *Though I sleep; yet so impressed is my heart with the excellences of my beloved, that my imagination presents him to me in the most pleasing dreams throughout the night.* I doubt whether the whole, from this verse to the end of the seventh, be not a dream: several parts of it bear this resemblance; and I confess there are some parts of it, such as her hesitating to rise, his sudden disappearance, &c., which would be of easier solution on this supposition.

For my head is filled with dew] She supposed he had come in the night, and was standing without, wet, and exposed to the inclemency of the weather.

Verse 3. *I have put off my coat*] "The bride must have been in a dream, or in much disorder of mind, to have made the frivolous excuses here mentioned. The words relate to the case of a person who had gone to take rest on his bed. As they wore nothing but sandals, they were obliged to wash their feet previously to their lying down.

dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

9 What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

read), in me.—^sHeb. passing or running about.—¹Sam. x. 21. Ch. iii. 1. Luke ii. 44, 45.—¹Ch. iii. 3.—¹Heb. what.—⁴Ch. i. 8.

Verse 4. *My beloved put in his hand*] It may refer to his attempts to open the door, when she hesitated to arise, on the grounds mentioned ver. 3. But this also bears every evidence of a dream.

Verse 5. *My hands dropped with myrrh*] It was a custom among the Romans, to conduct the bride to the house of the bridegroom with lighted torches; and those who brought her anointed the door-posts with fragrant oils, whence the name *usor*, or as it was formerly written *unwor*, for a wife or married woman, because of the anointing which took place on the occasion; for sometimes the bride herself anointed the door-posts, and sometimes those who brought her; probably both at the same time. The same custom might have existed among the Jews.

Verse 7. *Took away my veil*] They tore it off rudely, to discover who she was.

Verse 8. *I am sick of love*] "I am exceedingly concerned for his absence: and am distressed on account of my thoughtless carriage towards him." The latter clause may be well translated, "What should ye tell him?" Why, "that I am sick of love."

Verse 9. *What is thy beloved more than another beloved*] This question gives the bride an opportunity to break out into a highly wrought description of the beauty and perfections of her spouse.

Verse 10. *My beloved is white and ruddy*] Red and white, properly mixed, are essential to a fine complexion; and this is what is intimated: he has the finest complexion among ten thousand persons; not one in that number is equal to him.

Verse 11. *His head is as the most fine gold*] He has the

10 My beloved *is* white and ruddy, * the chiefest among ten thousand.

11 His head *is* as the most fine gold, his locks are ^b bushy, and black as a raven.

12 ^c His eyes are as the eyes of doves by the rivers of waters, washed with milk, and ^d fitly set.

13 His cheeks are as a bed of spices, as ^e sweet flowers : his lips like lilies, dropping sweet smelling myrrh.

* Heb. a standard-bearer.—^b Or, curled.—^c Ch. i. 15. iv. 1.—^d Heb. sitting in fulness, that is, fitly placed, and set as a precious stone in

most beautiful head, fine and majestic. Gold is here used to express excellence. [ceedingly white.

Verse 12. Washed with milk] The white of the eye, ex-Fitly set.] Or, as the margin, very properly, sitting in fulness ; not sunk, not contracted.

Verse 13. His cheeks are as a bed of spices] Possibly meaning a bed in the garden, where odoriferous herbs grew. But it has been supposed to refer to his beard, which in a young well-made man is exceeding beautiful.

His lips like lilies] The *shoshannim* may mean any flower of the lily kind, such as the *rubens liliun*, mentioned by *Pliny*, or something of the *tulip* kind. There are tints in such flowers that bear a very near resemblance to a fine ruby lip.

Verse 14. His hands—gold rings set with the beryl] This really seems to refer to gold rings set with precious stones on the fingers, and perhaps to circlets or bracelets about the wrists. Some suppose it to refer to the roundness and exquisite symmetry of the hand and fingers.

His belly—bright ivory overlaid with sapphires.] This must

14 His hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires.

15 His legs are as pillars of marble, set upon sockets of fine gold : his countenance is as Lebanon, excellent as the cedars.

16 ^f His mouth is most sweet : yea, he is altogether ^g lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

the foil of a ring.—^f Or, towers of perfumes.—^g Heb. His palate.—^h 2 Sam. i. 23.

refer to some garment set with precious stones which went round his waist, and was peculiarly remarkable. If we take it literally, the sense is plain enough. His belly was beautifully white, and the blue veins appearing under the skin resembled the sapphire stone.

Verse 15. His legs are as pillars of marble] Exquisitely turned and well-shaped ; the sockets of gold may refer to his slippers. On these a profusion of gold and ornaments are still lavished in Asiatic countries.

His countenance is as Lebanon] As Lebanon exalts its head beyond all the other mountains near Jerusalem, so my beloved is tall and majestic, and surpasses in stature and majesty all other men. He is also as straight and as firm as the cedars.

Verse 16. His mouth is most sweet] His eloquence is great, and his voice is charming. Then, her powers of description failing, and metaphor exhausted, she cries out, "The whole of him is loveliness. This is my beloved, and this is my companion, O ye daughters of Jerusalem."

CHAPTER VI.

The companions of the bride inquire after the bridegroom, 1-3. A description of the bride, 4-13.

WHITHER is thy beloved gone, * O thou fairest among women ? whither is thy beloved turned aside ? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 ^b I am my beloved's, and my beloved is mine : he feedeth among the lilies.

4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, ^c terrible as an army with banners.

5 Turn away thine eyes from me, for ^d they have overcome me : thy hair is ^e as a flock of goats that appear from Gilead.

6 Thy teeth are as a flock of sheep which go up

* Ch. i. 8.—^b Ch. ii. 16. vii. 10.—^c Ver. 10.—^d Or, they have puffed me up.

Verse 1. Whither is thy beloved gone] These words are supposed to be addressed to the bride by her own companions, and are joined to the preceding chapter by the Hebrew and all the Versions.

Verse 2. My beloved is gone down into his garden] The answer of the bride to her companions.

Verse 4. Beautiful—as Tirzah.] This is supposed to be the address of Solomon to the bride. Tirzah was a city in the tribe of Ephraim (Josh. xii. 24), and the capital of that district. It appears to have been beautiful in itself, and beautifully situated, for Jeroboam made it his residence before Samaria was built ; and it seems to have been the ordinary residence of the kings of Israel, 1 Kings xiv. 17 ; xv. 53. Its name signifies beautiful or delightful.

Comely as Jerusalem] This was called the perfection of beauty, Ps. xlviii. 2, 8 ; 1. 2. And thus the poet compares

from the washing, whereof every one beareth twins, and there is not one barren among them.

7 ^a As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is but one ; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her ; yea, the queens and the concubines, and they praised her.

10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, ^b and terrible as an army with banners ?

11 I went down into the garden of nuts to see the

* Ch. iv. 1.—^f Ch. iv. 2.—^g Ch. iv. 8.—^h Ver. 4.

the bride's beauty to the two finest places in the land of Palestine, and the capitals of the two kingdoms of Israel and Judah.

Terrible as an army with banners.] This has been supposed to carry an allusion to the caravans in the East, and the manner in which they are conducted in their travels by night.

Verse 5. Turn away thine eyes] The look of the bride was such as pierced the heart, and quite overwhelmed the person who met it.

Verse 8. There are threescore queens] Though there be sixty queens and eighty concubines, or secondary wives, and virgins innumerable, in my harem, yet thou, my dove, my undefiled, art achath, ONE, the ONLY ONE, she in whom I delight beyond all.

Verse 9. The daughters saw her, and blessed her] Not

fruits of the valley, and *to see whether the vine flourished, and the pomegranates budded.

12 ^b Or ever I was aware, my soul ^c made me like the chariots of Amminadib.

^a Ch. vii. 12.—^b Heb. I knew not.—^c Or, set me on the chariots of my

only the Jewish women in general spoke well of her on her arrival, but the queens and concubines praised her as the most accomplished of her sex.

Verses 10. *Looketh forth as the morning*] The bride is as lovely as the dawn of day, the Aurora, or perhaps the morning star, VENUS. She is even more resplendent, she is as beautiful as the MOON. She even surpasses her, for she is as clear and bright as the SUN; and dangerous withal to look on, for she is as formidable as the vast collection of lights that burn by night at the head of every company in a numerous caravan. The comparison of a fine woman to the splendour of an unclouded full moon is continually recurring in the writings of the Asiatic poets.

Verses 11. *I went down into the garden of nuts*] It is probably not the hazel but the almond nut, that is referred to here.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company ^d of two armies.

willful people.—^d Or, of Mahanaim. Gen. xxxii. 2.

Verses 12. *The chariots of Amminadib.*] Probably for their great speed these chariots became proverbial. The passage marks a strong agitation of mind, and something like what we term palpitation of the heart.

Verses 13. *Return, O Shulamite*] This appears to be addressed to the bride, as now the confirmed, acknowledged wife of Solomon; for shulamith, appears to be a feminine formed from shelomoh, or shelomon, as we form Charlotte from Charles; Henrietta, from Henry; Janette, from John, &c.

The company of two armies.] Or the musicians of the camps. She is as terrible as hosts of armed men, on the ground of what is said on verses 4, 5. The two armies may refer to the choirs of the bride's virgins, and the bridegroom's companions; but the similitude is not very perceptible.

CHAPTER VII.

A further description of the bride, 1-9. Her invitation to the bridegroom, 10-13.

HOW beautiful are thy feet with shoes, * O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman:

2 Thy navel is like a round goblet, which wanteth not ^b liquor: thy belly is like an heap of wheat set about with lilies.

3 ^c Thy two breasts are like two young roes that are twins.

4 ^d Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee is like ^e Carmel, and the hair of thine head like purple; the king is ^f held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

^a Ps. xlv. 13.—^b Heb. mixture.—^c Ch. iv. 5.—^d Ch. iv. 4.—^e Or, crimson.—^f Heb. bound—^g Heb. straightly.—^h Or, of the ancient.—

Verses 1. *How beautiful are thy feet with shoes*] "How graceful is thy walking."

The shoes, sandals, or slippers of the eastern ladies are most beautifully formed, and richly embroidered. The majestic walk of a beautiful woman in such shoes is peculiarly grand. And to show that such a walk is intended, he calls her a prince's daughter.

The joints of thy thighs] Must refer to the ornaments on the beautiful drawers, which are in general use among ladies of quality in most parts of the East.

Verses 2. *Thy navel is like a round goblet*] This may also refer to some ornamental dress about the loins.

An heap of wheat set about with lilies.] This is another instance of the same kind.

Verses 3. *Thy two breasts*] Where the hair and breasts are fine, they are the highest ornaments of the person of a female.

Verses 4. *Thy neck—as a tower of ivory*] High, white, and ornamented with jewellery as the tower of David was with bucklers.

The fishpools in Heshbon] Clear, bright, and serene.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down ^a sweetly, causing the lips ^b of those that are asleep to speak.

10 ¹ I am my beloved's, and ¹ his desire is toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us ¹ see if the vine flourish, whether the tender grape ¹ appear, and the pomegranates bud forth: there will I give thee my loves.

13 The ^m mandrakes give a smell, and at our gates ⁿ are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

¹ Ch. ii. 16. vi. 8.—¹ Ps. xlv. 11.—¹ Ch. vi. 11.—¹ Heb. open.—^m Gen. xxx. 14.—ⁿ Mat. xiii. 62.

These must have been very beautiful to have been introduced here in comparison.

Thy nose—as the tower of Lebanon] There was doubtless a propriety in this similitude also which cannot now be discerned.

Verses 5. *Thine head—like Carmel*] Rising majestically upon thy neck, and above thy shoulders, as Mount Carmel does in its district.

The hair of thine head like purple] Ornamented with ribbons and jewellery of this tint.

The king is held in the galleries.] Or is detained in the ante-chamber. His heart is captivated by thy person and conduct. Some understand the ringlets of the bride's hair.

Verses 6. *How fair and how pleasant*] Thou art every way beautiful, and in every respect calculated to inspire pleasure and delight.

Verses 7. *Like to a palm tree*] Which is remarkably straight, taper, and elegant.

And thy breasts to clusters of grapes.] Dates are the fruit of the palm-tree; they grow in clusters; and it is these, not grapes, which are intended.

Verse 8. *I will go up to the palm tree*] I will take hold on the boughs of this tree, and climb up by them, in order to gather the clusters of dates at the top.

Verse 9. *The roof of thy mouth like the best wine*] The voice or conversation of the spouse is most probably what is meant.

Causing the lips of those that are asleep to speak.] As good wine has a tendency to cause the most backward to speak fluently when taken in moderation; so a sight of thee, and hearing the charms of thy conversation, is sufficient to excite the most taciturn to speak, and even to become eloquent in thy praises.

Verse 11. *Let us go forth into the field*] Here the bride wishes to accompany her spouse to the country, and spend a night at his country house.

Verse 12. *Let us get up early to the vineyards*] When in the country, we shall have the better opportunity to contemplate the progress of the spring vegetation; and there she promises to be peculiarly affectionate to him.

Verse 13. *The mandrakes give a smell*] See the note on Gen. xxx. 14, where the *mandrake* is particularly described; from which this passage will receive considerable light.

All manner of pleasant fruits] Fruits new and old; flowers and herbs of every kind which the season could yield.

CHAPTER VIII.

The love of the bride to her spouse, and the nature of that love, 1-7. The younger sister, 8-10. Solomon's vineyard, 11, 12. The confidence of the bride and bridegroom in each other, 13-14.

O THAT thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of^b spiced wine of the juice of my pomegranate.

3 His left hand should be under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

6 Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is^b cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the sub-

stance of his house for love, it would utterly be condemned.

8 We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver; and if she be a door, we will inclose her with boards of cedar.

10 I am a wall, and my breasts like towers: then was I in his eyes as one that found^b favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

12 My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

14 Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices,

^a Heb. they should not despise me.—^b Prov. ix. 2.—^c Ch. ii. 6.—^d Ch. ii. 7. iii. 5.—^e Heb. why should ye stir up, or why, &c.—^f Ch. iii. 6.—^g Isa. xlix. 16. Jer. xxii. 24. Hag. ii. 23.—^h Heb. hard—

ⁱ Prov. vi. 35.—^j Ezek. xxiii. 33.—^k Heb. peace.—^l Matt. xxi. 33.—^m Ch. ii. 14.—ⁿ See Rev. xxii. 17, 20.—^o Heb. Fly away.—^p Ch. ii. 17.

Verse 1. *O that thou wert as my brother*] The bride, fearing that her fondness for her spouse might be construed into too great a familiarity, wishes that he were her little brother; and then she might treat him in the most affectionate manner, and kiss him even in the streets without suspicion, and without giving offence to any one.

Verse 2. *Would—bring thee into my mother's house, who would instruct me*] She would teach me how to conduct myself towards thee, as she would how to nurse a young child.

To drink of spiced wine] Wine rendered peculiarly strong and invigorating. The bride and bridegroom on the wedding-day both drank out of the same cup, to show that they were to enjoy and equally bear together the comforts and adversities of life.

Verse 5. *That cometh up from the wilderness*] Perhaps the words of the daughters of Jerusalem, who, seeing the bride returning from the country, leaning on the arm of her beloved, are filled with admiration at her excellent carriage and beauty.

I raised thee up under the apple tree] The original of this clause is obscure, and has given birth to various translations. The following is nearly literal: "Under the apple-tree I excited thee (to espouse me): there, thy mother contracted

thee;—there, she that brought thee forth contracted thee (to me.)

Verse 6. *Set me as a seal upon thine heart*] It was customary in the Levant and other places to make impressions of various kinds upon the arms, the breast, and other parts.

A most vehement flame.] It may mean the lightning; or, as our text understands it, a most vehement or intense fire.

Verse 7. *Many waters*] Neither common nor uncommon adversities, even of the most ruinous nature, can destroy love when it is pure; and pure love is such that nothing can procure it. If it be not excited naturally, no money can purchase it, no property can procure it, no arts can persuade it.

Verse 8. *We have a little sister*] This young girl belonged most probably to the bride.

She hath no breasts] She is not yet marriageable. *What shall we do for our sister*] How shall we secure her comfort and welfare?

In the day when she shall be spoken for] When any person shall demand her in marriage.

Verse 9. *If she be a wall*] All these expressions show that it was necessary to provide a husband for this young sister. For a woman without a husband is like a wall without towers, and without defence; is like a gate or door without bar or lock; and like a city without walls.

CHAP. VIII.

Verse 10. *I am a wall, and my breasts like towers*] I am become marriageable, and I stood in need of the *defiance* I have now in my beloved; and as soon as I was so, and became pleasing in the eyes of my beloved, I was given to him in marriage, and have ever since *found favour in his sight*. As soon then as my sister is in my state, let a proper match be sought out for her.

Verse 11. *Solomon had a vineyard*] Some suppose that there is a reference here to some property which Pharaoh had given to Solomon with his daughter.

Verse 14. *Make haste, my beloved*] What these *mountains of spices* were, we cannot particularly tell: but they must have been thus named from their producing the *trees* on which the *spices* grew.

Thus ends this most singular book; the oldest *pastoral* in the world, if it may be ranked among this species of writing. To whatever species of composition it belongs, it is, beyond all controversy, the *finest*, the most *sublime* for *imagery* and *colouring*, that ever came from the pen of man.

INTRODUCTION TO THE BOOK

OF THE

PROPHET ISAIAH.

OF ISAIAH, the writer of this book, very little is known. He is supposed to have been of the *tribe of Judah*, and of the *royal family of David*. Himself says that he was *son of Amoz*; and others tell us that this *Amoz* was the son of *Joash*, and brother of *Amaziah* king of Judah. It has been also said that Isaiah gave his daughter in marriage to *Manasseh*, son of *Hezekiah*, king of Judah: and that himself was put to death by *Manasseh*, being sawn asunder with a wooden saw. But all these traditions stand on very slender authority, and are worthy of very little regard. Several commentators have thought that his prophecies afford presumptive evidence of his *high descent* and *elegant education*: 1. Because his *style* is more *correct* and *majestic* than any of the other prophets. 2. That his frequent use of *images* taken from *royalty* is a proof that this state was familiar to him, being much at court, as he must have been, had he been brother of the king. These things are spoken by many with much confidence; for my own part, I had rather look to his *inspiration* for the correctness of his language and the dignity of his sentiments, than to those very inferior helps. On the other hypothesis nothing is left to the Divine Spirit, except the mere *matter* of his prophecies. Suppositions of this kind are not creditable to divine revelation.

ISAIAH exercised the prophetic office during a long period of time, if he lived to the reign of *Manasseh*; for the lowest computation, beginning from the year in which *Uzziah* died, when some suppose him to have received his first appointment to that office, brings it to sixty-one years. But the tradition of the Jews, that he was put to death by *Manasseh*, is very uncertain; and one of their principal rabbins, *Aben Ezra*, Com. in *Isai*. i. 1, seems rather to think that he died before *Hezekiah*, which is indeed more probable. It is however certain that he lived at least to the fifteenth or sixteenth year of *Hezekiah*; this makes the least possible term of the duration of his prophetic office about forty-eight years. The time of the delivery of some of his prophecies is either expressly marked, or sufficiently clear from the history to which they relate; that of a few others may with some probability be deduced from internal marks; from expressions, descriptions, and circumstances interwoven.

THE BOOK

OF THE

PROPHET ISAIAH.

CHAPTER I.

The prophet, with a boldness and majesty becoming the herald of the Most High, begins with calling on the whole creation to attend while Jehovah speaks, 2. A charge of gross insensibility and ingratitude is then brought against the Jews, by contrasting their conduct with that of the ox and ass, the most stupid of animals, 3. This leads to an amplification of their guilt, 4; highly aggravated by their slighting the chastisements and judgments of God, though repeated till they had been left almost like Sodom and Gomorrah, 5-9. The incidental mention of those places leads to an address to the rulers and people of the Jews, under the character of princes of Sodom, and people of Gomorrah, which is no less spirited and severe than elegant and unexpected, 10. The vanity of trusting to the performance of the outward rites and ceremonies of religion is then exposed, 11-15; and the necessity of repentance and reformation is strongly enjoined, 16, 17, and urged by the most encouraging promises as well as by the most awful threatenings, 18-20. But neither of these producing the proper effect on that people who were the prophet's charge, he bitterly laments their degeneracy, 21-23; and concludes with introducing God, declaring his purpose of inflicting such heavy judgments as would entirely cut off the wicked, and excite in the righteous, who should also pass through the furnace, an everlasting shame and abhorrence of every thing connected with idolatry, the source of their misery, 24-31.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 ^b Hear, O heavens, and give ear, O earth: for the LORD hath spoken, ^c I have nourished and brought up children, and they have rebelled against me.

3 ^d The ox knoweth his owner, and the ass his master's crib: but Israel ^e doth not know, my people ^f doth not consider.

4 ^g Ah sinful nation, a people ^h laden with iniquity,

^a Num. xii. 6.—^b Deut. xxxii. 1. Jer. ii. 12, vi. 19. xxii. 29. Ezek. xxxvi. 4. Mic. i. 2, vi. 1, 2.—^c Ch. v. 1, 2.—^d Jer. viii. 7.—^e Jer. ix. 3, 6.—^f Ch. v. 12.—^g Heb. of heaviness.—^h Ch. lvii. 3, 4.

Verse 1. *The vision of Isaiah.*] It seems doubtful whether this title belongs to the whole book, or only to the prophecy contained in this chapter.

Verse 2. *Hear, O heavens.*—“Hear, O ye heavens”] God is introduced as entering into a public action, or pleading, before the whole world, against his disobedient people. The prophet, as herald or officer to proclaim the summons to the court, calls upon all created beings, celestial and terrestrial, to attend and bear witness to the truth of his plea and the justice of his cause.

Hath spoken.—“That speaketh”] I render it in the present tense, for there seems to be an impropriety in demanding attention to a speech already delivered. But the prophet may be understood to declare to the people what the Lord had first spoken to him.

I have nourished.] The Septuagint have, “I have begotten.”

Verse 3. *The ox knoweth.]* An amplification of the gross

^b a seed of evil-doers, children that are corrupters! They have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are ^c gone away backward.

5 ^d Why should ye be stricken any more? ye will ^e revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; ^f they have not been closed, neither bound up, neither mollified with ^g ointment.

7 ^h Your country is desolate, your cities are burned

Matt. iii. 7.—ⁱ Heb. alienated or separated. Ps. lviii. 3.—^j Ch. ix. 13. Jer. ii. 30, v. 3.—^k Heb. increase revolt.—^l Jer. viii. 22.—^m Or, oil.—ⁿ Deut. xxviii. 51, 52.

insensibility of the disobedient Jews, by comparing them with the most heavy and stupid of all animals, yet not so insensible as they.

Jeremiah's comparison to the same purpose is equally elegant, but has not so much spirit and severity as this of Isaiah. Jer. viii. 7; see also Hosea xi. 4.

Doth not know.] The ancient Versions agree in adding ME, which very properly answers, and indeed is almost necessarily required to answer, the words *possessor* and *lord* preceding.

Verse 4. *Ah sinful nation.]* “Degenerate.” See the same word in the same form and in the same sense, Prov. xxv. 26. *Are corrupters.]* “Are estranged.”

They are gone away backward.] “They have turned their backs upon him.”

Verse 5. *Why should ye be stricken any more?]* The Vulgate renders it, *super quo, upon what part.*

“On what part will ye strike again; will ye add correc-

with fire: your land, strangers devour it in your presence, and it is desolate, * as overthrown by strangers.

8 And the daughter of Zion is left ^b as a cottage in a vineyard, as a lodge in a garden of cucumbers, ^c as a besieged city.

9 ^d Except the LORD of hosts had left unto us a very small remnant, we should have been as ^e Sodom, and we should have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers ^f of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose ^g is the multitude of your ^h sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of ^b he goats.

12 When ye come ⁱ to ^j appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more ^k vain oblations; incense is an abomination unto me; the new moons and sabbaths, ^l the calling of assemblies, I cannot away with; ^m it is ⁿ iniquity, even the solemn meeting.

14 Your ^o new moons and your ^p appointed feasts my soul hateth: they are a trouble unto me; ^q I am weary to bear them.

15 And ^r when ye spread forth your hands, I will hide mine eyes from you: ^s yea, when ye ^t make

^a Heb. as the overthrow of strangers.—^b Job xxvii. 18. Lam. ii. 6.—^c Jer. iv. 17.—^d Lam. iii. 22. Rom. ix. 29.—^e Gen. xix. 24.—^f Deut. xxxii. 82. Ezek. xvi. 46.—^g 1 Sam. xv. 22. Ps. l. 8, 9, li 16. Prov. x. 8 xxi. 27. Ch. lxvi. 8. Jer. vi. 20, vii. 21. Amos v. 21, 22. Mic. vi. 7.—^h Heb. great he goats.—ⁱ Heb. to be seen.—^j Exod. xxiii. 17. xxiv. 23.—^k Matt. xv. 9.—^l Joel i. 14. ii. 15.—^m Or, grief.—ⁿ Num. xxviii. 11.—^o Lev. xxiii. 2, &c. Lam. ii. 6.—^p Ch. xliii. 24.—^q Job xxvii. 20. Ps. cxxxiv. 2. Prov. i. 28. Ch. lx. 2. Jer.

tion?" This is addressed to the instruments of God's vengeance; those that inflicted the punishment, who or whatsoever they were. [A better reading is: "Why would ye be perpetually smitten, multiplying rebellion?"]

Verse 5. *The whole head is sick*. The king and the priests are equally gone away from truth and righteousness. Or, The state is oppressed by its enemies, and the church corrupted in its rules and in its members.

Verse 6. *They have not been closed, &c.* The pharmaceutical art in the East consists chiefly in external applications: accordingly the prophet's images in this place are all taken from surgery.

Verses 7-9. *Your country is desolate*. The description of the ruined and desolate state of the country in these verses does not suit with any part of the prosperous times of Uzziah and Jotham. It very well agrees with the time of Ahaz, when Judea was ravaged by the joint invasion of the Israelites and Syrians, and by the incursions of the Philistines and Edomites. The date of this prophecy is therefore generally fixed to the time of Ahaz. But on the other hand it may be considered whether those instances of idolatry which are urged in ver. 29,—the worshipping in groves and gardens,—having been at all times too commonly practised, can be supposed to be the only ones which the prophet would insist upon in the time of Ahaz. It is said, 2 Kings xv. 37, that in Jotham's time "the Lord began to send against Judah Resin—and Pekah." If we suppose any invasion from that quarter to have been actually made at the latter end of Jotham's reign, I should choose to refer this prophecy to that time.

Verse 8. *As a cottage in a vineyard*. "As a shed in a vineyard." A little temporary hut, covered with boughs, straw turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchman that kept the garden or vineyard during the short season the fruit was ripening (see Job xxvii. 18), and presently removed when it had served that purpose. They were probably obliged to have such a constant watch to defend the fruit from the jackals.

As a lodge, &c. That is, after the fruit was gathered; the lodge being then permitted to fall into decay. Such was the desolate ruined state of the city.

many prayers, I will not hear: your hands are full of blood ^a.

16 ^b Wash you, make you clean; put away the evil of your doings from before mine eyes; ^c cease to do evil;

17 Learn to do well; ^d seek judgment, ^e relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and ^f let us reason together, saith the LORD: though your sins be as scarlet, ^g they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: ^h for the mouth of the LORD hath spoken it.

21 ⁱ How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 ^j Thy silver is become dross, thy wine mixed with water:

23 ^k Thy princes are rebellious, and ^l companions of thieves: ^m every one loveth gifts, and followeth after rewards: they ⁿ judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the LORD, the LORD of hosts,

xiv. 12. Mic. iii. 4.—^a Ps. lxxvi. 18. 1 Tim. ii. 8.—^b Heb. multiply prayer.—^c Ch. lix. 3.—^d Heb. bloods.—^e Jer. iv. 14.—^f Ps. xxxiv. 14. xxxvii. 27. Amos v. 15. Rom. xii. 9. 1 Pet. iii. 11.—^g Jer. xxii. 3, 16. Mic. vi. 8. Zech. vii. 9, viii. 16.—^h Or, righten.—ⁱ Ch. xliii. 25. Mic. vi. 2.—^j Ps. li. 7. Rev. vii. 14.—^k Num. xxiii. 19. Tit. i. 2.—^l Jer. ii. 20, 21.—^m Jer. vi. 28, 30. Ezek. xxii. 18, 19.—ⁿ Hos. ix. 15.—^o Prov. xxix. 24.—^p Jer. xxii. 17. Ezek. xxii. 12. Hos. iv. 1. Mic. iii. 11 vii. 3.—^q Jer. v. 24. Zech. vii. 10.

As a besieged city. "A city taken by siege."

Verse 9. *The Lord of hosts*. As this title of God, *Yehovah tsebaoth*, "JEHOVAH God of Hosts" occurs here for the first time, I think it proper to note, that I translate it always, as in this place, "JEHOVAH God of Hosts;" taking it as an elliptical expression for *Yehovah Elohey tsebaoth*. This title imports that JEHOVAH is the God or Lord of hosts or armies; as he is the Creator and Supreme Governor of all beings in heaven and earth, and disposeth and ruleth them all in their several orders and stations; the almighty, universal Lord.

We should have been as Sodom. As completely and finally ruined as *that* and the cities of the plain were, no vestige of which remains at this day.

Verse 10. *Ye rulers of Sodom*. The incidental mention of Sodom and Gomorrah in the preceding verse suggested to the prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom and people of Gomorrah. Two examples of a sort of elegant turn of the like kind may be observed in St. Paul's Epistle to the Romans, chap. xv. 4, 5, 12, 13.

Verse 11. *To what purpose, &c.*—"What have I to do." The prophet Amos has expressed the same sentiments with great elegance, Amos v. 21-24.

The fat of fed beasts, &c. The fat and the blood are particularly mentioned, because these were in all sacrifices set apart to God. See Lev. iv.

Verse 12. *When ye come to appear*. The appearing before God here refers chiefly to the three solemn annual festivals. See Exod. xxiii. 14.

Verse 13. *The new moons and sabbaths*. "The fast and the day of restraint." These words are rendered in many different manners by different interpreters, to a good and probable sense by all; but I think by none in such a sense as can arise from the phrase itself, agreeably to the idiom of the Hebrew language. Instead of *aven*, the Septuagint manifestly read *isom*, "the fast." The prophet could not well have omitted the *fast* in the enumeration of the *solemnities*, nor the *abuse* of it among the instances of their *hypocrisy*, which he has treated at large with such force and elegance in his *fifty-eighth chapter*. *Asarah*, "the restraint," is rendered, both here and in other places

the mighty One of Israel, Ah, * I will ease me of mine adversaries, and avenge me of mine enemies :

25 And I will turn my hand upon thee, and ^b purely ^c purge away thy dross, and take away all thy tin :

26 And I will restore thy judges ^d as at the first, and thy counsellors as at the beginning : afterward * thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and ^f her converts with righteousness.

^a Deut. xxviii. 63. Ezek. v. 13.—^b Heb. according to pureness—^c Jer. vi. 29. ix. 7. Mal. iii. 3.—^d Jer. xxxiii. 7.—^e Zech. viii. 3.—^f Or, they that return of her.—* Job xxxi. 3. Ps. i. 6. v. 6. lxxiii. 27.

of our English translation, "the solemn assembly." Certain holy days ordained by the law were distinguished by a particular charge that "no servile work should be done therein." Lev. xxviii. 36; Numb. xxix. 35; Deut. xvi. 8. This circumstance clearly explains the reason of the name, the *restraint*, or the *day of restraint*, given to those days.

Verse 16. *Wash you*] Referring to the preceding verse, "your hands are full of blood," and alluding to the legal washings commanded on several occasions. See Lev. xiv. 8, 9, 47.

Verse 17. *Relieve the oppressed*] "Amend that what is corrupted." In rendering this obscure phrase, I follow Bochart, though I am not perfectly satisfied with this explanation of it. [*Delitzsch* renders it: "Set the oppressor right."]

Verse 18. *Though your sins be as scarlet*] *Shani*, "scarlet or crimson," twice dipped, or double dye; from *shanah*, to double, or to do a thing twice. *Tela*, the same, properly the worm, *vermiculus* (from whence *vermeil*), for this colour was produced from a worm or insect which grow in a cocoon or exerescence of a shrub of the ilex kind, like the cochineal worm in the opuntia of America.

Though they be red, &c.] But the conjunction *and* is added by some MSS. and early editions, with the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*. It makes a fuller and more emphatic sense.

Verse 19. *Ye shall eat the good of the land*] Referring to ver. 7: it shall not be "devoured by strangers."

Verse 20. *Ye shall be devoured with the sword*] "Ye shall be food for the sword." The *Septuagint* and *Vulgate* read *tochalchem*, "the sword shall devour you:" which is of much more easy construction than the present reading of the text.

Verse 22. *Wine mixed with water*] It is remarkable that whereas the Greeks and Latins by *mixed* wine always understood wine diluted and lowered with water, the Hebrews on the contrary generally mean by it wine made stronger and more inebriating by the addition of higher and more powerful ingredients, such as honey, spices, defrutum (* wine inspissated by boiling it down to two-thirds or one-half of the quantity), myrrh, mandragora, opiates, and other strong drugs.

Such was the "spiced wine and the juice of pomegranates," mentioned, Cant. viii. 2.

Thus the drunkard is probably described, Prov. xxiii. 30 and Isai. v. 22. And hence the poet took that highly poetical and sublime image of the cup of God's wrath, called by Isaiah, li. 17, the "cup of trembling," causing intoxication and stupefaction, containing, as St. John expresses in Greek the Hebrew idea with the utmost precision, though with a seeming contradiction in terms, pure wine made yet stronger by a mixture of powerful ingredients. Rom. xvi. 10. Ps. lxxv. 8.

Verse 24. *Ah, I will ease me*] This is a strong instance of the metaphor called *anthropopathia*, by which, throughout the Scriptures, as well the historical as the poetical parts, the sentiments, sensations, and affections, the bodily faculties, qualities, and members, of men, and even of brute animals, are attributed to God, and that with the utmost liberty and latitude of application. The foundation of this is obvious; we have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner

28 And the ^a destruction ^b of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of ^c the oaks which ye have desired, ^d and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 ^e And the strong shall be ^f as tow, ^g and the maker of it as a spark, and they shall both burn together, and none shall quench them.

xlii. 9. civ. 35.—^b Heb. breaking.—^c Ch. lvii. 5.—^d Ch. lxx. 3. lxxi. 17.—^e Ezek. xxxii. 21.—^f Ch. xliii. 17.—^g Or, and his work.

of acting; when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images.

Verse 25. *I will turn my hand upon thee*] So the common Version; and this seems to be a metaphor taken from the custom of those who, when the metal is melted, strike off the scoria with their hand previously to its being poured out into the mould.

Purge away thy dross] The text has *cabbor*, which some render "as with soap;" but soap can have nothing to do with the purifying of metals. Others, "according to purity," or "purely," as our Version. *Le Clerc* conjectured that the true reading is *kachur*, "as in the furnace;" see *Ezek. xxii. 18, 20*. That this is the true reading is highly probable.

Verse 27. *With judgment*] By the exercise of God's strict justice in destroying the obdurate (see ver. 28), and delivering the penitent in righteousness; by the truth and faithfulness of God in performing his promises.

Verse 29. *For they shall be ashamed of the oaks*] Sacred groves were a very ancient and favourite appendage of idolatry. They were furnished with the temple of the god to whom they were dedicated, with altars, images, and every thing necessary for performing the various rites of worship offered there; and were the scenes of many impure ceremonies, and of much abominable superstition. They made a principal part of the religion of the old inhabitants of Canaan; and the Israelites were commanded to destroy their groves, among other monuments of their false worship. The Israelites themselves became afterwards very much addicted to this species of idolatry.

Of what particular kinds the trees here mentioned are, cannot be determined with certainty. In regard to *elah*, *Celsius* understands it of the *terebinth*, because the most ancient interpreters render it so; in the first place the *Septuagint*. But I think neither the oak nor the terebinth will do, from the last circumstance which is mentioned,—their being deciduous; whereas the prophet's design seems to me to require an evergreen, otherwise the casting of its leaves would be nothing out of the common established course of nature, and no proper image of extreme distress and total desolation, parallel to that of a garden without water, that is, wholly burnt up and destroyed. Upon the whole I make it the *ilex*, or *holly*, which, though it generally appear as a sort of shrub, grows, in a good soil, where it is unmolested, to a considerable height. [*The terebinth* seems the most likely rendering.]

Verse 30. *As a garden that hath no water.*] In the hotter parts of the eastern countries, a constant supply of water is so absolutely necessary for the cultivation and even for the preservation and existence of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed.

Moses, having described the habitation of man newly created as a garden planted with every tree pleasant to the sight and good for food, adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water, "And a river went out of Eden to water the garden." Gen. ii. 10: see also xiii. 10.

The *palmy mayim*, mentioned in the first psalm, and others places of Scripture, "the divisions of waters," are the waters distributed in artificial canals; see *Jeremiah*, chap. viii. 8; *Prov. xxi. 1*, and *Ecc. ii. 5-6*.

CHAPTER II.

Prophecy concerning the kingdom of the Messiah, and the conversion of the Gentile world, 1-5. Great wickedness and idolatry of the unbelieving Jews, 6-9. Terrible consternation that will seize the wicked, who shall in vain seek for rocks and mountains to hide them from the face of God in the day of his judgments, 10-17. Total destruction of idolatry in consequence of the establishment of Messiah's kingdom, 18-21. An exhortation to put no confidence in man, 22.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And * it shall come to pass ^b in the last days ^c that the mountain of the LORD's house shall ^d be established in the top of the mountains, and shall be exalted above the hills; ^e and all nations shall flow unto it.

3 And many people shall go and say, ^f Come ye and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: ^g for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and ^h they shall beat their swords into plough-shares, and their spears into ⁱ pruning-hooks: nation shall not lift up sword against nation, ^j neither shall they learn war any more.

5 O house of Jacob, come ye, and let us ^k walk in the light of the LORD.

6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished ^l from ^m the east, and ⁿ are soothsayers like the Philistines, ^o and they ^p please themselves in the children of

strangers.

7 ^q Their land also is full of silver and gold, neither is ^r there any end of their treasures; their land is also full of horses, neither is ^s there any end on their chariots:

8 ^t Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ^u Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The ^v lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted ^w in that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.

13 And upon all ^x the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

14 And ^y upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

* Mic. iv. 1, &c.—^b Gen. xlix. 1. Jer. xxiii. 30.—^c Ps. lxxviii. 15, 16.—^d Or, prepared.—^e Ps. lxxii. 8. Ch. xxvii. 13.—^f Jer. xxxi. 6. l. 5. Zech. viii. 21, 23.—^g Luke xxiv. 47.—^h Ps. xli. 9. Hos. ii. 18. Zech. ix. 10.—ⁱ Or, scythes.—^j Pe. lxxii. 3, 7.—^k Eph. v. 8.—^l Or, more than the east.—^m Num. xxiii. 7.—ⁿ Deut. xviii. 14.—^o Ps. cvl. 35. Jer. x. 2.—^p Or, abound with the children, &c.—^q Deut. xvii. 16, 17.—^r Jer. ii. 28.—^s Ver. 19, 21. Rev. vi. 15.—^t Ver. 17.

Ch. v. 15, 16. xiii. 11.—^u Ch. iv. i. xi. 10, 11. xii. 1, 4. xxiv. 21. xxv. 9. xxvi. 1. xxvii. 1, 2, 12, 13. xxviii. 5. xxix. 18. xxx. 23. iii. 6. Jer. xxx. 7, 8. Ezek. xxxviii. 14, 15. xxxix. 11, 22. Hos. ii. 16, 18, 21. Joel iii. 18. Amos ix. 11. Obad. 8. Mic. iv. 8. v. 10. vii. 11, 12. Zeph. iii. 11, 18. Zech. ix. 16.—^v Ch. xiv. 8. xxxvii. 24. Ezek. xxxi. 3. Zech. xi. 1, 2.—^w Ch. xxx. 25.

Verse 2. *In the last days*] "Wherever the latter times are mentioned in Scripture, the days of the Messiah are always meant," says Kimchi on this place: and, in regard to this place, nothing can be more clear and certain. And the mountain of the Lord's house, says the same author is Mount Moriah, on which the temple was built. The prophet Micah, chap. iv., 1-4, has repeated this prophecy of the establishment of the kingdom of Christ, and of its progress to universality and perfection in the same words, with little and hardly any material variation: for as he did not begin to prophesy till Jotham's time, and this seems to be one of the first of Isaiah's prophecies, I suppose Micah to have taken it from hence. The variations are of no great importance. Micah has improved the passage by adding a verse, or sentence, for imagery and expression, worthy even of the elegance of Isaiah:—

"And they shall sit every man under his vine
And under his fig-tree, and none shall afflict them:
For the mouth of JEHOVAH, God of hosts, hath spoken it."
The description of well-established peace, by the image of "beating their swords into ploughshares, and their spears into pruning-hooks," is very poetical.

The prophet Joel, chap. iii. 10, has reversed it, and applied it to war prevailing over peace:—

"Beat your ploughshares into swords,
And your pruning-hooks into spears."
Ezekiel, chap. xvii. 22-24, has signified the same great event with equal clearness, though in a more abstruse form, in an allegory; from an image, suggested by the former part of the prophecy, happily introduced, and well pursued.

Verse 3. *To the house*] The conjunction *vau* is added by many MSS.; AND to the house. It makes the sentence more emphatic.

He will teach us of his own ways] Unless God grant a revelation of his will, what can we know?

We will walk in his paths] Unless we purpose to walk in the light, of what use can that light be to us?

For out of Zion shall go forth the law] In the house of God, and in his ordinances only, can we expect to hear the pure doctrines of revelation preached. 1. God alone can give a revelation of his own will. 2. We must use the proper means in order to know this will. 3. We should know it in order to do it. 4. We should do it in order to profit by it. 5. He who will not walk in the light when God vouchsafes it, shall be shut up in everlasting darkness. 6. Every man should help his neighbour to attain that light, life, and felicity: "Come ye, and let us walk in the light of the Lord."

Verse 4. *Neither shall they learn war any more.*] If wars are necessary, how deep must that fall be that renders them so! But what a reproach to humanity is the trade of war! Men are regularly instructed in it, as in any of the necessary arts.

And is this a necessary part of a finished education in civilized society?

Verse 6. *They be replenished*] Seven MSS. and one edition, for *yaspku*, read *yaspichu*, "and have joined themselves to the children of strangers;" that is in marriage or worship. But the learned Michaelis has explained the word *yaspachu*, in another manner; *saphiach*, the noun, means corn springing up, not from the seed regularly sown on cultivated land, but in the untilled field, from the scattered grains of the former harvest. This, by an easy metaphor, is applied to a spurious brood of children irregularly and casually begotten.

And are soothsayers] Heb.: "They are filled from the east;" or "more than the east." The sentence is manifestly imperfect.

Verse 7. *Their land is also full of horses*] This was in direct contradiction to God's command in the law: Deut. xvii. 16, 17. Uziah seems to have followed the example of

16 * And upon all the ships of Tarshish, and upon all ^b pleasant pictures.

17 ° And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted ^a in that day.

18 And ° the idols he shall utterly abolish.

19 And they shall go into the ^c holes of the rocks, and into the caves of ^e the earth, ^b for fear of the LORD, and for the glory of his majesty, when he ariseth ^d to shake terribly the earth.

* 1 Kings x. 22.—^b Heb. pictures of desire.—^c Ver. 11.—^d Ver. 11.—^e Or, the idols shall utterly pass away.—^f Ver. 10. Hos. x. 8. Luke xxiii. 30. Rev. vi. 16. ix. 6.—^g Heb. the dust.—^h 2 Thess. i. 9.—ⁱ Ch. xxx. 32. Hag. ii. 6, 21. Heb. xii. 26.—^j Ch. xxx. 22. xxxi.

Solomon, see 1 Kings x. 26-29, who first transgressed in these particulars; he recovered the port of Elath on the Red Sea, and with it that commerce which in Solomon's days had "made silver and gold as plenteous at Jerusalem as stones," 2 Chron. i. 15. He had an army of 307,500 men, in which, as we may infer from the testimony of Isaiah, the chariots and horse made a considerable part.

Verse 8. *Their land also is full of idols*] There was hardly any time when the people were quite free from this irregular and unlawful practice, which they seemed to have looked upon as very consistent with the true worship of God; and which seems in some measure to have been tolerated, while the tabernacle was removed from place to place, and before the temple was built. Even after the conversion of Manasseh, when he had removed the strange gods, and commanded Judah to serve JEHOVAH, the God of Israel, it is added, "Nevertheless the people did sacrifice still on the high places, yet unto JEHOVAH their God only," 2 Chron. xxxiii. 17. The worshipping on the high places therefore does not necessarily imply idolatry; and from what is said of these two kings, Uzziah and Jotham, we may presume that the public exercise of idolatrous worship was not permitted in their time. The idols therefore here spoken of must have been such as were designed for private and secret use. Such probably were the *teraphim* so often mentioned in Scripture.

Verse 9. *Boweth down*] This has reference to the preceding verse. They bowed themselves down to their idols, therefore shall they be bowed down and brought low under the avenging hand of God.

Verse 10. "When he ariseth to strike the earth with terror:"] *Arabic* and an ancient MS. I have added here to the text a line, which in the 19th and 21st verses is repeated together with the preceding line, and has, I think, evidently been omitted by mistake in this place.

Verses 13-16. *And upon all the cedars*] In many places *cedars of Lebanon* and *oaks of Bashan* are used in the way of metaphor and allegory for kings, princes, potentates of the highest rank; *high mountains* and *lofty hills*, for kingdoms, republics, states, cities; *towers and fortresses*, for defenders and protectors, whether by counsel or strength, in peace or

20 ^j In that day a man shall cast ^k his idols of silver and his idols of gold, ^l which they made *each one* for himself to worship, to the moles and to the bats;

21 ^m To go into the clefts of the rocks, and into the tops of the rugged rocks, ⁿ for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 ° Cease ye from man, whose ^p breath ^q is in his nostrils: for wherein is he to be accounted of?

27.—^k Heb. the idols of his silver, &c.—^l Or, which they made for him.—^m Ver. 19.—ⁿ Ver. 10, 19.—^o Ps. cxlvi. 3. Jer. xvii. 5.—^p Job xvii. 3.

war; *ships of Tarshish* and works of art, and invention employed in adorning them, for merchants, men enriched by commerce, and abounding in all the luxuries and elegancies of life, such as those of Tyre and Sidon; for it appears from the course of the whole passage, and from the train of ideas, that the fortresses and the ships are to be taken metaphorically, as well as the high trees and the lofty mountains.

Ships of Tarshish] The learned seem now to be perfectly well agreed that Tarshish is Tartessus, a city of Spain, at the mouth of the river Bætis, whence the Phœnicians, who first opened this trade, brought silver and gold (Jer. x. 9, Ezek. xxvii. 12), in which that country then abounded; and, pursuing their voyage still further to the Cassiterides, the islands of Scilly and Cornwall, they brought from thence lead and tin.

Verses 19-21. *Into the holes of the rocks*] The country of Judea, being mountainous and rocky, is full of caverns, as appears from the history of David's persecution under Saul. At En-gedi, in particular, there was a cave so large that David with *six hundred* men hid themselves in the sides of it; and Saul entered the mouth of the cave without perceiving that any one was there, 1 Sam. xxiv. To these the people betook themselves for refuge in times of distress and hostile invasion, 1 Sam. xiii. 6, and see Jer. xli. 9. Therefore "to enter into the rock, to go into the holes of the rocks, and into the caves of the earth," was to them a very proper and familiar image to express terror and consternation. The prophet Hosea, chap. x. 8, has carried the same image further, and added great strength and spirit to it. See also Rev. vi. 15.

Verse 20. *Which they made each one for himself to worship*] The word *to*, for himself, is omitted by two ancient MSS., and is unnecessary.

To the moles] They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation.

Verse 22. *Cease ye from man*] Trust neither in him, nor in the gods that he has invented. Neither he, nor they, can either save or destroy.

CHAPTER III.

The whole of this chapter, with the first verse of the next, is a prophecy of those calamities that should be occasioned by the Babylonish invasion and captivity. These calamities are represented as so great and so general, that even royal honours, in such a state, are so far from being desirable, that hardly any can be got to accept them, 1-7. This visitation is declared to be the consequence of their profanity and guilt; for which the prophet further reproveth and threatens them, 8-15. Particular amplification of the distress of the delicate and luxurious daughters of Zion; whose deplorable situation is finely contrasted with their former prosperity and ease, 16-26.

FOR, behold, the Lord, the LORD of hosts, ° doth take away from Jerusalem and from Judah ^b the stay and the staff, the whole stay of bread, and the whole stay of water,

2 ° The mighty man, and the man of war, the

judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the ^d honourable man, and the counsellor, and the cunning artificer, and the ^e eloquent orator.

4 And I will give ^f children to be their

* Jer. xxviii. 21. xxxviii. 9.—^b Lev. xxvi. 26.—^c See 2 Kings xxiv. 14. Ps. xlv. 8, xlix. 1,

^d Heb. a man eminent in countenance.—^e Or, skilful of speech.—^f Eccles. x. 16.

princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

7 In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

9 The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

11 Woe unto the wicked! for it shall be ill with him: for the reward of his hands shall be given him.

12 As for my people, children are their oppres-

* Heb. lift up the hand. Gen. xiv. 22.—^b Heb. binder up.—^c Mic. iii. 12.—^d Gen. xlii. 13. xviii. 20, 21. xix. 5.—^e Eccles. vii. 12.—^f Ps. cxxviii. 2.—^g Ps. xi. 6. Eccles. viii. 13.—^h Heb. done to him.—ⁱ Ver. 4.—^j Ch. ix. 16.—^k Or, they which call thee blessed.—^l Heb. swallow up.—^m Mic. vi. 2.—ⁿ Or, burnt.—^o Ch. v. 7. Matt. xxi. 33.—^p Ch.

Verse 1. *The stay and the staff*] Hebrew, "the support masculine, and the support feminine:" that is, every kind of support, whether great or small, strong or weak.

The words *masien umashenah* come from the same root *shan*, to lean against, to incline, to support: and here, being masculine and feminine, they may signify all things necessary for the support both of man and woman.

The two following verses, 2, 3, are very clearly explained by the sacred historian's account of the event, the captivity of Jehoiachin by Nebuchadnezzar king of Babylon, 11 Kings xxiv. 14.

Verse 4. *I will give children to be their princes*] This also was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and temple, and the taking of Zedekiah, the last of them, by Nebuchadnezzar.

Verse 6. *Of the house of his father*] For *beith*, the house, the ancient interpreters seem to have read, *miibeith*, from the house. And, *his brother, of his father's house*, is little better than a tautology. The case seems to require that the man should apply to a person of some sort of rank and eminence; one that was the head of his father's house (see Josh. xii. 14), whether of the house of him who applies to him, or of any other; and I cannot help suspecting, therefore, that the word *rosh*, head, chief, has been lost out of the text. [*Bethabiy* may be taken as the "accusative of place." Then there is no need of understanding *rosh*.]

Thou hast clothing] "Take by the garment." That is, shall entreat him in a humble and supplicating manner. See Zech. viii. 23. And so in Isaiah iv. 1, the same gesture is used to express earnest and humble entreaty. The behaviour of Saul towards Samuel was of the same kind, when he laid hold on the skirt of his raiment, 1 Sam. xv. 27.

Verse 7. *In that day shall he swear*] *The Septuagint, Syriac, and Jerome* read *veyissa*, adding the conjunction, which seems necessary in this place.

For in my house is neither bread nor clothing] Princes and great men in the East are obliged to have a great stock of clothes in readiness for presents upon all occasions. A great quantity of provision for the table is equally necessary. The daily provision for Solomon's household, whose attendants were exceedingly numerous, was proportionately great, 1 Kings iv. 22, 23. See also Nehemiah v. 17, 18.

This explains the meaning of the excuse made by him that is desired to undertake the government. He alleges that he has not wherewithal to support the dignity of the station, by such acts of liberality and hospitality as the law of custom required of persons of superior rank.

sors, and women rule over them. O my people they which lead thee cause thee to err, and destroy the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

15 What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the LORD will take away the bravery of their tinkling ornaments about their feet, and their caul, and their round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

lviii. 4. Mic. iii. 2, 3.—^a Heb. deceiving with their eyes.—^b Or, tripping nicely.—^c Dent. xxviii. 27.—^d Heb. make naked.—^e Ch. xlvi. 2, 3. Jer. xiii. 22. Nuh. ii. 8.—^f Or, net-works.—^g Judg. viii. 21.—^h Or, sweet balls.—ⁱ Or, spangled ornaments.

Verse 8. *The eyes*] This word appears to be of very doubtful form, from the printed editions, the MSS., and the ancient Versions. I think it should be *anan*, "a cloud," as the Syriac reads, instead of *eyney*, eyes; and the allusion is to the cloud in which the glory of the Lord appeared above the tabernacle; see Exod. xvi. 9, 10; xl. 34-38; Numb. xvi. 41, 42.

Either of the readings gives a very good sense. The allusion may be to the cloud of the Divine Presence in the wilderness; or the eyes of the Lord may be meant, as they are in every place beholding the evil and the good. And he cannot look upon iniquity but with abhorrence; therefore, the eyes of his glory might be well provoked by their crimes. [There is no need for the proposed emendation. The expression, "eyes of his glory," may be a Hebraism for his "glorious eyes."]

Verse 9. *The shew of their countenance*] Their eyes tell the wickedness of their hearts. The eye is the index of the mind. Envy, hatred, malice, malevolence, concupiscence, and murder, when in the heart, look most intelligently out at the eye. They tell the innocent to be on their guard; and serve the same purpose as the sonorous rings in the tail of the rattlesnake—they announce the presence of the destroyer.

They declare their sin as Sodom] Impure propensities are particularly legible in the eyes: whoever has beheld the face of a debauchee or a prostitute knows this; of those it may be said, they wish to appear what they really are. They glory in their iniquity. This is the highest pitch of ungodliness.

They have rewarded evil unto themselves] Every man's sin is against his own soul. Evil awaiteth sinners—and he that offends his God injures himself.

Verse 10. *Say ye to the righteous*] The righteous is the person, 1. Who fears God. 2. Departs from evil. 3. Walks according to the testimonies of God. 4. And expects and prepares for a glorious immortality.

"It shall be well with him," *ki tob*, "that good." Say nothing to such but good. He is a good man, he does nothing but good, and has a good God to deal with, from whom he expects nothing but goodness. It shall be well with such in all circumstances of life. In every case, occurrence, and circumstance, he shall eat the fruit of his doings—he shall derive benefit from being a righteous man, and walking in a righteous way.

Verse 11. *Woe unto the wicked*] As he is wicked, he does that which is wicked; and is influenced by the wicked one, of whom he is the servant and the son. It shall be ill with him, *ra*; in a single word say to him—evil! Of him

20 The bonnets, and the ornaments of the legs, and the head-bands, and the *tablets, and the earrings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, ^b and the mantles, and the wimples, and the crisping pins,

23 The glasses, ^c and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, that instead of

* Heb. *houses of the soul*.—^b Dan. iii. 21, in the margin.—
Gen. xii. 42.—^c Ch. xxiii. 12. Mic. i. 16.

sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair ^d baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

25 Thy men shall fall by the sword, and thy ^e mighty in the war.

26 ^f And her gates shall lament and mourn; and she being ^g desolate ^h shall sit upon the ground.

* Heb. *might*.—^f Jer. xiv. 2 Lam. i. 4.—^g Or, *emptied*.—
^h Heb. *cleansed*.—ⁱ Lam. ii. 10.

you can speak no good: and to him you can speak no good—all is evil, in him—before him—after him—round about him—above him—below him. Evil in time—evil through eternity! The reward of his hands.] What he has deserved he shall get. He shall be paid that for which he has laboured, and his reward shall be in proportion to his work.

Verse 12. *Err*] *Billeu*, "swallow." [This singular use of the word "swallow" is illustrated in Job xxxix. 27, where a galloping horse is said to "swallow the road," that is, to make it disappear.]

Verse 15. *And grind the faces*] The expression and the image is strong, to denote grievous oppression; but it is exceeded by the prophet Micah, chap. iii. 1-3.

Verse 16. *And wanton eyes*] Hebrew, *falsifying* their eyes. I take this to be the true meaning and literal rendering of the word; from *shakar*. Though the colouring of the eyes with stibium be not particularly here expressed, yet I suppose it to be implied; and so the Chaldee paraphrase explains it; "with eyes dressed with stibium." This fashion seems to have prevailed very generally among the eastern people in ancient times; and they retain the very same to this day.

The following inventory, as one may call it, of the wardrobe of a Hebrew lady, must, from its antiquity, and the nature of the subject, have been very obscure even to the most ancient interpreters which we have of it; and from its obscurity must have been also peculiarly liable to the mistakes of transcribers. However, it is rather matter of curiosity than of importance; and is indeed, upon the whole more intelligible and less corrupted than one might have reasonably expected.

Verse 17. *Will discover their secrets parts*.] "Expose their nakedness." It was the barbarous custom of the conquerors of those times to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather; and the worst of all, to the intolerable heat of the sun. But this to the women was the height of cruelty and indignity; and especially to such as those here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress; and even whose faces had hardly ever been exposed to the sight of man. This is always mentioned as the hardest part of the lot of captives. Nahum, chap. iii. 5, 6.

Verse 18. *Ornaments about their feet*] *Chains or rings*, which made a tinkling sound as they moved nimbly in walking. Hindoo women of ill fame wear loose ornaments one above another on their ancles, which at every motion make a tinkling noise.

And their caul.] "The net-works." [Schröder understands these as ornaments worn round the neck, and shaped like little suns.]

Verse 20. *The tablets*] The words *bottley hannephesh* which we translate *tablets*, and Bishop Lowth, *perfume boxes*, literally signify *houses of the soul*; and may refer to strong-scented bottles used for pleasure and against fainting;

similar to bottles with *otto of roses*, worn by the ladies of the East to the present time. [*Nephesh* may very properly be rendered *breath*, or *aroma*.]

Verse 21. *Nose-jewels*] Schroeder explains this, as many others do, of jewels, or strings of pearl hanging from the forehead, and reaching to the upper part of the nose; than which nothing can be more ridiculous, as such are seldom seen on an Asiatic face. But it appears from many passages of Holy Scripture that the phrase is to be literally and properly understood of nose-jewels, rings set with jewels hanging from the nostrils, as ear-rings from the ears, by holes bored to receive them.

Ezekiel, enumerating the common ornaments of women of the first rank, has not omitted this particular, and it is to be understood in the same manner, chap. xvi. 11, 12. See also Gen. xxiv. 47, and Prov. xi. 22.

This fashion, however strange it may appear to us, was formerly, and is still common, in many parts of the East, among women of all ranks.

Verse 23. *And the veils*.] A kind of silken dress, transparent, like gauze; worn only by the most elegant women, and such as dressed themselves "more elegantly than modest women should." Such garments are worn to the present day; garments that not only show the shape of every part of the body, but the very colour of the skin. This sort of garments was afterwards in use among the Greeks.

Verse 24. *Instead of sweet smell*.] A principal part of the delicacy of the Asiatic ladies consists in the use of baths, and the richest oils and perfumes; an attention to which is in some degree necessary in those hot countries. Frequent mention is made of the rich ointments of the spouse in the Song of Solomon, Cant. iv. 10, 11.

The preparation for Esther's being introduced to king Ahasuerus was a course of bathing and perfuming for a whole year; "six months with oil of myrrh, and six months with sweet odours." Esth. ii. 12. A diseased and loathsome habit of body, instead of a beautiful skin, softened and made agreeable with all that art could devise, and all that nature, so prodigal in those countries of the richest perfumes, could supply, must have been a punishment the most severe and the most mortifying to the delicacy of these haughty daughters of Sion.

Burning instead of beauty.] "A sunburnt skin." The clause *ki thachath yophi* seems to me rather to be imperfect at the end. Not to mention that *ki*, taken as a noun for *adustio*, *burning*, is without example, and very improbable. The passage ends abruptly, and seems to want a fuller conclusion. The word *ki* may be rendered, "branding," i.e. the mark burnt on the forehead of a captive.]

Verse 26. *Sit upon the ground*.] Sitting on the ground was a posture that denoted mourning and deep distress. The prophet Jeremiah (Lam. ii. 8) has given it the first place among many indications of sorrow, in an elegant description of the same state of distress of his country.

CHAPTER IV.

The havoc occasioned by war, and those other calamities which the prophet had been describing in the preceding chapter, are represented as so terribly great that seven women should be left to one man, 1. Great blessedness of the remnant that shall be accounted worthy to accept these judgments, 2-4. The privileges of the gospel set forth by allusions to the glory and pomp of the Mosaic dispensation, 5, 6.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

*Ch. ii. 11, 17.—²Thess. iii. 12.—^cHeb. let thy name be called upon us.—^dOr. take thee away.—^eLuke i. 25.—^fJer. xxiii. 5. Zech. iii. 8. vi. 12.—^gHeb. beauty and glory.—^hHeb. for the escaping of

Verse 1. *And seven women*] The division of the chapters has interrupted the prophet's discourse, and broken it off almost in the midst of the sentence. "The numbers slain in battle shall be so great, that seven women shall be left to one man." The prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. The young women, contrary to their natural modesty, shall become suitors to the men; they will take hold of them, and use the most pressing importunity to be married. In spite of the natural suggestions of jealousy, they will be content with a share only of the rights of marriage in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband (see Exod. xxi. 10), and begging only the name and credit of wedlock, and to be freed from the reproach of celibacy. See chap. liv. 4, 5.

"This happened," says *Kimchi*, "in the days of Ahaz, when Pekah the son of Remaliah slew in Judea one hundred and twenty thousand men in one day; see 2 Chron. xviii. 6. The widows which were left were so numerous, that the prophet said, 'They are multiplied beyond the sand of the sea.'" Jer. xv. 8.

Verse 2. *The branch of the Lord*] The branch is an appropriate title of the Messiah; and the fruit of the land means the great Person to spring from the house of Judah, and is only a parallel expression signifying the same; or perhaps the blessings consequent upon the redemption procured by him. Compare chap. xlv. 8, where the same great event is set forth under similar images, and see the note there.

Verse 3. *Written among the living*] That is, whose name stands in the enrolment or register of the people; or every man living, who is a citizen of Jerusalem. See Ezek. xiii. 9; and compare Ps. lix. 28, lxxxvii. 6; Exod. xxxii. 32.

Verse 4. *The spirit of burning*] Means the fire of God's wrath, by which he will prove and purify his people; gathering them into his furnace, in order to separate the dross from the silver, the bad from the good. The severity of God's judgments, the fiery trial of his servants, Ezekiel

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of Mount Zion and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.

Israel.—¹Ch. ix. 21.—²Phil. iv. 3. Rev. iii. 5.—³Or, to life.—⁴Mal. iii. 2, 3.—⁵Exod. xiii. 21.—⁶Zech. ii. 5.—⁷Or, above.—⁸Heb. a covering. Ch. viii. 14.—⁹Ch. xxv. 4.

(chap. xxiii. 18-22) has set forth at large, after his manner, with great boldness of imagery and force of expression. God threatens to gather them into the midst of Jerusalem, as into the furnace; to blow the fire upon them, and to melt them. Malachi chap. iii. 2, 3, treats the same subject, and represents the same event, under the like images.

Verse 5. *And the Lord will create*] One MS., the *Septuagint*, and the *Arabic* have *yabi*, He shall bring: the cloud already exists; the Lord will bring it over. This is a blessed promise of the presence of God in all the assemblies of his people.

Every dwelling place] The Hebrew text has, *every station*: but four MSS. (one ancient) omit *col*, *all*; very rightly, as it should seem: for the station was Mount Zion itself, and no other. See Exod. xv. 17.

A cloud and smoke by day] This is a manifest allusion to the pillar of cloud and of fire, which attended the Israelites in their passage out of Egypt, and to the glory that rested on the tabernacle. Exod. xiii. 21, xl. 38. The prophet Zechariah, chap. ii. 5, applies the same image to the same purpose:

"And I will be unto her a wall of fire round about;

And a glory will I be in the midst of her."

That is, the visible presence of God shall protect her. Which explains the conclusion of this verse of Isaiah; where the *makkaph* between *col* and *cabod*, connecting the two words in construction, which ought not to be connected, has thrown an obscurity upon the sentence, and misled most of the translators. [This interpretation which makes "the glory" the defence is very doubtful.]

For upon all the glory shall be a defence] Whatever God creates he must uphold, or it will fail. Every degree of grace brings with it a degree of power to maintain itself in the soul.

Verse 6. *A tabernacle*] In countries subject to violent tempests, as well as to intolerable heat, a portable tent is a necessary part of a traveller's baggage, for defence and shelter. And to such tents the words of the text make evident allusion. They are to be met with in every part of Arabia and Egypt, and in various other places in the East.

CHAPTER V.

This chapter begins with representing, in a beautiful parable, the tender care of God for his people, and their unworthy returns for his goodness, 1-7. The parable or allegory is then dropped; and the prophet, in plain terms, reproves and threatens them for their wickedness; particularly for their covetousness, 8-10; intemperance, 11; and inattention to the warnings of Providence, 12. Then follows an enumeration of judgments as the necessary consequence. Captivity and famine appear with all their horrors, 13. Hades, or the grave, like a ravenous monster, opens wide its jaws, and swallows down its myriads, 14. Distress lays hold on all ranks, 15; and God is glorified in the execution of judgment, 16; till the whole place is left desolate, a place for the flocks to range in, 17. The prophet then pauses; and again resumes his subject, reproving them for several other sins, and threatening them with woes and vengeance, 18-24; after which he sums up the whole of his awful denunciation in a very lofty and spirited epiphonema or conclusion. The God of armies having hitherto corrected to no purpose, is represented with inimitable majesty, as only giving a hint, and a swarm of

nations hasten to his standard, 25-27. Upon a guilty race, unpitied by heaven or by earth, they execute their commission; and leave the land desolate and dark, without one ray of comfort to cheer the horrid gloom, 28-30.

NOW will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

* Ps. lxxx. 8. Cant. viii. 12. Ch. xxviii. Jer. ii. 21. Matt. xxi. 33. Mark xii. 1. Luke xx. 9. Heb. the horn of the son of oil. — Or, made a wall about it. — Heb. heaved. — Deut. xxxii. 6. Ch. i. 2, 3. — Rom. i. 4. — Luke xiii. 6, 7, 8, 9, 10. — Ps. lxxx. 12. — Lam. ii. 8. — Heb. for a treasury. — Heb. plant of his pleasures. —

Verse 1. *Now will I sing to my well-beloved a song of my beloved*] A MS., respectable for its antiquity, adds the word *shir*, a song, after *now*, which gives so elegant a turn to the sentence by the repetition of it in the next member, and by distinguishing the members so exactly in the style and manner in the Hebrew poetical composition, that I am much inclined to think it genuine.

A song of my beloved] "A song of loves." In this way of understanding it we avoid the great impropriety of making the author of the song, and the person to whom it is addressed, to be the same.

In a very fruitful hill.] Heb. : "on a horn the son of oil." The expression is highly descriptive and poetical. The parts of animals are, by an easy metaphor, applied to parts of the earth, both in common and poetical language. A promontory is called a cape or head; the Turks call it a nose. A horn is a proper and obvious image for a mountain or mountainous country.

Here the precise idea seems to be that of a high mountain standing by itself.

Judea was in general a mountainous country, whence Moses sometimes calls it The Mountain, Exod. xv. 17; Dent. iii. 25. And in a political and religious view it was detached and separated from all the nations round it. Whoever has considered the descriptions given of Mount Tabor, its regular conic form, rising singly in a plain to a great height, from a base small in proportion, and its beauty and fertility to the very top, will have a good idea of "a horn the son of oil;" and will perhaps be induced to think that the prophet took his image from that mountain.

Verse 2. *And gathered out the stones*] This was agreeable to the husbandry.

The choicest vine] "Sorek." Many of the ancient interpreters have retained this word as a proper name; I think very rightly. Sorek was a valley lying between Ascalon and Gaza, and running far up eastward in the tribe of Judah. Both Ascalon and Gaza were anciently famous for wine, and it seems that the upper part of the valley of Sorek, and that of Eschol, where the spies gathered the single cluster of grapes, which they were obliged to bear between two upon a staff, being both near to Hebron, were in the same neighbourhood, and that all this part of the country abounded with rich vineyards. Compare Numb. xiii. 22, 23; Judg. xvi. 3, 4. The vine was known to the Israelites, being

7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9 In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst.

1 Heb. a scab. — Mto. ii. 2. — Heb. ye. — Ch. xxxi. 14. — Or, This is in mine ears, saith the LORD, &c. — Heb. If not, &c. — See Ezek. xiv. 11. — Prov. xxiii. 29, 30. Eccles. x. 16. Ver. 22. — Or, pursue them. — Amos vi. 5, 6. — Job xxiv. 27. Ps. xxviii. 5. — Hos. iv. 6. — Ch. i. 3. Luke xix. 44. — Heb. their glory are men of famine.

mentioned by Moses, Gen. xlix. 11, before their coming out of Egypt. Egypt was not a wine country. The vines of Egypt are spoken of in Scripture, Ps. lxxviii. 47; cv. 88; and see Gen. xl. 11. But they had no large vineyards, nor was the country proper for them, being little more than one large plain, annually overflowed by the Nile. The vine and the wine of Sorek therefore, which lay near at hand for importation into Egypt, must in all probability have been well known to the Israelites when they sojourned there.

And built a tower in the midst of it] Our Saviour, who has taken the general idea of one of his parables, Matt. xxi. 33, Mark xii. 1, from this of Isaiah, has likewise inserted this circumstance of building a tower; which is generally explained by commentators as designed for the keeper of the vineyard to watch and defend the fruits. But for this purpose it was usual to make a little temporary hut (Isaiah i. 8), which might serve for the short season while the fruit was ripening, and which was removed afterwards. The tower therefore should rather mean a building of a more permanent nature and use; the farm, as we may call it, of the vineyard, containing all the offices and implements, and the whole apparatus necessary for the culture of the vineyard, and the making of the wine. To which image in the allegory, the situation, the manner of building, the use, and the whole service of the temple, exactly answered.

And also made a winepress therein] This image also our Saviour has preserved in his parable. It means not the winepress itself, or *calcatorium*, which is called *gath*, or *parah*; but what the Romans called *lacus*, the lake; the large open place or vessel, which by a conduit or spout received the must from the winepress.

And he looked] "And he expected." Jeremiah, chap. ii. 21, uses the same image, and applies it to the same purpose, in an elegant paraphrase of this part of Isaiah's parable, in his flowing and plaintive manner.

Wild grapes.] *Beushim*, not merely useless, unprofitable grapes, such as wild grapes; but grapes offensive to the smell, noxious, poisonous. By the force and intent of the allegory, to good grapes ought to be opposed fruit of a dangerous and pernicious quality; as, in the explication of it, to judgment is opposed tyranny, and to righteousness, oppression. *Gephen*, the vine, is a common name or genus, including several species under it; and Moses, to distinguish the true vine, or that from which wine is made, from the

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

* Ch. ii. 9, 11, 17.—Or, the holy God.—Hob. the God the holy.—^a Ch. x. 16.—^b Ch. lxvi. 5. Jer. xvii. 15. Amos v. 18. 2 Pet. iii. 8, 4.—^c Heb. that say concerning evil. It is good, &c.—^d Prov. iii. 7.

rest, calls it Numb. vi. 4, *gephen haiyayim*, the wine-vine. Some of the other sorts were of a poisonous quality, as appears from the story related among the miraculous acts of Elisha, 2 Kings iv. 30-41.

From some such sorts of poisonous fruits of the grape kind Moses has taken those strong and highly poetical images with which he has set forth the future corruption and extreme degeneracy of the Israelites, in an allegory which has a near relation, both in its subject and imagery, to this of Isaiah: Deut. xxxii. 32, 33.

Verse 7. *And he looked for judgment*] *The paronomasia*, or play on the words, in this place, is very remarkable; *mishpat*, *amshpach*, *tsedakah*, *tsakah*. There are many examples of it in the other prophets, but Isaiah seems peculiarly fond of it. See chap. xiii. 6, xxiv. 17, xxvii. 7, xxxii. 1, lvii. 6, lxi. 3. lxx. 11, 12.

Verse 9. *In mine ears*] The sentence in the Hebrew text seems to be imperfect in this place; as likewise in chap. xxii. 14, where the very same sense seems to be required as here. See the note there; and compare 1 Sam. ix. 15.

Many houses] This has reference to what was said in the preceding verse.

Verse 11. *Woe unto them that rise up early*] There is a likeness between this and the following passage of the prophet Amos, chap. vi. 8-6, who probably wrote before Isaiah.

Follow strong drink] *Theodoret* and *Chrysostom* on this place, both Syrians, and unexceptionable witnesses in what belongs to their own country, inform us that *shechar* (so the Greek of both Testaments, rendered by us by the general term *strong drink*) meant properly *palm wine* or *date wine*, which was and is still much in use in the eastern countries. Judea was famous for the abundance and excellence of its palm-trees; and consequently had plenty of this wine.

Verse 13. *And their honourable men*] These verses have likewise a reference to the two preceding. They that indulged in feasting and drinking shall perish with hunger and thirst; and Hades shall indulge his appetite as much as they had done, and devour them all. The image is strong and expressive in the highest degree. *Habakkuk*, chap. ii. 5, uses the same image with great force. But, in Isaiah, Hades is introduced to much greater advantage, in person; and placed before our eyes in the form of a ravenous monster, opening wide his immeasurable jaws, and swallowing them all together: "Therefore Sheol hath dilated her soul, she hath opened her mouth beyond limit." Destruction expects more than a common meal, when God visits Jerusalem for her iniquities. This seems to refer to the ruin brought on the Jews by the Romans. Our blessed Lord repeats this parable, and applies it to this very transaction, Matt. xxi. 33.

Verse 17. *The lambs*] *Gerim*, "strangers." The Septuagint read, more agreeably to the design of the prophet, *carim*, "the lambs." The meaning is, their luxurious habitations shall be so entirely destroyed as to become a pasture for flocks.

After their manner] "Without restraint." *Kedobram*,

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and

Rom. i. 22. xii. 18.—^b Heb. before their faces.—Ver. 11.—^c Prov. xvii. 15. xxiv. 24.—^d Exod. xv. 7.—^e Heb. the tongue of fire.—^f Josph. xviii. 18. Hos. ix. 18. Amos ii. 9.—^g 2 Kings xxii. 13, 17.

as their own will shall lead them. [Or, as if they were in their own pasture-ground.]

Verse 18. *With a cart rope*] "An evil inclination," says *Kimchi* on this place, from the ancient rabbins, "is at the beginning like a fine hair-string, but at the finishing like a thick cart-rope." By a long progression in iniquity, and a continued accumulation of sin, men arrive at length to the highest degree of wickedness; bidding open defiance to God and scoffing at his threatened judgments, as it is finely expressed in the next verse. The *Chaldee* paraphrast explains it in the same manner, of wickedness increasing from small beginnings, till it arrives to a great magnitude.

I believe the rabbins have not hit on the true meaning of this place; the prophet seems to refer to *idol sacrifices*. The victims they offered were splendidly decked out for the sacrifice. Their horns and hoofs were often gilded, and their heads dressed out with fillets and garlands. The *cords of vanity* may refer to the silken strings by which they were led to the altar, some of which were unusually thick. The offering for iniquity was adorned with fillets and garlands: the sin-offering with silken cords, like unto cart-ropes. *Pride*, in their acts of *humiliation*, had the upper hand.

Verse 22. *Mighty to drink wine*] "They show not," says *Kimchi*, "their strength in combating their enemies, but in drunkenness and debauchery."

Verse 24. *The flame*] "The tongue of fire." The metaphor is so exceedingly obvious, as well as beautiful, that one may wonder that it has not been more frequently used.

The dispersed tongues, as it were of fire, Acts ii. 3, which appeared at the descent of the Holy Spirit on the apostles, give the same idea; that is, of flames shooting diversely into pyramidal forms, or points, like tongues. It may be further observed that the prophet in this place has given the metaphor its full force, in applying it to the action of fire in eating up and devouring whatever comes in its way, like a ravenous animal whose tongue is principally employed in taking in his food or prey; which image Moses has strongly exhibited in an expressive comparison. Numb. xxii. 4. See also 1 Kings xviii. 38.

Their root shall be as rottenness] *Cammak*, *like mak*; whence probably our word *muck*, dung, was derived.

Verse 25. *The hills did tremble*] Probably referring to the great earthquakes in the days of Uzziah king of Judah, in or not long before the time of the prophet himself, recorded as a remarkable era in the title of the prophecies of Amos, chap. i. 1, and by Zechariah, chap. xiv. 5.

Verse 26. *He will—hiss*] The metaphor is taken from the practice of those that keep bees, who draw them out of their hives into the fields, and lead them back again, by a hiss or a whistle. In chap. vii. 18, the metaphor is more apparent, by being carried farther, where the hostile armies are expressed by the fly and the bee; on which place see Deut. i. 44, Ps. cviii. 12; and God calls the locusts his great army, Joel ii. 25; Exod. xxiii. 23.

With speed] This refers to the *swiftest* verse. As the

* the hills did tremble, and their carcasses were ^b torn in the midst of the streets. ^c For all this his anger is not turned away, but his hand is stretched out still.

^d 26 ^e And he will lift up an ensign to the nations from far, and will ^f hiss unto them from ^g the end of the earth: and, behold, ^h they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither ⁱ shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

* Jer. iv. 24.—^b Or, as dung.—^c Lev. xxvi. 14, &c. Ch. ix. 12, 17, 21. x. 4.—^d Ch. xi. 12.—^e Ch. vii. 18.—^f Deut. xxviii. 49. Ps. lxxii. 8. Mai. i. 11.—^g Joel ii. 7.—^h Dan. v. 6.—ⁱ Jer. v. 18.—^j Ch. viii.

soffers had challenged God to make speed, and to hasten his work of vengeance, so now God assures them that with speed and swiftly it shall come.

Neither shall the girdle. The eastern people, wearing long and loose garments, were unfit for action or business of any kind, without girding their clothes about them. When their business was finished they took off their girdles. A girdle therefore denotes strength and activity; and to unloose the girdle is to deprive of strength, to render unfit for action. God promises to unloose the loins of kings before Cyrus, chap. xiv. 1. The girdle is so essential a part of a soldier's accoutrement, being the last that he puts on to make himself ready for action, that to be girded, with the Greeks, meant to be completely armed and ready for battle. It is used in the same manner by the Hebrews. (1 Kings xx. 11.)

Verse 28. *Their horses' hoofs shall be counted like flint.* The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, and was unknown to the ancients, as appears from the silence of the Greek and Roman writers, especially those that treat of horse-medicine, who could not have passed over a matter so obvious and of such importance that now the whole science takes its name from it, being called by us farriery. The horse-shoes of leather and iron which are mentioned: the silver and gold shoes with which Nero and Poppea shod their mules, used occasionally to preserve the hoofs of delicate cattle, or for vanity, were of a

28 ^a Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring shall be like a lion, they shall roar like young lions: ^b yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them like the roaring of the sea: and if one ^c look unto the land, behold darkness and ^d sorrow, ^e and the ^f light is darkened in the heavens thereof.

22. Jer. iv. 23. Lam. iii. 2. Ezek. xxxii. 7, 8.—^a Or, distress.—^b Or, when it is light it shall be dark in the destructions thereof.—^c Ezek. xxxii. 8, in the margin.

very different kind; they enclosed the whole hoof as in a case, or as a shoe does a man's foot, and were bound or tied on. For this reason the strength, firmness, and solidity of a horse's hoof was of much greater importance with them than with us, and was esteemed one of the first praises of a fine horse.

These circumstances must be taken into consideration in order to give us a full notion of the propriety and force of the image by which the prophet sets forth the strength and excellence of the Babylonish cavalry, which made a great part of the strength of the Assyrian army.

Like a whirlwind] *Cassuphah, like the stormy blast.* Here sense and sound are well connected.

Verse 30. *If one look unto the land, &c.*] An ancient Coptic Version from the Septuagint, supposed to be of the second century, some fragments of which are preserved in the library of St. Germain des Prez at Paris, completes the sentence; for, according to this Version, it stood thus in the Septuagint, "And they shall look unto the heaven above and unto the earth beneath." This is probably the true reading, with which I have made the translation agree. Compare chap. viii. 22; where the same sense is expressed in regard to both particulars, which are here equally and highly proper, the looking upwards, as well as down to the earth: but the form of expression is varied.

CHAPTER VI.

This chapter, by a particular designation of Isaiah to the prophetic office, 1-8, introduces, with great solemnity, a declaration of the whole tenor of the divine conduct in reference to his people, who, on account of their unbelief and impenitence, should for a very long period be given up to a judicial blindness and hardness of heart, 9, 10; and visited with such calamities as would issue in the total desolation of their country, and their general dispersion, 11, 12. The prophet adds, however, that under their repeated dispersions (by the Chaldeans, Romans, &c.), a small remnant would be preserved as a seed from which will be raised a people, in whom will be fulfilled all the divine promises, 13.

IN the year that ^a king Uzziah died, I ^b saw also the Lord sitting upon a throne, high and lifted up, and ^c his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and

* 2 Kings xv. 7.—^b 1 Kings xxii. 19. John xii. 41. Rev. iv. 2.—^c Or, the skirts thereof.—^d Ezek. i. 11.—^e Heb. this cried in these

Verse 1. *The Lord*] Many MSS. for *Adonai*, "the Lord," read "JEHOVAH," which is probably the true reading (compare ver. 6); as in many other places, in which the superstition of the Jews has substituted *Adonai* for *Yehovah*.

Verse 2. *Above it stood the seraphims*] From *seraph*, to burn. He saw, says Kimchi, the angels as flames of fire, that the depravity of that generation might be exhibited, which was worthy of being totally burnt up.

He covered his feet.] By the feet the Hebrews mean all the lower parts of the body. But the people of the East gene-

^d with twain he covered his feet, and with twain he did fly.

3 And ^e one cried, unto another, and said, 'Holy, holy, holy, is the LORD of hosts: ^f the ^g whole earth is full of his glory.'

* Rev. iv. 8.—^e Heb. his glory is the fulness of the whole earth.—^f Ps. lxvii. 19.

rally wearing long robes, reaching to the ground, and covering the lower parts of the body down to the feet, it may hence have been thought want of respect and decency to appear in public and on solemn occasions with even the feet themselves uncovered.

Verse 3. *Holy, holy, holy*] This hymn, performed by the seraphim, divided into two choirs, the one singing responsively to the other, is formed upon the practice of alternate singing, which prevailed in the Jewish church from the time of Moses, whose ode at the Red Sea was thus performed

4 And the posts of the ^a door moved at the voice of him that cried, and ^b the house was filled with smoke.

5 ^c Then said I, Woe is me! for I am ^d undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, ^e having a live coal in his hand, *which* he had taken with the tongs from off ^f the altar:

7 And he ^g laid ^h it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for ⁱ us? Then said I, ^j Here am I; send me.

9 And he said, Go, and tell this people, ^k Hear ye

^a Heb. thresholds.—^b Exod. xl. 24. 1 Kings viii. 10.—^c Exod. iv. 10. vi. 30. Judg. vi. 22. xiii. 22. Jer. i. 6.—^d Heb. cut off.—^e Heb. and in his hand a live coal.—^f Lev. viii. 3.—^g Heb. caused I to touch.—^h See Jer. i. 9. Dan. x. 16.—ⁱ Gen. i. 26. iii. 22. xl. 7.—^j Heb. Behold me.—^k Ch. xliii. 8. Matt. xiii. 14. Mark iv. 12. Luke viii. 10.

(see Exod. xv. 20, 21), to that of Ezrn, under whom the priests and Levites sung alternately (Ezra iii. 11).

Verse 5. *Woe is me! for I am undone*] There is something exceedingly affecting in this complaint. I a man of unclean lips; I cannot say, Holy, holy, holy! which the seraphs exclaim. They are holy; I am not so: they see God, and live; I have seen him, and must die, because I am unholly. Only the pure in heart shall see God; and they only can live in his presence for ever. Reader, lay this to heart; and instead of boasting of thy excellence, and trusting in thy might, or comforting thyself in thy comparative innocence, thou wilt also be dumb before him, because thou hast been a man of unclean lips, and because thou hast still an unclean heart.

I am undone—“I am struck dumb.” I understand it as from *dum* or *damam*, “to be silent;” and so it is rendered by the *Syriac*, *Vulgate*, *Symmachus*, and by some of the Jewish interpreters. The rendering of the *Syriac*, “I am amazed.” He immediately gives the reason why he was struck dumb: because he was a man of polluted lips, and dwelt among a people of polluted lips; and was unworthy either to join the seraphim in singing praises to God, or to be the messenger of God to his people. Compare Exod. iv. 10, vi. 12; Jer. i. 6.

Verse 6. *A live coal*] The word of prophecy, which was put into the mouth of the prophet.

From off the altar] That is, from the altar of burnt-offerings, before the door of the temple, on which the fire that came down at first from heaven (Lev. ix. 24; 2 Chron. vii. 1) was perpetually burning. It was never to be extinguished, Lev. vi. 12, 13.

Verse 10. *Make the heart of this people fat*] The prophet speaks of the event, the fact as it would actually happen, not of God's purpose and act by his ministry. The prophets are in other places said to perform the thing which they only foretel. See Jer. i. 10; Ezek. xliii. 3. To hear and not understand; to see, and not perceive; is a common saying in many languages.

^l indeed, ^m but understand not; and see ye ⁿ indeed but perceive not.

10 Make ^o the heart of this people fat, and make their ears heavy, and shut their eyes; ^p lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, ^q Until the cities be wasted without inhabitant, and the houses without man, and the land be ^r utterly desolate,

12 ^s And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 But yet in it *shall be* a tenth, ^t and *it shall return*, and shall be eaten: as a tree teal, and as an oak, whose ^u substance *is* in them, when they cast *their leaves*: so ^v the holy seed *shall be* the substance thereof.

John xii. 40. Acts xxviii. 20. Rom. xi. 8.—^l Cr. without ceasing, &c.—^m Heb. hear ye in hearing, &c.—ⁿ Heb. in seeing.—^o Ps. cxlix. 70. Ch. lxiii. 17.—^p Jer. v. 21.—^q Mic. iii. 12.—^r Heb. desolate with desolation.—^s 2 Kings xxv. 21.—^t Or, when it is returned, and hath been broused.—^u Or, stock or stem.—^v Ezra ix. 2. Mal. ii. 13. Rom. xi. 5.

Or the words may be understood thus, according to the Hebrew idiom: “Ye certainly hear, but do not understand; ye certainly hear, but do not acknowledge.” Seeing this is the case, make the heart of this people fat—declare it to be stupid and senseless; and remove from them the means of salvation, which they have so long abused.

And shut] Mr. Harmer very ingeniously applies to this passage a practice of sealing up the eyes as a ceremony, or as a kind of punishment used in the East, from which the image may possibly be taken.

And be healed.] “And I should heal,” *veerpa*, *Septuagint*, *Vulgate*. So likewise Mat. xiii. 14; John xii. 40; Acts. xxviii. 27.

Verse 13. *A tenth*] When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was a tenth remaining in the land, the poorer sort left to be vinedressers and husbandmen, under Gedaliah, 2 Kings xxv. 12, 22, and the dispersed Jews gathered themselves together, and returned to him, Jer. xl. 12; yet even these, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God given by the prophet Jeremiah, miserably perished there. Again, in the subsequent and more remarkable completion of the prophecy in the destruction of Jerusalem and the dissolution of the commonwealth by the Romans, when the Jews, after the loss of above a million of men, had increased from the scanty residue that was left of them, and had become very numerous again in their country; Hadrian, provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet after these signal and almost universal destructions of that nation, and after so many other repeated exterminations and massacres of them in different times and on various occasions since, we yet see, with astonishment, that the stock still remains, from which God, according to his promise frequently given by his prophets, will cause his people to shoot forth again, and to flourish.

CHAPTER VII.

The king of Judah and the royal family being in the utmost consternation on receiving accounts of the invasion of the kings of Syria and Israel, the prophet is sent to assure them that God would make good his promises to David and his house; so that, although they might be corrected, they could not be destroyed, while these prophecies remained to be accomplished, 1-9. The Lord gives Ahaz a sign that the confederacy against Judah shall be broken, which sign strikingly points out the miraculous conception of the Messiah, who was to spring from the tribe of Judah, 10-16. Prediction of very heavy calamities which the Assyrians would inflict upon the land of Judah, 17-25.

AND it came to pass in the days of ^a Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and ^b Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria ^c is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, ^d and ^e Shearjashub thy son, at the end of the 'conduit of the upper pool in the highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, ^b neither be fainthearted for the two tails of those smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

^a 2 Kings xvi. 5. 2 Chron. xxiii. 5, 6.—^b 2 Kings xv. 25, 30, 37.—^c Heb. *rest on Ephraim*.—^d Ch. x. 21.—^e That is, *The remnant shall return*. See ch. vi. 13. x. 21.—^f 2 Kings xviii. 17. Ch. xxxvi. 2.—^g Or, *causeway*.—^h Heb. *let not thy heart be tender*.—ⁱ Or, *waken*.

Verse 4 The Syriac omits *vearam*, "and Syria;" the Vulgate reads *melech aram*, "king of Syria;" one or the other seems to be the true reading. I prefer the former.

Verse 5. *Because—Remaliah*.] All these words are omitted by one MS. and the Syriac; a part of them also by the *Sextuagint*.

Verses 8, 9. *Threescore and five years*] It was *sixty-five* years from the beginning of the reign of Ahaz, when this prophecy was delivered, to the total depopulation of the kingdom of Israel by Earahaddon, who carried away the remains of the ten tribes which had been left by Tiglath-Pileser, and Shalmaneser, and who planted the country with new inhabitants. That the country was not wholly stripped of its inhabitants by Shalmaneser appears from many passages of the history of Josiah, where Israelites are mentioned as still remaining there, 2 Chron. xxxiv. 6, 7, 88, xxxv. 18; 2 Kings xviii. 19, 20. This seems to be the best explanation of the chronological difficulty in this place, which has much embarrassed the commentators.

If ye will not believe] That is, unless ye believe this prophecy of the destruction of Israel, ye Jews also, as well as the people of Israel, shall not remain established as a kingdom and people; ye shall also be visited with punishment at the same time: as our Saviour told the Jews in his time, "Unless ye repent, ye shall all likewise perish;" intimating their destruction by the Romans; to which also, as well as to the captivity of Manasseh, and to the Babylonish captivity, the views of the prophet might here extend. The exhortation of Jehoshaphat, 2 Chron. xx. 20, to his people when God had promised to them, by the prophet Jahaziel, victory over the Moabites and Ammonites, is very like this both in sense and expression.

Verse 15. *That he may know*] On Matt. i. 23, I have given what I judge to be the true meaning and right application of the whole passage, as there quoted by the evangelist, the substance of which it will be necessary to repeat here:—

At the time referred to, the kingdom of Judah, under the government of Ahaz, was reduced very low. Pekah, king of Israel, had slain in Judea *one hundred and twenty thousand* persons in one day; and carried away captives *two hundred thousand*, including women and children, together with much spoil. To add to their distress, Rezin, king of Syria, being confederate with Pekah, had taken *Blath*, a fortified city of Judah, and carried the inhabitants away captive to Damascus. In this critical conjunction, need we wonder that Ahaz was afraid that the enemies who were now united against him must destroy Jerusalem, and annihilate the family of David? To meet and remove this fear, apparently well grounded, Isaiah is sent from the Lord to Ahaz, in order to assure him that the counsels of his enemies should not stand; and that they should be utterly discomfited. To encourage Ahaz, he commands him to ask a sign or miracle, which should be a pledge in hand, that God should, in due

6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal;

7 Thus saith the Lord God, 'It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. "If ye will not believe, surely ye shall not be established.

10 Moreover the Lord spake again unto Ahaz, saying,

11 Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the Lord.

13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

1 Prov. xxi. 31. Ch. viii. 10.—2 Sam. viii. 6.—1 Heb. *from a people*.—2 See 2 Chron. xx. 20.—3 Or, *Do ye not believe? it is because ye are not able*.—4 Heb. *And the Lord added to speak*.—5 Judg. vi. 36, &c. Matt. xii. 33.—6 Or, *make thy petition deep*.

time, fulfil the predictions of his servant, as related in the context. On Ahaz humbly refusing to ask any sign, it is immediately added, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son; and shall call his name Immanuel. Butter and honey shall he eat," &c. Both the *divine* and *human* nature of our Lord, as well as the miraculous conception, appear to be pointed out in the prophecy quoted here by the evangelist: He shall be called *IMMANU-EL*; literally, *THE STRONG GOD WITH US*; so that we are to understand *God with us* to imply, *God incarnated—God in human nature*. This seems farther evident from the words of the prophet, verse 15: *Butter and honey shall he eat—he shall be truly man—grow up and be nourished in a human natural way*; which refers to his being *WITH US*, *i. e.*, incarnated. To which the prophet adds, *That he may know to refuse the evil, and choose the good*; or rather, *According to his knowledge, ledato, reprobating the evil, and choosing the good*: this refers to him as God, and is the same idea given by this prophet, chap. liii. 11. Now this union of the divine and human nature is termed a *sign or miracle, oth, i. e.*, something which exceeds the power of nature to produce. And this *miraculous union* was to be brought about in a *miraculous way*: *Behold a virgin shall conceive*; the word is very emphatic, *haalmah, the virgin*; the only one that ever was, or ever shall be, a *mother* in this way. But the *Jews*, and some called *Christians*, who have espoused their desperate cause, assert that "the word *almah* does not signify a *virgin only*; for it is applied Prov. xxx. 19, to signify a young *married* woman." I answer, that this latter text is no proof of the contrary doctrine: the words *derech geber bealmah, the way of a man with a maid*, cannot be proved to mean that for which it is produced.

The word *almah* comes from *alam, to lie hid, be concealed*; and we are told, that "virgins were so called, because they were *concealed* or *closely kept up* in their fathers' houses till the time of their marriage." This is not correct: see the case of Rebecca, Gen. xxiv. 43; that of Rachel, Gen. xxx. 6, 9; and see the case of Miriam, the sister of Moses, Exod. ii. 8, and also the Chaldee paraphrase on Lam. i. 4, where the *virgins* are represented as *going out* in the dance. And see also the whole history of *Ruth*. This being *concealed, or kept at home*, on which so much stress is laid, is purely fanciful; for we find that young *unmarried* women drew water, kept sheep, gleaned publicly in the fields, &c., &c., and the same works they perform among the *Taroomans* to the present day. A virgin was called *almah, literally and physically*, because as a *woman* she had not been *uncovered*—she had not known man. This fully applies to the blessed virgin, see Luke i. 34. "How can this be, saying I know no man?" And this text throws much light on the subject before us. This also is in perfect agreement with the ancient prophecy, "The seed of the woman shall bruise the

14 Therefore the LORD himself shall give you a sign; ^a Behold, a virgin shall conceive, and bear ^b a son, and ^c shall call his name ^d Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 ^e For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of ^f both her kings.

17 ^g The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that ^h Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD ⁱ shall hiss for the fly *that is* in the uttermost part of the rivers of Egypt, and for the bee *that is* in the land of Assyria.

19 And they shall come, and shall not rest all of them in the desolate valleys, and in ^j the holes of the rocks, and upon all ^k thorns, and upon all ^l bushes.

20 In the same day shall the LORD shave with a

^a Matt. i. 23. Luke i. 31, 34.—^b Ch. ix. 6.—^c Or, thou, O Virgin, shalt call. See Gen. iv. 1. 25. xvi. 11. xxix. 32. xxx. 6. 8. 1 Sam. w. 21.—^d Ch. viii. 8.—^e See ch. viii. 4.—^f 2 Kings xv. 30. xvi. 9.—^g 2 Chron. xxviii. 19.—^h 1 Kings xii. 16.—ⁱ Ch. v. 26.—^j Ch. vii. 19

head of the serpent," Gen. iii. 15; for the person who was to destroy the work of the devil was to be the progeny of the woman, without any concurrence of the man. And hence the text in Genesis speaks as fully of the virgin state of the person from whom Christ, according to the flesh, should come, as that in the prophet, or this in the Evangelist. According to the original promise, there was to be a seed, a human being, who should destroy sin: but this seed or human being, must come from the woman ALONE; and no woman ALONE could produce such a human being without being a virgin. Hence, A virgin shall bear a son, is the very spirit and meaning of the original text, independently of the illustration given by the prophet; and the fact recorded by the evangelist is the proof of the whole. But how could that be a sign to Ahas, which was to take place so many hundreds of years after? I answer, the meaning of the prophet is plain; not only Resin and Pekah should be unsuccessful against Jerusalem, at that time, which was the fact; but Jerusalem, Judea, and the house of David should be both preserved, notwithstanding their depressed state, and the multitude of their adversaries, till the time should come when a VIRGIN should bear a son. This is a most remarkable circumstance—the house of David could never fail, till a virgin should conceive and bear a son—nor did it: but when that incredible and miraculous fact did take place, the kingdom and house of David became extinct! This is an irrefragable confutation of every argument a Jew can offer in vindication of his opposition to the gospel of Christ. Thus Moses, Isaiah, and Matthew concur; and facts the most unequivocal have confirmed the whole. Behold the wisdom and providence of God!

Notwithstanding what has been said above, it may be asked, In what sense could this name, Immanuel, be applied to Jesus Christ, if he be not truly and properly GOD? Could the Spirit of truth ever design that Christians should receive him as an angel or a mere man; and yet, in the very beginning of the Gospel History, apply a character to him which belongs only to the most high God? Surely no. In what sense, then, is Christ GOD WITH US? Jesus is called Immanuel, or God with us, in his incarnation; God united to our nature: God in man, God in man; God with us, by his continual protection; God with us, by the influences of his Holy Spirit, in the holy sacrament, in the preaching of his word, in private prayer. And God with us, through every action of our life, that we begin, continue, and end in his name. He is God with us, to comfort, enlighten, protect, and defend us, in every time of temptation and trial, in the hour of death, in the day of judgment; and God with us and in us, and we with and in him, to all eternity. [The criticism, both ancient and modern, on this difficult passage, fails to give complete satisfaction. Though possibly wrong in some details, Dr. Clarke has evidently realized the spirit of the passage.]

^l razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat ^m butter: for butter and honey shall every one eat that is left ⁿ in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, ^o it shall *even* be for briars and thorns.

24 With ^p arrows and with bows shall men come thither; because all the land shall become briars and thorns.

25 And on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

Jer. xvi. 16.—^k Or, commendable trees.—^l 2 Kings xvi. 7, 8. 2 Chron. xxviii. 20, 21. See Ezek. v. 1.—^m Deut. xxxii. 14.—ⁿ Heb. in the midst of the land.—^o Ch. v. 6.—^p Jer. i. 14.

Verse 17. *Even the king of Assyria.*] Houbigant supposes these words to have been a marginal gloss, brought into the text by mistake; and so likewise Archbishop Secker. Besides their having no force or effect here, they do not join well in construction with the words preceding, as may be seen by the strange manner in which the ancient interpreters have taken them; and they very inelegantly forestal the mention of the king of Assyria, which comes in with great propriety in the 20th verse.

Verse 18. *Hiss for the fly*] See note on chap. v. 26. *Egypt and—Assyria.*] Sennacherib, Esarhaddon, Pharaoh-necho, and Nebuchadnezzar, who one after another desolated Judea.

Verse 20. *The river*] That is, the Euphrates; *hanahar*. So read the Septuagint and two MSS.

Shall the Lord shave with a razor that is hired] To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical, to denote the utter devastation of the country from one end to the other; and the plundering of the people, from the highest to the lowest, by the Assyrians, whom God employed as his instrument to punish the Jews. Ahas himself, in the first place, hired the king of Assyria to come to help him against the Syrians, by a present made to him of all the treasures of the temple, as well as his own. And God himself considered the great nations, whom he thus employed, as his mercenaries; and paid them their wages. Thus he paid Nebuchadnezzar for his service against Tyre, by the conquest of Egypt, Ezek. xxix. 18-20. The hairs of the head are those of the highest order in the state; those of the feet, or the lower parts, are the common people; the beard is the king, the high priest, the very supreme in dignity and majesty. The eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour. To pluck a man's beard is an instance of the greatest indignity that can be offered. See Isa. i. 6, and 2 Sam. x. 4, 5.

The remaining verses of this chapter, 21-25, contain an elegant and very expressive description of a country depopulated, and left to run wild, from its adjuncts and circumstances: the vineyards and cornfields, before well cultivated, now overrun with briars and thorns; much grass, so that the few cattle that are left, a young cow and two sheep, have their full range, and abundant pasture, so as to yield milk in plenty to the scanty family of the owner; the thinly scattered people living, not on corn, wine, and oil, the produce of cultivation, but on milk and honey, the gifts of nature; and the whole land given up to the wild beasts, so that the miserable inhabitants are forced to go out armed with bows and arrows, either to defend themselves against the wild beasts, or to supply themselves with necessary food by hunting.

CHAPTER VIII.

Prediction respecting the conquest of Syria and Israel by the Assyrians, 1-4. Israel, for rejecting the gentle stream of Shiloah, near Jerusalem, is threatened to be overflowed by the great river of Assyria, manifestly alluding by this strong figure, to the conquests of Tiglath-Pileser and Salmanser over that kingdom, 5-7. The invasion of the kingdom of Judah by the Assyrians under Sennacherib foretold, 8. The prophet assures the Israelites and Syrians that their hostile attempts against Judah shall be frustrated, 9, 10. Exhortation not to be afraid of the wrath of man, but to fear the displeasure of God, 11-13. Judgments which shall overtake those who put no confidence in Jehovah, 14, 15. The prophet proceeds to warn his countrymen against idolatry, divination, and the like sinful practices, exhorting them to seek direction from the word of God, professing in a beautiful apostrophe that this was his own pious resolution. And to enforce this counsel, and strengthen their faith, he points to his children, whose symbolic names were signs or pledges of the divine promises, 16-20. Judgments of God against the finally impenitent, 21, 22.

MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Ufiah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess: and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

11 For the LORD spake thus to me with a strong

* Ch. xxx. 8. Heb. ii. 2.—^b Heb. in making speed to the spoil he hasteneth the prey, or makes speed, &c.—² Kings xvi. 10.—^d Heb. approached unto.—^e See ch. vii. 16.—^f Or, he that is before the King of Assyria shall take away the riches, &c.—² Kings xv. 29. xvi. 9. Ch. xvii. 3.—³ Neh. iii. 15. John ix. 7.—¹ Ch. vii. 1, 2, 6.—¹ Ch. x. 12.—

¹ Ch. xx. 28.—¹ Heb. the fulness of the breadth of thy land shall be the stretchings out of his wings.—² Ch. vii. 14.—³ Joel iii. 9, 11.—⁴ Or, yet.—⁵ Job v. 12.—⁶ Ch. vii. 7.—⁷ Ch. vii. 14. Acts v. 38, 39. Rom. viii. 18.—⁸ Heb. in strength of hand.

Verse 1. *Take thee a great roll*] "A large mirror." *Gil-layon* is not a roll or volume: but may very well signify a polished tablet of metal, such as was anciently used for a mirror. The Chaldee paraphrast renders it by *luach*, a tablet, and the same word, though somewhat differently pointed, the Chaldee paraphrast and the rabbins render a mirror, chap. iii. 23. The mirrors of the Israelitish women were made of brass finely polished, Exod. xxxviii. 8, from which place it likewise appears that what they used were little hand mirrors which they carried with them even when they assembled at the door of the tabernacle. The prophet is commanded to take a mirror, or brazen polished tablet, large enough for him to engrave upon it in deep and lasting characters, with a workman's graving tool, the prophecy which he was to deliver. In this manner he was to record the prophecy of the destruction of Damascus and Samaria by the Assyrians; the subject and sum of which prophecy is here expressed with great brevity in four words, *maher shalal hash baz*; i. e., to hasten the spoil, to take quickly the prey; which are afterwards applied as the name of the prophet's son, who was made a sign of the speedy completion of it; *Maher-shalal-hash-baz*; *Haste-to-the-spoil, Quick-to-the-prey*. And that it might be done with the greater solemnity, and to preclude all doubt of the real delivery of the prophecy before the event, he calls witnesses to attest the recording of it.

The prophet is commanded to take a great roll, and yet four words only are to be written in it. The great volume points out the land of Judea; and the few words the small number of inhabitants, after the ten tribes were carried into captivity.

The four words may be considered as the commission given to the Assyrians to destroy and spoil the cities.

Verse 4. *For before the child*] The prophecy was accomplished within three years; when Tiglath-Pileser, king of Assyria, went up against Damascus and took it, and carried the people of it captive to Kir, and slew Rezin, and also took

the Reubenites and the Gadites, and the half-tribe of Manasseh, and carried them captive to Assyria, 2 Kings xv. 29, xvi. 9, 1 Chron. v. 26.

Verse 6. *Forasmuch as this people refuseth*] The gentle waters of Shiloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, is an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God; and is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down like a mighty flood upon all these apostates of both kingdoms, as a punishment for their manifold iniquities, and their contemptuous disregard of his promises. The brook and the river are put for the kingdoms to which they belong, and the different states of which respectively they most aptly represent.

Verse 8. *He shall reach even to the neck*] As when the waters come up to a man's neck, he is very near drowning (for a little increase of them would go over his head): so the king of Assyria coming up to Jerusalem was like a flood reaching to the neck,—the whole country was overflowed, and the capital was in imminent danger. Accordingly the Chaldee renders *reaching to the neck by reaching to Jerusalem*.

Verse 9. *Associate yourselves*] God by his prophet plainly declares to the confederate adversaries of Judah, and bids them regard and attend to his declaration, that all their efforts shall be in vain. The present reading, *rou*, is subject to many difficulties; I follow that of the *Septuagint, deu*, know ye this, that is give ear to it.

Verse 11. *With a strong hand*] That is, with a strong and powerful influence of the prophetic Spirit.

Verse 12. *Say ye not, A confederacy*] Both the reading and the sense of this word are doubtful. The *Septuagint* manifestly read *kaash*; for they render it by *hard*. The *Syriac* and *Chaldee* render it *rebellion*. How they came by

hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that he hideth his face from the house of Jacob, and I will look for him.

* Ch. vii. 2.—1 Pet. iii. 14, 15.—Num. xx. 12.—Ps. lxxvi. 7. Luke xii. 5.—Ezek. xi. 16.—Ch. xxviii. 16. Luke ii. 34. Rom. ix. 33. 1 Pet. ii. 8.—Matt. xxi. 44. Luke xx. 18. Rom. ix. 32. xi. 25.—Ch. liv. 8.—Hab. ii. 3. Luke ii. 25, 38.—Heb. ii. 13.—Ps.

this sense of the word, or what they read in their copies, is not so clear. But the worst of it is, that neither of these readings or renderings gives any clear sense in this place. For why should God forbid his faithful servants to say with the unbelieving Jews, It is hard: or, There is a rebellion; or, as our translators render it, a confederacy? And how can this be called "walking in the way of this people?" ver. 11, which usually means, following their example, joining with them in religious worship. Or what confederacy do they mean? Archbishop Secker proposes the substitution of *Kadosh* for *Kasher*, which involves only the transposition of the two last letters of the original word; and reads thus: "Walk not in the way of this people; call not their idols holy, nor fear ye the object of their fear: but look up to JEHovah as your Holy one; and let him be your fear, and let him be your dread; and he shall be a holy Refuge unto you." Here there is a harmony and consistency running through the whole sentence; and the latter part naturally arises out of the former, and answers to it. [Delitzsch reads: "Call ye not conspiracy all that this people calls conspiracy; and what is feared by it fear ye not, neither think ye dreadful."]

18 Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in Mount Zion.

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

lxxi. 7. Zeph. iii. 8.—1 Sam. xxviii. 8. Ch. xix. 3.—Ch. xxix. 4.—Ps. cvi. 38.—Luke xvi. 29.—Mic. iii. 6.—Heb. no morning.—Rev. xvi. 11.—Ch. v. 80.—Ch. ix. 1.

Verse 14. *And he shall be for a sanctuary*] The word *lachen*, unto you, absolutely necessary, as I conceive, to the sense is lost in this place; it is preserved by the *Vulgate*, "et erit vobis in sanctificationem." The *Septuagint* have it in the singular number.

Verse 19. *Should not a people seek*] The *Septuagint* read: *Should not a nation seek unto its God? Why should you seek unto the dead concerning the living?* and this repetition of the verb seems necessary to the sense.

Verse 20. *Because there is no light in them.*] *Shachar*, as an adjective, frequently signifies *dark, obscure*; and the noun *shachar* signifies *darkness, gloominess*, Joel ii. 2, if we may judge by the context. "It is because there is no light in them," says our translation. If there be any sense in these words, it is not the sense of the original; which cannot justly be so translated. *R. D. Kimchi* says this was the form of an oath: "By the law and by the testimony such and such things are so." Now if they had sworn this falsely, it is because there is no light, no illumination, *shachar*, no scruple or conscience in them.

CHAPTER IX.

This chapter contains an illustrious prophecy of the Messiah. He is represented under the glorious figure of the sun, or light, rising on a benighted world, and diffusing joy and gladness wherever he sheds his beams, 1-3. His conquests are astonishing and miraculous, as in the day of Midian; and the peace which they procure is to be permanent, as denoted by the burning of all the implements of war, 4, 5. The person and character of this great Deliverer are then set forth in the most magnificent terms which the language of mankind could furnish, 6. The extent of his kingdom is declared to be universal, and the duration of it eternal, 7. The prophet foretels most awful calamities, which were ready to fall upon the Israelites on account of their manifold impieties, 8-21.

NEVERTHELESS the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously

* Ch. viii. 22.—2 Kings xv. 29. 2 Chron. xvi. 4.—Lev. xxvi. 24. 2 Kings xvii. 5, 6. 1 Chron. v. 23.

Verse 1. *Dimness*] "Accumulated darkness." Alluding perhaps to the palpable Egyptian darkness, Exod. x. 21.

The land of Zebulun] Zebulun, Naphtali, Manasseh, that is, the country of Galilee all round the sea of Genesareth, were the parts that principally suffered in the first Assyrian invasion under Tiglath-Pileser; see 2 Kings xv. 29; 1 Chron. v. 23. And they were the first that enjoyed the blessings of

afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

* Or, populous.—Matt. iv. 16. Eph. v. 8, 14.

Christ's preaching the gospel, and exhibiting his miraculous works among them.

Verse 3. *And not increased the joy*] Eleven MSS. of Kennicott's and six of De Rossi's, two ancient, read *lo, it*, according to the Masoretical correction, instead of *lo, not*. To the same purpose the *Targum* and *Syriac*.

Verse 5. *Every battle of the warrior*] This word, occur-

3 Thou hast multiplied the nation, and *not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice ^b when they divide the spoil.

4 ^c For thou hast broken the yoke of his burden, and the ^d staff of his shoulder, the rod of his oppressor, as in the day of * Midian.

5 ^e For every battle of the warrior ^f is with confused noise, and garments rolled in blood; ^g but ^h this shall be with burning and ⁱ fuel of fire.

6 ^j For unto us a child is born; unto us a ^k son is given: and ^l the government shall be upon his shoulder: and his name shall be called ^m Wonderful, Counsellor, ⁿ The mighty God, The everlasting Father, The ^o Prince of Peace.

7 Of the increase of ^p his government and peace ^q there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The ^r zeal of the Lord of hosts will perform this.

8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim

* Or, to him.—^b Judg. v. 30.—^c Or, When thou brakest.—^d Ch. x. 5. xiv. 5.—^e Judg. vii. 22. Ps. lxxxiii. 9. Ch. x. 26.—^f Or, When the whole battle of the warrior was, &c.—^g Ch. lxvii. 15, 16.—^h Or, and it was, &c.—ⁱ Heb. meat.—^j Ch. vii. 14. Luke ii. 11.—^k John iii. 16.—^l Matt. xxviii. 18. 1 Cor. xv. 25.—^m Judg. xiii. 18.—ⁿ Tit. ii. 13.—^o Eph. ii. 14.—^p Dan. ii. 44. Luke i. 32, 33.—^q 2 Kings xix. 21.

ring only in this place, is of very doubtful signification. In Syriae the word, as a noun, signifies a shoe, or a sandal, as a learned friend suggested to me some years ago. See Luke xv. 22; Acts xii. 8. I take it, therefore, to mean that part of the armour which covered the legs and feet; and I would render the two words in Latin by *caliga caligati*. The burning of heaps of armour, gathered from the field of battle, as an offering made to the god supposed to be the giver of victory, was a custom that prevailed among some heathen nations; and the Romans used it as an emblem of peace, which perfectly well suits with the design of the prophet in this place. And there are notices of some such practice among the Israelites, and other nations of the most early times. See Josh. xi. 6, and Nahum ii. 13. And the Psalmist employs this image to express complete victory, and the perfect establishment of peace, Ps. xli. 9.

Ezekiel, chap. xxxix. 8-10, in his bold manner, has carried this image to a degree of amplification which I think hardly any other of the Hebrew poets would have attempted.

Verse 6. *The government shall be upon his shoulder*] That is, the ensign of government; the sceptre, the sword, the key, or the like, which was borne upon or hung from the shoulder.

And his name shall be called] *El gibbor*, the prevailing or conquering God.

The everlasting Father] "The Father of the everlasting age," or Abiad, the Father of eternity.

Prince of peace.] *Sar shalom*, the Prince of prosperity, the Giver of all blessings.

Verse 7. *Of the increase*] This is an illustrious prophecy of the incarnation of Christ, with an enumeration of those characters in which he stands most nearly related to mankind as their Saviour; and of others by which his infinite majesty and Godhead are shown. He shall appear as a child, born of a woman, born as a Jew, under the law, but not in the way of ordinary generation. He is a Son given—the human nature, in which the fullness of the Godhead was to dwell, being produced by the creative energy of the Holy Ghost in the womb of the Virgin. See Matt. i. 20, 21, 23, 25, and Luke i. 85, and Isai. vii. 14, and the notes on those passages. As being God manifested in the flesh, he was wonderful in his conception, birth, preaching, miracles, sufferings, death, resurrection, and ascension; wonderful in his person, and wonderful in his working. He is the Counsellor that expounds the law; shows its origin, nature, and claims; instructs; pleads for the guilty; and ever appears in the presence of God for men. He is the mighty God; God essentially and efficiently prevailing against his enemies, and destroying ours. He is the Father of eternity; the Origin

and the inhabitant of Samaria; that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and *join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel *with open mouth. ^a For all this his anger is not turned away, but his hand ^b is stretched out still.

13 For ^c the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, ^d in one day.

15 The ancient and honourable, he ^e is the head; and the prophet that teacheth lies, he ^f is the tail.

16 For ^g the ^h leaders of this people cause them to err; and ⁱ they that are led of them ^j are ^k destroyed.

17 Therefore the Lord ^l shall have no joy in their young men, neither shall have mercy on their fatherless and widows: ^m for every one ⁿ is an hypo-

Ch. xxxvii. 32.—^a Heb. mingle.—^b Heb. with whole mouth.—^c Ch. v. 25. x. 4. Jer. iv. 8.—^d Jer. v. 3. Hos. vii. 10.—^e Ch. x. 17. Rev. xviii. 8.—^f Ch. iii. 12.—^g Or, they that call them blessed.—^h Or, they that are called blessed of them.—ⁱ Heb. swallowed up.—^j Ps. cxlvii. 10, 11.—^k Mic. vii. 2.

of all being, and the Cause of the existence, and particularly the Father of the spirits of all flesh. The *Prince of peace*—not only the *Author* of peace, and the Dispenser of peace, but also he that *rules* by peace, whose rule tends always to perfection, and produces prosperity. Of the increase of his government—this Prince has a government, for he has all power both in heaven and in earth; and his government increases—and is daily more and more extended, and will continue till all things are put under his feet. His kingdom is ordered—every act of government regulated according to wisdom and goodness; is established so securely as not to be overthrown; and administered in judgment and justice, so as to manifest his wisdom, righteousness, goodness, and truth. Reader, such is that Jesus who came into the world to save sinners! Trust in HIM!

Verse 10. *The bricks*] The eastern bricks are only clay well moistened with water, and mixed with straw, and dried in the sun. These bricks are properly opposed to hewn stone, so greatly superior in beauty and durability. The sycamores, which, as Jerome on the place says, are timber of little worth, with equal propriety are opposed to the cedars. We meet with the same opposition of cedars to sycamores, 1 Kings x. 27, where Solomon is said to have made silver as the stones, and cedars as the sycamores in the vale for abundance. By this *marshal*, or figurative and sententious speech, they boast that they shall easily be able to repair their present losses, suffered perhaps by the first Assyrian invasion under Tiglath-Pileser; and to bring their affairs to a more flourishing condition than ever.

Verse 12. *With open mouth.*] *Bechol peh*, in every corner, in every part of their country, pursuing them to the remotest extremities, and the most retired parts.

Verse 18. *For wickedness*] Wickedness rageth like a fire, destroying and laying waste the nation: but it shall be its own destruction, by bringing down the fire of God's wrath, which shall burn up the briars and the thorns; that is, the wicked themselves. Briars and thorns are an image frequently applied in Scripture, when set on fire, to the rage of the wicked; violent, yet impotent, and of no long continuance. "They are extinct as the fire of thorns," Ps. cxviii. 12. To the wicked themselves, as useless and unprofitable, proper objects of God's wrath, to be burned up, or driven away by the wind. "As thorns cut up they shall be consumed by the fire," Isai. xxxiii. 12. Both these ideas seem to be joined in Psalm lviii. 9.

The green and the dry is a proverbial expression, meaning all sorts of them, good and bad, great and small, &c. So Ezekiel, chap. xx. 47.

write and an evildoer, and every mouth speaketh folly. ^b For all this his anger is not turned away, but his hand is stretched out still.

18 For wickedness ^c burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the LORD of hosts is ^d the land darkened, and the people shall be as the

^a Or, villainy.—^b Ver. 12, 21. Ch. v. 25. x. 4.—^c Ch. x. 17. Mal. iv. 1.—^d Ch. viii. 22.—^e Heb. meat.—^f Mic. vii. 2, 6.—^g Heb. cut.—

Verse 20. *The flesh of his own arm*].—"The flesh of his neighbour." Jeremiah has the very same expression: "and every one shall eat the flesh of his neighbour," chap. xix. 9. The common reading, "shall devour the flesh of his own

^e fuel of the fire: 'no man shall spare his brother. 20 And he shall ^g snatch on the right hand, and be hungry; and he shall eat on the left hand, ^h and they shall not be satisfied: ⁱ they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. ^k For all this his anger is not turned away, but his hand is stretched out still.

^h Lev. xxvi. 26.—ⁱ Ch. xlix. 26. Jer. xix. 9.—^j Ver. 12, 17. Ch. v. 25. x. 4.

arm," in connection with what follows, seems to make either an inconsistency, or an anticlimax; whereas by this correction the following verse becomes an elegant illustration of the foregoing.

CHAPTER X.

God's judgments against oppressive rulers, 1-4. The prophet foretels the invasion of Sennacherib, and the destruction of his army. That mighty monarch is represented as a rod in the hand of God to correct his people for their sins; and his ambitious purposes, contrary to his own intentions, are made subservient to the great designs of Providence, 5-11. Having accomplished this work, the Almighty takes account of his impious vauntings, 12-14; and threatens utter destruction to the small and great of his army, represented by the thorns, and the glory of the forest, 15-19. This leads the prophet to comfort his countrymen with the promise of this signal interposition of God in their favour, 20-27. Brief description of the march of Sennacherib towards Jerusalem, and of the alarm and terror which he spread every where as he hastened forward, 28-32. The spirit and rapidity of the description is admirably suited to the subject. The affrighted people are seen fleeing, and the eager invader pursuing; the cries of one city are heard by those of another; and groan swiftly succeeds to groan, till at last the rod is lifted over the last citadel. In this critical situation, however, the promise of a divine interposition is seasonably renewed. The scene instantly changes; the uplified arm of this mighty conqueror is at once arrested and laid low by the hand of heaven; the forest of Lebanon (a figure by which the immense Assyrian host is elegantly pointed out) is hewn down by the axe of the divine vengeance; and the mind is equally pleased with the equity of the judgment, and the beauty and majesty of the description, 33, 34.

WOE unto them that ^a decree unrighteous decrees, and ^b that write grievousness which they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

3 And ^c what will ye do in ^d the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

^a Ps. lviii. 2. xclv. 20.—^b Or, to the writers that write grievousness.—^c Job xxxi. 14.—^d Hos. ix. 7. Luke xix. 44.—^e Ch. v. 25. ix. 13, 17, 21.—^f Or, Woe to the Assyrian.—^g Heb. Asshur.—^h Jer. li. 20.—

Verse 4. *Without me*] That is, without my aid: they shall be taken captive even by the captives, and shall be subdued even by the vanquished.

As the people had hitherto lived *without God* in worship and obedience; so they should now be *without his help*, and should perish in their transgressions.

Verse 5. *O Assyrian*] Here begins a new and distinct prophecy, continued to the end of the *twelfth* chapter; and it appears from ver. 9-11 of this chapter, that this prophecy was delivered after the taking of Samaria by Shalmaneser; which was in the sixth year of the reign of Hezekiah: and as the former part of it foretels the invasion of Sennacherib, and the destruction of his army, which makes the whole subject of this chapter, it must have been delivered before the *fourteenth* of the same reign.

The staff in their hand].—"The staff in whose hand." The

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. ^e For all this his anger is not turned away, but his hand is stretched out still.

5 ^f O ^g Assyrian, ^h the rod of mine anger, ⁱ and the staff in their hand is mine indignation.

6 I will send him against ^j an hypocritical nation, and against the people of my wrath will I ^k give him a charge, to take the spoil, and to take the prey, and ^l to tread them down like the mire of the streets.

ⁱ Or, though.—^j Ch. xix. 17.—^k Jer. xxxiv. 22.—^l Heb. to lay them a treading.

word *hu*, the staff itself, in this place seems to embarrass the sentence. I omit it on the authority of the Alexandrine copy of the *Septuagint*: nine MSS. (two ancient), and one of my own, ancient, for *umatteth hu*, read *mattehu*, his staff.

Verse 15. *No wood*].—"Its master." I have here given the meaning, without attempting to keep to the expression of the original, *lo ets*, "the no-wood;" that which is not wood like itself, but of a quite different and superior nature. The Hebrews have a peculiar way of joining the negative particle *lo* to a noun, to signify in a strong manner a total negation of the thing expressed by the noun. So here *lo ets* means him who is far from being an inert piece of wood, but is an animated and active being; not an instrument, but an agent.

Verse 16. *And under his glory*] That is, all that he could boast of as great and strong in his army, expressed after-

7 *Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

8 ^b For he saith, Are not my princes altogether kings?

9 Is not ^c Calno ^d as Carchemish? is not Hamath as Arpad? is not Samaria as ^e Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, * I will ^b punish the fruit ¹ of the stout heart of the king of Assyria, and the glory of his high looks.

13 ^j For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants ^k like a valiant man:

14 And ^l my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall ^m the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? ⁿ as if the rod should shake itself against them that lift it up, or as if the staff should lift up ^o itself, as if it were no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his ^p fat ones leanness; and under his

glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: ^q and it shall burn and devour his thorns and his briars in one day;

18 And shall consume the glory of his forest, and of ^r his fruitful field, ^s both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be ^t few, that a child may write them.

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, ^u shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

21 ^v The remnant shall return, even the remnant of Jacob, unto the mighty God.

22 ^w For though thy people Israel be as the sand of the sea, ^x yet a remnant ^y of them shall return: ^z the consumption decreed shall overflow ^{aa} with righteousness.

23 ^{bb} For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

24 Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, ^{cc} be not afraid of the Assyrian: he shall smite thee with a rod, ^{dd} and shall lift up his staff against thee, after the manner of ^{ee} Egypt.

25 ^{ff} For yet a very little while, ^{gg} and the indignation shall cease, and mine anger in their destruction.

26 And the Lord of hosts shall stir up ^{hh} a scourge for him according to the slaughter of ⁱⁱ Midian at the rock of Oreb: and ^{jj} as his rod was upon the sea, so shall he lift it up ^{kk} after the manner of Egypt.

and even to the flesh.—¹ Heb. number.—² See 2 Kings xvi. 7. 2 Chron. xxviii. 20.—³ Ch. vii. 3.—⁴ Rom. ix. 27.—⁵ Ch. vi. 13.—⁶ Heb. in or among.—⁷ Ch. xxviii. 22.—⁸ Or, in.—⁹ Ch. xxviii. 22. Dan. ix. 27. Rom. ix. 28.—¹⁰ Ch. xxxvii. 6.—¹¹ Or, but he shall lift up his staff for thee.—¹² Exod. xiv. 7.—¹³ Ch. lii. 7.—¹⁴ Dan. xi. 36.—¹⁵ 2 Kings xix. 35.—¹⁶ Judg. vii. 25. Ch. ix. 4.—¹⁷ Exod. xiv. 26, 27.

tian expedition, which, I imagine, took him up three years, invested Jerusalem. He is represented by the prophet as lifting up his rod in his march from Egypt, and threatening the people of God, as Pharaoh and the Egyptians had done when they pursued them to the Red Sea. But God in his turn will lift up his rod over the sea, as he did at that time in the way, or after the manner, of Egypt; and as Sennacherib has imitated the Egyptians in his threats, and come full of rage against them from the same quarter; so God will act over again the same part that he had taken formerly in Egypt, and overthrow their enemies in as signal a manner. It was all to be, both the attack and the deliverance, *bederech*, or *kederech*, as a MS. has it in each place, *in the way, or after the manner, of Egypt.*

Verse 26. *And as his rod was upon the sea*] The Jewish interpreters suppose here an ellipsis of *ke*, the particle of similitude, before *mattehu*, to be supplied from the line above; so that here are two similitudes, one comparing the destruction of the Assyrians to the slaughter of the Midianites at the rock of Oreb; the other to that of the Egyptians at the Red Sea.

Verse 28. *He is come to Aiath*] A description of the march of Sennacherib's army approaching Jerusalem in order to invest it, and of the terror and confusion spreading and increasing through the several places as he advanced; expressed with great brevity, but finely diversified. The places here mentioned are all in the neighbourhood of Jerusalem; from ¹ *At* northward, to *Nob* westward of it; from which last place he might probably have a prospect of Mount *Sion*. *Anathoth* was within three Roman miles of Jerusalem, according to *Eusebius*, *Jerome*, and *Josephus*. *Nob* was probably still nearer. And it should seem from this passage of Isaiah that Sennacherib's army was destroyed near the latter of these places. In coming out of Egypt he might perhaps join the rest of his army at *Ashdod*, after the taking of that place,

^a Gen. i. 20. Mic. iv. 12.—^b 2 Kings xviii. 24, 33, &c., xix. 10, &c. ^c Amos vi. 2.—^d 2 Chron. xxxv. 20.—^e 2 Kings xvi. 9.—^f 2 Kings xix. 31.—^g Jer. i. 18.—^h Heb. *u situpon*.—ⁱ Heb. *of the greatness of the heart*.—^j Isa. xxxviii. 24. Ezk. xxviii. 4, &c. Dan. iv. 30.—^k Or, like many people.—^l Job. xxxi. 25.—^m Jer. li. 20.—ⁿ Or, as if a rod should shake them that lift it up.—^o Or, that which is not wood.—^p Ch. v. 17.—^q Ch. ix. 18. xxvii. 4.—^r 2 Kings xix. 33.—^s Heb. *from the soul*.

wards, ver. 18 by the glory of his forest, and of his fruitful field.

Verse 17. *And it shall burn and devour his thorns*] The briars and thorns are the common people; the glory of his forest are the nobles and those of highest rank and importance. See note on chap. ix. 17, and compare Ezek. xx. 47. The fire of God's wrath shall destroy them, both great and small; it shall consume them from the soul to the flesh; a proverbial expression; *soul and body*, as we say; ¹ shall consume them entirely and altogether; and the few that escape shall be looked upon as having escaped from the most eminent danger; "as a firebrand plucked out of the fire," Amos iv. 11; *so as by force*, 1 Cor. iii. 15; as a man when a house is burning is forced to make his escape by running through the midst of the fire.

Verse 21. *The remnant shall return—unto the mighty God.*] *El gibbor*, the mighty or conquering God; the Messiah, the same person mentioned in ver. 6 of the preceding chapter.

Verse 22. *For though thy people Israel*] It is remarkable that neither the *Septuagint*, nor *St. Paul*, Rom. ix. 28, who, except in a few words of no great importance, follows them nearly in this place, nor any one of the ancient Versions, take any notice of the word *shoteph*, overflowing; which seems to give an idea not easily reconcilable with those with which it is here joined.

Some think that the words might be paraphrased thus: The determined destruction of the Jews shall overflow with righteousness (*tsedakah*), justification, the consequence of the gospel of Christ being preached and believed on in the world. After the destruction of Jerusalem this word or doctrine of the Lord had free course,—did run, and was glorified.

Verse 24. *After the manner of Egypt.*] "In the way of Egypt." I think there is a designed ambiguity in these words. Sennacherib, soon after his return from his Egypt-

27 And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 He is come to Aiath, he is passed to Migron; at Michmas he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Sual is fled.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

* Ch. xiv. 25.—^b Heb. shall remove.—^c Ps. cv. 15. Dan. ix. 24. John ii. 20.—^d 1 Sam. xiii. 23.—^e 1 Sam. xi. 4.—^f Heb. Cry shrill with thy voice.—^g 1 Sam. xxv. 44.—^h Judg. xviii. 7.—ⁱ Josh. xxi. 13.

which happened about that time (see chap. xx.); and march from thence near the coast by *Lachish* and *Libnah*, which lay in his way from south to north, and both which he invested till he came to the north-west of Jerusalem, crossing over to the north of it, perhaps by *Joppa* and *Lydda*; or still more north through the plain of *Esdraelon*.

Verse 29. *They are gone over the passage*] "They have passed the strait." The strait here mentioned is that of *Michmas*, a very narrow passage between two sharp hills or rocks (see 1 Sam. xiv. 4, 5), where a great army might have been opposed with advantage by a very inferior force. The enemies having passed the strait without opposition, shows that all thoughts of making a stand in the open country were given up, and that their only resource was in the strength of the city.

31 *Mammoth* is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

—^j Josh. xv. 31.—^k 1 Sam. xxi. 1. xxii. 19. Neh. xi. 32.—^l Ch. xi. 2.—^m Ch. xxxvii. 22.—ⁿ see Amos ii. 9.—^o Or, mightily.

Their lodging] The sense seems necessarily to require that we read *lamo*, to them, instead of *lanu*, to us. These two words are in other places mistaken one for the other.

Verse 30. *Cause it to be heard unto Laish, O poor Anathoth*.] "Hearken unto her, O Laish; answer her, O Anathoth!" The prophet plainly alludes to the name of the place, and with peculiar propriety, if it had its name from its remarkable echo. *Anathoth*—Answers, replies; for the same reason that *Bethany*, *beith anath*, had its name, *the house of echo*; the remains of which are still shown in the valley, i. e., among the mountains.

Verse 34. *Lebanon shall fall by a mighty one*.] *Beaddir*, the angel of the Lord, who smote them. Others translate, "The high cedars of Lebanon shall fall:" but the king of Assyria is the person who shall be overthrown.

CHAPTER XI.

The Messiah represented as a slender twig, shooting up from the root of an old withered stem, which tender plant, so extremely weak in its first appearance, should nevertheless become fruitful and mighty, 1-4. Great equity of the Messiah's government, 5. Beautiful assemblages of images by which the great peace and happiness of his kingdom are set forth, 6-8. The extent of his dominion shall be ultimately that of the whole habitable globe, 9. The prophet, borrowing his imagery from the exodus from Egypt, predicts, with great majesty of language, the future restoration of the outcasts of Israel and the dispersed of Judah (viz., the whole of the twelve tribes of Israel) from their several dispersions, and also that blessed period when both Jews and Gentiles shall assemble under the banner of Jesus, and zealously unite in extending the limits of his kingdom, 10-16.

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding

* Ch. lli. 2. Zeob. vi. 12. Rev. v. 5.—^b Acts xiii. 23. Ver. 10.—^c Ch. iv. 2. Jer. xxiii. 5.—^d Ch. lxi. 1. Mat. iii. 13. John i. 32, 33. lli. 34.—^e Heb. scent or smell.—^f Ps. lxxii. 2, 4. Rev. xix. 11.

Verse 4. *With the rod of his mouth*] For *beshebet*, by the rod, *Houbiyant* reads *beshebeth*, by the blast of his mouth, from *nashab*, to blow. The conjecture is ingenious and probable; and seems to be confirmed by the *Septuagint* and *Chaldee*, who rendered it by the word of his mouth, which answers much better to the correction than to the present reading. Add to this, that the blast of his mouth, is perfectly parallel to the breath of his lips in the next line.

Verse 5. *The girdle*] All the ancient Versions, except that of *Symmachus*, have two different words for *girdle* in the two hemistichs. It is not probable that *Isaiah* would

in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he lay the wicked.

—^g Or, argue.—^h Job iv. 9. Mal. iv. 6: 2 Thess. ii. 8. Rev. i. 16. ii. 16. xix. 15.

have repeated *axer*, when a synonymous word so obvious as *chagor* occurred. The tautology seems to have arisen from the mistake of some transcriber. The meaning of this verse is, that a zeal for justice and truth shall make him active and strong in executing the great work which he shall undertake.

Verse 6. *The wolf also shall, &c.*] The idea of the renewal of the golden age, as it is called, is much the same in the Oriental writers with that of the Greeks and Romans:—the wild beasts grow tame; serpents and poisonous herbs become harmless; all is peace and harmony, plenty and happiness.

5 And * righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from

Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the Lord shall utterly destroy the tongue of the Egyptian Sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

* See Ps. xl. 9. ii. 4. lxxv. 5. lxxii. 19. Eph. vi. 14.—^b Ch. lxxv. 25. Ezek. xxxiv. 25. Hos. ii. 18.—^c Or, adder's.—^d Job v. 23. Ch. ii. 4. xxxv. 9.—^e Hab. ii. 14.—^f Ch. ii. 11.—^g Ver. 1. Rom. xv. 12.—^h Rom. xv. 10.—ⁱ Heb. iv. 1, &c.—^j Heb. glory.—^k Ch. ii. 11.—^l Zech. x. 10.—^m John vii. 35. James i. 1.—ⁿ Heb. winys.—^o Jer. iii. 18.

Ezek. xxxvii. 16, 17, 22. Hos. i. 11.—^p Heb. the children of the east.—^q Dan. xi. 41.—^r Heb. Edom and Moab shall be the laying on of their hand.—^s Heb. the children of Ammon their obedience.—^t Ch. ix. 14.—^u Zech. x. 11.—^v Rev. xvi. 12.—^w Heb. in shoes.—^x Ch. xix. 23.—^y Exod. xiv. 29. Ch. ii. 10. lxxiii. 12, 13.

in the days of Messiah; for the serpent will not hurt the child."

Verse 10. *A root of Jesse, which shall stand, &c.*] The one hundred and tenth psalm is a good comment on this verse.

Verse 11. *And it shall come to pass on that day*] This part of the chapter contains a prophecy which certainly remains yet to be accomplished.

The islands of the sea.] The Roman and Turkish empires, says Kimchi.

Verse 15. *The Lord—shall smite it in the seven streams*] Here is a plain allusion to the passage of the Red Sea. And the Lord's shaking his hand over the river with his vehement wind, refers to a particular circumstance of the same miracle: for "he caused the sea to go back by a strong east wind all that night, and made the sea dry land," Exod. xiv. 21. *The tongue*; a very apposite and descriptive expression for a bay such as that of the Red Sea. It is used in the same sense, Josh. xv. 2, 5, xvii. 19. The Latins gave the same name to a narrow strip of land running into the sea. *He shall smite the river in its seven streams.* This has been supposed to refer to the Nile, because it falls into the Mediterranean Sea by seven mouths: but R. Kimchi understands it of the Euphrates, which is the opinion of some good judges. [*Delitzsch* renders it: "The Lord shall smite it (the Euphrates) into seven brooks."]

But the prophet on the same subject has the advantage, upon comparison, with the most elegant of the ancient poets. They fall far short of that beauty and elegance, and variety of imagery, with which Isaiah has set forth the very same ideas. The wolf and the leopard not only forbear to destroy the lamb and the kid, but even take their abode and lie down together with them. The calf, and the young lion, and the fatling, not only come together, but are led quietly in the same band, and that by a little child. The heifer and the she-bear not only feed together, but even lodge their young ones, for whom they used to be most jealously fearful, in the same place. All the serpent kind is so perfectly harmless, that the sucking infant and the newly weaned child puts his hand on the basilisk's den, and plays upon the hole of the asp. The lion not only abstains from preying on the weaker animals, but becomes tame and domestic, and feeds on straw like the ox. These are all beautiful circumstances, not one of which has been touched upon by the ancient poets.

Verse 8. *The cockatrice' den.*] This is supposed, both by the Targum and by Kimchi, to mean the pupil of his serpent's eye. "When," says Kimchi, "he is in the mouth of his den, in an obscure place, then his eyes sparkle exceedingly: the child, seeing this, and supposing it to be a piece of crystal, or precious stone, puts forth his hand to take it. What would be very dangerous at another time, shall be safe

CHAPTER XII.

Prophetic hymn of praise for the great mercies vouchsafed to the children of Israel in their deliverance from the great Babylonish captivity, and for redemption by the Messiah, 1-6.

AND *in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD ^bJEHOVAH *is* my ^cstrength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw ^dwater out of the wells of salvation,

*Ch. ii. 11.—^bPs. lxxxiii. 18.—^cExod. xv. 2.—^dJohn iv. 10. 14. vii. 37, 38.—¹Chron. xvi. 6. ²Ps. cv. 1.—³Or, proclaim his name.—⁴Ps. cxlv. 4, 5, 6.—⁵Ps. xxxiv. 3.—⁶Exod. xv. 1, 21. Ps. lxviii.

4 And in that day shall ye say, * Praise the LORD, ^acall upon his name, ^bdeclare his doings among the people, make mention that his ^cname is exalted.

5 ¹Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 ¹Cry out and shout, thou ^hinhabitant of Zion: for great *is* ¹the Holy One of Israel in the midst of thee.

32. xxviii. 1.—¹Ch. liv. 1. Zeph. iii. 14.—²Heb. inhabitress.—³Ps. lxxi. 22. lxxxix. 18. Ch. xli. 14, 16.

by the *Septuagint, Vulgate, and Syriac*, who read *zimrath*.

Verse 4. *Call upon his name*] Make him your Mediator, or call the people in his name. Preach him who is the Root of Jesse, and who stands as an ensign for the nations. Call on the people to believe in him; as in him alone salvation is to be found.

Verse 6. *Thou inhabitant of Zion*] Not only the Jewish people, to whom his word of salvation was to be sent first; but also all members of the church of Christ: as in *them*, and in his church, the Holy One of Israel dwells. St Paul speaking of the *mystery* which had been proclaimed among the Gentiles, sums it up in these words: "which is CHRIST IN YOU, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus;" Col. i. 27, 28. Well, therefore, may the inhabitant of Zion cry out and shout, and proclaim the greatness of her Redeemer.

Verse 1. *Though thou wast angry*] The Hebrew phrase, to which the *Septuagint* and *Vulgate* have too closely adhered, is exactly the same with that of St. Paul, Rom. vi. 17: "But thanks be to God, that ye were the slaves of sin; but have obeyed from the heart;" that is, "that whereas, or though, ye were the slaves of sin, yet ye have now obeyed from the heart the doctrine on the model of which ye were formed."

Verse 2. *The Lord JEHOVAH*] The word *Yah* read here is probably a mistake; and arose originally from the custom of the Jewish scribes, who, when they found a line too short for the word, wrote as many letters as filled it, and then began the next line with the whole word. In writing the word *Yehovah*, the line might terminate with *Yah*, the two first letters; and then at the beginning of the next line the whole word *Yehovah* would be written. This might give rise to *Yah Yehovah*.

My song] The pronoun is here necessary; and it is added

CHAPTER XIII.

God mustereth the armies of his wrath against the inhabitants of Babylon, 1-6 The dreadful consequences of this visitation, and the terror and dismay of those who are the objects of it, 7-16. The horrid cruelties that shall be inflicted upon the Babylonians by the Medes, 17, 18. Total and irrecoverable desolation of Babylon, 19-22.

THE *burden of Babylon, which Isaiah the son of Amoz did see.

2 ^bLift ye up a banner ^cupon the high mountain, exalt the voice unto them, ^dshake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called ^emy mighty ones for mine anger, *even* them that ^frejoice in my highness.

4 The noise of a multitude in the mountains, ^glike as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the LORD of hosts mustereth the host of the battle.

*Ch. xxi. 1. xlvii. 1. Jer. i. 11.—^bCh. v. 26. xviii. 3. Jer. i. 2.—^cJer. li. 25.—^dCh. x. 32.—^eJoel iii. 11.—^fPs. cxlix. 2, 5, 6.—^gHeb. the likeness of.—Zeph. i. 7. ^hRev. vi. 17.—ⁱJob xxxi. 23.

Verse 1. *The burden of Babylon*] The prophecy that foretells its destruction by the Medes and Persians: see the preceding observations.

Verse 2. *Exalt the voice*] The word *lahem*, "to them," which is of no use, and rather weakens the sentence, is omitted by an ancient MS., and the *Vulgate*.

Verse 3. *I have commanded my sanctified ones*] *Mekud. dashi*, the persons consecrated to this very purpose! Nothing can be plainer than that the verb *kadash*, "to make holy," signifies also to consecrate or appoint to a particular purpose. Bishop Lowth translates, "my enrolled warriors." This is the sense.

Verse 4. *Of the battle*] Cyrus's army was made up of many different nations. Jeremiah calls it an "assembly of great nations from the north country," chap. l. 9.

Verse 5. *From the end of heaven*] *Kimchi* says, *Media*,

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 Howl ye; ^hfor the day of the LORD *is* at hand; ¹it shall come as a destruction from the Almighty.

7 Therefore shall all hands ¹be faint, and every man's heart melt;

8 And they shall be afraid; ^kpangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall ¹be amazed ^mone at another; their faces shall be as ⁿflames.

9 Behold, ^othe day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land

Joel i. 15.—¹Or, fall down.—²Ps. xlviii. 6. Ch. xxi. 3.—³Heb. wonder.—⁴Heb. every man at his neighbour.—⁵Heb. faces of the flames.—⁶Mal. iv. 1.

"the end of heaven," in Scripture phrase, means, the EAST.

Verse 8. *Pangs and sorrows shall take hold of them*] The *Septuagint, Syriac, and Chaldees* read *yochesum*, instead of *yochesun*, which does not express the pronoun *them*, necessary to the sense.

Verse 10. *For the stars of heaven*] The Hebrew poets, to express happiness, prosperity, the instauration and advancement of states, kingdoms, and potentates, make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars: which they describe as shining with increased splendour, and never setting. The moon becomes like the meridian sun, and the sun's light is augmented sevenfold (see Isa. xxx. 26); new heavens and a new earth are created, and a brighter age commences. On the contrary, the overflow and

desolate: and he shall destroy ^a the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be ^b darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; ^c and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 ^d Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in ^e the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: ^f they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be ^g dashed to pieces

^a Pa. civ. 35. Prov. ii. 22.—^b Ch. xxiv. 21, 23. Ezek. xxxii. 7. Joel ii. 31. iii. 15. Matt. xxiv. 29. Mark xiii. 24. Luke xxi. 25.—^c Ch. ii. 17.—^d Hag. ii. 6.—^e Pa. cx. 5. Jer. i. 12.—^f Jer. i. 16. ii. 9.—^g Pa. cxxvii. 9. Nah. iii. 10. Zech. xiv. 2.—^h Ch. xxi. 2. Jer. li. 11, 28. Dan. v. 28, 31.—ⁱ Ch. xiv. 4, 22.—^j Heb. *as the*

destruction of kingdoms is represented by opposite images. The stars are obscured, the moon withdraws her light, and the sun shines no more! The earth quakes, and the heavens tremble; and all things seem tending to their original chaos. See Joel ii. 10, iii. 15, 16; Amos viii. 9; Matt. xxiv. 29.

And the moon shall not cause her light to shine.] This in its farther reference may belong to the Jewish polity, both in church and state, which should be totally eclipsed, and perhaps shine no more in its distinct state for ever.

Verse 11. *I will punish the world*] That is the Babylonish empire. So the *universus orbis Romanus*, for the Roman empire.

Verse 12. *I will make a man more precious than fine gold—wedge of Ophir.*] The Medes and Persians will not be satisfied with the *spoils* of the Babylonians. They seek either to destroy or enslave them; and they will accept no ransom for any man—either for *enosh*, the poor man, or for *adam*, the more honourable person. All must fall by the sword, or go into captivity together; for the *Medes* (ver. 17) *regard not silver, and delight not in gold.*

Verse 14. "And the remnant"] Here is plainly ^h defect in this sentence as it stands in the *Hebrew* text; the subject of the proposition is lost. What is it that shall be like a roe chased? The *Septuagint* supply it, *the remnant.*

They shall—turn] That is, the forces of the king of Babylon, destitute of their leader, and all his auxiliaries, collected from Asia Minor, and other distant countries, shall disperse, and flee to their respective homes.

Verse 15. *Every one that is found*] That is, none shall escape from the slaughter; neither they who flee singly, dispersed and in confusion; nor they who endeavour to make their retreat in a more regular manner, by forming compact bodies: they shall be equally cut off by the sword of the enemy.

Verse 17. *Which shall not regard silver*] That is, who shall not be induced, by large offers of gold and silver for ransom, to spare the lives of those whom they have subdued in battle; their rage and cruelty will get the better of all such motives.

Verse 18. *Their bows also shall dash*] Both Herodotus, and Xenophon, mention, that the Persians used large bows, and the latter says particularly that their bows were *three cubits long*, Anab. iv. They were celebrated for their

before their eyes; their houses shall be spoiled, and their wives ravished.

17 ^b Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ^c And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be ^d as when God overthrew ^e Sodom and Gomorrah.

20 ^f It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 ^g But ^h wild beasts of the desert shall lie there; and their houses shall be full of ⁱ doleful creatures; ^j and ^k owls shall dwell there, and satyrs shall dance there.

22 And ^l the wild beasts of the islands shall cry in their ^m desolate houses, and dragons in *their* pleasant palaces: ⁿ and her time *is* near to come, and her days shall not be prolonged.

overthrowing.—^a Gen. xix. 24, 26. Deut. xxix. 18. Jer. xlix. 18. i. 49.—^b Jer. i. 3, 39. li. 29, 62.—^c Ch. xxxiv. 11-15. Rev. xviii. 2.—^d Heb. *Zim*.—^e Heb. *Ochim*.—^f Or, *ostriches*.—^g Heb. *daughters of the owl*.—^h Heb. *Tim*.—ⁱ Or, *palaces*.—^j Jer. li. 83.

archers, see chap. xxii. 6, Jer. xlix. 36. Probably their neighbours and allies, the Medes, dealt much in the same sort of arms. In Ps xviii. 34, and Job xx. 24, mention is made of a bow of steel; if the Persian bows were of metal, we may easily conceive that with a metalline bow of *three cubits* length, and proportionably strong, the soldiers might dash and slay the young men, the weaker and unresisting of the inhabitants (for they are joined with the fruit of the womb and the children) in the general carnage on taking the city.

Verse 19. *And Babylon*] The great city of Babylon was at this time rising to its height of glory, while the prophet Isaiah was repeatedly denouncing its utter destruction. From the first of Hezekiah to the first of Nebuchadnezzar, under whom it was brought to the highest degree of strength and splendour, are about *one hundred and twenty years.*

It was, according to the lowest account given of it by ancient historians, a regular square, *forty-five miles* in compass, inclosed by a wall *two hundred feet* high and *fifty broad*; in which there were a *hundred gates* of brass. Its principal ornaments were the temple of Belus, in the middle of which was a tower of *eight stories* of building, upon a base of a quarter of a mile square, a most magnificent palace and the famous hanging gardens, which were an artificial mountain, raised upon arches, and planted with trees of the largest as well as the most beautiful sorts.

Cyrus took the city by diverting the waters of the Euphrates, which ran through the midst of it, and entering the place at night by the dry channel. The river being never restored afterward to its proper course, overflowed the whole country, and made it little better than a great morass; this and the great slaughter of the inhabitants, with other bad consequences of the taking of the city, was the first step to the ruin of the place. The Persian monarchs ever regarded it with a jealous eye; they kept it under, and took care to prevent its recovering its former greatness. Jérôme says that in his time it was quite in ruins, and that the walls served only for the inclosure of a park or forest for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unsatisfactory account of their success.

Verse 21. *Satyrs*] A kind of beast like to man, which is called *marmots*, a *monkey*. [More probably, *wild goats*.]

CHAPTER XIV.

Deliverance of Israel from captivity, which shall follow the downfall of the great Babylonish empire, 1, 2. Triumphant ode or song of the children of Jacob, for the signal manifestation of divine vengeance against their oppressors, 3-23. Prophecy against the Assyrians, 24, 25. Certainty of the prophecy, and immutability of the divine counsels, 26, 27. Palestine severely threatened, 28-31. God shall establish Zion in these troublous times, 32.

FOR the LORD ^a will have mercy on Jacob, and ^b will yet choose Israel, and set them in their own land: ^c and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, ^d and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, ^e whose captives they were; ^f and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou ^g shalt take up this ^h proverb against the king of Babylon, and say, How hath the oppressor ceased! the ⁱ golden ^j city ceased!

5 The LORD hath broken ^k the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with ^l a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet: they break forth into singing.

^a Ps. cii. 13.—^b Zech. i. 17. ii. 12.—^c Ch. ix. 4, 5, 10. Eph. ii. 12, 13, &c.—^d Ch. xlix. 22. lx. 8. lxxvi. 20.—^e Heb. *that had taken them captives*.—^f Ch. lx. 14.—^g Ch. xlii. 19. Hab. ii. 6.—^h Or, *taunting speech*.—ⁱ Or, *excesses of gold*.—^j Rev. xviii. 16.—^k Ps. cxxv. 3.—

Verse 1. *And will yet choose Israel*] That is, will still regard Israel as his chosen people; however he may seem to desert them, by giving them up to their enemies, and scattering them among the nations. Judah is sometimes called Israel; see Ezek. xiii. 16; Mal. i. 1, ii. 11: but the name of Jacob and of Israel, used apparently with design in this place, each of which names includes the twelve tribes, and the other circumstances mentioned in this and the text verse, which did not in any complete sense accompany the return from the captivity of Babylon, seem to intimate that this whole prophecy extends its views beyond that event.

Verse 2. *For servants and handmaids*] Male and female slaves.

Verse 4. *This proverb*] *Mashal*. I take this to be the general name for poetic style among the Hebrews, including every sort of it, as ranging under one or other, or all of the characters, of sententious, figurative, and sublime; which are all contained in the original notion, or in the use and application of the word *mashal*. Parables or proverbs, such as those of Solomon, are always expressed in short, pointed sentences; frequently figurative, being formed on some comparison; generally forcible and authoritative, both in the matter and the form. And such in general is the style of the Hebrew poetry.

The Septuagint plainly consider the speech here introduced as a piece of poetry, and of that species of poetry which we call the elegiac: either from the subject, it being a poem on the fall and death of the king of Babylon, or from the form of the composition, which is of the longer sort of Hebrew verse, in which the Lamentations of Jeremiah are written.

The golden city ceased] *Mashhobah*, which is here translated *golden city*, is a Chaldean word. Probably it means that *golden coin or ingot* which was given to the Babylonians by way of tribute. So the word is understood by the Vulgate, where it is rendered *tributum*; and by Montanus, who

8 ^m Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

9 ⁿ Hell ^o from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the ^p chief ^q ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 ^r How art thou fallen from heaven, ^s O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, ^t I will ascend into heaven, ^u I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, ^v in the sides of the north.

14 I will ascend above the heights of the clouds; ^w I will be like the most High:

15 Yet thou ^x shalt be brought down to hell, to the sides of the pit.

^l Heb. *a stroke without removing*.—^m Ch. lv. 12. Ezek. xxxi. 16.—ⁿ Ezek. xxxii. 21.—^o Or, *The grave*.—^p Heb. *leaders*.—^q Or, *great goats*.—^r Ch. xxxiv. 4.—^s Or, *O day star*.—^t Matt. xi. 23.—^u Dan. viii. 10.—^v Ps. xlviii. 2.—^w Ch. xviii. 8. ^x Theoss. ii. 4.—^y Matt. xi. 23.

translates *aurea pensio*, the golden pension. [Later critics understand the term as "the place of torture," which coincides better with the preceding clause.]

Verse 9. *Hell from beneath is moved for thee to meet thee*] That is, *Nebuchadnezzar*. "It (hell) hath raised up from their thrones all the kings of the earth; the ghosts (*rephaim*) of all the mighty ones, or goats (*attudey*), of the earth—all the oppressors of mankind." What a most terrible idea is here! Tyrannical kings who have oppressed and spoiled mankind, are here represented as *enthroned in hell*; and as taking a Satanic pleasure in seeing others of the same description enter those abodes of misery!

Verse 12. *O Lucifer, son of the morning*] The Versions in general agree in this translation, and render *helel* as signifying *Lucifer*, the morning star, whether *Jupiter* or *Venus*; as these are both *bringers of the morning light*, or *morning stars*, annually in their turn. And although the context speaks explicitly concerning *Nebuchadnezzar*, yet this has been, I know not why, applied to the chief of the fallen angels, who is most incongruously denominated *Lucifer*, (the bringer of light!), an epithet as common to him as *Satan* and *Devil*. That the Holy Spirit by his prophets should call this arch-enemy of God and man the *light-bringer*, would be strange indeed. But the truth is the text speaks nothing at all concerning *Satan* nor his fall, nor the occasion of that fall, which many divines have with great confidence deduced from this text. Besides, I doubt much whether our translation be correct. *Helel*, which we translate *Lucifer*, comes from *yalal*, yell, howl, or shriek, and should be translated, "Howl; son of the morning;" and so the Syriac has understood it; and for this meaning *Michaelis* contends. [But it is more likely that *helel*, is from *halal*, to shine.]

Verse 14. *I will ascend into heaven*] I will get the empire of the whole world. *I will exalt my throne above the stars of God*—above the Israelites who are here termed the stars

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?

17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners.

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people: the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bitter, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 The LORD of hosts hath sworn, saying, Surely

* Or, did not let his prisoners loose homeward.—^b Job xviii. 19. 1 s. xxi. 10. xxxvii. 28. cix. 18.—^c Exod. xx. 5. Matt. xxiii. 35.—^d Prov. x. 7. Jer. ii. 62.—^e 1 Kings xiv. 10.—^f Job xviii. 19.—^g Ch. xxxiv. 11. Zeph. ii. 14.—^h Ch. x. 27.—ⁱ 2 Chron. xx. 6. Job ix. xii. xxiii. 13. Ps. xxxiii. 11. Prov. xix. 21. xxi. 30. Ch. xlii. 13. Dan. iv.

of God. This chapter speaks of the ambition and fall of Satan, but of the pride, arrogance, and fall of Nebuchadnezzar.

The mount of the congregation] It appears plainly from Exod. xxv. 22, and xxix. 42, 43, where God appoints the place of meeting with Moses, and promises to meet with him before the ark to commune with him, and to speak unto him; and to meet the children of Israel at the door of the tabernacle; that the tabernacle, and afterwards the door of the tabernacle, and Mount Zion (or Moriah, which is reckoned a part of Mount Zion), whereon it stood, was called the tabernacle, and the mount of convention or of appointment; not from the people's assembling there to perform the services of their religion (which is what our translation expresses by calling it the tabernacle of the congregation), but because God appointed that for the place where he himself would meet with Moses, and commune with him, and would meet with the people. Therefore *har moed*, the "mountain of the assembly," or *ohel moed*, the "tabernacle of the assembly," means the place appointed by God, where he would present himself; agreeably to which I render it in this place, *the mount of the Divine Presence*.

Verse 19. *Like an abominable branch*] That is, as an object of abomination and detestation; such as the tree is on which a malefactor has been hanged. "It is written," saith St. Paul, Gal. iii. 13, "Cursed is every man that hangeth on a tree," from Deut. xxi. 23. The Jews therefore held also as accursed and polluted the tree itself on which a malefactor had been executed, or on which he had been hanged after having been put to death by stoning.

Verse 20. *Because thou hast destroyed thy land, &c.*] Xenophon gives an instance of this king's wanton cruelty in killing the son of Gobrias on no other provocation than that in hunting, he struck a boar and a lion which the king had missed.

Verse 23. *I will sweep it with the besom of destruction*] *Bematate*. This, says *Kimchi*, is a Chaldee word: and it is worthy of remark that the prophet, writing to the Chaldeans, uses several words peculiar to their own language to point out the nature of the divine judgments, and the causes of them.

Verse 25. *I will break the Assyrian—upon my mountains*] The Assyrians and Babylonians are the same people,

as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall one then answer the messengers of the nation? that the LORD hath founded Zion, and the poor of his people shall trust in it.

31. 35.—¹ 2 Kings xvi. 20.—² 2 Chron. xxvi. 6.—¹ Or, *adder*.—² Kings xviii. 8.—³ Or, he shall not be alone.—⁴ Or, *assemblies*.—⁵ Ps. lxxxvii. 1, 5. cii. 16.—⁶ Zeph. iii. 12. Zech. xi. 11.—⁷ Or, *betake themselves unto it*.

Herod. i. 199, 200. The circumstance of this judgment being to be executed on God's mountains is of importance; it may mean the destruction of Sennacherib's army near Jerusalem, and have a still further view: compare Ezek. xxxix. 4; and see Lwth on this place of Isaiah.

Verse 28. *In the year that king Ahaz died was this burden.*] Uzziah had subdued the Philistines, 2 Chron. xxxvi. 6, 7; but, taking advantage of the weak reign of Ahaz, they invaded Judea, and took, and held in possession, some cities in the southern part of the kingdom. On the death of Ahaz, Isaiah delivers this prophecy, threatening them with the destruction that Hezekiah, his son, and great-grandson of Uzziah, should bring upon them: which he effected; for "he smote the Philistines, even unto Gaza, and the borders thereof." 2 Kings xviii. 8. Uzziah, therefore, must be meant by the rod that smote them, and by the serpent from whom should spring the flying fiery serpent, ver. 29, that is, Hezekiah, a much more terrible enemy than even Uzziah had been.

I will kill] The *Vulgate* remedies the confusion of persons in the present text, by reading both the verbs in the first person.

Verse 31. *There shall come from the north a smoke*] That is, a cloud of dust raised by the march of Hezekiah's army against Philistia; which lay to the south-west from Jerusalem. A great dust raised has, at a distance, the appearance of smoke.

Verse 32. *The messengers of the nation*] The ambassadors of the neighbouring nations, that send to congratulate Hezekiah on his success; which in his answer he will ascribe to the protection of God. See 2 Chron. xxxii. 23.

The Lord hath founded Zion] *Kimchi* refers this to the state of Zion under Hezekiah, when the rest of the cities of Judea had been taken, and this only was left for a hope to the poor of God's people: and God so defunded it that Rabshakeh could not prevail against it.

The true church of God is a place of safety; for as all its members are devoted to God, and walk in his testimonies, so they are continually defended and supported by him. In the congregations of his people, God dispenses his light and salvation; hence his poor or humble ones expect in his ordinances the blessings they need.

CHAPTER XV.

Prediction of very heavy calamities about to fall upon the Moabites, 1-9.

THE burden of Moab. Because in the night ^b Ar of Moab is laid waste and ^c brought to silence; because in the night Kir of Moab is laid waste, and brought to silence:

2 ^d He is gone to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: ^e on all their heads shall be baldness, and every beard cut off.

3 In their streets they shall gird themselves with sackcloth: ^f on the tops of their houses, and in their streets, every one shall howl, ^g weeping abundantly.

4 And Heshbon shall cry, ^h and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 ⁱ My heart shall cry out for Moab: ^j his fugitives shall flee unto Zoar, an ^k heifer of three years

^a Jer. xlviii. 1, &c. Ezek. xxv. 8-11. Amos ii. 1.—^b Num. xxi. 28.—^c Or, cut off.—^d Ch. xvi. 12.—^e See Lev. xxi. 5. Ch. iii. 24. xxii. 12. Jer. xlvii. 5. xlviii. 1, 37, 38. Ezek. vii. 18.—^f Jer. xlviii. 38.—^g Heb. descending into weeping, or coming down with weeping—

Verse 1. *Because in the night*] That both these cities should be taken in the night is a circumstance somewhat unusual; but not so material as to deserve to be so strongly insisted upon. *Vitringa*, by his remark on this word, shows that he was dissatisfied with it in its plain and obvious meaning, and is forced to have recourse to a very hard metaphorical interpretation of it. *Calmet* conjectures, and I think it probable, that the true reading is *keleil*, as the night. There are many mistakes in the Hebrew text arising from the very great similitude of the letters *beth*, and *caph*, which in many MSS., and some printed editions, are hardly distinguishable.

Verse 2. *He is gone to Bajith, and to Dibon*] *Alah hab-bayith*, should be rendered, *he is gone to the house*, i. e., to their chief temple, where they practised idolatry. Dibon was the name of a tower, where also was an idolatrous temple; thither they went to weep and pray before their idols, that they might interpose and save them from their calamities.

On all their heads shall be baldness, &c.] Herodotus, ii. 36, speaks of it as a general practice among all men, except the Egyptians, to cut off their hair as a token of mourning. "Cut off thy hair, and cast it away," says Jeremiah, vii. 29, "and take up a lamentation." *On every head*. For *roshair*, read *rosh*. So the parallel place, Jer. xlviii. 37, and so three MSS., one ancient.

Cut off.] The printed editions, as well as the MSS., are divided on the reading of this word. Some have *geduah*, *shorn*, others *geruah*, *diminished*. The similitude of the

old: for ^l by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of ^m destruction.

6 For the waters ⁿ of Nimrim shall be ^o desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the ^p brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim.

9 For the waters of Dimon shall be full of blood: for I will bring ^q more upon Dimon, ^r lions upon him that escapeth of Moab, and upon the remnant of the land.

^b Ch. xvi. 9.—^c Ch. xvi. 11. Jer. xlviii. 31.—^d Or, to the borders thereof, even as an heifer.—^e Ch. xvi. 14. Jer. xlviii. 34.—^f Jer. xlviii. 5.—^g Heb. breaking.—^h Num. xxxii. 36.—ⁱ Heb. desolations.—^j Or, valley of the Arabians.—^k Heb. additions.—^l 2 Kings xvii. 25.

letters *daleth* and *resh* has likewise occasioned many mistakes. In the present case, the sense is pretty much the same with either reading. The text of Jeremiah xlviii. 37 has the latter, *diminished*.

Verse 5. *My heart shall cry out for Moab*] For *libbi*, *my heart*, the Septuagint reads *libbo*, *his heart*, or *he*; the Chaldee, *libbo*.

An heifer of three years old] Hebrew, a heifer three years old, in full strength. *Bochart* observes that in this kind of animals alone the voice of the female is deeper than that of the male; therefore the lowing of the heifer, rather than of the bullock, is chosen by the prophet, as the more proper image to express the mourning of Moab. But I must add that the expression here is very short and obscure; and the opinions of interpreters are various in regard to the meaning.

Verse 7. "Shall perish"] *Abadu*, or *abadeh*. This word seems to have been lost out of the text; it is supplied by the parallel place, Jer. xlviii. 36.

To the brook of the willows.] "To the valley of willows." That is, to Babylon.

Verse 9. *The waters of Dimon*] Some have *Dibon*, others have *Ribon* and *Rimon*. *St. Jerome* observes that the same town was called both *Dibon* and *Dimon*. The reading is therefore indifferent.

Upon him that escapeth of Moab, &c.] The reading of this verse is very doubtful; and the sense, in every way in which it can be read, very obscure.

CHAPTER XVI.

The distress of Moab pathetically described by the son of the prince, or ruler of the land, being forced to flee for his life through the desert, that he may escape to Judea; and the young women, like young birds scared from their nest, wade helpless through the fords of Arnon, the boundary of their country, to seek protection in some foreign land, 1, 2. The prophet addresses Sion, exhorting her to show mercy to her enemies in their distress, that her throne may be established in righteousness, 3-5. Exceeding great pride of Moab, 6. The terrible calamities about to fall upon Moab further described by the languishing of the vine, the ceasing of the vintage, the sound of the prophet's bowels quivering like a harp, &c., 7-13. Awful nearness of the full accomplishment of the prophecy, 14.

SEND ye the lamb to the ruler of the land from Sela^d to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

6 We have heard of the pride of Moab; he is very proud; even of his haughtiness, and his pride, and his wrath; but his lies shall not be so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely they are stricken.

8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken

* 2 Kings iii. 4.—^b 2 Kings xiv. 7.—^c Or, Petra.—^d Hab. a rock.—^e Or, a nest forsaken.—^f Num. xxi. 13.—^g Heb. Bring.—^h Heb. wringer.—ⁱ Heb. the treaders down.—^j Dan. vii. 14, 27. Mic. iv. 7. Luke i. 33.—^k Or, prepared.—^l Fe. lxxii. 2. Jer. lxxviii. 9.—^m Jer. xlviii. 20. Zeph. ii. 10.—ⁿ Ch. xxviii. 15.—^o Jer. xlviii. 20.—^p 2 Kings iii.

Verse 1. *Send ye the lamb, &c.*] The two first verses describe the distress of Moab on the Assyrian invasion; in which even the son of the prince of the country is represented as forced to flee for his life through the desert, that he may escape to Judea; and the young women are driven forth like young birds cast out of the nest, and endeavouring to wade through the fords of the river Arnon. Perhaps there is not so much difficulty in this verse as appears at first view. "Send the lamb to the ruler of the land," may receive light from 2 Kings iii. 4, 5; "And Mesha, king of Moab, was a sheepmaster, and rendered unto the king of Israel one hundred thousand lambs with their wool, and one hundred thousand rams: but when Ahab was dead, the king of Moab rebelled against Israel." Now the prophet exhorts them to begin paying the tribute as formerly, that their punishment might be averted or mitigated.

Verse 3. *Take counsel.*] "Impart counsel." The *Vulgate* renders the verbs in the beginning of this verse in the singular number. The verbs throughout the verse are also in the feminine gender; agreeing with Zion, which I suppose to be understood.

Verse 4. *Let mine outcasts dwell with thee, Moab.*] "Let the outcasts of Moab sojourn with thee, O Zion." Setting the points aside, this is by much the most obvious construction of the Hebrew, as well as most agreeable to the context, and the design of the prophet.

The oppressors.] Perhaps the Israelites, who in the time of Ahab invaded Judea, defeated his army, slaying one hundred and twenty thousand men, and brought the kingdom to the brink of destruction. Judah, being now in a more prosperous condition, is represented as able to receive and to protect the fugitive Moabites. And with those former times of distress the security and flourishing state of the kingdom under the government of Hezekiah is contrasted.

Verse 5. *In mercy shall the throne be established.*] May not this refer to the throne of Hezekiah? Here we have the character of such a king as cannot fail to be a blessing to the people. 1. "He sitteth on the throne in truth—He does not merely profess to be the father and protector of his people; but he is actually such. 2. He is judging. He is not a man of war or blood, who wastes his subjects' lives and treasures in contentions with neighbouring nations, in order to satisfy his ambition by the extension of his territory. On the contrary, his whole life is occupied in the distribution of justice. 3. He seeketh judgment. He seeks out the poor distressed ones who cannot make their way to him, and avenges them on their oppressors. 4. He hastens righteousness. He does not suffer any of the courts of justice to de-

down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage-shouting to cease.

11 Wherefore my bowels shall sound like a harp for Moab, and mine inward parts for Kir-hareseth.

12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This is the word that the Lord hath spoken concerning Moab since that time.

14 But now the Lord hath spoken, saying, within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

25.—^a Or, mutter.—^b Ch. xxiv. 7.—^c Ver. 9.—^d Or, plucked up.—^e Jer. xlviii. 32.—^f Ch. xv. 4.—^g Or, the alarm is fallen upon, &c.—^h Ch. xxiv. 8. Jer. xlviii. 33.—ⁱ Ch. xv. 5. lxxiii. 15. Jer. xlviii. 35.—^j Ch. xv. 2.—^k Ch. xxi. 16.—^l Or, not many.

lay the determination of the causes brought before them; he so orders that the point in litigation be fairly, fully, and speedily heard; and then judgment pronounced. *Delays* in the execution of justice answer little end but the enriching of unprincipled lawyers.

Verse 6. *We have heard of the pride of Moab.*] Jeremiah in his forty-eighth chapter enlarges much on the pride of Moab, and their insolent behaviour towards the Jews.

Verse 7. *For the foundations of Kir-hareseth.*] A palpable mistake in this place is happily corrected by the parallel text of Jer. xlviii. 31, where, instead of *asheshey*, *foundations* or *flagons*, we read *anshey*, *men*. In the same place of Jeremiah, in ver. 36, and here in ver. 11, the name of the city is Kirhares, not Kir-hareseth.

Verse 8. *Languish.*] "Are put to shame." Here the text of Jeremiah leaves us much at a loss, in a place that seems to be greatly corrupted.

Her branches are stretched out.] Compare Jer. xlviii. 32.

The meaning of this verse is, that the wines of Sibmah and Heshbon were greatly celebrated, and in high repute with all the great men and princes of that and the neighbouring countries; who indulged themselves even to intemperance in the use of them. So that their vines were so much in request as not only to be propagated all over the country of Moab to the sea of Sodom, but to have scions of them sent even beyond the sea into foreign countries.

Verse 9. *With the weeping.*] The *Septuagint* read *kibeki*, as with weeping, which I follow.

For thy summer fruits and for thy harvest is fallen.] In those few words there are two great mistakes, which the text of Jer. xviii. 32 rectifies. For *ketsirech*, it has *betsirech*; and for *heidad*, *shoded*; both which corrections the *Chaldees* in this place confirms. As to the first,

"Hesebon and Eleale, and the flowery dale of Sibmah, clad with vines," were never celebrated for their harvests; it was the vintage that suffered by the irruption of the enemy; and so read the *Septuagint* and *Syriac*. *Heidad* is the noisy acclamation of the treaders of the grapes. And see what sense this makes in the literal rendering of the *Vulgate*: "upon thy harvest the voice of the treaders rushes." The reading in Jer. xlviii. 32 is certainly right, *shoded naphal*, "the destroyer hath fallen." The shout of the treaders does not come in till the next verse; in which the text of Isaiah in its turn reminds that of Jeremiah, xlviii. 38, where instead of the first *heidad*, "the shout," we ought undoubtedly to read, as here, *haddorech*, "the treaders."

Verse 10. *Neither shall there be shouting.*] The *Septua-*

gint read *hishbeth*, passive, and in the third person; rightly, for God is not the speaker in this place.

Verse 14. *Within three years*] It seems as if this prophecy had been delivered before, without any time specified for its fulfilment; but now the time is determined—"in three years, as the years of an hireling"—for, as a hireling counts

even to a single day, and will not abide with his employer an hour beyond the time agreed on; so, in *three years*, even to a day, from the delivery of this prophecy, shall destruction come upon Moab. This is the import of the present text; but if we take *keshalish*, as in three years, or *in about three years' time*, the prophecy is not so definite.

CHAPTER XVII.

Judgments of God upon Damascus, 1-3; and upon Israel, 4-6. Good effects of these judgments on the small remnant or gleanings that should escape them, 7, 8. The same judgments represented in other but stronger terms, and imputed to irreligion and neglect of God, 9-11. The remaining verses are a distinct prophecy, a beautiful detached piece, worked up with the greatest elegance, sublimity, and propriety; and forming a noble description of the formidable invasion and sudden overthrow of Sennacherib, exactly suitable to the event, 12-14.

THE burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 Yet gleanings grapes shall be left in it, as the

shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

9 In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow,

* Jer. xlix. 23. Amos i. 3. Zech. ix. 1. 2 Kings xvi. 9.—Jer. vii. 33.

c Ch. vii. 16. viii. 4.—d Ch. x. 16.—e Jer. li. 33.—f Ch. xxiv. 13.—g Mic. vii. 7.—h Or, sun images.—i Ps. lxxviii. 19.

Verse 1. *The burden of Damascus.*] If we credit *Midrash*, the *Damascenes* were the most extensive and flagrant of all idolaters. "There were in Damascus three hundred and sixty-five streets, in each of these was an idol, and each idol had his peculiar day of worship; so that the whole were worshipped in the course of the year." This, or any thing like this, was a sufficient reason for this city's destruction.

Verse 2. *The cities of Aroer are forsaken.*] "The cities are deserted for ever." What has Aroer on the river Arnon to do with Damascus? and if there be another Aroer on the northern border of the tribe of Gad, this is not much more to the purpose. Besides, the cities of Aroer, if Aroer itself is a city, makes no good sense. The *Septuagint*, for aroer, read *adey, ad, for ever*, or for a long duration. The *Chaldee* takes the word for a verb from *arah*, translating it *cherebu*, "they shall be wasted." So that the reading is very doubtful. I follow the *Septuagint* as making the plainest sense. [There were two Aroers, Deut. ii. 36; Josh. xiii. 25. The use of the plural is collective, and represents the land to the east of the Jordan.]

Verse 3. *The remnant of Syria.*] "The pride of Syria." For *shear*, "remnant," *Houbigant* reads *seeth*, "pride," answering, as the sentence seems evidently to require, to *cabod*, "the glory of Israel." The conjecture is so very probable that I venture to follow it.

Verse 4. *In that day.*] That is, says *Kimchi*, the time when the ten tribes of Israel, which were the glory of Jacob, should be carried into captivity.

Verse 5. *As when the harvestman gathereth.*] That is, the king of Assyria shall sweep away the whole body of the people, as the reaper strippeth off the whole crop of corn; and the remnant shall be no more in proportion than the scattered ears left to the gleaner. The valley of Rephaim

near Jerusalem was celebrated for its plentiful harvest; it is here used poetically for any fruitful country.

Verse 8. *The altars, the work of his hands.*] "The altars dedicated to the work of his hands." The construction of the words, and the meaning of the sentence, in this place, are not obvious; all the ancient Versions, and most of the modern, have mistaken it. The word *massel*, "the work," stands in *regimine* with *mizbechoth*, "altars," not in opposition to it; it means the altars of the work of their hand; that is of the idols, which are the work of their hands.

Verse 9. *As a forsaken bough, and an uppermost branch.*] No one has ever yet been able to make any tolerable sense of these words. The translation of the *Septuagint* has happily preserved what seems to be the true reading of the text, as it stood in the copies of their time; though the words are now transposed, either in the text or in their Version; "the Amorites and the Hivites." It is remarkable that many commentators, who never thought of admitting the reading of the *Septuagint*, understand the passage as referring to that very event which their Version expresses; so it is plain that nothing can be more suitable to the context. [The reading of the *Septuagint* is of doubtful authority. That of *Delitzsch* is better: "the ruins of the forest, and of the mountain top."]

Verse 10. *Strange slips.*] The pleasant plants, and shoots from a foreign soil, are allegorical expressions for strange and idolatrous worship; vicious and abominable practices connected with it; reliance on human aid, and on alliances entered into with the neighbouring nations, especially Egypt; to all which the Israelites were greatly addicted, and in their expectations from which they should be grievously disappointed.

Verse 12. *Woe to the multitude.*] The three last verses

and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

12 Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of

* Or, removed in the day of inheritance and there shall be deadly sorrow.—^b Or, noise.—^c Jer. vi. 23.—^d Or, many.

of this chapter seem to have no relation to the foregoing prophecy, to which they are joined. It is a beautiful piece, standing singly and by itself: for neither has it any connection with what follows: whether it stands in its right place, or not, I cannot say. It is a noble description of the formidable invasion, and the sudden overthrow of Sennacherib; which is intimated in the strongest terms, and the most expressive images, exactly suitable to the event.

Verse 14. *He is not.*] For *einennu* many MSS. have *veinemo*. This particle restores the sentence to its true

many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

* Ps. ix. 5.—^f Ps. lxxxiii. 13. Hos. xiii. 3.—^g Or, thistle down.

poetical form, implying a repetition of some part of the parallel line preceding, thus:—

“At the season of evening, behold terror!

Before the morning, and [behold] he is no more!

That spoil us] Though God may permit the wicked to prevail for a time against his people, yet in the end those shall be overthrown, and the glory of the Lord shall shine brightly on them that fear him; for the earth shall be subdued, and the universe filled with his glory. Amen, and Amen!

CHAPTER XVIII.

This chapter contains a very obscure prophecy; possibly designed to give the Jews, and perhaps the Egyptians, whose country is supposed to be meant, 1, 2, and with whom many Jews resided, an intimation of God's interposition in favour of Sion, 3, 4; and of his counsels in regard to the destruction of their common enemy, Sennacherib, whose vast army, just as he thought his projects ripe, and ready to be crowned with success, 5; should become a prey to the beasts of the field, and to the fowls of heaven, 6; and that Egypt should be grateful to God for the deliverance vouchsafed her, 7.

WOE to the land shadowing with wings, which is beyond the rivers of Ethiopia:
2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters,

* Ch. xx. 4, 5. Ezek. xxx. 4, 5, 9. Zeph. ii. 12, iii. 10.—^b Ver. 7.—^c Or, outspread and polished.—^d Or, a nation that melteth out, and

Verse 1. *Woe to the land*] This interjection should be translated *ho!* for it is properly a particle of calling: Ho, land! Attend! Give ear!

Shadowing with wings] “The winged cymbal.” I adopt this as the most probable of the many interpretations that have been given of these words. The Egyptian *sistrum* is expressed by a periphrasis; the Hebrews had no name for it in their language, not having in use the instrument itself. The cymbal they had was an instrument in its use and sound not much unlike the *sistrum*; and to distinguish it from the *sistrum*, they called it the cymbal with wings. The cymbal was a round hollow piece of metal, which, being struck against another, gave a ringing sound: the *sistrum* was a round instrument, consisting of a broad rim of metal, through which from side to side ran several loose laminae or small rods of metal, which being shaken, gave a like sound. These, projecting on each side, had somewhat the appearance of wings; or might be very properly expressed by the same word which the Hebrews used for wings, or for the extremity, or a part of any thing projecting. The *sistrum* is given in a medal of Adrian, as the proper attribute of Egypt.

If we translate *shadowing with wings*, it may allude to the multitude of its vessels, whose sails may be represented under the notion of wings. The second verse seems to support this interpretation. Vessels of bulrushes, *gome*, or rather the flag *papyrus*, so much celebrated as the substance on which people wrote in ancient times, and from which our paper is denominated. The sails might have been made of

saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

treadeth down.—^e Heb. a nation of line, line, and treading under foot.—^f Or, whose land the rivers despise.

this flag: but whole canoes were constructed from it. [Both conjectures are somewhat far-fetched. The most likely interpretation is that of Delitzsch: “The buzzing wings,” referring to the insects which swarm in Egypt and Ethiopia.]

Which is beyond the rivers of Ethiopia] What are the rivers of Cush? whether the eastern branches of the lower Nile, the boundary of Egypt towards Arabia, or the parts of the upper Nile towards Ethiopia, it is not easy to determine.

Verse 2. *In vessels of bulrushes*] “In vessels of papyrus.” This circumstance agrees perfectly well with Egypt. It is well known that the Egyptians commonly used on the Nile a light sort of ships, or boats made of the reed papyrus.

Go, ye swift messengers] By the swift messengers are meant, not any particular persons specially appointed to this office, but any of the usual conveyers of news whatsoever, travellers, merchants, and the like, the instruments and agents of common fame. These are ordered to publish this declaration by the prophet throughout Egypt, and to all the world; and to excite their attention to the promised visible interposition of God.

Scattered] “Stretched out in length.” Egypt, that is, the fruitful part, exclusive of the deserts on each side, is one long vale, through the middle of which runs the Nile, bounded on each side to the east and west by a chain of mountains seven hundred and fifty miles in length; in breadth from one to two or three days' journey: even at the

3 All ye *inhabitants of the world, and dwellers on the earth, see ye, * when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will * consider in my dwelling place like a clear heat ^d upon herbs, and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

* Jer. i. 14. x. 18. xlvii. 2. Hos iv. 1. Joel ii. 1. Zech. xi. 6. —^b Ch. v. 26.—^c Or, regard my set dwelling.—^d Or, after rain.

widest part of the Delta, from Pelusium to Alexandria, not above two hundred and fifty miles broad.

Peeled] Either relating to the practice of the Egyptian priests, who made their bodies smooth by shaving off their hair, or rather to their country's being made smooth, perfectly plain and level, by the overflowing of the Nile.

Meted out] It is generally referred to the frequent necessity of having recourse to mensuration in Egypt, in order to determine the boundaries after the inundations of the Nile; to which even the origin of the science of geometry is by some ascribed. [This is not a very likely interpretation.]

Trodden down] Supposed to allude to a peculiar method of tillage in use among the Egyptians. Both Herodotus and Diodorus say that when the Nile had retired within its banks, and the ground became somewhat dry, they sowed their land, and then sent in their cattle (their hogs, say the former) to tread in the seed; and without any further care expected the harvest.

The rivers have spoiled] The word *bazeu* is generally taken to be an irregular form for *bazezu*, "have spoiled," as four MSS. have it in this place; and so most of the Versions, both ancient and modern, understand it.

A learned friend has suggested to me another explanation of the word. *Baza*, *Syr.*, and *beiza*, *Chald.*, signifies, "a breast;" agreeably to which the verb signifies to *nourish*. This would perfectly well suit with the Nile: whereas nothing can be more discordant than the idea of spoiling and plundering; for to the inundation of the Nile, Egypt owed everything; the fertility of the soil, and the very soil itself. [There is no need of any divergence from the meaning of the original word, which signifies to *cleave* or *intersect*.]

Verse 3. *When he lifteth up an ensign*] I take God to be the Agent in this verse; and that by the standard and the trumpet are meant the meteors, the thunder, the lightning, the storm, earthquake, and tempest, by which Sennacherib's army shall be destroyed, or by which at least the destruction of it shall be accompanied; as it is described in chap. x. 16, 17, xxix. 6, and xxx. 30, 31. They are called, by a bold metaphor, the standard lifted up, and the trumpet sounded.

Verse 4. *For so the Lord said unto me*] The subject of

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 In that time * shall the present be brought unto the LORD of hosts of a people ' scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

* See Ps. lxxviii. 31. lxxii. 10. Ch. xvi. 1. Zeph. iii. 10. Mal. i. 11.—^d Or, outspread and polished. See ver. 2.

the remaining part of this chapter is, that God would comfort and support his own people, though threatened with immediate destruction by the Assyrians; that Sennacherib's great designs and mighty efforts against them should be frustrated; and that his vast expectations should be rendered abortive, when he thought them mature, and just ready to be crowned with success; that the chief part of his army should be made a prey for the beasts of the field, and the fowls of the air (for this is the meaning of the allegory continued through the *fifth* and *sixth* verses); and that Egypt, being delivered from his oppression, and avenged by the hand of God of the wrongs which she had suffered, should return thanks for the wonderful deliverance, both of herself and of the Jews, from this most powerful adversary.

Upon herbs] "After rain." "Aur" here signifies *rain*, according to what is said, Job xxxvi. 11: "The cloud scatters his rain."—*Kimchi*. In which place of Job the *Chaldee* paraphrast does indeed explain *aur* by *matereyh*; and so again ver. 21, and chap. xxvi. 30. This meaning of the word seems to make the best sense in this place; it is to be wished that it were better supported.

In the heat of harvest] For *beehom*, in the heat, fourteen MSS. (several ancient), the *Septuagint*, *Syriac*, *Arabic*, and *Vulgate* read *beyom* in the day.

Ver. 5. *The flower*] Heb. *her blossom*; *nitszah*, that is, *the blossom of the vine, gopher, vine*, understood, which is of the common gender. See Gen. xi. 10.

Verse 7. *The present*] The Egyptians were in alliance with the kingdom of Judah, and were fellow-sufferers with the Jews under the invasion of their common enemy Sennacherib; and so were very nearly interested in the great and miraculous deliverance of that kingdom, by the destruction of the Assyrian army. Upon which wonderful event it is said, 2 Chron. xxxii. 23, that "many brought gifts unto Jehovah to Jerusalem, and presents to Hezekiah, king of Judah; so that he was magnified of all nations from henceforth." It is not to be doubted, that among these the Egyptians distinguished themselves in their acknowledgments on this occasion.

CHAPTER XIX.

Prophecy concerning Egypt, in which her lamentable condition under the Babylonians, Persians, &c., is forcibly pointed out, 1-17. The true religion shall be propagated in Egypt; referring primarily to the great spread of Judaism in that country in the reign of the Ptolemies, and ultimately to its reception of the gospel in the latter days, 18-22. Profound peace between Egypt, Assyria, and Israel, and their blessed condition under the gospel, 23-25.

THE burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up; the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

* Jer. xlii. 13. Ezek. xxix., xxx.—^b Ps. xviii. 10. civ. 3.—^c Exod. xii. 12. Jer. xliii. 12.—^d Heb. *mingle*.—^e Judg. vii. 22. 1 Sam. xiv. 16, 20. 2 Chron. xx. 23.—^f Ezek. xxxix. 21.—^g Heb. *shall be emptied*.—^h Heb. *swallow up*.—ⁱ Ch. viii. 19. xlvii. 12.—^j Or, *shall up*.—^k Ch. xx. 4.—^l Jer. xli. 26. Ezek. xxxix. 19.—^m Jer. li. 36. Ezek. xii. 12.—ⁿ 2 Kings xix. 24.—^o Heb. *and shall not be*.—^p 1 Kings x.

Verse 1. *The burden of Egypt.*] That is, the prophet's declaration concerning Egypt.

Verse 3. *They shall seek to the idols.*] The import of the original words has already been given where they occur in the Pentateuch. See *Dout. xviii. 10, &c.*

Verse 4. *A cruel lord.*] Nebuchadnezzar in the first place, and afterwards the whole succession of Persian kings, who in general were hard masters, and grievously oppressed the country.

Verse 5. *The river shall be wasted and dried up.*] The Nile shall not overflow its banks; and if no inundation, the land must become barren.

Verse 6. *Shall turn the rivers far away.*] "Shall become putrid." This sense of the word, which Simonis gives in his Lexicon, from the meaning of it in Arabic, suits the place much better than any other interpretation hitherto given; and that the word in Hebrew had some such signification, is probable from 2 Chron. xxix. 19, where the *Vulgate* renders it by *polluted*, and the *Targum*, by *profaned*, and made *abominable*. The form of the verb here is very irregular; and the rabbins and grammarians seem to give no probable account of it.

Verse 8. *The fishers also.*] There was great plenty of fish in Egypt; see *Numb. xi. 5*. "The Nile," says *Diodorus*, lib. i., "abounds with incredible numbers of all sorts of fish." And much more the lakes.

Verse 9. *They that work in fine flax.*] Flax dressed on the heckle, or comb used for that purpose. The *Vulgate* uses the word *pectentes*, making.

Verse 10. *All that make sluices and ponds for fish.*] This obscure line is rendered by different interpreters in very different manners. "And all they that make barley wine shall mourn, and be grieved in soul." [The rendering of *Delitzsch* is widely different: "all they that work for wages are troubled in mind."]

Verse 11. *The counsel of the wise counsellors of Pharaoh is become brutish.*] The sentence, as it now stands in the Hebrew, is imperfect: it wants the verb.

11 Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they? where are they wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

14 The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggeth in his vomit.

15 Neither shall there be any work for Egypt which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it.

18 In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction.

19 In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

28. Prov. vii. 16.—^p Or, *white works*.—^q Heb. *foundations*.—^r Heb. *of living things*.—^s Num. xiii. 22.—^t 1 Cor. i. 20.—^u Jer. ii. 16.—^v Or, *governors*.—^w Heb. *corners*.—^x Heb. *a spirit of perverseness*.—^y 1 Kings xxii. 22. Ch. xxix. 10.—^z Ch. ix. 14.—^{aa} Jer. li. 30. Nah. iii. 13.—^{ab} Ch. xi. 15.—^{ac} Zeph. iii. 9.—^{ad} Heb. *the lip*.—^{ae} Or, *of heres, or of the sun*.—^{af} Gen. xxvii. 18. Exod. xxiv. 4. Josh. xxii. 10, 26, 27.

Verse 12. "Let them come"] Here too a word seems to have been left out of the text. After *chachameycha, thy wise men, two MSS., one ancient, add yibū, let them come*; which, if we consider the form and construction of the sentence, has very much the appearance of being genuine; otherwise the connective conjunction at the beginning of the next member is not only superfluous but embarrassing.

Verse 15. *The head or tail, branch or rush.*] *E. D. Kimchi* says, there are some who suppose that these words mean the dragon's head and tail; and refer to all those who are conversant in astronomy, astrology, &c. [It is a proverbial expression, signifying the upper classes and the mob.]

Verse 17. *And the land of Judah.*] The threatening hand of God will be held out and shaken over Egypt, from the side of Judea; through which the Assyrians will march to invade it. It signifies that kind of terror that drives one to his wit's end, that causes him to reel like a drunken man, to be giddy through astonishment.

Verse 18. *The city of destruction.*] This passage is attended with much difficulty and obscurity. It is well known that Onias applied it to his own views, either to procure from the king of Egypt permission to build his temple in the Hieropolitan Nome, or to gain credit and authority to it when built; from the notion which he industriously propagated, that Isaiah had in this place prophesied of the building of such a temple. He pretended that the very place where it should be built was expressly named by the prophet, *ihacheres, the city of the sun*. This possibly may have been the original reading. The present text has *ihaheres, the city of destruction*; which some suppose to have been introduced into the text by the Jews of Palestine afterwards, to express their detestation of the place, being much offended with this schismatical temple in Egypt. But on the supposition that *ihaheres* is the true reading, others understand it differently. The word *heres* in Arabic signifies a lion; and Conrad Ikenius has written a dissertation to prove that the place here mentioned is not Heliopolis, as it is commonly supposed to be, but Leontopolis in the Heliopolitan Nome, as it is in-

20 And ^a it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and ^b shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to

^a See Josh. iv. 20. xxii. 27.—^b Mal. i. 11.

deed called in the letter, whether real or pretended, of Onias to Ptolemy, which Josephus has inserted in his Jewish Antiquities, lib. xiii., c. 8. But, after all, I believe that neither Onias, Heliopolis, nor Leontopolis has anything to do with this subject.

I think the whole passage, from the 18th verse to the end of the chapter, to contain a general intimation of the future propagation of the knowledge of the true God of Egypt and Syria, under the successors of Alexander; and, in consequence of this propagation, of the early reception of the gospel in the same countries, when it should be published to the world.

Verse 23. *Shall there be a highway*] Under the latter kings of Persia, and under Alexander, Egypt, Judea, and Assyria, lived peaceably under the same government, and were on such friendly terms that there was a regular un-

the LORD, and he shall be intreated of them, and shall heal them.

23 In that day ^c shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria ^d the work of my hands, and Israel mine inheritance.

^c Ch. xi. 16.—^d Ps. c. 3. Ch. xxix. 23. Hos. ii. 23. Eph. ii. 10.

interrupted intercourse between them, so that the Assyrian came into Egypt and the Egyptian into Syria, and *Israel* became *the third*, i. e., was in strict union with the other two; and was a *blessing* to both, as affording them some knowledge of the true God, ver. 24.

Verse 25. *Blessed be Egypt—Assyria—and Israel*] All these countries shall be converted to the Lord. Concerning Egypt, it was said, chap. xviii. 7, that it should bring gifts to the Lord at Jerusalem. Here it is predicted, ver. 19, that there shall be an altar to the Lord in Egypt itself; and that they, with the Assyrians, shall become the people of God with the Israelites. This remains partly to be fulfilled. These countries shall be all, and perhaps at no very distant time from this, converted to the faith of our Lord Jesus Christ.

CHAPTER XX.

The prophet Isaiah a sign to Egypt and Cush or Ethiopia, that the captives and exiles of these countries shall be indignantly treated by the king of Assyria, 1-6.

IN the year that ^a Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD ^b by Isaiah the son of Amoz, saying, Go and loose the ^c sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, ^d walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years ^e for a sign and wonder upon Egypt and upon Ethiopia;

^a 2 Kings xviii. 17.—^b Heb. by the hand of Isaiah.—^c Zech. xiii. 4.—^d 1 Sam. xix. 24. Mic. i. 8, 11.—^e Ch. viii. 18.—^f 11. b. the captivity of Egypt.—^g 2 Sam. x. 4. Ch. iii. 17. Jer. xiii. 22, 26. Mic.

Verse 2. *Walking naked and barefoot.*] It is not probable that the prophet walked uncovered and barefoot for three years; his appearing in that manner was a sign that within three years the Egyptians and Cushites should be in the same condition, being conquered and made captives by the king of Assyria. The time was denoted as well as the event; but his appearing in that manner for three whole years could give no premonition of the time at all. It is probable, there-

4 So shall the king of Assyria lead away ^f the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, ^g even with their buttocks uncovered, to the ^h shame of Egypt.

5 ⁱ And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this ^j isle shall say in that day, Behold, such ^k is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

i. 11.—^b Heb. nakedness.—² Kings xviii. 21. Ch. xxx. 3, 5, 7. xxxvi. 6.—³ Or, country. Jer. xvii. 4.

fore, that the prophet was ordered to walk so for three days to denote the accomplishment of the event in three years; a day for a year, according to the prophetic rule, Num. xiv. 34; Ezek. iv. 6. It is most likely that Isaiah's walking naked and barefoot was done in a vision; as was probably that of the prophet Hosea taking a wife of whoredoms. None of these things can well be taken literally.

CHAPTER XXI.

Prediction of the taking of Babylon by the Medes and Persians at the time of a great festival, 1-9. Short application of the prophecy to the Jews, partly in the person of God, and partly in his own, 10. Obscure prophecy respecting Dumah, 11, 12. Prophecy concerning the Arabians to be fulfilled in a very short time after its delivery, 13-17.

THE burden of the desert of the sea. As ^awhirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

2 ^A ^bgrievous vision is declared unto me; ^cthe treacherous dealer dealeth treacherously, and the spoiler spoileth. ^dGo up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore are ^emy loins filled with pain: ^fpangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

4 ^gMy heart panted, fearfulness affrighted me: ^hthe night of my pleasure hath he ⁱturned into fear unto me.

5 ^jPrepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 ^kAnd he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

8 And ^lhe cried, A lion: My lord, I stand continually upon the ^mwatchtower in the daytime, and I am set in my ward ⁿwhole nights:

9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said,

^aZech. ix. 14.—^bHeb. hard.—^cCh. xxxiii. 1.—^dCh. xlii. 17. Jer. xlix. 34.—^eCh. xv. 5. xvi. 11.—^fCh. xlii. 8.—^gOr, my mind wandered.—^hDeut. xxvii. 67.—ⁱHeb. put.—^jDan. v. 5.—^kVer. 9.—^lOr, cried as a lion.—^m2 Chron. xx. 24. Ver. 5. Hab. ii. 1.—ⁿOr, every night.—^oJer. li. 8. Rev. xiv. 8. xviii. 2.—^pCh. xlii. 1. Jer. l. 2.

Verse 1. *The desert of the sea.*] This plainly means Babylon, which is the subject of the prophecy. The country about Babylon, and especially below it towards the sea, was a great flat morass, overflowed by the Euphrates and Tigris. It became habitable by being drained by the many canals that were made in it.

As whirlwinds in the south.] The most vehement storms to which Judah was subject came from the desert country to the south of it. Job xxxvii. 9; Job i. 19.

Verse 2. *The treacherous dealer dealeth treacherously, and the spoiler spoileth.*] "The plunderer is plundered, and the destroyer is destroyed."

All the sighing thereof have I made to cease.] Heb. "Her sighing; that is, the sighing caused by her."

Verse 5. *Prepare the table*] In Hebrew the verbs are in the infinitive mood absolute, as in Ezek. i. 14: "And the animals ran and returned, *ratsso veshod*, like the appearance of the lightning;" just as the Latins say, *currete et reverti*, for *currebant et revertentur*.

Arise, ye princes, and anoint the shield.] Kimchi observes that several of the rabbins understood this of Belshazzar's impious feast and death. The king of a people is termed the *shield*, because he is their *defence*. The command, *Anoint the shield*, is the same with *Anoint a new king*. Belshazzar being now suddenly slain, while they were all eating and drinking, he advises the princes, whose business it was to make speed and anoint another in his stead.

Verse 7. *And he saw a chariot, &c.*] This passage is extremely obscure from the ambiguity of the term, *recheb*, which is used three times, and which signifies a chariot, or any other vehicle, or the rider in it; or a rider on a horse, or any other animal; or a company of chariots, or riders. The prophet may possibly mean a cavalry in two parts, with two sorts of riders; riders on asses or mules, and riders on camels; or led on by two riders, one on an ass, and one on a camel. However, so far it is pretty clear, that Darius and Cyrus, the Medes and the Persians, are intended to be distinguished by the two riders on the two sorts of cattle.

Verse 8. *And he cried, a lion!*] The present reading *aryeh*, a lion, is so unintelligible, and the mistake so obvious, that I make no doubt that the true reading is *haroeh*, the seer; as the Syriac translator manifestly found it in his copy, who renders it by *duka*, a watchman.

Verse 10. *O my threshing!*] The image of threshing is

^aBabylon is fallen, is fallen; and ^ball the graven images of her gods he hath broken unto the ground.

10 ^cO my threshing, and the ^dcorn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ^eThe burden of Dumah. He calleth to me out of Scir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

13 ^fThe burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies ^gof Dedanim.

14 The inhabitants of the land of Tema ^hbrought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled ⁱfrom ^jthe swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, ^kaccording to the years of an hireling, and all the glory of ^lKedar shall fail:

17 And the residue of the number of ^marchers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

li. 44.—^aJer. li. 33.—^bHeb. son.—^c1 Chron. i. 30. Jer. xlix. 7, 8. Ezek. xxxv. 2. Obad. 1.—^dJer. xlix. 28.—^e1 Chron. i. 9, 32.—^fOr, bring ye.—^gOr, for fear.—^hHeb. from the hab. —ⁱCh. xvi. 14.—^j1's. cxx. 5. Ch. ix. 7.—^kHeb. bows.

frequently used by the Hebrew poets, with great elegance and force, to express the punishment of the wicked and the trial of the good, or the utter dispersion and destruction of God's enemies.

Our translators have taken the liberty of using the word *threshing* in a passive sense, to express the object or matter that is threshed; in which I have followed them, not being able to express it more properly, without departing too much from the form and letter of the original. "Son of my floor," Heb. It is an idiom of the Hebrew language to call the effect, the object, the adjunct, any thing that belongs in almost any way to another, the *son* of it. "O my threshing." The prophet abruptly breaks off the speech of God; and instead of continuing it in the form in which he had begun, and in the person of God, "This I declare unto you by my prophet," he changes the form of address, and adds, in his own person, "This I declare unto you from God."

Verse 11. *The burden of Dumah.*] This prophecy, from the uncertainty of the occasion on which it was uttered, and from the brevity of the expression, is extremely obscure. The Edomites as well as the Jews were subdued by the Babylonians. They inquire of the prophet how long their subjection is to last: he intimates that the Jews should be delivered from their captivity; not so the Edomites. Thus far the interpretation seems to carry with it some degree of probability. What the meaning of the last line may be, I cannot pretend to divine. In this difficulty the Hebrew MSS. give no assistance. The MSS. of the Septuagint, and the fragments of the other Greek Versions, give some variations, but no light.

Verse 13. *The burden upon Arabia.*] This title is of doubtful authority. In the first place, because it is not in many of the MSS. of the Septuagint. Secondly, from the singularity of the phraseology; for *massa* is generally prefixed to its object without a preposition, as *massa babel*; and never but in this place with the preposition *beth*. Besides, as the word *baarab* occurs at the very beginning of the prophecy itself, the first word but one, it is much to be suspected that some one, taking it for a proper name and the object of the prophecy, might note it as such by the words *massa baarab* written in the margin, which he might easily transfer to the text.

Verse 14. *The land of Tema*] Probably the inhabitants of Tema might be involved in the same calamity with their

brethren and neighbours of Kedar, and not in a condition to give them assistance, and to relieve them, in their flight before the enemy, with bread and water. To bring forth bread and water is an instance of common humanity in such cases of distress; especially in those desert countries in which the common necessities of life, more particularly water, are not easily to be met with or procured. Moses forbids the Ammonite and Moabite to be admitted into the congregation of the Lord to the tenth generation. One reason which he gives for this reprobation is "because they met them not with bread and water in the way, when they came forth out of Egypt," Deut. xxiii. 4.

Verse 17. *The archers, the mighty men of the children of Kedar*] The strong men of the bow, the most excellent archers.

For the Lord—hath spoken it.] Observe that the word *naam*, to pronounce, to declare, is the solemn word appropriated to the delivering of prophecies: "Behold, I am against the prophets, saith (*naam*, *pronounceth*,) JEHOVAH, who use their tongues, *vaiynamu neum*, and solemnly pronounce, He hath pronounced it." Jer. xxiii. 81. What God says shall most assuredly come to pass; he cannot be deceived.

CHAPTER XXII.

Prophecy concerning Jerusalem, 1-14. Sentence against Shebna, who was over the household, 15-19. Prophecy concerning Eliakim, the son of Hilkiah, 20, 21. From Eliakim, Isaiah (agreeably to the mode universally adopted in the prophetic writings, of making the things then present, or which were shortly to be accomplished, types or representations of things to be fulfilled upon a larger scale in distant futurity) makes a transition to the Messiah, of whom Eliakim was a type, to whom the words will best apply, and to whom some passages in the prophecy must be solely restrained, 20-24. The sentence against Shebna again confirmed, 25.

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

4 Therefore, said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls

* Ch. xxxii. 13.—^b Heb. of the bow.—^c Jer. iv. 19. ix. 1.—^d Heb. I will be bitter in weeping.—^e Ch. xxxvii. 3.—^f Lam. i. 5. ii. 2.—^g Jer. xliv. 35.—^h Ch. xv. 1.—ⁱ Heb. made naked.—^j Heb. the choice of thy

valleys.—^k Or, towns.—^l 1 Kings vii. 2. x. 17.—^m 2 Kings xx. 20. 2 Chron. xxxii. 4, 5, 30.—ⁿ Neh. iii. 16.

Verse 1. *Art—gone up to the house-tops*] The houses in the East were in ancient times, as they are still, generally, built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall; see Deut. xxii. 8. The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business (1 Sam. ix. 25), they perform their devotions, Acts x. 9. The house is built with a court within, into which chiefly the windows open: those that open to the street are so obstructed with lattice-work that no one either without or within can see through them. Whenever, therefore, any thing is seen or heard in the streets, any public spectacle, any alarm of a public nature, every one immediately goes up to the housetop to satisfy his curiosity. In the same manner, when any one has occasion to make any thing public, the readiest and most effectual way of doing it is to proclaim it from the house-tops to the people in the streets. Matt. x. 27. The people running all to the tops of their houses gives a lively image of a sudden general alarm.

Verse 3. *All thy rulers—are bound by the archers*] There seems to be somewhat of an inconsistency in the sense according to the present reading. If the leaders were bound, *usserru*, how could they flee away? for their being bound, according to the obvious construction and course of the sentence, is a circumstance prior to their flight. I therefore follow *Houbigant*, who reads *huseru*, *remoti sunt*, "they are gone off."

Verse 6. *Chariots of men*] It is not easy to say what *recheb adam*, a chariot of men, can mean. It seems by the form of the sentence, which consists of three members, the first and the third mentioning a particular people, that the second should do so likewise. I readily adopt the correction of *Houbigant*, *aram*, Syria, instead of *adam*, man; which seems to me extremely probable. Kir was a city belonging to the Medes. The Medes were subject to the Assyrians in Hezekiah's time (see 2 Kings xvii. 9, and xvii. 6); and so perhaps might Elam (the Persians) likewise be, or auxiliaries to them.

Verse 8. *The armour*] "The arsenal." Built by Solomon within the city, and called the house of the forest of Lebanon; probably from the great quantity of cedar from Lebanon which was employed in the building. See 1 Kings vii. 2, 8.

Verse 9. *Ye gathered together the waters*] There were two pools in or near Jerusalem, supplied by springs: the upper pool, or the old pool, supplied by the spring called Gihon, 2 Chron. xxxii. 30, towards the higher part of the city, near Sion, or the city of David, and the lower pool, probably supplied by Siloam, towards the lower part. When Hezekiah was threatened with a siege by Sennacherib, he stopped up all the waters of the fountains without the city; and brought them into the city by a conduit, or subterranean passage cut through the rock; those of the old pool, to the place where he had a double wall, so that the pool was between the two walls. This he did in order to distress the enemy, and to supply the city during the siege.

Verse 11. *Unto the maker thereof*] That is, to God the

for the water of the old pool : but ye have not looked unto * the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts ^b call to weeping and to mourning, and ^c to baldness, and to girding with sackcloth :

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine : ^d let us eat and drink ; for to-morrow we shall die.

14 * And it was revealed in mine ears by the Lord of hosts, Surely this iniquity ^f shall not be purged from you till ye die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto * Shebna, ^h which is over the house, and say,

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, ⁱ as he ^j that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock ?

17 Behold, ^k the Lord will carry thee away with ^l a mighty captivity, ^m and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a ⁿ large country : there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

* See ch. xxxvii. 31.—^b Joel i. 13.—^c See Ezra ix. 3. Ch. xv. 2. Mic. i. 16.—^d Ch. lvi. 12. Wisd. ii. 6. 1 Cor. xv. 32.—^e Ch. v. 9. ^f 1 Sam. iii. 14. Ezek. xxiv. 13.—^g 2 Kings xviii. 37. Ch. xxxvii. 8.—^h 1 Kings iv. 6.—ⁱ Or, *O he*—^j 2 Sam. xvii. 18. Matt. xxvii. 60.—^k Or, *the LORD who covered thee with an excellent covering, and*

Author and Disposer of this visitation, the invasion with which he now threatens you. The very same expressions are applied to God, and upon the same occasion, chap. xxxvii. 26.

Verse 13. *Let us eat and drink, for to-morrow we shall die.*] This has been the language of all those who have sought their portion in this life, since the foundation of the world.

Verse 14. *It was revealed in mine ears*] *Vitringa* translates it, *Revelatus est in auribus meis* JEHOVAH, "JEHOVAH hath revealed it in mine ears;" and refers to 1 Sam. ii. 27, iii. 21 : but the construction in those places is different, and there is no speech of God added; which here seems to want something more than the verb *nigleh* to introduce it. Compare chap. v. 9, where the text is still more imperfect.

Verse 15. *Go—unto Shebna.*] The following prophecy concerning Shebna seems to have very little relation to the foregoing, except that it might have been delivered about the same time; and Shebna might be a principal person among those whose luxury and profaneness is severely reprehended by the prophet in the conclusion of that prophecy, ver. 11-14.

Shebna the scribe, mentioned in the history of Hezekiah, chap. xxxvi., seems to have been a different person from this Shebna, the treasurer or steward of the household, to whom this prophecy relates. The Eliakim, here mentioned was probably the person who, at the time of Sennacherib's invasion, was actually treasurer, the son of Hilkiah. If so, this prophecy was delivered, as the preceding (which makes the former part of the chapter) plainly was; some time before the invasion of Sennacherib. As to the rest, history affords us no information.

Verse 16. *A sepulchre on high—in a rock*] It has been observed before, on chap. xiv., that persons of high rank in Judea, and in most parts of the East, were generally buried in large sepulchral vaults, hewn out in the rock for the use of themselves and their families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high—in a lofty vault; and that probably in a high situation, that it might be more conspicuous. Hezekiah was buried, *lemalah*, in the chiefest, says our translation; rather, in the highest part of the sepulchres of the sons of David, to do him the more honour, 2 Chron. xxxii. 38.

Verse 17. *Cover thee.*] That is, thy face. This was the condition of mourners in general, and particularly of condemned persons. See Esther vi. 12, vii. 8.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 And it shall come to pass in that day, that I will call my servant * Eliakim the son of Hilkiah :

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand : and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall ^p open, and none shall shut : and he shall shut; and none shall open.

23 And I will fasten him as ^q a nail in a sure place; and he shall be for a glorious throne to his father's house,

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the ^r vessels of flagons.

25 In that day, saith the Lord of hosts, shall the ^s nail that is fastened in the sure place be removed, and be cut down, and fall ; and the burden that was upon it shall be cut off : for the Lord hath spoken it.

clothed thee gorgeously, shall surely, &c. Ver. 18.—*Heb. the captivity of a man.*—*Esth. vii. 8.* * *Heb. large of spaces.*—^o 2 Kings xviii. 18.—^p Job xii. 14. Rev. iii. 7.—^q Ezra ix. 8.—^r Or, *instruments of violence.*—^s Ver. 23.

Verse 22. *And the key of the house of David will I lay upon his shoulder*] As the robe and the baldric, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil. This mark of office was likewise among the Greeks, as here in Isaiah, borne on the shoulder. To comprehend how the key could be borne on the shoulder it will be necessary to say something of the form of it : but without entering into a long disquisition, and a great deal of obscure learning, concerning the locks and keys of the ancients, it will be sufficient to observe, that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape, very much bent and crooked. But was it not the representation of a key, either cut out in cloth and sewed on the shoulder of the garment, or embroidered on that part of the garment itself? The idea of a huge key of a gate, in any kind of metal, laid across the shoulder, is to me very ridiculous.

In allusion to the image of the key as the ensign of power, the unlimited extent of that power is expressed with great clearness as well as force by the sole and exclusive authority to open and shut. Our Saviour, therefore, has upon a similar occasion made use of a like manner of expression, Matt. xvi. 19; and in Rev. iii. 7 has applied to himself the very words of the prophet.

Verse 23. *A nail*] In ancient times, and in the eastern countries, as the way of life, so the houses, were much more simple than ours at present. They had not that quantity and variety of furniture, nor those accommodations of all sorts, with which we abound. It was convenient and even necessary for them, and it made an essential part in the building of an house, to furnish the inside of the several apartments with sets of spikes, nails, or large pegs, upon which to dispose of and hang up the several moveables and utensils in common use, and proper to the apartment. These spikes they worked into the walls at the first erection of them, the walls being of such materials that they could not bear their being driven in afterwards; and they were contrived so as to strengthen the walls by binding the parts together, as well as to serve for convenience.

A glorious throne] That is, his father's house and all his own family shall be gloriously seated, shall flourish in honour and prosperity; and shall depend upon him, and be supported by him.

Verse 24. *All the glory*] One considerable part of the magnificence of the eastern princes consisted in the great

quantity of gold and silver vessels which they had for various uses. 1 Kings x. 21.

Vessels of flagons.] *Nebalim* seems to mean earthen vessels of common use, brittle, and of little value (see Lam. iv. 2, Jer. xlviii. 12), in opposition to *aganoth*, goblets of gold

and silver used in the sacrifices. Exodus xxiv. 6. Verse 25. *The nail that is fastened*] This must be understood of Shebna, as a repetition and confirmation of the sentence above denounced against him.

CHAPTER XXIII.

Prophecy denouncing the destruction of Tyre by Nebuchadnezzar, delivered upwards of one hundred and twenty years before its accomplishment, at a period when the Tyrians were in great prosperity, and the Babylonians in abject subjection to the Assyrian empire; and, consequently, when an event of so great magnitude was improbable in the highest degree, 1-14. Tyre shall recover its splendour at the termination of seventy years, the days of ONE king, or kingdom, by which must be meant the time allotted for the duration of the Babylonish empire, as otherwise the prophecy cannot be accommodated to the event, 15-17. Supposed reference to the early conversion of Tyre to Christianity, 18.

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: ^b from the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 Is this your joyous city, whose antiquity is of

ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people

* Jer. xxv. 22. xlvii. 4. Ezek. xxvi. xxvii. xxviii. Amos i. 9. Zech. ix. 2. 4. —b Ver. 12. —c Heb. silent. —d Ezek. xxvii. 3. —e Ch. xix. 16. —f Ch. xxii. 2. —g Heb. from afar off. —h See Ezek. xxvii. 2.

Verse 1. *The burden of Tyre*] Tyre, a city on the coast of Syria, about lat. 32° N. was built two thousand seven hundred and sixty years before Christ. There were two cities of this name; one on the continent, and the other on an island, about half a mile from the shore; the city on the island was about four miles in circumference. Old Tyre resisted Nebuchadnezzar for thirteen years; then the inhabitants carried, so to speak, the city to the forementioned island, ver. 4. This new city held out against Alexander the Great for seven months; who, in order to take it, was obliged to fill up the channel which separated it from the mainland. In A.D. 1289 it was totally destroyed by the sultan of Egypt; and now contains only a few huts, in which about fifty or sixty wretched families exist. This desolation was foretold by this prophet and by Ezekiel, one thousand nine hundred years before it took place!

Howl, ye ships of Tarshish] This prophecy denounces the destruction of Tyre by Nebuchadnezzar. It opens with an address to the Tyrian negotiators and sailors at Tarshish, a place which, in the course of their trade, they greatly frequented. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; "for the Tyrians," says Jérôme on ver. 6, "when they saw they had no other means of escaping, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Ægean sea."

Verse 2. *Be still*] Silence is a mark of grief and consternation. See chap. xlvii. 5. Jeremiah has finely expressed this image.

Verse 3. *The seed of Sihor*] The Nile is called here *Sichor*, as it is Jer. ii. 18, and I Chron. xiii. 5. It had this name from the blackness of its waters, charged with the mud which it brings down from Ethiopia when it overflows.

12.—1 Heb. to pollute.—2 Heb. girde.—3 Or, concerning a merchantman.—4 Heb. Canaan.—5 Or, strength.—6 Rev. xviii. 22.—7 Ver. 1.

Egypt, by its extraordinary fertility, caused by the overflowing of the Nile, supplied the neighbouring nations with corn, by which branch of trade the Tyrians gained great wealth.

Verse 4. *Be thou ashamed, O Zidon*] Tyre is called, ver. 12, the daughter of Sidon. "The Sidonians," says Justin, xviii. 3, "when their city was taken by the king of Ascalon, betook themselves to their ships, and landed, and built Tyre." Sidon, as the mother city is supposed to be deeply affected with the calamity of her daughter.

Verse 7. *Whose antiquity is of ancient days*] Justin, in the passage above quoted, had dated the building of Tyre at a certain number of years before the taking of Troy; but the number is lost in the present copies. Tyre, though not so old as Sidon, was yet of very high antiquity; it was a strong city even in the time of Joshua. It is called "the city of the fortress of Sor," Josh. xix. 29. Interpreters raise difficulties in regard to this passage, and will not allow it to have been so ancient; with what good reason I do not see, for it is called by the same name, "the fortress of Sor," in the history of David, 2 Sam. xxiv. 7, and the circumstances of the history determine the place to be the very same.

Her own feet shall carry her afar off to sojourn.] This may belong to the new or insular Tyre; her own feet, that is, her own inhabitants, shall carry her—shall transport the city, from the continent to the island. *Merachok* does not always signify a great distance, but distance or interval in general; for in Josh. iii. 4 *rachok* is used to express the space between the camp and the ark, which we know to have been only two thousand cubits. Some refer the sojourning afar off to the extent of the commercial voyages undertaken by the Tyrians and their foreign connexions.

Verse 10. *O daughter of Tarshish*] Tyre is called the daughter of Tarshish; perhaps because, Tyre being ruined,

was not, *till* the Assyrian founded it for * them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

14^b Howl, ye ships of Tarshish: for your strength in laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years * shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing

^a Ps. lxxii. 9.—^b Vor. 1. Ezek. xxvii. 25, 30.—^c Heb. it shall be unto Tyre as the song of an harlot.

Tarshish was become the superior city, and might be considered as the metropolis of the Tyrian people; or rather because of the close connexion and perpetual intercourse between them, according to that latitude of signification in which the Hebrews use the words *son* and *daughter* to express any sort of conjunction and dependance whatever. *Mezach*, a *girdle*, which collects, binds, and keeps together the loose raiment, when applied to a river, may mean a mound, mole, or artificial dam, which contains the waters, and prevents them from spreading abroad. A city taken by siege and destroyed, whose walls are demolished, whose policy is dissolved, whose wealth is dissipated, whose people is scattered over the wide country, is compared to a river whose banks are broken down, and whose waters, let loose and overflowing all the neighbouring plains, are wasted and lost. ["The *girdle* is the supremacy of Tyre, which has hitherto restrained all independent action on the part of the colony."]

Verse 13. *Behold the land of the Chaldeans*] This verse is extremely obscure; the obscurity arises from the ambiguity of the agents, which belong to the verbs, and of the objects expressed by the pronouns; from the change of number of the verbs, and of gender in the pronouns. The MSS. give us no assistance, and the ancient Versions very little.

Verse 14. *Howl, ye ships*] The prophet Ezekiel has enlarged upon this part of the same subject with great force and elegance. Ezek. xxvi. 15-18.

Verse 15. *According to the days of one king*] That is, of one kingdom; See Dan. vii. 17, viii. 20. Nebuchadnezzar began his conquests in the first year of his reign; from thence to the taking of Babylon by Cyrus are seventy years, at which time the nations subdued by Nebuchadnezzar were to be

many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and * shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire * shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for * durable clothing.

^d Rev. xvii. 2.—^e Zech. xiv. 20, 21.—^f Heb. old.

restored to liberty. These *seventy years* limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period; so did not serve the king of Babylon during the whole period, but only for the remaining part of it. This seems to be the meaning of Isaiah; the days allotted to the one king or kingdom, are seventy years; Tyre, with the rest of the conquered nations, shall continue in a state of subjection and desolation to the end of that period. Not from the beginning and through the whole of the period; for, by being one of the latest conquests, the duration of that state of subjection in regard to her, was not much more than half of it. "All these nations," saith Jeremiah, xxv. 11, "shall serve the king of Babylon seventy years." Some of them were conquered sooner, some later; but the end of this period was the common term for the deliverance of them all.

Verse 17. *After the end of seventy years*] Tyre, after its destruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth, and grandeur; as it did likewise after a second destruction by Alexander. It became Christian early with the rest of the neighbouring countries. St. Paul himself found many Christians there, Acts xxi. 4. It suffered much in the Diocletian persecution. It was an archbishopric under the patriarchate of Jerusalem, with fourteen bishoprics under its jurisdiction. It continued Christian till it was taken by the Saracens in 639; was recovered by the Christians in 1124; but in 1280 was conquered by the Mamelukes, and afterwards taken from them by the Turks in 1517. Since that time it has sunk into utter decay; is now a mere ruin, a bare rock, "a place to spread nets upon," as the prophet Ezekiel foretold it should be, chap. xxvi. 14.

CHAPTER XXIV.

Dreadful judgments impending over the people of God, 1-4. Particular enumeration of the horrid impieties which provoked the divine vengeance, 5, 6. Great political wretchedness of the transgressors, 7-12. The calamities shall be so great that only a small remnant shall be left in the land, as it were the gleanings of the vintage, 13. The rest, scattered over the different countries, spread there the knowledge of God, 14-16. Strong figures by which the great distress and long captivity of the transgressors are set forth, 17-22. Gracious promise of a redemption from captivity; and of an extension of the kingdom of God in the latter days, attended with such glorious circumstances as totally to eclipse the light and splendour of the previous dispensation, 23.

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and * turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the

^a Heb. perverteth the face thereof.

Verse 4. *The world languisheth*] The world is the same with the land; that is, the kingdoms of Judah and Israel; *orbis Israeliticus*.

Verse 9. *Strong drink*] "Palm wine." This is the pro-

^b priest; * as with the servant, so with his master; as with the maid, so with her mistress; ^d as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

^b Or, prince.—^c Hos. iv. 9.—^d Ezek. vii. 12, 13.

per meaning of the word, *shechar*. See note on chap. v. 11. All enjoyment shall cease; the sweetest wine shall become bitter to their taste.

Verse 14. *They shall lift up their voice*] That is, they that

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in,

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires,

^a Heb. the height of the people. — ^b Gen. iii. 17. Num. xxxi. 35. — ^c Mal. iv. 6. — ^d Ch. xvi. 8, 9. Joel i. 10, 12. — ^e Jer. vii. 34. xvi. 9. xiv. 10. Ezek. xxvi. 13. Hos. ii. 11. Rev. xviii. 22. — ^f Ch. xvii. 5, 6. — ^g Or, we say. — ^h Mal. i. 11. — ⁱ Heb. wing. — ^j Heb. Leanness to me, or My secret to me. — ^k Jer. v. 11. — ^l See 1 Kings xix. 17. Jer. xlvi. 43, 44. Amos v. 19. — ^m Ps. lxxix. 22. — ⁿ Gen. vii. 11. —

escaped out of these calamities. The great distresses brought upon Israel and Judah drove the people away, and dispersed them all over the neighbouring countries: they fled to Egypt, to Asia Minor, to the islands and the coasts of Greece. They were to be found in great numbers in most of the principal cities of these countries. Alexandria was in a great measure peopled by them. They had synagogues for their worship in many places, and were greatly instrumental in propagating the knowledge of the true God among these heathen nations, and preparing them for the reception of Christianity. This is what the prophet seems to mean by the celebration of the name of JEHOVAH in the waters, in the distant coasts, and in the uttermost parts of the land.

Verse 15. *In the isles of the sea.* For *beurim*, in the valleys, I suppose we ought to read *beyim*, in the isles, which is in a great degree justified by the repetition of the word in the next member of the sentence, with the addition of *haiyam*, the sea, to vary the phrase, exactly in the manner of the prophet.

Verse 16. *But I said*] The prophet speaks in the person of the inhabitants of the land still remaining there, who should be pursued by divine vengeance, and suffer repeated distresses from the inroads and depredations of their powerful enemies.

My leanness, my leanness] Or, *my secret*; so the Vulgate, *Montanus*, and others. *Razan* has this meaning in Chaldeæ; but in Hebrew it signifies to make lean, to waste. This sentence in the Hebrew has a strange connexion of uncouth sounds: *Yaomer, rasi li rasi li, ot li, bogedim bagadu, ubeged bogedim bagadu.*

even the name of the LORD God of Israel in the isles of the sea.

16 From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.

^a Ps. xviii. 7. — ^b Jer. iv. 23. — ^c Ch. xix. 14. — ^d Heb visit upon. — ^e Ps. lxxvi. 12. — ^f Heb. with the gathering of prisoners. — ^g Or, dungeon. — ^h Or, found wanting. — ⁱ Ch. xiii. 10. ix. 19. Ezek. xxii. 7. Joel ii. 31. iii. 15. — ^j Rev. xix. 4, 6. — ^k Heb. xii. 22. — ^l Or, there shall be glory before his ancients.

Verse 17. *Fear, and the pit*] If they escape one calamity, another shall overtake them, Amos v. 19. The images are taken from the different methods of hunting and taking wild beasts, which were anciently in use. The *terror* was a line strung with feathers of all colours, which fluttering in the air scared and frightened the beasts into the toils, or into the pit which was prepared for them. The *pit* or pitfall, *fovea*; digged deep in the ground, and covered over with green boughs, turf, &c., in order to deceive them, that they might fall into it unawares. The *snare*, or toils, a series of nets, inclosing at first a great space of ground, in which the wild beasts were known to be; and then drawn in by degrees into a narrower compass, till they were at last closely shut up, and entangled in them.

Verse 20. *Like a cottage*] See note on chap. i. 8.

Verse 21. *On high—upon the earth.*] That is the ecclesiastical and civil policy of the Jews, which shall be destroyed. The nation shall continue in a state of depression and dereliction for a long time. The image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded. God shall at length revisit and restore his people in the last age: and then the kingdom of God shall be established in such perfection, as wholly to obscure and eclipse the glory of the temporary, typical, preparative kingdom now subsisting.

CHAPTER XXV.

The short glance which the prophet gave at the promised restoration of the people of God and the Messiah's kingdom, in the close of the preceding chapter, makes him break out into a rapturous song of praise in this, where, although he alludes to temporal mercies, such as the destruction of the cities which had been at war with Zion, the ruin of Moab, and other signal interpositions of Divine Providence in behalf of the Jews; yet he is evidently impressed with a more lively sense of future and much higher blessings under the gospel dispensation, in the plenitude of its revelation, of which the temporal deliverances vouchsafed at various times to the primitive kingdoms of Israel and Judah were the prototypes, 1-5. These blessings are described under the figure of a feast made for all nations, 6; the removing of a veil from their faces, 7; the total extinction of the empire of death by the resurrection from the dead, the exclusion of all sorrow, and the final overthrow of all the enemies of the people of God, 8-12.

O LORD, thou art my God; * I will exalt thee, I will praise thy name; ^b for thou hast done wonderful things; ^c thy counsels of old are faithfulness and truth.

2 For thou hast made ^d of a city an heap; of a defended city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people ^e glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, ^f a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 And in ^g this mountain shall ^h the LORD of hosts make unto ⁱ all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

* Exod. xv. 2. Ps. cxviii. 28.—^b Ps. cxviii. 1.—^c Num. xxiii. 19.—^d Ch. xxi. 9. xxiii. 13. Jer. ii. 37.—^e Rev. xi. 13.—^f Ch. iv. 6.—^g Ch. ii. 2. 3.—^h Prov. ix. 2. Matt. xxii. 4.—ⁱ Dan. vii. 14. Matt. viii. 11.—^j Heb. swallow up.—^k Heb. covered.—^l 2 Cor. iii. 15. Eph.

Verse 1. *Thy counsels of old are faithfulness and truth.* That is, All thy past declaration by the prophets shall be fulfilled in their proper time.

Verse 2. *A city*] Nineveh, Babylon, Ar, Moab, or any other strong fortress possessed by the enemies of the people of God.

A palace of strangers] For *zarim*, strangers, MS. Bodl and another read *zedim*, the proud: so likewise the Septuagint. Another MS. reads *tsarim*, adversaries; which also makes a good sense. But *zarim*, strangers, and *zedim*, the proud, are often confounded by the great similitude of the letters *dalet* and *resh*.

Verse 5. *Of strangers*] The same mistake here as in ver. 2; see the note there.

The heat with the shadow of a cloud] "As a thick cloud interposing tempers the heat of the sun on the burnt soil; so shalt thou, by the interposition of thy power, bring low and abate the tumult of the proud, and the triumph of the formidable."

Verse 6. *In this mountain*] Zion, at Jerusalem. In his church.

Shall the Lord of hosts make unto all people a feast] Salvation by Jesus Christ. A feast is a proper and usual expression of joy in consequence of victory, or any other great success. The feast here spoken of is to be celebrated on Mount Zion; and all people, without distinction, are to be invited to it. This can be no other than the celebration of the establishment of Christ's kingdom, which is frequently represented in the gospel under the image of a feast; Matt. viii. 11. See also Luke xiv. 16; xxiv. 29, 30. This sense is fully confirmed by the concomitants of this feast expressed in the next verse; the removing of the veil from the face of the nations, and the abolition of death: the first of which is obviously and clearly explained of the preaching of the gos-

7 And he will ^j destroy in this mountain the face of the covering ^k cast over all people, and ^l the veil that is spread over all nations.

8 He will ^m swallow up death in victory; and the Lord GOD will ⁿ wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 And it shall be said in that day, Lo, this is our God; ^o we have waited for him, and he will save us: this is the LORD; we have waited for him, ^p we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be ^q trodden down under him, even as straw is ^r trodden down for the dung-hill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the ^s fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

iv. 18.—^m Hos. xiii. 14. 1 Cor. xv. 54. Rev. xx. 14. xxi. 4.—ⁿ Rev. vii. 17. xxi. 4.—^o Gen. xlix. 18. Tit. ii. 13.—^p Ps. xx. 5.—^q Or, threshed.—^r Or, threshed in Madmenah.—^s Ch. xxvi. 5.

pel; and the second must mean the blessing of immortality procured for us by Christ, "who hath abolished death, and through death hath destroyed him that had the power of death."

Of wines on the lees] The word used to express the lees in the original signifies the preservers; because they preserve the strength and flavour of the wine.

Verse 7. *The face of the covering cast over all people*] "The covering that covered the face of all the peoples." He will unveil all the Mosaic ritual, and show by his apostles that it referred to, and was accomplished in, the sacrificial offering of Jesus Christ.

Verse 8. *He will swallow up death*] He, by the grace of God, will taste death for every man. Heb. ii. 9. Probably, *swallow up death*, and *taste death*, in both these verses, refer to the same thing: Jesus dying instead of a guilty world. These forms of speech may refer to the punishment of certain criminals; they were obliged to drink a cup of poison. That cup which every criminal in the world must have drunk, Jesus Christ drank for them; and thus he *swallowed up death*: but as he rose again from the dead, complete victory was gained.

As in the Arabic countries a covering was put over the face of him who was condemned to suffer death, it is probable that the words in ver. 7 may refer to this. The whole world was condemned to death, and about to be led out to execution, when the gracious Lord interposed, and by a glorious sacrifice, procured a general pardon.

Verse 9. *It shall be said*] *They shall say*, i. e. the Jews and the Gentiles—Lo, this [Jesus Christ] is our God: we have waited for him, according to the predictions of the prophets. We have expected him, and we have not been disappointed; therefore will we be glad, and rejoice in his salvation.

Verse 10. *Shall the hand of the Lord rest?* "The hand of JEHOVAH shall give rest."

As straw is trodden down] "This is spoken in reference to the mode of threshing in Palestine, and various other Asiatic provinces. Because of the scarcity of meadow land and hay, they make chopped straw for the cattle. They have large wheels studded over with iron teeth or nails, by which, on the out-of-door threshing-floors, they pound and reduce the straw into chaff. As, therefore, the straw is reduced to chaff by bringing the iron-shod wheel over it; so shall Moab be bruised by the power of God, that nothing whole shall remain."

For the dunghill.] "Under the wheels of the car." For *madmenah*, the *Septuagint*, *Syriac*, and *Vulgate* read *mer-*

cabah, which I have followed. See Joshua xv. 31, compared with xix. 5, where there is a mistake very nearly the same.

Verse 11. *As he that swimmeth spreadeth forth his hands to swim*] There is great obscurity in this place: some understand God as the agent; others, Moab. I have chosen the latter sense, as I cannot conceive that the stretching out of the hands of a swimmer in swimming can be any illustration of the action of God stretching out his hands over Moab to destroy it. *Bekirbo*, in the midst of him, means that this destruction shall be open, and exposed to the view of all: the neighbouring nations shall plainly see him struggling against it, as a man in the midst of the deep waters exerts all his efforts, by swimming, to save himself from drowning.

CHAPTER XXVI.

This chapter, like the foregoing, is a song of praise, in which thanksgivings for temporal and spiritual mercies are beautifully mingled, though the latter still predominate. Even the sublime and evangelical doctrine of the resurrection seems here to be hinted at, and made to typify the deliverance of the people of God from a state of the lowest misery; the captivity, the general dispersion, or both. This hymn too, like the preceding, is beautifully diversified by the frequent change of speakers. It opens with a chorus of the church celebrating the protection vouchsafed by God to his people; and the happiness of the righteous, whom he guards, contrasted with the misery of the wicked, whom he punishes, 1-7. To this succeeds their own pious resolution of obeying, trusting, and delighting in God, 8. Here the prophet breaks in, in his own person, eagerly catching the last words of the chorus, which were perfectly in unison with the feelings of his own soul, and which he beautifully repeats, as one musical instrument reverberates the sound of another on the same key with it. He makes likewise a suitable response to what had been said on the judgments of God, and observes their different effects on the good and the bad; improving the one, and hardening the other, 9-11. After this, a chorus of Jews express their gratitude to God for past deliverances, make confession of their sins, and supplicate his power, which they had been long expecting, 12-18. To this God makes a gracious reply, promising deliverance that should be as life from the dead, 19. And the Prophet (apparently alluding to the command of Moses to the Israelites, when the destroying angel was to go through the land of Egypt) concludes with exhorting his people to patience and resignation, till God sends the deliverance he has promised, 20, 21.

IN * that day shall this song be sung in the land of Judah; We have a strong city; ^b salvation will God appoint for walls and bulwarks. ² ^c Open ye the gates, that the righteous nation which keepeth the ^d truth may enter in.

³ Thou wilt keep him ^e in perfect peace, whose ^f mind is stayed on thee; because he trusteth in thee.

⁴ Trust ye in the LORD for ever: ^g for in the LORD JEHOVAH is ^h everlasting strength.

⁵ For he bringeth down them that dwell on high; ⁱ the lofty city, he layeth it low; he layeth it

* Ch. ii. 11.—^b Ch. ix. 18.—^c Ps. cxviii. 19, 20.—^d Heb. truth.—^e Heb. peace, peace. Ch. lvii. 19.—^f Or, thought, or imagination.

Verse 1. *We have a strong city*] In opposition to the city of the enemy, which God hath destroyed, chap. xxv. 2. See the note there.

Salvation—for walls and bulwarks.] *Chel* properly signifies the ditch or trench without the wall; see *Kimchi*. The same rabbin says, This song refers to the time of salvation, i. e., the days of the Messiah.

Verse 2. *The righteous nation*] The converted Gentiles shall have the gates opened—a full entrance into all the glories and privileges of the gospel; being fellow-heirs with the converted Jews. The Jewish peculiarity is destroyed, for the middle wall of partition is broken down.

The truth] The gospel itself—as the fulfilment of all the ancient types, shadows, and ceremonies; and therefore termed the truth, in opposition to all those shadowy rites and ceremonies.

Verse 3. *In perfect peace*] *Shalom, shalom*, "peace,

low, even to the ground; he bringeth it even to the dust.

⁶ The foot shall tread it down, even the feet of the poor, and the steps of the needy.

⁷ The way of the just is uprightness: ^j thou most upright, dost weigh the path of the just.

⁸ Yea, ^k in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

⁹ ^l With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth,

^g Ch. xiv. 17.—^h Heb. the rock of ages. Deut. xxxii. 4.—ⁱ Ch. xxv. 12, xxxii. 19.—^j Ps. xxxvii. 23.—^k Ch. lxi. 5.—^l Ps. lxxii. 6. Cant. lii. 1.

peace," i. e., peace upon peace—all kinds of prosperity—happiness in this world and in the world to come.

Verse 4. *Everlasting strength*] *Tsur olamim*, "the rock of ages;" or, according to Rab. *Maimon*,—the eternal fountain, Source, or Spring. Does not this refer to the lasting streams from the rock in the desert? And that rock was Christ.

Verse 9. *When thy judgments, &c.*] It would be better to read, When thy judgments were in the earth, the inhabitants of the world have learned righteousness. Men seldom seek God in prosperity; they are apt to rest in an earthly portion; but God in mercy embitters this by adversity; then there is a general cry after him as our chief, solid, and only permanent good.

Verse 19. *My dead body*] All the ancient Versions render it in the plural; *niblothai my dead bodies*.

The deliverance of the people of God from a state of the

the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, yet will he not learn righteousness: in ^b the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, when thy hand is lifted up, ^c they will not see: but they shall see, and be ashamed for their envy ^d at the people; yea, the fire of thine enemies shall devour them.

12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works ^e in us.

13 O LORD our God, ^f other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hast removed it far unto all the ends of the earth.

16 LORD, ^g in trouble have they visited thee, they

^a Eccles. viii. 12. Rom. ii. 4.—^b Ps. cxliii. 10.—^c Job xxxiv. 27. Ps. xxviii. 5. Ch. v. 12.—^d Or, toward thy people.—^e Or, for us.—^f Chron. xii. 8.—^g Hos. v. 15.—^h Heb. secret speech.—ⁱ Ch. xiii. 8.

lowest depression is explained by images plainly taken from the resurrection of the dead. In the same manner the prophet Ezekiel represents the restoration of the Jewish nation from a state of utter dissolution by the restoring of the dry bones to life, exhibited to him in a vision, chap. xxxvii., which is directly thus applied and explained, ver. 11-13. And this deliverance is expressed with a manifest opposition to what is here said above, ver. 14., of the great lords and tyrants under whom they had groaned:—

“They are dead, they shall not live;—
They are deceased tyrants, they shall not rise!”
that they should be destroyed utterly, and should never be restored to their former power and glory. It appears from hence, that the doctrine of the resurrection of the dead was at that time a popular and common doctrine; for an image which is assumed in order to express or represent any thing in the way of allegory or metaphor, whether poetical or prophetic, must be an image commonly known and understood; otherwise it will not answer the purpose for which it is assumed.

Kimchi refers these words to the days of the Messiah, and says, “Then many of the saints shall rise from the

poured out a ^h prayer when thy chastening was upon them.

17 Like as a ⁱ woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have ^j the inhabitants of the world fallen.

19 ^k Thy dead men shall live, together with my dead body shall they arise. ^l Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 Come, my people, ^m enter thou into thy chambers, and shut thy doors about thee: hide thyself ⁿ as it were ^o for a little moment, until the indignation be overpast.

21 For, behold, the LORD ^p cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her ^q blood, and shall no more cover her slain.

John xvi. 21.—ⁱ Ps. xvii. 14.—^k Ezek. xxxvii. 1, &c.—^l Dan. xii. 2.—^m Exod. xii. 22, 23.—ⁿ Ps. xxx. 5. Ch. liv. 7, 8. ^o 2 Cor. iv. 17.—^p Mic. i. 3. Jude 14.—^q Heb. bloods.

dead.” And he quotes Dan. xii. 2. Do not these words speak of the resurrection of our blessed Lord; and of that resurrection of the bodies of men, which shall be the consequence of his body being raised from the dead?

[Thy dead men shall live—with my dead body shall they arise.] This seems very express.

Verse 20. Come, my people, enter thou into thy chambers] An exhortation to patience and resignation under oppression, with a confident expectation of deliverance by the power of God manifestly to be exerted in the destruction of the oppressor. It seems to be an allusion to the command of Moses to the Israelites, when the destroying angel was to go through the land of Egypt, “not to go out at the doors of their houses until the morning,” Exod. xii. 22. Exod. xiv. 13, 14.

Verse 21. The earth also shall disclose her blood] Crimes of cruelty and oppression, which have passed away from the eyes of men, God will bring into judgment, and exact punishment for them. O what a reckoning will the kingdoms of the earth have with God, for the torrents of blood which they have shed for the gratification of the lust of power and ambition! Who shall live when he doeth this?

CHAPTER XXVII.

Destruction of the enemies of the church, 1. God's care of his vineyard, 2-11. Prosperity of the descendants of Abraham in the latter days, 12, 13.

IN that day the LORD with his sore and great and strong sword shall punish leviathan the ^a piercing serpent, ^b even leviathan that crooked serpent; and he shall slay ^c the dragon that is in the sea.

^a Or, crossing like a bar.—^b Ps. lxxiv. 13, 14.—^c Ch. ii. 9. Ezek. xxix.

Verse 1. Leviathan.] The animals here mentioned seem to be the crocodile, rigid, by the stiffness of the backbone, so that he cannot readily turn himself when he pursues his prey; hence the easiest way of escaping from him is by making frequent and short turnings: the serpent or dragon, flexible and winding, which coils himself up in a circular form: and the sea-monster or whale. These are used allegorically, without doubt, for great potentates, enemies, and persecutors of the people of God: but to specify the

2 In that day ^d sing ye unto her, ^e A vineyard of red wine.

3 ^f I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

S. xxxii. 2.—^d Ch. v. 1.—^e Ps. lxxx. 8. Jer. ii. 21.—^f Ps. cxxi. 4, 5.

particular persons or states designed by the prophet under these images, is a matter of great difficulty, and comes not necessarily within the design of these notes.

Verse 2. Sing ye unto her] Bishop Lowth translates this, Sing ye a responsive song; and says that anah, to answer, signifies occasionally to sing responsively; and that this mode of singing was frequently practised among the ancient Hebrews.

This, indeed, was the ancient method of singing in various

4 Fury is not in me: who would set * the briers and thorns against me in battle? I would * go through them, I would burn them together.

5 Or let him take hold * of my strength, that he may * make peace with me; and he shall make peace with me.

6 He shall cause them that come of Jacob * to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 Hath he smitten him, 'as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

8 * In measure, * when it shooteth forth, thou wilt debate with it: ' he ' stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and * images shall not stand up.

* 2 Sam. xxiii. 6. Ch. ix. 18.—^b Or, march against.—^c Ch. xxv. 4.—^d Job xxii. 21.—^e Ch. xxxvii. 31. Hos. xiv. 5, 6.—^f Heb. according to the stroke of those.—^g Job xxiii. 6. Ps. vi. 1. Jer. x. 24. xxx. 11. xvi. 28. 1 Cor. x. 13.—^h Or, when thou sendest it forth.

nations. The song was divided into distinct portions, and the singers sang alternately. There is a fine specimen of this in the song of Deborah and Barak; and also in the *Idylls* of Theocritus, and the *Eclogues* of Virgil.

This kind of singing was properly a dialogue in verse, sung to a particular tune, or in the mode which is now termed *recitativo*.

A vineyard of red wine.] The redder the wine, the more it was valued, says Kimchi.

Verse 4. *Fury is not in me*] For *chemah*, anger, the *Septuagint* and *Syriac* read *chomah*, wall. The vineyard wishes for a wall and a fence of thorns—human strength and protection (as the Jews were too apt to apply to their powerful neighbours for assistance, and to trust to the shadow of Egypt): JEHOVAH replies, that this would not avail her, nor defend her against his wrath. He counsels her, therefore, to betake herself to his protection. On which she entreats him to make peace with her.

Who would set the briers and thorns against me] "Q that I had a fence of the thorn and brier."

Verse 10. *There shall the calf feed*] That is, the king of Egypt, says Kimchi.

Verse 11. *The boughs thereof*] That is, the boughs of the vineyard, referring still to the subject of the dialogue above.

The scarcity of fuel, especially wood, in most parts of the East is so great, that they supply it with every thing capable

10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: ' there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for * it is a people of no understanding: therefore he that made them will not have mercy on them, and * he that formed them will shew them no favour.

12 And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 * And it shall come to pass in that day, * that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

¹ Or, when he removeth it.—² Ps. lxxviii. 38.—³ Or, sun image.—⁴ See ch. xvii. 2. xxxii. 14.—⁵ Deut. xxxii. 28. Ch. i. 8. Jer. vii. 7.—⁶ Deut. xxxii. 18. Ch. xliii. 1, 7. xlv. 2, 21, 24.—⁷ Ch. li. 11.—⁸ Matt. xxiv. 31. Rev. xii. 15.

of burning; cow-dung dried, roots, parings of fruit, withered stalks of herbs and flowers; see Matt. vi. 21-30. "If a man abide not in me," saith our Lord, "he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned," John xv. 6. They employed women and children to gather these things, and they laid them up in store for use. The dressing and pruning their vines afforded a good supply of the last sort of fuel; but the prophet says that the vines themselves of the beloved vineyard shall be blasted, withered, and broken, and the women shall come and gather them up, and carry away the whole of them to make their fires for domestic uses.

Verse 12. *The channel of the river*] The river *Sabbation*, beyond which the Israelites were carried captive.

Verse 13. *The great trumpet shall be blown*] Does not this refer to the time spoken of by our Lord, Matt. xxiv. 31? In this prophet there are several predictions relative to the conversion of Egypt to the true faith, which have not yet been fulfilled, and which *must* be fulfilled, for the truth of God cannot fail. Should Egypt ever fully establish its independence, it is most likely that the gospel of Christ would have a speedy entrance into it; and, according to these prophecies, a wide and permanent diffusion. At present the Mohammedan power is a genuine antichrist. This also the Lord will remove in due time.

CHAPTER XXVIII.

This chapter begins with a denunciation of the approaching ruin of the Israelites by Sardanapalus, whose power is compared to a tempest or flood, and his keenness to the avidity with which one plucks and swallows the grape that is soonest ripe, 1-4. It then turns to the two tribes of Judah and Benjamin, who were to continue a kingdom after the final captivity of their brethren; and gives first a favourable prognostication of their affairs under Hezekiah, 5, 6; but soon changes to reproaches and threatenings for their intemperance and their profaneness, 7, 8. They are introduced as not only scornfully rejecting, but also mocking and ridiculing, the instructions of the prophet, 9, 10. To this God immediately retorts in terms alluding to their own mocking, but differently applied, 11-13. The prophet then addresses these scoffers, 14; who considered themselves as perfectly secure from every evil, 15; and assures them that there was no method under heaven but one, by which they could be saved, 16; that every other vain resource should fail in the day of visitation, 17, 18. He then further adds, that the judgments of God were particularly levelled against them; and that all the means to which they trusted for warding them off should be to no purpose, 19, 20; as the Almighty, who, on account of his patience and long-suffering, is amply described as unacquainted with punishing, had nevertheless determined to punish them, 21, 22. The prophet then concludes with a beautiful parable in explanation and defence of God's dealing with his people, 23-29.

WOE to ^a the crown of pride, to the drunkards of Ephraim, whose ^b glorious beauty is a fading flower, which are on the head of the fat valleys of them that are ^c overcome with wine!

2 Behold, the Lord hath a mighty and strong one, ^d which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 ^e The crown of pride, the drunkards of Ephraim, shall be trodden ^f under feet:

4 And ^g the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he ^h catcheth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But they also ⁱ have erred through wine, and through strong drink are out of the way; ^j the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

^a Ver. 3.—^b Ver. 4.—^c Heb. bioten.—^d Ch. xxx. 30. Ezek. xiii. 11.—^e Ver. 1.—^f Heb. with feet.—^g Ver. 1.—^h Heb. swalloweth.—ⁱ Prov. xx. 1. Hos. iv. 11.—^j Ch. lvi. 10, 12.—^k Jer. vi. 10.—^l Heb. the hearing.—^m Or, hath been.—ⁿ Heb. stammerings of lips.—^o 1 Cor.

Verse 1. *Woe to the crown of pride*] By the crown of pride, &c., Samaria is primarily understood. The city, beautifully situated on the top of a round hill and surrounded immediately with a rich valley and a circle of other hills beyond it, suggested the idea of a chaplet or wreath of flowers worn upon their heads on occasions of festivity, expressed by the proud crown and the fading flower of the drunkards.

Verse 4. *The hasty fruit before the summer*] The image was very obvious to the inhabitants of Judea and the neighbouring countries, and is frequently applied by the prophets to express a desirable object; by none more elegantly than by Hosea chap. ix. 10.

Which when he that looketh upon it seeth] For *ireh*, which with *haroeh* makes a miserable tautology, read; by a transposition of a letter, *yoreh*, plucketh; a happy conjecture of Houbigant. The image expresses in the strongest manner the great ease with which the Assyrians shall take the city and the whole kingdom, and the avidity with which they shall seize the rich prey without resistance.

Verse 5. *In that day*] Thus far the prophecy relates to the Israelites, and manifestly denounces their approaching destruction by Shalmaneser. Here it turns to the two tribes of Judah and Benjamin, the remnant of God's people who were to continue a kingdom after the final captivity of the Israelites. It begins with a favourable prognostication of their affairs under Hezekiah; but soon changes to reproofs and threatenings for their intemperance, disobedience, and profaneness.

Verse 6. *The battle to the gate*] That is, who pursue the fleeing enemy even to the very gates of their own city. 2 Sam. xi. 23; also 1 Sam. xvii. 52.

Verse 9. *Whom shall he teach knowledge?*] The scoffers mentioned below, ver. 14, are here introduced as uttering their sententious speeches; they treat God's method of dealing with them, and warning them by his prophets, with contempt and derision. What, say they? doth he treat us as mere infants just weaned? doth he teach us like little children, perpetually inculcating the same elementary lessons, the mere rudiments of knowledge; precept after precept, line after line, here and there, by little and little? imitating at the same time, and ridiculing, in ver. 10, the concise pro-

9 *Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.*

10 For precept ^m must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with ⁿ stammering ^o lips and another tongue ^p will he speak to this people.

12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

13 But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: ^q for we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation ^r a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

xiv. 21.—^r Or, he hath spoken.—^s Amos ii. 4.—^t Gen. xlix. 42. Ps. cxviii. 22. Matt. xxi. 42. Acts iv. 11. Rom. ix. 33. x. 11. Eph. ii. 20. 1 Pet. ii. 6, 7, 8.

phetical manner. God, by his prophet, retorts upon them with great severity their own contemptuous mockery, turning it to a sense quite different from what they intended. Yes, saith he, it shall be in fact as you say; ye shall be taught by a strange tongue and a stammering lip; in a strange country; ye shall be carried into captivity by a people whose language shall be unintelligible to you, and which ye shall be forced to learn like children. And my dealing with you shall be according to your own words: it shall be command upon command for your punishment; it shall be line upon line, stretched over you to mark your destruction (compare 2 Kings xxi. 13); it shall come upon you at different times, and by different degrees, till the judgments, with which from time to time I have threatened you, shall have their full accomplishment.

Verse 10. *For precept must be upon precept*] The original is remarkably abrupt and sententious.

Verse 12. *This is the rest*] The sense of this verse is: God had warned them by his prophets that their safety and security, their deliverance from their present calamities and from the apprehensions of still greater approaching, depended wholly on their trust in God, their faith and obedience; but they rejected this gracious warning with contempt and mockery.

Verse 15. *A covenant with death*] To be in covenant with, is a kind of proverbial expression to denote perfect security from evil and mischief of any sort. Job v. 23; Hos. ii. 19.

We have made a covenant with death, and with hell are we at agreement] *Asinu chozeh*, we have made a vision, we have had an interview, struck a bargain, and settled all preliminaries. So they had made a covenant with hell by diabolic sacrifice, *carathnu berith*, "We have cut the covenant sacrifice." Thus, it is intimated, these bad people made an agreement with *sheol*, with demons, with whom they had an interview; i.e., meeting them in the covenant sacrifice! To such a pitch had the Israelitish idolatry reached at that time!

Verse 16. *Behold, I lay in Zion*] See the notes on the parallel places in the margin. It most undoubtedly belongs to Jesus Christ alone; and his application of it to himself even the Jews could not contest.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the

* Ver. 15.—^b Heb. a treading down to it.—^c Or, when he shall make you to understand doctrine.—^d 2 Sam. v. 20. 1 Chron. xiv. 11.—^e Josh. x. 10, 13. 2 Sam. v. 25. 1 Chron. xiv. 16.—^f Lam. iii. 33.—^g Ch. x. 23, 23. Dan. ix. 27.—^h Or, the wheat in the principal place, and

Verse 18. *Your covenant with death shall be disannulled*] See Jer. xxxiii. 21, where the very same phrase is used.

Verse 20. *For the bed is shorter*] A *mashal* or proverbial saying, the meaning of which is, that they will find all means of defence and protection insufficient to secure them, and cover them from the evils coming upon them.

Verse 23. *Give ye ear, and hear my voice*] The foregoing discourse, consisting of severe reproofs, and threatenings of dreadful judgments impending on the Jews for their vices, and their profane contempt of God's warnings by his messengers, the prophet concludes with an explanation and defence of God's method of dealing with his people in an elegant parable of allegory; in which he employs a variety of images, all taken from the science of agriculture. As the husbandman uses various methods in preparing his land, and adapting it to the several kinds of seeds to be sown, with a due observation of times and seasons; and when he hath gathered in his harvest, employs methods as various in separating the corn from the straw and the chaff by different instruments, according to the nature of the different sorts of grain; so God, with unerring wisdom, and with strict justice, instructs,

Lord God of hosts a consumption, even determined upon the whole earth.

23 Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place?

26 For his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

barley in the appointed place.—¹ Or, spelt.—² Heb. border.—³ Or, And he bindeth it in such sort as his God doth teach him.—⁴ Eccles. vii. 15.—⁵ Ps. cxli. 5. Jer. xxxii. 19.

admonishes, and corrects his people; chastises and punishes them in various ways, as the exigence of the case requires; now more moderately, now more severely; always tempering justice with mercy; in order to reclaim the wicked, to improve the good, and, finally, to separate the one from the other.

Verse 26. *For his God doth instruct him*] All nations have agreed in attributing agriculture, the most useful and the most necessary of all sciences, to the invention and to the suggestion of their deities.

Verses 27, 28. Four methods of threshing are here mentioned, by different instruments; the *flail*, the *drag*, the *wain*, and the *treading of the cattle*. The *staff* or *flail* was used for the *infiriora semina*, says Jerome, the grain that was too tender to be treated in the other methods. The *drag* consisted of a sort of strong planks, made rough at the bottom with hard stones or iron; it was drawn by horses or oxen over the corn sheaves spread on the floor, the driver sitting upon it. The *wain* was much like the former; but had wheels with iron teeth, or edges like a saw.

CHAPTER XXIX.

Distress of Ariel, or Jerusalem, on Sennacherib's invasion, with manifest allusion, however, to the still greater distress which it suffered from the Romans, 1-4. Disappointment and fall of Sennacherib described in terms, like the event, the most awful and terrible, 5-8. Stupidity and hypocrisy of the Jews, 9-16. Rejection of the Jews, and calling of the Gentiles, 17. The chapter concludes by a recurrence to the favourite topics of the prophet, viz., the great extension of the Messiah's kingdom in the latter days, and the future restoration of Israel, 18-24.

WOE to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

* Or, O Ariel, that is, the Son of God.—^b Ezek. xliii. 15, 16.

Verse 1. *Ariel*] That Jerusalem is here called by this name is very certain; but the reason of this name, and the meaning of it as applied to Jerusalem, is very obscure and doubtful.

From Ezekiel xliii. 15, we learn that *Ariel* was the name of the altar of burnt-offerings, put here for the city itself in which that altar was. In the second verse it is said, I will

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

* Or, of the city.—^a 2 Sam. v. 9.—^b Heb. cut off the heads.

distress *Ari-el*, and it shall be unto me as *Ari-el*. The first *Ari-el* here seems to mean *Jerusalem*, which should be distressed by the Assyrians: the second *Ari-el* seems to mean the altar of burnt-offerings. But why is it said, "*Ari-el* shall be unto me as *Ari-el*?" As the altar of burnt-offerings was surrounded daily by the victims which were offered; so the walls of Jerusalem shall be surrounded by the dead

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, ^a out of the ground, and thy speech shall ^b whisper out of the dust.

5 Moreover the multitude of thy ^c strangers shall be like small dust, and the multitude of the terrible ones shall be ^d as chaff that passeth away: yea, it shall be ^e at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be ^h as a dream of a night vision.

8 It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion.

9 Stay yourselves, and wonder; ⁱ cry ye out, and cry: ^k they are drunken, ^l but not with wine; they stagger, but not with strong drink.

10 For ^m the LORD hath poured out upon you the spirit of deep sleep, and hath ⁿ closed your eyes: the prophets and your ^o rulers, ^p the seers hath he covered.

11 And the vision of all is become unto you as the words of a ^q book ^r that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: ^s and he saith, I cannot; for it is sealed.

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.

13 Wherefore the LORD said, ^t Forasmuch as this people draw near *me* with their mouth, and with

their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by ^u the precept of men:

14 Therefore, behold, ^v I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: ^w for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and ^x they say, "Who seeth us? and who knoweth us?"

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the ^{yy} work say of him that made it, He made me not? or shall ~~the~~ thing framed say of him that framed it, He had no understanding?

17 Is it not yet a very little while, and ^{zz} Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And ^{aa} in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also ^{ab} shall increase *their* joy in the LORD, and ^{ac} the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and ^{ad} the scorner is consumed, and all that ^{ae} watch for iniquity are cut off:

21 That make a man an offender for a word, and ^{af} lay a snare for him that reproveth in the gate, and turn aside the just ^{ag} for a thing of nought.

22 Therefore thus saith the LORD, ^{ah} who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, ^{ai} the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They ^{aj} also that erred in spirit ^{ak} shall come to understanding, and they that murmured shall learn doctrine.

^a Ch. viii. 19.—^b Heb. *peep* or *chirp*.—^c Ch. xxv. 5.—^d Job xxi. 18. Ch. xvii. 13.—^e Ch. xxx. 18.—^f Ch. xxviii. 2. xxx. 30.—^g Ch. xxxvii. 26.—^h Job xx. 8.—ⁱ Ps. lxxiii. 20.—^j Or, *take your pleasure, and riot*.—^k See ch. xxviii. 7. 8.—^l Ch. li. 21.—^m Rom. xi. 2.—ⁿ Ps. lxxix. 23. Ch. vi. 10.—^o Heb. *heads*. See ch. iii. 2. Jer. xxvi. 8.—^p 1 Sam. ix. 8.—^q Or, *letter*.—^r Ch. viii. 16.—^s Dan. xii. 4, 9. Rev. v. 1-5, 9. vi. 1.—^t Ezek. xxxiii. 31. Matt. xv. 8, 9. Mark vii. 6, 7.—

^u Col. ii. 22.—^v Hab. i. 5.—^w Heb. *I will add*.—^x Jer. xlii. 7. Obad. 8. 1 Cor. i. 19.—^y Ch. xxx. 1.—^z Ps. xlv. 7.—^{aa} Eccles. xxviii. 18.—^{ab} Ch. xlv. 9. Rom. ix. 20.—^{ac} Ch. xxxii. 15.—^{ad} Ch. xxxv. 5.—^{ae} Ch. lxi. 1.—^{af} Heb. *shall add*.—^{ag} James ii. 5.—^{ah} Ch. xxviii. 14, 22.—^{ai} Mic. ii. 1.—^{aj} Amos v. 10, 12.—^{ak} Prov. xxviii. 21.—^{al} Josh. xxiv. 3.—^{am} Ch. xix. 25. xv. 11. ix. 21. Eph. ii. 10.—^{an} Ch. xxviii. 7.—^{ao} Heb. *shall know understanding*.

bodies of those who had rebelled against the Lord, and who should be victims to his justice.

Add ye year to year] Ironically. Go on year after year, keep your solemn feasts; yet know, that God will punish you for your hypocritical worship, consisting of mere form destitute of true piety. Probably delivered at the time of some great feast, when they were thus employed.

Verse 2. *There shall be heaviness and sorrow*] Instead of your present joy and festivity.

And it shall be unto me as Ariel.] That is, it shall be the seat of the fire of God; which shall issue from thence to consume his enemies. See note on ver. 1. Or, perhaps, all on flame; as it was when taken by the Chaldeans; or covered with carcases and blood, as when taken by the Romans: an intimation of which more distant events, though not immediate subjects of the prophecy, may perhaps be given in this obscure passage.

Verse 4. *And thy speech shall be low out of the dust*] That the souls of the dead uttered a feeble stridulous sound, very different from the natural human voice, was a popular notion among the heathens as well as among the Jews. From these arts of the necromancers the popular notion seems to have arisen, that the ghost's voice was a weak, stridulous,

almost inarticulate sort of sound, very different from the speech of the living.

Verse 5. *The multitude of thy strangers*] "The multitude of the proud." For *zarayich*, *thy strangers*, read *zedim*, the proud, according to the *Septuagint*. See note on chap. xxv. 2.

The fifth, sixth, and seventh verses contain an admirable description of the destruction of Sennacherib's army, with a beautiful variety of the most expressive and sublime images: perhaps more adapted to show the greatness, the suddenness, and horror of the event, than the means and manner by which it was effected. Compare chap. xxx. 30-33.

Verse 7. *As a dream*] This is the beginning of the comparison, which is pursued and applied in the next verse. Sennacherib and his mighty army are not compared to a dream because of their sudden disappearance; but the disappointment of their eager hopes is compared to what happens to a hungry and thirsty man, when he awakes from a dream in which fancy had presented to him meat and drink in abundance, and finds it nothing but a vain illusion. The comparison is elegant and beautiful in the highest degree, well wrought up, and perfectly suited to the end proposed. The image is extremely natural, but not obvious; it appeals to our inward feelings, not to our outward senses; and is

applied to an event in its concomitant circumstances exactly similar, but in its nature totally different.

Verse 9. *Stay yourselves, and wonder*] *Hithmahmehru*, go on what-what-what, in a state of mental indetermination, till the overflowing scourge take you away. See the note on Ps. cxix. 60. [li. 21.]

They are drunken, but not with wine] See note on chap.

Verse 17. *And Lebanon shall be turned into a fruitful field*] "Ere Lebanon become like Carmel." A *masnal*, or proverbial saying, expressing any great revolution of things; and, when respecting two subjects, an entire reciprocal change: explained here by some interpreters, I think with great probability, as having its principal view beyond the

revolutions then near at hand, to the rejection of the Jews, and the calling of the Gentiles. Carmel stands here opposed to Lebanon, and therefore is to be taken as a proper name.

Verse 21. *Him that reproveth in the gate*] "Him that pleaded in the gate."

Verse 22. *Who redeemed Abraham*] As God redeemed Abraham from among idolaters and workers of iniquity, so will he redeem those who hear the words of the Book, and are humbled before him, ver. 18, 19.

Concerning the house of Jacob—"The God of the house of Jacob"] I read *El*, as a noun, not a preposition: the parallel line favours this sense; and there is no address to the house of Jacob to justify the other.

CHAPTER XXX.

The Jews reproved for their reliance on Egypt, 1-7. Threatened for their obstinate adherence to this alliance, 8-17. Images the most elegant and lofty by which the intense gloriousness of Messiah's reign at the period when all Israel shall be added to the church is beautifully set forth, 18-26. Dreadful fall of Sennacherib's army, an event most manifestly typical of the terrible and sudden overthrow of Antichrist; as, unless this typical reference be admitted, no possible connexion can be imagined between the stupendous events which took place in Hezekiah's reign, and the very remote and inconceivably more glorious displays of divine vengeance and mercy in the days of the Messiah, 27-33.

WOE to the rebellious children, saith the LORD, ^a that take counsel, but not of me; and that cover with a covering, but not of my spirit, ^b that they may add sin to sin:

2 ^c That walk to go down into Egypt, and ^d have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 ^e Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at ^f Zoan, and his ambassadors came to Hanes.

5 ^g They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 ^h The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, ⁱ the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

7 ^j For the Egyptians shall help in vain, and to no purpose: therefore have I cried ^k concerning this, ^l Their strength is to sit still.

^a Ch. xxix. 16.—^b Deut. xxix. 19.—^c Ch. xxxi. 1.—^d Num. xxvii. 21. Josh. ix. 14. 1 Kings xxii. 7. Jer. xxi. 2. xlii. 2, 20.—^e Ch. xx. 5. Jer. xxxvii. 5, 7.—^f Ch. xix. 11.—^g Jer. ii. 38.—^h Ch. lvii. 9. Hos. viii. 9. xii. 1.—ⁱ Deut. vii. 15.—^j Jer. xxxvii. 7.—^k Or, to her.—^l Ver. 15. Ch. vii. 4.—^m Hab. ii. 2.—ⁿ Heb. the latter day.—^o Deut.

Verse 1. *And that cover with a covering*] Heb. "Who pour out a libation." Sacrifice and libation were ceremonies constantly used, in ancient times by most nations in the ratifying of covenants: a libation therefore is used for a covenant. This seems to be the most easy explication of the Hebrew phrase, and it has the authority of the *Septuagint*.

Verse 4. *Hanes*.] Six MSS. of *Kennicott's*, and perhaps six others, with four of *De Rossi's*, read *chinnam*, in vain, for Hanes; and so also the *Septuagint*, who read likewise, *yageu*, laboured, for *yaggin*, arrived at.

Verse 6. *The burden*] *Massa* seems here to be taken in its proper sense; the load, not the oracle. The same subject is continued; and there seems to be no place here for a new title to a distinct prophecy.

Does not burden of the beasts of the South, in this place relate to the presents sent by Hoshea king of Israel to the South—to Egypt, which lay south of Judea, to engage the Egyptians to succour him against the king of Assyria?

8 Now go, ^m write it before them in a table, and note it in a book, that it may be for ⁿ the time to come for ever and ever:

9 That ^o this is a rebellious people, lying children, children that will not hear the law of the LORD:

10 ^p Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, ^q speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in ^r oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you ^s as a breach ready to fall, swelling out in a high wall, whose breaking ^t cometh suddenly at an instant.

14 And ^u he shall break it as the breaking of ^v the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting ^w of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord God, the Holy One of Israel; ^x In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: ^y and ye would not.

16 But ye said, No; for we will flee upon horses;

xxiii. 20. Ch. i. 4. Ver. 1.—^z Jer. xi. 21. Amos ii. 12. vii. 13. Mic. ii. 6.—^{aa} 1 Kings xxii. 13. Mic. ii. 11.—^{ab} Or, fraud.—^{ac} Ps. lxxii. 3.—^{ad} Ch. xxix. 5.—^{ae} Ps. ii. 9. Jer. xix. 11.—^{af} Heb. the bottle of potters.—^{ag} Ver. 7. Ch. vii. 4.—^{ah} Matt. xxiii. 37.—^{ai} Rev. xxvi. 8. Deut. xxviii. 25. xxxii. 30. Josh. xiii. 10.

Into the land of trouble and anguish] The same deserts are here spoken of which the Israelites passed through when they came out of Egypt, which Moses describes, Deut. viii. 15, as "that great and terrible wilderness wherein were fiery serpents, and scorpions, and drought; where there was no water." And which was designed to be a kind of barrier between them and Egypt, of which the Lord had said, "Ye shall henceforth return no more that way." Deut. xvii. 16.

Verse 7. *Their strength is to sit still*.] "Rahab the Inactive." The two last words, *hem shaboth*, joined into one, make the participle *pihel hammeshabbeth*. I find the learned professor Doederlein, in his version of Isaiah, and note in this place, has given the same conjecture; which he speaks of as having been formerly published by him. A concurrence of different persons in the same conjecture adds to it a greater degree of probability.

Verse 18. *Swelling out in a high wall*] It has been observed before, that the buildings of Asia generally consist of

therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 * One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: ^b blessed are all they that wait for him.

19 For the people ^c shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And though the LORD give you ^d the bread of adversity, and the water of ^e affliction, yet shall not thy ^f teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye ^g turn to the right hand, and when ye turn to the left.

22^h Ye shall defile also the covering of ⁱ thy graven images of silver, and the ornament of thy molten images of gold: thou shalt ^j cast them away as a menstruous cloth: ^k thou shalt say unto it, Get thee hence.

23 ^l Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that car the ground shall eat ^m clean ⁿ provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be ^o upon every high moun-

* Or, a tree bereft of branches or boughs: or, a mast.—^b Ps. ii. 12. xxiv. 8. Prov. xvi. 20. Jer. xvii. 7.—^c Ch. lxx. 9.—^d Kings xiii. 27. Ps. cxviii. 2.—^e Or, oppression.—^f Ps. lxxiv. 9. Amos viii. 11.—^g Josh. i. 7.—^h 2 Chron. xxxi. 1. Ch. ii. 20. xxi. 7.—ⁱ Heb. the graven images of thy silver.—^j Heb. scatter.—^k Hos. xiv. 18.—^l Matt. vi. 33. 1 Tim. iv. 8.—^m Or, savoury.—ⁿ Heb. leavened.—^o Ch. ii. 14, 15. xlv. 3.—^p Heb. lifted up.—^q Ch. lx. 19, 20.—^r Or,

little better than what we call mud walls. These walls being made of earth often cleave from top to bottom. This shows clearly how obvious and expressive the image is. The Psalmist has in the same manner made use of it, to express sudden and utter destruction. Ps. lxxii. 4.

Verse 17. *At the rebuke of five shall ye flee*] In the second line of this verse a word is manifestly omitted, which should answer to *one thousand* in the first. The word is *rebabab*, as I am persuaded any one will be convinced, who will compare the following passages with this place. Deut. xxxii. 30. Lev. xxvi. 8.

Verse 19. *For the people shall dwell in Zion*] The word "*holy*," lost out of the text, but happily supplied by the *Septuagint*, clears up the sense, otherwise extremely obscure. When the rest of the cities of the land were taken by the king of Assyria, Zion was preserved, and all that were in it.

Thou shalt weep no more] "Thou shalt implore him with weeping." The negative particle *lo* is not acknowledged by the *Septuagint*.

Verse 22. *Ye shall defile*] "Ye shall treat as defiled." The very prohibition of Moses, Deut. vii. 25, only thrown out of the prose into the poetical form.

Verse 26. *Shall be sevenfold*] The text adds, "as the light of seven days," a manifest gloss, taken in from the margin; it is not in most of the copies of the *Septuagint*. It interrupts the rhythmical construction, and obscures the sense by a false, or at least an unnecessary, interpretation.

By *moon, sun, light*, are to be understood the abundance of spiritual and temporal felicity, with which God should bless them in the days of the Messiah, which should be sevenfold, i. e., vastly exceed all that they had ever before possessed.

tain, and upon every ^p high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover ^q the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is ^r heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And ^s his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be ^t a bridle in the jaws of the people, causing them to err.

29 Ye shall have a song, as in the night ^u when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the ^v mountain of the LORD, to the ^w mighty One of Israel.

30 * And the LORD shall cause ^x his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, ^{bb} and hailstones.

31 For ^{cc} through the voice of the LORD shall the Assyrian be beaten down, ^{dd} which smote with a rod.

32 And ^{ee} in every place where the grounded staff shall pass, which the LORD shall ^{ff} lay upon him, it shall be with tabrets and harps: and in battles of ^{gg} shaking will he fight ^{hh} with it.

33 ⁱⁱ For Tophet is ordained ^{jj} of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood: the breath of the LORD, like a stream of brimstone, doth kindle it.

and the grievousness of flame.—^t Heb. heaviness.—^u Ch. xi. 4. 2 Thess. ii. 6.—^v Ch. viii. 8.—^w Ch. xxxv. 11. 29.—^x Ps. xlii. 4.—^y Ch. ii. 3.—^z Heb. Rock. Deut. xxxii. 4.—^{aa} Ch. xxix. 6.—^{bb} Heb. the glory of his voice.—^{cc} Ch. xxviii. 2. xxxii. 19.—^{dd} Ch. xxxvii. 36.—^{ee} Ch. x. 5. 24.—^{ff} Heb. every passing of the rod founded.—^{gg} Heb. cause to rest upon him.—^{hh} Ch. xi. 15. xix. 1.—ⁱⁱ Or, against them.—^{jj} Jer. vii. 31. xix. 6, &c.—^{kk} Heb. from yesterday.

Verse 27. *And the burden thereof is heavy*] "And the flame raged violently." *Massaah*; this word seems to be rightly rendered in our translation, *the flame*, Judg. xx. 38, 40, &c.; a sign of fire, Jer. vi. 1; called properly *masseeth*, an elevation, from its tending upwards.

Verse 28. *To sift the nations with the sieve of vanity*] The *Vulgate* seems to be the only one of the ancient interpreters who has explained rightly the sense; but he has dropped the image: "to reduce the nations to nothing."

There shall be a bridle in the jaws] A metaphor taken from a headstrong, unruly horse: the bridle checks, restrains, and directs him. What the true God does in restraining sinners, has been also attributed to the false gods of the heathen.

Verse 30. *The Lord shall cause his glorious voice to be heard*] *Kimchi* understands this of the great destruction of the Assyrian host by the angel of the Lord.

Verse 32. *The grounded staff*] For *musadah*, the grounded staff, of which no one yet has been able to make any tolerable sense, Le Clerc conjectured *musarah*, of correction (see Prov. xxii. 15); and so it is in two MSS. (one of them ancient), and seems to be so in the Bodleian MS. The *Syriac* has—"the taming rod, or rod of subjection."

With tabrets and harps] With every demonstration of joy and thanksgiving for the destruction of the enemy in so wonderful a manner: with hymns of praise, accompanied with musical instruments.

Verse 33. *For Tophet is ordained*] Tophet is a valley very near to Jerusalem, to the south-east, called also the valley of Hinnom or Gehenna; where the Canaanites, and afterwards the Israelites, sacrificed their children, by making them pass through the fire, that is, by burning them in the fire, &c.

Moloch, as some suppose. It is therefore used for a place of punishment by fire; and by our blessed Saviour in the gospel for hell-fire, as the Jews themselves had applied it. Here the place where the Assyrian army was destroyed is called

Tophet by a meton. probably at a greater distance from Jerusalem, and quite on the opposite side of it.

CHAPTER XXXI.

The Jews again reproved for their confidence in Egypt, finely contrasted with their neglect of the power and protection of God, 1-3. Deliverance and protection are, notwithstanding, promised, expressed by two similes; the first remarkably lofty and poetical, the latter singularly beautiful and tender, 4, 5. Exhortation to repentance, joined with the prediction of a more reformed period, 6, 7. This chapter concludes, like the preceding, with a prophecy of the fall of Sennacherib, 8, 9.

WOE to them ^a that go down to Egypt for help; and ^b stay on horses, and trust in chariots, because *they are many*; and in horsemen, because they are very strong: but they look not unto the Holy One of Israel, ^c neither seek the LORD!

2 Yet he also *is wise*, and will bring evil, and ^d will not ^e call back his words: but will arise against the house of the evil doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* ^f men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, ^g Like as the lion, and the young lion roaring on his prey, when ^h a multitude of shepherds is called forth against him, ⁱ he will not be afraid of their voice, nor abase

himself for the ^h noise of them: ^j so shall the LORD of hosts come down to fight for Mount Zion, and for the hill thereof.

5 ^k As birds flying, so will the LORD of hosts defend Jerusalem; defending ^l also he will deliver *it*; and passing over he will preserve *it*.

6 Turn ye unto *him* from whom the children of Israel have ^m deeply revolted.

7 For in that day every man shall ⁿ cast away his idols of silver, and ^o his idols of gold, which your own hands have made unto you for ^p a sin.

8 Then shall the Assyrian ^q fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee ^r from the sword, and his young men shall be ^s discomfited.

9 And ^t he ^u shall pass over to ^v his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

^a Ch. xxx. 2. xxxi. 6. Ezek. xvii. 15.—^b Ps. xx. 7. Ch. xxxvii. 9.—^c Deut. xxx. 3. Hos. vii. 7.—^d Num. xxiii. 19.—^e Heb. remove.—^f Ps. cxvii. 3. 5.—^g Hos. xi. 10. Amos iii. 8.—^h Or, multitude.—ⁱ Ch. xlii. 13.—^j Deut. xxxii. 11. Ps. xci. 4.—^k Ps. xxxvii. 40.—^l Hos. ix. 9.—^m Ch. ii. 20. xxx. 22.—ⁿ Heb. the idols of his gold.—^o 1 Kings xii.

30.—^p See 2 Kings xix. 35, 36. Ch. xxxvii. 36.—^q Or, for fear of the sword.—^r Or, tributary.—^s Heb. for melting or tribute.—^t Ch. xxxvii. 37. Leut. x. 12, 25, in the margin.—^u Heb. his rock shall pass away for fear.—^v Or, his strength.

Verse 1. *Woe to them that go down to Egypt*] This is a reproof to the Israelites for forming an alliance with the Egyptians, and not trusting in the Lord.

Verse 3. *He that helpeth (the Egyptians) shall fall, and he that is holpen (the Israelites) shall fall down—together.*

Verse 5. *Passing over*] The generality of interpreters observe in this place an allusion to the deliverance which God vouchsafed to his people when he destroyed the first-born of the Egyptians, and exempted those of the Israelites sojourning among them by a peculiar interposition. The same word is made use of here which is used upon that occasion, and which gave the name to the feast which was instituted in commemoration of that deliverance, *pesach*. But the difficulty is to reconcile the commonly received meaning of that word with the circumstances of the similitude here used to illustrate the deliverance represented as parallel to the deliverance in Egypt.

The common notion of God's passage over the houses of the Israelites is, that in going through the land of Egypt to smite the first-born, seeing the blood on the door of the houses of the Israelites, he passed over, or skipped, those houses, and forbore to smite them. But that this is not the true notion of the thing, will be plain from considering the words of the sacred historian, where he describes very explicitly the action: "For JEHOVAH will pass through to smite the Egyptians; and when he seeth the blood on the lintels and on the two side posts, JEHOVAH will spring forward over (or before) the door, *upasach Jehovah al happethach*, and will not suffer the destroyer to come into your houses to smite you." Exod. xii. 23. Here are manifestly two distinct agents, with which the notion of *passing over* is not con-

sistent, for that supposes but one agent. The two agents are the destroying angel passing through to smite every house, and JEHOVAH the Protector keeping pace with him; and who, seeing the door of the Israelite marked with the blood, the token prescribed, *leaps forward, throws himself with a sudden motion in the way*, opposes the destroying angel, and covers and protects that house against the destroying angel, nor suffers him to smite it. In this way of considering the action, the beautiful similitude of the bird protecting her young, answers exactly to the application by the allusion to the deliverance in Egypt. As the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them, so shall JEHOVAH protect, as with a shield, Jerusalem from the enemy, protecting and delivering, *springing forward* and rescuing her.

Verse 6. *Have deeply revolted.*] All the ancient Versions read *taamiku*, in the second person, instead of *heemiku*, they have deeply revolted, &c.

Verse 7. *Which your own hands have made unto you for a sin.*] The construction of the word *chet*, sin, in this place is not easy. The learned professor Schroeder, makes it to be in *regimine* with *yedeychem*, as an epithet, your sinful hands. The Septuagint render the pronoun in the third person, *their hands*.

Verse 8. *Then shall the Assyrian fall, &c.*] Because he was to be discomfited by the angel of the Lord, destroying in his camp, in one night, upwards of one hundred and eighty thousand men; and Sennacherib himself fell by the hands of the princes, his own sons. Not mighty men, for they were not soldiers; not mean men, for they were princes.

CHAPTER XXXII.

Prophecy of great prosperity under Hezekiah; but, in its highest sense, applicable to Christ, 1-8. Description of impending calamities, 9-14. Rejection of the Jews, and calling of the Gentiles, 15. The future prosperity of the church, 16-20.

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hear.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years shall ye be troubled,

*Ps. xiv. 1, &c. Jer. xxiii. 5. Hos. iii. 5. Zech. ix. 9.—^bCh. iv. 6. xxv. 4.—^cHeb. *heuy*.—^dCh. xxix. 18. xxxv. 5, 6.—^eHeb. *hasty*.—^fOr, *elegantly*.—^gOr, *when he speaketh against the poor in judgment*.—^hOr, *be established*.—ⁱAmos vi. 1.—^jHeb. *Days above a year*.—^kHeb. *the fields of desire*.—^lCh. xxiv. 13. Hos. ix. 6.—^mOr,

ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones; strip you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

burning upon, &c.—^aCh. xxii. 22.—^bCh. xxii. 10.—^cOr, *cliffs and watch-towers*.—^dPs. civ. 30. Joel ii. 28.—^eCh. xxix. 17.—^fJames iii. 18.—^gCh. xxx. 30.—^hZech. xi. 2.—ⁱOr, *and the city shall be utterly abased*.—^jCh. xxx. 24.

Verse 1. *Behold, a king shall reign in righteousness*] If king Hezekiah were a type of Christ, then this prophecy may refer to his time; but otherwise it seems to have Hezekiah primarily in view. It is evident, however, that in the fullest sense these words cannot be applied to any man; GOD alone can do all that is promised here.

Verse 2. *As the shadow of a great rock*] The shadow of a great projecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun, but also as having in itself a natural coolness, which it reflects and communicates to every thing about it.

Verse 3. *And the eyes of them that see shall not be dim*] "And him the eyes of those that see shall regard." For *velo*, and not, *Le Clerc* reads *velo*, and to him, of which mistake the Masoretes acknowledge there are fifteen instances; and many more are reckoned by others. The removal of the negative restores to the verb its true and usual sense.

Verse 5. *The vile person shall no more be called liberal*] The different epithets here employed require minute explanation.

The vile person—*nabal*, the pampered, fattened, brainless fellow, who eats to live, and lives to eat; who will scarcely part with any thing, and that which he does give he gives with an evil eye and a grudging heart.

Liberal—*nadib*; the generous, openhearted, princely man, who lives only to get and to do good.

The churl—*kilat*, the avaricious man; he who starves himself amidst his plenty, and will not take the necessaries of life for fear of lessening his stock.

Bountiful—*shoa*, he who is abundantly rich; who rejoices in his plenty, and deals out to the distressed with a liberal hand.

Verse 6. *The vile person will speak villany*] A sort of proverbial saying.

Against the Lord] For *El*, two MSS. read *al*, more properly; but both are of nearly the same meaning.

Verse 7. *The instruments also of the churl are evil*] His machinations, his designs. The paronomasia, which the prophet frequently deals in, suggested this expression *vechelat kelaviv*. The first word is expressed with some variety in the MSS.

To destroy the poor with lying words] A word seems to have been lost here, and two others to have suffered a small alteration, which has made the sentence very obscure. The *Septuagint* have happily retained the rendering of the lost word, and restored the sentence in all its parts: "And disperse the words of the poor in judgment."

Verse 11. *Gird sackcloth*] *Sak, sackcloth*, a word necessary to the sense, is here lost, but preserved by the *Septuagint*. [The word is involved in the verb, which means to gird with sackcloth.]

Tremble—be troubled—strip you] These are infinitives, but [because of the idiom] are to be taken in an imperative sense.

Verse 12. *They shall lament—for the pleasant fields*] "Mourn ye for the pleasant field."

Verse 13. *Shall come up thorns and briers*] The description of impending distress which begins at ver. 18 belongs to other times than that of Sennacherib's invasion, from which they were so soon delivered. It must at least extend to the ruin of the country and city by the Chaldeans. And the promise of blessings which follows was not fulfilled under the Mosaic dispensation; they belong to the KINGDOM of Messiah. Compare ver. 15 with chap. xxix. 17, and see the note there.

Verse 14. *The forts*] "Ophel." It was a part of Mount Zion, rising higher than the rest, at the eastern extremity, near to the temple, a little to the south of it; called by Micah, chap. iv. 8, "Ophel of the daughter of Zion." It was naturally strong by its situation; and had a wall of its own, by which it was separated from the rest of Zion.

Verse 17. *The work of righteousness*] Righteousness works and produces peace.

The effect of righteousness] *Abodath, the cultura.* Righteousness, cultivated by peace, produces tranquillity of mind and permanent security. Reader, hast thou the principle? If so, dost thou cultivate it? If thou dost, thou hast peace

of conscience, joy in the Holy Ghost, and a sure and certain hope of everlasting life.

Verse 19. *The city shall be low in a low place.*] *The city*—probably Nineveh or Babylon: but this verse is very obscure.

Verse 20. *That sow beside all waters*] "Rice can never be too much watered. It grows in the water, and the fields where it is sown resemble marshes rather than fields cultivated by ploughing. Although it be covered by water six or seven feet deep, yet it raises its stalk above it; and this grows long in proportion to the depth of the water by which the field is inundated."

CHAPTER XXXIII.

This chapter contains the sequel of the prophecy respecting Sennacherib. The prophet addresses himself to the Assyrian monarch, 1-4. The mercy and power of God acknowledged by the Jews, 5, 6. Distress and despair of the Jews at the approach of Sennacherib, 7-9. Gracious promise of deliverance, 10-13. Dreadful apprehensions of the wicked, and security of the righteous, 14-17. The security of the Jews under the reign of Hezekiah, and the wretched condition of Sennacherib and his army, 18-24.

WOE to thee * that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! ^b when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; * we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 ^a The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of * salvation: the fear of the LORD is his treasure.

7 Behold, their ' valiant ones shall cry without: * the ambassadors of peace shall weep bitterly.

8 ^b The highways lie waste, the wayfaring man ceaseth: ' he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 ^c The earth mourneth and languisheth: Lebanon is ashamed and ^d hewn down: Sharon is like

a wilderness; and Bashan and Carmel shake off their fruits.

10 ^e Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 ^f Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: * as thorns cut up shall they be burned in the fire.

13 Hear, ° ye that are far off, what I have done; and, ye that are near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that ^g walketh ^h righteously, and speaketh ⁱ uprightly; he that despiseth the gain of * oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of ^j blood, and ^k shutteth his eyes from seeing evil;

16 He shall dwell on ^l high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

17 Thine eyes shall see the king in his beauty: they shall behold ^m the land that is very far off.

18 Thine heart shall meditate terror. * Where is the scribe? where is the ⁿ receiver? where is he that counted the towers?

^a Ch. xxi. 2. Hab. ii. 8.—^b Rev. xiii. 10.—^c Ch. xxv. 9.—^d Ps. xvii. 9.—^e Heb. salvations.—^f Or, messengers —^g 2 Kings xviii. 18, 37.—^h Judg. v. 6.—ⁱ 2 Kings xviii. 14, 16, 17.—^j Ch. xxiv. 4.—^k Or, withered away.—^l Ps. xli. 5.—^m Ps. vii. 14. Ch. lix. 4.—ⁿ Ch.

ix. 18.—^o Ch. xlix. 1.—^p Ps. xv. 2. xxiv. 4.—^q Heb. in righteousness.—^r Heb. uprightnesse.—^s Or, deceite.—^t Heb. bloods.—^u Ps. cxix. 37.—^v Heb. heights or high places.—^w Heb. the land of far distances.—^x 1 Cor. i. 20.—^y Heb.

Verse 2. *Be thou their arm every morning*] For zeroam, their arm, the Syriac, Chaldee, and Vulgate read zeroenu, our arm, in the first person of the pronoun, not the third.

The prophet is here praying against the enemies of God's people; and yet this part of the prayer seems to be in their behalf: but from the above authorities it appears that our arm is the true reading.

Verse 3. *At the noise of the tumult*] "From thy terrible voice."

Verse 7. *Their valiant ones shall cry without*] Three MSS. read erelim, that is, lions of God, or strong lions. So they called valiant men heroes; which appellation the Arabians and Persians still use.

The word erellam, which we translate valiant ones, is very difficult; no man knows what it means. Kimchi supposes

that it is the name of the an. The Vulgate, and my old MS., translate it seers; and most of the Versions understand it in this way.

Verse 14. *The sinners in Zion are afraid*] Zion has been generally considered as a type of the church of God. Now all the members of God's church should be holy, and given to good works; sinners in Zion, therefore, are portentous beings! but, alas, where are they not?

Verse 15. *That stoppeth his ears from hearing of blood*] "Who stoppeth his ears to the proposal of bloodshed."

Verse 18. *Where is the scribe?*] The person appointed by the king of Assyria to estimate their number and property in reference to their being heavily taxed.

Where is the receiver?] Or he who was to have collected this tribute.

19 ^aThou shalt not see a fierce people, ^ba people of deeper speech than thou canst perceive; of a ^cstammering tongue, *that thou canst not understand.*

20 ^dLook upon Zion, the city of our solemnities: thine eyes shall see ^eJerusalem a quiet habitation, a tabernacle *that shall not be taken down*; ^fnot one of ^gthe stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be unto us a place* ^hof broad rivers and streams: wherein shall

^a2 Kings xix. 32.—^bDent. xxviii. 49, 50. Jer. v. 15.—^cOr, ridiculous.—^dPs. xlviii. 12.—^ePs. xlv. 5. cxxy. 1, 2.—^fCh. xxxvii. 35.—^gCh. li. 2.—^hHeb. broad of spaces or hands.—ⁱJames iv. 12.—

Where is he that counted the towers? That is, the commander of the enemy's forces, who surveyed the fortifications of the city, and took an account of the height, strength, and situation of the walls and towers, that he might know where to make the assault with the greatest advantage.

Verse 20. *Look upon Zion*—"Thou shalt see Zion" For *chazeh*, "see," read *techezeh*, "thou shalt see," with the Chaldee.—*Houbigant*. At the end of this verse we find in the Masoretic Bibles this note, *chatsi hassepher*, "the middle of the book;" that is, the middle of the book of Isaiah.

Verse 21. *The glorious Lord*] "The glorious name of JEHOVAH." I take *shem* for a noun, with the *Septuagint* and *Syriac*. See Ps. xx. 1. Prov. xviii. 10.

Verse 23. *Thy tacklings are loosed*] Here the Assyrians are represented under the figure of a ship wrecked by a violent storm; and the people on the beach, young, old, feeble, and diseased, gathering the spoil without any to hinder them. [The allusion is probably to Jerusalem, and compares her in her weakness to the days of promised glory.]

Their mast] For *tornam*, "their mast," the *Syriac* reads *torneycha*, "thy mast;" the *Septuagint* and *Vulgate*, *tornecha*, "thy mast is fallen aside."

Verse 24. *And the inhabitant shall not say*] This verse is somewhat obscure. The meaning of it seems to be, that the army of Sennacherib shall by the stroke of God be reduced to so shattered and so weak a condition, that the Jews shall fall upon the remains of them, and plunder them without resistance; that the most infirm and disabled of the

go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our ¹law-giver, ²the LORD is our king; he will save us.

23 ¹Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: ²the people that dwell therein *shall be forgiven their iniquity.*

||Heb. statute-maker.—¹Ps. lxxxix. 18.—²Or, They have forsaken thy tacklings.—³Jer. l. 20.

people of Jerusalem shall come in for their share of the spoil; the lame shall seize the prey; even the sick and the diseased shall throw aside their infirmities, and recover strength enough to hasten to the general plunder.

The last line of the verse is parallel to the first, and expresses the same sense in other words. Sickness being considered as a visitation from God, and a punishment of sin; the forgiveness of sin is equivalent to the removal of a disease. Thus the Psalmist:—Ps. ciii. 8.

That this prophecy was exactly fulfilled, I think we may gather from the history of this great event given by the prophet himself. It is plain that Hezekiah, by his treaty with Sennacherib, by which he agreed to pay him *three hundred talents of silver and thirty talents of gold*, had stripped himself of his whole treasure. He not only gave him all the silver and gold that was in his own treasury and in that of the temple, but was even forced to cut off the gold from the doors of the temple and from the pillars, with which he had himself overlaid them, to satisfy the demands of the king of Assyria; but after the destruction of the Assyrian army, we find that he "had exceeding much riches, and that he made himself treasures for silver, and for gold, and for precious stones," &c. 2 Chron. xxxii. 27. He was so rich, that out of pride and vanity he displayed his wealth to the ambassadors from Babylon. This cannot be otherwise accounted for, than by the prodigious spoil that was taken on the destruction of the Assyrian army.

CHAPTER XXXIV.

The prophet earnestly exhorts all nations to attend to the communication which he has received from Jehovah, as the matter is of the highest importance, and of universal concern, 1. The wrath of God is denounced against all the nations that had provoked to anger the Defender of the cause of Zion, 2, 3. Great crowd of images, by which the final overthrow and utter extermination of every thing that opposes the spread of true religion in the earth are forcibly and majestically set forth; images so very bold and expressive as to render it impossible, without doing great violence to symbolical language, to restrain their import to the calamities which befell the Edomites in the reign of Nebuchadnezzar, or in that of any other potentate, or even to the calamities which the enemies of the church have yet suffered since the delivery of the prophecy. Edom must therefore be a type of Antichrist, the last grand adversary of the people of God; and consequently this most awful prophecy, in its ultimate signification, remains to be accomplished, 4-15. The churches of God, at the period of the consummation, commanded to consult the book of Jehovah, and note the exact fulfilment of these terrible predictions in their minutest details. Not one jot or tittle relative even to the circumstances shadowed forth by the impure animals shall be found to fail; for what the mouth of the Lord has declared necessary to satisfy the divine justice, His Spirit will accomplish, 16, 17.

COME ^a near, ye nations, to hear; and hear-ken, ye people: ^b let the earth hear, and ^c all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and ^d their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

4 And ^e all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: ^f and all their host shall fall down as the leaf falleth off from the vine, and as a ^g falling fig from the fig-tree.

5 ^h For my sword shall be bathed in heaven: behold, ⁱ it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for ^j the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the ^k unicorns shall come down with them, and the bullocks with the bulls; and their land shall be ^l soaked with blood, and their dust made fat with fatness.

8 For it is the day of the LORD's ^m vengeance, and the year of recompences for the controversy of Zion.

9 ⁿ And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; ^o the smoke thereof shall go up for ever: ^p from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 ^q But the ^r cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and ^s he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And ^t thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and ^u it shall be an habitation of dragons, and a court for ^v owls.

14 ^w The wild beasts of the desert shall also meet with ^x the wild beasts of the island, and the satyr shall cry to his fellow; the ^y screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 Seek ye out of ^z the book of the LORD and read; no one of these shall fail, none shall want her mate, for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

^a Ps. xlix. 1.—^b Deut. xxxii. 1.—^c Heb. the fulness thereof.—^d Joel ii. 20.—^e Ps. cii. 38. Ezek. xxxii. 7, 8. Joel ii. 31. iii. 15. Matt. xxiv. 29. 2 Pet. iii. 10.—^f Rev. vi. 14.—^g Ch. xiv. 12.—^h Rev. vi. 13.—ⁱ Jer. xvi. 10.—^j Jer. xlix. 7, &c. Mal. i. 4.—^k Ch. lxtii. 1. Jer. xlix. 13. Zeph. i. 7.—^l Or, rhinoceros.—^m Or, drunken.—ⁿ Ch. lxiii.

4.—^o See Deut. xxix. 23.—^p Rev. xiv. 11. xviii. 18. xix. 8.—^q Mal. i. 4.—^r Ch. xiv. 23. Zeph. ii. 14. Rev. xviii. 2.—^s Or, pelican.—^t Kings xxi. 13. Lam. ii. 8.—^u Ch. xxxii. 13. Hos. ix. 6.—^v Ch. xiii. 21. &c.—^w Or, ostriches.—^x Heb. daughters of the owl.—^y Heb. Zim.—^z Heb. Ijim.—^{aa} Or, night monster.—^{bb} Mal. iii. 16.

Verse 5. *For my sword shall be bathed in heaven.* There seems to be some impropriety in this, according to the present reading; which forestals, and expresses not in its proper place, what belongs to the next verse: for the sword of JEROVAH was not to be bathed or glutted with blood in the heavens, but in Bozrah and the land of Edom. In the heavens it was only prepared for slaughter. To remedy this Archbishop Secker proposes to read, for *bashshamayim, bedamim*; referring to Jer. xvi. 10. But even this is premature, and not in its proper place. The *Chaldee* for *rivvethah, has tithgalli*, shall be revealed or disclosed: perhaps he read *terach* or *nirathah*. Whatever reading, different I presume from the present, he might find in his copy, I follow the sense which he has given of it.

Verse 6. *The Lord hath a sacrifice.* Ezekiel, chap. xxxix. 16, 17, has manifestly intimated this place of Isaiah.

The sublime author of the revelation, chap. xix. 17, 18, has taken this image from Ezekiel, rather than from Isaiah.

Verse 7. *The unicorns shall come down.* The *reem* Hochast thinks to be a species of wild goat in the deserts of Arabia. It seems generally to mean the rhinoceros.

Verse 8. *The year of recompences for the controversy of Zion.* "The year of recompence to the defender of the cause of Zion."

Verse 11. *The cormorant.* *Kaath, the pelican*, from the root *kt*, to vomit, because it is said she swallows shell fish, and when the heat of her stomach has killed the fish, she

vomits the shells, takes out the dead fish, and eats them. *The bittern.* *Kippod, the hedge-hog, or porcupine.*

The owl. *Yanshoph, the bittern*, from *nashaph, to blow*, because of the blowing noise it makes, almost like the lowing of an ox.

The line of confusion, and the stones of emptiness. "The plummet of emptiness over her scorched plains." The word *choreyph*, joined to the 12th verse, embarrasses it, and makes it inexplicable. At least I do not know that any one has yet made out the construction, or given any tolerable explanation of it. I join it to the 11th verse, and supply a letter or two, which seem to have been lost. [This is a very doubtful escape from a difficult construction.]

Verse 13. *A court for owls.* *Yaanaah the ostrich*, from *anah, to cry*, because of the noise it makes.

Verse 14. *The wild beasts of the desert.* *Tsiyim, the mountain cats.* [Probably martens.]

Wild beasts of the island. *Ayim, the jackals.*

The satyr. *Seir, the hairy one*, probably the *he-goat*.

The screech owl. *Lilith, the night-bird, the night-raven, nyctcorax, from layil, or lailah, the night.*

Verse 15. *The great owl.* *Kippos, the dart*, a serpent so called because of its suddenly leaping up or darting on its prey. Probably the *mongox* or *schneumon* may be intended. [The arrow-snake.]

The vultures. *Daiyoth, the black vultures.*

CHAPTER XXXV.

Flourishing state of the church of God consequent to the awful judgments predicted in the preceding chapter. The images employed in the description are so very consolatory and sublime as to oblige us to extend their fulfilment to that period of the gospel dispensation when Messiah shall take unto himself his great power and reign. The fifth and sixth verses were literally accomplished by our Saviour and his apostles: but that the miracles wrought in the first century were not the only import of the language used by the prophet, is sufficiently plain from the context. They, therefore, have a farther application; and are contemporary with, or rather a consequence of, the judgments of God upon the enemies of the church in the latter days; and so relate to the greater influence and extension of the Christian faith, the conversion of the Jews, their restoration to their own land, and the second advent of Christ. Much of the imagery of this chapter seems to have been borrowed from the exodus from Egypt: but it is greatly enlivened by the life, sentiments, and passions ascribed to inanimate objects; all nature being represented as rejoicing with the people of God in consequence of their deliverance; and administering in such an unusual manner to their relief and comfort, as to induce some commentators to extend the meaning of the prophecy to the blessedness of the saints in heaven, 1.10.

THE "wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
 2^b It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.
 3^c Strengthen ye the weak hands, and confirm the feeble knees.
 4 Say to them *that are* of a ^d fearful heart, Be strong, fear not; behold, your God will come with vengeance, *even God with a recompense*; he will come and save you.
 5 Then the ^e eyes of the blind shall be opened, and ^f the ears of the deaf shall be unstopped.
 6 Then shall the ^g lame man leap as an hart, and the ^h tongue of the dumb sing: for in the wilderness

shall ⁱ waters break out, and streams in the desert.
 7 And the parched ground shall become a pool, and the thirsty land springs of water: in ^j the habitation of dragons, where each lay, shall be ^k grass with reeds and rushes.
 8 And an highway shall be there, and a way, and it shall be called, The way of holiness; ^l the unclean shall not pass over it; ^m but it shall be for those: the way-faring men, though fools, shall not err therein.
 9ⁿ No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:
 10 And the ^o ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and ^p sorrow and sighing shall flee away.

^a Ch. iv. 12.—^b Ch. xxxii. 16.—^c Job iv. 3, 4. Heb. xii. 12.—^d Heb. *hasty*.—^e Ch. xxix. 18. xxxii. 3, 4. xlii. 7. Matt. ix. 27, &c. xi. 5. xii. 22. xx. 30, &c. xxi. 14. John ix. 6, 7.—^f Matt. xi. 5. Mark vii. 32, &c.—^g Matt. xi. 5. xv. 30. xxi. 14. John v. 8, 9. Acts iii. 2, &c. viii. 7. xiv. 8, &c.—^h Ch. xxxii. 4. Matt. ix. 32, 33. xii. 22.

xv. 30.—ⁱ Ch. xli. 18. xliii. 19. John vii. 39, 39.—^j Ch. xxxiv. 18.—^k Or, a court for reeds, &c.—^l Ch. lii. 1. Joel iii. 17. Rev. xxi. 27.—^m Or, for he shall be with them.—ⁿ Lev. xxvi. 6. Ch. xi. 9. Ezek. xxxiv. 25.—^o Ch. ii. 11.—^p Ch. xxv. 8. lxx. 19. Rev. vii. 17. xxi. 4.

Verse 1. *Shall be glad*] Probably the true reading is, "The wilderness and the dry place shall be glad." Not for them.
 Verse 2. *Rejoice even with joy and singing*] "The well-watered plain of Jordan shall also rejoice." For *veranen*, the Septuagint read *yarden*, "the deserts of Jordan."
 Verse 7. *The parched ground*] *Sharab*; this word is Arabic, as well as Hebrew, expressing in both languages the same thing, the *glowing sandy plain*, which in the hot countries at a distance has the appearance of water.
 Verse 8. *And an highway*] The word *vederech* is by mistake added to the first member of the sentence from the beginning of the following member. Sixteen MSS. of Dr. Kennicott's, seven ancient, and two of *De Rossi's*, have it but once; so likewise the Syriac, Septuagint, and Arabic.
 But it shall be for those] "But he himself shall be with them, walking in the way." That is, God; see ver. 4. Our old English Versions translated the place to this purpose; our last translators were misled by the authority of the Jews,

who have absurdly made a division of the verses in the midst of the sentence, thereby destroying the construction and the sense. [The proposed amendment is of doubtful value.]
 Verse 9. *The redeemed shall walk there*] Those whose forfeited inheritances are brought back by the kinsman, *goel*, the nearest of kin to the family. This has been considered by all orthodox divines as referring to the incarnation of our Lord, and his sacrificial offering.
 Verse 10. *The ransomed*] Those for whom a price was paid down to redeem them from bondage and death.
Sighing shall flee away.] Never was a sorrowful accent better expressed than in this strong guttural word, *an-ach-ah*; nearly the same with the Irish in their funeral wailings, *och-och-on*.
 The chapter shows that no impurity should be tolerated in the church of God; for as that is the mystical body of Christ, it should be like himself, without spot or wrinkle, or any such thing.

CHAPTER XXXVI.

Sennacherib, king of Assyria, comes against Judah and takes all the fenced cities, 1. He afterwards sends a great host against Jerusalem; and his general Rabshakeh delivers an insulting and blasphemous message to Hezekiah, 2-20. Hezekiah and his people are greatly afflicted at the words of Rabshakeh, 21, 22.

NOW *it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defended cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the Lord our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

*2 Kings xviii. 13, 17. 2 Chron. xxxii. 1.—^b Or, secretary.—^c 2 Kings xviii. 19, &c.—^d Heb. a word of lips.—^e Or, but counsel and strength are for the war.—^f Ezek. xxix. 8, 7.—^g Or, hostages.—^h Or,

Verse 3. *Then came forth unto him*] Before these words the other copy, 2 Kings xviii. 18, adds, "And they demanded audience of the king."

Verse 5. *I say*] Fourteen MSS. (three ancient) of Ken- nicott's and De Rossi's have it in the second person, *amarta*; and so the other copy, 2 Kings, xviii. 20.

But they are but vain words] *Debar sephathayim*, a word of the lips. Thou dost talk about counsels, but thou hast none; about strength, but there is none with thee.

Verse 6. *The staff of this broken reed*] A weakened faith- less ally.

On Egypt] The Bodl. MS. adds *melech*, the king of Egypt; and so perhaps the Chaldee might read.

It will go into his hand, and pierce it] Will take subsidy after subsidy, and do nothing for it.

Verse 7. *But if thou say*] Two ancient MSS. have *tomeru* in the plural number: so likewise the Septuagint, Chaldee, and the other copy, 2 Kings xviii. 22.

Verse 10. *Am I now come up without the Lord*] Probably some apostate Israelitish priest might have encouraged the king of Assyria by telling him that JEROVAH had given him a commission against Jerusalem.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

Seek my favour by a present.—^a Heb. Make with me a blessing.—^b Zech. iii. 10.

Verse 12. *That they may eat their own dung*] *Leechol*, that they may eat, as our translation literally renders it. But the Syriac reads *meechol*, that they may not eat, perhaps rightly.

Verse 16. *Make an agreement*] *Berachah*, make a blessing with me; i.e., Give me a ransom for the city, and I will not destroy it; give me the yearly tribute thou hast promised.

Verse 17. *And vineyards*] The other copy, 2 Kings xviii. 32, adds here, "A land of oil-olive, and of honey; that ye may live, and not die: and hearken not unto Hezekiah when he seduceth you."

Verse 19. *Where are the gods*] For other matters relative to this chapter, see the notes on 2 Kings xviii. 18, &c.

Of Sepharvaim] The other copy, 2 Kings xviii. 34, adds, of "Hinah and Iyah."

Have they delivered] The copulative is not expressed here by the Septuagint, Syriac, Vulgate, and three MSS.; nor is it in any other copy.

Verse 21. *But they held their peace*] The word *haam*, the people, is supplied from the other copy, and is authorised by a MS.

CHAPTER XXXVII.

Hezekiah is greatly distressed, and sends to Isaiah the prophet to pray for him, 1-4. Isaiah returns a comfortable answer, and predicts the destruction of the king of Assyria, and his army, 5-7. Sennacherib, hearing that his kingdom was invaded by the Ethiopians, sends a terrible letter to Hezekiah, to induce him to surrender, 9-13. Hezekiah goes to the temple, spreads the letter before the Lord, and makes a most affecting prayer, 14-20. Isaiah is sent to him to assure him that his prayer is heard; that Jerusalem shall be delivered; and that the Assyrians shall be destroyed, 21-25. That very night a messenger of God slays one hundred and eighty-five thousand Assyrians, 26. Sennacherib returns to Nineveh, and is slain by his own sons, 37, 38.

AND * it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of ^b blasphemy: for the children are come to the birth, and *there is not strength to bring forth.*

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is ^c left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, where-with the servants of the king of Assyria have blasphemed me.

7 Behold, I will ^d send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

13 Where is the king of ^e Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 ^f Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the ^g nations, and their countries.

19 And have ^h cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, *even* thou only.

* 2 Kings xix. 1, &c.—^b Or, provocation.—^c Heb. found.—^d Or, put a spirit into him.

^e Jer. xlix. 23.—^f Dan. ix. 18.—^g Heb. lands.—^h Heb. given.

Verse 6. *Thus shall ye say*] "Thus shall ye (*explicitly, earnestly, and positively*) say." The paragogic *nun* deepens and increases the sense.

Verse 7. *I will send a blast*] I believe *ruach* means here a pestilential wind, such as the Arabs call *simoom*, that instantly suffocates both man and beast; and is what is termed "the angel of the Lord," God's messenger of death to the Assyrians, ver. 36.

Verse 8. *Rabshakeh returned*] From chap. xxxvi. 2, we learn that the king of Assyria had sent Rabshakeh from Lachish to Jerusalem; now it is likely that Rabshakeh had besieged that place, and that the king of Assyria had taken his station before this city, and dispatched Rabshakeh against Jerusalem. But, as in the verse above it is said, "he had departed from Lachish," probably he had been obliged to raise the siege, and sat down before *Libnah*, which promised an easier conquest.

Verse 9. *He heard say concerning Tirhakah king of Ethiopia*] When he heard that Tirhakah king of Ethiopia had come out against him, then he sent that blasphemous manifesto which is contained in ver. 10-13, to terrify Hezekiah into submission.

He sent messengers] The word *vaiyishma*, "and he

heard," which occurs the second time in this verse, is repeated by mistake from the beginning of the verse. It is a mere tautology, and embarrasses the sense. The true reading instead of it is, *veyeshbe*, "and he returned," which the *Septuagint* read in this place, and which is preserved in the other copy, 2 Kings xix. 9: "He returned and sent;" that is, according to the Hebrew idiom, "he sent again."

Verse 18. *The nations*] *Haratsoth*, "the lands;" instead of this word, which destroys the sense, *ten* of Kennicott's and *five* of De Rossi's MSS. have here *goyim*, "nations;" which is undoubtedly the true reading, being preserved also in the other copy; 2 Kings xix. 17.

Verse 20. *Save us*] The supplicating particle, *na*, is supplied here from *eighteen* MSS, *three* ancient, of Dr. Kennicott, and *ten* of De Rossi, and from the other copy; 2 Kings xix. 19.

That thou art the Lord, even thou only] The word *Elohim*, "God," is lost here in the Hebrew text, but preserved in the other copy; 2 Kings xix. 19. The *Syriac* and *Septuagint* seem here to have had in their copies *Elohim*, instead of *Yehovah*.

Verse 21. *Then Isaiah—sent unto Hezekiah*] The *Syriac*

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria :

22 This is the word which the LORD hath spoken concerning him ; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn ; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed ? and against whom hast thou exalted thy voice, and lifted up thine eyes on high ? even against the Holy One of Israel.

24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon ; and I will cut down the tall cedars thereof, and the choice fir trees thereof : and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged, and drunk water ; and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, how I have done it ; and of ancient times, that I have formed it ? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and confounded : they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my

^a Heb. By the hand of thy servants. — ^b Heb. the tallness of the cedars thereof, and the choice of the fir-trees thereof. — ^c Or, the forest and his fruitful field. — ^d Or, fenced and closed. — ^e Or, hast thou not heard how I have made it long ago, and formed it of ancient times ? should I now bring it to be laid waste, and defenced cities to be ruinous

and Septuagint understand and render the verb passively, was sent.

Whereas thou hast prayed to me against Sennacherib] "Thy prayer unto me concerning Sennacherib—I have heard." *Shamati* ; this word, necessary to the sense, is lost in this place out of the Hebrew text. The Septuagint and Syriac found it in their copies ; and it is preserved in the other copy ; 2 Kings xix. 20.

Verse 23. Against the Holy One of Israel.] For *el*, to the other copy has *al*, against, rather more properly.

Verse 24. By thy servants] The text has *abdeycha*, thy servants ; but the true reading seems to be *malacheycha*, thy messengers, as in the other copy, 2 Kings xix. 23 ; and as the Septuagint and Syriac found it in their copies in this place.

I will enter into the height of his border] The text has *marom*, the height, which seems to have been taken by mistake from the line but one above. Two MSS. have here *malon*, the lodge or retreat ; which is the word in the other copy, 2 Kings xix. 23, and I think is the true reading.

The forest of his Carmel.] The forest and his fruitful field ; that is, I will possess myself of the whole country.

Verse 25. Water] The word *sarim*, strange, lost out of the Hebrew text in this place, is supplied from the other copy.

With the sole of my feet] With my infantry. All the rivers of the besieged places] The principal cities of Egypt, the scene of his late exploits, were chiefly defenced by deep moats, canals, or large lakes, made by labour and art, with which they were surrounded.

hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself ; and the second year that which springeth of the same : and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward :

32 For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion : the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand : and when they arose early in the morning, behold, they were all dead corpses.

37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword ; and they escaped into the land of Armenia : and Esar-haddon his son reigned in his stead.

heaps? as 2 Kings xix. 25.—^f Heb. short of hand.—^g Or, sitting.—^h Ch. xxx. 28. Ezek. xxxviii. 4.—ⁱ Heb. the escaping of the house of Judah that remaineth.—^j Heb. the escaping.—^k 2 Kings xix. 31. Ch. ix. 7.—^l Heb. shield.—^m 2 Kings xx. 6. Ch. xxxviii. 6.—ⁿ 2 Kings ix. 25.—^o Heb. Ararat.

Verse 26. Lay waste defenced cities into ruinous heaps.] *Gallim nitetsim*. It is not easy to give a satisfactory account of these two words, which have greatly embarrassed all the interpreters, ancient and modern. For *gallim* I read *goyim*, as the Septuagint do in this place. The word *nitetsim* the Vulgate renders in this place *compugnantium* ; in the parallel place, 2 Kings xix. 25, *pugnantium* ; and the Septuagint *fighting, warlike*. This rendering is as well authorized as any other that I know of ; and, with the reading of the Septuagint, perfectly clears up the construction.

Verse 27. Corn blasted] *Shedemah, parched* : it does not appear that there is any good authority for this word. The true reading seems to be *shedephah, blasted*, as it is in six MSS. (two ancient) here, and in the other copy.

Verse 29. Will I put my hook in thy nose] Just as at this day they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and to govern them when they are unruly.

Verse 36. Then the angel] Before "the angel," the other copy, 2 Kings xix. 35, adds, "it came to pass the same night, that"

The prophet Hosea, chap. i. 7, has given a plain prediction of this miraculous deliverance of the kingdom of Judah.

Verse 38. His sons smote him] What an awful punishment of his blasphemy ! Who can harden his neck against God, and be successful ? God does not lightly pass by blasphemy against himself, his government, his word, his Son, or his people. Let the profligate take care !

CHAPTER XXXVIII.

Account of Hezekiah's dangerous sickness and miraculous recovery, 1-9. Tender and beautiful song of thanksgiving, in which this pious king breathed out the sentiments of a grateful heart, when his life was, as it were, restored. This ode may be adapted to other cases; and will always afford profit and pleasure to those who are not void of feeling and piety, 10-22.

IN^a those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, ^bSet^c thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said,^d Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept^e sore.

4 Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and 'I will defend this city.

7 And this shall be^f a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the^g sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, 'in the land of the living: I shall behold man no more with the inhabitants of the world.

^a 2 Kings xx. 1, &c. 2 Chron. xxxii. 24.—^b 2 Sam. xvii. 23. 1 Mac. ix. 55.—^c Heb. Give charge concerning thy house.—^d Neh. xiii. 14.—^e Heb. with great weeping.—^f Ch. xxxvii. 35.—^g 2 Kings xx. 8, &c. Ch. vii. 11.—^h Heb. degrees by or with the sun.—ⁱ Ps. xxvii. 13. cxvi. 9.—^j Job vii. 6.—^k Or, from the thrum.—^l Ch. lix. 11.—^m Or,

Verse 1. *In those days*] The reader is requested to consult the notes on 2 Kings xx. in reference to the principal parts of this chapter.

Verse 2. *Then Hezekiah turned his face toward the wall*] The furniture of an eastern divan, or chamber, either for the reception of company or for private use, consists chiefly of carpets spread on the floor in the middle; and of sofas, or couches, ranged on one or more sides of the room, on a part raised somewhat above the floor. On these they repose themselves in the day, and sleep at night. We are to suppose Hezekiah's couch placed in the corner; in which, turning on either side, he must turn his face to the wall; by which he would withdraw himself from those who were attending upon him in his apartment, in order to address his private prayer to God.

Verse 6. *I will defend this city.*] The other copy, 2 Kings xx. 6, adds: "for mine own sake, and for the sake of David my servant;" and the sentence seems somewhat abrupt without it.

Verse 8. *Which is gone down*] "By which the sun is gone down." For *bashshemesh*, the Septuagint, Syriac, and Chaldees read *hashshemesh*. In the history of this miracle in the book of Kings (2 Kings xx. 9, 11), there is no mention at all made of the sun, but only of the going backward of

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off^k with pining sickness; from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: 'I did mourn as a dove: mine eyes fail *with looking upward*: O LORD, I am oppressed; ^mundertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softlyⁿ all my years^o in the bitterness of my soul.

16 O LORD, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, ^pfor peace I had great bitterness: but ^qthou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For^r the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I do this day: 'the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs 'to the stringed instruments all the days of our life in the house of the LORD.

21 For^s Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

22 'Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

save me.—^r Job vii. 11, x. 1.—^s Or, on my peace came great bitterness.—^t Heb. thou hast loved my soul from the pit.—^u Ps. vi. 5, xxx. 9. lxxxviii. 11. cxv. 17. Eccles. ix. 10.—^v Deut. iv. 9. vi. 7. Ps. lxxviii. 3, 4.—^w 2 Kings xx. 7.—^x 2 Kings xx. 8.

the shadow; which might be effected by a supernatural refraction.

Verse 9. *The writing of Hezekiah*] Here the book of Kings deserts us, the song of Hezekiah not being inserted in it.

Verse 12. *Mine age—as removed from me as a shepherd's tent*] *Roi* is put for *roeh*, say the rabbins; but much more probably is written imperfectly for *roim*, *shepherds*.

I shall be removed from this state to another, as a shepherd removes his tent from one place to another for the sake of his flock. Is not this a strong intimation of his belief in a future state?

I reckoned till morning, &c.] "I roared until the morning like the lion." For *shivvith*, the Chaldee has *nihameth*; I read *shaagti*, the proper term for the roaring of a lion; often applied to the deep groaning of men in sickness. See Ps. xxii., xxxii. 3, xxxviii. 9, Job iii. 24.

Verse 14. *Undertake for me.*] The sense of the word is established by Gen. xxvi. 20: "He called the name of the well *esek*, because they *strove* with him:" *hithasseku*, equivalent to *yaribu*, at the beginning of the verse.

Verse 16. *By these things men live*] "For this cause shall it be declared." One MS. has *ubechol*, and in all; two others *vechol*, and all, and ten MSS. have *bahem*, in them, in the masculine gender.

Taking this as in the common Version, we may observe it is not an unfrequent case, that afflictions, and especially such as tend to a speedy death, become the means, not only of saving the soul, but also of lengthening the life.

Verse 17. *For peace I had great bitterness*] "My anguish is changed into ease." Paronomasia; a figure which the prophet frequently admits. I do not always note it, because it cannot ever be preserved in the translation, and the sense

seldom depends upon it. But here it perfectly clears up the great obscurity of the passage.

Thou hast in love to my soul] *Chashakta*, "thou hast lovingly embraced" or kissed "my soul out of the pit of corruption."

Verse 21. *Let them take a lump of figs, &c.*] God, in effecting this miraculous cure, was pleased to order the use of means not improper for that end.

CHAPTER XXXIX.

The Babylonish monarch sends letters of congratulation and a present to Hezekiah, on account of his recovery from his late dangerous illness, 1. The king of Judah shows the messengers of Merodach-baladan all the treasures of his house and kingdom, 2. The prophet takes occasion from this ostentatious display of the king to predict the captivity of the royal family, and of the people, by the Babylonians, 3-8.

AT that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

4 Then said he, What have they seen in thine

* 2 Kings xx. 12, &c.—^b 2 Chron. xxxii. 31.—^c Or, *spicery*.—^d Or, *jewels*.—^e Heb. *vessels or instruments*.

Verse 1. *At that time Merodach-baladan*] This name is variously written in the MSS., *Berodach*, *Medorach*, *Medarech*, and *Medurach*.

"And ambassadors"] The *Septuagint* add here, *and ambassadors*; which word seems to be necessary to the sense, though omitted in the Hebrew text both here and in the other copy, 2 Kings xx. 12.

Verse 6. *To Babylon*] This prediction was fulfilled about one hundred and fifty years after it was spoken: see Dan. i. 2, 3-7. What a proof of Divine omniscience!

Verse 8. *Then said Hezekiah*] The nature of Hezekiah's crime, and his humiliation on the message of God to him by

house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts:

6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

^f Jer. xx. 5.—^g Fulfilled, Dan. i. 2, 3, 7.—^h 1 Sam. iii. 18.

the prophet, is more expressly declared by the author of the book of the Chronicles: 2 Chron. xxxii. 25, 26, 30, 31.

There shall be peace and truth in my days.] I rather think these words should be understood as an humble inquiry of the king, addressed to the prophet. "Shall there be prosperity, *shalom*, and truth in my days?—Shall I escape the evil which thou predictest? Understood otherwise, they manifest a pitiful unconcern both for his own family and for the nation. "So I be well, I care not how it may go with others." This is the view I have taken of the passage in 2 Kings xxi. 19.

CHAPTER XL

In this chapter the prophet opens the subject respecting the restoration of the Church with great force and elegance; declaring God's command to his messengers the prophets to comfort his people in their captivity, and to impart to them the glad tidings that the time of favour and deliverance was at hand, 1, 2. Immediately a harbinger is introduced giving orders, as usual in the march of eastern monarchs, to remove every obstacle, and to prepare the way for their return to their own land, 3-5. The same words, however, the New Testament Scriptures authorize us to refer to the opening of the gospel dispensation. Accordingly, this subject, coming once in view, is principally attended to in the sequel. Of this the prophet gives us sufficient notice by introducing a voice commanding another proclamation, which calls off our attention from all temporary, fading things to the spiritual and eternal things of the gospel, 6-11. And to remove every obstacle in the way of the prophecy

in either sense, or perhaps to give a further display of the character of the Redeemer, he enlarges on the power and wisdom of God, as the Creator and Disposer of all things. It is impossible to read this description of God, the most sublime that ever was penned, without being struck with inexpressible reverence, and self-abasement. The contrast between the great Jehovah and every thing reputed great in this world, how admirably imagined, how exquisitely finished! What atoms and inanities are they all before HIM who sitteth on the circle of the immense heavens, and views the potentates of the earth in the light of grasshoppers,—those poor insects that wander over the barren heath for sustenance, spend the day in continual chirpings, and take up their humble lodging at night on a blade of grass! 12-26. The prophet concludes with a most comfortable application of the whole, by showing that all this infinite power and unsearchable wisdom is unweariedly and everlastingly engaged in strengthening, comforting, and saving his people, 27-31.

COMFORT ye, comfort ye, my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

^a Heb. to the heart.—^b Or, appointed time.—^c See Job xlii. 10. Ch. lxi. 7.—^d Matt. iii. 3. Mark i. 3. Luke iii. 4. John i. 23.—^e Mal. iii. 1.—^f Pa. lxxviii. 4. Ch. xlix. 11.—^g Ch. xlv. 2.—^h Or, a straight place.—ⁱ Or, a plain place.—^j Ch. xxxv. 2. lvi. 8. lx. 1. Exod. xvi. 7. Lev. ix. 23. Num. xiv. 10. xxiv. 16. 1 Kings viii. 11.—^k Job xii. 2. Ps. xc. 5. cii. 11. ciii. 15. James i. 10. 1 Pet. i. 24.—^l Pa. ciii. 16.—^m John xii. 34. 1 Pet. i. 25.—ⁿ Or, O thou that tellest good tidings to Zion. Ch. xli. 27. lii. 7.—^o Or, O thou that tellest good

Verse 1. *Comfort ye, comfort ye*] "The whole of this prophecy," says Kimchi, "belongs to the days of the Messiah."

Verse 2. *Double for all her sins.*] It does not seem reconcilable to our notions of the divine justice, which always punishes less than our iniquities deserve, to suppose that God had punished the sins of the Jews in double proportion; and it is more agreeable to the tenor of this consolatory message to understand it as a promise of ample recompence for the effects of past displeasure, on the reconciliation of God to his returning people. To express this sense of the passage, which the words of the original will very well bear, it was necessary to add a word or two in the version to supply the elliptical expression of the Hebrew.

Verse 3. *The voice of him that crieth in the wilderness*] The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition or took a journey, especially through deserts and unpractised countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations the Latins call *stratores*.

Verse 4. *Crooked*] The word *akob* is very generally rendered *crooked*: but this sense of the word seems not to be supported by any good authority.

Verse 5. "The salvation of our God." These words are added here by the *Septuagint*: The sentence is abrupt without them, the verb wanting its object; and I think it is genuine. Our English translation has supplied the word *it*, which is equivalent to this addition, from the *Septuagint*.

Verse 6. *The voice said, Cry*] The prophet opens the subject with great clearness and elegance: he declares at once God's command to his messengers (his prophets, as the

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the spirit of the LORD, or being his counsellor hath taught him?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?

15 Behold, the nations are as a drop of a bucket,

tidings to Jerusalem.—^a Or, against the strong.—^b Ch. lix. 16.—^c Ch. lxii. 11. Rev. xxii. 12.—^d Or, recompence for his work. Ch. xlix. 4.—^e Ch. xlix. 10. Ezek. xxxiv. 23. xxxvii. 24. John x. 11. Heb. xiii. 20. 1 Pet. ii. 25. v. 4. Rev. vii. 17.—^f Or, that give suck.—^g Prov. xxx. 4.—^h Heb. a tern.—ⁱ Job xxi. 22. xxxv. 22, 23. Wisd. ix. 18. Rom. xi. xxxv. 1 Cor. ii. 16.—^j Heb. man of his counsel.—^k Heb. made him understand.—^l Heb. understandings.

Chaldee rightly explains it), to comfort his people in captivity, to impart to them the joyful tidings, that their punishment has now satisfied the divine justice, and the time of reconciliation and favour is at hand. He then introduces a harbinger giving orders to prepare the way for God, leading his people from Babylon, as he did formerly from Egypt, through the wilderness; to remove all obstacles, and to clear the way for their passage. He then introduces a voice commanding him to make a solemn proclamation. And what is the import of it? that the people—the flesh, is of a vain temporary nature; that all its glory fadeth, and is soon gone; but that the word of God endureth for ever.

Verse 7. *Because the spirit of the Lord.* *Ruach Jehovah*, a wind of JEHOVAH, is a Hebraism, meaning no more than a strong wind. It is well known that a hot wind in the east destroys every green thing.

Verse 9. *O Zion, that bringest good tidings*] That the true construction of the sentence is that which makes Zion the receiver, not the publisher, of the glad tidings, which latter has been the most prevailing interpretation, will, I think, very clearly appear, if we rightly consider the image itself, and the custom and common practice from which it is taken.

Verse 10. *His reward is with him, and his work before him.*] That is, the reward and the recompence which he bestows, and which he will pay to his faithful servants; this he has ready at hand with him, and holds it out before him, to encourage those who trust in him, and wait for him.

Verse 11. *Shall gently lead those that are with young.*] A beautiful image, expressing, with the utmost propriety as well as elegance, the tender attention of the shepherd to his flock. That the greatest care in driving the cattle in regard to the dams and their young was necessary, appears clearly from Jacob's apology to his brother Esau, Gen. xxxiii. 13.

and are counted as the small dust of the balance : behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as *nothing*; and *they* are counted to him less than nothing, and vanity.

18 To whom then will ye liken God? or what likeness will ye compare unto him?

19 *The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.*

20 He that *is* so impoverished that he hath no oblation chooseth a tree *that will not rot*; he seeketh unto him a cunning workman *to prepare a graven image that shall not be moved.*

21 *Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?*

22 *It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:*

23 That bringeth the *princes to nothing*; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall

^a Dan. iv. 34.—^b Ps. lxxii. 9.—^c Ver. 25. Ch. xlvii. 5. Acts xvii. 29.—^d Ch. xii. 6, 7. xlv. 12, &c. Jer. x. 3, &c.—^e Heb. *is poor of oblation.*—^f Ch. xii. 7. Jer. x. 4.—^g Ps. xix. 1. Acts xiv. 17. Rom. i. 19, 20.—^h Or, *Him that sitteth, &c.*—ⁱ Job ix. 8. Ps. civ. 2. Ch.

Verse 16. *And Lebanon is not sufficient*] The image is beautiful and uncommon.

Does not the prophet mean here that all the burnt-offerings and sacrifices that could be offered were insufficient to atone for sin? That the nations were as nothing before him, not merely because of his immensity, but because of their insufficiency to make any atonement by their oblations for the iniquities which they had committed? Therefore the Redeemer was to come to Zion, &c.

Verse 19. *And casteth silver chains.*] "And forgeth for it chains of silver."

Verse 20. *Chooseth a tree that will not rot*] For what? To make a god out of it! The rich we find made theirs of gold and silver; the poor man was obliged to put up with a wooden god! From the words "he that hath no oblation chooseth a tree," we may learn that the gold and silver necessary to make the graven image was first *dedicated*, and then formed into a god! How stupid is idolatry! Strange that these people did not perceive that there

not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 *To whom then will ye liken me, or shall I be equal? saith the Holy One.*

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their hosts by number: *he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.*

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the creator of the ends of the earth, fainteth not, neither is weary? *there is no searching of his understanding.*

29 He giveth power to the faint; and to *them that have no might* he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD *shall renew their strength*; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

xlii. 5. xlv. 24. li. 13. Jer. x. 12.—¹ Job xii. 21. Ps. cvii. 40.—² Ver. 18. Deut. iv. 15, &c.—³ Ps. cxlvii. 4.—⁴ Ps. cxlvii. 5. Rom. xi. 33.—⁵ Ps. ciii. 5.—⁶ Heb. *change.*

could be no help in these molten and wooden idols!

Verse 22. *As a curtain*] It is usual in the summer season in the East, and upon all occasions when a large company is to be received, to have the court sheltered from heat or inclemency of the weather by a *velum*, umbrella, or veil, as I shall call it; which being expanded on ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure.

Verse 26. *Lift up your eyes on high*] The rabbins say, He who is capable of meditating on the revolutions of the heavenly bodies, and does not meditate on them, is not worthy to have his name mentioned among men.

Verse 31. *They shall mount up with wings as eagles*—"They shall put forth fresh feathers like the moulting eagle." It has been a common and popular opinion that the eagle lives and retains his vigour to a great age; and that, beyond the common lot of other birds, he moults in his old age, and renews his feathers, and with them his youth.

CHAPTER XLI.

The prophet, having intimated the deliverance from Babylon, and the still greater redemption couched under it, resumes the subject. He begins with the divine vocation of Abraham, the root of the Israelitish family, and his successful exploits against the idolaters, 1-7. He then recurs to the Babylonish captivity, and encourages the seed of Abraham, the friend of God, not to fear, as all their enemies would be ultimately subdued under them, 8-16; and every thing furnished necessary to refresh and comfort them in their passage homewards through the desert, 17-20. The prophet then takes occasion to celebrate the prescience of God, from his knowledge of events so very distant, as instanced in the prediction concerning the messenger of glad tidings which should be given to Jerusalem to deliver her from all her enemies; and challenges the idols of the heathen to produce the like proof of their pretended divinity, 21-27. But they are all vanity, and accursed are they that choose them, 28, 29.

KEEP * silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up^b the righteous man^c from the east, called him to his foot,^d gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

4 Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.

5 The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and every one said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil,^m saying, It is ready for the soldering: and he fastened it with nails,ⁿ that it should not be moved.

8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

^a Zech. ii. 13.—^b Heb. righteousness.—^c Ch. xlvii. 11.—^d See Gen. xiv. 11, &c. Ver. 25. Ch. xlv. 1.—^e Heb. in peace.—^f Ver. 26. Ch. xlv. 7. xlvii. 10.—^g Ch. xliii. 10. xlv. 6. xlviii. 12. Rev. i. 17. xxii. 13.—^h Ch. xl. 19. xlv. 12.—ⁱ Heb. Be strong.—^j Ch. xl. 19.—^k Or, founder.—^l Or, the emitting.—^m Or, saying of the sodar, It is good.—ⁿ Ch. xl. 20.—^o Deut. vii. 6. x. 15. xiv. 2. Ps. cxxxv. 4. Ch. xlviii.

Verse 1. *Keep silence before me, O islands*] For *hacharishu*, be silent, the Septuagint certainly read in their copy *hachadishu*, be renewed; which is parallel and synonymous with *yechalephu coach*, "recover their strength;" that is, their strength of mind, their powers of reason; that they may overcome those prejudices by which they have been so long held enslaved to idolatry.

Verse 2. *The righteous man*] Interpreters are divided in ascertaining this person; some explain it of Abraham, others of Cyrus. I rather think that the former is meant; because the character of the righteous man, or righteousness, agrees better with Abraham than with Cyrus. Besides, immediately after the description of the success given by God to Abraham and his posterity (who, I presume, are to be taken into the account), the idolaters are introduced as greatly alarmed at this event. Abraham was called out of the east; and his posterity were introduced into the land of Canaan, in order to destroy the idolaters of that country, and they were established there on purpose to stand as a barrier against the idolatry then prevailing, and threatening to overrun the whole face of the earth. Cyrus, though not properly an idolater or worshipper of images, yet had nothing in his character to cause such an alarm among the idolaters, ver. 5-7. [The balance of evidence is in favour of Cyrus.]

He gave them as the dust to his sword] The image is strong and beautiful; it is often made use of by the sacred poets; see Ps. i. 4, xxxv. 8, Job xxi. 18, and by Isaiah himself in other places, chap. xvii. 18, xxix. 5. But there is great difficulty in making out the construction.

Verse 3. *And passed safely*] "He passeth in safety." The preposition seems to have been omitted in the text by mistake; the Septuagint and Vulgate seem to have had it in their copies.

Verse 4. *Who hath wrought and done it*] A word is here lost out of the text. It is supplied by an ancient MS., *allah*, "these things;" by the Septuagint, the Vulgate, and the Chaldees.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

17 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

1. xlv. 1.—² Chron. xx. 7. James ii. 23.—³ Ver. 13, 14. Ch. xliii. 5.—⁴ Deut. xxxi. 6, 8.—⁵ Exod. xxiii. 22. Ch. xlv. 24. lx. 12. Zech. xii. 3.—⁶ Heb. the men of thy strife.—⁷ Heb. the men of thy contention.—⁸ Heb. the men of thy war.—⁹ Ver. 10.—¹⁰ Or, Jew men.—¹¹ Mic. iv. 13. 2 Cor. x. 4, 5.—¹² Heb. mouths.—¹³ Jer. ii. 2.—¹⁴ Ch. xlv. 25.—¹⁵ Ch. xxxv. 6, 7. xliii. 19. xlv. 3.—¹⁶ Ps. cvii. 35.

Verse 9. *And called thee from the chief men thereof*] *Atsil meatsileyha*, signifies the arm, *avilla*, *ala*; and is used like *canaph*, "the wing," for any thing extended from the extremity of another, or joined on to it. It is here parallel with and synonymous to *mikkatsoth*, "from the ends," in the preceding member.

Verse 10. *Be not dismayed*] "AND be not dismayed." The *vah* is added by twenty-one of Dr. Kennicott's MSS., thirty of *De Rossi's*, and one of my own, and three editions. It makes the sense more complete.

Verse 14. *Fear not, thou worm Jacob*] In a rabbinical commentary on the five books of Moses, it is asked, Why are the Israelites called a worm? To signify, that as the worm does not smite, that is, gnaw the cedars, but with its mouth which is very tender, yet it nevertheless destroys the hard wood; so all the strength of the Israelites is in prayer, by which they smite the wicked of this world, though strong like the cedars, to which they are compared, Ezek. xxxi. 3.

Verse 15. *A new sharp threshing instrument having teeth*] See note on chap. xviii. 27, 28.

Thou shalt thresh the mountains] Mountains and hills are here used metaphorically for the kings and princes of the Gentiles.

Verse 19. *I will plant in the wilderness the cedar*] This expresses the relief afforded to them, fainting with heat in their journey through that hot country, destitute of shelter, by causing shady trees, and those of the tallest and most beautiful kinds, to spring up for their defence.

The oil tree] This is not to be understood of the olive tree, for the olive is distinguished, Neh. viii. 15; but it means the pine or fir, from which pitch is extracted. [Or the oleaster.]

Verse 20. *And consider*] The verb *yasimu*, without *le* added, cannot signify to apply the heart, or to attend to a thing, as *Houbigant* has observed; he therefore reads *yashshemu*, they shall wonder. The conjecture is ingenious; but it is much more probable that the word *le* is lost

20 * That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ^b Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.

22 ^c Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may ^d consider them, and know the latter end of them; or declare us things for to come.

23 * Shew the things that are to come hereafter, that we may know that ye are gods: yea, ^e do good, or do evil, that we may be dismayed, and behold it together.

24 Behold, ^f ye are ^h of nothing, and your work of nought: an abomination is he that chooseth you.

25 I have raised up one from the north, and he

* Job xii. 9.—^b Heb. Cause to come near.—^c Ch. xlv. 21.—^d Heb. set our heart upon them.—^e Ch. xlii. 9. xlv. 7. 8. xlv. 3. John xiii. 19.—^f Jer. x. 5.—^g Ps. cxv. 8. Ch. xlv. 9. 1 Cor. viii. 4.—^h Or,

out of the text; for all the ancient Versions render the phrase to the same sense, as if it were fully expressed.

Verse 21. *Bring forth your strong reasons*] "Let your idols come forward which you consider to be so very strong." I prefer this to all other interpretations of this place. The false gods are called upon to come forth and appear in person; and to give evident demonstration of their foreknowledge and power by foretelling future events, and exerting their power in doing good or evil.

Verse 25 *I have raised up one from the north*] "That is," says Kimchi, "the Messiah. The king of Assyria placed the ten tribes in Chalach and Chabar by the river Gozan, and in the cities of the Medes, 2 Kings xvii. 6, which lands lie northerly and easterly." [This refers too to Cyrus,

shall come: from the rising of the sun ⁱ shall he call upon my name: ^j and he shall come upon princes as upon mortar, and as the potter treadeth clay.

26 ^k Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is righteous?* yea, *there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.*

27 ^l The first ^m shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 ⁿ For I beheld, and *there was no man; even among them, and there was no counsellor, that, when I asked of them, could ^o answer a word.*

29 ^p Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

worse than nothing.—ⁱ Or, worse than of a viper.—^j Ezra i. 2.—^k Ver. 2.—^l Ch. xliii. 9.—^m Ver. 4.—ⁿ Ch. xl. 9.—^o Ch. lxix. 5. Heb. return.—^p Ver. 24.

who, as being of Median extraction, came from the North as well as the East, Persia.]

Verse 27. *The first shall say to Zion, Behold, behold them*] This verse is somewhat obscure by the transposition of the parts of the sentence, and the peculiar manner in which it is divided into two parallel lines. The verb at the end of the sentence belongs to both parts; and the phrase, *Behold, they are here!* is parallel to *the messenger of glad tidings*; and stands like it, as the accusative case to the verb. The following paraphrase will explain the form and the sense of it: "I first, by my prophets, give notice of these events, saying, Behold, they are at hand! and I give to Jerusalem a messenger of glad tidings."

CHAPTER XLII.

The prophet sets forth the meekness of Messiah's character, and the extent and blessings of his kingdom, particularly among the Gentiles, 1-9. In consequence of this he calls on the whole creation to join him in one song of praise to God, 10-12. After which he seems again to glance at the deliverance, from the captivity; although the words may full as well apply to the deliverance vouchsafed to the church; to the overthrow of her most powerful enemies; and to the prevalence of true religion over idolatry and error, 13-17. The prophet then reproves the Jews for their blindness and infidelity in rejecting the Messiah, and gives intimations of those judgments which their guilt would draw on them, 18-25.

BEHOLD ^a my servant, whom I uphold; mine elect, in whom my soul ^b delighteth: ^c I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.

^a Ch. xliii. 10. xlix. 3, 6. lli. 13. liii. 11. Matt. xii. 18, 19, 20. Phil. ii. 7.—^b Matt. iii. 17. xvii. 5. Eph. i. 6.—^c Ch. li. 2. John

Verse 1. *Behold my servant, whom I uphold*] *Echmach* bo, on whom I lean. Alluding to the custom of kings leaning on the arm of their most beloved and faithful servant. All, both Jews and Christians, agree, that the seven first verses of this chapter belong to Christ. Now, as they are evidently a continuation of the prophecy in the preceding chapter, that prophecy cannot belong to Cyrus, but to Christ.

He shall bring forth judgment to the Gentiles] The word *mishpat*, judgment, like *tsedakah*, righteousness, is taken in a great latitude of signification. It means rule, form, order, model, plan; rule of right, or of religion; an

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the ^d smoking flax shall he not ^e quench: he shall bring forth judgment unto truth.

iii. 34.—^d Or, dimly burning.—^e Heb. quench it.

ordinance, institution; judicial process, cause, trial, sentence, condemnation, acquittal, deliverance, mercy, &c. It certainly means in this place the law to be published by Messiah, the institution of the gospel.

Verse 6. *A covenant of the people*] For am, two MSS. of Dr. Kennicott's, and of my own, read *olam*, the covenant of the age to come, or the everlasting covenant; which seems to give a clearer and better sense. But I think the word *berith*, here, should not be translated covenant, but covenant sacrifice, which meaning it often has; and undoubtedly in this place. This gives a still stronger and clearer sense.

4 He shall not fail nor be *discouraged, till he have set judgment in the earth: ^b and the isles shall wait for his law.

5 Thus saith God the LORD, ^c he that created the heavens, and stretched them out; ^d he that spread forth the earth, and that which cometh out of it; ^e he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 ^f I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, ^g and give thee for a covenant of the people, for ^h a light of the Gentiles;

7 ⁱ To open the blind eyes, to ^j bring out the prisoners from the prison, and them that sit in ^k darkness out of the prison house.

8 I am the LORD: that ^l is my name: and my ^m glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 ⁿ Sing unto the LORD a new song, and his praise from the end of the earth, ^o ye that go down to the sea, and ^p all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up ^q their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, ^r yea, roar; he ^s shall prevail against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like

^a Heb. broken.—^b Gen. xlix. 10.—^c Ch. xlv. 24. Zeeb. xii. 1.—^d Ps. cxxxvi. 6.—^e Acts xvii. 25.—^f Ch. xliii. 1.—^g Ch. xlix. 8.—^h Ch. xlix. 6. Luke ii. 32. Acts xiii. 47.—ⁱ Ch. xxxv. 5.—^j Ch. lxi. 1. Luke iv. 18. 2 Tim. ii. 26. Heb. i. 14, 15.—^k Ch. ix. 2.—^l Ch. xlviii. 11.—^m Ps. xxxiii. 3. xl. 3. xviii. 1.—ⁿ Ps. cvii. 23.—^o Heb. the fulness thereof.—^p Ch. xxxi. 4.—^q Or, behave himself mightily.—

Verse 7. *To open the blind eyes*] In this verse the prophet seems to set forth the spiritual redemption, under images borrowed from the temporal deliverance.

Verse 8. *I am the Lord*] *Ani Yehovah*. This is the famous tetragrammaton, or name of four letters, which we write *Jehovah*, *Yehovah*, *Yehveh*, *Yevoh*, *Jhuh*, *Javah*, &c. The letters are Y H U H. The Jews never pronounce it, and the true pronunciation is utterly unknown.

That is my name] A name peculiar to myself.

Verse 10. *Ye that go down to the sea*] This seems not to belong to this place; it does not well consist with what follows, "and the fulness thereof." They that go down upon the sea means navigators, sailors, traders, such as do business in great waters; an idea much too confined for the prophet, who means the sea in general, as it is used by the Hebrews, for the distant nations, the islands, the dwellers on the sea-coasts all over the world. I suspect that some transcriber had the 26th verse of Psalm cvii. running in his head, *yoreday haiyam booniyoth*, and wrote in this place *yoreday haiyam* instead of *yiram haiyam*, or *yari*, or *yaran*; "let the sea roar, or shout, or exult."

Verse 11. *Let the wilderness*] The most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate with thanksgiving the blessing of the knowledge of God graciously imparted to them. By the *desert* is meant Arabia Deserta; by the *rocky country*, Arabia Petraea; by the *mountains*, probably those celebrated ones, Paran, Horeb, Sinai, in the same country; to which also belonged *Kedar*, a clan of Arabians, dwelling for the most part in tents; but there were others of them who inhabited or frequented *cities* and *villages*, as may be collected from this place of the prophet.

a *travailing woman*; I will destroy and ^r devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things ^s straight. These things will I do unto them, and not forsake them.

17 They shall be ^t turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, *Ye are our gods*.

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 ^u Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? ^v who *is* blind as *he that is* perfect, and blind as the LORD's servant?

20 Seeing many things, ^w but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make ^x it honourable.

22 But this *is* a people robbed and spoiled; ^y they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for ^z a spoil, and none saith, Restore.

23 Who among you will give ear to this? ^{aa} who will hearken and hear ^{ab} for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: ^{ac} and it hath set him on fire round about, ^{ad} yet he knew not; and ^{ae} it burned him, yet he laid it not to heart.

^r Heb. swallow or sup up.—^s Heb. into straightness.—^t Ps. xvii. 7. Ch. i. 29. xlv. 11. xlv. 16.—^u Ch. xliii. 8. Ezek. xii. 2. See John ix. 39, 41.—^v Rom. ii. 21.—^w Or, him.—^x Or, in snaring all the young men of them.—^y Heb. a treading.—^z Heb. for the after time.—^{aa} 2 Kings xxv. 9.—^{ab} Hos. vii. 9.—^{ac} Jer. iv. 4. xxi. 12.

The inhabitants of the rock] They who dwell in fortified places. The *Vulgate* has *habitatores Petrae*, "the inhabitants of Arabia Petraea." Those who make the *rock* Jesus Christ, the *inhabitants of the rock*, true believers in him; the *singing*, rejoicing for the salvation they have received; *abuse and disgrace the passage* and the *pulpit*.

Verse 14. *I have been still*] "Shall I keep silence for ever?"

Verse 16. *Will I do unto them*] *Asitem*. This word, so written as it is in the text, means "thou wilt do," in the second person. The Masorettes have indeed pointed it for the first person; but the *yod* in the last syllable is absolutely necessary to distinguish the first person; and so it is written in forty MSS., *asithim*.

Verse 19. *As my messenger that I sent*] "As he to whom I have sent my messengers."

As he that is perfect] "As he who is perfectly instructed." See note on chap. xlv. 2.

And blind as the Lord's servant] For *veivver*, and *blind*, we must read *vecheresh*, and *deaf*. The mistake is palpable, and the correction self-evident, and admissible though there had been no authority for it.

Verse 21. *He will magnify the law*] "He hath exalted his own praise." For *torah*, the law, the *Septuagint* read *todah*, praise.

Verse 25. *It hath set him on fire round about*] So thoroughly hardened are the Jewish people, that they are represented as being in a house on fire, and even scorched with the flames, without perceiving their danger, or feeling that they are hurt! What a picture of mental induration! and this is their state to the present day. But by whom shall Jacob arise? for in this sense he is small indeed.

Many efforts have been made to christianise them, but without effect; and is this to be wondered at, while we tell them how great they are, how learned, how wise, how much we owe to them, that they are still the peculiar people of God,

&c. &c. ? If all this be true, what can they gain by becoming Christians ? Whereas a more stupid, proud, hardened, ignorant people, can scarcely be found in the civilised world, and they are most grossly ignorant of their own Scriptures.

CHAPTER XLIII.

Prediction of that blessed period when God should gather the posterity of Abraham, with tender care, from their several dispersions in every quarter under heaven, and bring them safely to their own land, 1-7. Struck with astonishment at so clear a display of an event so very remote, the prophet again challenges all the blinded nations and their idols to produce an instance of such foreknowledge, 8, 9; and intimates that the Jews should remain (as at this day) a singular monument to witness the truth of the prediction, till it should at length be fulfilled by the irresistible power of God, 10-13. He then returns to the nearer deliverance—that from the captivity of Babylon, 14, 15; with which, however, he immediately connects another deliverance described by allusions to that from Egypt, but represented as much more wonderful than that; a character which will not at all apply to the deliverance from Babylon, and must therefore be understood of the restoration from the mystical Babylon, 16-18. On this occasion the prophet, with peculiar elegance, and by a very strong poetic figure, represents the tender care of God in comforting and refreshing his people on their way through the desert, to be so great as to make even the wild beasts haunting those parched places so sensible of the blessing of those copious streams than provided by him, as to join their hissing and howling notes with one consent to praise God, 19-21. This leads to a beautiful contrast of the ingratitude of the Jews, and a vindication of God's dealings with regard to them, 22-28.

BUT now thus saith the LORD ^a that created thee, O Jacob, ^b and he that formed thee, O Israel, Fear not: ^c for I have redeemed thee, ^d I have called thee by thy name; thou art mine.

2 ^e When thou passest through the waters, ^f I will be with thee; and through the rivers, they shall not overflow thee: when thou ^g walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: ^h I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy ⁱ life.

5 ^j Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

^a Ver. 7.—^b Ver. 21. Ch. xlv. 2, 21, 24.—^c Ch. xlv. 6.—^d Ch. xlii. 6. xlv. 4.—^e Ps. lxxvi. 12. xci. 3, &c.—^f Deut. xxxi. 6, 8.—^g Dan. iii. 25, 27.—^h Prov. xi. 8. xxi. 18.—ⁱ Or, person.—^j Ch. xli. 10, 14. xlv. 2. Jer. xxx. 10, 11. xlv. 27, 28.—^k Ch. lxiii. 19. James ii. 7.—^l Ps. c. 3. Ch. xxix. 23. John iii. 3, 5. 2 Cor. v. 17. Eph. ii. 10.—

Verse 1. *I have called thee by thy name*] But it seems from the seventh verse, and from the thing itself, that we should read "I have called thee by my name;" for this form of speech often occurs—the other never.

Verse 3. *I gave Egypt for thy ransom*] This is commonly supposed to refer to the time of Sennacherib's invasion; who, when he was just ready to fall on Jerusalem, soon after entering Judea, was providentially diverted from that design, and turned his arms against the Egyptians, and their allies the Cushan Arabians, with their neighbours the Sabeans, probably joined with them under Tirhakah. See chap. xx. and chap. xxxvii. 9. Or as there are some reasonable objections to this opinion, perhaps it may mean more generally that God has often saved his people at the expense of other nations, whom he had, as it were in their stead, given up to destruction.

Verse 7. *Every one that is called by my name*] All who worship the true God, and are obedient to his laws. *I have created him*] I have produced him out of nothing.

7 *Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.*

8 ^a Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: ^b who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth.*

10 ^c Ye are my witnesses, saith the LORD, ^d and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: ^e before me there was ^f no God formed, neither shall there be after me.

11 I, even I, ^g am the LORD; and beside me there is no saviour.

12, I have declared, and have saved, and I have shewed, when there was no ^h strange god among you: ⁱ therefore ye are my witnesses, saith the LORD, that I am God.

^a Ver. 1.—^b Ch. vi. 9. xlii. 19. Ezek. xii. 2.—^c Ch. xli. 21, 22, 26.—^d Ch. xlv. 2.—^e Ch. xlii. 1. lv. 4.—^f Ch. xli. 4. xlv. 6.—^g Or, nothing formed of God.—^h Ch. xlv. 21. Hos. xiii. 4.—ⁱ Deut. xxxii. 16. Ps. lxxxix. 9.—^j Ch. xlv. 8. Ver. 10.

I have formed him] I have given him that particular form and shape which are best suited to his station in life.

I have made him] I have adapted him to the accomplishment of my counsels and designs.

Verse 8. *Bring forth the blind people that have eyes*] I understand this of the Gentiles, as the verse following, not of the Jews. Their natural faculties, if they had made a proper use of them, must have led them to the knowledge of the being and attributes of the one true God; "for his eternal power and Godhead," if well attended to, are clearly seen in his works (Rom. i. 20), and would have preserved them from running into the folly and absurdity of worshipping idols. They are here challenged to produce the evidence of the power and foreknowledge of their idol gods; and the Jews are just afterwards, ver. 10, appealed to as witnesses for God in this cause, therefore these latter cannot here be meant by the people blind with eyes and deaf with ears.

Verse 10. *Ye (the Israelites) are my witnesses—and my*

13 *Yea, before the day *was* I am he; and *there is* none that can deliver out of my hand: I will work, and who shall ^b let ^c it?

14 Thus saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their ^d nobles, and the Chaldeans, whose cry *is* in the ships.

15 I am the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which ^e maketh a way in the sea, and ^f a path in the mighty waters;

17 Which ^g bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ^h Remember ye not the former things, neither consider the things of old.

19 Behold, I will do ⁱ a new thing; now it shall spring forth; shall ye not know it? ^j I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honour me, the dragons and the ^k owls: because ^l I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

*Ps. xc. 2. John viii. 58.—^b Heb. *turn it back?*—^c Job ix. 12. Ch. xiv. 27.—^d Heb. *bars*.—^e Exod. xiv. 16, 22. Ps. lxxvii. 19. Ch. li. 10.—^f Josh. iii. 13, 16.—^g Exod. xiv. 4-9, 25.—^h Jer. xvi. 14. xxiii. 7.—ⁱ 2 Cor. v. 17. Rev. xxi. 5.—^j Exod. xvii. 6. Num. xx. 11. Deut. viii. 15. Ps. lxxviii. 16. Ch. xxxv. 6. xli. 18.—^k Or, *ostriches*.—^l Heb. *daughters of the owl*.—Ch. xlviii. 21.—^m Ps. cii. 18. Ver. 1, 7.

servant (the prophet) whom I have chosen, that whatever has been said before concerning Seennacherib has been literally fulfilled. The prophet had predicted it; the Israelites saw it accomplished.

Before me there was no God formed, neither shall there be after me.] This is a most difficult place. Was there a time when God was not? No! Yet he says, before me. Will there be a time in which God will not exist? No! Yet he says, after me. Are not all these words to be referred to his creation? Before me, no god created any thing, nor was there any thing pre-existent but myself. And after me, *i. e.*, after my creation, such as now exists, there shall be no other class of beings formed. This mode of interpretation frees the passages from all embarrassment, and the context perfectly agrees with it.

Verse 12. I have declared, and have saved.] My prophets have always predicted your deliverances before they took place; and I have fulfilled their words to the uttermost.

Verse 14. The Chaldeans, whose cry is in the ships.] "The Chaldeans exulting in their ships." Babylon was very advantageously situated both in respect to commerce, and as a naval power. We are not to wonder that in later times we hear little of the commerce and naval power of Babylon; for, after the taking of the city by Cyrus, the Euphrates was not only rendered less fit for navigation by being on that occasion diverted from its course and left to spread over the whole country; but the Persian monarchs, residing in their own country, to prevent any invasion by sea on that part of their empire, purposely obstructed the navigation of both the rivers, by raising dams across the channel, and making artificial falls in them, that no vessel of any size or force could possibly come up. Alexander began to restore the navigation of the rivers by demolishing the cataracts upon the Tigris as far up as Seleucia, but he did not live to finish his great designs; those upon the Euphrates still continued.

The prophet therefore might very justly speak of the Chaldeans as glorying in their naval power in his time; though afterwards they had no foundation for making any such boast.

Verse 19. Behold I will do a new thing] At ver. 16, the prophet had referred to the deliverance from Egypt and the passage through the Red Sea; here he promises that the same power shall be employed in their redemption and return from the Babylonian captivity. This was to be a new prodigy.

21 * This people have I formed for myself; they shall shew forth my praise.

22 But thou hast not called upon me, O Jacob; but thou ^a hast been weary of me, O Israel.

23 ^b Thou hast not brought me the ^c small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with in-cense.

24 Thou hast bought me no sweet cane with money, neither hast thou ^d filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast ^e wearied me with thine iniquities.

25 I, even I, am he that ^f blotteth out thy trans-gressions ^g for mine own sake, ^h and will not remem-ber thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy ⁱ teachers have transgressed against me.

28 Therefore ^j I have profaned the ^k princes of the sanctuary, ^l and have given Jacob to the curse, and Israel to reproaches.

Luke i. 74, 75. Eph. i. 5, 6.—^a Mal. i. 13.—^b Amos v. 23.—^c Hebrews or kids.—^d Heb. *made me drunk, or abundantly moistened*.—^e Ch. i. 14. Mal. ii. 17.—^f Ch. xlv. 22. xlviii. 9. Jer. i. 20. Acts iii. 19.—^g Ezek. xxxv. 22, &c.—^h Ch. i. 18. Jer. xxxi. 34.—ⁱ Heb. *interpreters*. Mal. ii. 7, 8.—^j Ch. xlvii. 6. Lam. ii. 2, 6, 7.—^k Or, *holy princes*.—^l Ps. lxxix. 4. Jer. xxiv. 9. Dan. ix. 11. Zech. viii. 13.

Verse 20. The beast of the field shall honour me] The image is elegant and highly poetical. God will give such an abundant miraculous supply of water to his people traversing the dry desert in their return to their country, that even the wild beasts, the serpents, the ostriches, and other animals that haunt those arid regions, shall be sensible of the blessing, and shall break forth into thanksgiving and praises to him for the unusual refreshment which they receive from his so plentifully watering the sandy wastes of Arabia Deserta, for the benefit of his people passing through them.

Verse 22. But thou hast not called upon me] The emphasis of this and the following parts of the sentence, on which the sense depends, is laid on the words ME, on MY ACCOUNT, &c. The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices, oblations; but their prayers were not offered with faith; and their oblations were made more frequently to their idols than to the God of their fathers. The Hebrew idiom excludes with a general negative, *in* a comparative sense, one of two objects opposed to one another: thus, "I will have mercy, and not sacrifice," Hos vi. 6. "For I spoke *not* to your fathers, *nor* commanded them, concerning burnt-offerings or sacrifices; but this thing I commanded them, saying, Obey my voice," Jer. vii. 22, 23.

But thou hast been weary of me, O Israel.] "Neither on my account hast thou laboured, O Israel."

Verse 25. I, even I, am he] The original is extremely abrupt: "I, I, He." Is there any mystery in this form? Does it refer to a plurality of persons in the Godhead?

For mine own sake] In the pardon of sin God can draw no reason but from his own infinite goodness.

Verse 27. Thy first father hath sinned.] "How can ye say that ye have not sinned, seeing your first father, Adam, sinned; and man hath sin impressed on him through natural generation?"

Verse 28. I have profaned the princes of the sanctuary] "Thy princes have profaned my sanctuary." So the Syriac and Septuagint.

To reproaches.] No national crimes have ever equalled those of the Jewish nation, for no nation ever had such privileges to neglect, despise, sin against. When shall this severity of God towards this people have an end? Whenever, with one heart, they turn to him, and receive the doctrine of the Lord Jesus; and not till then.

CHAPTER XLIV.

This chapter, besides promises of redemption, of the effusion of the spirit, and success of the gospel, 1-5, sets forth, in a very sublime manner, the supreme power and foreknowledge, and absolute eternity, of the One true God; and exposes the folly and absurdity of idolatry with admirable force and elegance, 6-20. And to show that the knowledge of future events belongs only to Jehovah, whom all creation is again called to adore for the deliverance and reconciliation granted to his people, 21-23, the prophet concludes with setting in a very strong point of view the absolute impotence of every thing considered great and insurmountable in the sight of men, when standing in the way of the divine counsel; and mentions the future deliverer of the Jewish nation expressly by name, nearly two hundred years before his birth, 24-28.

YET now hear, ° O Jacob my servant; and Israel, whom I have chosen :

2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, ° Jesurun, whom I have chosen.

3 For I will ^a pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring :

4 And they shall spring up as among the grass, as willows by the water courses.

5 One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

6 Thus saith the LORD the King of Israel, ° and his Redeemer the LORD of hosts; ° I am the first, and I am the last; and beside me there is no God.

7 And ° who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: ° have not I told thee from that time, and have declared it? ° ye are even my witnesses. Is there a God beside me? yea, ° there is no ° God; I know not any.

9 ° They that make a graven image are all of them vanity; and their ° delectable things shall not profit; and they are their own witnesses: ° they

see not, nor know; that they may be ashamed. 10 Who hath formed a God, or molten a graven image ° that is profitable for nothing ?

11 Behold, all his fellows shall be ° ashamed; and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

12 ° The smith ° with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he maketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man: that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he ° strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

* Ver. 21. Ch. xli. 8. xliii. 1. Jer. xxx. 10. xli. 27, 28.—^b Ch. xliii. 1, 7.—^c Deut. xxxii. 15.—^d Ch. xxxv. 7. Joel ii. 28. John vii. 28. Acts ii. 13.—^e Ver. 24. Ch. xliii. 1, 14.—^f Ch. xli. 4. xliiii. 12. Rev. i. 8, 17. xxii. 13.—^g Ch. xli. 4, 22. xlv. 21.—^h Ch. xli. 22.—ⁱ Ch. xliiii. 10, 12.—^j Deut. iv. 35, 39. xxxii. 39. 1 Sam. ii. 2. 2 Sam.

xxii. 32. Ch. xlv. 5.—^k Heb. rock. Deut. xxxii. 4.—^l Ch. xli. 24, 29.—^m Heb. desirable.—ⁿ Ps. cxv. 4, &c.—^o Jer. x. 5. Hab. ii. 18.—^p Ps. xvii. 7. Ch. i. 29. xli. 17. xlv. 16.—^q Ch. xl. 19. xli. 6. Jer. x. 8, &c. Wisd. xiii. 11, &c.—^r Or, with an axe.—^s Or, taketh courage.

Verse 2. *Jesurun*] *Jeshurun* means Israel. [This name was given to that people by Moses, Deut. xxxii. 15, xxxiii. 5, 26. The most probable account of it seems to be that in which the Jewish commentators agree; namely, that it is derived from *yashar*, and signifies upright. In the same manner, Israel, as a people, is called *meshullam*, perfect, chap. xliii. 19. They were taught of God, and abundantly furnished with the means of rectitude and perfection in his service and worship.]

Verse 5. *Shall call himself*] "Shall be called." *Another shall subscribe with his hand unto the Lord*] "And another shall write upon his hand, I belong to God."—*Sept.* But the repetition of the same phrase without any variation is not elegant. However, they seem to have understood it rightly, as an allusion to the marks, which were made by punctures rendered indelible, by fire or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged. The slave was marked with the name of his master; the soldier, of his commander; the idolater, with the name or ensign of his god.

Verse 7. *Let them shew unto them.*] The *Septuagint* read *lachen*, unto you; which is preferable to the reading of the text.

Verses 9, 10. *That they may be ashamed. Who hath formed a god*] The *Bodleian MS.*, one of the first extant

for its antiquity and authority, instead of *mi*, at the beginning of the tenth verse, has *ki*, which greatly clears up the construction of a very obscure passage. The *Septuagint* likewise closely connect in construction the end of ver. 9 with the beginning of ver. 10; and wholly omit the interrogative *mi*, which embarrasses the sentence: "But they shall be confounded that make a god; and they who engrave unprofitable things;" agreeably to the reading of the MS. above mentioned.

Verse 11. *And the workmen, they are of men*] I do not know that any one has ever yet interpreted these words to any tolerably good sense. The *Vulgate*, and our translators, have rendered them very fairly, as they are written and pointed in the text: "And the workmen they are of men." Out of which the commentators have not been able to extract any thing worthy of the prophet. I presume that *adam*, may signify *erubuit*, to be red through shame, as well as from any other cause: though I cannot produce any example of it in that particular sense. [Bishop Lowth's criticism here is without value. The authorised version is clear enough.]

Verse 12. *The smith with the tongs, &c.*] The sacred writers are generally large and eloquent upon the subject of idolatry; they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah, ver. 12-20, far exceeds any thing that ever was written upon the subject, in force of argument, energy of expression, and elegance of composition.

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

18 * They have not known nor understood: for ^b he hath ^c shut their eyes, that they cannot see; and their hearts, that they cannot understand.

19 And none ^d considereth ^e in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it; and shall I make the residue thereof an abomination? shall I fall down to ' the stock of a tree?

20 He feedeth on ashes: * a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 Remember these, O Jacob and Israel; for ^h thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 ⁱ I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me: for ^j I have redeemed thee.

* Ch. xlv. 20.—2 Thess. ii. 11.—Heb. *daubed*.—^d Heb. *setteth to his heart*.—Ch. xlvii. 8.—^e H. b. *that which comes of a tree?*—^f Hos. iv. 11. Rom. i. 21. 2 Thess. ii. 11.—^g Ver. 1, 2.—^h Ch. xliii. 25.—ⁱ Ch. xliii. 1. xlviii. 20. 1 Cor. vi. 20. 1 Pet. i. 18, 19.—^j Ps. lxxix. 34. xvi. 11, 12. Ch. xliii. 10. xlix. 13. Jer. li. 48.

From the *tenth* to the *seventeenth* verse a most beautiful strain of irony is carried on against idolatry. And we may naturally think that every idolater, who either read or heard it, must have been for ever ashamed of his own devices.

Verse 17. *He falleth down unto it*] There were four forms of adoration used among the Hebrews: 1. *IIISITAC-HAVAH*, The prostration of the whole body. 2. *KADAD*, The bowing of the head. 3. *CARA*, The bending of the upper part of the body down to the knees. 4. *BARACH*, Bowing the knee, or kneeling.

Verse 20. *He feedeth on ashes*] He feedeth on that which affordeth no nourishment; a proverbial expression for using ineffectual means, and bestowing labour to no purpose.

Verse 22. *I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins*] Probably Isaiah alludes to the smoke rising up from the sin-offering, dispersed speedily by the wind, and rendered invisible. He who offered his sacrifice aright was as sure that the sin for which he offered it was blotted out, as that the smoke of the sacrifice

23 * Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, ^l thy Redeemer, and ^m he that formed thee from the womb, *I am* the LORD that maketh all *things*; * that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 That ⁿ frustrateth the tokens ^o of the liars, and maketh diviners mad; that turneth wise *men* backward, ^p and maketh their knowledge foolish;

26 * That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the ^q decayed places thereof:

27 * That saith to the deep, Be dry, and I will dry up thy rivers;

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, * Thou shalt be built; and to the temple, Thy foundation shall be laid.

Rov. xviii. 20.—^l Ch. xliii. 14. Ver. 6.—^m Ch. xliii. 1.—ⁿ Job ix. 8. Ps. civ. 2. Ch. xl. 22. xlii. 5. xlv. 12. li. 13.—^o Ch. xlvii. 13.—^p Jer. l. 36.—^q 1 Cor. i. 20.—^r Zech. i. 6.—^s Heb. *wastes*.—^t See Jer. i. 33. li. 32, 36.—^u 2 Chron. xxxvii. 22, 23. Ezra i. 1, &c. Ch. xlv. 13.

was dispersed by the wind, and was no longer discernible.

Verse 27. *That saith to the deep, Be dry*] Cyrus took Babylon by laying the bed of the Euphrates dry, and lending his army into the city by night through the empty channel of the river. This remarkable circumstance, in which the event so exactly corresponded with the prophecy, was also noted by Jeremiah, chap. l. 38, li. 36.

Verse 28. *That saith of Cyrus, He is my shepherd*] There is a remarkable beauty and propriety in this verse.

1. Cyrus is called God's Shepherd. Shepherd was an epithet which Cyrus took to himself; and what he gave to all good kings.

2. This Cyrus should say to the temple: "Thy foundation shall be laid." Not—*thou shalt be built*. The fact is, only the *foundation* was laid in the days of Cyrus, the *Ammonites* having prevented the building; nor was it resumed till the second year of Darius, one of his successors. There is often a precision in the expressions of the prophets which is as honourable to truth, as it is unnoticed by careless readers.

CHAPTER XLV.

Prophecy concerning Cyrus, the first king of the Persians. Every obstruction shall be removed out of his way, and the treasures taken from his enemies shall be immense, 1-3. To whom, and on what account, Cyrus was indebted for his wonderful success, 4-6. The prophet refutes the absurd opinion of the Persians, that there were two supreme beings, an evil and a good one, represented by light and darkness, here declared to be only the operation of the ONE true God, 7; and makes a transition to the still greater work of God displayed in the dispensation of the gospel, 8. Great impiety of those who call in question the mysterious providence of God towards his children, 9-12. The remaining part of this chapter, interspersed with strictures on the absurdity of idolatry and some allusions to the dark lying oracles of the heathens, may partly refer to the deliverance begun by Cyrus, but chiefly to the salvation by the Messiah, which, it is declared, shall be of universal extent and everlasting duration, 13-25.

THUS saith the LORD to his anointed, to Cyrus, whose ^a right hand I ^b have holden, ^c to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, ^d and make the crooked places straight: ^e I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, ^f that thou mayest know that I, the LORD, which ^g call thee by thy name, am the God of Israel.

4 For ^h Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast ⁱ not known me.

5 I ^j am the LORD, and ^k there is none else, there is no God beside me: ^l I girded thee, though thou hast not known me:

6 ^m That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

^a Ch. xli. 13.—^b Or, strengthened.—^c Ch. xli. 2. Dan. v. 30.—^d Ch. xl. 4.—^e Ps. cvii. 18.—^f Ch. xli. 23.—^g Exod. xxxiii. 12, 17. Ch. xliii. 1. xlix. 1.—^h Ch. xli. 1.—ⁱ 1 Thess. iv. 5.—^j Deut. iv. 35, 39. xxxii. 39. Ch. xli. 8. xli. 9.—^k Ver. 14, 18, 21, 22.—^l Ps. xviii. 32.

Verse 1. *Loose the loins of kings*] Xenophon gives the following list of the nations conquered by Cyrus: the Syrians, Assyrians, Arabians, Cappadocians, both the Phrygians, Lydians, Carians, Phœnicians, Babylonians. He moreover reigned over the Bactrians, Lidians, Cilicians, the Sæcæ, Paphlagonæ, and Mariandyni. All these kingdoms, he acknowledges, in his decree for the restoration of the Jews, to have been given to him by ЯЕHOVAH, the God of heaven. Ezra, i. 2.

To open before him the two leaved gates, &c.] The gates of Babylon within the city leading from the streets to the river were providentially left open, when Cyrus's forces entered the city in the night through the channel of the river, in the general disorder occasioned by the great feast which was then celebrated; otherwise says Herodotus, i. 191, the Persians would have been shut up in the bed of the river, and taken as in a net, and all destroyed. And the gates of the palace were opened imprudently by the king's orders, to inquire what was the cause of the tumult without; when the two parties under Gobrias and Gadatas rushed in, got possession of the palace, and slew the king.

Verse 2. *The crooked places*] For *hadurim*, crooked places, a word not easily accounted for in this place, the Septuagint read *hararim*, the mountains. The divine protection that attended Cyrus, and rendered his expedition against Babylon easy and prosperous, is finely expressed by God's going before him, and making the mountains level.

The gates of brass] Abydenus says, that the wall of Babylon had brazen gates. And Herodotus, more particularly: "In the wall all round there are a hundred gates, all of brass; and so in like manner are the sides and the lintels." The gates likewise within the city, opening to the river from the several streets, were of brass; as were those also of the temple of Belus.

Verse 3. *I will give thee the treasures of darkness*] Sardes and Babylon, when taken by Cyrus, were the wealthiest cities in the world. Croesus, celebrated beyond all the kings of that age for his riches, gave up his treasures to Cyrus, with an exact account in writing of the whole, containing the particulars with which each wagon was loaded when they were carried away; and they were delivered to Cyrus at the palace of Babylon.

Treasures of darkness may refer to the custom of burying their jewels and money under the ground in their house floors, fearing robbers.

Verse 7. *I form the light, and create darkness*] It was the great principle of the Magian religion, which prevailed in Persia in the time of Cyrus, and in which probably he was educated, that there are two supreme, co-eternal, and independent causes, always acting in opposition one to the other; one the author of all good, the other of all evil. The good

7 I form the light, and create darkness: I make peace, and ^a create evil: I the LORD do all these things.

8 ^b Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with ^c his Maker! Let the potsherd *strive* with the potsherd of the earth. ^d Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning ^e my sons, and concerning ^f the work of my hands command ye me.

12 ^g I have made the earth, and ^h created man upon it: I, even my hands, have stretched out the

33.—^a Ps. cii. 15. Ch. xxxvii. 20. Mal. i. 11.—^b Amos iii. 6.—^c Ps. lxxii. 8. xxxv. 11.—^d Ch. lxiv. 8.—^e Ch. xxix. 16. Jer. xviii. 6. Rom. ix. 20.—^f Jer. xxxi. 9.—^g Isa. xlix. 23. Ch. xlii. 5. Jer. xxvii. 5.—^h Gen. i. 26, 27.

being they called LIGHT; the evil being DARKNESS. That when LIGHT had the ascendant, then good and happiness prevailed among men; when DARKNESS had the superiority, then evil and misery abounded. An opinion that contradicts the clearest evidence of our reason, which plainly leads us to the acknowledgment of one only Supreme Being, infinitely good as well as powerful.

There were, however, some among the Persians whose sentiments were more moderate as to this matter; who held the evil principle to be in some measure subordinate to the good; and that the former would at length be wholly subdued by the latter.

I make peace, and create evil] Evil is here evidently put for war and its attendant miseries. I will procure peace for the Israelites, and destroy Babylon by war. *I form light, and create darkness.* Now, as darkness is only the privation of light, so the evil of war is the privation of peace.

Verse 8. *Drop down, ye heavens*] The eighty-fifth psalm is a very elegant ode on the same subject with this part of Isaiah's prophecies, the restoration of Judah from captivity; and is, in the most beautiful part of it, a manifest imitation of this passage of the prophet.

These images of the dew and the rain descending from heaven and making the earth fruitful, employed by the prophet, and some of those nearly of the same kind which are used by the Psalmist, may perhaps be primarily understood as designed to set forth in a splendid manner the happy state of God's people restored to their country, and flourishing in peace and plenty, in piety and virtue; but justice and salvation, mercy and truth, righteousness and peace, and glory dwelling in the land, cannot with any sort of propriety, in the one or the other, be interpreted as the consequences of that event; they must mean the blessings of the great redemption by Messiah.

Let the earth open, &c.] Jonathan, in his Targum, refers this to the resurrection of the dead; the earth shall be opened, and the dead shall revive. A plain proof that the ancient Jews believed in a future state, and acknowledged the resurrection of the dead.

Verse 9. *Woe unto him that striveth with his Maker*] The prophet answers or prevents the objections and cavils of the unbelieving Jews, disposed to murmur against God, and to arraign the wisdom and justice of his dispensations in regard to them; in permitting them to be oppressed by their enemies and in promising them deliverance instead of preventing their captivity. St. Paul has borrowed the image, and has applied it to the like purpose with equal force and elegance: Rom. ix. 20, 21.

Verse 13. *I have raised him up*] This evidently refers to Cyrus, and to what he did for the Jews; and informs us by whom he was excited to do it.

heavens, and *all their host have I commanded.

13 ^b I have raised him up in righteousness, and I will ^c direct all his ways : he shall ^d build my city, and he shall let go my captives, ^e not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, ' The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine : they shall come after thee ; * in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, ^h Surely God is in thee ; and ⁱ there is none else, there is no God.

15 Verily thou art a God ^j that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them : they shall go to confusion together that are ^k makers of idols.

17 ^l But Israel shall be saved in the LORD with an everlasting salvation : ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD ^m that created the heavens ; God himself that formed the earth and made it ; he hath established it, he created it not in vain, he formed it to be inhabited : ⁿ I am the LORD ; and there is none else.

* Gen. ii. 1.—^b Ch. xli. 2.—^c Or, make straight.—^d 1 Chron. xxxvi. 22, 23. Ezra i. 1, &c. Ch. xlv. 28.—^e (h. li. 3. See Rom. iii. 24.—^f Ps. lxxvii. 31. lxxii. 10, 11. Ch. xlix. 23. lx. 9, 10, 14, 16. Zech. viii. 22, 23.—^g Ps. cxlix. 8.—^h 1 Cor. xiv. 25.—ⁱ Ver. 5.—^j Ps. xlv. 24. Ch. viii. 17. lvii. 17.—^k Ch. xlv. 11.—^l Ch. xxvi. 4. Ver. 25. Rom. xi. 26.—^m Ch. xlii. 5.—ⁿ Deut. xxx. 11. Ch. xlviii. 16.—^o Ps. xix. 8. cxix. 137, 138.—^p Ch. xlv. 17, 18, 19. xlv. 7. xlviii. 7. Rom. i. 22, 23.—^q Ch. xli. 22. xliii. 9. xlv. 7. xlv. 10.

Verse 14. *The labour of Egypt*] This seems to relate to the future admission of the Gentiles into the Church of God. Compare Ps. lxxvii. 32, lxxii. 10 ; chap. lx. 6-9. And perhaps these particular nations may be named, by a metonymy common in all poetry, for powerful and wealthy nations in general.

The Sabeans, men of stature] That the Sabeans were of a more majestic appearance than common, is particularly remarked by Agatharchides, an ancient Greek historian. So also the *Septuagint* understand it, rendering it " tall men." And the same phrase *anshey middah*, is used for persons of extraordinary stature, Num. xiii. 32, and 1 Chron. xx. 6.

Verse 15. *Verily thou art a God that hidest thyself*] At present, from the nations of the world.

O God of Israel, the Saviour.] While thou revealest thyself to the Israelites and savest them.

Verse 16. *They shall be ashamed*] The reader cannot but observe the sudden transition from the solemn adoration of the secret and mysterious nature of God's counsels in regard to his people, to the spirited denunciation of the confusion of idolaters, and the final destruction of idolatry ; contrasted with the salvation of Israel, not from temporal captivity, but the eternal salvation by the Messiah, strongly marked by the repetition and augmentation of the phrase, to the ages of eternity.

Verse 19. *I have not spoken in secret, in a dark place of the earth*] In opposition to the manner in which the heathen

19 I have not spoken in ^o secret, in a dark place of the earth : I said not unto the seed of Jacob, Seek ye me in vain : ^p I the LORD speak righteousness, I declare things that are right.

20 Assemble yourselves and come ; draw near together, ye that are escaped of the nations : * they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

21 Tell ye, and bring them near ; yea, let them take counsel together : * who hath declared this from ancient time ? who hath told it from that time ? have not I the LORD ^q * and there is no God else beside me ; a just God and a Saviour ; there is none beside me.

22 ^r Look unto me, and be ye saved, ^s all the ends of the earth ; for I am God, and there is none else.

23 ^t I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every ^v knee shall bow, ^w every tongue shall swear.

24 ^x Surely, shall one say, In the LORD have I ^y righteousness ^z and strength : even to him shall men come ; and ^{bb} all that are incensed against him shall be ashamed.

25 ^{cc} In the LORD shall all the seed of Israel be justified, and ^{dd} shall glory.

xlviii. 14.—^o Ver. 5, 14, 18. Ch. xlv. 8. xlv. 9. xl. iii. 3, &c.—^p Ps. xxii. 27. lxxv. 5.—^q Ps. lxxv. 3. xviii. 3.—^r Gen. xxii. 16. Jer. xlix. 13. li. 14. Amos vi. 8. Heb. vi. 13.—^s Rom. gen. xiv. 11. Phil. ii. 10.—^t Gen. xxxi. 63. Deut. vi. 13. Ps. lxxiii. 11. (h. lxxv. 16.—^u Or, Surely he shall say of me, In the LORD is all righteousness and strength.—^v Jer. xxiii. 5. 1 Cor. i. 30.—^w Heb. righteousness.—^{bb} Ch. xli. 11.—^{cc} Ver. 17.—^{dd} 1 Cor. i. 31.

oracles gave their answers, which were generally delivered from some deep and obscure cavern.

I the Lord speak righteousness, I declare things that are right.] This also is said in opposition to the false and ambiguous answers given by the heathen oracles, of which there are many noted examples ; none more so than that of the answer given to Croesus when he marched against Cyrus, which was : *If Croesus march against Cyrus, he shall overthrow a great empire* : he, supposing that this promised him success, fought, and lost his own, while he expected to destroy that of his enemy. Here the quack demon took refuge in his designed ambiguity. He predicted the destruction of a great empire, but did not say which it was ; and therefore he was safe, howsoever the case fell out. Not one of the predictions of God's prophets is conceived in this way.

Verse 22. *Look unto me, and be ye saved, &c.*] This verse and the following contain a plain prediction of the universal spread of the knowledge of God through Christ ; and so the *Targum* appears to have understood it ; see Rom. xiv. 11, Phil. ii. 10.

Verse 24. *Surely, shall one say, In the Lord have I righteousness and strength*] Probably these are the words of Cyrus, who acknowledged that all his success came from Jehovah. And this sentiment is in effect contained in his decree or proclamation, Ezra i. 2 : " Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth," &c.

CHAPTER XLVI.

The idols of Babylon represented as so far from being able to bear the burden of their votaries, that they themselves are borne by beasts of burden into captivity, 1, 2. This beautifully contrasted with the tender care of God, in bearing his people from first to last in his arms, and delivering them from their distress, 3, 4. The prophet then, with his usual force and elegance, goes on to show the folly of idolatry, and the utter inability of idols, 5-7. From which he passes with great ease to the contemplation of the attributes and perfections of the true God, 8-10. Particularly that prescience which foretold the deliverance of the Jews from the Babylonish captivity, with all its leading circumstances ; and also that very remote event of which it is the type in the days of the Messiah, 11-13.

BEL * boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; ^b they are a burden to the weary beast.

2 They stoop, they bow down together; they could not deliver the burden, ^c but ^d themselves are gone into captivity.

3 Harken unto me, O house of Jacob, and all the remnant of the house of Israel, ^e which are borne by me from the belly, which are carried from the womb:

4 And even to your old age ^f I am he; and even to hoar hairs ^g will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

5 ^h To whom will ye liken me, and make me equal, and compare me, that we may be like?

6 ⁱ They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 ^j They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from

* Ch. xxi. 9. Jer. i. 2. li. 44.—^b Jer. x. 5.—^c Jer. xlviii. 7.—^d Heb. their soul.—^e Exod. xix. 4. Deut. i. 31. xxxii. 11. Ps. lxxi. 6. Ch. lxviii. 9.—^f Ps. cii. 27. Mal. iii. 6.—^g Ps. xlviii. 14. lxxi. 18.—^h Ch. xl. 18, 25.—ⁱ Ch. xl. 19. xli. 6. xlv. 12, 19. Jer. x. 8.—^j Jer. x. 6.—^k Ch. xlv. 20.—^l Ch. xlv. 19. xlvii. 7.—^m Deut. xxxii. 7.—ⁿ Ch.

Verse 1. *Your carriages were heavy loaden*] "Their burdens are heavy."

Verse 2. *They could not deliver the burden*] That is, their worshippers, who ought to have been borne by them. See the two next verses. The Chaldee and Syriac Versions render it in effect to the same purpose, *those that bear them*, meaning their worshippers; but how they can render *massa* in an active sense, I do not understand.

Verse 3. *Which are borne by me from the belly*] The prophet very ingeniously, and with great force, contrasts the power of God, and his tender goodness effectually exerted towards his people, with the inability of the false gods of the heathen. He like an indulgent father had carried his people in his arms, "as a man carrieth his son," Dent. i. 31. He had protected them, and delivered them from their distresses; whereas the idols of the heathen are forced to be carried about themselves, and removed from place to place, with great labour and fatigue, by their worshippers; nor can they answer, or deliver their votaries, when they cry unto them.

Moses, expostulating with God on the weight of the charge laid upon him as leader of his people, expresses that charge

his place shall he not remove: yea, ^a one shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: ^b bring it again to mind, O ye transgressors.

9 ^c Remember the former things of old: for I am God, and ^d there is none else; I am God, and there is none like me;

10 ^e Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, ^f My counsel shall stand, and I will do all my pleasure;

11 Calling a ravenous bird ^g from the east, ^h the man ⁱ that executeth my counsel from a far country: yea, ^j I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

12 Harken unto me, ye ^k stout-hearted, ^l that are far from righteousness:

13 ^m I bring near my righteousness; it shall not be far off, and my salvation ⁿ shall not tarry: and I will place ^o salvation in Zion for Israel my glory.

xlv. 5, 21.—^a Ch. xlv. 21.—^b Ps. xxxiii. 11. Prov. xix. 21. xxi. 30. Acts v. 39. Heb. vi. 17.—^c Ch. xli. 2, 25.—^d Heb. the man of my counsel.—^e Ch. xlv. 28. xlv. 13.—^f Num. xxiii. 19.—^g Ps. lxxvi. 5.—^h Rom. x. 3.—ⁱ Ch. ii. 5. Rom. i. 17. iii. 21.—^j Hab. ii. 3.—^k Ch. lxii. 11.

under the same image of a parent's carrying his children, in very strong terms: Numb. xi. 12.

Verse 7. *They bear him upon the shoulder—and set him in his place*] This is the way in which the Hindoos carry their gods; and indeed so exact a picture is this of the idolatrous procession of this people, that the prophet might almost be supposed to have been sitting among the Hindoos when he delivered this prophecy.

Verse 8. *Show yourselves men*] This word is rather of doubtful derivation and signification. It occurs only in this place: and some of the ancient interpreters seem to have had something different in their copies. The Vulgate read *take shame to yourselves*; the Syriac, *consider with yourselves*; the Septuagint, *groan or mourn within yourselves*.

Verse 11. *Calling a ravenous bird from the east*] A very proper emblem for Cyrus, as in other respects, so particularly because the ensign of Cyrus was a golden eagle, the very word *ayil*, which the prophet uses here, expressed as near as may be in Greek letters.

Verse 12. *Harken unto me, ye stout-hearted*] This is an address to the Babylonians, stubbornly bent on the practice of injustice towards the Israelites.

CHAPTER XLVII.

The destruction of Babylon is denounced by a beautiful selection of circumstances, in which her prosperity is contrasted with her adverse condition. She is represented as a tender and delicate female reduced to the work and abject condition of a slave, and bereaved of every consolation, 1-4. And that on account of her cruelty, particularly to God's people, her pride, voluptuousness, sorceries, and incantations, 5-11. The folly of these last practices elegantly exposed by the prophet, 12-15. It is worthy of observation that almost all the imagery of this chapter is applied in the book of the Revelation (in nearly the same words) to the antitype of the illustrious capital of the Chaldean empire, viz., Babylon the GREAT.

COME^a down, and^b sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is no throne*, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2^c Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3^d Thy nakedness shall be uncovered, yea, thy shame shall be seen: ^e I will take vengeance, and I will not meet thee as a man.

4 *As for* ^four redeemer, the LORD of hosts is his name, the Holy One of Israel.

5 Sit thou ^g silent, and get thee into darkness, O daughter of the Chaldeans: ^h for thou shalt no more be called, The lady of kingdoms.

6 ⁱ I was wroth with my people, ^j I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; ^k upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be ^l a lady for ever: *so* ^m that thou didst not ⁿ lay these things to thy heart, ^o neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, ^p I am, and none else beside me; ^q I shall not sit as a widow, neither shall I know the loss of children:

9 But ^r these two things shall come to thee ^s in a moment in one day, the loss of children, and widow.

^a Jer. xlviii. 18.—^b Ch. iii. 26.—^c Exod. xi. 5. Judg. xvi. 21. Matt. xxiv. 41.—^d Ch. iii. 17. xx. 4. Jer. xlii. 22, 26. Nah. iii. 5.—^e Rom. xii. 19.—^f Ch. xliii. 3, 14. Jer. l. 34.—^g 1 Sam. ii. 9.—^h Ver. 7. Ch. xlii. 19. Dan. ii. 37.—ⁱ See 2 Sam. xxiv. 14. 2 Chron. xxvii. 9. Zech. i. 15.—^j Ch. xlii. 28.—^k 1 Deut. xxviii. 5.—^l Ver. 5. Rev. xviii. 7.—^m Ch. xlii. 8.—ⁿ Deut. xxxii. 29.—^o Ver. 10. Zeph. ii. 15.—^p Rev. xviii. 7.—^q Ch. li. 19.—^r 1 Thess. v. 3.—^s Nah.

Verse 2. *Take the millstones, and grind meal*] It was the work of slaves to grind corn. They used hand-mills: water-mills were not invented till a little before the time of Augustus; wind-mills not until long after. It was not only the work of slaves, but the hardest work; and often inflicted upon them as a severe punishment.

To grind in the mill, to be scourged, to be put in the stocks, were punishments for slaves. Hence a delinquent was said to be *a man worthy of the mill*. The *tread-mill*, now in use in England, is a revival of this ancient usage. But in the East, grinding was the work of the female slaves. And it is the same to this day. The words denote that state of captivity to which the Babylonians should be reduced.

Make bare the leg, uncover the thigh] This is repeatedly seen in Bengal, where there are few bridges; and both sexes, having neither shoes nor stockings, truss up their loose garments, and walk across, where the waters are not deep.

Verse 3. *I will not meet thee as a man*] "Neither will I suffer man to intercede with me."

Verse 4. *Our Redeemer*] Here a chorus breaks in upon the midst of the subject, with a change of construction, as well as sentiment, from the longer to the shorter kind of verse, for one distich only; after which the former subject and style are resumed.

Verse 6. *I was wroth with my people*] God, in the course of his providence, makes use of great conquerors and tyrants as his instruments to execute his judgments in the earth; he employs one wicked nation to scourge another. The

hood: they shall come upon thee in their perfection ^a for the multitude of thy sorceries, *and for the great abundance of thine enchantments*.

10 For thou ^b hast trusted in thy wickedness: ^c thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath ^d perverted thee; ^e and thou hast said in thine heart, I am, and none else beside me.

11 Therefore shall evil come upon thee; thou shalt not know ^f from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to ^g put it off: and ^h desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 ^a Thou art wearied in the multitude of thy counsels. Let now ^b the ^c astrologers, the stargazers, ^d the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be ^e as stubble; the fire shall burn them; they shall not deliver ^f themselves from the power of the flame: *there shall not be a coal to warm at, nor fire to sit before it*.

15 Thus shall they be unto thee with whom thou hast laboured, *even* ^g thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

iii. 4.—^a Ps. lii. 7.—^b Ch. xxix. 15. Ezek. viii. 12. ix. 9.—^c Or, *caused thee to turn away*.—^d Ver. 8.—^e Heb. *the mourning thereof*.—^f Heb. *expiate*.—^g 1 Thess. v. 8.—^h Ch. lvii. 10.—ⁱ Ch. xiv. 25. Dan. ii. 2.—^j H. b. *viewers of the heavens*.—^k Heb. *that give knowledge concerning the months*.—^l Nah. i. 10. Mal. iv. 1.—^m Heb. *their souls*.—ⁿ Rev. xviii. 11.

inflicter of the punishment may perhaps be as culpable as the sufferer; and may add to his guilt by indulging his cruelty in executing God's justice. When he has fulfilled the work to which the divine vengeance has ordained him, he will become himself the object of it; see chap. x. 5-12.

Verse 9. *These two things shall come to thee in a moment*] That is, suddenly. Belshazzar was slain; thus the city became metaphorically a *widow*, the *husband*—the governor of it, being slain. In the time in which the king was slain, the Medes and Persians took the city, and slew many of its inhabitants, see Dan. v. 30, 31. When Darius took the city, he is said to have crucified *three thousand* of its principal inhabitants.

In their perfection] Instead of *bethummam*, "in their perfection," as our translation renders it, the *Septuagint* and *Syriac* read, in the copies from which they translated, *pitom*, *suddenly*; parallel to *rega*, *in a moment*, in the preceding alternate member of the sentence. The concurrent testimony of the *Septuagint* and *Syriac*, favoured by the context, may be safely opposed to the authority of the present text.

For the multitude] "Notwithstanding the multitude." For this sense of the particle, see Numb. xiv. 11.

Verse 15. *To his quarter*] *Leebro*. Expositors give no very good account of this word in this place. In a MS. it was at first *leabdo*, to *his servant or work*, which is probably the true reading. The sense however is pretty much the same with the common interpretation. "Every one shall turn aside to his own business; none shall deliver thee."

CHAPTER XLVIII.

The Jews reproved for their obstinate attachment to idols, notwithstanding their experience of the divine providence over them; and of the divine prescience that revealed by the prophets the most remarkable events which concerned them, that they should not have the least pretext for ascribing any portion of their success to their idols,

1-8. *The Almighty, after bringing them to the furnace for their perverseness, asserts his glorious sovereignty, and repeats his gracious promises of deliverance and consolation, 9-11. Prophecy concerning that individual (Cyrus) who shall be an instrument in the hand of God of executing his will on Babylon, and his power on the Chaldeans; and the idols of the people are again challenged to give a like proof of their foreknowledge, 12-16. Tender and passionate exclamation of Jehovah respecting the hardened condition of the Jewish nation, to which the very pathetic exclamation of the divine Saviour when he wept over Jerusalem may be considered a striking parallel, 17-19. Notwithstanding the repeated provocations of the house of Israel, Jehovah will again be merciful to them. They are commanded to escape from Babylon; and God's gracious favour towards them is beautifully represented by images borrowed from the exodus from Egypt, 20, 21. Certain perdition of the finally impenitent, 22. It will be proper here to remark that many passages in this chapter, and indeed the general strain of these prophecies, have a plain aspect to a restoration of the church in the latter days upon a scale much greater than the world has yet witnessed, when the very violent fall of Babylon the Great mentioned in the Revelation, of which the Chaldean capital was an expressive type, shall introduce by a most tremendous political convulsion (Rev. xvi. 17-21) that glorious epoch of the gospel, which forms so conspicuous a part of the prophecies of the Old Testament, and has been a subject of the prayers of all saints in all ages.*

HEAR ye this, O house of Jacob, which are called by the name of Israel, and ^a come forth out of the waters of Judah, ^b which swear by the name of the LORD, and make mention of the God of Israel, ^c but not in truth, nor in righteousness.

2 For they call themselves ^d of the holy city, and ^e stay themselves upon the God of Israel; The LORD of hosts *is* his name.

3 ^f I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, ^g and they came to pass.

4 Because I knew that thou art ^h obstinate, and ⁱ thy neck *is* an iron sinew, and thy brow brass:

5 ^j I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee; lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest ^k deal very treacherously, and wast called ^l a transgressor from the womb.

^a Ps. lxxviii. 26.—^b Deut. vi. 13. Ch. lxx. 16. Zeph. i. 5.—^c Jer. iv. 2. v. 2.—^d Ch. lii. 1.—^e Mic. iii. 11. Rom. ii. 17.—^f Ch. xli. 22. xlii. 9. xliii. 9. xliiv. 7. 8. xlv. 21. xlv. 9, 10.—^g Josh. xxi. 45.—^h Heb. *hard*.—ⁱ Exod. lii. 9. Deut. xxxi. 27.—^j Ver. 3.—^k Ch. xxxiii. 1. Jer. lii. 20. v. 11. Hos. v. 7. vi. 7. Mal. ii. 10, 14, 15, 16.—^l Ps. lviii. 3.—^m Ps. lxxix. 9. cvi. 8. Ch. xliii. 25. Ver. 1. Ezek. xx. 9, 14, 22, 44.—ⁿ Ps. lxxviii. 38.—^o Ps. lxxi. 10.—^p Or, *for silver*. See

Verse 1. *Are come forth out of the waters of Judah*] Perhaps *mimmeey*, "from the bowels," so many others have conjectured, or *meni yehudah*, or *neyhudah*, "from Judah." But we have *eyn yaakob*, "the fountain of Jacob," Deut. xxxiii. 28, and *mimmekor yisrael*, "from the fountain of Israel," Ps. lxxviii. 27.

Verse 9. *And for my praise*] I read *ulemaan tehivlathi*. The word *lemaan*, though not absolutely necessary here, for it may be understood as supplied from the preceding member, yet seems to have been removed from hence to ver. 11; where it is redundant, and where it is not repeated in the *Septuagint*, *Syriac*, and a MS.

Verse 10. *I have chosen thee*] For *becharticha*, "I have chosen thee," a MS. has *bechanticha*, "I have tried thee." I cannot think *becheseph*, WITH *silver*, is the true reading: *kecheseph* LIKE *silver*, as the *Vulgate* evidently read it, I suppose to have been the original reading, though no MS. yet found supports this word. The meaning of the verse seems to be this: I have purified you, but not as *silver is purified*; for when it is purified, no dross of any

9 ^a For my name's sake ^b will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, ^c I have refined thee, but not ^d with silver; I have chosen thee ^e in the furnace of affliction.

11 ^f For mine own sake, *even* for mine own sake, will I do *it*: for how ^g should *my name* be polluted? and ^h I will not give my glory unto another.

12 Harken unto me, O Jacob and Israel, my called; ⁱ I *am* he; ^j I *am* the ^k first, I also *am* the last.

13 ^l Mine hand also hath laid the foundation of the earth, and ^m my right hand hath spanned the heavens: *when* ⁿ I call unto them, they stand up together.

14 ^o All ye, assemble yourselves, and hear; which among them hath declared these *things*? ^p *The LORD* hath loved him: ^q he will do his pleasure on Babylon, and his arm *shall be* on the Chaldeans.

15 I, *even* I, have spoken: yea, ^r I have called him: I have brought him, and he shall make his way prosperous.

16 Come ye near unto me, hear ye this; ^s *I* have not spoken in secret from the beginning; from the time that it was, there *am* I: and now ^t *the LORD* God, and his Spirit, hath sent me.

17 Thus saith ^u *the LORD*, thy Redeemer, the Holy One of Israel; ^v I *am* the LORD thy God which teacheth thee to profit, which ^w leadeth thee by the way *that* thou shouldst go.

18 ^x O that thou hadst hearkened to my command-

Ezek. xxii. 20, 21, 22.—^a Eccles. ii. 5.—^b Ver. 9.—^c See Deut. xxxii. 26, 27. Ezek. xx. 9.—^d Ch. xlii. 8.—^e Deut. xxxii. 39.—^f Ch. xli. 4. xliiv. 6. Rev. i. 17. xxii. 18.—^g Ps. cii. 25.—^h Or, *the palm of my right hand hath spread out*.—ⁱ Ch. xl. 26.—^j Ch. xli. 22. xliiv. 7. xlv. 20, 21.—^k Ch. xlv. 1.—^l Ch. xlv. 28.—^m Ch. xlv. 1, 2, &c.—ⁿ Ch. xlv. 19.—^o Ch. lxi. 1. Zech. ii. 8, 9, 11.—^p Ch. xliii. 14. xlv. 6, 24. Ver. 20.—^q Ps. xxxii. 8.—^r Deut. xxxii. 29. Ps. lxxxii. 13.

kind is left behind. Had I done this with you, I should have consumed you altogether; but I have put you in the crucible of affliction, in *captivity*, that you may acknowledge your sins, and turn unto me.

Verse 11. *For how should my name be polluted*] The word *shemi*, *my name*, is dropped out of the text; it is supplied by a MS. and by the *Septuagint*. The *Syriac* and *Vulgate* get over the difficulty, by making the verb in the first person; that *I may not be blasphemed*.

Verse 14. *The LORD hath loved him: he will do his pleasure on Babylon*] That is, Cyrus, so *Symmachus* has well rendered it: "He whom the LORD hath loved will perform his will."

Verse 16. *Come ye near unto me*] After the word *kirbu*, "draw near," a MS. adds *goyim*, "O ye nations;" which, as this and the two preceding verses are plainly addressed to the idolatrous nations, reproaching their gods as unable to predict future events, is probably genuine.

I have not spoken in secret] The Alexandrine copy of the *Septuagint* adds here, "nor in a dark place of the earth," as in chap. xlv. 19. But whether it should be inserted, as of

ments! *then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 ^b Thy seed also had been as the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ^c Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell

^a Ps. cxix. 185.—^b Gen. xxii. 17. Hos. i. 10.—^c Ch. lii. 11. Jer. i. 8. ii. 6, 48. Zech. ii. 6, 7. Rev. xviii. 4.—^d Exod. xix. 4, 5, 6.

right belonging to the Hebrew text, may be doubted; for a transcriber of the Greek Version might easily add it by memory from the parallel place; and it is not necessary to the sense.

From the time that it was] From the time that the expedition of Cyrus was planned, there was God managing the whole by the economy of his providence.

Verse 16. *And now the Lord God, and his Spirit, hath sent me.*] "And now the Lord Jehovah hath sent me and his Spirit." "Who is it that saith in Isaiah, And now the Lord hath sent me and his Spirit? in which, as the expression is ambiguous, is it the Father and the Holy Spirit who have sent Jesus; or the Father, who hath sent both Christ and the Holy Spirit. The latter is the true interpretation."

this, utter it *even* to the end of the earth; say ye, The LORD hath ^d redeemed his servant Jacob.

21 And they ^e thirsted not *when* he led them through the deserts: he ^f caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 ^g *There is no peace, saith the LORD, unto the wicked.*

Ch. xlii. 22, 23.— See ch. xli. 17, 18.—^f Exod. xvii. 6. Num. xx. 11. Ps. cv. 41.—^g Ch. lvii. 21.

—*Origen* cont. Cels. lib. i. I have kept to the order of the words of the original, on purpose that the ambiguity, which *Origen* remarks in the Version of the *Septuagint*, and which is the same in the Hebrew, might still remain; and the sense which he gives to it, be offered to the reader's judgment, which is wholly excluded in our translation.

Verse 18. *As a river*] That is, the Euphrates.

Verse 19. *Like the gravel thereof*] "Like that of the bowels thereof." "As the issue of the bowels of the sea; that is, fishes."

Verse 22. *There is no peace, saith the Lord, unto the wicked.*] As the destruction of Babylon was determined, God commands his people to hasten out of it; for, saith the Lord, *there is no peace (prosperity) to the wicked.*

CHAPTER XLIX.

In this chapter the Messiah is introduced, declaring the full extent of his commission, which is not only to be Saviour to the Jews, but also to the Gentiles. The power and efficacy of his word is represented by apt images; the ill success of his ministry among the Jews is intimated, and the great success of the gospel among the Gentiles, 1-12. But the prophet, then casting his eye on the happy, though distant period of Israel's restoration, makes a beautiful apostrophe to the whole creation to shout forth the praises of God on the prospect of this remarkable favour, 13. The tender mercies of God to his people, with the prosperity of the church in general, and the final overthrow of all its enemies, make the subject of the remaining verses, 14-26.

LISTEN, ^a O isles, unto me; and hearken, ye people, from far; ^b The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made ^c my mouth like a sharp sword; ^d in the shadow of his hand hath he hid me, and made me ^e a polished shaft; in his quiver hath he hid me;

3 And said unto me, ^f *Thou art my servant, O Israel, in whom I will be glorified.*

4 ^g Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet

^a Ch. xli. 1.—^b Ver. 5. Jer. i. 5. Matt. i. 20, 21. Luke i. 15, 31. John x. 38. Gal. i. 15.—^c Ch. xi. 4. li. 16. Hos. vi. 5. Heb. iv. 12. Rev. i. 16.—^d Ch. ii. 16.—^e Ps. xlv. 5.—^f Ch. xlii. 1. Zech. iii. 8.—^g Ch. xlii. 23. John xiii. 31. xv. 8. Eph. i. 6.—^h Ezek. iii. 19.

Verse 1. *Listen, O isles, unto me*] The character and office of the Messiah was exhibited in general terms at the beginning of chap. xlii.; but here he is introduced in person, declaring the full extent of his commission, which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted, but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God.

Verse 2. *And he hath made my mouth like a sharp sword*] The servant of God, who speaks in the former part of this

surely my judgment *is* with the LORD, and ^h my work with my God.

5 And now, saith the LORD ⁱ that formed me from the womb to be his servant, to bring Jacob again to him, ^j Though Israel ^k be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, ^l It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the ^m preserved of Israel: I will also give thee for ⁿ a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel,

ⁱ Or, my reward. Ch. xl. 10. lxi. 11.—^j Ver. 1.—^k Or, that Israel may be gathered to him, and I may, &c.—^l Matt. xxiii. 37.—^m Or, Art thou lighter than that thou shouldst, &c.—ⁿ Or, desolations.—^o Ch. xlii. 6. lx. 3. Luke ii. 32. Acts xiii. 47. xxvi. 18.

chapter, must be the Messiah. If any part of this character can, in any sense, belong to the prophet, yet in some parts it must belong exclusively to Christ; and in all parts to him in a much fuller and more proper sense. Isaiah's mission was to the Jews, not to the distant nations, to whom the speaker in this place addresses himself. "He hath made my mouth a sharp sword;" "to reprove the wicked, and to denounce unto them punishment," says Jarchi, understanding it of Isaiah. But how much better does it suit him who is represented as having "a sharp two-edged sword going out of his mouth;" Rev. i. 16; who is himself the word of God; which word is "quick and powerful, and sharper than any two-edged sword;" Heb. iv. 12. This mighty Agent and Instru-

and his Holy One, *to ^b him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, *kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, ^dIn an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, *and give thee for a covenant of the people, to ^festablish the earth, to cause to inherit the desolate heritages;

9 That thou mayest *say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not ^bhunger nor thirst; ⁱneither shall the heat nor sun smite them: for he that hath mercy on them ^jshall lead them, even by the springs of water shall he guide them.

11 *And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, ^kthese shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 *Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 *But Zion said, The LORD hath forsaken me, and my LORD hath forgotten me.

15 *Can a woman forget her sucking child, ^pthat she should not have compassion on the son of her womb? yea, they may forget, ^qyet will I not forget thee.

16 Behold, ^rI have graven thee upon the palms of my hands; thy walls are continually before me.

* Ch. liii. 3. Matt. xxvi. 67.—^b Or, to him that is despised in soul.—^c Ps. lxxii. 10, 11. Ver. 23.—^d See Ps. lxxxix. 13. 2 Cor. vi. 2.—^e Ch. xliii. 6.—^f Or, raise up.—^g Ch. xliii. 7. Zech. ix. 12.—^h Rev. vii. 16.—ⁱ Ps. cxvi. 6.—^j Ps. xxiii. 2.—^k Ch. xl. 4.—^l Ch. xliii. 5, 6.—^m Ch. xliii. 23.—ⁿ See ch. xl. 27.—^o See Ps. ciii. 13. Mal. iii. 17. Matt. vii. 11.—^p Heb. from having compassion.—^q Rom. xi. 29.—^r See Exod. xiii. 9. Cant. viii. 6.—^s Ver. 19.—^t Ch. lx. 4.—^u Prov.

ment of God, "long laid up in store with him, and sealed up among his treasures," is at last revealed and produced by his power, and under his protection, to execute his great and holy purposes. He is compared to a polished shaft stored in his quiver for use in his due time. The polished shaft denotes the same efficacious word which is before represented by the sharp sword. The doctrine of the gospel pierces the hearts of its hearers, "bringing into captivity every thought to the obedience of Christ." The metaphor of the sword and the arrow, applied to powerful speech, is bold, yet just.

This person, who is (ver. 3) called *Israel*, cannot in any sense be *Isaiah*. That name, in its original design and full import, can only belong to him who contended powerfully with God in behalf of mankind, and prevailed, Gen. xxxii. 28. I have my doubts whether sometimes *Isaiah*, sometimes *Cyrus*, and sometimes the *Messiah*, be not intended in this chapter; the former shadowing out the latter, of whom, in certain respects, they may be considered the types.

The literal sense should be sought out first; this is of the utmost importance both in reading and interpreting the oracles of God.

Verse 12. Behold, these shall come from far.] Babylon was far and east; Sinim, Pelusians, to the south.

The land of Sinim.] *Sin* signifies a bush, and *sinim*, bushes, woods, &c. Probably this means that the land where several of the lost Jews dwell is a woodland. The ten tribes are gone, no one knows whither. On the slave coast of Africa, some Jewish rites appear among the people, and all the males are circumcised. The whole of this land, as it appears from the coast, may be emphatically called *erets sinim*, the land of bushes, as it is all covered with woods, as far as the eye can reach. Many of the Indians in North America, which is also a woodland, have a great profusion of rites, apparently in their basis Jewish. Is it not possible that the descendants of the ten lost tribes are among those

17 Thy children shall make haste; *thy destroyers and they that made thee waste shall go forth of thee.

18 ⁱLift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, *as with an ornament, and bind them on thee, as a bride doth.

19 For thy waste and thy desolate places, and the land of thy destruction, *shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 *The children which thou shalt have, *after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up those? Behold, I was left alone; these, where had they been?

22 *Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their *arms, and thy daughters shall be carried upon their shoulders.

23 *And kings shall be thy ^{bb}nursing fathers, and their ^{cc}queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and ^{dd}lick up the dust of thy feet; and thou shalt know that I am the LORD: for ^{ee}they shall not be ashamed that wait for me.

24 "Shall the prey be taken from the mighty, or ^{ff}the lawful captive delivered?

25 But thus saith the LORD, Even the ^{hh}captives

xvii. 6.—^g See ch. liii. 1, 2. Zech. ii. 4. x. 10.—^h Ch. lx. 4.—ⁱ Mat. iii. 9. Rom. xi. 12, &c.—^j Ch. lxx. 4. lvi. 20.—^k Heb. bosom.—^l Ps. lxxii. 11. Ver. 7. Ch. iii. 15. lx. 16.—^m Heb. nourishes.—ⁿ Heb. princesses.—^o Ps. lxxvii. 9. Mic. vii. 17.—^p Ps. xxxiv. 22. Rom. v. 5. ix. 33. x. 11.—^q Matt. xii. 29. Luke xi. 21, 22.—^r Heb. the captivity of the just.—^s Heb. captivity.

in America, or among those in Africa, whom European nations think they have a right to enslave? It is of those lost tribes that the twenty-first verse speaks: "And these, where had they been?" [Most of the commentators now endorse the opinion of Gesenius, that the land of *Sinim* is *China*.]

Verse 16. Behold, I have graven thee upon the palms of my hands.] This is certainly an allusion to some practice, common among the Jews at that time, of making marks on their hands or arms by punctures on the skin, with some sort of sign or representation of the city or temple, to show their affection and zeal for it. They had a method of making such punctures indelebly by fire, or by staining. See note on chap. xlv. 5.

Verse 17. Shall go forth of thee.] "Shall become thine offspring." The phrase is frequently used in this sense: see chap. xi. 1; Mic. v. 2; Nah. i. 11. The accession of the Gentiles to the church of God is considered as an addition made to the number of the family and children of *Sion*; see ver. 21, 22, and chap. lx. 4. The common rendering, "shall go forth of thee, or depart from thee" is very flat, after their zeal had been expressed by "shall become thy builders:" and as the opposition is kept up in one part of the sentence, one has reason to expect it in the other, which should be parallel to it.

Verse 18. Bind them on thee, as a bride doth.] The end of the sentence is manifestly imperfect. Does a bride bind her children, or her new subjects, about her? *Sion* clothes herself with her children, as a bride clothes herself,—with what? some other thing certainly. The *Septuagint* help us out in this difficulty, and supply the lost word: as a bride, her ornaments.

Verse 23. With their face toward the earth.] It is well known that expressions of submission, homage, and reverence always have been and are still carried to a great degree of

of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will * feed them that oppress thee with

* Ch. ix. 20.—b Rev. xiv. 20. xvi. 6.

extravagance in the eastern countries. When Joseph's brethren were introduced to him, "they bowed down themselves before him with their faces to the earth," Gen. xlii. 6. The kings of Persia never admitted any one to their presence without exacting this act of adoration; for that was the proper term for it.

These expressions therefore of the prophet are only general poetical images, taken from the manners of the country, to denote great respect and reverence: and such splendid poetical images, which frequently occur in the prophetic

their own flesh; and they shall be drunken with their own ^bblood, as with ^csweet wine: and all flesh ^dshall know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob.

* Or, new wine.—d Ps. lx. 16. Ch. ix. 16.

writings, were intended only as general amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter. For the different kinds of adoration in the East, see the note on chap. xlv. 17.

Verse 24. *Shall the prey be taken from the mighty*] These two last verses contain a glorious promise of deliverance to the persecuted church of Christ from the *terrible one*—Satan, and all his representatives and vicegerents, persecuting antichristian rulers. They shall at last cease from destroying the church of God, and destroy one another.

CHAPTER L

In this chapter God vindicates his dealings with his people, whose alienation is owing to themselves. 1. And, by allusion to the temporal deliverances connected with the drying up of the Red Sea and the Euphrates, asserts his power to save, 2, 3; namely, by the obedience and sufferings of the Messiah, 4-6; who was at length to prove victorious over all his enemies, 7-9. The two last verses exhort to faith and trust in God in the most disconsolate circumstances; with a denunciation of vengeance on those who should trust to their own devices, 10, 11.

THUS saith the LORD, Where is * the bill of your mother's divorcement, whom I have put away? or which of my ^bcreditors is it to whom I have sold you? Behold, for your iniquities ^chave ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? ^dwhen I called, *was there* none to answer? ^eIs my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, ^fat my rebuke I ^gdry up the sea, I make the ^hrivers a wilderness: ⁱtheir fish stinketh, because *there is* no water, and dieth for thirst.

3 ^jI clothe the heavens with blackness, ^kand I make sackcloth their covering.

4 ^lThe LORD GOD hath given me the tongue of

* Deut. xxiv. 1. Jer. iii. 8. Hos. ii. 2.—b See 2 Kings iv. 1. Matt. xviii. 25.—c Ch. lii. 3.—d Prov. i. 24. Ch. lxx. 12. lxxvi. 4. Jer. vii. 13. xxxv. 15.—e Num. xi. 23. Ch. lix. 1.—f Ps. cvi. 9. Nah. i. 4.—g Exod. xiv. 21.—h Josh. iii. 16.—i Exod. vii. 18, 21.—j Exod. x.

Verse 1. *Thus saith the Lord*] This chapter has been understood of the prophet himself; but it certainly speaks more clearly about Jesus of Nazareth than of Isaiah, the son of Amos.

Where is the bill] Husbands, through moroseness or levity of temper, often sent bills of divorcement to their wives on slight occasions, as they were permitted to do by the law of Moses, Deut. xxiv. 1. And fathers, being oppressed with debt, often sold their children, which they might do for a time, till the year of release, Exod. xxi. 7. That this was frequently practised, appears from many passages of Scripture, and that the persons and the liberty of the children were answerable for the debts of the father. The widow, 2 Kings iv. 1, complains "that the creditor is come to take unto him her two sons to be bondmen." And so in the parable, Matt. xviii. 25.

Verse 6. *And my cheeks to them that plucked off the hair*] The greatest indignity that could possibly be offered.

I hid not my face from shame and spitting.] Another instance of the utmost contempt and detestation. It was ordered by the law of Moses as a severe punishment, carrying with it a lasting disgrace; Deut. xxv. 9. See Job xxx.

the learned, that I should know how to speak a word in season to *him that is* ^mweary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The LORD GOD ⁿhath opened mine ear, and I was not ^orebellious, neither turned away back.

6 ^pI gave my back to the smiters, and ^qmy cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 For the LORD GOD will help me; therefore shall I not be confounded: therefore have ^rI set my face like a flint, and I know that I shall not be ashamed.

8 ^sHe is near that justifieth me; who will contend with me? let us stand together: who is ^tmine adversary? let him come near to me.

21.—k Rev. vi. 12.—l Exod. iv. 11.—m Matt. xi. 28.—n Ps. xl. 6, 7, 8.—o Matt. xxvi. 89. John xiv. 31. Phil. ii. 8. Heb. x. 5, &c.—p Matt. xxvi. 67. xxvii. 26. John xviii. 22.—q Lam. iii. 30.—r Ezek. iii. 8, 9.—s Rom. viii. 32, 33, 34.—t Heb. the master of my cause.

10, and Numb. xxii. 14. It so evidently appears that in eastern countries spitting has ever been an expression of the utmost detestation, that the learned doubt whether in the passages of Scripture above quoted any thing more is meant than spitting,—not in the face, which perhaps the words do not necessarily imply,—but only in the presence of the person affronted. But in this place it certainly means *spitting in the face*; so it is understood in St. Luke, where our Lord plainly refers to this prophecy: xviii. 31, 32, which was in fact fulfilled; "and some began to spit on him," Mark xiv. 65, xv. 19. If spitting in a person's presence was such an indignity, how much more spitting in his face?

Verse 7. *Therefore have I set my face like a flint*] The prophet Ezekiel, chap. iii. 8, 9, has expressed this with great force in his bold and vehement manner.

Verse 10. *Who is among you that feareth the Lord*] I believe this passage has been generally, if not dangerously misunderstood. It has been quoted, and preached upon, to prove that "a man might conscientiously fear God, and be obedient to the words of the law and the prophets; obey the voice of his servant—of Jesus Christ himself, that is, be sincerely and regularly obedient to the moral law and the coun-

9 Behold, the Lord GOD will help me; who is he that shall condemn me? ^a lo, they all shall wax old as a garment; ^b the moth shall eat them up.

10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that ^c walketh in darkness, and hath no light? ^d let him trust in

^a Job xlii. 28. Ps. cii. 26. Ch. li. 6.—^b Ch. li. 8.—^c Ps. xxiii. 4.

mands of our blessed Lord, and yet walk in darkness and have no light, no sense of God's approbation, and no evidence of the safety of his state." This is utterly impossible; for Jesus hath said, "He that followeth me shall not walk in darkness, but shall have the light of life." If there be some religious persons who, under the influence of morbid melancholy, are continually writing bitter things against themselves, the word of God should not be bent down to their state. There are other modes of spiritual and scriptural comfort. But does not the text speak of such a case? The text contains two questions, to each of which a particular answer is given:

Q. 1. "Who is there among you that feareth JEHOVAH?"

Ans. Let him hearken unto the voice of his servant.

Q. 2. Who that walketh in darkness and hath no light?"

Ans. Let him trust in the name of Jehovah;

And lean himself (prop himself) upon his God."

Now, a man awakened to a sense of his sin and misery, may have a dread of JEHOVAH, and tremble at his word; and what should such a person do? Why he should hear what God's servant saith: Come unto me all ye who labour and are heavy laden; and I will give you rest." There may be a sincere penitent, walking in darkness, having no light of salvation; for this is the case of all when they first begin to turn to God. What should such do? They should trust, believe on, the Lord Jesus, who died for them, and lean upon his all-sufficient merits for the light of salvation which God has promised.

the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. ^a This shall ye have of mine hand; ye shall lie down ^b in sorrow.

^a 2 Chron. xx. 20. Ps. xx. 7.—^b John ix. 19.—^c Ps. xvi. 4.

Verse 11. *Ye that kindle a fire*] The fire of their own kindling, by the light of which they walk with security and satisfaction, is an image designed to express, in general, human devices and mere worldly policy, exclusive of faith and trust in God; which, though they flatter themselves for a while with pleasing expectations and some appearance of success, shall in the end turn to the confusion of the authors.

That compass yourselves about with sparks] There are others who are widely different from those already described. Without faith, repentance, or a holy life, they are bold in their professed confidence in God—presumptuous in their trust in the mercy of God; and, while destitute of all preparation for and right to the kingdom of heaven, would think it criminal to doubt their final salvation! Living in this way, what can they have at the hand of God but an endless bed of sorrow! *Ye shall lie down in sorrow.*

But there is a general sense, and accordant to the design of the prophecy, in which these words may be understood and paraphrased: *Behold, all ye that kindle a fire—provoke war and contention; compass yourselves about with sparks—stirring up seditions and rebellions: walk in the light of your fire—go on in your lust of power and restless ambition. Ye shall lie down in sorrow—it will turn to your own perdition.* This seems to refer to the restless spirit of the Jews, always stirring up confusion and strife; rebelling against and provoking the Romans, till at last their city was taken, their temple burnt to the ground, and upwards of a million of themselves destroyed, and the rest led into captivity.

CHAPTER LI.

The prophet exhorts the children of Abraham to trust in the Lord; and briefly, but beautifully, describes the great blessedness which should be the consequence, 1-3. Then, turning to the Gentiles, encourages them to look for a portion in the same salvation, 4, 5; the everlasting duration of which is majestically described, 6. And as it is everlasting, so it is sure to the righteous, notwithstanding all the machinations of their enemies, 7-8. The faithful, then, with exultation and joy, lift their voices, reminding God of his wondrous works of old, which encourage them to look now for the like glorious accomplishment of these promises, 9-11. In answer to this the Divinity is introduced comforting them under their trials, and telling them that the deliverer was already on his way to save and to establish them, 12-16. On this the prophet turns to Jerusalem to comfort and congratulate her on so joyful a prospect. She is represented, by a bold image, as a person lying in the streets, under the intoxicating effects of the cup of the divine wrath, without a single person from among her own people appointed to give her consolation, and trodden under the feet of her enemies; but, in the time allotted by the divine providence, the cup of trembling shall be taken out of her hand, and put into that of her oppressors; and she shall drink it no more again for ever, 17-22.

HEARKEN ^a to me, ^b ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 ^c Look unto Abraham your father, and unto

^a Ver. 7.—^b Rom. ix. 30, 31, 32.—^c Rom. iv. 1, 16. Heb. xi. 17, 19.—^d Gen. xii. 1, 2.—^e Gen. xxiv. 1, 35.

Verse 1. *Ye that follow after righteousness*] The people who, feeling the want of salvation, seek the Lord in order to be justified.

The rock] Abraham.

The hole of the pit] Sarah; as explained in ver. 2.

Verse 2. *I called him alone*] As I have made out of one a great nation; so, although ye are brought low and minished, yet I can restore you to happiness and greatly multiply your number.

Verse 4. *My people—O my nation*] "O ye peoples—O ye

Sarah that bare you: ^d for I called him alone, and ^e blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert ^a like the garden of the LORD: joy and gladness shall be

^a Ps. cii. 13. Ch. xl. i. lii. 9. lxi. 2. lxvi. 13. Zech. i. 17. Ver. 12.—^b Gen. xiii. 10. Joel ii. 8.

nations." For *ammî*, my people, the Bodleian MS. and another read *ammim*, ye peoples; and for *leumî*, my nation, the Bodleian MS. and eight others (two of them ancient), and four of *De Rossi's*, read *leummim*, ye nations; and so the Syriac in both words. The difference is very material; for in this case the address is made, not to the Jews, but to the Gentiles, as in all reason it ought to be; for this and the two following verses express the call of the Gentiles, the islands, or the distant lands on the coasts of the Mediterranean and other seas. It is also to be observed that God

found therein, thanksgiving and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation: ^afor a law shall proceed from me, and I will make my judgment to rest ^bfor a light of the people.

5 ^cMy righteousness is near; my salvation is gone forth, ^dand mine arms shall judge the people: ^ethe isles shall wait upon me, and ^fon mine arm shall they trust.

6 ^gLift up your eyes to the heavens, and look upon the earth beneath: for ^hthe heavens shall vanish away like smoke, ⁱand the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ^jHearken unto me, ye that know righteousness, the people ^kin whose heart is my law; ^lfear ye not the reproach of men, neither be ye afraid of their revilings.

8 For ^mthe moth shall eat them up like a garment, and the worm shall eat them like wool: but my ⁿrighteousness shall be for ever, and my salvation from generation to generation.

9 ^oAwake, awake, ^pput on strength, O arm of the LORD; awake, ^qas in the ancient days, in the generations of old. ^rArt thou not it that hath cut ^sRahab, and wounded the ^tdragon?

10 Art thou not it which hath ^udried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore ^vthe redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

12 I, even I, am he ^wthat comforteth you: who art thou, that thou shouldst be afraid ^xof a man that shall die, and of the son of man which shall be made ^yas grass;

13 And forgettest the LORD thy Maker, ^zthat hath stretched forth the heavens, and laid the

^aCh. ii. 3. xlii. 4.—^bCh. xlii. 6.—^cCh. xlii. 13. lvi. 1. Rom. i. 16. 17.—^dPs. lxxvii. 4. xxviii. 9.—^eCh. ix. 9.—^fRom. i. 16.—^gCh. xl. 26.—^hPs. ciii. 28. Matt. xxv. 85. 2 Pet. iii. 10. 12.—ⁱCh. i. 9. Ver. 1.—^jPs. xxvii. 81.—^kMatt. x. 28. Acta v. 41.—^lCh. i. 9.—^mPs. xlv. 23. Ch. iii. 1.—ⁿPs. xciii. 1. Rev. xi. 17.—^oPs. xlv. 1. 4. Job xxvi. 12.—^pPs. lxxvii. 4. lxxxix. 10.—^qPs. lxxiv. 13. 14. Ch. xxvii. 1. Esek. xxix. 8.—^rErod. xlv. 21. Ch. xlii. 16.—^sCh. xxxv. 10.—^tVer. 8. 2 Cor. i. 8.—^uPs. cxviii. 6.—^vCh. xl. 6. 1 Pet. i. 24.—^wJob ix. 8. Pa. civ. 2. Ch. xl. 22. xlii. 5. xlv. 24.—^xOr,

in no other place calls his people *leummi*, my nation. [A law shall proceed from me] The new law, the gospel of our Lord Jesus.

Verse 5. *My righteousness is near*] The word *tsedek*, righteousness, is used in such a great latitude of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c., that it is not easy sometimes to give the precise meaning of it without much circumlocution; it means here the faithful completion of God's promises to deliver his people.

Verse 6. *My salvation shall be for ever*] Aben Ezra says, From this verse divines have learnt the immortality of the soul. Men shall perish as the earth does, because they are formed from it; but they who are filled with the salvation of God shall remain for ever.

Verse 14. *The captive exile hasteneth that he may be loosed*] "He marcheth on with speed, who cometh to set free the captive." Cyrus, if understood of the temporal redemption from the captivity of Babylon; in the spiritual sense, the Messiah, who comes to open the prison to them that are bound.

Verse 17. *The cup of trembling*] This may allude to the ancient custom of taking off criminals by a cup of poison. Socrates is well known to have been sentenced by the Aro-

foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, ^{bb}and that he should not die in the pit, nor that his bread should fail.

15 But I am the LORD thy God, that ^{cc}divided the sea, whose waves roared: The LORD of hosts is his name.

16 And ^{dd}I have put my words in thy mouth, and ^{ee}I have covered thee in the shadow of mine hand, ^{ff}that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

17 ^{gg}Awake, awake, stand up, O Jerusalem, which ^{hh}hast drunk at the hand of the LORD the cup of his fury; ⁱⁱthou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.

19 ^{kk}These two things are come unto thee; who shall be sorry for thee? desolation, and ^{ll}destruction, and the famine, and the sword: ^{mm}by whom shall I comfort thee?

20 ⁿⁿThy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, ^{oo}but not with wine.

22 Thus saith thy Lord the LORD, and thy God ^{pp}that pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

23 But ^{qq}I will put it into the hand of them that afflict thee; which have ^{rr}said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

made himself ready.—^{aa}Job xx. 7.—^{bb}Zech. ix. 11.—^{cc}Ps. lxxiv. 13. Job xxvi. 12. Jer. xxxi. 35.—^{dd}Deut. xviii. 18. Ch. lix. 21. John iii. 34.—^{ee}Ch. xlix. 2.—^{ff}Ch. lxxv. 17. lxxvi. 22.—^{gg}Ch. lli. 1.—^{hh}Job xxi. 30. Jer. xxi. 15, 16.—ⁱⁱSee Deut. xxviii. 28, 34. Pa. ix. 3. lxxv. 8. Ezek. xxiii. 32, 33, 34. Zech. xii. 2. Rev. xiv. 10.—^{jj}Ch. xvii. 9.—^{kk}Heb. happened.—^{ll}Heb. breaking.—^{mm}Amos. vii. 2.—ⁿⁿLum. ii. 11, 12.—^{oo}See ver. 17. Lam. iii. 15.—^{pp}Jer. i. 34.—^{qq}Jer. xxv. 17, 26, 28. Zech. xii. 2.—^{rr}Ps. lxxvi. 11, 12.

pagus to drink a cup of the juice of hemlock, which occasioned his death.

Verse 19. *These two things—desolation, and destruction, and the famine, and the sword*] That is, desolation by famine, and destruction by the sword, taking the terms alternately; of which form of construction see other examples.

The bold image of the cup of God's wrath, often employed by the sacred writers (see note on chap. i. 22), is nowhere handled with greater force and sublimity than in this passage of Isaiah, ver. 17-23. Jerusalem is represented in person as staggering under the effects of it, destitute of that assistance which she might expect from her children; not one of them being able to support or to lead her. They, abject and amazed, lie at the head of every street, overwhelmed with the greatness of their distress; like the oryx entangled in a net, in vain struggling to rend it, and extricate himself. This is poetry of the first order, sublimity of the highest character.

Verse 23. *Which have said to thy soul, Bow down*] "Who say to thee, Bow down thy body." A very strong and most expressive description of the insolent pride of eastern conquerors; which, though it may seem greatly exaggerated, yet hardly exceeds the strict truth, see Josh. x. 24, and Judg. i. 7.

CHAPTER LII.

Jerusalem, in manifest allusion to the strong figure employed in the close of the preceding chapter, is represented as fallen asleep in the dust, and in that helpless state bound by her enemies. The prophet, with all the ardour natural to one who had such joyful news to communicate, bids her awake, arise, put on her best attire (holiness to the Lord), and ascend her lofty seat; and then he delivers the message he had in charge, a very consolatory part of which was, that "no more should enter into her the uncircumcised and the polluted," 1-6. Awaking from her stupefaction, Jerusalem sees the messenger of such joyful tidings on the eminence from which he spied the coming deliverance. She expresses, in beautiful terms, her joy at the news, repeating with peculiar elegance the words of the crier, 7. The rapturous intelligence, that Jehovah was returning to resume his residence on his holy mountain, immediately spreads to others on the watch, who all join in the glad acclamation, 8; and, in the ardour of their joy, they call to the very ruins of Jerusalem to sing along with them, because Jehovah maketh bare his holy arm in the sight of all the nations, and all the ends of the earth are about to see the salvation of Israel's God, 9, 10. To complete the deliverance, they are commanded to march in triumph out of Babylon, earnestly exhorted to have nothing to do with any of her abominations, and assured that Jehovah will guide them in all their way, 11-12. The prophet then passes to the procuring of this great blessedness to the house of Israel in particular, and to the world in general, viz., the humiliation, sufferings, death, burial, resurrection, and ascension of Jesus Christ; a very celebrated and clear prophecy, which takes up the remainder of this and the whole of the following chapter.

AWAKE, ^aawake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, ^bthe holy city: for ^chenceforth there shall no more come into thee the uncircumcised ^dand the unclean.

² Shake thyself from the dust; arise, and sit down, O Jerusalem: ^eloose thyself from the bands of thy neck, O captive daughter of Zion.

³ For thus saith the LORD, ^fYe have sold yourselves for nought; and ye shall be redeemed without money.

⁴ For thus saith the Lord God, My people went down aforetime into ^gEgypt to sojourn there; and the Assyrian oppressed them without cause.

^aCh. ii. 9, 17.—^bNeb. xi. 1. Ch. xlviii. 2. Matt. iv. 5. Rev. xxi. 2.—^cCh. xxxv. 8. Is. 21. Nah. i. 15.—^dRev. xxi. 27.—^esee oh. iii. 26. H. 23.—^fZech. ii. 7.—^gPs. xlv. 12. Ch. xiv. 13. Jer.

Verse 1. *The uncircumcised and the unclean.*] Christians have turned many passages of the prophets against the Jews; and it is not to be wondered at, that in support of their obstinate and hopeless cause, they should press a prophecy into their service, and make it speak against the Christians. This *Kimchi* does in this place; for he says, by the uncircumcised, the Christians are meant; and by the unclean, the Turks.

Verse 2. *Sit down, O Jerusalem.*] "Ascend thy lofty seat, O Jerusalem." The literal rendering here is, according to our English translation, "arise, sit;" on which a very learned person remarks: "So the old versions. But sitting is an expression of mourning in Scripture and the ancients; and doth not well agree with the rising just before." It does not indeed agree, according to our ideas; but, considered in an oriental light, it is perfectly consistent. The common manner of sitting in the eastern countries is upon the ground or the floor with the legs crossed. The people of better condition have the floors of their chambers or divans covered with carpets for this purpose; and round the chamber broad couches, raised a little above the floor, spread with mattresses handsomely covered, which are called sofas. When sitting is spoken of as a posture of more than ordinary state, it is quite of a different kind; and means sitting on high, on a chair of state or throne called the *musnad*; for which a foot-stool was necessary, both in order that the person might raise himself up to it, and for supporting the legs when he was placed in it.

Verse 6. *Therefore my people shall know*] The word *lachen*, occurring the second time in this verse, seems to be repeated by mistake. It has no force nor emphasis as a repetition; it only embarrasses the construction and the sense. *I am he that doth speak*] "I am he, JEHOVAH, that promised." The addition of JEHOVAH seems to be right in consequence of what was said in the preceding line, "My people shall know my name."

⁵ Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is ¹blasphemed.

⁶ Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

⁷ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, ^hThy God reigneth!

⁸ Thy watchmen shall lift up the voice; with the

xv. 13.—^bGen. xlv. 6. Acts vii. 14.—¹Ezek. xx. 27. Rom. ii. 24.—^hNah. i. 15. Rom. x. 15.—^hPs. xciii. 1. xvi. 10. xcvi. 1.

Verse 7. *How beautiful*] The watchmen discover afar off, on the mountains, the messenger bringing the expected and much-wished-for news of the deliverance from the Babylonish captivity. They immediately spread the joyful tidings, ver. 8, and with a loud voice proclaim that JEHOVAH is returning to Zion, to resume his residence on his holy mountain, which for some time he seemed to have deserted.

From the use made of this by our Lord and the apostles, we may rest assured that the preachers of the gospel are particularly intended. *Mountains* are put for the whole land of Judea, where the gospel was first preached. There seems to be an allusion to a battle fought, and the messengers coming to announce the victory, which was so decisive that a peace was the consequence, and the king's throne established in the land.

There appear to have been two sorts of *messengers* among the Jews: one sort always employed to bring evil tidings; the other to bring good. The names also and persons of these different messengers appear to have been well known; so that at a distance they could tell, from seeing the messenger, what sort of tidings he was bringing. See a case in point, 2 Sam. xviii. 19-27.

Verse 8. *Thy watchmen shall lift up the voice*] There is a difficulty in the construction of this place which, I think, none of the ancient Versions or modern interpreters have cleared up satisfactorily. Rendered word for word it stands thus: "The voice of thy watchmen: they lift up their voice." The sense of the first member, considered as elliptical, is variously supplied by various expositors; by none, as it seems to me, in any way that is easy and natural. I am persuaded there is a mistake in the present text, and that the true reading is, *all thy watchmen, instead of the voice of thy watchmen.*

They shall see eye to eye] May not this be applied to the prophets and apostles; the one predicting, and the other discovering in the prediction the truth of the prophecy. The

voice together shall they sing : for they shall see eye to eye, when the LORD shall bring again Zion.

9 Break forth into joy, sing together, ye waste places of Jerusalem : * for the LORD hath comforted his people, ^b he hath redeemed Jerusalem.

10 ^c The LORD hath made bare his holy arm in the eyes of all the nations ; and ^d all the ends of the earth shall see the salvation of our God.

11 ^e Depart ye, depart ye, go ye out from thence, touch no unclean thing ; go ye out of the midst of her ; ^f be ye clean, that bear the vessels of the LORD.

12 For ^g ye shall not go out with haste, nor go by

* Ch. ii. 8.—^b Ch. xlviii. 20.—^c Ps. xoviii. 2, 3.—^d Luke iii. 6.—^e Ch. xlviii. 20. Jer. i. 8. ii. 6, 45. Zech. ii. 6, 7. 2 Cor. vi. 17. Rev. xviii. 4.—^f Lev. xxii. 2, &c.—^g See Exod. xli. 39. 39—^h Mic. ii. 13. ⁱ Num. x. 28. Ch. lviii. 8. See Exod. xiv. 19.—^j Heb. gather you up.—

flight : ^h for the LORD will go before you ; and ⁱ the God of Israel will ^j be your rereward.

13 Behold, ^k my servant shall ^l deal prudently, ^m he shall be exalted and extolled, and be very high.

14 As many were astonished at thee ; his ⁿ visage was so marred more than any man, and his form more than the sons of men.

15 ^o So shall he sprinkle many nations ; ^p the kings shall shut their mouths at him : for ^q that ^r which had not been told them shall they see ; and ^s that which they had not heard shall they consider.

^k Ch. xlii. 1.—^l Or, prosper. Ch. liii. 10. Jer. xxiii. 5. ^m Phil. ii. 9. ⁿ Ps. xxii. 6, 7. Ch. liii. 2, 3.—^o Ezek. xxxvi. 26. Acts ii. 23. Heb. ix. 13, 14.—^p Ch. xlix. 7, 28.—^q Ch. lv. Rom. xv. 21. xvi. 25, 26. Eph. ii. 5, 9.

meaning of both Testaments is best understood by bringing them face to face.

When the Lord shall bring again Zion.] "When JEHOVAH returneth to Zion." God is considered as having deserted his people during the captivity ; and at the restoration, as returning himself with them to Zion, his former habitation. See Ps. lx. 1, Isa. xl. 9, and note.

Verse 11. Depart ye, depart ye, go ye out from thence] The prophet Jeremiah seems to have had his eye on this passage of Isaiah, and to have applied it to a subject directly opposite.

Verse 13. My servant shall deal prudently] *Yaskil, shall prosper, or act prosperously.* The subject of Isaiah's prophecy, from the fortieth chapter inclusive, has hitherto been, in general, the deliverance of the people of God. This includes in it three distinct parts ; which, however, have a close connexion with one another ; that is, 1. The deliverance of the Jews from the captivity of Babylon ; 2. The deliverance of the Gentiles from their miserable state of ignorance and idolatry ; and 3. The deliverance of mankind from the captivity of sin and death. These three subjects are subordinate to one another ; and the two latter are shadowed out under the image of the former. They are covered by it as by a veil ; which however is transparent, and suffers them to appear through it. *Cyrus* is expressly named as the immediate agent of God in effecting the first deliverance. A greater person is spoken of as the Agent who is to effect the two latter deliverances, called the *servant, the elect of God*, in whom his soul delighteth ; *Israel*, in whom God will be glorified. Now these three subjects have a very near relation to one another ; for as the *Agent* who was to effect the two latter deliverances,—that is, the *Messiah*,—was to be born a Jew, with particular limitations of time, family, and other circumstances ; the first deliverance was necessary in the order of providence, and according to the determinate counsel of God, to the accomplishment of the two latter deliverances ; and the second deliverance was necessary to the third, or rather was involved in it, and made an essential part of it. This being the case, Isaiah has not treated the three subjects as quite distinct and separate in a methodical and orderly manner, like a philosopher or a logician, but has

taken them in their connective view. He has handled them as a prophet and a poet ; he has allegorized the former, and under the image of it has shadowed out the two latter ; he has thrown them all together, has mixed one with another, has passed from this to that with rapid transitions, and has painted the whole with the strongest and boldest imagery.

Verse 14. His visage was so marred more than any man] Most interpreters understand this of the indignities offered to our blessed Lord ; but *Kimchi* gives it another turn, and says, "It means the Jewish people who are considered by most nations as having an appearance different from all the people of the earth." Poor Jews ! they have in general a very disagreeable look, partly affected, and partly through neglect of neatness and cleanliness. However this may be, it should never be forgotten that the greatest men that ever flourished as kings, judges, magistrates, lawgivers, heroes, and poets, were of Jewish extraction. *Isaiah* was a Jew ; so was *Paul* ; and so was *JESUS of Nazareth*.

Verse 15. So shall he sprinkle many nations] I retain the common rendering, though I am by no means satisfied with it. *Bishop Chandler* says, "that to sprinkle is used for to surprise and astonish, as people are that have much water thrown upon them. And this sense is followed by the *Septuagint*. This is ingenious, but rather too refined."

Does not sprinkling the nations refer to the conversion and baptism of the Gentiles ? Many nations shall become proselytes to his religion.

Kings shall shut their mouths at him] His gospel shall so prevail that all opposition shall be finally overcome ; and kings and potentates shall be overwhelmed with confusion, and become speechless before the doctrines of his truth. When they hear these declared they shall attentively consider them, and their conviction of their truth shall be the consequence.

For that which had not been told them] The mystery of the gospel so long concealed. See Rom. xv. 21 ; xvi. 25.

Shall they see] With the eyes of their faith ; God enlightening both organ and object.

And that which they had not heard] The redemption of the world by *Jesus Christ* ; the conversion of the Gentiles, and making them one flock with the converted Jews.

CHAPTER LIII

This chapter foretels the sufferings of the Messiah, the end for which he was to die, and the advantages resulting to mankind from that illustrious event. It begins with a complaint of the infidelity of the Jews, 1 ; the offence they took at his mean and humble appearance, 2 ; and the contempt with which they treated him, 3. The prophet then shows that the Messiah was to suffer for sins not his own ; but that our iniquities were laid on him, and the punishment of them exacted of him, which is the meritorious cause of our obtaining pardon and salvation, 4-6. He shows the meekness and placid submission with which he suffered a violent and unjust death, with the circumstances of his dying with the wicked, and being buried with the great, 7-9 ; and that, in consequence of his atonement, death, resurrection, and intercession, he should procure pardon and salvation to the multitudes, insure increasing prosperity to his church, and ultimately triumph over all his foes, 10, 11. This chapter contains a beautiful summary of the most peculiar and distinguishing doctrines of Christianity.

WHO hath believed our report? and to whom is the arm of the LORD revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have

turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

*John xii. 38. Rom. x. 16.—Or, doctrine.—Heb. hearing.—Ch. ii. 9. Rom. i. 16. 1 Cor. i. 18.—Ch. xi. 1.—Ch. iii. 14. Mark ix. 12.—Ps. xxii. 6. Ch. xlix. 7.—Heb. iv. 15.—Or, he hid as it were his face from us.—Heb. as an hiding of faces from him, or from us.—John i. 10, 11.—Matt. viii. 17. Heb. ix. 28. 1 Pet. ii. 24.—Or, tormented.—Rom. iv. 25. 1 Cor. xv. 3. 1 Pet. iii. 18.—1 Pet. ii. 24.—Heb. bruises.—Ps. cxix. 176. 1 Pet. ii. 25.—

† Heb. hath made the iniquities of us all to meet on him.—Matt. xxvi. 63. xxvii. 12, 14. Mark xiv. 61. xv. 5. 1 Pet. ii. 23.—Acts xvii. 32.—Or, He was taken away by distress and judgment: but, &c.—Dan. ix. 26.—Heb. was the stroke upon him.—Matt. xxvii. 57, 58, 60.—Heb. deaths.—1 Pet. ii. 22. 1 John iii. 5.—Or, when his soul shall make an offering.—1 Pet. v. 21. 1 Pet. ii. 24.—Rom. vi. 9. †† Eph. i. 5, 9. 2 Thess. i. 11.

Verse 1. *Who hath believed our report?* The report of the prophets, of John the Baptist, and Christ's own report of himself. The Jews did not receive the report, and for this reason he was not manifested to them as the promised Messiah. "He came unto his own, but his own received him not." Before the FATHER he grew up as a tender plant; but to the JEWS he was as a root out of a dry ground.

Verse 2. *For he shall grow up* [Supposes something to have preceded; and as it might be asked, what or who shall "grow up before him," &c. As the translation now stands, no correct answer can be given to this question. The translation then is wrong, the connexion broken, and the sense obscured. *Zera*, translated the arm, from the root *sara*. 1. To sow, or plant; also seed, &c. 2. The limb which reaches from the shoulder to the hand, called the arm; or more properly beginning at the shoulder and ending at the elbow. The translator has given the wrong sense of the word. It would be very improper to say, the arm of the Lord shall grow up before him; but by taking the word in its former sense, the connexion and metaphor would be restored, and the true sense given to the text. *Zera* signifies, not only the seed of the herbs, but children, offspring, or posterity. The same word we find Gen. iii. 15, where CHRIST is the Seed promised. See also Gen. xxiii. 17, 18, xxvi. 4, xxviii. 14. Hence the SEED of the woman, the SEED promised to the patriarchs is, according to Isaiah, the Seed of the Lord, the Child born, and the Son given; and according to St. John, "the Son of God, the only-begotten of the Father, full of grace and truth." *Zera* then, in this place, should be understood to mean JESUS CHRIST, and him alone. To speak here of the manifestation of the arm or power of God would be irregular; but to suppose the text to speak of the manifestation of Jesus Christ would be very proper, as the whole of the chapter is written concerning him; particularly his humiliation and sufferings, and the reception he should meet with from the Jewish nation.

He hath no form nor comeliness [He hath no form, nor any beauty, that we should regard him; nor is his countenance such that we should desire him.] *Symmachus*; the only one of the ancients that has translated it rightly.

Verse 3. *We hid as it were our faces from him* [As one that hideth his face from us.] Mourners covered up the lower part of their faces, and their heads, 2 Sam. xv. 30; Ezek. xxiv. 17; and lepers were commanded by the law, Lev. xii. 45, to cover their upper lip. [The idiom of the Hebrew language is best illustrated by the authorized version.]

Verse 5. *The chastisement of our peace* [The chastisement by which our peace is effected.] *Twenty-one MSS.* and six editions have the words fully and regularly expressed, *sholomeynu*; "our pacification"; that by which we are brought into a state of peace and favour with God.

Verse 6. *The iniquity of us all.* For *avon* "iniquity," the ancient interpreters read *avonoth*, "iniquities," plural;

and so the Vulgate in MS. Blanchini. And the Lord hath caused to meet in him the iniquities of us all. He was the subject on which all the rays collected on the focal point fell. These fiery rays, which should have fallen on all mankind, diverged from divine justice to the east, west, north, and south, were deflected from them, and converged in him. So the Lord hath caused to meet in him the punishment due to the iniquities of ALL.

Verse 8. *And who shall declare his generation* [And his manner of life who would declare.] It is said in the Mishna, that before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier, in these words: "Whosoever knows anything of this man's innocence, let him come and declare it." On which passage the Gemara of Babylon adds, that "before the death of Jesus this proclamation was made for forty days; but no defence could be found."

Now it is plain from the history of the four Evangelists, that in the trial and condemnation of Jesus no such rule was observed; though, according to the account of the Mishna, it must have been in practice at that time, no proclamation was made for any person to bear witness to the innocence and character of Jesus; nor did any one voluntarily step forth to give his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefits of it, by his answer to the high-priest, when he asked him of his disciples and of his doctrine. John xvii. 20, 21. This, therefore, was one remarkable instance of hardship and injustice, among others predicted by the prophet, which our Saviour underwent in his trial and sufferings.

St. Paul likewise, in similar circumstances, standing before the judgment-seat of Festus, seems to complain of the same unjust treatment; that no one was called, or would appear, to vindicate his character. Acts xxvi. 4, 5.

Verse 9. *With the rich in his death* [With the rich man was his tomb.]

The exact completion of this prophecy will be fully shown by the several circumstances of the burial of Jesus, collected from the accounts of the evangelists.

It has been supposed that *kibro*, his grave, and *bemethain*, in his death, may have been transposed, as also the prefix be originally placed before *reshaim*, the wicked. Thus:—

Yes, his death was appointed among the wicked; And with a rich man, his tomb.

By these alterations it is supposed the text would be freed from all embarrassment.

When thou shalt make his soul [If his soul shall make] agreeably to some copies of the Septuagint; likewise the Syriac.

When thou shalt make his soul an offering [The word *nepshes*, soul, is frequently used in Hebrew to signify life. Throughout the New Testament the salvation of men is uniformly attributed to the death of Christ.

He shall see his seed] True converts, genuine Christians.

11 He shall see of the travail of his soul, and shall be satisfied: ^aby his knowledge shall ^bmy righteous ^cservant ^djustify many; ^efor he shall bear their iniquities.

12 ^fTherefore will I divide him a portion with

^a John xvii. 8. 2 Pet. i. 3.—^b 1 John ii. 1.—^c Ch. xlii. 1. xlii. 3.—^d Rom. v. 18, 19.—^e Ver. 4, 5.—^f Ps. ii. 8. Phil. ii. 9.—^g Col. ii.

He shall prolong his days] Or this spiritual progeny shall prolong their days, i. e., Christianity shall endure to the end of the time.

And the pleasure of the Lord] To have all men saved and brought to the knowledge of the truth.

Shall prosper in his hand.] Shall go on in a state of progressive prosperity; and so completely has this been thus far accomplished, that every succeeding century has witnessed more Christianity in the world than the preceding, or any former one.

Verse 11. *Shall my righteous servant justify*—“Shall my servant justify?” Three MSS. (two of them ancient) omit the word *tsaddik*; it seems to be only an imperfect repetition, by mistake, of the preceding word. It makes a solecism in this place; for according to the constant usage of the Hebrew language, the adjective, in a phrase of this kind, ought to follow the substantive; and *tsaddik abdi*, in Heb-

the great, ^aand he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was ^bnumbered with the transgressors; and he bare the sin of many, and ^cmade intercession for the transgressors.

15.—^b Mark xv. 28. Luke xxii. 87.—^c Luke xxiii. 34. Rom. viii. 34. Heb. vii. 25. ix. 24. 1 John ii. 1.

rew, would be as absurd as “shall my servant righteous justify,” in English.

Verse 12. *He bare the sin of many*] *Rabbin*, the multitudes, the many that were made sinners by the offences of one; i. e., the whole human race; for all have sinned—all have fallen; and for all that have fallen, Jesus Christ died. The *rabbin* of the prophet answers to Rom. v. 15, 19.

He made intercession for the transgressors.] This was literally fulfilled at his death, Luke xxiii. 34. And to make intercession for transgressors is one part of his mediatorial office. Heb. vii. 25, and ix. 24.

In this chapter the *incarnation, preaching, humiliation, rejection, sufferings, death, atonement, resurrection, and mediation* of Jesus Christ are all predicted, together with the prevalence of his gospel, and the *extension of his kingdom* through all ages.

CHAPTER LIV.

Some suppose this chapter to have been addressed to the Gentiles; some, to the Jewish church, and some, to the Christian, in its first stage. On comparing the different parts of it, particularly the seventh and eighth verses, with the remainder, the most obvious import of the prophecy will be that which refers it to the future conversion of the Jews, and to the increase and prosperity of that nation, when reconciled to God after their long rejection, when their glory and security will far surpass what they were formerly in their most favoured state, 1-17.

SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for ^bmore are the children of the desolate than the children of the married wife, saith the LORD.

2 ^cEnlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right ^dand on the left; ^eand thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 ^fFor thy Maker *is* thine Husband; the ^gLORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; ^hThe God of the whole earth shall he be called.

^a Zeph. iii. 14. Gal. iv. 27.—^b 1 Sam. ii. 5.—^c Ch. xlix. 19, 20.—^d Ch. iv. 5. xli. 9.—^e Jer. iii. 14.—^f Lukel. 32.—^g Zech. xiv. 9. Rom. iii. 29.—^h Ch. lxii. 4.—ⁱ Ps. xxx. 5. Ch. xxvi. 20. lx. 10. 2 Cor.

Verse 1. *Sing, O barren, thou that didst not bear*] The church of God under the Old Testament, confined within the narrow bounds of the Jewish nation, and still more so in respect of the very small number of true believers, and which sometimes seemed to be deserted of God, her husband, is the barren woman that did not bear, and was desolate. She is exhorted to rejoice and to express her joy in the strongest manner, on the reconciliation of her husband (see ver. 6), and on the accession of the Gentiles to her family. The

6 For the LORD ^ahath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 ^bFor a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; ^cbut with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is* as the waters of ^dNoah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For ^ethe mountains shall depart, and the hills be removed: ^fbut my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with ^gfair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and

iv. 17.—¹ Ch. lv. 8. Jer. xxxi. 3.—² Gen. viii. 21. ix. 11. Ch. lv. 11. See Jer. xxxi. 35, 36.—³ Ps. xvi. 2. Ch. ii. 6. Matt. v. 18.—⁴ Ps. lxxxix. 33, 34.—⁵ 1 Chron. xxix. 2. Rev. xxi. 18, &c.

converted Gentiles are all along considered by the prophet as a new accession of adopted children, admitted into the original church of God, and united with it. See chap. xlii. 20, 21.

Verse 4. *For thou shalt forget the shame of thy youth*] That is, “The bondage of Egypt; widowhood, the captivity of Babylon.”

Verse 7. *For a small moment*] “In a little anger.” So the Chaldees and Syrians either reading *regas*, for *rega*; or

thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be ^a taught of the LORD; and ^b great shall be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, but not by me: whosever shall gather together against thee shall fall for thy sake.

^a Ch. xi. 9. Jer. xxxi. 64. John vi. 45. 1 Cor. ii. 10. 1 Thess. iv. 9. 1 John ii. 20.—^b Ps. cxix. 165.

understanding the latter word as meaning the same with the former, which they both make use of. See Ps. xxx. 5, xxxv. 20, in the *Septuagint*, where they render *rega*, by *anger*.

Verse 8. *I hid my face from thee for a moment*] The word *rega* is omitted by the *Septuagint*, *Syriac*, and two MSS. of *Kennicott's*, and two of *De Rossi's*. It seems to embarrass rather than to help the sentence.

Verse 11. *Behold, I will lay thy stones*] These seem to be general images to express beauty, magnificence, purity,

16 Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

^c Ch. xlv. 24, 25. Ps. iv. 1. xxxv. 28. li. 14. lxix. 27. lxxxix. 18. cxxii. 9.

strength, and solidity, agreeably to the ideas of the eastern nations; and to never have been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise, moral, or spiritual meaning. Compare also Rev. xxi. 18-21.

Verse 15. *Shall fall for thy sake.*] "Shall come over to thy side." For *yippol*, twenty-eight MSS. (eight ancient) have *yipal*, in its more common form. For the meaning of the word in this place, see Jer. xxxvii. 18.

CHAPTER LV.

This chapter first displays the fulness, freeness, excellence, and everlasting nature of the blessings of the gospel, and foretels again the enlargement of Messiah's kingdom, 1-5. This view leads the prophet to exhort all to seize the precious opportunity of sharing in such blessings, which were not, however, to be expected without repentance and reformation, 6, 7. And as the things now and formerly predicted were so great as to appear incredible, the prophet points to the omnipotence of God, who would infallibly accomplish his word, and bring about those glorious deliverances which he had promised; the happy effects of which are again set forth by images beautiful and poetical in the highest degree, 8-13.

HO, ¹ every one that thirsteth, come ye to the waters, and he that hath no money; ² come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye ³ spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and ⁴ come unto me: hear, and your soul shall live: ⁵ and I will make an everlasting covenant with you, even the ⁶ sure mercies of David.

4 Behold, I have given him ⁷ for a witness to the people, ⁸ a leader and commander to the people.

^a John iv. 14. vii. 37. Rev. xxi. 6. xxii. 17.—^b Eccles. ii. 25. Matt. xiii. 44, 46. Rev. iii. 18.—^c Heb. *weigh*.—^d Matt. xi. 29.—^e Gen. ix. 16. xvii. 13, 19. Lev. xxiv. 8. 2 Sam. xxiii. 5. Ch. liv. 8. lxi. 8. Jer. xxxiii. 40.—^f 2 Sam. vii. 8, &c. 1's. lxxxix. 28. Acts xiii. 34.—^g John xviii. 37. Rev. i. 5.—^h Jer. xxx. 9. Ezek. xxxiv. 23. Hos. iii. 5. Dan. ix. 25.—ⁱ Ch. lii. 15. Eph. ii. 11, 12.—^j Ch. ix. 6.—^k Ch. lx. 9. Acts iii. 13.—^l Ps. xxxii. 8. Matt. v. 25. xxv. 11. John vii. 84. viii. 21. 2 Cor. vi. 1, 2. Heb. iii. 13.—^m Ch. i. 16.—ⁿ Heb. the man of iniquity.—^o Zech. viii. 17.—^p Ps. cxxx. 7. Jer. iii. 12.—^q Heb. he will multiply to pardon.—^r 2 Sam. vii. 19.—^s Ps. ciii. 11.

Verse 1. *Ho, every one that thirsteth*] "Water," says *Kimchi*, "it is a metaphor for the law and wisdom: as the world cannot subsist without water, so it is impossible that it can subsist without wisdom. The law is also compared to wine and milk: to wine because wine rejoiceth the heart, Ps. xix. 8. It is compared also to milk, because milk is the subsistence of the child; so are the words of the law the nourishment of his soul who walks in the divine teaching, and grows up under it.

Verse 2. *Wherefore do ye spend*] Why should ye be so

5 ¹ Behold, thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; ² for he hath glorified thee.

6 ³ Seek ye the LORD while he may be found, call ye upon him while he is near:

7 ⁴ Let the wicked forsake his way, and ⁵ the unrighteous man ⁶ his thoughts: and let him return unto the LORD, ⁷ and he will have mercy upon him; and to our God, for ⁸ he will abundantly pardon.

8 ⁹ For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 ¹⁰ For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

zealously attached to a doctrine from which your souls derive neither comfort or nourishment?

Verse 3. *I will make an everlasting covenant*] Heb. "I will cut the old or everlasting covenant sacrifice with you." That covenant sacrifice which was pointed out of old from the consummation of ages; viz., the Lamb of God that was slain from the foundation of the world.

The sure mercies of David.] That is, says *Kimchi*, "The MESSIAH, called here *David*; as it is written, 'David my servant shall be a prince over you.'"

10 For * as the ruin cometh down, and the snow from heaven, and returneth not thither, but water-eth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 ^d So shall my word be that goeth forth out of my mouth: it shall not return unto me void, and it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

* Deut. xxxii. 2.—^b Ch. liv. 9.—^c Ch. xxxv. 10. lxx. 18. 14.—^d Ps. xcvi. 12. xxviii. 8. Ch. xiv. 8. xxxv. 1, 2. xiii. 11.

Verse 6. *Seek ye the Lord while he may be found*] *David Kimchi* gives the true sense of this passage: "Seek ye the Lord, because he may be found: call upon him because he is near. Repent before ye die, for after death there is no conversion of the soul"

Verse 9. *For as the heavens are higher*] I am persuaded that *caph*, the particle of comparison, is lost in this place, from the likeness of the particle *ki*, immediately preceding it. And this remark is confirmed by all the ancient Versions, which express it; and by Ps. ciii. 11, which is almost the same.

Verse 12. *The mountains and the hills*] These are highly

12 ^c For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall ^d break forth before you into singing, and * all the trees of the field shall clap *their* hands.

13 ^f Instead of * the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD ^h for a name, for an everlasting sign that shall not be cut off.

* 1 Chron. xvi. 33.—^f Ch. xli. 19.—^g Mic. vii. 4.—^h Jer. xlii. 11.

poetical images to express a happy state attended with joy and exultation.

Verse 13. *Instead of the thorn*] These are general poetical images, expressing a great and happy change for the better. The wilderness turned into a paradise, Lebanon into Carmel: the desert of the Gentiles watered with the heavenly snow and rain, which fail not to have their due effect, and become fruitful in piety and righteousness: or, as the *Chaldee* gives the moral sense of the emblem, "instead of the wicked shall arise the just; and instead of sinners, such as fear to sin." Compare chap. xxxv. 1, 2; xli. 19.

CHAPTER LVI.

Whoever would partake of the blessings of the gospel is required to be holy in all manner of life and conversation. And he that will be so is declared to be accepted according to this gracious dispensation, the blessings of which are large as the human race, without any respect to persons or to nations, 1-8. At the ninth verse begins a different subject, or new section of prophecy. It opens with calling on the enemies of the Jews (the Chaldeans, or perhaps the Romans), as beasts of prey against them, for the sins of their rulers, teachers, and other profane people among them, whose guilt drew down judgments on the nation, 9-12.

THUS saith the LORD, Keep ye ^a judgment, and do justice: ^b for my salvation is near to come, and my righteousness to be revealed.

2 Blessed is the man that doeth this, and the son of man that layeth hold on it; ^c that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 Neither let ^d the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

5 Even unto them will I give in ^e mine house and

within my walls a place ^f and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I ^g bring to my holy mountain, and make them joyful in my house of prayer: ^h their burnt offerings and their sacrifices shall be accepted upon mine altar; for ⁱ mine house shall be called an house of prayer ^j for all people.

8 The LORD God ^k which gathereth the outcasts of Israel saith, ^l Yet will I gather others to him, ^m beside those that are gathered unto him.

* Or, equity.—^b Ch. xvi. 13. Matt. iii. 2. iv. 17. Rom. xiii. 11, 12.—^c Ch. lviii. 31.—^d See Deut. xxiii. 1, 2, 3. Acts viii. 27. x. 1, 2, 34. xvii. 4. xviii. 7. 1 Pet. 1. 1.—^e 1 Tim. iii. 15.—^f John i. 12. 1 John iii. 1.—^g Ch. ii. 2. 1 Pet. 1. 1, 2.—^h Rom. xii. 1. Heb. xiii. 15.

Verse 2. *That keepeth the sabbath from polluting it*] *Kimchi* has an excellent note here. "The sabbath is sanctified when it is distinguished in dignity: and separated from other days. 1. As to the body, in meat, drink, and clean clothing. 2. As to the soul, that it be empty of worldly occupations, and be busily employed in the words of the law and wisdom, and in meditation on the works of the Lord. The rabbins say, "Jerusalem had never been destroyed, had not the sabbaths been profaned in it."

Verse 6. *The sons of the stranger*] The Gentiles.

That join themselves to the Lord] Who shall enter into the Christian covenant by baptism and faith in Christ, as the Jews and proselytes did by circumcision.

To serve him] To live according to the gospel, and ever do that which is right in the sight of the Lord.

1 Pet. ii. 5.—^l Matt. xxi. 18. Mark xi. 17. Luke xix. 46.—^m Mal. i. 11.—ⁿ Ps. cxlvii. 2. Ch. xi. 12.—^o John x. 16. Eph. i. 10. ii. 14. 16, 18.—^p Heb. to his gathered.

To love the name of the Lord] The name of JESUS, the Christ, the Saviour of sinners, the Anointed of God, and the Giver of the Holy Spirit to his followers.

To be his servants] To worship no other God but JEHOVAH, and to trust in none for salvation but his CHRIST.

That keepeth the sabbath] That observes it as a type of the rest that remains for the people of God.

And taketh hold of my covenant] "Of my covenant sacrifice;" as without this he can do nothing good; and without it nothing can be acceptable to the infinite majesty of the Most High.

Verse 7. *Shall be accepted*] A word is here lost out of the text: it is supplied from the *Septuagint*, *ykyu*, "they shall be."

9 ^a All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* ^b blind: they are all ignorant, ^c they are all dumb dogs, they cannot bark; ^d sleeping, lying down, loving to slumber.

11 *Yea*, they are ^e greedy ^f dogs which ^g can

^a Jer. xii. 9.—^b Matt. xv. 14. xxiii. 17. Luke vi. 39. xxiii. 16.—^c Phil. iii. 2.—^d Or, *dreaming, or talking in their sleep.*—^e Heb. *strong of appetite.*—^f Mic. iii. 11.—^g Heb. *know not to be satisfied.*—^h Ezek.

Verse 9. *All ye beasts of the field*] Here manifestly begins a new section. The prophet in the foregoing chapters, having comforted the faithful Jews with many great promises of God's favour to be extended to them, in the restoration of their ruined state, and in the enlargement of his church by the admission of the Gentiles; here on a sudden makes a transition to the more disagreeable part of the prospect, and to a sharp reproof of the wicked and unbelievers; and especially of the negligent and faithless governors and teachers, of the idolaters and hypocrites, who would still draw down His judgments upon the nation. Probably having in view the destruction of their city and polity by the Chaldeans, and perhaps by the Romans.

Verse 10. *His watchmen are blind*] *Kimchi* observes, "The flock is intrusted to the care of these watchmen. The wild beasts come; these dogs bark not; and the wild beasts devour the flock. Thus they do not profit the flock. *Yea*, they injure it: for the owner trusts in them, that they will

^h never have enough, and they *are* shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine; and we will fill ourselves with strong drink; ⁱ and to-morrow shall be as this day, *and* much more abundant.

xxiv. 2, 3.—¹ Ps. x. 6. Prov. xxiii. 35. Ch. xxii. 18. Luke xii. 19. 1 Cor. xv. 32.

watch and be faithful; but they are not. These are the false teachers and careless shepherds."

Dumb dogs, they cannot bark] See note on chap. lxii. 6. *Sleeping*] "Dreamers." This seems to be the meaning of this word, which occurs only in this place.

Verse 11. *Greedy dogs*] Insatiably feeding themselves with the fat, and clothing themselves with the wool, while the flock is scattered, ravaged, and starved! O what an abundance of these dumb and greedy dogs are there found hanging on and prowling about the flock of Christ! How can any careless, avaricious, hireling minister read this without agitation and dismay!

Verse 12. *I will fetch wine*] The spirit of this epicurean sentiment is this: Let us indulge ourselves in the present time to the utmost, and instead of any gloomy forebodings of the future, let us expect nothing but increasing hilarity for every day we shall live.

CHAPTER LVII

After mentioning the removal of righteous persons as an awful symptom of the approach of divine judgments, 1, 2, the prophet goes on to charge the nation in general with idolatry, and with courting the unprofitable alliance of idolatrous kings, 3-12. In opposition to such vain confidence, the prophet enjoins trust in God, with whom the penitent and humble are sure to find acceptance, and from whom they should obtain temporal and spiritual deliverances, 13-19. Awful condition of the wicked and finally impenitent, 20-21.

THE righteous perisheth, and no man layeth it to heart; and ^a merciful ^b men *are* taken away, ^c none considering that the righteous is taken away ^d from the evil to come.

2 He shall ^e enter into peace: they shall rest ^f in their beds, *each one* walking ^g in his uprightness.

3 But draw near hither, ^h ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the

^a Heb. *men of kindness, or godliness.*—^b Ps. xii. 1. Mic. vii. 2.—^c 1 Kings xiv. 26. See 2 Kings xxii. 20. Wisd. iv. 20, &c.—^d Or, *from that which is evil.*—^e Or, *go in peace.* Luke ii. 29.—^f Chron. xvi. 14.—^g Or, *before him.*—^h Matt. xvi. 4.—ⁱ Ch. i. 4.—^j Or, *among*

Verse 1. *The righteous perisheth*] There is an emphasis here which seems intended to point out a particular person. See below. *Perisheth*—As the root *abad* signifies the straying of cattle, their passing away from one pasture to another, I feel inclined to follow the grammatical meaning of the word "perish," *perso*. So the *Vulgate*, *justus perit*, from *per*, BY or THROUGH, and *eo*, to GO. In his death the righteous man may be said to have passed *through* life, and to have passed by men, i. e., gone or passed before them into the eternal world.

There are very few places in Isaiah where Jesus Christ is not intended; and I am inclined to think that He is intended here, THAT JUST ONE; and perhaps Stephen had this place in view, when he thus charged the Jews, "Ye denied that HOLY and JUST ONE," Acts iii. 14. That his death was not laid to heart by the wicked Jewish people, needs no proof. [This interpretation, which is derived from Bishop Lowth cannot be sustained.]

tongue? *are* ye not children of transgression, ⁱ a seed of falsehood,

5 Enflaming yourselves ^j with idols ^k under every green tree, ^l slaying the children in the valleys under the cliffs of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 ^m Upon a lofty and high mountain hast thou

the oaks. Ch. i. 29.—² Kings xvi. 4. xvii. 10. Jer. ii. 20.—¹ Lev. xviii. 21. xx. 2. 2 Kings xvi. 8. xxiii. 10. Jer. vii. 31. Ezek. xvi. 20. xx. 26.—ⁿ Ezek. xvi. 16, 26.

Merciful men] If the *first* refers to *Christ*, this may well refer to the *apostles*, and to others of the primitive Christians, who were *taken away*, some by death and martyrdom, and others by a providential escape from the city that they knew was devoted to destruction.

The evil to come] That destruction which was to come upon this disobedient people by the Romans.

Verse 2. *He shall enter into peace*] "He shall go in peace;" the same sense is expressed at large and in full terms, Gen. xv. 15: "and thou shalt go to thy fathers in peace."

They shall rest in their beds each one walking in his uprightness.] This obscure sentence is reduced to a perfectly good sense, and easy construction, by an ingenious remark of Dr. Derell. He reads *yannach al mishcabo tam*, "the perfect man shall rest in his bed." Two MSS. (one of them ancient) have *yannach*, singular; and so the *Vulgate* renders it, "he shall rest." To follow on my application of this to

set ^a thy bed : even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance : for thou hast discovered *thyself to another than me, and art gone up* ; thou hast enlarged thy bed, and ^b made thee a covenant with them ; ^c thou lovedst their bed ^d where thou sawest it.

9 And ^e thou ^f wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even unto hell*.

10 Thou art wearied in the greatness of thy way ; ^g yet saidst thou not, There is no hope : thou hast found the ^h life of thine hand ; therefore thou wast not grieved.

11 And ⁱ of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart ? ^j have not I held my peace even of old, and thou fearest me not ?

12 I will declare thy righteousness, and thy works ; for they shall not profit thee.

13 When thou criest, let thy companies deliver thee ; but the wind shall carry them all away ; vanity shall take *them* : but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain ;

^a Ezek. xxiii. 41.—^b Or, heaved it for thyself larger than theirs.—^c Ezek. xvi. 26, 29. xxii. 20.—^d Or, thou providedst room.—^e Or, thou respectedst the king.—^f Ch. xxx. 6. Ezek. xvi. 83. xxiii. 16. Hos. vii. 11. xii. 1.—^g Jer. ii. 25.—^h Or, living.—ⁱ Ch. li. 12, 13.—^j Ps. i. 21.—^k Ch. xi. 3. lxii. 10.—^l Job vi. 10. Luke i. 49.—^m Ps. lxxviii. 4. Zech. ii. 13.—ⁿ Ps. xxxiv. 18. li. 17. cxxxviii. 6. Ch.

Our Lord :—HE, the JUST ONE, shall enter into peace—the peaceable, prosperous possession of the glorious mediatorial kingdom. *They shall rest upon their beds*—the hand of wrong and oppression can reach these persecuted followers of Christ no more.

The *bed* must signify the grave ; the walking in uprightness after death, the conscious existence of the happy spirit, and its eternal progression in happiness and perfection ; *nechocho, straight before him* ; proceeding into the unlimited extent of eternal glory increasing in happiness, and increasing in perfection.

It has been often remarked that, previously to the execution of God's judgments upon a wicked place, he has removed good men from it, that they might not suffer with the wicked. When great and good men are removed by death, or otherwise, from any place, the remaining inhabitants have much cause to tremble.

Verse 6. *Among the smooth stones of the stream*] The Jews were extremely addicted to the practice of many superstitious and idolatrous rites, which the prophet here inveighs against with great vehemence. Of the worship of rude stones consecrated there are many testimonies of the ancients. *Kimchi* says : " When they found a beautiful polished stone in a brook or river, they paid divine adoration to it." This idolatry is still prevalent among the Hindoos.

Verse 8. *Behind the doors also and the posts hast thou set up thy remembrance*] That is, the image of their tutelary gods, or something dedicated to them ; in direct opposition to the law of God, which commanded them to write upon the door-posts of their house, and upon their gates, the words of God's law. Deut. vi. 9 ; xi. 20. If they chose for them such a situation as more private, it was in defiance of a particular curse denounced in the law against the man, who should make a graven or a molten image, and put in a secret place. Deut. xxvii. 15. [Recent commentators adopt a different view of this passage. The remembrance behind the door signifies the hiding away of the reminders of God.]

Verse 9. *And thou wentest to the king with ointment*]

14 And shall say, ^k Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, ^l whose name is Holy ; ^m I dwell in the high and holy place, ⁿ with him also *that is of a contrite and humble spirit*, ^o to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 ^p For I will not contend for ever, neither will I be always wroth : for the spirit should fail before me, and the souls ^q which I have made.

17 For the iniquity of ^r his covetousness was I wroth, and smote him : ^s I hid me, and was wroth, ^t and he went on ^u frowardly in the way of his heart.

18 I have seen his ways, and ^v will heal him : I will lead him also, and restore comforts unto him and to ^w his mourners.

19 I create ^x the fruit of the lips ; Peace, peace ^y to him *that is far off*, and to him *that is near*, saith the LORD ; and I will heal him.

20 ^z But the wicked *are like the troubled sea*, when it cannot rest, whose waters cast up mire and dirt.

21 ^{aa} *There is no peace*, saith my God, to the wicked.

lxvi. 2.—^a Ps. cxlvii. 3. Ch. lxi. 1.—^b Ps. lxxxv. 5. ciii. 9. Mic. vii. 18.—^c Num. xvi. 22. Job xxxiv. 14. Heb. xii. 9.—^d Jer. vi. 13.—^e Ch. viii. 17. xlv. 15.—^f Ch. ix. 13.—^g Heb. turning away.—^h Jer. iii. 22.—ⁱ Ch. lxi. 2.—^j Heb. xiii. 15.—^k Acts ii. 39. Eph. ii. 17.—^l Job xv. 20, &c. Prov. iv. 16.—^m Ch. xlviii. 22.

That is the king of Assyria, or Egypt. Hosea, chap. xii. 1, reproaches the Israelites for the same practice. It is well known, that in all parts of the East, whoever visits a great person must carry him a present. Hence *shur*, to visit a person, is equivalent to making him a present ; and *teshurah* signifies a present made on such occasions ; as our translators have rightly rendered it, 1 Sam. ix. 7.

Verse 11. *Even of old*] " And winked." For *umeolam*, which makes no good sense or construction in this place, twenty-three MSS. (seven Ancient) and three editions have *malim*, " as if not seeing," Vulgate. See Ps. x. 1. The truth of this reading admits of no doubt.

Verse 14. *And shall say*] " Then will I say." They are the words of God, as it is plain from the conclusion of the verse ; *my people, ammi*.

Verse 16. *For the spirit*] *Ruach, the animal of life. And the souls*] *Neshamoth, the immortal spirits. The Targum* understands this of the resurrection. *I will restore the souls of the dead*, i. e., to their bodies.

Verse 17. *For the iniquity of his covetousness was I wroth*] " Because of his iniquity for a short time was I wroth." For *bitsa*, I read *betsa*, a little while, from *betsa*, he cut off ; as the *Septuagint* read and render it, " a certain short space."

Verse 18. *I have seen his ways*] Probably these verses refer to the restoration of the Jews from captivity.

Verse 19. *I create the fruit of the lips*] " The sacrifice of praise," saith St. Paul, Heb. xiii. 15, " is the fruit of the lips." God creates this fruit of the lips. God creates this fruit of the lips, by giving new subject and cause of thanksgiving by his mercies conferred on those among his people, who acknowledge and bewail their transgressions and return to him. The great subject of thanksgiving is peace—reconciliation and pardon, offered to them that are nigh, and to them that are afar off ; not only to the Jew, but also to the Gentile, as St. Paul more than once applies those terms, Eph. ii. 13, 17.

Peace to him that is far off—" That is, to the penitent and to him that is near, i. e., the righteous."

CHAPTER LVIII.

This elegant chapter contains a severe reproof of the Jews on account of their vices, particularly their hypocrisy in practising and relying on outward ceremonies, such as fasting and bodily humiliation, without true repentance, 1-5. It then lays down a clear and comprehensive summary of the duties they owed to their fellow-creatures, 6, 7. Large promises of happiness and prosperity are likewise annexed to the performance of these duties in a variety of the most beautiful and striking images, 8-12. Great temporal and spiritual blessedness of those who keep holy the sabbath-day, 13, 14.

CRY ^aaloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 ^bWherefore have we fasted, *say they*, and thou seest not? *wherefore* have we ^cafflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your ^dlabours.*

4 'Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ^eye shall not fast as ye do this day, to make your voice to be heard on high.

5 Is it ^bsuch a fast that I have chosen? ^a'a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and ^kto spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is not this the fast that I have chosen?* to loose the bands of wickedness, ^lto undo ^mthe heavy burdens, and ⁿto let the ^ooppressed go free, and that ye break every yoke?

7 *Is it not* ^pto deal thy bread to the hungry, and that thou bring the poor that are ^qcast out to thy houses? ^rwhen thou seest the naked, that thou cover him; and that thou hide not thyself from ^sthine own flesh?

* Heb. with the throat.—^b Mal. iii. 14.—^c Lev. xvi. 29, 31. xxiii. 27.—^d Or, things wherewith ye grieve others.—^e Heb. griefs.—^f Kings xxi. 9, 12, 13.—^g Or, ye fast not as this day.—^h Zech. vii. 5.—ⁱ Lev. xvi. 29.—^j Or, to afflict his soul for a day.—^k Esth. iv. 3. Job ii. 8. Dan. ix. 3. Jonah iii. 6.—^l Neh. v. 10, 11, 12.—^m Heb. the bundles of the yoke.—ⁿ Jer. xxxiv. 9.—^o Heb. broken.—^p Ezek. xviii. 7, 16.

Verse 1. *Cry aloud, spare not*] Never was a louder cry against the hypocrisy, nor a more cutting reproof of the wickedness, of a people professing a national established religion, having all the forms of godliness without a particle of its power. This chapter has been often appointed to be read on political fast days for the success of wars carried on for—God knows what purposes, and originating in—God knows what motives. Politically speaking, was ever any thing more injudicious?

Verse 3. *In the day of your fast ye find pleasure*] Fast days are generally called *holidays*, and holidays are days of idleness and pleasure. In numberless cases, the *fast* is turned into a *feast*.

And exact all your labours.] Some disregard the most sacred fast, and will oblige their servant to work all day long; others use fast days for the purpose of settling their accounts, posting up their books, and drawing out their bills to be ready to collect their debts. These are sneaking hypocrites; the others are daringly irreligious.

Verse 4. *Ye fast for strife and debate*] How often is this the case! A whole nation are called to fast to implore God's blessing on wars carried on for the purposes of wrath and ambition.

To smite with the fist of wickedness: ye shall not fast as ye do this day] "To smite with the fist the poor. Where-

8 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; ^tthe glory of the LORD ^vshall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and ^wspeaking vanity;

10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in ^xdrought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters ^yfail not.

12 And *they that shall be* of thee ^zshall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 If ^{aa}thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*;

14 ^{bb}Then shalt thou delight thyself in the LORD; and I will cause thee to ^{cc}ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; ^{dd}for the mouth of the LORD hath spoken it.

Matt. xxv. 35.—^e Or, afflicted.—^f Job xxxi. 19.—^g Gen. xxix. 14. Neh. v. 5.—^h Job xi. 17.—ⁱ Exod. xiv. 19. Ch. lii. 12.—^j Heb. shall gather thee up.—^k Ps. xii. 2.—^l Heb. drought.—^m Heb. lie or deceive.—ⁿ Ch. xxi. 4.—^o Ch. lvi. 2.—^{pp} Job xxii. 26.—^{qq} Deut. xxxii. 13. xxxiii. 29.—^{rr} Ch. i. 20. xl. 5. Mic. iv. 4.

fore fast ye unto me in this manner?" I follow the version of the *Septuagint*, which gives a much better sense than the present reading of the Hebrew.

Verse 7. *Deal thy bread to the hungry*] But this thou canst not do, if thou eat it thyself. When a man fasts, suppose he do it through a religious motive, he should give the food of that day, from which he abstains, to the poor and hungry, who, in the course of providence, are called to sustain many involuntary fasts, besides suffering general privations. Woe to him who saves a day's victuals by his religious fast! He should either give them or their value in money to the poor.

Verse 8. *And thine health shall spring forth speedily*] "And the scar of thy wounds shall be speedily removed."^{aa} *Aquila's* Version, as reported by Jerome, with which agrees that of the *Chaldee*.

Verse 10. *And if thou draw out thy soul to the hungry*] "To draw out thy soul to the hungry," as our translators rightly enough express the present Hebrew text, is an obscure phrase, and without example in any other place. To draw out the soul in relieving the poor, is to do it, not of constraint or necessity, but cheerfully, and is both nervous and elegant. His soul *prizes* and his hand *gives*.

Verse 13. *If thou turn away thy foot from the sabbath*] The meaning of this seems to be, that they should be careful

not to take their pleasure on the sabbath day, by paying visits, and taking country jaunts; not going, as *Kimchi* interprets it, more than a sabbath day's journey, which was only two thousand cubits beyond the city's suburbs. How vilely is this rule transgressed by the inhabitants of this land! They seem to think that the sabbath was made only for their recreation!

Nor speaking thine own words] It is necessary to add some epithet to make out the sense; the *Septuagint* say, *angry words*; the *Chaldees*, words of violence. If any such

epithet is lost here, the safest way is to supply it by the prophet's own expression, ver. 9, *vedabar aven, vain words*; that is, profane, impious, injurious, &c.

Verse 14. *Then shalt thou delight thyself*] If all fasts and religious observances be carried on in the spirit and manner recommended above, God's blessing will attend every ordinance. But in public fasts, prescribed not in the Book of God, but by the rulers of nations in general, (very unfit persons), care should be taken that the cause is good, and that God's blessing may be safely implored on it.

CHAPTER LIX.

This chapter contains a more general reproof of the wickedness of the Jews, 1-8. After this they are represented confessing their sins, and deploring the unhappy consequences of them, 9-15. On this act of humiliation God, ever ready to pardon the penitent, promises that he will have mercy on them; that the Redeemer will come, mighty to save; and that he will deliver his people, subdue his enemies, and establish a new and everlasting covenant, 16-21.

BEHOLD, the LORD's hand is not ^ashort-ened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins ^bhave hid his face from you, that he will not hear.

3 For ^cyour hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; ^dthey conceive mischief, and bring forth iniquity.

5 They hatch ^e'cockatrice' eggs, and weave the spider's web: he that cateth of their eggs dieth, and ^fthat which is crushed breaketh out into a viper.

6 ^gTheir webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 ^hTheir feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and ⁱdestruction *are* in their paths.

8 The way of peace they know not; and *there is*

^a Num. xi. 23. Ch. i. 2.—^b Or, have made him hide.—Ch. i. 15.—^c Job xv. 35. Ps. vii. 14.—^d Or, adders.—^e Or, that which is sprinkled is as if there brake out a viper.—^f Job viii. 14, 15.—^g Prov,

Verse 4. *They conceive mischief, and bring forth iniquity.*] There is a curious propriety in this mode of expression: a thought or purpose is compared to conception; a word or act, which is the consequence of it, to the birth of a child. From the third to the fifteenth verse inclusive may be considered a true statement of the then moral state of the Jewish people; and that they were, in the most proper sense of the word, guilty of the iniquities with which they are charged.

Verse 10. *We stumble at noon day as in the night*] "We stumble at midday, as in the twilight." I adopt here an emendation of Houbigant, *nisgegah*, instead of the second, *negasheshah*, the repetition of which has a poverty and inequality extremely unworthy of the prophet, and unlike his manner. The mistake is of long standing, being prior to all the ancient Versions. It was a very easy and obvious mistake, and I have little doubt of our having recovered the true reading in this ingenious correction.

Verse 16. *And wondered that there was no intercessor*]

no judgment in their goings: ^kthey have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth justice overtake us: ^lwe wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 ^mWe grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; *we are* in desolate places as dead men.

11 We roar all like bears, and ⁿmourn sore like doves: we look for judgment, but *there is* none; for salvation, but it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them:

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering ^ofrom the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

i. 16. Rom. iii. 15.—^l Heb. breaking.—^m Or, right.—ⁿ Ps. cxxv. 5. Prov. ii. 15.—^o Jer. viii. 15.—^p Deut. xxviii. 29. Job v. 14. Amos viii. 9.—^q Ch. xxxviii. 14. Ezek. vii. 16.—^r Matt. xii. 34.

This and the following verses some of the most eminent rabbins understand as spoken of the Messiah.

Verse 17. *For clothing*] Two sorts of armour are mentioned: a breast-plate and a helmet, to bring righteousness and salvation to those who fear him; and the garments of vengeance and the cloak of zeal for the destruction of all those who finally oppose him, and reject his gospel.

Verse 18. *According to their deeds, accordingly he will repay*] The former part of this verse, as it stands at present in the Hebrew text, seems to me to be very imperfect, and absolutely unintelligible. However, I hope the case here is not quite desperate; the *Chaldee* leads us very fairly to the correction of the text, which is both corrupted and defective. The paraphrase runs thus: "The Lord of retribution, he will render recompence."

Verse 19. *When the enemy shall come in like a flood*] This all the Rabbins refer to the coming of the Messiah. If ye see a generation which endures much tribulation, (say they) expect him, according to what is written.

15 Yea, truth faileth; and he *that* departeth from evil ^a maketh himself a prey: and the Lord saw it, and ^b it displeased him that *there was* no judgment.

16 ^c And he saw that *there was* no man, and ^d wondered that *there was* no intercessor: ^e therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 ^f For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

18 ^g According to *their* ^h deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

^a Or, is accounted mad.—^b Heb. *it was evil in his eyes*.—^c Ezek. xxii. 30.—^d Mark vi. 6.—^e Ps. xevii. 1. Ch. lxiii. 5.—^f Wisd. v. 18, 19. Eph. vi. 14, 17. 1 Thess. v. 8.—^g Ch. lxiii. 6. Ps. xxvii. 4. Jer. 1.

Kimchi says, he that was the standard-bearer always began the battle by first smiting at the enemy. Here then the Spirit of the Lord is the standard-bearer, and strikes the first blow. They who go against sin and Satan with the Holy Spirit at their head, are sure to win the day.

Verse 21. *My Spirit that is upon thee*] This seems to be an address to the *Messiah*; *Kimchi* says it is to the *prophet*, informing him that the spirit of prophecy should be given to all Israelites in the days of the *Messiah*, as it was then given to *him*, i. e., to the prophet.

19 ⁱ So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in ^j like a flood, the Spirit of the Lord shall ^k lift up a standard against him.

20 And ^l the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

21 ^m As for me, this *is* my covenant with them, saith the Lord; My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

20. Matt. xvi. 27. Rev. xx. 12. xxii. 12.—ⁿ Heb. *recompences*.—^o Ps. cxiii. 3. Mal. i. 11.—^p Rev. xii. 15.—^q Or, put him to flight.—^r Rom. xi. 26.—^s Heb. viii. 10. x. 16.

And my words which I have put in thy mouth] Whatsoever Jesus spoke was the word and mind of God himself; and must, as such, be implicitly received.

Nor out of the mouth of thy seed] The same doctrine, which Jesus preached, all his faithful ministers preach; and his seed—genuine Christians, who are all *born of God*, believe; and they shall continue, and the doctrines remain in the *seed's seed* through all generations—for ever and ever. This is God's *covenant*, ordered in all things and sure.

CHAPTER LX.

The glorious prospect displayed in this chapter seems to have elevated the prophet even above his usual majesty. The subject is the very flourishing condition of the church of Jesus Christ at that period of the gospel dispensation when both Jews and Gentiles shall become one fold under one Shepherd. The imagery employed is of the most consolatory and magnificent description. This blessed state of the world shall follow a time of gross darkness, 1, 2. The universal diffusion of vital godliness beautifully set forth by a great variety of images, 3-14. The everlasting duration and spotless purity of this kingdom of Christ, 15-21. A time appointed in the counsels of Jehovah for the commencement of this happy period; and when this time arrives, the particulars of the prophecy shall have a speedy accomplishment, 22.

ARISE, ^a shine; ^b for thy light is come, and ^c the glory of the Lord is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the ^d Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 ^e Lift up thine eyes round about, and see: all they gather themselves together, ^f they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

^a Eph. v. 14.—^b Or, be enlightened; for thy light cometh.—^c Mal. iv. 2.—^d Ch. xlix. 6, 23. Rev. xxi. 24.—^e Ch. xlix. 14.—^f Ch. xlix. 20, 21, 22. lxvi. 12.—^g Rom. xi. 2.—^h Or, noise of the sea shall be turned

Verse 1. *Arise*] Call upon God through Christ, for his salvation; and,

Shine] *Or*, be illuminated; for till thou arise and call upon God, thou wilt never receive true light.

For thy light is come] The *Messiah* is at the door; who, while he is a light to lighten the Gentiles, will be the glory—the effulgence, of his people Israel.

Verse 2. *Darkness shall cover the earth*] This is the state of the Gentile people.

Verse 3. *And the Gentiles shall come*] This has been in some sort already fulfilled. The Gentiles have received the light of the gospel from the land of Judea, and the Gentile

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because ^g the ^h abundance of the sea shall be converted unto thee, the ⁱ force of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and ^j Ephah; all they from ^k Sheba shall come: they shall bring ^l gold and incense; and they shall shew forth the praises of the Lord.

7 All the flocks of ^m Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance

toward thee.—ⁿ Or, wealth. Ver. 11. Ch. lxi. 6.—^o Gen. xxv. 4.—^p Ps. lxxii. 10.—^q Ch. lxi. 6. Matt. ii. 11.—^r Gen. xxv. 13.

kings have embraced that gospel; so that many nations of the earth are full of the doctrine of Christ.

Verse 4. *Shall be nursed at thy side*] It is the general custom in the East to carry their children astride upon the hip with the arm round their body.

Verse 7. *The rams of Nebaioth shall minister unto thee*] Vitrings on the place understands their ministering, and ascending or going up on the altar, as offering themselves voluntarily: "They, waiting for no priest, go and freely offer themselves to the glory and sanctification of the sacred name." This gives a very elegant and poetical turn to the image. It was a general notion that prevailed with

on mine altar, and * I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows?

9 ^b Surely the isles shall wait for me, and the ships of Tarshish first, ^c to bring thy sons from far, ^d their silver and their gold with them, ^e unto the name of the Lord thy God, and to the Holy One of Israel, ^f because he hath glorified thee.

10 And ^g the sons of strangers shall build up thy walls, ^h and their kings shall minister unto thee: for ⁱ in my wrath I smote thee, ^j but in my favour have I had mercy on thee.

11 Therefore thy gates ^k shall be open continually; they shall not be shut day nor night; that ^l men may bring unto thee the ^m forces of the Gentiles, and that their kings ⁿ may be brought.

12 ^o For the nation and kingdom that will not serve thee shall perish; yea, ^p those nations shall be utterly wasted.

13 ^q The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make ^r the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall ^s bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, ^t The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated,

^a Hag. ii. 7, 9.—^b Ps. lxxii. 10. Ch. xlii. 4. li. 5.—^c Gal. iv. 28.—^d Ps. lxxviii. 30. Zech. xiv. 14.—^e Jer. iii. 17.—^f Ch. lv. 5.—^g Zech. vi. 15.—^h Ch. xlix. 23. Rev. xxi. 14.—ⁱ Ch. lvii. 17.—^j Ch. liv. 7, 8. ^k Rev. xxi. 26.—^l Or, wealth. Ver. 5.—^m Zech. xiv. 17, 19. Matt. xxi. 44.—ⁿ Ch. xxxv. 2. xli. 19.—^o See 1 Chron. xxviii. 2. Ps. cxxxii. 7.—^p Ch. xlix. 23. Rev. iii. 9.—^q Heb. xii. 22. Rev. xiv. 1.

sacrificers among the heathen, that the victim's being brought without reluctance to the altar was a good omen; and the contrary a bad one. It was an omen of dreadful portent when the victim fled away from the altar. [There is, however, no foundation in the original, for the above criticism.]

Verse 9. *The ships of Tarshish first*] The ships of Tarshish as at the first: that is, as they brought gold and silver in the days of Solomon.

Verse 13. *And I will make the place of my feet glorious.*] The temple of Jerusalem was called the house of God, and the place of his rest or residence. The visible symbolical appearance of God, called by the Jews the shechinah, was in the most holy place, between the wings of the cherubim, above the ark. This is considered as the throne of God, presiding as King over the Jewish state; and as a footstool is a necessary appendage to a throne (see note on chap. lii. 2), the ark is considered as the footstool of God, and is so called, Ps. xcix. 5, 1 Chron. xxviii. 2.

so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that * I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call ^u thy walls Salvation, and thy gates Praise.

19 The ^v sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and ^w thy God thy glory.

20 ^x Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

21 ^y Thy people also shall be all righteous: they shall inherit the land for ever, ^z the branch of my planting, ^{aa} the work of my hands, that I may be glorified.

22 ^{bb} A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

—^u Ch. xlix. 23. lxi. 6. lxvi. 11, 12.—^v Ch. xliii. 8.—^w Ch. xxv. 1.—^x Rev. xxi. 23. xxi. 5.—^y Zech. ii. 5.—^z See Amos viii. 9.—^{aa} Ch. iii. 1. Rev. xxi. 27.—^{bb} Ps. xxxvii. 11, 22. Matt. v. 8.—^{bb} Ch. lxi. 8. Matt. xv. 13. John xv. 2.—^{bb} Ch. xxix. 23. xlv. 11. Eph. ii. 10.—^{bb} Matt. xiii. 31, 32.

The glory of Lebanon] That is, the cedar.

Verse 19. *Neither for brightness shall the moon give light unto thee*] This line, as it stands in the present text, seems to be defective. The Septuagint and Chaldee both express the night, which is almost necessary to answer to day in the preceding line, as well as to perfect the sense here. I therefore think that we ought, upon the authority of the Septuagint and Chaldee, to read either *velailah*, and by night, instead of *ulenogah*, and for brightness; or *ulenogah ballailah*, adding the word *ballailah*, by night.

Verse 22. *I the Lord will hasten it in his time.*] There is a time set for the fulfilment of this prophecy: that time must come before it begins to take place; but when it does begin, the whole will be performed in a short space. It is not, therefore, the time determined for the event that shall be hastened, but all the circumstances of the event, all the parts of the prediction shall be speedily completed.

CHAPTER LXI.

The subject of the preceding chapter is continued in this; and to give it the greater solemnity, the Messiah is introduced describing his character and office, and confirming the large promises made before, 1-9. ^{aa} *His restoration of this the Jewish church is introduced, praising God for the honour done her by her restoration to favour, and by the accession of the Gentiles, which is beautifully described by allusions to the rich pontifical dress of the high priest; a happy similitude to express the ornaments of a restored nation and of a renewed mind, 10. Certainty of the prophecy illustrated by a figure drawn from the vegetable kingdom, 11.*

THE Spirit of the Lord God *is* upon me; because the Lord ^b hath anointed me to preach good tidings unto the meek; he hath sent me ^c to bind up the broken-hearted, to proclaim ^d liberty to the captives, and the opening of the prison to *them that are bound*;

2 ^e To proclaim the acceptable year of the Lord, and ^f the day of vengeance of our God; ^g to comfort all that mourn;

3 To appoint unto them that mourn in Zion, ^h to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, ⁱ the planting of the Lord, ^j that he might be glorified.

4 And they shall ^k build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And ^l strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 ^m But ye shall be named the Priests of the Lord: *men shall call you the Ministers of our God* :

^a Ch. x. 2. Luke iv. 18. John i. 82. iii. 34.—^b Ps. xlv. 7.—^c Ps. cxlvii. 3. Ch. lvii. 15.—^d Ch. xlii. 7. See Jer. xxxiv. 8.—^e See Lev. xxv. 9.—^f Ch. xxxiv. 8. lxiii. 4. lxi. 14. Mal. iv. 1. 3. 2 Thess. i. 7, 8, 9.—^g Ch. lvii. 18. Matt. v. 4.—^h Ps. xxx. 11.—ⁱ Ch. lx. 21.—^j John xv. 8.—^k Ch. xlix. 8. lviii. 12. Ezek. xxxvi. 38, 31.—^l Eph. ii. 12.—^m Exod. xix. 6. Ch. lx. 17. lxi. 21. 1 Pet. ii. 5, 9. Rev.

Verse 1. *The Spirit of the Lord God is upon me*] In most of Isaiah's prophecies there is a primary and secondary sense, or a remote subject illustrated by one that is near. The deliverance of the Jews from their captivity in Babylon is constantly used to shadow forth the salvation of men by Jesus Christ. Even the prophet himself is a typical person, and is sometimes intended to represent the great Saviour. It is evident from Luke iv. 18 that this is a prophecy of our blessed Lord and his preaching; and yet it is as evident that it primarily refers to Isaiah preaching the glad tidings of deliverance to the Jews.

The opening of the prison] "Perfect liberty." Not merely opening of prisons, but every kind of liberty—complete redemption.

The proclaiming of perfect liberty to the bound, and the year of acceptance with **JEHOVAH**, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet. See Lev. xxv. 9, &c. This was a year of general release of debts and obligations, of bondmen and bondwomen, of lands and possessions which had been sold from the families and tribes to which they belonged. Our Saviour, by applying this text to himself (Luke iv. 18, 19), a text so manifestly relating to the institution above mentioned, plainly declares the typical design of that institution.

Verse 3. *To appoint unto them that mourn in Zion*] "To impart gladness to the mourners of Zion." A word necessary to the sense is certainly lost in this place, of which the ancient Versions have preserved no traces.

Beauty for ashes] In times of mourning the Jews put on sackcloth, or coarse and sordid raiment, and spread dust and ashes on their heads; on the contrary, splendid clothing and ointment poured on the head were the signs of joy. "Feign thyself to be a mourner," says Joab to the woman of Tekoah, "and put on now mourning apparel, and anoint not thyself with oil," 2 Sam. xiv. 2.

Trees of righteousness] Heb. *oaks of righteousness or truth*; that is, such as by their flourishing condition should show that they were indeed "the scion of God's planting,

ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 ^o For your shame *ye shall have* double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For ^p I the Lord love judgment, ^q I hate robbery for burnt-offering; and I will direct their work in truth, ^r and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, ^s that they are the seed *which the Lord hath blessed*.

10 ^t I will greatly rejoice in the Lord, my soul shall be joyful in my God; for ^u he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, ^v as a bridegroom ^w decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause ^x righteousness, and ^y praise to spring forth before all the nations.

1. 6. v. 10.—^a Ch. lx. 5, 11, 16.—^b Ch. xl. 2. Zech. ix. 12.—^c Ps. xi. 7.—^d Ch. i. 11, 13.—^e Ch. lv. 3.—^f Gen. xii. 7. xiii. 15. xv. 18. xvii. 8. xxiv. 7. xxvi. 3. xxvii. 4, 13. Ch. lxx. 23.—^g Hab. iii. 15.—^h Ps. cxxxii. 9, 10.—ⁱ Ch. xlix. 18. Rev. xxi. 2.—^j Heb. *decketh as priest*.—^k Ps. lxxii. 3. lxxv. 11.—^l Ch. lx. 18. lxii. 7.

and the work of his hands;"] under which images, in the preceding chapter, ver. 21, the true servants of God, in a highly improved state of the church, were represented; that is, says Vitringa on that place, "commendable for the strength of their faith, their durability, and firmness."

Verse 4. *The desolations of many generations*.] It seems that these words cannot refer to the Jews in the Babylonian captivity, for they were not there many generations; but it may refer to their dispersions and state of ruin since the advent of our Lord; and consequently this may be a promise of the restoration of the Jewish people.

Verse 5. *Strangers shall—feed your flocks*] Gentiles shall first preach to you the salvation of Christ, and feed with divine knowledge the Jewish congregations.

Verse 9. *Their seed shall be known among the Gentiles*] Both Jews and Gentiles are to make but *one fold* under one shepherd, Christ Jesus. But still, notwithstanding this, they may retain their peculiarity and national distinction; so that though they are known to be Christians, yet they shall appear to be converted Jews. After their conversion to Christianity, this will necessarily be the case for a long time. Strange nations are not so speedily amalgamated, as to lose their peculiar cast of features, and other national distinctions.

Verse 10. *I will greatly rejoice in the Lord*] These may be the words of the Jews now converted, and brought into the church of Christ, and with the Gentiles made fellow-heirs of the blessings of the new covenant.

As a bridegroom decketh himself with ornaments] An allusion to the magnificent dress of the high-priest, when performing his functions; and particularly to the mitre, and crown or plate of gold on the front of it, Exod. xxix. 6. The bonnet or mitre of the priests also was made, as Moses expresses it, "for glory and for beauty," Exod. xxviii. 40. It is difficult to give its full force to the prophet's metaphor in another language. The version of *Aquila* and *Symmachus* comes nearest to it: "as a bridegroom decked with a priestly crown."

CHAPTER LXII.

The prophet opens this chapter with ardent prayers that the happy period of reconciliation just now promised, and here again foretold, may be hastened, 1-5. He then calls upon the faithful, particularly the priests and Levites, to join him, urging the promises, and even the oath, of Jehovah, as the foundation of their request, 6-9. And, relying on this oath, he goes on to speak of the general restoration promised, as already performing; and calls to the people to march forth, and to the various nations among whom they are dispersed to prepare the way for them, as God had caused the order for their return to be universally proclaimed, 10-12.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake * I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 ^b And the Gentiles shall see thy righteousness, and all kings thy glory: * and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be ^d a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 * Thou shalt no more be termed ^f Forsaken; neither shall thy land any more be termed ^g Desolate: but thou shalt be called ^h Hephzi-bah, and thy land ⁱ Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For as a young man marryeth a virgin, so shall thy sons marry thee: and ^j as the bridegroom rejoiceth over the bride, so ^k shall thy God rejoice over thee.

6 ^l I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor

* Ver. 7.—^b Ch. ix. 3.—^c See ver. 4, 12. Ch. lxx. 15.—^d Zech. ix. 16.—^e Hos. i. 10. 1 Pet. ii. 10.—^f Ch. xlix. 14. liv. 6, 7.—^g Ch. liv. 1.—^h That is, My delight is in her.—ⁱ That is, Married.—^j Heb. with the joy of the bridegroom.—^k Ch. lxx. 19.—^l Ezek. iii. 17. xxxii. 7.—^m Or, ye that are the LORD'S remembrancers.—ⁿ Heb. silence.—^o Ch.

Verse 1. *For Zion's sake will I not hold my peace*] These are the words of JEHOVAH declaring his purpose relative to the events predicted in the preceding chapter.

Verse 2. *Thou shalt be called by a new name*] Viz., CHRISTIAN—OR, as in the fourth verse, *chephzi bah*, "my delight is in her"—because she has now received that command, "This is my beloved Son, in whom I am well pleased; HEAR HIM."

Verse 4. *Thy land Beulah*] *Beulah*, married. In the prophets, a desolate land is represented under the notion of a widow; an inhabited land, under that of a married woman, who has both a husband and children.

Verse 6. *Ye that make mention of the Lord, keep not silence*] The image in this place is taken from the temple service; in which there was appointed a constant watch, day and night, by the Levites: and among them this seems to have belonged particularly to the singers, see 1 Chron. ix. 33. Now the watches in the East, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and that very frequently, and in order to show that they themselves are constantly attentive to their duty. Hence the watchmen are said by the prophet, chap. iii. 8, to lift up their voice; and here they are commanded, not to keep silence; and the greatest reproach to them is, that they are dumb dogs; they cannot bark; dreamers; sluggards, loving to slumber, chap. lvi. 10. Is not this clause an address to the ministers of Christ, to continue in supplication for

night: ^m ye that make mention of the LORD, keep not silence,

7 And give him no ⁿ rest, till he establish, and till he make Jerusalem ^o a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, ^p Surely I will no more ^q give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it ^r in the courts of my holiness.

10 Go through, go through the gates; ^s prepare ye the way of the people; cast up, cast up the highway; gather out the stones; ^t lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, ^u Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his ^v reward is with him, and his ^w work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city ^x not forsaken.

lxi. 11. Zeph. iii. 20.—^y Heb. If I give, &c.—^z Dent. xxix. 31, &c. Jer. v. 17.—^{aa} See Deut. xii. 12. xiv. 23, 26. xvi. 11, 14.—^{ab} Ch. xl. 3. lvii. 14.—^{ac} Ch. xl. 12.—^{ad} Zech. ix. 9. Matt. xxi. 5. John xii. 15.—^{ae} Ch. xl. 10. Rev. xxii. 12.—^{af} Or, recompence.—^{ag} Ver. 4.

the conversion of the Jewish people? *Kimchi* seems to think that the watchmen are the *interceding angels*!

Verse 9. *But they that have gathered it shall eat it, and praise the Lord*] This and the following line have reference to the law of Moses. Deut. xii. 17 18. Lev. xix. 23-25. This clearly explains the force of the expressions, "shall praise JEHOVAH," and "shall drink it in my sacred courts."

Verse 11. *Behold, his reward*] *This reward* he carries as it were in his hand. *His work is before him*—he perfectly knows what is to be done; and is perfectly able to do it. He will do what God should do, and what man cannot do; and men should be *workers with him*. Let no man fear that the promise shall not be fulfilled on account of its difficulty, its greatness, the hindrances in the way, or the unworthiness of the person to whom it is made. It is God's work; he is able to do it, and as *willing* as he is able.

Verse 12. *They shall call them*—These characteristics seem to be put in their inverted order.—1. God will not forsake them. 2. They shall be sought out. 3. They shall be redeemed. And 4. Be in consequence a holy people. 1. When God calls, it is a proof that he has not forsaken. 2. When he seeks, it is a proof he is waiting to be gracious. 3. When the atonement is exhibited, all things are then ready. 4. And when that is received, holiness of heart and life is then to be kept continually in view, as this is the genuine work of God's spirit; and without holiness none shall see the Lord.

CHAPTER LXIII.

The prophet (or rather the church he represents) sees the great Deliverer, long promised and expected, making his appearance, after having crushed his enemies, like grapes in the wine-vat. The comparison suggests a lively idea of the wrath of Omnipotence, which its unhappy objects can no more resist than the grapes can resist the treader. Indeed, there is so much pathos, energy, and sublimity in this remarkable passage, as hardly any thing can be conceived to exceed. The period to which it refers must be the same with that predicted in the nineteenth chapter of the Revelation, some parts of which are expressed in the same terms with this, and plainly enough refer to the very sudden and total overthrow of Antichrist, and of all his adherents and auxiliaries, of which the destruction of Babylon, the capital of Chaldea, and of Bozra, the chief city of the Edomites, was the prototype, 1-6. At the seventh verse commences a penitential confession and supplication of the Jews, as uttered in their present dispersion, 7-19.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is ^aglorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore ^bart thou red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have ^ctrodde[n] the winepress alone; and of the people *there was none with me*: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the ^dday of vengeance is in mine heart, and the year of my redeemed is come.

5 ^eAnd I looked, and *there was none to help*; and I wondered that *there was none to uphold*: therefore mine own ^farm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and ^gmake them drunk in my fury, and I will bring down their strength to the earth.

7 I will mention the ^hloving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

^a Heb. decked.—^b Rev. xix. 13.—^c Lam. i. 15. Rev. xiv. 19, 20. xix. 15.—^d Ch. xxxiv. 8. lxi. 2.—^e Ch. xli. 28. lix. 16.—^f John xvi. 32.—^g Ps. xxviii. 1. Ch. lix. 16.—^h Rev. xvi. 6.—ⁱ Ps. xxv. 6. lxxxix. 49.—^j Judg. x. 16. Zech. ii. 8. Acts ix. 4.—^k Exod. xiv. 19. xxxiii. 40, 21. xxiii. 14. Mal. iii. 1. Acts xii. 11.—^l Deut. vii. 7, 8.—^m Exod. xix. 4. Deut. i. 31. xxxii. 11, 12. Ch. xli. 3, 4.—ⁿ Exod. lxx. 24. Num. xiv. 11. Ps. lxxviii. 56. xcv. 9.—^o Ps. lxxviii. 40.

Verse 1. *Who is this that cometh from Edom?* Probably both Edom and Bozrah are only figurative expressions, to point out the place in which God should discomfit his enemies. Edom signifies red, and Bozrah, a vintage.

I that speak in righteousness] A MS. has *hammered abber*, with the demonstrative article added with greater force and emphasis: *The announcer of righteousness.*

Verse 3. *And of the people there was none with me*] I was wholly abandoned by them: but a good meaning is, No man has had any part in making the atonement; it is entirely the work of the Messiah alone. No created being could have any part in a sacrifice that was to be of infinite merit.

Verse 7. *I will mention the loving-kindnesses of the Lord*] The prophet connects the preceding mercies of God to the Jews with the present prospect he has of their redemption by the Messiah; thus making a circle in which eternal goodness revolves. The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people: cast out of their country; without any proper form of civil polity or religious worship; their temple destroyed, their city desolated and

8 For he said, Surely they *are* my people, children that will not lie: so he was their Saviour.

9 ⁱIn all their affliction he was afflicted, ^jand the angel of his presence saved them: ^kin his love and in his pity he redeemed them; and ^lhe bare them, and carried them all the days of old.

10 But they ^mrebelled, and ⁿvexed his holy Spirit: ^otherefore he was turned to be their enemy, and he fought against them.

11 Then he remembered the days of old, Moses, and his people, saying, Where is he that ^pbrought them up out of the sea with the ^qshepherd of his flock? ^rwhere is he that put his holy Spirit within him?

12 That led them by the right hand of Moses, ^swith his glorious arm, ^tdividing the water before them, to make himself an everlasting name?

13 ^uThat led them through the deep as an horse in the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, ^vto make thyself a glorious name.

15 ^wLook down from heaven, and behold ^xfrom the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, ^ythe sounding ^zof thy bowels and of thy mercies toward me? are they restrained?

Acts. vii. 51. Eph. iv. 30.—^a Exod. xxxiii. 21.—^b Exod. xiv. 30. xxxiii. 11, 12. Num. xiv. 13, 14, &c. Jer. ii. 6.—^c Or, shepherds, as Ps. lxxvii. 20.—^d Num. xi. 17, 25. Neh. ix. 20. Dan. iv. 8. Hag. ii. 6.—^e Exod. xv. 6.—^f Exod. xiv. 21. Josh. iii. 16.—^g Ps. cvi. 9.—^h 2 Sam. vii. 23.—ⁱ Deut. xxvi. 15. Ps. lxxx. 14.—^j Ps. xxxiii. 14.—^k Or, the multitudes.—^l Jer. xxxi. 20. Hos. xi. 8.

lost to them, and their whole nation scattered over the face of the earth, apparently deserted and cast off by the God of their fathers, as no longer his peculiar people.

The whole passage is in the elegiac form, pathetic and elegant; but it has suffered much in our present copy by the mistakes of transcribers.

Verses 8, 9. *So he was their Saviour.*] I have followed the translation of the *Septuagint* in the latter part of the eighth, and the former part of the ninth verse; which agree with the present text, a little differently divided, as to the members of the sentence. "And he was salvation to them in all their tribulation; neither an ambassador nor an angel, but himself saved them." An angel of his presence means an angel of superior order, in immediate attendance upon God. So the angel of the Lord says to Zacharias, "I am Gabriel, that stand in the presence of God," Luke i. 19. The presence of JEHOVAH, Exod. xxxiii. 14, 15, and the angel, Exod. xxxiii. 20, 21, is JEHOVAH himself; here an angel of his presence is opposed to JEHOVAH himself, as an angel is in the following passages of the same book of Exodus. After their idolatrous worshipping of the golden calf, "when God had said to Moses, I will send an angel before thee—I will not go up in the midst of thee—the people mourned," Exod. xxxiii. 2-4. God afterwards com-

16 * Doubtless thou art our father, though Abraham ^b be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our Father, ^c our Redeemer; thy name is from everlasting.

17 O LORD, why hast thou ^d made us to err from thy ways, and ^e hardened our heart from thy fear?

* Deut. xxxii. 6. 1 Chron. xxix. 10. Ch. lxiv. 8.—^b Job xiv. 21. Eccles. ix. 5.—^c Or, our Redeemer from everlasting is thy name.—^d Ps. cxix. 10.—^e See Ch. vi. 10 with John xii. 40. Rom. ix. 18.—^f Num.

forts Moses, by saying, "My presence (that is, I myself in person, and not by an angel) will go with thee," ver. 14. "I myself will go before thee," as the Septuagint render it.

Verses 18, 14. *That led them through the deep—As a beast goeth down into the valley*] In both these verses there is an allusion to the Israelites going through the Red Sea, in the bottom of which they found no more inconvenience than a horse would in running in the desert, where there was neither stone nor mud; nor a beast in the valley, where all was plain and smooth.

Verse 17. *Why hast thou made us to err*] A mere Hebraism, for why hast thou permitted us to err. So Lead us

'Return, for thy servants' sake, the tribes of thine inheritance.

18 * The people of thy holiness have possessed it but a little while: ^b our adversaries have trodden down thy sanctuary.

19 We are *thine*: thou never barest rule over them: ^c they were not called by thy name.

x. 86. Ps. xc. 18.—^a Deut. vii. 6 xxvi. 19. Ch. lxi. 12. Dan. viii. 24.—^b Ps. lxxiv. 7.—^c Or, thy name was not called upon them. Ch. lxv. 1.

not into temptation; do not suffer us to fall into that to which we are tempted.

Verse 18. *The people of thy holiness have possessed it but a little while*] The difficulty of the construction in this place is acknowledged on all hands. I believe there is some mistake in the text; and here the Septuagint helps us out; they had in their copy *har, mountain, instead of am, people, the mountain of the Holy One*. "Not only have our enemies taken possession of Mount Zion, and trodden down thy sanctuary; even far worse than this has befallen us; thou hast long since utterly cast us off, and dost not consider us as thy peculiar people."

CHAPTER LXIV.

The whole of this chapter, which is very pathetic and tender, may be considered as a formulary of prayer and humiliation intended for the Jews in order to their conversion, 1-12.

OH that thou wouldst * rend the heavens, that thou wouldst come down, that the ^b mountains might flow down at thy presence!

2 As when ^c the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

3 When ^d thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world ^e men have not heard, nor perceived by the ear, neither hath the eye ^f seen, O God, beside thee, what he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth ^g and worketh righteousness, ^h those that remember thee in thy ways: behold, thou art wroth; for we have sinned: ⁱ in those is continuance, and we shall be saved.

6 But we are all as an unclean thing, ^j and all our righteousnesses are as filthy rags; and we all

do ^k fade as a leaf: and our iniquities, like the wind, have taken us away.

7 And ^l there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast ^m consumed us, ⁿ because of our iniquities.

8 ^o But now, O LORD, thou art our Father; we are the clay, ^p and thou our potter; and we all are ^q the work of thy hand.

9 Be not ^r wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, ^s we are all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, ^t Jerusalem a desolation.

11 ^u Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all ^v our pleasant things are laid waste.

12 ^w Wilt thou refrain thyself for these things, O LORD? ^x wilt thou hold thy peace, and afflict us very sore?

^a Ps. cxliv. 5.—^b Judg. v. 5. Mic. i. 4.—^c Heb. the fire of meltings. ^d Exod. xxxiv. 10. Judg. v. 4, 5. Ps. lxxvii. 8. Hab. iii. 8, 6.—^e Ps. xxxi. 19. 1 Cor. ii. 9.—^f Or, seen a God besides thee, which doeth so for him, &c.—^g Acts x. 35.—^h Ch. xxvi. 8.—ⁱ Mal. iii. 6.—^j Phil. iii. 9.—^k Ps. xc. 5, 6.—^l Hos. vii. 7.—^m Heb. melted.—ⁿ Heb. by the

hand, as Job ix. 4.—^o Ch. lxxiii. 16.—^p Ch. xxix. 16. xlv. 9. Jer. xviii. 6. Rom. ix. 20, 21.—^q Eph. ii. 10.—^r Ps. lxxiv. 1, 2. lxxix. 8. ^s Ps. lxxix. 13.—^t Ps. lxxix. 1. Ch. iii. 8. Jer. vi. 1. ix. 11.—^u Kings xxv. 9. Ps. lxxiv. 7. 2 Chron. xxxvi. 12.—^v Ezek. xxiv. 21, 25.—^w Ch. xlii. 94.—^x Ps. lxxxiii. 1.

Verse 1. *Oh that thou wouldst rend the heavens*] This seems to allude to the wonderful manifestation of God upon Mount Sinai.

Verse 2. *As when the melting fire burneth*] I am inclined to think that the text is much corrupted in this place. The Septuagint and Syriac agree exactly together in rendering this line by, "As the wax melteth before the fire," which can by no means be reconciled with the present text.

Verse 4. *For since the beginning of the world men have not heard*] St. Paul is generally supposed to have quoted this passage of Isaiah, 1 Cor. ii. 9; and Clemens Romanus in his first epistle has made the same quotation, very nearly in the same words with the apostle. But the citation is go very different from the Hebrew text and the version of the Septuagint, that it seems very difficult, if not impossible, to

reconcile them by any literal emendation, without going beyond the bounds of temperate criticism.

Verse 5. *In those is continuance, and we shall be saved*] I am fully persuaded that these words as they stand in the present Hebrew text are utterly unintelligible; there is no doubt of the meaning of each word separately; but put together they make no sense at all. I conclude therefore, that the copy has suffered by mistakes of transcribers in this place.

Verse 8. *But, now, O Lord, thou art our Father*] How very affectionate is the complaint in this and the following verses! But how does the distress increase, when they recollect the desolations of the temple, and ruin of public worship, ver. 11: "Our holy and beautiful house, where our fathers praised thee, is burnt up with fire," &c.

CHAPTER LXV.

We have here a vindication of God's dealings with the Jews, 1, 2. To this end the prophet points out their great hypocrisy, and gives a particular enumeration of their dreadful abominations, many of which were committed under the specious guise of sanctity, 3-5. For their horrid impieties (reordered in writing before Jehovah) the wrath of God shall certainly come upon them to the uttermost; a prediction which was exactly fulfilled in the first and second centuries in the reigns of the Roman emperors Vespasian, Titus, and Hadrian, when the whole Jewish polity was dissolved, and the people dispersed all over the world, 6-7. Though God had rejected the Jews, and called the Gentiles, who sought him not (Rom. ix. 24-26), yet a remnant from among the former shall be preserved, to whom he will in due time make good all his promises, 8-10. Denunciation of divine vengeance against those idolaters who set in order a table for Gad, and fill out a libation to Meni, ancient idolatries which, from the context, and from the chronological order of the events predicted, have a plain reference to the idolatries practised by Antichrist under the guise of Christianity, 11, 12. Dreadful fate which awaits these gross idolaters beautifully contrasted with the great blessedness reserved for the righteous, 13-16. Future restoration of the posterity of Jacob, and the happy state of the world in general from that most glorious epoch, represented by the strong figure of the creation of NEW heavens and a NEW earth, wherein dwelleth righteousness, and into which no distress shall be permitted to enter, 17-19. In this new state of things the term of human life shall be greatly protracted, and shall possess none of that uncertainty which attaches to it in "the heavens and the earth which are now." This is elegantly illustrated by the longevity of a tree; manifestly, alluding to the oak or cedar of Lebanon, some individuals of which are known to have lived from seven to ten centuries, 20-23. Beautiful figures shadowing forth the profound peace and harmony of the church of Jesus Christ, which shall immediately follow the total overthrow of Antichrist; with a most gracious promise that the great chain of Omnipotence shall be put upon every adversary, so that none will be able any longer to hurt and destroy in all God's holy mountain, 24, 25.

I AM sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that ^b was not called by my name.

2 ^c I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

3 A people ^d that provoketh me to anger continually to my face; ^e that sacrificeth in gardens, and burneth incense ^f upon altars of brick;

4 ^g Which remain among the graves, and lodge in the monuments; ^h which eat swine's flesh,

^a Rom. ix. 24, 25, 26, 30. x. 20. Eph. ii. 12, 18.—^b Ch. lxiii. 19.—^c Rom. x. 21.—^d Deut. xxxiii. 21.—^e Ch. i. 29. lxvi. 17. See Lev. xvii. 5.—^f Heb. upon bricks.—^g Deut. xviii. 11.—^h Ch. lxvi. 17. See Lev. xi. 7.—ⁱ Or, pieces.—^j See Matt. x. 11. Luke v. 30. xviii. 11.

Verse 3. *That sacrificeth in gardens, and burneth incense upon altars of brick*] These are instances of heathenish superstition, and idolatrous practices, to which the Jews were immoderately addicted before the Babylonish captivity. The heathen worshipped their idols in groves; whereas God, in opposition to this species of idolatry, commanded his people, when they should come into the promised land, to destroy all the places wherein the Canaanites had served their gods, and in particular to burn their groves with fire, Deut. xii. 2, 3. These apostate Jews sacrificed upon altars built of bricks; in opposition to the command of God in regard to his altar, which was to be of unburnt stone, Exod. xx. 25. Or it means, perhaps, that they sacrificed upon the roofs of their houses, which were always flat, and paved with brick, or tile, or plaster of terrace. An instance of this idolatrous practice we find in 2 Kings xxiii. 12. See also Zeph. i. 5.

Verse 4. *Which remain among the graves*] "For the purpose of evoking the dead. They lodged in desert places that demons might appear to them; for demons do appear in such places, to those who do believe in them."—*Kimchi*.

Which eat swine's flesh] This was expressly forbidden by the law, Lev. xi. 7, but among the heathen was in principal request in their sacrifices and feasts. Antiochus Epiphanes compelled the Jews to eat swine's flesh, as a full proof of their renouncing their religion, 2 Mac. vi. 18 and vii. 1. "And the broth of abominable meats," for lustrations, magical arts, and other superstitious and abominable practices.

and ⁱ broth of abominable things is in their vessels;

5 ^j Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my ^k nose, a fire that burneth all the day.

6 Behold, ^l it is written before me: ^m I will not keep silence, ⁿ but will recompense, even recompense into their bosom,

7 Your iniquities, and ^o the iniquities of your fathers together, saith the LORD, ^p which have burned incense upon the mountains, ^q and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 Thus saith the LORD, As the new wine is found

Jude 19.—^k Or, anger.—^l Deut. xxxii. 34. Mal. iii. 16.—^m Ps. i. 3.—ⁿ Ps. lxxix. 12. Jer. xvi. 18. Ezek. xi. 21.—^o Exod. xx. 5.—^p Ezek. xvii. 6.—^q Ezek. xx. 27, 28.

Verse 6. *Behold, it is written before me*] Their sin is registered in heaven, calling aloud for the punishment due to it.

I will—recompense into their bosom.] The bosom is the place where the Asiatics have their pockets, and not in their skirts like the inhabitants of the West. Their loose flowing garments have scarcely any thing analogous to skirts.

Verse 8. *A blessing is in it*] The Hebrews call all things which serve for food *berachah*, "a blessing." On this verse *Kimchi* remarks: "As the cluster of grapes contains, besides the juice, the bark, and the kernels, so the Israelites have, besides the just, sinners among them. Now as the cluster must not be destroyed, because there is a *blessing* —a nutritive part, in it; so Israel shall not be destroyed because there are righteous persons in it. But as the bark and kernels are thrown away when the wine is pressed out, so shall the sinners be purged away from among the just, and on their return from exile shall not be permitted to enter into the land of Israel." Ezek. xx. 38.

Verse 10. *Sharon—and the valley of Achor*] Two of the most fertile parts of Judea; famous for their rich pastures; the former to the west, not far from Joppa; the latter north of Jericho, near Gilgal.

Verse 11. *That prepare a table for that troop*] "Who set in order a table for Gad." The disquisitions and conjectures of the learned concerning Gad and Meni are infinite

in the cluster, and *one* saith, Destroy it not; for *a* blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine *b* elect shall inherit it, and my servants shall dwell there.

10 And *c* Sharon shall be a fold of flocks, and *d* the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 But ye *are* they that forsake the LORD, that forget *e* my holy mountain, that prepare *f* a table for that *g* troop, and that furnish the drink-offering unto that *h* number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: *i* because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and *j* shall howl for *k* vexation of spirit.

15 And ye shall leave your name *l* for a curse unto my *m* chosen: for the Lord God shall slay thee, and *n* call his servants by another name:

16 *o* That he who blesseth himself in the earth shall bless himself in the God of truth; and *p* he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten,

and because they are hid from mine eyes.

17 For, behold, I create *q* new heavens and a new earth: and the former shall not be remembered, nor *r* come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And *s* I will rejoice in Jerusalem, and joy in my people; and the *t* voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; *u* but the sinner *being* an hundred years old shall be accursed.

21 And *v* they shall build houses, and inhabit *w* them; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for *x* as the days of a tree *are* the days of my people, and *y* mine elect *z* shall long enjoy the work of their hands.

23 They shall not labour in vain, *aa* nor bring forth for trouble; for *ab* they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that *bb* before they call, I will answer; and while they are yet speaking, I will hear.

25 The *cc* wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: *dd* and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

18. xlv. 23. Zeph. i. 5.—*q* Ch. ii. 16. lxvi. 22. 2 Pet. iii. 18. Rev. xxi. 1.—*r* Heb. come upon the heart.—*s* Ch. lxii. 5.—*t* Ch. xxxv. 10. ii. 11. Rev. vii. 17. xxi. 4.—*u* Eccles. viii. 12.—*v* See Lev. xxvi. 16. Deut. xxviii. 30. Ch. lxii. 8. Amos ix. 14.—*w* Ps. xcii. 12.—*x* Ver. 9, 15.—*y* Heb. shall make them continue long, or shall wear out.—*z* Deut. xxviii. 41. Hos. ix. 12.—*aa* Ch. lxi. 9.—*bb* Ps. xxxii. 5. Dan. ix. 21.—*cc* Ch. xi. 6, 7, 9.—*dd* Gen. iii. 14.

and uncertain: perhaps the most probable may be, that Gad means good fortune, and Meni the moon.

Jerome, on the place, gives an account of this idolatrous practice of the apostate Jews, of making a feast for these pretended deities.

Verse 12. *Therefore will I number you*] Referring to *Meni*, which signifies *number*. "Rabbi Eliezer said to his disciples, Turn to God one day before you die. His disciples said, How can a man know the day of his death? He answered, Therefore it is necessary that you should turn to God to-day, for possibly ye may die to-morrow."

Verse 17. *I create new heavens and a new earth*] This has been variously understood. Some Jews and some Christians understood it *literally*. God shall change the state of the atmosphere, and render the earth more fruitful. Some refer it to what they call the Millennium; others, to a glorious state of religion; others, to the re-erection of the earth after it shall have been destroyed by fire. I think it refers to the full conversion of the Jews *ultimately*; and primarily to the deliverance from the Babylonish captivity.

Verse 19. *The voice of weeping, &c.*] "Because of untimely deaths, shall no more be heard in thee; for natural death shall not happen till men be full of days; as it is written, ver. 20: *There shall be no more thence an infant of days*, i. e., the people shall live to *three or five hundred years of*

age, as in the days of the patriarchs; and if one die at *one hundred years*, it is because of his sin; and even at that age he shall be reputed an *infant*; and they shall say of him, An infant is dead. These things shall happen to Israel in the days of the Messiah."—*Kimchi*.

Verse 22. *They shall not build, and another inhabit*] The reverse of the curse denounced on the disobedient, Deut. xviii. 30.

For as the days of a tree] It is commonly supposed that the oak, one of the most long-lived of the trees, lasts about a thousand years; being five hundred years growing to full perfection, and as many decaying: which seems to be a moderate and probable computation.

Verse 23. *They shall not labour in vain*] *The Septuagint* is beautiful: My chosen shall not labour in vain, neither shall they beget children for the curse: for the seed is blessed of the Lord, and their posterity with them.

Verse 24. *Before they call I will answer*] I will give them all they crave for, and more than they can desire.

Verse 25. *The wolf and the lamb, &c.*] The glorious salvation which Jesus Christ procures is for men, and for men only: fallen spirits must still abide under the curse: "He took not on him the nature of angels, but the seed of Abraham."

CHAPTER LXVI.

This chapter treats of the same subject with the foregoing. God, by his prophet, tells the Jews, who valued themselves much on their temple and pompous worship, that the Most High dwelleth not in temples made with hands; and that no outward rites of worship, while the worshippers are idolatrous and impure, can please him who looketh at the heart, 1-3. This leads to a threatening of vengeance for their guilt, alluding to their making void the law of God by their abominable traditions, their rejection of Christ, persecution of his followers, and consequent destruction by the Romans. But as the Jewish ritual and people shadow forth the system of Christianity and its professors; so in the prophetic writings, the idolatries of the Jews are frequently put for the idolatries afterwards practised by those bearing the Christian name. Consequently, if we would have the plenitude of meaning in this section of prophecy, which the very context requires, we must look through the type into the antitype, viz., the very gross idolatries practised by the members of Antichrist, the pompous heap of human inventions and traditions with which they have encumbered the Christian system, their most dreadful persecution of Christ's spiritual and true worshippers, and the awful judgments which shall overtake them in the great and terrible day of the Lord, 4-6. The mighty and sudden increase of the church of Jesus Christ at the period of Antichrist's fall represented by the very strong figure of Sion being delivered of a manchild before the time of her travail, the meaning of which symbol the prophet immediately subjoins in a series of interrogations for the sake of greater force and emphasis, 7-9. Wonderful prosperity and unspeakable blessedness of the world when the posterity of Jacob, with the fulness of the Gentiles, shall be assembled to Messiah's standard, 10-14. All the wicked of the earth shall be gathered together to the battle of that great day of God Almighty, and the slain of Jehovah shall be many, 15-18. Manner of the future restoration of the Israelites from their dispersions throughout the habitable globe, 19-21. Perpetuity of this new economy of grace to the house of Israel, 22. Righteousness shall be universally diffused in the earth; and the memory of those who have transgressed against the Lord shall be had in continual abhorrence, 23, 24. Thus this great prophet, after tracing the events of time, seems at length to have terminated his views in eternity, where all revolutions cease, where the blessedness of the righteous shall be unchangeable as the new heavens, and the misery of the wicked as the fire that shall not be quenched.

THUS saith the LORD, "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"

2 For all those things hath mine hand made, and all those things have been, saith the LORD: ^b but to this man will I look, ^c even to him that is poor and of a contrite spirit, and ^d trembleth at my word.

3 ^e He that killeth an ox as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that ^h burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; ^j because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

5 Hear the word of the LORD, ^k ye that tremble

^a 1 Kings viii. 27. 2 Chron. vi. 18. Matt. v. 34, 35. Acts vii. 48, 49. xvii. 24.—^b Ch. lviii. 15. xli. 1.—^c Ps. xxiv. 18. li. 17.—^d Ezra ix. 4. x. 8. Prov. xviii. 14. Ver. 5.—^e Ch. i. 11.—^f Or, *kid*.—

Verse 2. *And all those things have been.* "And all these things are mine." A word absolutely necessary to the sense is here lost out of the text: *to, mine*. It is preserved by the *Septuagint* and *Syriac*.

Verse 3. *He that killeth an ox is as if he slew a man.* These are instances of wickedness joined with hypocrisy; of the most flagitious crimes committed by those who at the same time affected great strictness in the performance of all the external services of religion. God, by the prophet Ezekiel, upbraids the Jews with the same practices.

The generality of interpreters, by departing from the literal rendering of the text, have totally lost the true sense of it, and have substituted in its place what makes no good sense at all; for it is not easy to show how, in any circumstances sacrifice and murder, the presenting of legal offerings and, idolatrous worship, can possibly be of the same account in the sight of God.

He that offereth an oblation, as if he offered swine's blood.

at his word; Your brethren that hated you, that cast you out for my name's sake, said, ^l Let the LORD be glorified: but ^m he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day: or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not ⁿ cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the

ⁿ Deut. xxiii. 18.—^h Heb. *maketh a memorial of*, Lev. ii. 2.—ⁱ Or, *devices*.—^j Prov. i. 24. Ch. lxx. 12. Jer. vii. 13.—^k Ver. 1.—^l Ch. v. 19.—^m 2 Thess. i. 10. Tit. ii. 13.—ⁿ Or, *begot*.

A word here likewise, necessary to complete the sense, is perhaps irrecoverably lost out of the text. The *Vulgate* and *Chaldee* add the word *offereth*, to make out the sense; not, as I imagine, from any different reading (for the word wanted seems to have been lost before the time of the oldest of them, as the *Septuagint* had it not in their copy), but from mere necessity.

Verse 6. *A voice of noise from the city, a voice from the temple, a voice of the Lord.* It is very remarkable that similar words were spoken by Jesus, son of Ananias, previously to the destruction of Jerusalem. See his very affecting history related by *Josephus*, WAR, B. vi., chap. v.

Verse 12. *Like a river, and—like a flowing stream.* "Like the great river, and like the overflowing stream." That is, the Euphrates and the Nile.

Verse 15. *The Lord will come with fire.* "JEHOVAH shall come as a fire." For *baesh*, in fire, the *Septuagint* had in their copy *caesh*, as a fire.

breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I know their works and their thoughts; it shall come that I will gather all nations and tongues; and they shall come, and see my glory.

* Or, brightness.—^b Ch. xlviii. 18. lx. 5.—^c Ch. lx. 16.—^d Ch. xlix. 22. lx. 4.—^e See Ezek. xxxvii. 1. &c.—^f Ch. ix. 5. 2 Thess. i. 8.—^g Ch. xxvii. 1.—^h Ch. lxx. 3, 4.—ⁱ Or, one after another.—^j Luke ii. 34.—^k Mal. i. 11.—^l Rom. xv. 16.—^m Or, couches.—ⁿ Exod.

Verse 17. *Behind one tree*] Whatever the particular mode of idolatry which the prophet refers to might be, the general sense of the place is perfectly clear.

I know not what to make of this place; it is certain that our translation makes no sense. *Kimchi* interprets this of the Turks, who are remarkable for ablutions. "Behind one in the midst" he understands of a large fish-pond placed in the middle of their gardens. Others make *achad* a deity; and a deity of various names it is supposed to be, for it is *Achad*, and *Chad*, and *Hadad*, and *Achath*, and *Hecat*, an Assyrian idol.

Verse 18. *For I know their works*] A word is here lost out of the present text, leaving the text quite imperfect. The word is *yodea*, knowing, supplied from the *Syriac*. I think there can be little doubt of its being genuine. The concluding verses of this chapter refer to the complete restoration of the Jews, and to the destruction of all the enemies of the gospel of Christ, so that the earth shall be filled with the knowledge and glory of the Lord. Lord, hasten the time!

Verse 19. *That draw the bow*] I much suspect that the words *moshachey kesheth*, who draw the bow, are a corruption of the word, *meshek*, *Moscht*, the name of a nation situated between the Euxine and Caspian Seas; and properly joined with *tubal*, the *Tibareni*.

Verse 20. *And in chariots*] There is a sort of vehicle

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off; that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests and for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

xix. 6. Ch. lxi. 6. 1 Pet. ii. 9. Rev. i. 6.—^c Ch. lxxv. 17. 2 Pet. iii. 13. Rev. xxi. 1.—^d Zech. xiv. 16.—^e Heb. from new moon to his new moon, and from sabbath to his sabbath.—^f Ps. lxxv. 2. Ch. xlix. 26.—^g Ver. 16.—^h Mark ix. 44, 46, 48.

much used in the East, consisting of a pair of hampers or cradles, thrown across a camel's back, one on each side; in each of which a person is carried. They have a covering to defend them from the rain and the sun.

Verse 24. *For their worm shall not die*] These words of the prophet are applied by our blessed Saviour, Mark ix. 44, to express the everlasting punishment of the wicked in Gehenna, or in hell. Gehenna, or the valley of Hinnom, was very near to Jerusalem to the south-east: it was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire, that is, of burning them in sacrifice to Moloch. To put a stop to this abominable practice, Josiah defiled, or desecrated, the place, by filling it with human bones, 2 Kings xxiii. 16, 17; and probably it was the custom afterwards to throw out the carcasses of animals there, when it also became the common burying place for the poorer people of Jerusalem. Our Saviour expressed the state of the blessed by sensible images; such as paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham at table in the kingdom of heaven. See Matt. viii. 11. In like manner he expressed the place of torment under the image of Gehenna; and the punishment of the wicked by the worm which there preyed on the carcasses, and the fire that consumed the wretched victims.

INTRODUCTION TO THE BOOK

OF THE

PROPHET JEREMIAH.

THE Prophet Jeremiah, son of Hilkiah, was of the sacerdotal race, and a native of *Anathoth*, a village in the tribe of *Benjamin*, within a few miles of Jerusalem, which had been appointed for the use of the priests, the descendants of Aaron, Josh. xxi. 18. He was called to the prophetic office when very young; probably when he was fourteen years of age, and in the thirteenth of the reign of Josiah, A. M. 3375, B. C. 629. He continued to prophesy till after the destruction of Jerusalem by the Chaldeans, which took place A. M. 3416; and it is supposed that about two years after he died in Egypt. Thus it appears that he discharged the arduous duties of the prophetic office for upwards of *forty* years.

Being very young when called to the prophetic office, he endeavoured to excuse himself on account of his youth and incapacity for the work; but, being overruled by the divine authority, he undertook the task, and performed it with matchless zeal and fidelity in the midst of a most crooked and perverse people, by whom he was continually persecuted, and whom he boldly reprov'd, often at the hazard of his life.

His attachment to his country was strong and fervent; he foresaw by the light of prophecy the ruin that was coming upon it. He might have made terms with the enemy, and not only saved his life, but have gained ease and plenty; but he chose rather to continue with his people, and take his part in all the disasters that befel them.

As a writer, the character of Jeremiah has been well drawn by Bishop *Louth*. On comparing him with *Isaiah*, the learned prelate says: "Jeremiah is by no means wanting either in elegance or sublimity; although, generally speaking, inferior to *Isaiah* in both. St. Jerome has objected to him a certain *rusticity* in his diction; of which, I must confess, I do not discover the smallest trace. His thoughts, indeed, are somewhat less elevated, and he is commonly more large and diffuse in his sentences; but the reason of this may be, that he is mostly taken up with the gentler passions of *grief* and *pity*, for the expressing of which he has a peculiar talent. This is most evident in the *Lamentations*, where those passions altogether predominate; but it is often visible also in his *Prophecies*; in the former part of the book more especially, which is principally *poetical*. The middle parts are for the most part *historical*; but the last part, consisting of *six* chapters, is entirely *poetical*; and contains several oracles distinctly marked, in which this prophet falls very little short of the loftiest style of *Isaiah*."

THE BOOK

OF THE

PROPHET JEREMIAH.

CHAPTER I.

General title to the whole Book, 1-3. Jeremiah receives a commission to prophesy concerning nations and kingdoms, a work to which in the divine purpose he had been appointed before his birth, 4-10. The vision of the rod of an almond-tree and of the seething-pot, with their signification, 11-16. Promises of divine protection to Jeremiah in the discharge of the arduous duties of his prophetic office, 17-19.

THE words of Jeremiah the son of Hilkiah, of the priests that were ^a in Anathoth in the land of Benjamin :

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, ^b in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, ^c unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, ^d unto the carrying away of Jerusalem captive ^e in the fifth month.

4 Then the word of the LORD came unto me, saying,

5 Before I ^f formed thee in the belly ^g I knew thee; and before thou camest forth out of the womb I ^h sanctified thee, and I ⁱ ordained thee a prophet unto the nations.

6 Then said I, ^j Ah, Lord GOD ! behold, I cannot speak : for I *am* a child.

7 But the LORD said unto me, Say not, *I am* a child; for thou shalt go to all that I shall send thee,

^a Josh. xxi. 18. ¹ Chron. vi. 60. Ch. xxxii. 7, 8, 9.—^b Ch. xxv. 8.—^c Ch. xxxix. 2.—^d Ch. lli. 12, 15.—^e 2 Kings xxv. 8.—^f Isa. xlii. 1, 5. ^g Ecclus. xlii. 7.—^h Exod. xxxiii. 12, 17.—ⁱ Luke i. 15, 41. Gal. i. 15, 16.—^j Heb. *goss*.—^k Exod. iv. 10. vi. 12, 30. Ma. vi. 5.—^l Num. xlii. 20, 28. Matt. xxviii. 20.—^m Ezek. ii. 6. iii. 9. Ver. 17.

Verses 1-3. *The words of Jeremiah*] These three verses are the *title* of the Book; and were probably added by Ezra when he collected and arranged the sacred books, and put them in that order in which they are found in Hebrew Bibles in general.

Verse 3. *Eleventh year of Zedekiah*] That is, the last year of his reign; for he was made prisoner by the Chaldeans in the fourth month of that year, and the carrying away of the inhabitants of Jerusalem was in the fifth month of the same year.

Verse 5. *Before I formed thee*] I had destined thee to the prophetic office before thou wast born: I had formed my plan, and appointed thee to be my envoy to this people.

Verse 6. *I cannot speak*] Those who are really called of God to the sacred ministry are such as have been brought to a deep acquaintance with themselves, feel their own ignorance, and know their own weakness. They know also the awful responsibility that attaches to the work; and nothing but the authority of God can induce such to undertake it.

and ^k whatsoever I command thee thou shalt speak.

8 ^l Be not afraid of their faces; for ^m I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and ⁿ touched my mouth. And the LORD said unto me, Behold, I have ^o put my words in thy mouth.

10 ^p See, I have this day set thee over the nations and over the kingdoms, to ^q root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see ^r a seething pot; and the face thereof is ^s toward the north.

14 Then the LORD said unto me, Out of the ^t north

—^u Exod. iii. 12. Deut. xxxi. 6, 8. Josh. i. 5. Ch. xv. 20. Acts xxvi. 17. Heb. xlii. 6.—^v Isa. vi. 7.—^w Isa. li. 16. Ch. v. 14.—^x 1 Kings xix. 17.—^y Ch. xviii. 7, 8, 9, 10. 2 Cor. x. 4, 5.—^z Ezek. xi. 3, 7. xxiv. 3.—^{aa} Heb. *from the face of the north*.—^{ab} Ch. iv. 6. vi. 1.

Verse 7. *Whosoever I command thee*] I shall teach thee; therefore thy youth and inexperience can be no hindrance.

Verse 8. *Be not afraid of their faces*] That is, the Jews, whom he knew would persecute him because of the message which he brought. To be fore-warned is to be half-armed.

Verse 10. *I have—set thee over the nations*] God represents his messengers the prophets as doing what he commanded them to declare *should be done*.

Verse 11. *A rod of an almond tree*] *Shaked*, from *shaked*, "to be ready," "to hasten," "to watch for an opportunity to do a thing," "to awake"; because the almond-tree is the first to flower and bring forth fruit. It was here the symbol of that promptitude with which God was about to fulfil his promises and threatenings.

Verse 12. *I will hasten my word*] Here is a peronomasia. *What dost thou see?* I see *shaked*, "an almond" the hastening tree: that which first awakes. *Thou hast well seen, for (shoked) I will hasten my word.* The judgment shall come speedily; it shall soon flourish, and come to maturity.

her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, there is no hope; no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us.

28 But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

*Ch. xviii. 13.—b Or, Is the case desperate?—c Deut. xxii. 16. Ch. iii. 13.—d Or, begotten me.—e Heb, the hinder part of the neck.—f Judg. x. 10. Ps. lxxxviii. 84. Isa. xxvi. 18.—g Deut. xxxii. 87. Judg. x. 14.—h Jer. xlv. 20.—i Heb. evil.—j Ch. xi. 13.—k Ver. 23, 35.—l Isa. i. 5. ix. 13. Ch. v. 3.—m 2 Chron. xxvi. 16. Neh. ix. 26. Matt. xxiii. 29, &c. Acts vii. 52. 1 Thess. ii. 15.—n Ver. 5.—o Heb. We

the fullest instruction, the purest ordinances, the highest privileges; and reason would that I should expect thee to live suitably to such advantages; but instead of this thou art become degenerate; the tree is deteriorated, and the fruit is bad.

Verse 25. *For though thou wash thee with nitre*] It should be rendered *natar* or *natron*, a substance totally different from our *nitre*. It comes from the root *nathar*, to dissolve, loosen, because a solution of it in water is abstrusive, taking out spots, &c., from clothes. It is still used in the East for the purpose of washing.

Thine iniquity is marked before me] The marks of thy idolatry and corruption are too deeply rooted to be extracted by any human means.

Verse 26. *See thy way in the valley*] The valley of *Hinnom*, where they offered their own children to Moloch, an idol of the Ammonites.

Verse 26. *Withhold thy foot from being unshod*] "Cease from discovering thy feet; prostitute thyself no more to thy idols."

And thy throat from thirst] Drink no more of their libations, nor use those potions which tend only to increase thy appetite for pollution.

Verse 26. *As the thief is ashamed*] As the pilferer is confounded when he is caught in the fact; so shalt thou, thy kings, princes, priests, and prophets, be confounded, when God shall arrest thee in thy idolatries, and deliver thee into the hands of thine enemies.

Verse 27. *Thou art my father*] How deeply fallen and brutishly ignorant must they be when they could attribute this to the stock of a tree!

Verse 28. According to the number of thy cities are thy gods] Among heathen nations every city had its tutelary deity. Judah, far sunk in idolatry, had adopted this custom.

Verse 31. *Have I been a wilderness unto Israel?*] Have I ever withheld from you any of the blessings necessary for your support?

A land of darkness] Have you, since you passed through the wilderness, and came out of the darkness of Egypt, ever been brought into similar circumstances?

We are lords] We wish to be our own masters; we will neither brook religious nor civil restraint; we will regard no laws, human or divine.

31 O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

have dominion.—Ps. xii. 4.—Deut. xxxii. 15.—Ps. cvi. 21. Ch. xiii. 25. Hos. viii. 14.—Ps. cvi. 38. Ch. xix. 4.—Heb. digging.—Ver. 28, 29.—Ver. 9.—Prov. xxviii. 13. 1 John i. 8, 10.—Ver. 18. Ch. xxxi. 22. Hos. v. 13. xii. 1.—Isa. xxx. 3. Ch. xxxvii. 7.—2 Chron. xxviii. 16, 20, 21.—2 Sam. xiii. 19.

Verse 32. *Can a maid forget her ornaments*] This people has not so much attachment to me as young females have to their dress and ornaments.

Days without number] That is, for many years; during the whole reign of Manasses, which was fifty-five years, the land was deluged with idolatry, from which the reform by good king Josiah his grandson had not yet purified it.

Verse 33. *Why trimmest thou thy way*] Ye have used a multitude of artifices to gain alliances with the neighbouring idolatrous nations.

Hast thou also taught the wicked ones thy ways] Ye have made even these idolaters worse than they were before.

Verse 34. *The blood of the souls of the poor innocents*] We find from the sacred history that Manasseh had filled Jerusalem with innocent blood; see 2 Kings, xxi. 16, and Ezek. xxxiv. 10.

I have not found it by secret search, but upon all these] Others cover the blood that it may not appear; but ye have shed it openly, and sprinkled it upon your consecrated oaks, and gloried in it.

Verse 35. *Because I am innocent*] They continued to assert their innocence; and therefore expected that God's judgment would be speedily removed!

I will plead with thee] I will maintain my process, follow it up to conviction, and inflict the deserved punishment.

Verse 36. *Why gaddest thou about*] When they had departed from the Lord, they sought foreign alliances for support. 1. The Assyrians, 2 Chron. xxviii. 13-21; but they injured instead of helping them. 2. The Egyptians; but in this they were utterly disappointed, and were ashamed of their confidence. See chap. xxxvii. 7, 8, for the fulfilment of this prediction.

Verse 37. *Thou shalt go forth from him, and thine hands upon thine head*] Thou shalt find all thy confidence in vain,—thy hope disappointed,—and thy state reduced to desperation. The hand being placed on the head was the evidence of deep sorrow, occasioned by utter desolation. See 2 Sam. xiii. 19.

Thou shalt not prosper in them] They shall all turn to thy disadvantage; and this, as we shall see in the history of this people, was literally fulfilled. O what a grievous and bitter thing it is to sin against the Lord, and have him for an enemy!

CHAPTER III.

The first five verses of this chapter allude to the subject of the last; and contain earnest exhortations to repentance, with gracious promises of pardon, notwithstanding every aggravation of guilt, 1-5. At the sixth verse a new section of prophecy commences, opening with a complaint against Judah for having exceeded in guilt her sister Israel, already cast off for her idolatry, 6-11. She is cast off, but not for ever; for to this same Israel, whose place of captivity (Assyria) lay to the north of Judea, pardon is promised on her repentance, together with a restoration to the church of God, along with her sister Judah, in the latter days, 12-20. The prophet foretells the sorrow and repentance of the children of Israel under the gospel dispensation, 21. God renews his gracious promises, 22; and they again confess their sins. In this confession their not deigning to name the idol Baal, the source of their calamities, but calling him in the abstract shame, or a thing of shame, is a nice touch of the pencil, extremely beautiful and natural, 22-25.

THEY say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

5 Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon

* Heb. saying.—Deut. xxiv. 4.—Ch. ii. 7.—Ch. ii. 20, Ezek. xvi. 28, 29.—Ch. iv. 1. Zech. i. 9.—See Deut. xii. 2. Ch. ii. 20.—Gen. xxxviii. 14. Prov. xxiii. 28. Ezek. xvi. 24, 25.—Ch. ii. 7. Ver. 9.—Lev. xxvi. 19. Deut. xxviii. 23, 24. Ch. ix. 12. xiv. 4.—Ch. v. 3. vi. 15. viii. 12. Ezek. iii. 7. Zeph. iii. 6.—Prov. ii. 17.—Ch. ii. 2. Hos. ii. 15.—Ps. lxxvii. 7, &c. ciii. 9.

Verse 1. *If a man put away his wife*] It was ever understood, by the law and practice of the country, that if a woman were divorced by her husband, and became the wife of another man, the first man could never take her again. Now Israel had been married unto the Lord; joined in solemn covenant to him to worship and serve him only. Israel turned from following him, and became idolatrous. On this ground, considering idolatry as a spiritual whoredom, and the precept and practice of the law to illustrate this case, Israel could never more be restored to the divine favour; but God, this first husband, in the plenitude of his mercy, is willing to receive this adulterous spouse, if she will abandon her idolatries and return unto him.

Verse 2. *As the Arabian in the wilderness*] They were as fully intent on the practice of their idolatry, as the Arab in the desert is in lying in wait to plunder the caravans.

Verse 3. *There hath been no latter rain*] The former rain, which prepared the earth for tillage, fell in the beginning of November, or a little sooner; and the latter rain fell in the middle of April, after which there was scarcely any rain during the summer.

Verse 5. *Will he reserve his anger for ever?*] Why should not wrath be continued against thee, as thou continuest transgression against the Lord?

Verse 6. *The Lord said also unto me in the days of Josiah the king*] Here the prophet shows the people of Judah the transgressions, idolatry, obstinacy, and punishment of their brethren, the ten tribes, whom he calls to return to the Lord, with the most gracious promises of restoration to their own country, their reunion with their brethren of Judah, and every degree of prosperity in consequence.

every high mountain and under every green tree, and there hath played the harlot.

7 And I said, after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to

Isa. lvii. 16. Ver. 12.—Ver. 11, 14. Ch. vii. 24.—Ch. ii. 23.—2 Kings xvii. 13.—Ezek. xvi. 46, xxiii. 2, 4.—Ezek. xxiii. 9.—2 Kings xvii. 6, 18.—Ezek. xxiii. 11, &c.—Or, fame.—Ch. ii. 7. Ver. 2.—Ch. ii. 27.—2 Chron. xxvii. 38. Hos. vii. 14.—Heb. in falsehood.—Ezek. xvi. 51. xxiii. 11.—2 Kings xvii. 6.

Verse 7. *And I said*] By the prophets Elijah, Elisha, Hosea, Amos, &c.; for all these prophesied to that rebellious people, and exhorted them to return to the Lord.

Verse 8. *I had put her away*] Given them up into the hands of the Assyrians.

Verse 9. *The lightness of her whoredom*] The grossness of her idolatry; worshipping objects the most degrading, with rites the most impure.

Verse 11. *Backsliding Israel hath justified herself more*] She was less offensive in my eyes, and more excusable, than treacherous Judah. So it is said, Luke xviii. 14, the humbled publican went down to his house justified rather than the boasting Pharisee.

Verse 12. *Proclaim these words toward the north*] The countries where the ten tribes were then in captivity, Mesopotamia, Assyria, Media, &c.; see 2 Kings xvii. 6; these lay north of Judea. How tender and compassionate are the exhortations in this and the following verses!

Verse 14. *I will take you one of a city, and two of a family*] If there should be but one of a city left, or one willing to return, and two only of a whole tribe, yet will I receive these, and bring them back from captivity into their own land.

Verse 15. *I will give you pastors according to mine heart*] The pastor means either the king or the prophet; and the pastors here promised may be either kings or prophets, or both. These shall be according to God's own heart; they shall be of his own choosing, and shall be qualified by himself; and in consequence they shall feed the people with knowledge, &c., that divine truth concerning the true God and the best interests of man, which was essentially necessary to their salvation; and understanding—haskof, the

fall upon you: for I am 'merciful, saith the LORD, and I will not keep anger for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast 'scattered thy ways to the 'strangers 'under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; 'for I am married unto you: and I will take you 'one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you 'pastors according to mine heart, which shall 'feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: 'neither shall it 'come to mind: neither shall they remember it; neither shall they visit it; neither shall 'that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, 'to the name of the LORD, to Jerusalem: neither shall they 'walk any more after the 'imagination of their evil heart.

18 In those days 'the house of Judah shall walk 'with the house of Israel, and they shall come together out of the land of 'the north to 'the land

* Ps. lxxxvi. 15. ciii. 8, 9. Ver. 5.—^b Lev. xxvi. 40, &c. Deut. xxx. 1, 2, &c. Prov. xxviii. 13.—^c Ver. 2. Ezek. xvi. 15, 24, 25.—^d Ch. ii. 25.—^e Deut. xii. 2.—^f Ch. xxxi. 88. Hos. ii. 19, 20.—^g Rom. xi. 5.—^h Ch. xxxiii. 4. Ezek. xxxiv. 23. Eph. iv. 11.—ⁱ Acts xx. 28.—^j Isa. lxxv. 17.—^k Heb. come upon the heart.—^l Or, it be magnified.—^m Isa. lx. 9.—ⁿ Ch. xi. 8.—^o Or, stubbornness.—^p See Isa. xi. 13. Ezek. xxxvii. 16-22. Ho. i. 11.—^q Or, to.—^r Ver. 12. Ch. xxxi. 8.—^s Amos

full interpretation of every point, that in receiving the truth they might become wise, holy, and happy.

Verse 16. *The ark of the covenant of the Lord*] This symbol of the divine presence shall be no longer necessary; for in the days of Messiah, the temple of God shall be among men, and everywhere God be adored through Christ Jesus.

Verse 17. *They shall call Jerusalem the throne of the Lord*] The new Jerusalem, the universal church of Christ, shall be God's throne: and wherever he is acknowledged as the Lamb of God who takes away the sin of the world, there God sits on his throne, and holds his court.

Verse 18. *The house of Judah shall walk with the house of Israel*] That is, in those days in which the Jews shall be brought in with the fullness of the Gentiles.

Out of the land of the north] From Chaldea. This prophecy has two aspects: one refers to the return from the Babylonian captivity; the other, to the glorious days of Christianity. But the words may refer to that gathering together of the Jews, not only from Chaldea, but from the countries of their dispersion over the face of the whole earth, and uniting them in the Christian church.

Verse 19. *How shall I put thee among the children*] As if he had said, How can ye be accounted a holy seed, who are polluted?

that I have 'given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee 'a 'pleasant land, 'a goodly heritage of the hosts of nations? and I said, Thou shalt call me, 'My father; and shalt not turn away 'from me.

20 Surely a 'wife treacherously departeth from her 'husband, so 'have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon 'the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

22 'Return, ye backsliding children, and 'I will heal your backslidings. Behold we come unto thee; for thou art the LORD our God.

23 'Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: 'truly in the LORD our God is the salvation of Israel.

24 'For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: 'for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and 'have not obeyed the voice of the LORD our God.

ix. 15.—^t Or, caused your fathers to possess.—^u Ps. cvi. 24. Ezek. xx. 6. Dan. viii. 9. xi. 16, 41, 45.—^v Heb. land of desire.—^w Heb. an heritage of glory or beauty.—^x Isa. lxviii. 16.—^y Heb. from after me.—^z Heb. friend.—^{aa} Isa. lxxviii. 8. (b. v. 11.—^{bb} Isa. xv. 2.—^{cc} Ver. 14. Hos. xiv. 1.—^{dd} Hos. vi. 1. xiv. 4.—^{ee} Ps. cxxi. 1, 2.—^{ff} Ps. iii. 8.—^{gg} Ch. xi. 13. Hos. ix. 10.—^{hh} Ezra ix. 7.—ⁱⁱ Ch. xxxii. 21.

And I said, Thou shalt call me, My father] This is the answer to the above question. They could not be put among the children unless they became legal members of the heavenly family: and they could not become members of this family unless they abandoned idolatry, and took the Lord for their portion.

Verse 21. *A voice was heard upon the high places*] Here the Israelites are represented as assembled together to bewail their idolatry and to implore mercy. While thus engaged they hear the gracious call of Jehovah.

Verse 22. *Return, ye backsliding children*] This they gladly receive, and with one voice make their confession to him: 'Behold, we come unto thee, for thou art Jehovah our God;' and thence to the end of the chapter, show the reasons why they return unto God.

Verse 24. *For shame hath devoured*] The word *shame*, here and in chap. xi. 18, Hos. ix. 10, is supposed to signify Baal, the idol which they worshipped. That thing or shame which has brought you into contempt, confusion, and ruin. Sooner or later every sinner must be ashamed of his conduct; next, confounded; and lastly, ruined by it, unless by true faith and hearty repentance he returns to the Lord.

CHAPTER IV.

Sequel of the exhortations and promises addressed to Israel in the preceding chapter, 1, 2. The prophet then addresses the people of Judah and Jerusalem, exhorting to repentance and reformation, that the dreadful visitation with which they were threatened might be averted, 3, 4. He then sounds the alarm of war, 5, 6. Nebuchadnezzar, like a fierce lion, is, from the certainty of the prophecy, represented to be on his march; and the disastrous event which has been already declared, 7-9. And as the lying prophets had flattered the people with the hopes of peace and safety, they are now introduced (when their predictions are falsified by the event) excusing themselves; and, with matchless effrontery, laying the blame upon God,

(‘And they said,’ &c., so the text is corrected by Kennicott,) 10. The prophet immediately resumes his subject; and, in the person of God, denounces again those judgments which were shortly to be inflicted by Nebuchadnezzar, 11-18. The approaching desolation of Jerusalem lamented in language amazingly energetic and equitably tender, 19-21. The incorrigible wickedness of the people the sole cause of these calamities, 22. In the remaining verses the prophet describes the sad catastrophe of Jerusalem by such a beautiful assemblage of the most striking and afflictive circumstances as form a picture of a land “swept with the besom of destruction.” The earth seems ready to return to its original chaos; every ray of light is extinguished, and succeeded by a frightful gloom; the mountains tremble, and the hills shake, under the dreadful apprehension of the wrath of Jehovah; all is one awful solitude, where not a vestige of the human race is to be seen. Even the fowls of heaven, finding no longer whereon to subsist, are compelled to migrate; the most fruitful places are become a dark and dreary desert, and every city is a ruinous heap. To complete the whole, the dolorous shrieks of Jerusalem, as of a woman in peculiar agony, break through the frightful gloom; and the appalled prophet pauses, leaving the reader to reflect on the dreadful effects of apostasy and idolatry, 23-31.

IF thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2^b And thou shalt swear, The LORD liveth, ^c in truth, in judgment, and in righteousness; ^d and the nations shall bless themselves in him, and in him shall thy ^e glory.

3 For thus saith the LORD to the men of Judah and Jerusalem, ‘Break up your fallow-ground, and ^a sow not among thorns.

4^b Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, ‘Assemble yourselves, and let us go into the defended cities.

6 Set up the standard toward Zion: ‘retire, stay not: for I will bring evil from the ^b north, and a great ¹ destruction.

7^m The lion is come up from his thicket, and ^a the destroyer of the Gentiles is on his way; he is gone forth from his place ^o to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

*Ch. iii. 1, 22. Joel ii. 12.—^b Deut. x. 20. Isa. xiv. 23. Jer. 16. See ch. v. 2. Zech. viii. 8.—^c Isa. xviii. 1.—^d Gen. xxii. 18. ^e Ps. lxxii. 17. Gal. iii. 8.—^a Isa. xiv. 25. 1 Cor. i. 31.—^o Hos. x. 12.—^m Matt. xii. 7, 22.—^b Deut. x. 16. xxx. 6. Ch. ix. 26. Col. ii. 11. Rom. ii. 28, 29.—¹ Ch. viii. 14.—^o Or, strengthen.—¹ Ch. i. 13, 14, 15. vi. 1, 22.—¹ Heb. breaking.—¹ 2 Kings xxiv. 1. Ch. v. 6. Dan. vii.

Verse 1. *Shalt thou not remove.*] This was spoken before the Babylonish captivity; and here is a promise that if they will return from their idolatry, they shall not be led into captivity.

Verse 2. *Thou shalt swear, The Lord liveth.*] Thou shalt not bind thyself by any false god: thou shalt acknowledge ME as the Supreme.

The nations shall bless themselves in him.] They shall be so fully convinced of the power and goodness of Jehovah in seeing the change wrought on thee, and the mercies heaped upon thee, that their usual mode of benediction shall be, *May the God of Israel bless thee.*

Verse 3. *Break up your fallow ground.*] Ye have been long uncultivated in righteousness; let true repentance break up your fruitless and hardened hearts; and when the seed of the word of life is sown in them, take heed that worldly cares and concerns do not arise, and, like thorns, choke the good seed.

Verse 4. *Circumcise yourselves.*] Put away every thing that has a tendency to grieve the Spirit of God, or to render your present holy resolutions unfruitful.

Verse 5. *Blow ye the trumpet.*] Give full information to all parts of the land, that the people may assemble together and defend themselves against their invaders.

Verse 6. *I will bring evil from the north.*] From the land of Chaldees.

8 For this ^p gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! ^a surely thou hast greatly deceived this people and Jerusalem, ^a saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, ‘A dry wind of the high places in the wilderness toward the daughter of my people, not to fan nor to cleanse,

12 Even ^a a full wind from those places shall come unto me: now also ^a will I ^v give sentence against them.

13 Behold, he shall come up as clouds, and ^w his chariots shall be as a whirlwind: ^a his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, ^v wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth ^z from Dan, and publisheth affliction from Mount Ephraim.

4.—^p Ch. xxv. 9.—^o Isa. i. 7. Ch. ii. 15.—^o Isa. xxii. 12. Ch. vi. 20.—^o Ezek. xiv. 9. 2 Thess. ii. 11.—^o Ch. v. 12. xiv. 13.—^o Ch. ii. 1. Ezek. xvii. 10. Hos. xiii. 15.—^o Or, a fuller wind than those.—^o Ch. i. 16.—^o Heb. utter judgments.—^o Isa. v. 28.—^o Deut. xxviii. 49. Lam. iv. 19. Hos. viii. 1. Hab. i. 8.—^o Isa. i. 16. James iv. 8.—^o Ch. viii. 16.

Verse 7. *The lion is come up.*] Nebuchadnezzar, king of Babylon.

The destroyer of the Gentiles.] Of the nations: of all the people who resisted his authority.

Verse 9. *The heart of the king shall perish.*] Shall lose all courage.

Verse 10. *Ah, Lord God! surely thou hast greatly deceived this people.*] The prophet could not reconcile this devastation of the country with the promises of God; and he appears to ask the question, Hast thou not then deceived this people in saying there shall be peace, i. e., prosperity?

Whereas the sword reacheth unto the soul.] That is, the life; the people being generally destroyed.

Verses 11-13. *A dry wind—a full wind—as clouds—as a whirlwind.*] All these expressions appear to refer to the pestilential winds, suffocating vapours, and clouds and pillars of sand collected by whirlwinds, which are so common and destructive in the East (see on Isa. xxi. 1); and these images are employed here to show the overwhelming effect of the invasion of the land by the Chaldeans.

Verse 13. *Woe unto us!*] The people, deeply affected with these threatened judgments, interrupt the prophet with the lamentation—*Woe unto us, for we are spoiled!*

Verse 14. *O Jerusalem, wash thine heart.*] Why do ye not put away your wickedness, that ye may be saved from these tremendous judgments?

16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

21 How long shall I see the standard, and hear the sound of the trumpet?

22 For my people is foolish, they have not known me: they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

* Ch. v. 15.—^b 2 Kings xxv. 1, 4.—^c Ps. cvii. 17. Isa. i. 1. Ch. ii. 17, 19.—^d Isa. xv. 5. xvi. 11. xxi. 8. xxii. 4. Ch. ix. 1, 10. See Luke xix. 42.—^e Heb. the walls of my heart.—^f Ps. xlii. 7. Ezek. vii. 26.—^g Ch. x. 20.—^h Rom. xvi. 19.—ⁱ Isa. xxiv. 19.—^j Gen.

Verse 15. For a voice declareth from Dan] Dan was a city in the tribe of Dan, north of Jerusalem; the first city in Palestine which occurs in the way from Babylon to Jerusalem.

Affliction from Mount Ephraim.] Between Dan and Jerusalem are the mountains of Ephraim. These would be the first places attacked by the Chaldeans; and the rumour from thence would show that the land was invaded.

Verse 16. Watchers come from a far country] Persons to besiege fortified places.

Verse 17. As keepers of a field.] In the eastern countries grain is often sown in the open country; and, when nearly ripe, guards are placed at different distances round about it to preserve it from being plundered.

Verse 19. My bowels.] From this to the twenty-ninth verse the prophet describes the ruin of Jerusalem and the desolation of Judea by the Chaldeans in language and imagery scarcely paralleled in the whole Bible.

Verse 20. Destruction upon destruction] Cities burnt, and their inhabitants destroyed.

25 I beheld, and, lo, there was no man, and the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and I will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

30 And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou retest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

i. 2.—^b Isa. v. 25. Ezek. xxxviii. 20.—^c Zeph. i. 3.—^d Ch. v. 10, 18. xxx. 11. xlii. 28.—^e Hos. iv. 3.—^f Isa. v. 30. l. 3.—^g Num. xxiii. 19. Ch. vii. 18.—^h 2 Kings ix. 30. Ezek. xxiii. 40.—ⁱ Heb. eyes.—^j Ch. xxii. 20, 22. Lam. i. 2, 19.—^k Isa. i. 15. Lam. i. 17.

My tents spoiled] Even the solitary dwellings in the fields and open country do not escape.

Verse 23. I beheld the earth (the land), and lo, it was without form and void] The very words used in Genesis to denote the formless state of the chaotic mass before God had brought it into order.

Verse 24. The mountains—hills] Princes, rulers, &c., were astonished and fled.

Verse 25. The birds of the heavens were fled.] The land was so desolated that even the fowls of heaven could not find meat, and therefore fled away to another region. How powerfully energetic is this description! See Zeph. i. 3.

Verse 30. Though thou retest thy face with painting] Reference is here particularly made to the practice of harlots to allure men.

Verse 31. Bringeth forth her first child] In such a case the fear, danger, and pain were naturally the greatest.

Spreadeth her hands] The gesture indicated by nature to signify distress, and implore help.

CHAPTER V.

The prophet, having described the judgments impending over his countrymen, enlarges on the corruptions which prevailed among them. Their profession of religion was all false and hypocritical, 1, 2. Though corrected, they were not amended, but persisted in their guilt, 3. This was not the case with the low and ignorant only, 4; but more egregiously so with those of the higher order, from whose knowledge and opportunities better things might have been expected, 5. God therefore threatens them with the most cruel enemies, 6; and appeals to themselves if they should be permitted to practise such sins unpunished, 7-9. He then commands their enemies to raze the walls of Jerusalem, 10; that devoted city, whose inhabitants added to all their other sins the highest contempt of God's word and prophets, 11-13. Wherefore his word, in the mouth of his prophet, shall be as fire to consume them, 14; the Chaldean forces shall cruelly afflict them, 15-17; and further judgments await them as the consequence of their apostasy and idolatry, 18, 19. The chapter closes with a most melancholy picture of the moral condition of the Jewish people at that period which immediately preceded the Babylonish captivity, 20-31.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, * if ye can find a man, ^b if there be *any* that executeth judgment, that seeketh the truth; ^c and I will pardon it.

2 And ^d though they say, *The LORD liveth; surely they ^e swear falsely.

3 O LORD, *are* not ^f thine eyes upon the truth? thou hast ^g stricken them, but they have not grieved; thou hast consumed them, but ^h they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for ⁱ they know not the way of the LORD, nor the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for ^k they have known the way of the LORD, and the judgment of their God: but these have altogether ^l broken the yoke, and burst the bonds.

6 Wherefore ^m a lion out of the forest shall slay them, ⁿ and a wolf of the ^o evenings shall spoil them, ^p a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings ^q are increased.

7 How shall I pardon thee for this? thy children have forsaken me, and ^r sworn by *them* ^s that are no gods: ^t when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 *They were *as* fed horses in the morning: every one ^u neighed after his neighbour's wife.

9 * Shall I not visit for these *things*? saith the LORD: ^v and shall not my soul be avenged on such a nation as this?

10 ^w Go ye up upon her walls, and destroy; ^x but

^a Ezek. xxii. 30.—^b Gen. xviii. 23, &c. Ps. xli. 1.—^c Gen. xvii. 23.—^d Tit. i. 16.—^e Ch. iv. 2.—^f Ch. vii. 9.—^g 2 Chron. xvi. 9.—^h Isa. i. 5. 18. Ch. ii. 30.—ⁱ Ch. vii. 23. Zeph. iii. 2.—^j Ch. vii. 8.—^k Mic. iii. 1.—^l Ps. ii. 3.—^m Ch. iv. 7.—ⁿ Ps. civ. 20. Hab. i. 8. Zeph. iii. 3.—^o Or, *deserts*.—^p Hos. xiii. 7.—^q Heb. *are strong*.—^r Josh. xxiii. 7. Zeph. i. 5.—^s Deut. xxxii. 21. Gal. iv. 8.—^t Deut. xxii. 15.—^u Ezek. xxii. 11.—^v Ch. xlii. 27.—^w Ver. 29. Ch. ix. 9.—^x Ch. xlv.

Verse 1. *Broad places*] Market-places, and those where there was most public resort.

I will pardon it.] I will spare the city for the sake of one righteous person. Gen. xviii. 26.

Verse 2. *The Lord liveth*] Though they profess to bind themselves by Jehovah, as if they acknowledged him their God and only Lord, yet they *swore falsely*; for not believing in him, they took a *false oath*; one by which they did not believe themselves bound, not acknowledging him as their Lord. See on chap. iv. 2.

Verse 4. *These are poor*] They are ignorant; they have no education; they know no better.

Verse 5. *I will get me unto the great men*] Those whose circumstances and rank in life gave them opportunities of information which the others could not have, for the reasons already given.

These have altogether broken the yoke] These have cast aside all restraint, have acted above law, and have trampled all moral obligations under their feet; and into their vortex the lower classes of the people have been swept away.

Verse 6. *Wherefore a lion*] Nebuchadnezzar, according to the general opinion; who is called here a *lion* for his courage and violence, a bear for his rapaciousness, and a leopard for his activity.

Verse 7. *In the harlots' houses*] In places consecrated to idolatry. In the language of the prophets, adultery generally signifies idolatry.

Verse 8. *After his neighbour's wife*] This may have been literally true, as the abominations of idolatry, in which they

make not a full end: take away her battlements; for they *are* not the LORD's.

11 For ^a the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 ^b They have belied the LORD, and said, ^c It is not he; neither shall evil come upon us; ^d neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, ^e behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a ^f nation upon you ^g from far, O house of Israel, saith the LORD: *it is* a mighty nation, *it is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine ^h harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and ⁱ thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I ^j will not make a full end with you.

19 And it shall come to pass, when ye shall say, ^k Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have ^l forsaken me, and served strange gods in your land, so ^m shall ye serve strangers in a land *that is* not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

22.—^a Ch. xxxix. 8.—^b Ch. iv. 27. Ver. 18.—^c Ch. iii. 20.—^d 2 Chron. xxxvi. 16. Ch. iv. 10.—^e Isa. xxviii. 15.—^f Ch. xiv. 13.—^g Ch. i. 9.—^h Deut. xxviii. 49. Isa. v. 26. Ch. i. 15. vi. 22.—ⁱ Isa. xxxix. 8. Ch. iv. 16.—^j Lev. xxvi. 16. Deut. xxviii. 31, 33.—^k Ch. iv. 27.—^l Deut. xxix. 24, &c. 1 Kings ix. 8, 9. Ch. xiii. 22. xvi. 10.—^m Ch. ii. 13.—ⁿ Deut. xxviii. 48.

were so deeply practised, would necessarily produce such a state of things as that here mentioned.

Verse 10. *Go ye up upon her walls*] This is the permission and authority given to the Chaldeans to pillage Jerusalem.

Take away her battlements] Some translate *netishoth*, branches; others, vines. Destroy the branches, cut down the stem; but do not damage the root. Leave so many of the people that the state may be regenerated.

Verse 12. *They have belied the Lord*] They have denied or disavowed the Lord.

It is not he] *Lo hu, he is not*; there is no such being; therefore this evil shall not come upon us. They were atheists at heart.

Verse 13. *And the prophets shall become wind*] What are the prophets? Empty persons. Their words are wind; we hear the sound of their threatenings, but of the matter of the threatenings we shall hear no more.

And the word is not in them] There is no inspirer; but may their own predictions fall on their own heads!

Verse 14. *Because ye speak this word*] They have said *they are but air*; but I will make them *fire*, and a *fire* too that shall devour them.

Verse 15. *I will bring a nation*] The Scythians says Dahler; the Babylonians, whose antiquity was great, that empire being founded by Nimrod.

Whose language thou knowest not] The Chaldean, which, though a dialect of the Hebrew, is so very different in its words and construction, that in hearing it spoken they could not possibly collect the meaning of what was said.

21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 Your iniquities have turned away these things, and your sins have withholden good things from you.

26 For among my people are found wicked men:

*Isa. vi. 9. Ezek. xii. 2. Matt. xiii. 14. John xii. 40. Acts xxviii. 28. Rom. xi. 8.—^bHeb. heart. Hos. vii. 11.—^cRev. xv. 4.—^dJob xxvi. 10. xxxviii. 10, 11. Ps. civ. 9. Prov. viii. 29.—^ePs. cxlviii. 8. Ch. xiv. 22. Matt. v. 45. Acts xiv. 17.—^fDeut. xi. 14. Joel ii. 23.—^gGen. viii. 22.—^hCh. iii. 3.—ⁱOr, they pry as fowlers lie in wait.—^jProv. i. 11, 17, 18. Hab. i. 15.

Verse 16. *Their quiver is as an open sepulchre*] They are such exact archers as never to miss their mark; every arrow is sure to slay one man.

Verse 18. *I will not make a full end*] There are more evils in store for you. You shall not only be spoiled, and all your property destroyed, but ye shall be carried into captivity.

Verse 22. *Which have placed the sand for the bound of the sea*] What can I not do, who confine the sea, that enormous mass of waters, and prevent it from overflowing the earth; not by immense mountains and rocks, but by the sand, no particle of which is in cohesion with another?

Verse 23. *They are revolted and gone*] They have abandoned me, and are gone farther and farther into transgression.

Verse 24. *The appointed weeks of the harvest*] The appointed weeks of the harvest were those which fell between the passover and pentecost. In the southern parts the harvest was earlier than in the northern.

Verse 25. *Your iniquities have turned away these things*] When these appointed weeks of harvest do not come, should we not examine and see whether this be not in God's judgments?

Verse 26. *They lay wait, as he that setteth snares*] A

'they' lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich:

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

30 A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

—^kOr, coop.—^lDeut. xxxii. 15.—^mIsa. i. 23. Zech. vii. 10.—ⁿJob xii. 6. Ps. lxxiii. 12. Ch. xii. 1.—^oVer. 9. Mal. iii. 5.—^pOr, Astonishment and filthiness.—^qCh. xxiii. 14. Hos. vi. 10.—^rCh. xiv. 14. xxiii. 25, 26. Ezek. xiii. 6.—^sOr, take into their hands.—^tMic. ii. 11.

metaphor taken from fowlers, who, having fixed their nets, lie down and keep out of sight, that when birds come, they may be ready to draw and entangle them.

Verse 27. *As a cage is full of birds*] There is no doubt that the reference here is to a decoy or trap-cage; in these the fowlers put several tame birds, which, when the wild ones see, they come and light on the cage, and fall into the snare.

Verse 28. *They judge not the cause,—yet they prosper*] Perhaps we might be justified in translating, "And shall they prosper?"

Verse 31. *The prophets prophesy falsely*] The false prophets predict favourable things, that they may please both the princes and the people.

The priests bear rule by their means] The false prophets affording them all that their influence and power can procure, to enable them to keep their places, and feed on the riches of the Lord's house.

And my people love to have it so] So infatuated were the people that they willingly abandoned themselves to those blind guides, and would not hearken to the voice of any reformer. When profligate people stand up on behalf of profligate priests, corruption must then be at its height.

CHAPTER VI.

Jeremiah, in the spirit of prophecy, seeing the Chaldeans on their march, bids his people set up the usual signals of distress, and spread the general alarm to betake themselves to flight, 1. Then, by a beautiful allusion to the custom of shepherds moving their flocks to the richest pastures, Jerusalem is singled out as a place devoted to be eaten up or trodden down by the armies of the Chaldeans, who are called up against her, and whose ardour and impatience are so great that the soldiers, when they arrive in the evening, regret they have no more day, and desire to begin the attack without waiting for the light of the morning, 2-5. God is then represented as animating and directing the besiegers against this guilty city, which sinned as incessantly as a fountain flows, 6, 7, though warned of the fatal consequence, 8. He intimates also, by the gleaning of the grapes, that one invasion should carry away the remains of another, till their disobedience, hypocrisy, and other sins should end in their total overthrow, 9-15. And to show that God is clear when he judgeth, he mentions his having in vain admonished and warned them, and calls upon the whole world to witness the equity of his proceedings, 16-18, in punishing this perverse and hypocritical people, 19, 20, by the ministry of the cruel Chaldeans, 21-23. Upon this a chorus of Jews is introduced expressing their fears and alarms, 24, 25; to which the prophet echoes a response full of sympathy and tenderness, 26. The concluding verses, by metaphors taken from the process of refining gold and silver, represent all the methods hitherto used to amend them as wholly ineffectual, 27-30.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in ^a Beth-haccerem: ^b for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a ^c comely and delicate woman.

3 The shepherds with their flocks shall come unto her; ^d they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 ^e Prepare ye war against her; arise, and let us go up ^f at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 For thus hath the LORD of hosts said, Hew ye down trees, and ^g cast a mount against Jerusalem: *this is the city to be visited; she is wholly oppression in the midst of her.*

7 ^h As a fountain casteth out her waters, so she casteth out her wickedness: ⁱ violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest ^j my soul ^k depart from thee; lest I make thee desolate, ^l a land not inhabited.

9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? behold, their ^m ear is uncircumcised, and they cannot hearken: behold, ⁿ the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; ^o I am weary with holding in: I will pour it out ^p upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And ^q their houses shall be turned unto others, *with their fields and wives together*: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to ^r covetousness; and from the prophet even unto the priest every one *dealeth* falsely.

14 They have ^s healed also the ^t hurt of the daughter of my people slightly, ^u saying, Peace, peace; when *there is* no peace.

15 Were they ^v ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the ^w old paths, where *is* the good way, and walk therein, and ye shall find ^x rest for your souls. But they said, We will not walk *therein*.

17 Also I set ^y watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what is among them.

19 ^z Hear, O earth: behold, I will bring evil upon this people, *even* ^{aa} the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 ^{bb} To what purpose cometh there to me incense ^{cc} from Sheba, and the sweet cane from a far country? ^{dd} your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friends shall perish.

22 Thus saith the LORD, Behold, a people cometh from the ^{ee} north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they

^a Neh. iii. 14.—^b Ch. i. 14. iv. 6.—^c Or, dwelling at home.—^d 1 Kings xxv. i. 4. Ch. iv. 17.—^e Ch. ii. 27. Joel iii. 9.—^f Ch. xv. 8.—^g Or, pour out the engine of shot.—^h Isa. lviii. 10.—ⁱ Ps. lv. 9, 10, 11. Ch. x. 8. Ezek. vii. 11, 23.—^j Ezek. xxiii. 18. Hos. ix. 12.—^k Heb. be loosed or disjointed.—^l Lev. xvi. 22. 2 Sam. xxiv. 6, in the margin.—^m Ch. vii. 26. Acts vii. 61. See Exod. vi. 12.—ⁿ Ch. xx. 8.—^o Ch. xx. 9.—^p Ch. ix. 21.—^q Deut. xxviii. 30. Ch. viii. 10.—^r Isa. lvi. 1.

Verse 1. *O ye children of Benjamin, gather yourselves to flee*] They are called the children of Benjamin, because Jerusalem was in the tribe of Benjamin.

Tekoa] Was a city about twelve miles to the south of Jerusalem.

Beth-haccerem] Was the name of a small village situated on an eminence between Jerusalem and Tekoa.

Verse 3. *The shepherds with their flocks*] The chiefs and their battalions. The invading army is about to spoil and waste all the fertile fields round about the city, while engaged in the siege.

Verse 4. *Prepare ye war against her*] The words of the invaders exciting each other to the assault, and impatient lest any time should be lost.

Verse 6. *Hew ye down trees*] To form machines. *And cast a mount*] That may overlook the city, on which to place our engines.

Verse 7. *As a fountain casteth out her waters*] The inhabitants are incessant in their acts of iniquity; they do nothing but sin.

Verse 8. *Be thou instructed*] Still there is respite: if they would even now return unto the Lord with all their heart, the advancing Chaldeans would be arrested on their march, and turned back.

Verse 9. *They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand*] The Chaldeans are here

Ch. viii. 10. xiv. 18. xxiii. 11. Mic. iii. 5, 11.—Ch. viii. 11. Ezek. xiii. 10.—^t Heb. bruise, or breach.—^u Ch. iv. 10. xiv. 13. xxiii. 17.—^v Ch. iii. 3. viii. 12.—^w Isa. lviii. 20. Ch. xviii. 15. Mal. iv. 4. Luke xvi. 20.—^x Matt. xi. 29.—^y Isa. xxi. 11. lviii. 1. Ch. xxv. 4. Ezek. iii. 17. Hab. ii. 1.—^z Isa. i. 2.—^{aa} Prov. i. 31.—^{bb} Ps. xl. 6. l. 7, 8, 9. Isa. i. 11. lvi. 8. Amos v. 21. Mic. vi. 6, &c.—^{cc} Isa. lx. 6.—^{dd} Ch. vii. 21.—^{ee} Ch. i. 15. v. 15. x. 22. l. 41, 42, 43.

exhorted to *turn back* and glean up the remnant of the inhabitants that were left after the capture of Jerusalem; for even that remnant did not profit by the divine judgments that fell on the inhabitants at large.

Verse 10. *The word of the Lord is unto them a reproach*] It is an object of derision; they despise it.

Verse 11. *I am full of the fury of the Lord*] God has given me a dreadful revelation of the judgments he intends to inflict: my soul is burdened with this prophecy.

Verse 14. *They have healed also the hurt of the daughter of my people slightly*] Of the daughter is not in the text, and is here improperly added: it is, however, in some MSS.

Peace, peace] Here the prophets prophesied falsely; and the people continued in sin, being deceived by the priests and the prophets.

Verse 16. *Thus saith the Lord, Stand ye in the ways, and see*] Let us observe the metaphor. A traveller is going to a particular city; he comes to a place where the road divides into several paths, he is afraid of going astray; he stops short,—endeavours to find out the right path; he cannot fix his choice. At last he sees another traveller; he inquires of him, gets proper directions—proceeds on his journey—arrives at the desired place—and *reposes* after his fatigue.

Verse 17. *I set watchmen*] I have sent prophets to warn you.

are cruel, and have no mercy; their voice ^a roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: ^banguish hath taken hold of us, and pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear is on every side.

26 O daughter of my people, ^cgird thee with sackcloth, ^dand wallow thyself in ashes: ^emake thee mourning, *as for* an only son, most bitter lamenta-

^a Isa. v. 30.—^b Ch. iv. 81. xliii. 21. xlix. 24. 1. 49.—^c Ch. iv. 8.—^d Ch. xxv. 34. Mic. i. 10.—^e Zech. xii. 10.

Verse 20. *Incense from Sheba*] Sheba was in Arabia, famous for the best incense; and in respect of Judea, a far country.

And the sweet cane from a far country] The *calamus aromaticus*, which, when dried and pulverized, yields a very fine aromatic smell; see on Isai. xliii. 24. This was employed in making the *holy anointing oil*. See Exod. xxx. 23.

Verse 27. *I have set thee for a tower and a fortress*] Dr. Blayney translates, *I have appointed thee to make an assay among my people*. The people are here represented under the notion of *alloyed silver*. They are full of impurities; and they are put into the hands of the prophet, the *assayer*, to be purified. The *bellows* are placed, the *fire* is lighted up, but all to no purpose: so intensely commixed is the

tion: for the spoiler shall suddenly come upon us.

27 I have set thee *for* a tower *and* ^aa fortress among my people, that thou mayest know *and* try their way.

28 ^aThey are all grievous revolters, ^bwalking with slanders: *they are* ^cbrass and iron; they are all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 ^aReprobate ^bsilver shall men call them, because the LORD hath rejected them.

^a Ch. i. 18. xv. 20.—^b Ch. v. 23.—^c Ch. ix. 4.—^d Ezek. xxii. 18.—^e Isa. i. 22.—^f Or, *refuse silver*.

alloy with the silver, that it cannot be separated. The assayer gives up the process,—will not institute one more expensive or tedious,—pronounces the mass unfit to be coined, and denominates it *reprobate silver*, ver. 30. Thus the evil habits and dispositions of the Israelites were so ingrained that they would not yield to either the *ordinary* or *extraordinary* means of salvation. God pronounces them *reprobate silver*,—not sterling,—full of alloy;—having neither the image nor the superscription of the Great King either on their hearts or on their conduct. Thus he gave them up as incorrigible, and their adversaries prevailed against them. This should be a warning to other nations, and indeed to the Christian church; for if God did not spare the natural branches, neither will he spare these.

CHAPTER VII.

Here begins a new section of prophecy, ending with the ninth chapter. It opens with exhorting to amendment of life, without which the confidence of the Jews in their temple is declared vain, 1-11. God bids them take warning from the fate of their brethren the Israelites, who had been carried away captive on account of their sins without any regard to that sacred place (Shiloh) where the ark of God once resided, 12-15. The iniquities of Judah are so great in the sight of God that the prophet is commanded not to intercede for the people, 16; the more especially as they persisted in provoking God by their idolatrous practices, 17-20. The Jewish sacrifices, if not accompanied with obedience to the moral law, are of no avail, 21-24. Notwithstanding the numerous messages of mercy from the time of the exodus, the people revolted more and more; and have added to their other sins this horrible evil, the setting up of their abominations in the temple of Jehovah; or, in other words, they have encumbered the Mosaic economy, which shadowed forth the glorious truths of Christianity, with an heterogeneous admixture of the idolatrous, impure, and cruel rites of heathenism; consequently, the whole land shall be utterly desolated, 25-34.

THE word that came to Jeremiah from the LORD, saying,

2 ^aStand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, ^bAmend your ways and your doings, and I will cause you to dwell in this place.

^a Ch. xxvi. 2.—^b Ch. xviii. 11. xxvi. 18.—^c Mic. iii. 11.

Verse 2. *Stand in the gate of the Lord's house*] There was a show of public worship kept up. The temple was considered God's residence; the usual ceremonies of religion restored by Josiah were still observed; and the people were led to consider the temple and its services as *sacred things*, which would be preservatives to them in case of the threatened invasion.

Verse 4. *The temple of the Lord*] These words express the conviction which the people had, that they should be safe while their temple service continued; for they supposed

4 ^aTrust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

5 For if ye thoroughly ^dexecute judgment between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, ^eneither walk after other Gods to your hurt:

^a Ch. xxii. 3.—^b Deut. vi. 14, 15. viii. 18. xi. 28. Ch. xiii. 10.

that God would not give it up into profane hands. But *sacred places* and *sacred symbols* are nothing in the sight of God when the heart is not right with him.

Verse 5. *If ye thoroughly amend your ways*] Literally, *If in making good ye fully make good your ways*. God will no longer admit of *half-hearted* work. *Semblances* of piety cannot deceive him; he will not accept *partial* reformation; there must be a *thorough amendment*.

Verse 9. *Will ye steal, murder*] Will you continue to commit such abominations, and pretend to worship me; and

7 * Then will I cause you to dwell in this place, in ^b the land that I gave to your fathers, for ever and ever.

3 Behold, ^c ye trust in ^d lying words, that cannot profit.

9 * Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and ^f walk after other gods whom ye know not;

10 * And come and stand before me in this house, ^h which ⁱ is called by my name, and say, We are delivered to do all these abominations?

11 Is ^j this house, which is called by my name, become a ^k den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto ^l my place which was in Shiloh, ^m where I set my name at the first, and see ⁿ what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, ^o rising up early and speaking, but ye heard not; and I ^p called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to ^q Shiloh.

15 And I will cast you out of my sight, ^r as I have cast out all your brethren, ^s even the whole seed of Ephraim.

16 Therefore ^t pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: ^u for I will not hear thee.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 * The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the ^v queen of heaven, and to ^w pour out drink-offerings unto other gods, that they may provoke me to anger.

19 * Do they provoke me to anger? saith the LORD: *do they not provoke themselves to the confusion of their own faces?*

* Deut. iv. 40.—^b Ch. iii. 18.—^c Ver. 4.—^d Ch. v. 31. xiv. 13. 14.—^e 1 Kings xviii. 21. Hos. iv. 1, 2. Zeph. i. 5.—^f Exod. xx. 8. Ver. 6.—^g Ezek. xxiii. 39.—^h Heb. *whereupon my name is called*.—ⁱ Ver. 11, 14, 30. Ch. xxxiii. 84. xxxiv. 15.—^j Isa. lvi. 7.—^k Matt. xxi. 13. Mark xi. 17. Luke xix. 46.—^l Josh. xviii. 1. Judg. xviii. 81.—^m Deut. xii. 11.—ⁿ 1 Sam. iv. 10, 11. Ps. xxxviii. 60. Ch. xxvi. 8.—^o 2 Chron. xxxvi. 15. Ver. 25. Ch. xi. 7.—^p Prov. i. 24. Isa. lxxv. 12. lxxvi. 4.—^q 1 Sam. iv. 10, 11. Ps. lxxviii. 60. Ch. xxvi. 8.—^r 2 Kings xvii. 23.—^s Ps. lxxviii. 67, 68.—^t Exod. xxxiii. 10. Ch. xi. 14. xiv. 11.—^u Ch. xv. 1.—^v Ch. xlv. 17, 19.—^w Or, *frame, or workmanship of heaven*.—^x Ch. xix. 13.—^y Deut. xxxiii. 16, 21.—^z Isa. i. 11. Ch. vi. 20. Amos v. 21. See

this defile the place that is called by my name; and so make my house a *den of robbers?*

Verse 12. *But go ye now unto my place which was in Shiloh.* See what I did to my tabernacle and ark formerly: after a long residence at Shiloh, for the iniquity of the priests and the people, I suffered it to fall into the hands of the Philistines, and to be carried captive into their land, and to be set up in the house of their idols.

Verse 15. *The whole seed of Ephraim.* Taken here for all the ten tribes, that of Ephraim being the principal.

Verse 16. *Therefore pray not thou for this people.* How terrible must the state of that place be, where God refuses to pour out the spirit of supplication on his ministers and people in its behalf!

Verse 18. *The children gather wood.* Here is a description of a *whole family* gathered together, and acting unitedly in idolatrous worship. Family worship is a most amiable and becoming thing when performed according to truth. What a pity that so few families show such zeal for the worship of God as those apostate Israelites did for that of their idols!

20 Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus saith the LORD of hosts, the God of Israel; * Put your burnt-offerings unto your sacrifices, and eat flesh.

22 ^{aa} For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, ^{bb} concerning burnt-offerings or sacrifices.

23 But this thing commanded I them, saying, ^{cc} Obey my voice, and ^{dd} I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 ^{ee} But they hearkened not, nor inclined their ear, but ^{ff} walked in the counsels *and* in the ^{gg} imagination of their evil heart, and ^{hh} went ⁱⁱ backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even ^{jj} sent unto you all my servants the prophets, ^{kk} daily rising up early and sending *them*:

26 ^{ll} Yet they hearkened not unto me, nor inclined their ear, but ^{mm} hardened their neck: ⁿⁿ they did worse than their fathers.

27 Therefore ^{oo} thou shalt speak all these words unto them: but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, *This is a nation that obeyeth not the voice of the Lord their God, ^{pp} nor receiveth ^{qq} correction: ^{rr} truth is perished, and is cut off from their mouth.*

29 ^{ss} Cut off thine hair, *O Jerusalem*, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: *they have set their*

Hos. viii. 13.—^{aa} 1 Sam. xv. 22. Ps. li. 16, 17. Hos. vi. 6.—^{bb} Heb. *concerning the matter of*.—^{cc} Exod. v. 26. Deut. vi. 3. Ch. xi. 4, 7.—^{dd} Exod. xix. 5. Lev. xxvi. 12.—^{ee} Ps. lxxxi. 11. Ch. xi. 8.—^{ff} Deut. xxix. 19. Ps. lxxxi. 12.—^{gg} Or, *stubbornness*.—^{hh} Heb. *verse*.—ⁱⁱ Ch. ii. 27. xxii. 38. Hos. iv. 16.—^{jj} 2 Chron. xxxvi. 15. Ch. xxv. 4. xxix. 17.—^{kk} Ver. 13.—^{ll} Ver. 24. Ch. xi. 8. xvii. 23. xxv. 8, 4.—^{mm} Neh. xi. 17, 29. Ch. xix. 15.—ⁿⁿ Ch. xvii. 12.—^{oo} Ezek. ii. 7.—^{pp} Ch. v. 3. xxxiii. 33.—^{qq} Or, *instruction*.—^{rr} Ch. ix. 3.—^{ss} Job i. 20. Isa. xv. 2. Ch. xvi. 6. xlviii. 37. Mic. i. 16.—^{tt} 2 Kings xxi. 4, 7. 2 Chron. xxxiii. 4, 5, 7. Ch. xxiii. 11. xxxii. 34. Ezek. vii. 20. viii. 5, 6, &c. Dan. ix. 27.

Verse 21. *Put your burnt-offerings unto your sacrifices, and eat flesh.* I will receive neither sacrifice nor oblation from you; therefore you may take the beasts intended for sacrifice, and slay and eat them for your common nourishment. See on ver. 29.

Verse 23. *This thing commanded I them—Obey my voice.* It was not *sacrifices* and *oblations* which I required of your fathers in the wilderness, but *obedience*; it was to *walk in that way* of righteousness which I have commanded; then I should have acknowledged them for *my people*, and I should have been *their God*; and thou it would have been *well with them*.

Verse 28. *Nor receiveth correction.* They have profited neither by *mercies* nor by *judgment*; blessings and corrections have been equally lost upon them.

Verse 29. *Cut off thine hair.* Jerusalem is here considered under the notion of a Nasarite, by profession devoted to the service of God; but that profession was empty; it was not accompanied with any suitable practice. God tells them here to cut off their hair; to make no vain pretensions to holiness or religion; to throw off the *mask*, and attempt no

abominations in the house which is called by my name, to pollute it.

31 And they have built the high ^aplaces of Tophet, which *is* in the valley of the son of Hinnom, to ^bburn their sons and their daughters in the fire; ^cwhich I commanded *them* not, neither ^dcame it into my heart.

32 Therefore, behold, ^ethe days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of

^a Kings xxiii. 10. Ch. xix. 5. xxxii. 35.—^b Ps. cvl. 38.—^c See Deut. xvii. 3.—^d Heb. came it upon my heart.—^e Ch. xiv. 6.—^f Kings xxiii. 10. Ch. xix. 11. Ezek. vi. 5.—^g Deut. xxviii. 26.

longer to impose upon themselves and others by their hypocritical pretensions. Dr. Blayney thinks the address is to the prophet, who was a Nazarite by virtue of his office, and who was called to cut off his hair as a token of mourning for the desolations which were coming upon his people. That cutting of the hair was a sign of distress and mourning may be seen, Ezra ix. 3, Isai. xv. 2, Jer. xli. 5, &c. But I think the other the more natural construction.

[On high places] That the lamentation may be heard to the greater distance.

[The generation of his wrath.] Perhaps exposed to punishment: used here as children of wrath, Eph. ii. 3.

Verse 31. Tophet—in the valley of the son of Hinnom]

slaughter: 'for they shall bury in Tophet till there be no place.

33 And the ^acarcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to ^bcease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for ^cthe land shall be desolate.

Ps. lxxix. 2. Ch. xii. 9. xvi. 4. xxxiv. 20.—^b Isa. xxiv. 7, 8. Ch. xvi. 9. xxv. 10. xxxv. 11. Ezek. xxxvi. 13. Hos. ii. 11. Rev. xviii. 21.—^c Lev. xxvi. 33. Isa. i. 7. iii. 26.

Tophet was the place in that valley where the continual fires were kept up, in and through which they consecrated their children to Moloch.

Verse 32. [The valley of slaughter] The place where the slaughtered thousands of this rebellious people shall be cast, in order to their being burnt, or becoming food for the beasts of the field and the fowls of the air, verse 33.

Verse 34. [Then will I cause to cease—the voice of mirth] There shall no longer be in Jerusalem any cause of joy, they shall neither marry nor be given in marriage, for the land shall be totally desolated. Such horrible sins required such a horrible punishment. And they must be horrible, when they move God to destroy the work of his own hands.

CHAPTER VIII.

The judgments threatened in the last chapter are here declared to extend to the very dead, whose tombs should be opened, and the carcasses treated with every mark of indignity, 1-3. From this the prophet returns to reprove them for their perseverance in transgression, 4-6; and for their thoughtless stupidity, which even the instinct of the brute creation, by a beautiful contrast, is made to upbraid, 7-9. This leads to further threatenings, expressed in a variety of striking terms, 10-13. Upon which a chorus of Jews is introduced, expressing their terror on the news of the invasion, 14, 15; which is greatly heightened in the next verse by the prophet's hearing the snorting of Nebuchadnezzar's horses even from Dan, and then seeing the devastation made by his army, 16, whose cruelties God himself declares no intreaties will soften, 17. On this declaration the prophet laments most bitterly the fate of the daughter of his people, changing the scene unawares to the place of her captivity, where she is introduced answering in mournful responses to the prophet's dirge, 18-22. The variety of images and figures used to diversify the same subject is equally pleasing and astonishing. The dress is generally new, always elegant.

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and ^awhom they have worshipped: they shall not be gathered, ^bnor be buried; they shall be for ^cdung upon the face of the earth.

3 And ^ddeath shall be chosen rather than life by all

^a 2 Kings xxiii. 5. Ezek. iii. 18.—^b Ch. xxii. 19.—^c 2 Kings ix. 38. Ps. lxxxiii. 10. Ch. ix. 22. xvi. 4.

Verse 1. [They shall bring out the bones] This custom of raising the bodies of the dead, and scattering their bones about, seems to have been general. It was the highest expression of hatred and contempt.

Verse 4. [Shall they fall, and not arise? shall he turn away, and not return?] That is, it is as possible for sin-

ners to return from their sin to God, for his grace is ever at hand to assist, as it is for God, who is pouring out his judgments, to return to them on their return to him. But these held fast deceit, and refused to return; they would not be undeceived.

4 Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why then is this people of Jerusalem ^aslidden back by a perpetual blacksliding? ^b'they hold fast deceit, ^cthey refuse to return.

6 ^bI hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, ^dthe stork in the heaven knoweth her ap-

^a Job iii. 21, 22. vii. 15, 16. Rev. ix. 6.—^b Ch. vii. 24.—^c Ch. ix. 6.—^d Ch. v. 8.—^e 2 Pet. iii. 9.—^f Isa. i. 3.

ners to return from their sin to God, for his grace is ever at hand to assist, as it is for God, who is pouring out his judgments, to return to them on their return to him. But these held fast deceit, and refused to return; they would not be undeceived.

Verse 6. [As the horse rusheth into the battle.] This

pointed times; and * the turtle and the crane and the swallow observe the time of their coming; but ^b my people know not the judgment of the LORD.

8 How do ye say, *We are wise,* and the law of the LORD is with us? Lo, certainly ^a in vain made he it; the pen of the scribes is in vain.

9 * Tho' *wise men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and ^c what wisdom is in them?

10 Therefore ^b will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to ^d covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have ^e healed the hurt of the daughter of my people slightly, saying, ^h Peace, peace; when there is no peace.

12 Were they ^f ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ^m I will surely consume them, saith the LORD: there shall be no grapes ⁿ on the vine, nor figs on the ^o fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

14 Why do we sit still? ^p assemble yourselves, and let us enter into the defenced cities, and let us

* Cant. ii. 12.—^b Ch. v. 4, 5.—^c Rom. ii. 17.—^d Or, the false pen of the scribes worketh for falsehood. Isa. x. 1.—^e Ch. vi. 15.—^f Or, Have they been ashamed, &c.—^g Heb. the wisdom of what thing?—^h Deut. xxviii. 30. Ch. vi. 12. Amos v. 11. Zeph. i. 13.—ⁱ Isa. lvi. 11. Ch. vi. 13.—^j Ch. vi. 14.—^k Ezek. xiii. 10.—^l Ch. iii. 3. vi. 15.—^m Or, in gathering I will consume.—ⁿ Isa. v. 1, &c. Joel i. 7.—^o Matt. xxi. 19. Luke xiii. 6, &c.—^p Ch. iv. 5.—^q Ch. ix. 15. xiii. 15.—^r Or,

strongly marks the unthinking, careless desperation of their conduct.

Verse 7. *The stork in the heaven*] The birds of passage know the times of their going and return, and punctually observe them; they obey the dictates of nature, but my people do not obey my law.

Verse 8. *The pen of the scribes is in vain.*] The deceitful pen of the scribes. They have written falsely, though they had the truth before them. It is too bold an assertion to say that "the Jews have never falsified the sacred oracles;" they have done it again and again.

Verse 16. *The snorting of his horses was heard from Dan*] Dan lay in the way from Babylon to Jerusalem; and it was by this city, after the battle of Carchemish, that Nebuchadnezzar, in pursuing the Egyptians, entered Palestine. •

The whole land trembled at the sound of the neighing of his strong ones] Of his war horses. This is a fine image;

be silent there: for the LORD our God hath put us to silence, and given us ^a water of ^b gall to drink, because we have sinned against the LORD.

15 We ^c looked for peace, but no good came; and for a time of health, and behold trouble!

16 The snorting of his horses was heard from ^d Dan: the whole land trembled at the sound of the neighing of his ^e strong ones; for they are come, and have devoured the land, and ^f all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which will not be ^g charmed, and they shall bite you, saith the LORD.

18 *When I would comfort myself against sorrow, my heart is faint* ^h in me.

19 Behold the voice of the cry of the daughter of my people ⁱ because of them that dwell in ^j a far country: *Is not the LORD in Zion? is not her king in her?* Why have they ^k provoked me to anger with their graven images, and with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 ^{bb} For the hurt of the daughter of my people am I hurt; I am ^{cc} black; astonishment hath taken hold on me.

22 *Is there no* ^{dd} balm in Gilead; *is there no physician there?* why then is not the health of the daughter of my people ^{ee} recovered?

poison.—^a Ch. xiv. 19.—^b Ch. iv. 15.—^c Judg. v. 22. Ch. xlvii. 3.—^d Heb. the fulness thereof.—^e Ps. lviii. 4, 5. Eccles. x. 11.—^f Heb. upon.—^g Heb. because of the country of them that are far off.—^h Isa. xxxix. 3.—ⁱ Deut. xxxii. 21. Isa. i. 4.—^j Ch. iv. 19. ix. 1. xiv. 17.—^k Joel ii. 6. Nah. ii. 10.—^l Gen. xxxvii. 25. xliii. 11. Ch. xvi. 11. ii. 8.—^m Heb. gone up.

so terrible was the united neighing of the cavalry of the Babylonians that the reverberation of the air caused the ground to tremble.

Verse 17. *I will send serpents*] These were symbols of the enemies that were coming against them; a foe that would rather slay them and destroy the land than get booty and ransom.

Verse 20. *The harvest is past*] The siege of Jerusalem lasted two years; for Nebuchadnezzar came against it in the ninth year of Zedekiah, and the city was taken in the eleventh; see 2 Kings xxv. 1-8.

Verse 22. *Is there no balm in Gilead?*] Yes, the most excellent in the world. "Is there no physician there?" Yes, persons well skilled to apply it. "Why then is not the health of the daughter of my people recovered?" Because ye have not applied to the physician, nor used the balm. Ye die because ye will not use remedy.

CHAPTER IX.

The prophet bitterly laments the terrible judgments about to be inflicted upon his countrymen, and points out some of the evils which have provoked the Divine Majesty, 1-9. Judea shall be utterly desolated, and the inhabitants transplanted into heathen countries, 10-17. In allusion to an ancient custom, a band of mourning women is called to lament over the ruins of Jerusalem, 17, 18; and even the funeral dirge is given in terms full of beauty, elegance, and pathos, 19-22. God is the fountain of all good; man, merely an instrument by which a portion of this good is distributed in the earth; therefore none should glory in his wisdom, might, or riches, 23, 24. The judgments of God shall fall, not upon the land of Judea only, but also upon many heathen nations, 25, 26.

OH^a that^b my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

^a Heb. Who will give my head, &c.—^b Isa. xxii. 4. Ch. iv. 19. xiii. 17. xiv. 17. Lam. ii. 11. iii. 48.—^c Ch. v. 7. 8.—^d Ps. lxxv. 3. Isa. lix. 4, 13, 15.—^e 1 Sam. ii. 12. Hos. iv. 1.—^f Ch. xii. 6. Mic. vii. 5, 6.—^g Or, friend.—^h Ch. vi. 28.—ⁱ Or, mock.—^j Isa. i. 25. Mal. iii. 3.—^k Hos. xi. 8.—^l Ps. xii. 2. cxx. 3. Ver. 3.—^m Ps. xxviii. 3. iv. 21.—ⁿ Heb. in the midst of him.—^o Or, wait for him.—^p Ch. v. 9, 29.—^q Ch. xl. 4. xxiii. 10. Hos. iv. 3.—^r Or, pastures.—^s Or, desolate.—^t Heb. from the fowl even to, &c.—^u Ch. iv. 25.—^v Isa. xxv. 2.—^w Isa.

Verse 1. *Oh that my head were waters*] "Who will give to my head waters?" My mourning for the sins and desolations of my people has already exhausted the source of tears; I wish to have a fountain opened there, that I may weep day and night for the slain of my people. This has been the sorrowful language of many a pastor who has preached long to a hardened, rebellious people, to little or no effect.

Verse 2. *Oh that I had in the wilderness*] I wish to hide myself any where, in the most uncomfortable circumstances, that I may not be obliged any longer to witness the abominations of this people who are shortly to be visited with the most grievous punishments.

Verse 3. *They bend their tongues like their bow for lies*] And their lies are such that they as fully take away life as the keenest arrow shot from the best strung bow.

They are not valiant for the truth] They are bold in sin, and courageous to support their lies; but the truth they neither patronize nor support.

Verse 5. *And weary themselves to commit iniquity*] Oh, what a drudgery is sin! and how much labour must a man take in order to get to hell! The tenth part of it, in working together with God, would bring him to the gate of glory.

Verse 7. *Behold, I will melt them*] I will put them in the furnace of affliction, and see if this will be a means of purging away their dross. See on chap. vi. 27.

Verse 10. *Both the fowl of the heavens and the beast are*

11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

12 Who is the wise man that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

xiii. 22. xxxiv. 13. Ch. x. 22.—^a Heb. desolation.—^b Ps. cvii. 43. Hos. xiv. 9.—^c Ch. iii. 17. vii. 43.—^d Or, stubbornness.—^e Gal. i. 14.—^f Ps. lxxxv. 5.—^g Ch. viii. 14. xxiii. 15. Lam. iii. 15, 19.—^h Lev. xvi. 33. Deut. xxviii. 64.—ⁱ Lev. xxvi. 83. Ch. xiv. 27. Ezek. v. 2, 12.—^j 2 Chron. xxxv. 25. Job iii. 8. Eccles. xii. 5. Amos v. 18. Matt. ix. 23.—^k Ch. xiv. 17.—^l Lev. xviii. 28. xx. 22.—^m Ch. vi. 11.

fled] The land shall be so utterly devastated, that neither beast nor bird shall be able to live in it.

Verse 11. *A den of dragons*] Supposed to mean here the jackal, an animal that seems to have been bred originally between the wolf and the dog.

Verse 12. *Who is the wise man*] To whom has God revealed these things? He is the truly wise man.

Verse 15. *I will feed them—with wormwood*] They shall have the deepest sorrow and heaviest affliction. They shall have poison instead of meat and drink.

Verse 17. *Call for the mourning women*] Those whose office it was to make lamentations at funerals, and to bewail the dead, for which they received pay. This custom continues to the present in Asiatic countries.

Verse 20. *Teach your daughters*] This is not a common dirge that shall last only till the body is consigned to the earth; it must last longer; teach it to your children, that it may be continued through every generation, till God turn again your captivity.

Verse 21. *For death is come up into our windows*] Here DEATH is personified, and represented as scaling their wall; and after having slain the playful children without, and the vigorous youth employed in the labours of the field, he is now come into the private houses, to destroy the aged and infirm; and into the palaces, to destroy the king and the princes.

Verse 22. *And as the handful after the harvestman*] Death is represented as having cut down the inhabitants of

22 Speak, Thus saith the LORD, Even the carcases of men shall fall * as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

23 Thus saith the LORD, ^b Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches :

24 But ^c let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and

* Ch. viii. 2. xvi. 4.—^b Eccles. ix. 11.—^c 1 Cor. i. 31. 2 Cor. x. 17.—^d Mic. vi. 8. vii. 18.—^e Rom. ii. 8, 9.—^f Heb. visit upon.—^g Judith xiv. 10.—^h Heb. cut off into corners, or having the corners of

the land, as the reapers do the corn ; but so general was the slaughter, that there was none to bury the dead, to gather up these handfuls ; so that they lay in a state of putrescence, as dung upon the open field.

Verse 23. *Let not the wise man glory in his wisdom*] Riches cannot deliver in the day of death ; strength cannot avail against him ; and as a shield against him, our wisdom is foolishness.

Verse 24. *But let him that glorieth*] To glory in a thing is to depend on it as the means or cause of procuring happiness. But there can be no happiness but in being experimentally acquainted with that God who exercises lovingkindness, judgment, and righteousness in the earth.

righteousness, in the earth : ^d for in these things I delight, saith the LORD.

25 Behold, the days come, saith the LORD, that ^e I will ^f punish all them which are circumcised with the uncircumcised ;

26 Egypt, and Judah, and Edom, ^g and the children of Ammon, and Moab, and all that are ^h in the ⁱ utmost corners, that dwell in the wilderness : for all these nations are uncircumcised, and all the house of Israel are ^j uncircumcised in the heart.

their hair polled.—¹ Ch. xxv. 23. xlix. 32.—² Lev. xxvi. 41. Ezek. xlv. 7. Rom. ii. 28, 29.

Verse 25. *I will punish all them which are circumcised with the uncircumcised*] Do not imagine that you, because of your crimes, are the only objects of my displeasure ; the circumcised and the uncircumcised, the Jew and the Gentile, shall equally feel the stroke of my justice, their transgressions being alike, after their advantages and disadvantages are duly compared.

Verse 26. *All that are in the utmost corners*] These words have been variously understood. The Vulgate translates : " All who have their hair cut short." The Targum, Septuagint, Syriac, and Arabic have understood it nearly in the same way ; and so our margin. Others think that the insular or peninsular situation of the people is referred to.

CHAPTER X.

The Jews, about to be carried into captivity, are here warned against the superstition and idolatry of that country to which they were going. Chaldea was greatly addicted to astrology, and therefore the prophet begins with warning them against it, 1, 2. He then exposes the absurdity of idolatry in short but elegant satire ; in the midst of which he turns, in a beautiful apostrophe, to the one true God, whose adorable attributes repeatedly strike in view, as he goes along, and lead him to contrast his infinite perfections with those despicable inanities which the blinded nations fear, 3-16. The prophet again denounces the Divine judgments, 17, 18 ; upon which Jerusalem laments her fate, and supplicates the Divine compassion in her favour, 19-25.

HEAR ye the word which the LORD speaketh unto you, O house of Israel :

2 Thus saith the LORD, * Learn not the way of the heathen, and be not dismayed at the signs of heaven ; for the heathen are at them.

3 For the ^b customs of the people are vain : for ^c one cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They deck it with silver and with gold ; they ^d fasten it with nails and with hammers, that it move not.

5 They are upright as the palm tree, ^e but speak

* Lev. xviii. 3. xx. 28.—^b Heb. statutes, or ordinances, are vanity.—^c Isa. xl. 19, 20. xlv. 9, 10. &c. xlx. 20.—^d Isa. xlii. 7. xlv. 7.—^e Ps. cxv. 5. cxxxv. 16. Hab. ii. 19. 1 Cor. xii. 2.—^f Ps. cxv. 7. Isa. xlv. 1, 7.—^g Isa. xlii. 23.—^h Exod. xv. 11. Ps. lxxxvi. 8, 10.—

Verse 1. *Hear ye the word which the Lord speaketh unto you*] Dr. Dahler supposes this discourse to have been delivered in the fourth year of the reign of Jehoiakim.

Verse 2. *Learn not the way of the heathen*] These words are more particularly addressed to the ten tribes scattered among the heathen by the Assyrians, who carried them away captive ; they may also regard those in the land of Israel, who still had the customs of the former heathen settlers before their eyes.

Be not dismayed at the signs of heaven ; for the heathen are dismayed] The Chaldeans and Egyptians were notoriously addicted to astrology ; and the Israelites here are cautioned against it.

not : they must needs be ^f borne, because they cannot go. Be not afraid of them ; for ^g they cannot do evil, neither also is it in them to do good.

6 Forasmuch as there is none ^h like unto thee, O LORD ; thou art great, and thy name is great in might.

7 ⁱ Who would not fear thee, O King of nations ? for ^j to thee doth it appertain ; forasmuch as ^k among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

8 But they are ^l altogether ^m brutish and foolish : the stock is a doctrine of vanities.

9 Silver spread into plates is brought from Tar-

¹ Rev. xv. 4.—² Or, it liketh thee.—³ Ps. lxxxix. 8.—⁴ Heb. in one, or at once.—⁵ Ps. cxv. 6. Isa. xlii. 29. Hab. ii. 18. Zech. x. 2. Rom. i. 21, 22.

Verse 3. *The customs of the people are vain*] Chukkoth ; the statutes and principles of the science are vain, empty, and illusory. They are founded in nonsense, ignorance, idolatry, and folly.

One cutteth a tree out of the forest] See the notes on Isa. xl. 19 and xlv. 9, &c., which are all parallel places, and where this conduct is strongly ridiculed.

Verse 5. *They are upright as a palm tree*] As straight and as stiff as the trees out of which they are hewn.

Verse 7. *Who would not fear thee*] Who would not worship thee as the Author and Giver of all good ? The fear of God is often taken for the whole of true religion.

Verse 8. *The stock is a doctrine of vanities.*] The very

shish, and ^a gold from Uphaz, the work of the workman, and of the hands of the founder: ^b blue and purple is their clothing: they are all ^c the work of cunning men.

10 But the Lord is the ^d true God, he is ^e the living God, and an ^f everlasting ^g King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 ^h Thus shall ye say unto them, ⁱ The gods that have not made the heavens and the earth, *even* ^j they shall perish from the earth, and from under these heavens.

12 He ^k hath made the earth by his power, he hath ^l established the world by his wisdom, and ^m hath stretched out the heavens by his discretion.

13 ⁿ When he uttereth his voice, *there is a* ^o multitude of waters in the heavens, and ^p he causeth the vapours to ascend from the ends of the earth; he maketh lightnings ^q with rain, and bringeth forth the wind out of his treasures.

14 ^r Every man ^s is ^t brutish in *his* knowledge: ^u every founder is confounded by the graven image: ^v for his molten image is falsehood, and *there is no* breath in them,

15 They are vanity, and the work of errors: in the time of their visitation ^w they shall perish.

16 ^x The Portion of Jacob is not like them: for he is the former of all things; and ^y Israel is the rod of his inheritance: ^z The Lord of hosts is his name.

^aDan. x. 5.—^bBar. vi. 12, 72.—^cPs. cxv. 4.—^dHeb. God of truth. Ps. xxxi. 5.—^e1 Tim. vi. 17.—^fHeb. king of eternity.—^gPs. x. 16.—^hIn the Chaldean language.—ⁱSee Ps. xvi. 5.—^jVer. 15. Isa. ii. 18. Zech. xiii. 2.—^kGen. i. 1, 6, 9. Ps. cxxvii. 5, 6. Ch. li. 15. &c.—^lPs. xcii. 1.—^mJob ix. 8. Ps. civ. 2. Isa. xl. 22.—ⁿJob xxxviii. 34.—^oOr, noise.—^pPs. cxxv. 7.—^qOr, for rain.—^rCh. li. 17. 18.—^sOr, is more brutish than to know.—^tProv. xxx. 2.—^uIsa. xlii. 17. xlv. 11. xlv. 16.—^vHab. ii. 18.—^wVer. 11.—^xPs. xvi. 5.

tree out of which the god is hewn demonstrates the vanity and folly of the idolaters; for, can all the art of man make out of a log of wood an animate and intelligent being.

Verse 9. *Blue and purple is their clothing*] These were the most precious dyes; very rare, and of high price.

Verse 10. *But the Lord*] The original word should be preserved, however we agree to pronounce it: *Yehovah is the true God*. He is without beginning, and without end.

He is the living God] His being is undivided: and he gives life to all. He is the very Fountain whence all life is derived.

And an everlasting king] As he has made, so he governs all things. His sway is felt both in the heavens and in the earth.

At his wrath the earth shall tremble] All storms, tempests, tornadoes, and earthquakes are the effects of his power; and when the nations are destroyed, or turned upside down, it is the effect of his displeasure.

Verse 11. *Thus shall ye say unto them*] This is the message you shall deliver to the Chaldean idolaters.

The gods that have not made the heaven and the earth, even they shall perish] This verse is written in a sort of Hebræo-Syriaco-Chaldee; such a dialect as I suppose was spoken at that time in Babylon, or during the captivity.

Verse 13. *When he uttereth his voice, there is a multitude of waters*] This is a plain allusion to a storm of thunder and lightning, and the abundance of rain which is the consequence.

Verse 14. *Every man is brutish*] Nibar, is a boor, acts as a brute, who may suppose that a stock of a tree, formed like a man, may be an intellectual being; and therefore shuns the form as though it had life.

Verse 16. *The Portion of Jacob is not like them*] Every nation had its tutelary god; this was its portion; in reference to this God says, Deut. iv. 19: "He has divided the sun, moon, and stars, to all the nations under the heaven." And the Lord had taken the Israelites to be his portion; for

17 ^a Gather up thy wares out of the land, ^b O inhabitant of the fortress.

18 For thus saith the Lord, Behold, I will ^c sling out the inhabitants of the land at this once, and will distress them, ^d that they may find it so.

19 ^e Woe is me for my hurt! my wound is grievous: but I said, ^f Truly this is a grief, and ^g I must bear it.

20 ^h My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: *there is none* to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the ⁱ north country, to make the cities of Judah desolate, and a ^j den of dragons.

23 O Lord, I know that the ^k way of man is not in himself: *it is not* in man that walketh to direct his steps.

24 O Lord, ^l correct me, but with judgment; not in thine anger, lest thou ^m bring me to nothing.

25 ⁿ Pour out thy fury upon the heathen ^o that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and ^p devoured him, and consumed him, and have made his habitation desolate.

lxviii. 26. cxix. 57. Ch. li. 19. Lam. iii. 24.—^yDeut. xxxii. 9. Ps. lxxiv. 2.—^zIsa. xlvii. 4. li. 15. liv. 5. Ch. xxxi. 35. xxxii. 18. i. 34.—^aSee oh. vi. 1. Ezek. xii. 3. &c.—^bHeb. inhabitants.—^c1 Sam. xxv. 20. Ch. xvi. 18.—^dEzek. vii. 10.—^eCh. iv. 19. viii. 21. ix. 1.—^fPs. lxxvii. 10.—^gMic. vii. 9.—^hCh. iv. 20.—ⁱCh. i. 15. iv. 6. v. 15. vi. 22.—^jCh. ix. 11.—^kProv. xvi. i. xx. 24.—^lPs. vi. i. xxxviii. 1. Ch. xxx. 11.—^mHeb. diminish me.—ⁿPs. lxxix. 6.—^oJob xviii. 21. 1 Thess. iv. 5. 2 Thess. i. 8.—^pCh. viii. 16.

"the Lord's portion is the people," Deut. xxxii. 9, and David says, "The Lord is the portion of mine inheritance," Ps. xvi. 5; cxix. 57.

Verse 17. *Gather up thy wares*] Pack up your goods, or what necessaries of life your enemies will permit you to carry away; for,

Verse 18. *I will sling out the inhabitants of the land*] I will project you with violence from your country. I will send you all into captivity. This discourse, from ver. 17, is supposed to have been delivered in the eleventh year of Jehoiakim.

Verse 19. *This is a grief, and I must bear it*] Oppressive as it is, I have deserved it, and worse; but even in this judgment God remembers mercy.

Verse 20. *My tabernacle is spoiled*] The city is taken, and all our villages ruined and desolated.

Verse 21. *The pastors are become brutish*] The king and his counsellors, who, by refusing to pay the promised tribute to Nebuchadnezzar, had kindled a new war.

Verse 22. *The noise of the bruit is come*] That is, the report we had heard of the projected invasion of Judea by Nebuchadnezzar is confirmed.

Verse 23. *O Lord, I know that the way of man is not in himself*] I will not pretend to dispute with thee; thou dost every thing wisely and justly; we have sinned, and thou hast a right to punish; and to choose that sort of punishment thou thinkest will best answer the ends of justice.

Verse 24. *Correct me, but with judgment*] Let not the punishment be to the uttermost of the demerit of the offence; else we shall be brought to nothing—totally and irrecoverably ruined.

Verse 25. *Pour out thy fury upon the heathen*] This was fulfilled in the Chaldeans. Nebuchadnezzar was punished with madness, his son was slain in his revels, and the city was taken and sacked by Cyrus; and the Babylonish empire was finally destroyed!

CHAPTER XI.

The prophet proclaims the tenor of God's covenant with the Jews of old, 1-5; and then reproves them for their hereditary disobedience, 6-19. In consequence of this the Almighty is introduced, declaring he will show them no pity, 11-13; forbidding Jeremiah to intercede, 14; rejecting their sacrifices, 15; and in a word, condemning this fair but unfruitful tree to the fire, 16, 17. In what remains of the chapter the prophet predicts evil to his neighbours of Anathoth, who had conspired against him, 18-23. "Let us," said they, "destroy this tree, with the fruit thereof;" &c., alluding to what Jeremiah had said in the sixteenth verse.

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; * Cursed be the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, ^b from the iron furnace, saying, ° Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the ° oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, ° So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, ° and do them.

7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, *even* unto this day, ° rising early and protesting, saying, Obey my voice.

8 ^b Yet they obeyed not, nor inclined their ear, but ¹ walked every one in the ¹ imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, * A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to ¹ the iniquities of their forefathers, which refused to hear my words;

* Deut. xxvii. 26. Gal. iii. 10.—^b Deut. iv. 20. 1 Kings viii. 51. —° Lev. xxvi. 8, 12. Ch. vii. 23.—^d Deut. vii. 12, 13. Ps. cv. 9, 10. —° Heb. Amen. Deut. xxvii. 15-26.—^f Rom. ii. 13. James i. 22.—^g Ch. vii. 13, 25. xxxv. 15.—^h Ch. vii. 26.—ⁱ Ch. iii. 17. vii. 24. ix. 14.—^j Or, stubbornness.—^k Ezek. xxii. 25. Hos. vi. 9.—^l Ezek. xx. 18.—^m Heb. to go forth.—ⁿ Ps. xlviii. 41. Prov. i. 28. Isa. i. 15. Ch. xiv. 12. Ezek. viii. 18. Mic. iii. 4. Zech. vii. 13.—^o Deut.

Verse 1. *The word that came to Jeremiah*] This discourse is supposed to have been delivered in the first year of the reign of Zedekiah.

Verse 2. *Hear ye the words of this covenant*] It is possible that the prophet caused the words of the covenant made with their fathers in the desert (Exod. xxiv. 4-8) to be read to them on this occasion; or, at least, the *blessings and the cursings* which Moses caused to be pronounced to the people as soon as they had set foot in Canaan, Deut. xxvii., xxviii.

Verse 5. *So be it, O Lord.*] Let thy promises be fulfilled; and let the incorrigible beware of thy threatenings!

Verse 6. *Proclaim all these words*] Let the same covenant, with the blessings and cursings, be read in every city of Judah, and in all the streets of Jerusalem, that all the people may know their duty, their privileges, and their danger.

Verse 9. *A conspiracy is found*] They were all sworn brothers, determined to cast off the divine yoke, and no longer to have God to reign over them.

Verse 10. *They are turned back to the iniquities of their forefathers*] It required a captivity to cure them of this propensity; and God sent one: after that, there was no idolatry among the Jews.

and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able ^a to escape; and ^a though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and ° cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their ^p trouble.

13 For according to the number of thy ^q cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that ^r shameful thing, *even* altars to burn incense unto Baal.

14 Therefore ° pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their ^t trouble.

15 ^u What ^u hath my beloved to do in mine house, seeing she hath ^w wrought lewdness with many, and ^x the holy flesh is passed from thee? ^y when thou doest evil, then thou ^z rejoicest.

16 The LORD called thy name, ° A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, ^{bb} that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.

xxxii. 37, 38.—^a Heb. evil.—^b Ch. ii. 28.—^c Heb. shame. Ch. iiii. 24. Hos. ix. 10.—^d Exod. xxxii. 10. Ch. vii. 16. xiv. 11. 1 John v. 16. —^e Heb. evil.—^f Ps. i. 16. Isa. i. 11, &c.—^g Heb. What is to my beloved in my house?—^h Ezek. xvi. 25, &c.—ⁱ Hag. ii. 12, 13, 14. Titus i. 15.—^j Or, when thy evil is.—^k Prov. ii. 14.—^l Ps. lli. 8. Rom. xi. 17.—^m Isa. v. 2. Ch. ii. 21.

Verse 14. *Therefore pray not thou for this people*] I am determined to give them up into the hands of their enemies; I will neither hear thy intercession, nor regard their prayers. Their measure is full.

Verse 15. *What hath my beloved to do in mine house*] This has been supposed to refer to Abraham, Moses, or such eminent servants of God, whose intercession was very powerful. Were even *they* to appear as intercessors, their prayer should not be regarded. Others think that this is an *endeavouring expression*, which properly belonged to the Israelites. This is probably the sense of this very obscure passage.

Verse 16. *The Lord called thy name, A green olive tree*] That is, he made thee like a green olive—fair, flourishing, and fruitful; but thou art degenerated, and God hath given the Chaldeans permission to burn thee up.

Verse 18. *The Lord hath given me knowledge of it*] The men of Anathoth had conspired against his life, because he reproved them for their sins, and denounced the judgments of God against them. Of this God had given him a secret warning, that he might be on his guard.

Verse 19. *I was like a lamb or an ox*] I think that *kechebes* allude signifies, like the familiar lamb—the lamb

19 But I *was* like a lamb or an ox *that* is brought to the slaughter; and I knew not that ^a they had devised devices against me, *saying*, Let us destroy ^b the tree with the fruit thereof, ^c and let us cut him off from ^d the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that ^a triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of

^a Ch. xviii. 18.—^b Heb. the stalk with his bread.—^c Ps. lxxxiii. 4.—^d Ps. xxvii. 18. cxvi. 9. cxlii. 5.—^e 1 Sam. xvi. 7. 1 Chron. xxviii. 9. Ps. vii. 9. Ch. xvii. 10. xx. 12. Rev. ii. 23.—^f Ch. xii. 5, 8.—^g Isa.

bred up in the house, in a state of friendship with the family. The people of Anathoth were Jeremiah's townsmen; he was *born* and *bred* among them; they were his familiar friends; and now they lay wait for his life!

[*Let us destroy the tree with the fruit*] Let us slay the prophet, and his prophecies will come to an end.
[*Verse 20. Let me see thy vengeance on them*] Rather, I shall see thy punishment inflicted on them.

Anathoth, ^a that seek thy life, *saying*, ^b Prophecy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will ^a punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* ^a the year of their visitation.

x. 10. Amos ii. 12. vii. 13, 16. Mic. ii. 6.—^b Heb. visit upon.—^c Ch. xxiii. 12. xlvi. 21. xlviii. 44. 1. 27. Luke xix. 41.

[*Verse 22. Behold, I will punish them*] And the punishment is, *Their young men shall die by the sword* of the Chaldeans; and *their sons and daughters shall die by the famine* that shall come on the land through the desolations occasioned by the Chaldean army.

[*Verse 23. The year of their visitation.*] This punishment shall come in that year in which I shall visit their iniquities upon them.

CHAPTER XII.

This chapter is connected with the foregoing. The prophet expostulates with God concerning the ways of Providence in permitting the wicked to prosper. 1. 4. *It is intimated to him that he must endure still greater trials,* 5, *from his false and deceitful brethren,* 6; *but that still heavier judgments awaited the nation for their crimes,* 7-13. *That God, however, would at length have compassion on them; restore them to their land; and turn his judgments against those that oppressed them, if not prevented by their becoming converts to the true religion,* 14-17.

RIGHTEOUS ^a art thou, O LORD, when I plead with thee: yet ^b let me talk with thee of thy judgments: ^c Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: ^a they grow, yea, they bring forth fruit: ^b thou art near in their mouth, and far from their reins.

3 But thou, O LORD, ^a knowest me: thou hast seen me, and ^b tried mine ^c heart toward thee: pull

^a Ps. ii. 4.—^b Or, let me reason the case with thee.—^c Job xii. 6. xxi. 7. Ps. xxxvii. 1. 35. lxxlii. 8. do. Ch. v. 28. Hab. i. 4. Mal. iii. 15.—^d Heb. they go on.—^e Isa. xxix. 18. Matt. xv. 8. Mark vii. 6.—^f Ps. xvii. 8. cxxxix. 1.—^g Ch. xi. 20.—^h Heb. with thee.—ⁱ James

[*Verse 1. Righteous art thou, O Lord, when I plead with thee*] The prophet wonders how, consistently with God's righteousness, vice should often be in affluence, and piety in suffering and poverty. On this subject he wishes to reason with God, that he may receive instruction.

[*Verse 2. Thou art near in their mouth*] They have no sincerity: they have something of the form of religion, but nothing of its power.

[*Verse 3. But thou, O Lord, knowest me*] I know that the very secrets of my heart are known to thee; and I am glad of it, for thou knowest that my heart is towards thee—is upright and sincere.

[*Verse 4. How long shall the land mourn*] These hypocrites and open sinners are a curse to the country; pull them out, Lord, that the land may be delivered of that which is the cause of its desolation.

them out like sheep for the slaughter, and prepare them for ^a the day of slaughter.

4 How long shall ^a the land mourn, and the herbs of every field wither, ^b for the wickedness of them that dwell therein? ^c the beasts are consumed, and the birds; because they said, he shall not see our last end.

5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in ^a the swelling of Jordan?

v. 5.—^a Ch. xxlii. 10. Hos. iv. 3.—^b Ps. cvii. 34.—^c Ch. iv. 25. vii. 20. ix. 10. Hos. iv. 3.—^d Josh. iii. 15. 1 Chron. xii. 15. Ch. xlix. 19. 1. 44.

[*Verse 5. If thou hast run with the footmen*] Footmen may here be the symbol of common evil events; horsemen, of evils much more terrible. If thou have sunk under small difficulties, what wilt thou do when great ones come?

[*And if in the land of peace, wherein thou trustedst*] "If in a country now enjoying peace thou scarcely thinkest thyself in safety, what wilt thou do in the swellings of Jordan? in the time when the enemy, like an overflowing torrent, shall deluge every part of the land?"

[*Verse 6. For even thy brethren, and the house of thy father*] Thou hast none to depend on but God: even thy brethren will betray thee when they have it in their power.

[*Believe them not*] Do not trust to them; do not commit thyself to them; they are in heart thy enemies, and will betray thee.

6 For even ^a thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, ^b they have called a multitude after thee: ^c believe them not, though they speak ^d fair words unto thee.

7 I have forsaken mine house, I have left mine heritage; I have given ^e the dearly beloved of my soul unto the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it ^f crieth ^g out against me: therefore have I hated it.

9 Mine heritage *is* unto me as a ^h speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, ⁱ come ^j to devour.

10 Many ^k pastors have destroyed ^l my vineyard, they have ^m trodden my portion under foot, they have made my ⁿ pleasant portion a desolate wilderness.

11 They have made it desolate, *and being desolate* ^o it mourneth unto me; the whole land is made desolate, because ^p no man layeth *it* to heart.

12 The spoilers are come upon all high places

^a Ch. ix. 4. xi. 19, 21.—^b Or, they cried after thee fully.—^c Prov. xxvi. 25.—^d Heb. good things.—^e Heb. the love.—^f Or, yelleth.—^g Heb. giveth out his voice.—^h Or, having talons.—ⁱ Or, cause them to come.—^j Isa. lvi. 9. Ch. vii. 33.—^k Ch. vi. 3.—^l Isa. v. 1, 5.—^m Isa.

Verse 7. *I have forsaken mine house*] I have abandoned my temple.

I have given the dearly beloved of my soul] The people once in covenant with me, and inexpressibly dear to me while faithful.

Into the hand of her enemies.] This was a condition in the covenant I made with them; if they forsook me, they were to be abandoned to their enemies, and cast out of the good land I gave to their fathers.

Verse 8. *Mine heritage is unto me as a lion*] The people are enraged against me; they roar like a furious lion against their God.

Verse 9. *Is unto me as a speckled bird*] A bird of divers colours. This is a people who have corrupted the worship of the true God with heathenish rites and ceremonies; therefore, the different nations (see ver. 10), whose gods and forms of worship they have adopted, shall come and spoil them.

Verse 10. *Many pastors have destroyed my vineyard*] My people have had many kinds of enemies which have fed upon their richest pastures; the Philistines, the Moabites, Ammonites, Assyrians, Egyptians, and now the Chaldeans.

through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 ^a They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and ^b they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 Thus saith the LORD against all mine evil neighbours, that ^c touch the inheritance which I have caused my people Israel to inherit; Behold, I will ^d pluck them out of their land, and pluck out the house of Judah from among them.

15 ^e And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, ^f and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, ^g to swear by my name, The LORD liveth; (as they taught my people to swear by Baal); then shall they be ^h built in the midst of my people.

17 But if they will not ⁱ obey, I will utterly pluck up and destroy that nation, saith the LORD.

lxiii. 18.—^a Heb. portion of desires.—^b Ver. 4.—^c Isa. xlii. 25.—^d Lev. xxvi. 16. Deut. xxviii. 38. Mic. vi. 15. Hag. i. 6.—^e Or, ye.—^f Zech. ii. 8.—^g Deut. xxx. 8. Ch. xxxiii. 37.—^h Ezek. xxviii. 25.—ⁱ Amos ix. 14.—^j Ch. iv. 2.—^k Eph. ii. 20, 21. 1 Pet. ii. 5.—^l Isa. lx. 12.

Verse 11. *No man layeth it to heart.*] No man layeth it to heart, or considereth that these are God's judgments; and that the only way to have them removed is to repent of their sins, and turn to God with all their hearts.

Verse 12. *The sword of the Lord shall devour*] It is the sword of the Lord that has devoured, and will devour: this is what no man layeth to heart.

Verse 13. *They have sown wheat, but shall reap thorns*] All their projects shall fail: none of their enterprises shall succeed.

Verse 14. *Against all mine evil neighbours*] God often uses one wicked nation to scourge another; and afterwards scourges the scourger by some other scourge.

Verse 15. *I will return, and have compassion on them*] This is a promise of restoration from the captivity, and an intimation also that some of their enemies would abjure idols, and take Jehovah for their God; Jew and Gentile forming one church of the Most High.

Verse 17. *I will—destroy that nation*] Several of them did not obey, and are destroyed. Of the Moabites, Ammonites, and Chaldeans, not one vestige remains.

CHAPTER XIII.

This chapter contains an entire prophecy. The symbol of the linen girdle, left to rot for a considerable time, was a type of the manner in which the glory of the Jews should be marred, during the course of their long captivity, 1-11. The scene of the hiding of the girdle being laid near the Euphrates, intimated that the scene of the nation's distress should be Chaldea, which that river waters. The next three verses, by another emblem frequently used to represent the judgments of God, are designed to show that the calamities threatened should be extended to every rank and denomination, 12-14. This leads the prophet to a most affectionate exhortation to repentance, 15-17. But God, knowing that this happy consequence would not ensue, sends him with an awful message to the royal family particularly, and to the inhabitants of Jerusalem in general, declaring the approaching judgments in plain terms, 18-27. The ardent desire for the reformation of Jerusalem, with which the chapter concludes, beautifully displays the compassion and tender mercy of God.

THUS saith the LORD unto me, Go and get thee ^a a linen girdle, and put it upon thy loins, and put it not in water.

² So I got a girdle according to the word of the LORD, and put it on my ^b loins.

³ And the word of the LORD came unto me the second time, saying,

⁴ Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

⁵ So I went and hid it by Euphrates, as the LORD commanded me.

⁶ And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

⁷ Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing.

⁸ Then the word of the LORD came unto me, saying,

⁹ Thus saith the LORD, After this manner ^c will I mar the pride of Judah, and the great pride of Jerusalem.

¹⁰ This evil people, which refuse to hear my words, which ^d walk in the ^e imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

¹¹ For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that ^f they might be unto me for a people, and ^g for a name, and for a praise, and for a glory: to but they would not hear.

^a Lev. vi. 10.—^b Isa. xi. 5.—^c Lev. xxvi. 19.—^d Ch. ix. 14. xi. 8. xvi. 12.—^e Or, stubbornness.—^f Exod. xix. 5.—^g Ch. xxxii. 9.—^h Isa. li. 17. 21. lxviii. 6. Ch. xxv. 27. li. 7.—ⁱ Ps. ii. 9.—^j Heb. a man against his brother.—^k Heb. from destroying them.—^l Josh. vii. 19.—

Verse 1. *Go and get thee a linen girdle*] This was either a vision, or God simply describes the thing in order that the prophet might use it in the way of illustration.

Put it not in water.] After having worn it, let it not be washed, that it may more properly represent the uncleanness of the Israelites: for they were represented by the girdle.

Verse 4. *Go to Euphrates, and hide it there*] Intending to point out, by this distant place, the country into which they were to be carried away captive.

Verse 7. *And, behold, the girdle was marred; it was profitable for nothing.*] This symbolically represented the state of the Jews: they were corrupt and abominable; and God, by sending them into captivity, "marred the pride of Judah, and the great pride of Jerusalem," ver. 9.

Verse 12. *Every bottle shall be filled with wine*] "Do we not certainly know that every bottle shall be filled with wine? Have we not every prospect that it will be so? Do we need a revelation to inform us of this?"

Verse 13. *Behold I will fill all the inhabitants of this land—with drunkenness.*] You, and your kings, your priests, and prophets, are represented by these bottles. The wine is God's wrath against you, which shall first be shown by confounding your deliberations, filling you with foolish plans of defence, causing you from your divided counsels to fall out among yourselves, so that like so many drunken men you shall reel about and jostle each other, defend yourselves without plan, and fight without order, till all ye fall an easy prey into the hands of your enemies.

Verse 16. *Stumble upon the dark mountains*] Before you meet with those great obstacles, which, having no light—no proper understanding in the matter, ye shall be utterly unable to surmount.

Verse 17. *My soul shall weep in secret places*] If you will not hearken to the Lord, there is no remedy; destruction must come; and there is no thing left for me, but to go

12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, ^h with drunkenness.

14 And ⁱ I will dash them ^j one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, ^k but destroy them.

15 Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 ^l Give glory to the LORD your God, before he cause ^m darkness, and before your feet stumble upon the dark mountains, and, while ye ⁿ look for light, he turn it into ^o the shadow of death, and make it gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for ^p your pride; and ^q mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto ^r the king and to the queen, Humble yourselves, sit down: for your ^s principalities shall come down, even the crown of your glory.

19 The cities of the south shall be shut up, and none shall open them; Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them ^t that come from the north: where ^u is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall ^v punish

^w Isa. v. 30. viii. 22. Amos viii. 9.—^x Isa. lix. 9.—^y Ps. xlv. 10.—^z Ch. ix. 1. xiv. 17. Lum. i. 2. 16. ii. 18.—^{aa} 2 Kings xxiv. 12. Ch. xxxi. 26.—^{ab} Or, head-tires.—^{ac} Ch. vi. 22.—^{ad} Heb. visit upon.—

in secret, and mourn and bewail your wretched lot. Verse 18. *Say unto the king and to the queen*] Probably Jeconiah and his mother, under whose tutelage, being young when he began to reign, he was left, as is very likely.

Sit down] Show that ye have humbled yourselves; for your state will be destroyed, and your glorious crown taken from your heads.

Verse 19. *The cities of the south shall be shut up*] Not only the cities of the north, the quarter at which the Chaldeans entered, but the cities of the south also; for he shall proceed from one extremity of the land to the other, spreading devastation every where and carrying off the inhabitants.

Verse 20. *Where is the flock—thy beautiful flock?*] Jerusalem is addressed. Where are the prosperous multitudes of men, women, and children?

Verse 21. *Thou hast taught them to be captains, and as chief over thee*] This is said of their enemies, whether Assyrians or Chaldeans; for since Ahaz submitted himself to the king of Assyria, the kings of Judah never regained their independence. Their enemies were thus taught to be their lords and masters.

Verse 22. *Are thy skirts discovered*] Thy defenceless state is every where known; thou art not only weak, but ignominiously so.

Verse 23. *Can the Ethiopian change his skin*] These things are natural to them, and they cannot be altered: so sin, and especially your attachment to idolatry, is become a second nature; and we may as well expect the Ethiopian to change his skin, and the leopard his spots, as you to do good, who have been accustomed to do evil. But the expression does not imply that the thing is as impossible in a moral as it is in a natural sense: it only shows that it is extremely difficult, and not to be often expected: and a thousand matters of fact prove the truth of this. But still, what is impossible to man is possible to God. See on ver. 27.

thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

22 And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble

* Ch. vi. 24.—^b Ch. v. 19, xvi. 10.—^c Isa. iii. 17, xlvii. 2, 3, Ver. 26. Ezek. xvi. 37, 38, 39. Nah. iii. 5.—^d Or, shall be violently taken away.—^e Heb. taught.—^f Ps. i. 4. Hos. xiii. 3.—^g Job xx. 29. Ps. xi. 6.

Verse 24. *The wind of the wilderness.*] Some strong tempestuous wind, proverbially severe, coming from the desert to the south of Judea.

Verse 25. *Trusted in falsehood.*] In idols, and in lying prophets.

Verse 26. *Therefore will I discover thy skirts upon thy face.*] It was the custom to punish lewd women by stripping them naked, and exposing them to public view; or by throwing their clothes over their heads, as here intimated.

that passeth away by the wind of the wilderness.

25 This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

—^b Ps. l. 22. Isa. lxxv. 11. Ch. xxxiii. 27.—^c Ch. x. 14.—^d Ver. 23. Lam. i. 8. Ezek. xvi. 37. xxiii. 29. Hos. ii. 19.—^e Ch. v. 8.—^f Isa. lxxv. 7. Ch. ii. 20. iii. 2, 6. Ezek. vi. 13.—^g Heb. after when yet?

Verse 27. *I have seen thine adulteries.*] Thy idolatries of different kinds, practised in various ways; no doubt often accompanied with gross debauchery.

Woe unto thee, O Jerusalem! wilt thou not be made clean?] Man cannot change himself; but he may pray to God to do it, and come to him through Christ that he may do it. To enable him to pray and believe, the power is still at hand. If he will not use it, he must perish.

CHAPTER XIV.

This chapter begins with foretelling a drought that should greatly distress the land of Judea, the effects of which are described in a most pathetic manner, 1-6. The prophet then, in the people's name, makes a confession of sins, and supplication for pardon, 7-9. But God declares his purpose to punish, forbidding Jeremiah to pray for the people, 10-12. False prophets are then complained of, and threatened with destruction, as are also those who attend to them, 13-16. The prophet, therefore, bewails their misery, 17-18; and though he had just now been forbidden to intercede for them, yet, like a tender pastor, who could not cease to be concerned for their welfare, he falls on the happy expedient of introducing themselves as supplicating in their own name that mercy which he was not allowed to ask in his, 19-22.

THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

* Heb. the words of the dearths, or restraints.—^b Isa. iii. 26.—^c Ch. viii. 21.—^d See 1 Sam. v. 12.

Verse 1. *The word—that came—concerning the dearth.*] This discourse is supposed to have been delivered after the fourth year of Jehoiakim. We have no historic record of any dearth that may fall in with the time of this prophecy, and perhaps it does not refer to any particular dearth: but this was a calamity to which Judea was very liable.

Verse 2. *The gates thereof languish.*] The gates being the places of public resort, they are put here for the people.

They are black unto the ground.] Covered from head to foot with a black garment, the emblem of sorrow and calamity.

Verse 3. *Their nobles have sent their little ones.*] So general was their calamity, that the servants no longer attended to their lords, but every one was interested alone for himself; and the nobles of the land were obliged to employ their own children to scour the land, to see if any water could be found in the tanks or the pits.

Verse 4. *The ground is chapt.*] The cracks in the earth

5 Yea, the hind also calved in the field, and forsook it, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

7 O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a

* Ps. xl. 14.—² Sam. xv. 30.—³ Ch. ii. 24.—⁴ Ps. xxv. 11.—⁵ Ch. xvii. 13.

before the descent of the rains are in some places a cubit wide, and deep enough to receive the greater part of a human body.

Verse 6. *Snuffed up the wind like dragons.*] Tannim here probably means the hippopotamus, who, after feeding under the water, is obliged to come to the surface in order to take in fresh draughts of air; or it may mean the wild asses.

Verse 7. *O Lord, though our iniquities testify against us.*] We deeply acknowledge that we have sinned, and deserve nothing but death. Yet act for thy name's sake—work in our behalf, that we perish not.

Verse 8. *O the hope of Israel.*] O thou who art the only object of the hope of this people.

The Saviour thereof in time of trouble.] Who hast never yet abandoned them that seek thee.

Why shouldest thou be as a stranger in the land.] As one who has no interest in the prosperity and safety of the country.

mighty man *that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

10 Thus saith the LORD unto this people, "They have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, "Pray not for this people for their good.

12 "When they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 "Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the LORD said unto me, "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the

famine and the sword; and they shall have none to bury them; them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the vanities of the Gentiles that can cause ruin? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.

* Isa. lix. 1.—^b Exod. xxix. 45, 46. Lev. xxvi. 11, 12.—^c Heb. thy name is called upon us. Dan. ix. 18, 19.—^d See ch. ii. 23, 24, 25.—^e Hos. viii. 13, ix. 8.—^f Exod. xxxii. 10. Ch. vii. 16, xi. 14.—^g Prov. i. 28. Isa. i. 15. Jer. 3. Ch. xi. 11. Ezek. viii. 18. Mic. iii. 4. Zech. vii. 13.—^h Ch. vi. 20, vii. 21, 22.—ⁱ Ch. ix. 16.—^j Ch. iv. 10.—^k Heb. peace of truth.—^l Ch. xxvii. 10.—^m Ch. xxxii. 21. xxxvii. 15. axix. 8, 9.—ⁿ Ch. v. 12, 13.—^o Ps. lxxix.

And as a wayfaring man] A traveller on his journey. That turneth aside to tarry for a night? Who stays the shortest time he can; and takes up his lodging in a tent or caravanserai, for the dead of the night, that he may pursue his journey by break of day.

Verse 9. Yet thou, O LORD, art in the midst of us] Thy ark, temple, and sacred rites, are all here; and thou thyself who art every where present, art here also: but alas! thou dost not reveal thyself as the Father of mercies, who forgive iniquity, transgression, and sin.

We are called by thy name; leave us not.] Let us call thee our Father, and say thou to us, "Ye are my sons and daughters!"

Verse 10. Thus have they loved to wander] And the measure of your iniquity being now full, ye must be punished.

Verse 11. Pray not for this people] They are ripe for destruction, intercede not for them. Oh, how dreadful is the state of that people in reference to whom the Lord says to his ministers, Pray not for them; for, what amounts nearly to a prohibition, withholds from his ministers the spirit of prayer and intercession in behalf of the people!

Verse 13. Ah, Lord God! behold, the prophets say unto them] True, Lord, they are exceedingly wicked; but the false prophets have deceived them; this is some mitigation of their offence. This plea God does not admit; and why? the people believed them, without having any proof of their divine mission.

Verse 14. The prophets prophesy lies] The people should know their character, and avoid them; but they love to have it so, and will not be undeceived.

Verse 15. By sword and famine shall those prophets be consumed.] Nebuchadnezzar invaded and destroyed the land; and the false prophets fell in these calamities. See 2 Kings xxv. 8; Lam. ii. 11-19.

Verse 16. And the people—shall be cast out] They shall be destroyed, because they preferred their lying words to my truth, proclaimed by thee.

Verse 17. For the virgin daughter of my people is broken]

3.—^a Ch. ix. 1. xlii. 17. Lam. i. 16. ii. 18.—^b Ch. viii. 21.—^c Ezek. vii. 15.—^d Or, make merchandise against a land, and men acknowledge it not. Ch. v. 13.—^e Lam. v. 22.—^f Ch. xv. 18.—^g Ch. viii. 15.—^h Ps. cvi. 6. Dan. ix. 8.—ⁱ Ps. lxxiv. 2, 20. cvi. 45.—^j Zech. x. 1, 2.—^k Deut. xxxii. 21.—^l Ps. cxxxv. 7. cxlvii. 8. Isa. xxx. 23. Ch. v. 24. x. 13.

First, the land was sadly distressed by Pharaoh-necho, king of Egypt. Secondly, it was laid under a heavy tribute by Nebuchadnezzar. And, thirdly, it was nearly desolated by a famine afterwards. In a few years all these calamities fell upon them; these might be well called a great breach, a very grievous blow.

Verse 18. If I go forth into the field, then behold the slain with the sword] Every place presents frightful spectacles; the wounded, the dying, the starving, and the slain; none to bury the dead, none to commiserate the dying, none to bring either relief or consolation. Even the prophets and the priests are obliged to leave the cities, and wander about in unfrequented and unknown places, seeking for the necessaries of life.

Verse 19. We looked for peace] We expected prosperity when Josiah purged the land of idolatry.

And there is no good] For we have relapsed into our former ways.

Verse 20. We acknowledge, O LORD, our wickedness] This the prophet did in behalf of the people; but, alas! they did not join him.

Verse 21. Do not disgrace the throne of thy glory] The temple. Let not this sacred place be profaned by impious and sacrilegious hands.

Break not thy covenant] See Exod. xxiv. 7, 8; xix. 5. They had already broken the covenant, and they wish God to fulfil his part. They ceased to be his people, for they abandoned themselves to idolatry; and yet they wished Jehovah to be their Lord; to defend, support, and fill them with all good things! But when the conditions of a covenant are broken by one of the contracting parties, the other party is not bound; and the covenant is necessarily annulled.

Verse 22. Are there any among the vanities of the Gentiles] Probably the dearth was now coming, as there had been a long want of rain. It was the prerogative of the true God to give rain and send showers at the prayers of his people.

Therefore we will wait upon thee] If thou do not undertake for us, we must be utterly ruined.

CHAPTER XV.

God declares to Jeremiah that not even Moses and Samuel, whose prayers had been so prevalent, could divert him from his purpose of punishing so wicked a people, 1. Accordingly their captivity is again announced in a variety of images so full of terror, 2-9, that the prophet complains of his own hard fate in being obliged to deliver such unwelcome messages, 10; for which too he is reproved, 11-14. Immediately he appeals to God for his sincerity, and supplicates pardon, 15-18; and God tempers his reproof with promising again to protect him in the faithful discharge of his duty, 19-21.

THEN said the LORD unto me, 'Though ^bMoses and ^cSamuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; ^dSuch as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will ^eappoint over them four ^fkinds, saith the LORD: the sword to slay, and the dogs to tear, and ^gthe fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And ^hI will cause them to be ⁱremoved into all kingdoms of the earth, because of ^jManasseh the son of Heczekiah king of Judah, for *that* which he did in Jerusalem.

5 For ^kwho shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside ^lto ask how thou doest?

6 ^mThou hast forsaken me, saith the LORD, thou art ⁿgone backward: therefore will I stretch out my hand against thee, and destroy thee; ^oI am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave ^pthem of ^qchildren, I will destroy my people, since ^rthey return not from their ways.

^a Ezek. xiv. 14, &c.—^b Exod. xxxii. 11, 12. ^c 1's. xcix. 6.—^d 1 Sam. vii. 9.—^e 1 Ch. xlii. 11. Ezek. vi. 2, 12. Zech. xi. 9. ^f Lev. xxvi. 16, &c.—^g Heb. families.—^h Ch. vii. 23. Deut. xxviii. 26.—ⁱ Heb. I will give them for a removing.—^j Deut. xxviii. 25. Ch. xxiv. 9. Ezek. xxiii. 46.—^k 2 Kings xxi. 11, &c. xxiii. 26. xiv. 3. 4.—^l Isa. li. 19.—^m Heb. to ask of thy peace.—ⁿ Ch. ii. 13.—^o Ch. vii. 24.—^p Hos. xiii.

Verse 1. *Though Moses and Samuel*] Moses had often supplicated for the people; and in consequence they were spared. See Exod. xxxii. 11 and following verses, Num. xiv. 13. Samuel also had prayed for the people, and God heard him, 1 Sam. vii. 9; but if these or the most holy men were now to supplicate for this people, he would not spare them.

Cast them out of my sight, and let them go forth.] Do not bring them into my presence by your prayers; let them go forth into captivity.

Verse 2. *Whither shall we go forth?*—*Such as are for death, to death*] Some shall be destroyed by the pestilence, here termed death. See chap. xviii. 21. Others shall be slain by the sword in battle, and in the sackage of cities. Others shall perish by famine, shall be starved to death through the mere want of the necessaries of life; and the rest shall go into captivity. There shall be different sorts of punishments inflicted on them according to the nature of their transgressions.

Verse 4. *I will cause them to be removed into all kingdoms of the earth*] This seems to have respect to the succeeding state of the Jews in their different generations; and never was there a prophecy more literally fulfilled; and it is still a standing monument of divine truth.

Verse 5. *Who shall go aside to ask how thou doest?*] Perhaps there is not a more despised nor a more degraded people under the sun. Scarcely any one thinks himself called upon to do a kind office for a Jew. Their character is bad in society, and they are not at all solicitous to redeem it.

Verse 6. *I am weary with repenting.*] With repeatedly

8 Their widows are increased to me above the sand of the seas: I have brought upon them ^sagainst the mother of the young men, a spoiler at noonday: I have caused ^thim to fall upon it suddenly, and terrors upon the city.

9 ^uShe that hath borne seven languisheth: she hath given up the ghost; ^vher sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ^wWoe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant, verily ^xI will cause ^ythe enemy to entreat thee well in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the ^zspoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies ^{aa}into a land which thou knowest not: for a ^{ab}fire is kindled in mine anger, which shall burn upon you.

14.—^v Or, whatsoever is dear.—^w Isa. ix. 13. Ch. v. 3. Amos iv. 10, 11.—^x Or, against the mother city a young man spoiling, &c. or against the mother and the young men.—^y 1 Sam. ii. 5.—^z Amos viii. 8.—^{aa} Job iii. 1, &c. Ch. xx. 14.—^{ab} Or, I will entreat the enemy for thee.—^c Ch. xxxix. 11, 12. xl. 3, 4, 5.—^d 1's. xiv. 12. Ch. xvii. 3.—^e Ch. xvi. 13. xvii. 4.—^f Deut. xxxii. 22.

changing my purpose. I will do it no longer; it is useless. Verse 7. *I will fan them with a fan*] There is no pure grain; all is chaff.

In the gates of the land] The places of public justice: and there it shall be seen that the judgments that have fallen upon them have been highly merited.

Verse 8. *The mother of the young men*] The metropolis or mother city, Jerusalem.

Verse 9. *She that hath borne seven*] Jerusalem, the parent of so many cities, villages, and families in the land. *Seven* signifies a complete or full number.

Verse 10. *A man of contention to the whole earth*] To the whole LAND, to all his countrymen; though he had done nothing to merit their displeasure.

Verse 11. *I will cause the enemy to entreat thee well in the time of evil*] This was literally fulfilled; see chap. xxxix. 11, &c.

Verse 12. *Shall iron break the northern iron and the steel?*] Shall our weak forces be able to oppose and overcome the powers of the Chaldeans? *Nechosheth*, which we here translate steel, properly signifies brass or copper united with tin, which gives it much hardness and enables it to bear a good edge.

Verse 13. *Thy substance—will I give to the spoil without price*] Invaluable property shall be given up to thy adversaries. Or, *without price*—thou shalt have nothing for it in return.

Verse 15. *O Lord—remember me, and visit me*] Let me not be carried away into captivity; and it does not appear

15 O LORD, 'thou knowest: remember me, and visit me, and ^b revenge me of my persecutors; take me not away in thy long-suffering: know that ^c for thy sake I have suffered rebuke.

16 Thy words were found, and I did ^d eat them; and ^e thy word was unto me the joy and rejoicing of mine heart: for 'I am called by thy name, O LORD God of hosts.

17 ^f I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my ^g pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me ^h as a liar, and ⁱ as waters that ^j fail?

^a Ch. xii. 8. — ^b Ch. xi. 20. xx. 12. — ^c Ps. lxxix. 7. — ^d Ezek. iii. 1. 9. Rev. x. 9, 10. — ^e Job xxxiii. 12. Ps. cxix. 72. 111. — ^f Heb. thy name is called upon me — ^g Ps. i. 1. xxvi. 4, 5. — ^h Ch. xxx. 15. — ⁱ Ch. i. 18,

that he had ever been taken to Babylon. After the capture of the city he went into Egypt; and either died there, or was put to death by his countrymen.

Verse 16. *Thy word was—the joy and rejoicing of mine heart*] When I did receive the prophetic message, I did rejoice in the honour thou hadst done me; and I faithfully testified thy will to them.

Verse 18. *Wilt thou be altogether unto me as—waters that fail?*] Meaning either springs, which in the height of summer grow dry; or, like that phenomenon in the sandy desert, where, by a peculiar action of the air on the rising vapours, the resemblance of water is produced, so that the traveller, deceived, rejoices that he is come, in the sandy desert, to the verge of a beautiful lake; but the farther he travels, it is still at the same distance, and at last vanishes; and he finds the whole was an illusion, for the waters have failed.

19 Therefore thus saith the LORD, ¹ If thou return, then will I bring thee again, and thou shalt ^a stand before me: and if thou ^b take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brasen ^c wall: and they shall fight against thee, ^d but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

19.—¹ Job vi. 15, &c.—² Heb. be not sure.—³ Ezek. iii. 7.—⁴ Ver. 1.—⁵ Ezek. xxii. 28. xlii. 23.—⁶ Ch. i. 18. vi. 27.—⁷ Ch. xx. 11, 12.

Verse 19. *If thou return*] By repentance unto me,—*Then will I bring thee again*] Restore thee to thy own country. But some think the words are spoken to the prophet in reference to his ministry. He had greatly repined because of the persecutions which he endured. The Lord reprehends him, and is about to take from him the prophetic gift; but exhorts him first to take the *precious* from the *vile*—not to attend to the deceitful words of the people, but boldly declare the message he had given him; not to return unto the people, but let the people return unto him. And then he should be as *God's mouth*—his words should appear to be what they were, the genuine words of God; and the people should be obliged to acknowledge them as such.

Verse 20. *I will make thee—a fenced brasen wall*] While thou art faithful to me, none of them shall be able to prevail against thee.

CHAPTER XVI.

On account of the evils which threatened his country, the prophet is forbidden to encumber himself with a wife and family, or to bear any share in the little joys and sorrows of his neighbours, which were to be forgotten and absorbed in those public calamities, 1-9, which their sins should draw on them, 10-13. A future restoration however is intimated, 14, 15, after those calamities should be endured, 16-18; and the conversion of the Gentiles is foretold, 19-21.

THE word of the LORD came also unto me, saying,

2 Thou shalt ^a not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of ^b grievous deaths; they shall not be ^c lamented; neither shall they be buried; but they shall be ^d as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their ^e carcases shall be meat for

¹ 1 Cor. vii. 26.—² Ch. xv. 2.—³ Ch. xxii. 18, 19. xxv. 33.—⁴ Ps. lxxxiii. 10. Ch. viii. 2. ix. 22.—⁵ Ps. lxxix. 2. Ch. vii. 33. xxxiv. 20.—⁶ Ezek. xxiv. 17, 22, 23.—⁷ Or, mourning feast.—⁸ Ch. xxii. 18.

Verse 1. *The word of the Lord came also unto me*] This discourse Dañler supposes to have been delivered some time in the reign of Jehoiakim.

Verse 2. *Thou shalt not take thee a wife*] As it would be very inconvenient to have a family when the threatened desolations should come on the place. The reason is given in the following verses.

the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, 'Enter not into the house of ^a mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.'

6 Both the great and the small shall die in this land: they shall not be buried, ^b neither shall *men* lament for them, nor ^c cut themselves, nor ^d make themselves bald for them:

7 Neither shall *men* ^e tear themselves for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to ^f drink for their father or for their mother.

8 Thou shalt not also go into the house of

—¹ Lev. xix. 28. Deut. xiv. 1. Ch. xli. 5. xlvii. 5.—² Isa. xxii. 12. Ch. vii. 29.—³ Or, break bread for them, as Ezek. xxiv. 17. Hos. ix. 4. See Deut. xxvi. 14. Job xlii. 11.—⁴ Prov. xxxi. 6, 7.

Verse 4. *They shall die of grievous deaths*] All prematurely; see chap. xiv. 16.

Verse 5. *Enter not into the house of mourning*] The public calamities are too great to permit individual losses to come into consideration.

Verse 6. *Nor cut themselves*] A custom of the heathen forbidden to the Jews, Lev. xix. 28; Deut. xiv. 1, and which

feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, ^a I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, ^b Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, ^c Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done ^d worse than your fathers; for, behold, ^e ye walk every one after the ^f imagination of his evil heart, that they may not hearken unto me:

^g 13 ^h Therefore will I cast you out of this land ⁱ into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

14 Therefore, behold, the ^j days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

^a Isa. xxiv. 7, 8. Ch. vii. 84. xxv. 10. Ezek. xxvi. 13. Hos. ii. 11. Rev. xviii. 23.—^b Dent. xxix. 24. Ch. v. 19. xiii. 22. xxii. 8.—^c Dent. xxix. 25. Ch. xxii. 9.—^d Ch. vii. 26.—^e Ch. xiii. 10.—^f Or, stubbornness.—^g Dent. iv. 26, 27, 28. xxviii. 36, 63, 64, 65.—^h Ch. xv. 14.—ⁱ Isa. xliii. 18. Ch. xxiii. 7, 8.—^j Ch. xxiv. 6. xxx. 8. xxxii. 37.—

appears now to have prevailed among them; because, having become idolaters, they conformed to all the customs of the heathen.

Verse 8. *Thou shalt not also go into the house of feasting*] *Funeral banquets* were made to commemorate the dead, and comfort the surviving relatives; and the *cup of consolation*, strong mingled wine, was given to those who were deepest in distress, to divert their minds and to soothe their sorrows. These kinds of ceremonies were common among almost all the nations of the world on funeral occasions.

Verse 12. *And ye have done worse than your fathers*] The sins of the fathers would not have been visited on the children, had they not followed their example, and become even worse than they.

Verse 15. *The land of the north*] Chaldea: and their deliverance thence will be as remarkable as the deliverance of their fathers from the land of Egypt.

Verse 16. *I will send for many fishers—for many hunters*] I shall raise up enemies against them, some of whom shall

15 But, the LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and ^k I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many ^l fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine ^m eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin ⁿ double; because ^o they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, ^p my strength, and my fortress, and ^q my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things ^r wherein there is no profit.

20 Shall a man make gods unto himself, and ^s they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that ^t my name is the LORD.

^k Amos iv. 2. Hab. i. 15.—^l Job xxxiv. 21. Prov. v. 21. xv. 3. Ch. xxxi. 19.—^m Isa. xl. 2. Ch. xvii. 18.—ⁿ Ezek. xliii. 7, 9.—^o Ps. xviii. 2.—^p Ch. xvii. 17.—^q Isa. xlv. 19. Ch. ii. 11. x. 6.—^r Isa. xxxvii. 19. Ch. ii. 11. Gal. iv. 8.—^s Exod. xv. 3. Ch. xxxiii. 2. Amos v. 8.—^t Or, JEHOVAH. Ps. lxxxiii. 18.

destroy them by *wiles*, and others shall ruin them by *violence*.

Verse 18. *The carcases of their detestable—things*] Either meaning the *idols* themselves, which were only carcases without life; or the *sacrifices* which were made to them.

Verse 19. *The Gentiles shall come*] Even the days shall come when the Gentiles themselves, ashamed of their confidence, shall renounce their idols, and acknowledge that their fathers had believed lies, and worshipped vanities. This may be a prediction of the *calling of the Gentiles* by the gospel of Christ; if so, it is a *light* amidst much darkness.

Verse 20. *Shall a man make gods unto himself?*] Can any be so silly, and so preposterously absurd?

Verse 21. *Therefore, behold, I will this once*] I will not now change my purpose. They shall be visited and carried into captivity; nothing shall prevent this: and they shall know that my name is JEHOVAH. Since they would not receive the abundance of my *mercies*, they shall know what the true God can do in the way of *judgment*.

CHAPTER XVII.

This chapter begins with setting forth the very strong bias which the people of Judah had to idolatry, with the fatal consequences, 1-4. The happiness of the man that trusteth in Jehovah is then beautifully contrasted with the opposite character, 5-8. God alone knows the deceitfulness and wretchedness of the heart of man, 9, 10. The comparison of a bird's hatching the eggs of another of a different species, which will soon forsake her, is highly expressive of the vanity of ill-acquired riches, which often disappoint the owner, 11. The prophet continues the same subject in his own person, appeals to God for his sincerity, and prays that the evil intended him by his enemies may revert on their own heads, 12-18. The remaining part of the chapter is a distinct prophecy relating to the due observance of the Sabbath, enforced both by promises and threatenings, 19-27.

THE sin of Judah is written with a ^a pen of iron, and with the ^b point of a diamond: it is ^c graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their ^d groves by the green trees upon the high hills.

3 O my mountain in the field, ^e I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.

4 And thou, even ^f thyself, shalt discontinueth from thine heritage that I gave thee; and I will cause thee to serve thine enemies in ^g the land which thou knowest not: for ^h ye have kindled a fire in mine anger, which shall burn for ever.

5 Thus saith the LORD; ⁱ Cursed be the man that trusteth in man, and maketh ^j flesh his arm, and whose heart departeth from the LORD.

6 For he shall be ^k like the heath in the desert, and ^l shall not see when good cometh; but shall inhabit the parched places in the wilderness, ^m in a salt land and not inhabited.

7 ⁿ Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be ^o as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of ^p drought, neither shall cease from yielding fruit.

9 The heart is deceitful above all things, and desperately wicked: who can know it?

10 I the LORD ^q search the heart, I try the reins, ^r even to give every man according to his

ways, and according to the fruit of his doings.

11 As the partridge ^s sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, ^t shall leave them in the midst of his days, and at his end shall be ^u a fool.

12 A glorious high throne from the beginning is the place of our sanctuary.

13 O LORD, ^v the hope of Israel, ^w all that forsake thee shall be ashamed, and they that depart from me shall be ^x written in the earth, because they have forsaken the LORD, the ^y Fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for ^z thou art my praise.

15 Behold, they say unto me, ^{aa} Where is the word of the LORD? let it come now.

16 As for me, ^{bb} I have not hastened from being a pastor ^{cc} to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.

17 Be not a terror unto me: ^{dd} thou art my hope in the day of evil.

18 ^{ee} Let them be confounded that persecute me, but ^{ff} let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and ^{gg} destroy ^{hh} them with double destruction.

19 Thus saith the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, ⁱⁱ Hear ye the word of the

^a Job xix. 24.—^b Heb. nail.—^c Prov. iii. 3. 2 Cor. iii. 3.—^d Judg. iii. 7. 2 Chron. xxiv. 18. xxxiii. 3, 19. Isa. i. 29. xvii. 8. Ch. ii. 20.—^e Ch. xv. 13.—^f Heb. in thyself.—^g Ch. xvi. 18.—^h Ch. xv. 14.—ⁱ Isa. xxx. 1, 2. xxxi. 1.—^j See Isa. xxi. 3.—^k Ch. xviii. 6.—^l Job xx. 17.—^m Deut. xxix. 23.—ⁿ Ps. ii. 12. xxxiv. 8. cxxv. 1. cxlvi. 5. Prov. xvi. 20. Isa. xxx. 18.—^o Job viii. 16. Ps. i. 3.—^p Or, restraint.—^q 1 Sam. xvi. 7. 1 Chron. xxviii. 9. Ps. vii. 9. cxxxix. 23, 24. 1^o. ov. xvii. 8. Ch. xi. 20. xx. 12. Rom. viii. 27. Rev. ii. 23.—^r Ps.

lxii. 12. Ch. xxxii. 19. Rom. ii. 6.—^s Or, gathereth young which she hath not brought forth.—^t Ps. lv. 23.—^u Luke xii. 21.—^v Ch. xiv. 8.—^w Ps. lxxiii. 27. Isa. i. 21.—^x See Luke x. 20.—^y Ch. ii. 13.—^z Deut. x. 28. Ps. cix. 1. cxlviii. 14.—^{aa} Isa. v. 19. Ezek. xii. 22. Amos v. 18. 2 Pet. iii. 4.—^{bb} Ch. i. 4, &c.—^{cc} Heb. after thee.—^{dd} Ch. xvii. 19.—^{ee} Ps. xxxv. 4. xl. 14. lxx. 2.—^{ff} Ps. xxv. 2.—^{gg} Heb. break them with a double breach.—^{hh} Ch. xi. 20.—ⁱⁱ Ch. xix. 3. xxii. 2.

Verse 1. *The sin of Judah.]* Idolatry.

Is written with a pen of iron] There may be reference here to the different methods of recording events in those days:—1. A pen or stile of iron, for engraving on lead or wood. 2. A point of a diamond, for writing on vitreous substances. 3. Writing on tables of brass or copper. 4. Writing on the horns of the altars the names of the deities worshipped there.

Verse 2. *Whilst their children remember.]* Even the rising generation have their imagination stocked with idol images, and their memories with the frantic rites and ceremonies which they saw their parents observe in this abominable worship.

Verse 3. *O my mountain in the field.]* The prophet here addresses the land of Judaea, which was a mountainous country, Deut. iii. 25; but Jerusalem itself may be meant, which is partly built upon hills which, like itself, are elevated above the rest of the country.

Verse 5. *Cursed be the man that trusteth in man.]* This reprehends their vain confidence in trusting in Egypt. An arm of flesh is put here for a weak and ineffectual support. And he who, in reference to the salvation of his soul, trusts in an arm of flesh—in himself or others, or in any thing he has done or suffered, will inherit a curse instead of a blessing.

Verse 6. *He shall be like the heath in the desert.]* Or, like a blasted tree, without moisture, parched and withered. *Shall not see when good cometh.]* Shall not be sensible of it: the previous drought having rendered it incapable of absorbing any more vegetable juices.

A salt land.] Barren; and therefore unfit to be inhabited.

Verse 8. *As a tree planted by the waters.]* Which is sufficiently supplied with moisture, though the heat be intense, and there be no rain; for the roots being spread out by the river, they absorb from it all the moisture requisite for the flourishing vegetation of the tree.

Shall not see when heat cometh.] Shall not feel any damage by drought, for the reason already assigned. It shall be strong and vigorous, its leaf always green; and shall produce plenty of fruit in its season.

Verse 9. *The heart is deceitful.]* Akob halleb, "the heart is supplanting—tortuous—full of windings—insidious;" lying over at the catch; striving to avail itself of every favourable circumstance to gratify its propensities to pride, ambition, evil desire, and corruption of all kinds.

And desperately wicked.] Veanush lu, and is wretched, or feeble: distressed beyond all things, in consequence of the wickedness that is in it.

Who can know it?] It even hides itself from itself; so that its owner does not know it.

Verse 10. *I the Lord search the heart.]* The Lord is called by his apostles, Acts i. 24, the Knower of the heart. To him alone can this epithet be applied; and it is from him alone that we can derive that instruction by which we can in any measure know ourselves.

Verse 11. *As the partridge.]* It is very likely that this was a bird different from our partridge.

Verse 12. *A glorious high throne.]* As he is cursed who trusts in man, so he is blessed who trusts in God. He is here represented as on a throne in his temple; to him in the means of grace all should resort. He is the support, and a glorious support, of all them that trust in him.

Verse 13. *Written in the earth.]* They shall never come to true honour. Their names shall be written in the dust; and the first wind that blows over it shall mar every letter, and render it illegible.

Verse 14. *Heal me—and I shall be healed.]* That is, I shall be thoroughly healed, and effectually saved, if thou undertake for me.

Thou art my praise.] The whole glory of the work of salvation belongs to thee alone.

LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates :

21 Thus saith the LORD ; * Take heed to your selves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem ;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I ^b commanded your fathers.

23 * But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein ;

25 ^d Then shall there enter into the gates of this

* Num. xv. 32, &c. Neh. xiii. 19.—^b Exod. xx. 8. xxiii. 12. xxxi. 13. Ezech. xx. 12.—^c Ch. vii. 24, 26. xi. 10.—^d Ch. xxii. 4.—^e Ch. xxxii. 44.—xxxiii. 13.—^f Zech. vii. 7.—^g Zech. vii. 7.—^h Ps. cvii. 22. cxvi.

Verse 15. *Where is the word of the Lord ?*] Where is the accomplishment of his threatenings ? Thou hast said that the city and the temple should both be destroyed. No such events have yet taken place. But they did take place, and every tittle of the menace was strictly fulfilled.

Verse 17. *Be not a terror unto me*] Do not command me to predict miseries, and abandon me to them and to my enemies.

Verse 18. *Let them be confounded*] They shall be confounded. These words are to be understood as simple predictions, rather than prayers.

Verse 19. *The gate of the children of the people*] I suppose the most public gate is meant ; that through which there was the greatest thoroughfare.

city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem : and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from * the places about Jerusalem, and from the land of Benjamin, and from ' the plain, and from the mountains, and from ^h the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing ⁱ sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day ; then ^j will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

17.—^k Ch. xxi. 14. xlix. 27. Lam. iv. 11. Amos i. 4, 7, 10, 12. ii. 2, 5.—^l Kings xxv. 9. Ch. lii. 13.

Verse 21. *Take heed to yourselves, and bear no burden*] From this and the following verses we find the ruin of the Jews attributed to the breach of the sabbath ; as this led to a neglect of sacrifice, the ordinances of religion, and all public worship, so it necessarily brought with it all immorality.

Verse 24. *If ye diligently hearken unto me*] So we find that though their destruction was positively threatened, yet still there was an unexpressed proviso that, if they did return to the Lord, the calamities should be averted, and a succession of princes would have been continued on the throne of David, ver. 25, 26.

Verse 27. *But if ye will not hearken*] Then their sin lay at their own door. How fully were they warned ; and how basely did they reject the counsel of God against themselves !

CHAPTER XVIII.

The type of the potter's vessel, and its signification, 1-10. The inhabitants of Judah and Jerusalem exhorted to repentance, 11 ; but on their refusal (which is represented to be as unnatural as if a man should prefer the snowy Lebanon or barren rock to a fruitful plain, or other waters to the cool stream of the fountain), their destruction is predicted, 12-17. In consequence of these plain reproofs and warnings of Jeremiah, a conspiracy is formed against him, 18. This leads him to appeal to God for his integrity, 19, 20 ; who puts a most dreadful curse in the mouth of his prophet, strongly indicative of the terrible fate of his enemies, 21-23.

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and,

behold, he wrought a work on the * wheels.

4 And the vessel ^b that he made of clay was marred in the hand of the potter : so he ^c made it again another vessel, as seemed good to the potter to make it.

* Or, frames or seats.—^b Or, that he made was marred, as clay in

the hand of the potter.—^c Heb. returned, and made.

Verse 1. *The word which came to Jeremiah*] This discourse is supposed to have been delivered some time in the reign of Jehoiakim, probably within the first three years.

Verse 2. *Go down to the potter's house*] By this similitude God shows the absolute state of dependance on himself in which he has placed mankind. They are as clay in the hands of the potter ; and in reference to every thing here below, he can shape their destinies as he pleases. Again ; though while under the providential care of God they may go morally astray, and pervert themselves, yet they can be reclaimed by the almighty and all-wise Operator, and become such vessels as seemeth good for him to make. In considering this parable we must take heed that in running parallels we do not destroy

the free agency of man, nor disgrace the goodness and supremacy of God.

Verse 3. *He wrought a work on the wheels.*] The potter's wheel in the present day seems to differ very little from that which was in use between two and three thousand years ago.

Verse 4. *The vessel—was marred in the hand of the potter*] It did not stand in the working ; it got out of shape ; or some gravel or small stone having been incorporated with the mass of clay, made a breach in that part where it was found, so that the potter was obliged to knead up the clay afresh, place it on the wheel, and form it anew ; and then it was such a vessel as seemed good to the potter to make it.

Verse 6. *Cannot I do with you as this potter ?*] Have I

5 Then the word of the LORD came to me, saying,
6 O house of Israel, ^acannot I do with you as
this potter? saith the LORD. Behold, ^bas the clay
is in the potter's hand, so *are ye* in mine hand, O
house of Israel.

7 *At what instant* I shall speak concerning a
nation, and concerning a kingdom, to ^cpluck up,
and to pull down, and to destroy it;

8 ^dIf that nation, against whom I have pro-
nounced, turn from their evil, ^eI will repent of the
evil that I thought to do unto them.

9 *And at what instant* I shall speak concerning a
nation, and concerning a kingdom, to build and to
plant it;

10 If it do evil in my sight, that it obey not my
voice, then I will repent of the good, wherewith I
said I would benefit them.

11 Now therefore go to, speak to the men of
Judah, and to the inhabitants of Jerusalem, saying,
Thus saith the LORD; Behold, I frame evil against
you, and devise a device against you: ^freturn ye
now, every one from his evil way, and make your
ways and your doings good.

12 And they said, ^gThere is no hope: but we will
walk after our own devices, and we will every one
do the imagination of his evil heart.

13 Therefore thus saith the LORD; ^hAsk ye now
among the heathen, who hath heard such things:
the virgin of Israel hath done ⁱa very horrible thing.

14 *Will a man leave* ^jthe snow of Lebanon *which
cometh from the rock of the field?* ^kor shall the cold
flowing waters that come from another place be for-
saken?

15 Because my people hath forgotten ^lme, they
have burned incense to ^mvanity, and they have
caused them to stumble in their ways *from the*

ⁿancient paths, to walk in paths, *in a way* not
cast up;

16 To make their land ^odesolate, *and* a perpetual
^phissing; every one that passeth thereby shall be
astonished, and wag his head.

17 ^qI will scatter them ^ras with an east wind
before the enemy; ^sI will shew them the back, and
not the face, in the day of their calamity,

18 Then said they, ^tCome, and let us devise
devices against Jeremiah; ^ufor the law shall not
perish from the priest, nor counsel from the wise,
nor the word from the prophet. Come, and let us
smite him ^vwith the tongue, and let us not give heed
to any of his words.

19 Give heed to me, O LORD, and hearken to the
voice of them that contend with me.

20 ^wShall evil be recompensed for good? for
^xthey have digged a pit for my soul. Remember
that I stood before thee to speak good for them,
and to turn away thy wrath from them.

21 Therefore ^ydeliver up their children to the
famine, and ^zpour out their blood by the force of the
sword; and let their wives be bereaved of their
children, and *be widows*; and let their men be put
to death; *let their young men be slain by the sword
in battle.*

22 Let a cry be heard from their houses, when
thou shalt bring a troop suddenly upon them: for
^{aa}they have digged a pit to take me, and hid snares
for my feet.

23 Yet, LORD, thou knowest all their counsel
against me ^{ab}to slay me: ^{ac}forgive not their iniquity,
neither blot out their sin from thy sight, but let
them be overthrown before thee; deal *thus* with
them in the time of thine anger.

^aIsa. xiv. 9. Wind. xv. 7. Rom. ix. 20, 21.—^bIsa. lxi. 8.—^cCh. i. 10.—^dEzek. xviii. 21. xxxiii. 11.—^eCh. xxvi. 3. Jonah iii. 10.—^f2 Kings xxvii. 13. Ch. vii. 8. xxv. 6. xxvi. 18. xxxv. 15.—^gCh. ii. 25.—^hCh. ii. 10. 1 Cor. v. 1.—ⁱCh. v. 30.—^jOr, my fields for a rock, or for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?—^kCh. ii. 18, 82. iii. 21. xiii. 25.

xvii. 18.—^lCh. x. 15. xvi. 19.—^mCh. vi. 16.—ⁿCh. xix. 8. xlix. 13. l. 13.—^o1 Kings ix. 8. Lam. ii. 15. Mic. vi. 16.—^pCh. xiii. 24.—^qPs. xlviii. 7.—^rSee ch. ii. 27.—^sCh. xi. 19.—^tLev. x. 11. Mal. ii. 7. John vii. 48, 49.—^uOr, for the tongue.—^vPs. cix. 4, 5.—^wPs. xxxv. 7. lvi. 6. Ver. 23.—^xPs. cix. 9, 10.—^yHeb. pour them out.—^zVer. 20.—^{aa}Heb. for death.—^{ab}Ps. xxxv. 4. cix. 14. Ch. xi. 20. xv. 15.

not a right to do with a people whom I have created as reason and justice may require? If they do not answer my intentions, may I not reject and destroy them; and act as this potter, make a new vessel out of that which at first did not succeed in his hands? See on Rom. ix. 22.

Verses 7-10. *At what instant I shall speak concerning a nation, &c.—If that nation, against whom, &c.—And at what instant, &c.—If it do evil, &c.* These verses contain what may be called *God's decrees* by which the whole of his conduct towards man is regulated. If he purpose destruction against an offending person, if that person repent and turn to God, he shall *live* and not die.

If he purpose peace and salvation to him that walketh uprightly, if he turn from God to the world and sin, he shall *die* and not live.

Verse 14. *Will a man leave the snow of Lebanon*] Lebanon was the highest mountain in Judea. Would any man in his senses abandon a farm that was always watered by the melted snows of Lebanon, and take a barren rock in its place?

Verse 16. *A perpetual hissing*] An expression of contempt.

Verse 17. *I will scatter them as with an east wind*] It is the property of this wind, almost every where, to parch up, blast, and destroy grain and trees, and even cattle and men suffer from it.

Verse 18. *Come, and let us devise devices*] Let us form a conspiracy against him, accuse him of being a false prophet, and a contradictor of the words of God, for God has promised us protection, and he says we shall be destroyed, and that God will forsake his people.

Let us smite him with the tongue] *ON the tongue*; so it should be rendered. Lying and false testimony are punished in the eastern countries, to the present day, by smiting the person on the mouth with a strong piece of leather like the sole of a shoe.

Verse 20. *They have digged a pit for my soul*] For my life; this they wish to take away.

Stood before thee to speak good for them] I was their continual intercessor.

Verse 21. *Therefore deliver up their children*] The execrations in these verses should be considered as simply prophetic declarations of the judgments which God was about to pour out on them.

CHAPTER XIX.

By the significant type of breaking a potter's vessel, Jeremiah is directed to predict the utter desolation of Judah and Jerusalem, 1-15. The prophets taught frequently by symbolic actions as well as by words.

THUS saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

2 And go forth unto ^a the valley of the son of Hinnom, which is by the entry of ^b the east gate, and proclaim there the words that I shall tell thee,

3 ^c And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall ^d tingle.

4 Because they ^e have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with ^f the blood of innocents;

5 ^g They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, ^h which I commanded not, nor spake it, neither came it into my mind:

6 Therefore, behold the days come, saith the LORD, that this place shall no more be called Tophet, nor ⁱ The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; ^j and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their ^k carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city ^l desolate, and an

hissing: every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the ^m flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 ⁿ Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; ^o Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot ^p be made whole again: and they shall ^q bury them in Tophet, till there be no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled ^r as the place of Tophet, because of all the houses upon whose ^s roofs they have burned incense unto all the host of heaven, and ^t have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in ^u the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because ^v they have hardened their necks, that they might not hear my words.

^a Josh. xv. 8. ^b 2 Kings xxiii. 10. Ch. vii. 31.—^c Heb. the sun gate.—^d Ch. xvii. 20.—^e 1 Sam. iii. 11. ^f 2 Kings xxi. 12.—^g Deut. xxviii. 20. Isa. lxxv. 11. Ch. ii. 13, 17, 19. xv. 6. xvii. 13.—^h 2 Kings xxi. 16. Ch. ii. 34.—ⁱ Ch. vii. 31, 32, xxiii. 35.—^j Lev. xviii. 21.—^k Josh. xv. 8.—^l Lev. xxvi. 17. Deut. xxviii. 25.—^m Ps. lxxix. 2. Ch. vii. 32. xvi. 4. xxxiv. 20.—ⁿ Ch. xviii. 16. xlix. 13. i. 13.—^o Lev.

xxvi. 29. Deut. xxviii. 53. Isa. ix. 20. Lam. iv. 10.—^p So ch. ii. 63, 64.—^q Ps. li. 9. Isa. xxx. 14. Lam. iv. 2.—^r Heb. be heared.—^s Ch. vii. 32.—^t 2 Kings xxiii. 10.—^u 2 Kings xxii. 12. Ch. xxxii. 29. Zeph. i. 5.—^v Ch. vii. 18.—^w See 2 Chron. ix. 5.—^x Ch. vii. 26. xvii. 23.

Verse 1. *Go and get a potter's earthen bottle*] This discourse was also delivered sometime in the reign of Jehoiakim.

Ancients of the priests] The chiefs of the twenty-four classes which David had established, See 1 Chron. xxiv. 4.

Verse 4. *Estranged this place*] Ye have devoted my temple to a widely different purpose from that for which it was erected.

Verse 5. *Offerings unto Baal*] A general name for all the popular idols; Baal, Moloch, Ashtaroth, &c.

Verse 7. *I will make void the counsel of Judah*] Probably this refers to some determination made to proclaim themselves independent, and pay no more tribute to the Chaldeans.

Verse 9. *I will cause them to eat the flesh of their sons*] This was literally fulfilled when Jerusalem was besieged by the Romans.

Verse 11. *Even so will I break this people and this city*] The breaking of the bottle was the symbolical representa-

tion of the destruction of the city and the state.

That cannot be made whole again] This seems to refer rather to the final destruction of Jerusalem by the Romans, than to what was done by the Chaldeans. Jerusalem was healed after 70 years; but nearly 1800 years have elapsed since Jerusalem was taken and destroyed by the Romans; and it was then so broken, that it could not be made whole again.

Verse 12. *And even make this city as Tophet*] A place of slaughter and destruction.

Verse 14. *Then came Jeremiah from Tophet*] He had probably gone to the valley of Hinnom, and there repeated the discourse which he had a little before delivered to the chief priests and elders.

Verse 15. *Because they have hardened their necks*] A metaphor taken from unruly and unbroken oxen, who resist the yoke, break, and run away with their gears.

CHAPTER XX.

Jeremiah, on account of his prophesying evil concerning Judah and Jerusalem, is beaten and imprisoned by Pashur, chief governor of the temple, 1, 2. On the following day the prophet is released, who denounces the awful judgments of God which should fall upon the governor and all his house, as well as upon the whole land of Judah, in the approaching Babylonian captivity, 3-6. Jeremiah then bitterly complains of the reproaches continually heaped upon him by his enemies; and, in his haste, resolves to speak no more in the name of Jehovah; but the word of the Lord is in his heart as a burning flame, so that he is not able to forbear, 7-10. The prophet professes his trust in God, whom he praises for his late deliverance, 11-13. The remaining verses, which appear to be out of their place, contain Jeremiah's regret that he was ever born to a life of so much sorrow and trouble, 14-18. This complaint resembles that of Job; only it is milder, and more dolorous. This excites our pity, that our horror. Both are highly poetical, and embellished with every circumstance that can heighten the colouring. But such circumstances are not always to be too literally understood or explained. We must often make allowances for the strong figures of eastern poetry,

NOW Pashur the son of ^aImmur the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but ^bMagor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast ^dprophesied lies.

7 O LORD, thou hast deceived me, and I was ^edeceived: 'thou art stronger than I, and hast prevailed: ^fI am in derision daily, every one mocketh me.

^a1 Chron. xxiv. 14.—^bThat is, fear round about. Ps. xxxi. 18. Ver. 10. Ch. vi. 25. xvi. 5. xlix. 29.—^c2 Kings xx. 17. xxiv. 12-16. xxv. 18. &c. Ch. iii. 24.—^dCh. xiv. 18, 14. xxviii. 15. xxix. 21.—^eOr, enticed.—Ch. i. 6, 7.—^fLam. iii. 14.—^gCh. vi. 7.—^hJob xxxii. 18, 19. Ps. xxxii. 3.—ⁱJob xxxii. 18. Acts xviii. 5.—^jPs. xxxi.

Verse 1. *Pashur—chief governor*] Pashur was probably one of the chief priests of the twenty-four classes.

Verse 2. *Put him in the stocks*] Probably such a place near the gate as we term the lock-up, the coal-hole; or it may mean a sort of dungeon.

Verse 3. *The Lord hath not called thy name Pashur*] Security on all sides. This name thou hast had, but not by divine appointment.

But Magor-missabib.] Fear on every side. This name hath God given thee; because, in the course of his providence, thou shalt be placed in the circumstances signified by it: *thou shalt be a terror to thyself.*

Verse 6. *And thou, Pashur—shall go into captivity*] Thou shalt suffer for the false prophecies which thou hast delivered, and for thy insults to my prophet.

Verse 7. *O Lord, thou hast deceived me*] I think our translation of this passage is very exceptionable. The original word is *pittithani*, thou hast persuaded me, i. e., to go and prophesy to this people. I went, faithfully declared thy message, and now I am likely to perish by their cruelty.

8 For since I spake, I cried out, ^aI cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a ^bburning fire shut up in my bones, and I was weary with forbearing, and ^cI could not stay.

10 ^kFor I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. ^lAll ^mmy familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him,

11 But ⁿthe LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not ^oprevail: they shall be greatly ashamed; for they shall not prosper: *their* ^peverlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that ^qtriest the righteous, and seest the reins and the heart, ^rlet me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for ^she hath delivered the soul of the poor from the hand of evil doers.

14 ^tCursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD ^voverthrew, and repented not: and let him

18.—^wHeb. every man of my peace.—^xJob xix. 19. Ps. xli. 9. Iv. 13, 14. Luke xli. 53, 54.—^yCh. i. 8, 19.—^zCh. xv. 20. xvii. 18.—^{aa}Ch. xxiii. 40.—^{ab}Ch. xi. 20. xvii. 10.—^{ac}Ps. lrv. 7. lix. 10.—^{ad}Ps. xxxv. 9, 10. cix. 30. 31.—^{ae}Job iii. 8. Ch. xv. 10.—^{af}Gen. xix. 25.

Verse 8. *I cried violence and spoil*] This was the burden of the message thou didst give me.

Verse 9. *I will not make mention of him*] I will renounce the prophetic office, and return to my house.

As a burning fire shut up in my bones] He felt stings of conscience for the hasty and disobedient resolution he had formed. It is as dangerous to refuse to go when called, as it is to run without a call.

Verse 10. *Report—and we will report it.*] Let us spread calumnies against him every where; or let us spread reports of dangers coming upon him, that he may intimidate him, and cause him to desist.

Verse 11. *But the Lord is with me as a mighty terrible one*] Thus was he, by his strong confidence in the strong God, delivered from all his fears, and enabled to go on comfortably with his work.

Verse 13. *Sing unto the Lord*] He was so completely delivered from all fear, that although he remained in the same circumstances, yet he exults in the divine protection, and does not fear the face of any adversary.

• hear the cry in the morning, and the shouting at noontide;

17 ^b Because he slew me not from the womb; or that my mother might have been my grave,

• Ch. xviii. 22.—^b Job iii. 10, 11.

Verse 14. *Cursed be the day wherein I was born*] If we take these words *literally*, and suppose them to be in their proper place, they are utterly inconsistent with that state of confidence in which he exulted a few minutes before in ver. 9. I believe these verses have got out of their proper place, which I conjecture to be between the *eighth* and *ninth* verses. There they will come in very properly; and might have been a part of his complaint in those moments when he purposed

and her womb to be always great with me.
18 ^c Wherefore came I forth out of the womb to
^d see labour and sorrow, that my days should be consumed with shame?

• Job iii. 20.—^d Lam. iii. 1.

to flee from God, as did Jonah, and prophesy no more in his name.

Verse 16. *And let him hear the cry*] Let him be in continual alarms.

Verse 18. *Wherefore came I forth*] It would have been well had I never been born, as I have neither comfort in my life, nor comfort in my work.

CHAPTER XXI.

Nebuchadrezzar being come up against Jerusalem, Zedekiah sends Pashur and Zephaniah to the prophet to request him to intercede with God in behalf of his people, 1, 2. But he is declared to be against Jerusalem, and the whole land of Judah; and the only mitigation of their punishment must proceed from their surrendering to the king of Babylon, 3-10. Prophecy concerning the house of the king of Judah, 11, 12. Notwithstanding the amazing fortifications round about Jerusalem, in which the people vainly trust, the Lord will most assuredly visit them for their iniquities; the city shall be taken by the Chaldeans, 13, 14.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him ^a Pashur the son of Melchiah, and ^b Zephaniah the son of Maaseiah the priest, saying,

2 ^c Inquire, I pray thee, of the LORD for us; (for Nebuchadrezzar king of Babylon maketh war against us;) if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and ^d I will assemble them into the midst of this city.

5 And I myself will fight against you with an ^e outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

^a Ch. xxxviii. 1.—^b 2 Kings xxv. 18. Ch. xxix. 25. xxxvii. 3.—^c Ch. xxxvii. 3, 7.—^d Isa. xlii. 4.—^e Exod. vi. 6.—^f Ch. xxxvii. 17. xxxix. 5. iii. 9.—^g Deut. xxiii. 50. ^h (Chron. xxxvi. 17.—ⁱ Deut.

Verse 1. *The word which came unto Jeremiah*] The chapters in the remaining parts of this prophecy seem strangely *interchanged*. The discourse here was delivered about the *ninth* year of the reign of Zedekiah.

Pashur the son of Melchiah] There can be little doubt that this Pashur was a different person from him who was called the son of *Immur* in the preceding chapter.

Verse 2. *Inquire, I pray thee*] See whether God intends to deliver us into or out of the hand of the Chaldeans.

Verse 4. *I will turn back the weapons*] Every attempt you make to repel the Chaldeans shall be unsuccessful.

I will assemble them into the midst of this city] I will deliver the city into their hands.

7 And afterward, saith the LORD, 'I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; ^a he shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say, Thus saith the LORD; Behold, ^b I set before you the way of life, and the way of death.

9 He that ^c abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and ^d his life shall be unto him for a prey.

10 For I have ^e set my face against this city for evil, and not for good, saith the LORD: ^f it shall be given into the hand of the king of Babylon, and he shall ^g burn it with fire.

11 And touching the house of the king of Judah, say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; ^a Exe-

xxx. 19.—^b Ch. xxxviii. 2, 17, 18.—^c Ch. xxxix. 18. xiv. 5.—^d Lev. xvii. 10. Ch. xlii. 11. Amos ix. 4.—^e Ch. xxxviii. 3.—^f Ch. xxxix. 2, 22. xxxvii. 10. xxxviii. 18, 23. iii. 18.—^g Ch. xxii. 3. Zech. vii. 9.

Verse 6. *They shall die of a great pestilence*] The sword may appear to be that of *man*, though I have given the Chaldeans their commission; but the *pestilence* shall appear to be the immediate act of God.

Verse 7. *Nebuchadrezzar*] This name is spelt as above in *twenty-six* places of this book; and in *ten* places it is spelt *Nebuchadnezzar*, which is the common orthography.

Verse 8. *Behold, I set before you the way of life, and the way of death*] Meaning *escape* or *destruction* instance. This is explained in the next verse.

Verse 10. *He shall burn it with fire*] What a heavy message to all; and especially to them who had any fear of God, or reverence for the temple and its sacred services!

cuts ^a judgment ^b in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 Behold, ^c I am against thee, O ^d inhabitant of the valley, and rock of the plain, saith the LORD;

^a Heb. Judge. — ^b Ps. c. 8. — ^c Ezek. xiii. 8. — ^d Heb. inhabitress. — Ch. xli. 4.

Verse 13. *Execute judgment in the morning*] Probably the time for dispensing judgment was the morning, when the people were going to their work; but the words may mean, Do justice promptly, do not delay. Let justice be administered as soon as required.

Verse 13. *O inhabitant of the valley, and rock of the plain*] Jerusalem itself, though partly on two hills, was also extended in the valley; and Zion, the city of David, was properly a rock, strongly fortified both by nature and art; and

which say, ^e Who shall come down against us? or who shall enter into our habitations?

14 But I will ^f punish you according to the ^g fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and ^h it shall devour all things round about it.

^f Heb. visit upon. — ^g Prov. i. 31. Isa. iii. 10, 11. — ^h 2 Chron. xxxiv. 13. Ch. lii. 13.

by its ancient possessors, the Jebusites, was deemed impregnable.

Who shall come down against us?] Probably the words of those courtiers who had persuaded Zedekiah to rebel against the king of Babylon.

Verse 14. *I will kindle a fire in the forest thereof*] I will send destruction into its centre, that shall spread to every part of the circumference, and so consume the whole.

CHAPTER XXII.

This section of prophecy, extending to the end of the eighth verse of the next chapter, is addressed to the king of Judah and his people. It enjoins on them the practice of justice and equity, as they would hope to prosper, 1-4; but threatens them, in case of disobedience, with utter destruction, 5-9. The captivity of Shallum, the son of Josiah, is declared to be irreversible, 10-12; and the miserable and unlamented end of Jeconiah, contemptuously called Coniah, is foretold, 13-19. His family is threatened with the like captivity, and his seed declared to be for ever excluded from the throne, 20-30.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, ^a Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; ^b Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and ^c do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, ^d then shall there enter in by the gates of this house kings sitting ^e upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, ^f I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons, and they shall cut down

^a Ch. xvii. 20. — ^b Ch. xxi. 12. — ^c See ver. 17. — ^d Ch. xvii. 25. — ^e Heb. for David upon his throne. — ^f Heb. vi. 18, 17. — ^g Isa. xi. xvii. 24. — ^h Ch. xxi. 14. — ⁱ Deut. xxix. 24, 25. 1 Kings ix. 9, 9. — ^j 2 Kings xxii. 17. 2 Chron. xxxiv. 25. — ^k 2 Kings xxii. 20. — ^l Ver. 11. — ^m See

Verse 2. *O king of Judah—thou, and thy servants*] His ministers are here addressed, as chiefly governing the nation; and who had counselled Zedekiah to rebel.

Verse 6. *Thou art Gilead unto me, and the head of Lebanon*] Lebanon was the highest mountain in Israel, and Gilead the richest and most fertile part of the country; and were, therefore, proper emblems of the reigning family.

Verse 7. *They shall cut down thy choice cedars*] The destruction of the country is expressed under the symbol of the destruction of a fine forest; a multitude of fellers come against it, each with his axe; and, there being no resistance, every tree is soon felled to the earth.

ⁿ thy choice cedars, ^h and cast them into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, ⁱ Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, ^j Because they have forsaken the covenant of LORD their God, and worshipped other gods, and served them.

10 Weep ye not for ^k the dead, neither bemoan him; but weep sore for him ^l that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching ^m Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, ⁿ which went forth out of this place; He shall not return thither any more:

12, But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ^o Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; ^p that useth his neighbour's service without wages, and giveth ^q him not for his work;

14 That saith, I will build me a wide house and ^r large chambers, and cutteth him out ^s windows; and it is cieled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest ^t thyself in

1 Chron. iii. 15. with 2 Kings xxiii. 30. — ² Kings xxiii. 34. — ³ Kings xxiii. 35. Ver. 18. — ⁴ Lev. xix. 13. Deut. xxiv. 14, 15. Mic. iii. 10. Hab. ii. 9. James v. 4. — ⁵ Heb. thorough-aired. — ⁶ Or, my windows.

Verse 8. *Many nations shall pass*] These words seem borrowed from Deut. xxix. 22, &c.

Verse 10. *Weep sore for the dead*] Josiah, dead in consequence of the wound he had received at Megiddo, in a battle with Pharaoh-necho, king of Egypt; but he died in peace with God.

But weep sore for him that goeth away] Namely, Jehoahaz, the son of Josiah, called below Shallum, whom Pharaoh-necho had carried captive into Egypt, from which it was prophesied he should never return, 2 Kings xxiii. 30-34.

Verse 18. *Woe unto him that buildeth his house*] These

cedar? did not thy father eat and drink, and do judgment and justice, and then ^b it was well with him?

16 He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD.

17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for ^d violence to do it.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; * They shall not lament for him, saying, ' Ah my brother! or, Ah sister! they shall not lament for him saying, Ah lord! or Ah his glory!

19 * He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy ^h prosperity; but thou saidst, I will not hear. ¹ This hath been thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all ¹ thy pastors, and ^k thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O ¹ inhabitant of Lebanon, that makest thy

* 2 Kings xxiii. 25.—^b Ps. cxxviii. 2. 1-a. iii. 10.—^c Ezek. xli. 6.—^d Or, incursion.—^e Ch. xvi. 4, 6.—^f See 1 Kings xlii. 30.—^g 2 Chron. xxxvi. 6. Ch. xxxv. 30.—^h Heb. prosperities.—ⁱ Ch. iii. 25. vii. 28. &c.—^j Ch. xxiii. 1.—^k Ver. 20.—^l Heb. inhabitant of Lebanon.—^m See 2 Kings xxiv. 6, 5. 1 Chron. iii. 16.

evils, charged against Jehoiakim, are nowhere else circumstantially related.

Verse 15. *Shall thou reign, &c.*] Dost thou think thou art a great king, because thou dwellest in a splendid palace?

Verse 16. *They shall not lament for him, saying, Ah my brother!*] These words were no doubt the burden of some funeral dirge.

Verse 19. *With the burial of an ass*] Cast out, and left unburied, or buried without any funeral solemnities, and without such lamentations as the above.

Verse 20. *Go up to Lebanon*] Probably *Anti-Libanus*, which, together with *Bashan* and *Abarim*, which we here translate *passages*, were on the way by which the captives should be led out of their own country.

Verse 21. *I spake unto thee in thy prosperity*] In all states and circumstances I warned thee by my prophets; and thou wilt only be ashamed of thy conduct when thou shalt be stripped of all thy excellencies, and reduced to poverty and disgrace, ver. 22.

Verse 22. *The wind shall eat up all thy pastors*] A blast

nest in the cedars, how gracious shalt thou be when pangs come upon thee, ^m the pain as of a woman in travail!

24 *As I live, saith the LORD, * though Coniah the son of Jehoiakim king of Judah * were the signet upon my right hand, yet would I pluck thee thence;*

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 ^p And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they ^q desire to return, thither shall they not return.

28 *Is this man Coniah a despised broken idol? is he ^r a vessel wherein is no pleasure?* wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 ^o O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man ^s childless, a man that shall not prosper in his days: for no man of his seed shall prosper, ^t sitting upon the throne of David, and ruling any more in Judah.

Ch. xxxvii. 1.—^o Cant. viii. 6.—^p 2 Kings xxiv. 16. 2 Chron. xxxvi. 10.—^q Heb. lift up their mind. (Ch. xlv. 14.—^r Ps. xxxi. 1. Ch. xlviii. 38. Hos. vii. 8.—^s Deut. xxxii. 1. Isa. i. 2. xxxiv. 1. Mic. i. 2.—^t 1 Chron. iii. 16, 17. Matt. i. 12.—^u Ch. xxxvi. 30.

from God's mouth shall carry off thy kings, princes, prophets, and priests.

Verse 23. *How gracious shalt thou be*] A strong irony.

Verse 24. *Though Coniah*] Called *Jeconiah*, probably on ascending the throne. See on ver. 10.

The signet upon my right hand] The most precious seal, ring, or armet. Though dearer to me than the most splendid gem to its possessor.

Verse 26. *I will cast thee out, and thy mother*] See all this fulfilled, 2 Kings xxiv. 12, 13.

Verse 28. *Is this man Coniah a despised broken idol?*] These are probably the exclamations of the people, when they heard these solemn denunciations against their king and their country.

Verse 29. *O earth*] These are the words of the prophet in reply: O land! unhappy land! desolated land! Hear the judgment of the Lord!

Verse 30. *Write ye this man childless*] Though he had seven sons, 1 Chron. iii. 17, yet, having no successor, he is to be entered on the genealogical tables as one without children, for none of his posterity ever sat on the throne of David.

CHAPTER XXIII.

Sequel of the discourse which commenced in the preceding chapter. The prophet denounces vengeance against the pastors of Israel who have scattered and destroyed the flock of the Lord, 1, 2. He concludes with gracious promises of deliverance from the Babylonish captivity, and of better times under the Messiah, when the converts to Christianity, who are the true Israel of God, shadowed forth by the old dispensation, shall be delivered, by the glorious light of the gospel, from worse than Chaldean bondage, from the captivity of sin and death. But this prophecy will not have its fullest accomplishment till that period arrives which is fixed in the divine counsel for the restoration of Israel and Judah from their various dispersions, of which their deliverance from the Chaldean domination was a type; when Jesus the Christ, the righteous Branch, the Root and Offspring of David, and the only legitimate Heir to the throne, shall take unto himself his great power, and reign gloriously over the whole house of Jacob, 3-8. At the ninth verse a new discourse commences. Jeremiah expresses his horror at the great wickedness of the priests and prophets of Judah, and declares that the divine vengeance is hanging over them. He exhorts the people not to listen to their false promises, 9-22; and predicts the utter ruin that shall fall upon all pretenders to inspiration, 23-32, as well as upon all scoffers at true prophecy, 33-40.

WOE ^a be unto the pastors that destroy and scatter the sheep of my pasture ! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people ; Ye have scattered my flock, and driven them away, and have not visited them : ^b behold, I will visit upon you the evil of your doings, saith the LORD.

3 And ^c I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds ; and they shall be fruitful and increase.

4 And I will set up ^d shepherds over them which shall feed them : and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 Behold, ^e the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 ^f In his days Judah shall be saved, and Israel shall dwell safely : and ^g this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

7 Therefore, Behold, ^h the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt ;

8 But, the LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land.

9 Mine heart within me is broken because of the prophets ; ⁱ all my bones shake ; I am like a drunken man, and like a man whom wine hath overcome,

^a Ch. x. 21. xxii. 23. Ezek. xxxiv. 2.—^b Exod. xxxii. 34.—^c Ch. xxxii. 37. Ezek. xxxiv. 13, &c.—^d Ch. iii. 15. Ezek. xxxiv. 23, &c.—^e Isa. iv. 2. xi. 1. xl. 10, 11. Ch. xxxiii. 14, 15, 16. Dan. ix. 24. Zech. iii. 8. vi. 12. Johu i. 45.—^f Ps. lxxii. 2. Isa. xxxiii. 1, 18. ix. 7.—^g Deut. xxxiii. 28. Zech. xiv. 11.—^h Ch. xxxii. 37.—ⁱ Ch. xxxiii. 16. 1 Cor. i. 30.—^j Heb. *Jehovah-tsidkenu*.—^k Ch. xvi. 14, 15. —^l Isa. xliii. 5, 6. Ver. 3.—^m See Hab. iii. 16.—ⁿ Ch. v. 7, 8. ix. 2.—^o Hos. iv. 2, 3.—^p Or, cursing.—^q Ch. ix. 10. xii. 4.—^r Or, violence.

Verse 1. *Woe unto the pastors*] There shall a curse fall on the kings, princes, priests, and prophets ; who, by their vicious conduct and example, have brought desolation upon the people.

Verse 2. *Ye have scattered my flock*] The bad government both in church and state was a principal cause of the people's profligacy.

Verse 5. *I will raise unto David a righteous Branch*] The passage has been understood to refer to our blessed Lord, Jesus Christ, who was a branch out of the stem of Jesse ; a righteous king ; by the power of his Spirit and influence of his religion reigning, prospering, and executing judgment and justice in the earth.

Verse 6 *In his days Judah shall be saved*] The real Jew is not one who has his circumcision in the flesh, but in the spirit. The real Israel are true believers in Christ Jesus ; and the genuine Jerusalem is the church of the first-born, and made free, with all her children, from the bondage of sin, Satan, death, and hell. All these exist only in the days of the Messiah. All that went before were the types or signifiers of these glorious gospel excellencies.

And this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

That this text speaks any thing about the imputed righteousness of Christ, cannot possibly be proved by any man who understands the original text. As to those who put the sense of their creed upon the words, they must be content to stand out of the list of Hebrew critics. I believe Jesus to be Jehovah ; but I doubt much whether this text calls him so. No doctrine so vitally important should be rested on an interpretation so dubious and unsupported by the text. That all our righteousness, holiness, and goodness, as well

because of the LORD, and because of the words of his holiness.

10 For ^a the land is full of adulterers ; for ^b because of ^c swearing the land mourneth ; ^d the pleasant places of the wilderness are dried up, and their ^e course is evil, and their force is not right.

11 For ^f both prophet and priest are profane ; yea, ^g in my house have I found their wickedness, saith the LORD.

12 ^h Wherefore their way shall be unto them as slippery ways in the darkness : they shall be driven on, and fall therein : for I ⁱ will bring evil upon them, even the year of their visitation, saith the LORD.

13 And I have seen ^j folly ^k in the prophets of Samaria ; ^l they prophesied in Baal, and ^m caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem ⁿ an horrible thing : ^o they commit adultery, and ^p walk in lies : they ^q strengthen also the hands of evil doers, that none doth return from his wickedness : they are all of them unto me as ^r Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets ; Behold, I will feed them with ^s wormwood, and make them drink the water of gall : for from the prophets of Jerusalem is ^t profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you : they make you vain : ^u they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, ^v Ye shall have peace ; and they say unto every one that walketh after the ^w imagina-

—^a Ch. vi. 13. viii. 10. Zeph. iii. 4.—^b Ch. vii. 30. xi. 15. xxxi. 84. Ezek. viii. 11. xxiii. 29.—^c Pa. xxxv. 6. Prov. iv. 19. (h. xlii. 16.—^d Ch. xl. 23.—^e Or, an absurd thing.—^f Heb. *unsauroury*.—^g Ch. ii. 8.—^h Isa. ix. 18.—ⁱ Or, *fithness*.—^j Ch. xxix. 23.—^k Ver. 28.—^l Ezek. xiii. 23.—^m Deut. xxxii. 32. Isa. i. 9, 10.—ⁿ Ch. vii. 14. ix. 15.—^o Or, *hypocrisy*.—^p Ch. xiv. 14. Ver. 21.—^q Ch. vi. 14. viii. 11. Ezek. xiii. 10. Zech. x. 2.—^r Or, *stubbornness*. Ch. xii. 10.

as the whole of our salvation, come by HIM, from HIM, and through HIM, is fully evident from the Scriptures ; but this is not one of the passages that support this most important truth.

Verse 9. *Mine heart within me is broken because of the prophets*] The first word of this clause is *lannebiim*, which we incorporate with the whole clause, and translate, "Because of the prophets." But as a new prophecy begins here, it is evident that the word is the title to this prophecy, CONCERNING THE PROPHETS. This discourse was delivered probably in the reign of Jehoiakim.

All my bones shake] He was terrified even by his own message, and shocked at the profanity of the false prophets.

Verse 10. *The land is full of adulterers*] Of idolaters. Of persons who break their faith to me, as an impure wife does to her husband.

The pleasant places of the wilderness are dried up] He speaks here, most probably, in reference to dearth. Profane oaths, false swearing, evil courses, violence, &c., had provoked God to send this among other judgments ; see ver. 19.

Verse 11. *In my house*] They had even introduced idolatry into the Temple of God !

Verse 13. *I have seen folly in the prophets of Samaria*] This was not to be wondered at, for their religion was a system of corruption.

Verse 14. *I have seen also in the prophets of Jerusalem*] That is, the prophets of Jerusalem, while professing a pure faith, have followed the ways, and become as corrupt as the prophets of Samaria.

Verse 16. *Hearken not unto the words of the prophets*] That is, of those who promise you safety, without requiring

tion of his own heart, * No evil shall come upon you.

18 For ^b who hath stood in the ^c counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, a ^a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The ^a anger of the LORD shall not return until he have executed, and till he have performed the thoughts of his heart: 'in the latter days ye shall consider it perfectly.

21 'I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had ^b stood in my counsel, and had caused my people to hear my words, then they should have ¹ turned them from their evil way, and from the evil of their doings.

23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any ¹ hide himself in secret places that I shall not see him? saith the LORD. 'Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, ¹ as their fathers have forgotten my name for Baal.

28 The prophet ^a that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, ^a I am against the prophets,

^a Mic. iii. 11.—^b Job xv. 8. 1 Cor. ii. 16.—^c Or, secret.—^d Ch. xxv. 32. xxx. 28.—^e Ch. xxx. 24.—^f Gen. xlix. 1.—^g Ch. xiv. 14. xxvii. 15. xxix. 9.—^h Ver. 18.—ⁱ Jer. xxv. 5.—^j Ps. cxxxix. 7, &c. Amos ix. 2, 3.—^k 1 Kings viii. 27. Ps. cxxxix. 7.—^l Judg. liii. 7. viii. 33, 34.

you to forsake your sins and turn unto the Lord; see ver. 17. Verse 18. *Who hath stood in the counsel of the Lord?* Who of them has ever received a word of prophecy from me? *My word is not in them.*

Verse 19. *Behold, a whirlwind.* The *sirocco*: the hot pestilential wind blowing from the south.

Verse 20. *In the latter days ye shall consider it.* I give you warning; and this punishment which I now threaten shall surely take place; a short time will determine it: ye shall not escape.

Verse 21. *I have not sent these prophets, yet they ran.* Not to save souls, but to profit themselves.

I have not spoken to them, yet they prophesied. The churches which have *legal emoluments* are ever in danger of being overrun and ruined by worldly and self-interested priests.

Verse 23. *Am I a God at hand,—and not a God afar off?* You act as if you thought I could not see you! Am I not omnipresent?

Verse 27. *By their dreams.* Dreams were anciently reputed as a species of inspiration; see Numb. xii. 6, 1 Sam. xxviii. 6, Joel iii. 1, Dan. vii. 1. In the Book of *Genesis* we find many examples; and although many mistook the workings of their own vain imaginations in sleep for revelations from God, yet he has often revealed himself in this way: but such dreams were easily distinguished from the others. They were always such as had no connexion with the gratification of the flesh; they were such as contained warnings against sin, and exhortations to holiness; they were always consecutive—well connected, with a proper beginning and ending; such as possessed the intellect more than the imagination.

Verse 28. *What is the chaff to the wheat? saith the Lord.*

saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, ^a that use their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by ^b their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is ^a the burden of the LORD? thou shalt then say unto them, What burden? 'I will even forsake you, saith the LORD.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even ^a punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, 'will utterly forget you, and ^a I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40 And I will bring ^a an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

—^a Heb. with whom is.—^b Dent. xviii. 20. Ch. xiv. 14, 15.—^c Or, that smooth their tongues.—^d Zeph. iii. 4.—^e Mal. i. 1.—^f Ver. 39.—^g Heb. visit upon.—^h Hos. iv. 6.—ⁱ Ver. 33.—^j Ch. xx. 11.

Do not mingle these equivocal matters with positive revelations. Mix none of your own devices with my doctrines.

Verse 29. *Is not my word like as a fire?* When it is communicated to the true prophet, it is like a fire shut up in his bones; he cannot retain it, he must publish it: and when published it is like a hammer that breaks the rock in pieces; it is ever accompanied by a divine power, that causes both sinner and saint to feel its weight and importance.

In the original words there is something singular: *halo coh debari koesh*, "Is not thus my word like fire?" I suspect that *coh*, thus, was formerly written *coach*, strength or power; and so it was understood by the Targumist: "Are not all my words strong, like fire?" and probably the author of the Epistle to the Hebrews read it thus; Heb. iv. 12. This admitted, the text would read, "Is not my word powerful, like fire?" or, "Is not the power of my word like fire?" But take heed lest we think, as some have thought and affirmed, that the sacred writings are quite sufficient of themselves to enlighten, convince, and convert the soul, and that there is no need of the Holy Spirit. *Fire* itself must be applied by an agent in order to produce its effects; and surely the hammer cannot break the rock in pieces, unless wielded by an able workman. And it is God's Spirit alone that can thus apply it; for we find it frequently read and frequently spoken, without producing any salutary effects.

Verse 33. *What is the burden of the Lord?* The word *massa*, here used, signifies burden, oracle, prophetic discourse; and is used by almost every prophet. But the persons in the text appear to have been mockers. "Where is this burden of the Lord?"—"What is the burden now?" To this insolent question the prophet answers in the following verses.

I will even forsake you] I will punish the prophet, the priest, and the people, that speak thus, ver. 34. Here are *burdens*.

Verse 36. *Every man's word shall be his burden]* Ye say that all God's messages are *burdens*, and to you they shall be such: whereas, had you used them as you ought, they would have been *blessings* to you.

For ye have perverted the words of the living God] And thus have sinned against your own souls.

Verse 40. *I will bring an everlasting reproach upon you]* And this reproach of having rebelled against so good a God, and rejected so powerful a Saviour, follows them to this day through all their dispersions, in every part of the habitable earth. The word of the Lord cannot fail.

CHAPTER XXIV.

Under the emblem of the good and bad figs is represented the fate of the Jews already gone into captivity with Jeconiah, and of those that remained still in their own country with Zedekiah. It is likewise intimated that God would deal kindly with the former, but that his wrath would still pursue the latter, 1-10.

THE LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil:

4 Again the word of the Lord came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

^a Amos vii. 1. 4. viii. 1.—^b 2 Kings xxiv. 12, &c. 2 Chron. xxxvi. 10.—^c See ch. xxii. 23, &c. xxix. 2.—^d Heb. for badness.—^e Heb. the captivity.—^f Ch. xli. 15. xxix. 10.—^g Ch. xxxiii. 41. xxxvii. 7. xlii. 10.—^h Deut. xxx. 6. Ch. xxxiii. 39. Ezek. xi. 19. xxxvi. 26. 27.—ⁱ Ch.

Verse 1. *The Lord shewed me, and, behold, two baskets of figs]* This prophecy was undoubtedly delivered in the first year of the reign of Zedekiah.

Under the type of *good and bad figs*, God represents the state of the persons who had already been carried captives into Babylon, with their king Jeconiah, compared with the state of those who should be carried away with Zedekiah. Those already carried away, being the *choice* of the people, are represented by the *good figs*; those now remaining, and soon to be carried into captivity, are represented by the *bad figs, that are good for nothing*.

Set before the temple]—As an offering of the first fruits of that kind.

Verse 2. *Very good figs]* Or, figs of the early sort. *Could not be eaten]* The winter fig,—then in its

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them a heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

xxx. 22. xxxi. 33. xxxii. 38.—¹ Ch. xxix. 13.—² Ch. xxix. 17.—³ See ch. xliii. xlv.—⁴ Heb. for removing or vexation.—⁵ Deut. xxviii. 25, 27. 1 Kings ix. 7. 2 Chron. vii. 20. Ch. xv. 4. xxix. 18. xxxiv. 17.—⁶ Ps. xlii. 13, 14.—⁷ Ch. xxix. 18, 22.

crude or unripe state; the spring not being yet come.

Verse 5. *Like these good figs, so will I acknowledge]* Those already carried away into captivity, I esteem as far more excellent than those who still remain in the land. I will watch over them by an especial providence, and they shall be restored to their own land.

Verse 7. *They shall be my people]* I will renew my covenant with them, for they will return to me with their whole heart.

Verse 8. *So will I give Zedekiah]* I will treat these as they deserve. They shall be carried into captivity, and scattered through all nations.

Verse 10. *I will send the sword]* Many of them fell by sword and famine in the war with the Chaldeans, and many more by such means afterwards.

CHAPTER XXV.

This chapter contains a summary of the judgments denounced by Jeremiah against Judah, Babylon, and many other nations. It begins with reproving the Jews for disobeying the calls of God to repentance, 1-7; on which account their captivity, with that of other neighbouring nations, during seventy years, is foretold, 8-11. At the expiration of that period (computing from the invasion of Nebuchadnezzar in the fourth year of Jehoiakim, to the famous edict of the first year of Cyrus), an end was to be put to the Babylonian empire, 12-14. All this is again declared by the emblem of that cup of wrath which the prophet, as it should seem in a vision, tendered

to all the nations which he enumerates, 15-29. And for further confirmation, it is a third time repeated in a very beautiful and elevated strain of poetry, 30-38. The talent of diversifying the ideas, images, and language, even when the subject is the same, or nearly so, appears nowhere in such perfection as among the sacred poets.

THE word that came to Jeremiah concerning all the people of Judah * in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 ^b From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; ^c but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, ^d rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

5 They said, ^e Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you, and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might ^f provoke me to anger with the works of your hands to your own hurt.

8 Therefore thus saith the Lord of hosts; Because ye have not heard my words,

9 Behold, I will send and take ^g all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, ^h my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and ⁱ make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover ^j I will take from them the ^k voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, ^l the sound of the millstones, and the light of the candle.

* Ch. xxxvi. 1.—^b Ch. i. 2.—^c Ch. vii. 18. xi. 7, 8, 10. xiii. 10, 11. xvi. 12. xvii. 3. xviii. 12. xix. 15. xxii. 21.—^d Ch. viii. 13, 25. xvi. 5. xxix. 19.—^e 2 Kings xvii. 13. Ch. xviii. 1. xxxv. 15. Jonah iii. 8.—^f Deut. xxxii. 21. Ch. li. 19. xxxii. 3).—^g Ch. i. 15.—^h Ch. xvii. 6. xliii. 10. See Isa. xlv. 23. xiv. li. Ch. xl. 2.—ⁱ Ch. xviii. 16.—^j Heb. I will cause to perish from them.—^k Isa. xxiv. 7. Ch. vil. 34. xvi. 9. Ezk. xxvi. 13. Hos. ii. 11. Rev. xviii. 23.—^l Eccles. xii. 4.—^m 2 Chron. xxxvi. 21, 22. Ezra d. 1. Ch.

Verse 1. *The word that came to Jeremiah—in the fourth year*] The defeat of the Egyptians by Nebuchadnezzar at Carchemish, and the subsequent taking of Jerusalem, occurred in this year, viz., the fourth year of Jehoiakim.

The first year of Nebuchadnezzar] This king was associated with his father two years before the death of the latter. The Jews reckon his reign from this time, and this was the first of those two years; but the Chaldeans date the commencement of his reign two years later, viz., at the death of his father.

Verse 7. *That ye might provoke*] Ye would not hearken; but chose to provoke me with anger.

Verse 9. *Behold, I will send*] At this time Nebuchadnezzar had not invaded the land, according to this Version; but the Hebrew may be translated, "Behold, I am sending, and have taken all the families;" that is, all the allies of the king of Babylon.

Verse 10. *The sound of the millstones, and the light of the candle.*] These two are conjoined, because they generally ground corn before day, by the light of the candle.

Verse 11. *Shall serve the king of Babylon seventy years.*] As this prophecy was delivered in the fourth year of Jehoi-

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass, ^m when seventy years are accomplished, that I will ⁿ punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, ^o and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 ^p For many nations ^q and great kings shall ^r serve themselves of them also: ^s and I will recompense them according to their deeds, and according to the works of their own hands.

15 For thus saith the LORD God of Israel unto me; Take the ^t wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And ^u they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me.

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them ^v a desolation, an astonishment, an hissing, and ^w a curse; as *it is* this day;

19 ^x Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all ^y the mingled people, and all the kings of ^z the land of Uz, ^{aa} and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and ^{bb} the remnant of Ashdod,

21 ^{cc} Edom, and ^{dd} Moab, and the children of ^{ee} Ammon,

22 And all the kings of ^{ff} Tyrus, and all the kings of Zidon, and the kings of the ^{gg} isles which are beyond the ^{hh} sea,

xxix. 10. Dan. ix. 2. 2 Kings xxiv. 1.—ⁱ Heb. visit upon.—^j Isa. xiii. 19. xiv. 28. xxi. 1. &c. xviii. 1. Ch. i. 3, 13, 28, 30, 40, 45. li. 25, 26.—^k Ch. i. 9. li. 27, 28.—^l Ch. i. 41. li. 27.—^m Ch. xxvii. 7.—ⁿ Ch. i. 29. li. 6, 24.—^o Job xxi. 20. Ps. lxxv. 8. Isa. li. 17. Rev. xiv. 10.—^p Ch. li. 7. Esak. xliii. 34. Nah. iii. 11.—^q Ver. 9, 11.—^r Ch. xxiv. 9.—^s Ch. xlv. 2, 5.—^t Ver. 24.—^u Job i. 1.—^v Ch. xlvii. 1, 5, 7.—^w See Isa. xx. 1.—^x Ch. xlix. 7, &c.—^y Ch. xlvii. 1.—^z Ch. xlix. 1.—^{aa} Ch. xlvii. 4.—^{bb} Or, region by the sea-side.—^{cc} Ch. xlix. 33.

kin, and in the first of Nebuchadnezzar, and began to be accomplished in the same year (for then Nebuchadnezzar invaded Judah, and took Jerusalem), seventy years from this time will reach down to the first year of Cyrus, when he made his proclamation for the restoration of the Jews, and the rebuilding of Jerusalem.

Verse 12. *And that nation*] It is certainly more clear and definite to read, "I will punish the king of Babylon, and his nation."

Verse 14. *Many nations and great kings*] The Medes and the Persians, under Cyrus; and several princes, his vassals or allies.

Verse 15. *Take the wine cup of this fury*] For an ample illustration of this passage and simile, see the note on Isa. li. 21.

Verse 17. *Then took I the cup—and made all the nations to drink*] This cup of God's wrath is merely symbolical, and simply means that the prophet should declare to all these people that they shall fall under the Chaldean yoke, and that this is a punishment inflicted on them by God for their iniquities.

Verse 19. *Pharaoh king of Egypt*] This was Pharaoh-necho,

23 *Dedan, and Tema, and Buz, and all ^b that are in the utmost corners,

24 And ^c all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of ^e Elam, and all the kings of the Medes,

26 ^d And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth : ^f and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel ; ^g Drink ye, and ^h be drunken, and spue, and fall, and ⁱ rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts ; Ye shall certainly drink.

29 For, lo, ^j I begin to bring evil on the city ^k which ^l is called by my name, and should ye be utterly unpunished ? Ye shall not be unpunished : for ^m I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall ⁿ roar from on high, and utter his voice from ^o his holy habitation ; he shall mightily roar upon ^p his habitation ; he shall give ^q a shout, as they that tread the

^aCh. xlii. 8.—^b Heb. cut off into corners, or having the corners of the hair polled. Ch. ix. 26. xlii. 32.—^c Chron. ix. 14.—^d See ver. 20. Ch. xlii. 31. 1. 8. Ezek. xxx. 5.—^e Ch. xlii. 34.—^f Ch. i. 9.—^g Ch. ii. 41.—^h Hab. ii. 18.—ⁱ Isa. i. 21. Ixiii. 6.—^j Prov. xi. 31. Ch. xlii. 12. Ezek. ix. 8. Obad. 16. Luke xxiii. 31. 1 Pet. iv. 17.—^k Heb. upon which my name is called.—^l Dan. ix. 18, 19.—^m Ezek. xxxviii. 21.—ⁿ Isa. xlii. 13. Joel iii. 16. Amos i. 2.—^o Ps. xi. 4.

who was the principal cause of instigating the neighbouring nations to form a league against the Chaldeans.

Verse 20. All the mingled people] The strangers and foreigners ; Abyssinians and others who had settled in Egypt. Land of Uz] A part of Arabia near Idumea. See on Job i. 1.

Verse 22. Tyrus and—Zidon] The most ancient of all the cities of the Phœnicians.

Kings of the isles which are beyond the sea] As the Mediterranean Sea is most probably meant, and the Phœnicians had numerous colonies on its coasts, I prefer the marginal reading, the kings by the region of the sea side.

Verse 23. Dedan] Was son of Abraham, by Keturah, Gen. xxv. 8.

Tema] Was one of the sons of Ishmael, in the north of Arabia, Gen. xxxvi. 15.

Buz] Brother of Uz, descendants of Nahor, brother of Abraham settled in Arabia Deserts, Gen. xxii. 21.

Verse 24. The mingled people] Probably the Scenite Arabians.

Verse 25. Zimri] Descendants of Abraham, by Keturah, Gen. xxv. 2, 6.

grapes, against all the inhabitants of the earth.

31 A noise shall come even to the ends of the earth ; for the LORD hath ^a a controversy with the nations, ^b he will plead with all flesh ; he will give them that are wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and ^c a great whirlwind shall be raised up from the coasts of the earth.

33 ^d And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth : they shall not be ^e lamented, ^f neither gathered, nor buried ; they shall be dung upon the ground.

34 ^g Howl, ye shepherds, and cry ; and wallow yourselves in the ashes, ye principal of the flock : for ^h the days of your slaughter and of your dispersions are accomplished ; and ye shall fall like ⁱ a pleasant vessel.

35 And ^j the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard : for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken ^k his covert, as the lion : for their land is ^l desolate because of the fierceness of the oppressor, and because of his fierce anger.

Ch. xvii. 12.—^a 1 Kings ix. 8. Ps. cxxxii. 14.—^b Isa. xvi. 9. Ch. xlviii. 33.—^c Hos. iv. 1. Mic. vi. 2. ^d Isa. lxxvi. 16. Joel iii. 2.—^e Ch. xxiii. 19. xxx. 23.—^f Isa. lxxvi. 16.—^g Ch. xvi. 4. 6.—^h Ps. lxxix. 3. Ch. viii. 2. Rev. xi. 9.—ⁱ Ch. iv. 8. vi. 26.—^j Heb. your days for slaughter.—^k Heb. a vessel of desire.—^l Heb. flight shall perish from the shepherds, and escaping from, &c. Amos ii. 14.—^m Ps. lxxvi. 2.—ⁿ Heb. a desolation.

Elam] Called Elymais by the Greeks, was on the south frontier of Media, to the north of Susiana, not far from Babylon.

Verse 26. The kings of the north, far and near] The first may mean Syria ; the latter, the Hyrcanians and Bactrians. And the king of Sheshach shall drink after them.] Sheshach was an ancient king of Babylon, who was deified after his death. Here it means either Babylon, or Nebuchadnezzar the king of it. After it has been the occasion of ruin to so many other nations, Babylon itself shall be destroyed by the Medo-Persians.

Verse 33. From one end of the earth] From one end of the land to the other. All Palestine shall be desolated by it.

Verse 34. Howl, ye shepherds] Ye kings and chiefs of the people.

Ye shall fall like a pleasant vessel.] As a fall will break and utterly ruin a precious vessel of crystal, agate, &c., so your overthrow will be to you irreparable ruin.

Verse 38. As the lion.] Leaving the banks of Jordan when overflowed, and coming with ravening fierceness to the champaign country.

CHAPTER XXVI.

Jeremiah, by the command of God, goes into the court of the Lord's house ; and foretells the destruction of the temple and city, if not prevented by the speedy repentance of the people, 1-7. By this unwelcome prophecy his life was in great danger ; although saved by the influence of Ahikam, the son of Shaphan, who makes a masterly defence for the prophet, 8-18. Urijah is condemned, but escapes to Egypt ; whence he is brought back by Je'oiakim, and slain, 20-23. Ahikam befriends Jeremiah, 24.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

3 Thus saith the LORD; Stand in ^a the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, ^b all the words that I command thee to speak unto them; ^c diminish not a word:

4 ^d If so be they will hearken, and turn every man from his evil way, that I may ^e repent me of the evil, which I purpose to do unto them, because of the evil of their doings.

5 And thou shalt say unto them, Thus saith the LORD; ^f If ye will not hearken to me to walk in my law, which I have set before you,

6 To hearken to the words of my servants the prophets, ^g whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

7 Then will I make this house like ^h Shiloh, and will make this city ⁱ a curse to all the nations of the earth.

8 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

9 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

10 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

11 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down ^j in the entry of the new gate of the LORD's house.

12 Then spake the priests and the prophets unto the princes and to all the people, saying, ^k This man is worthy to die; ^l for he hath prophesied against this city, as ye have heard with your ears.

13 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

14 Therefore now ^m amend your ways and ⁿ our doings, and obey the voice of the LORD your God;

^a Ch. xix. 14.—^b Ezek. iii. 10. Matt. xxviii. 20.—^c Acts xx. 27.—^d Ch. xxxvii. 8.—^e Ch. xviii. 8. Jonah iii. 8, 9.—^f Lev. xxvi. 14, &c. Dent. xxviii. 15.—^g Ch. vii. 18, 25. xi. 7. xxv. 3, 4.—^h 1 Sam. iv. 10, 11. Ps. lxxviii. 60. Ch. vii. 12, 14.—ⁱ Isa. lxx. 15. Ch. xxiv. 9.—^j Or, at the door.—^k Heb. The judgment of death is for this man.—

Verse 1. *In the beginning of the reign of Jehoiakim*] As this prophecy must have been delivered in the first or second year of the reign of Jehoiakim it is totally out of its place here.

Verse 9. *And all the people*] That were in company with the priests and the prophets.

Verse 10. *The princes of Judah*] The king's court; his cabinet counsellors.

Verse 12. *The Lord sent me to prophesy*] My commission is from him, and my words are his own.

Verse 13. *Therefore now amend your ways*] If ye wish to escape the judgment which I have predicted, turn to God, and iniquity shall not be your ruin.

Verse 14. *As for me, behold, I am in your hand*] I am the messenger of God; you may do with me what you please; but if you slay me, you will bring innocent blood upon yourselves.

Verse 16. *This man is not worthy to die*] The whole court acquitted him.

Verse 17. *Certain of the elders*] This is really a fine defence, and the argument was perfectly conclusive. Some

and the LORD will ^a repent him of the evil that he hath pronounced against you.

14 As for me, behold, ^b I am in your hand: do with me ^c as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you, to speak all these words in your ears.

16 Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 ^d Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 ^e Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; ^f Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? ^g did he not fear the LORD, and besought ^h the LORD, and the LORD ⁱ repented him of the evil which he had pronounced against them? ^j Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the ^k common people.

24 Nevertheless ^l the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

¹ Ch. xxxviii. 4.—² Ch. vii. 3.—³ Ver. 9, 19.—⁴ Ch. xxxviii. 5.—⁵ Heb. as it is good and right in your eyes.—⁶ See Acts v. 31, &c.—⁷ Mic. i. 1.—⁸ Mic. iii. 12.—⁹ 2 Chron. xxxii. 26.—¹⁰ Heb. the face of the LORD.—¹¹ Exod. xxxii. 14. ¹² 2 Sam. xxiv. 16.—¹³ Acts v. 39.—¹⁴ Heb. sons of the people.—¹⁵ 2 Kings xxii. 12, 14. Ch. xxxix. 14.

think that it was Ahikam who undertook the prophet's defence.

Verse 18. *Micah the Morasthite*] The same as stands among the prophets. Now all these prophesied as hard things against the land as Jeremiah had done; yet they were not put to death, for the people saw that they were sent of God.

Verse 24. *The hand of Ahikam—was with Jeremiah*] And it was probably by his influence that Jeremiah did not share the same fate with Urijah. The Ahikam mentioned here was probably the father of Gedaliah, who, after the capture of Jerusalem, was appointed governor of the country by Nebuchadnezzar, chap. xl. 5. Of the prophet Urijah, whether he was true or false, we know nothing but what we learn from this place.

That they should not give him into the hand of the people] Though acquitted in the supreme court, he was not out of danger; there was a popular prejudice against him, and it is likely that Ahikam was obliged to conceal him, that they might not put him to death. The genuine ministers of God have no favour to expect from those who are HIS enemies.

CHAPTER XXVII.

Ambassadors being come from several neighbouring nations to solicit the king of Judah to join in a confederacy against the king of Babylon, Jeremiah is commanded to put bands and yokes upon his neck (the emblems of subjection and slavery), and to send them afterwards by those ambassadors to their respective princes; intimating by this significant type that God had decreed their subjection to the Babylonian empire, and that it was their wisdom to submit. It is further declared that all the conquered nations shall remain in subjection to the Chaldeans during the reign of Nebuchadnezzar, and those of his son and grandson, even till the arrival of that period in which the Babylonians shall have filled up the measure of their iniquities; and that then the mighty Chaldean monarchy itself, for a certain period the paramount power of the habitable globe, shall be visited with a dreadful storm of divine wrath, through the violence of which it shall be dashed to pieces like a potter's vessel, the fragments falling into the hands of many nations and great kings, 1-11. Zedekiah, particularly, is admonished not to join in the revolt against Nebuchadnezzar, and warned against trusting to the suggestions of false prophets, 11-18. The chapter concludes with foretelling that what still remained of the sacred vessels of the temple should be carried to Babylon, and not restored till after the destruction of the Chaldean empire, 19-22.

IN the beginning of the reign of Jehoiakim the son of Josiah ^a king of Judah came this word unto Jeremiah from the LORD, saying,

3 Thus ^b saith the LORD to me; Make thee bonds and yokes, ^c and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Sidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them ^d to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 ^e I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and ^f have given it unto whom it seemed meet unto me.

6 ^g And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, ^h my servant; and ⁱ the beasts of the field have I given him also to serve him.

7 ^j And all nations shall serve him, and his son, and his son's son, ^k until the very time of his land come: ^l and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the

^a See ver. 3, 12, 19, 20. Ch. xxviii. 1.—^b Or, *hath the LORD said.*—^c Ch. xxviii. 10, 12. So Ezek. iv. 1. xli. 3. xxiv. 3, &c.—^d Or, concerning their masters, saying.—^e Ps. cxv. 15. cxlvi. 6. Isa. xlv. 12.—^f (Is. cxv. 16. Dan. iv. 17, 25, 32.—^g Ch. xxviii. 14.—^h Ch. xxv. 9. xliii. 10. Ezek. xix. 18, 20.—ⁱ Ch. xxviii. 14. Dan. ii. 38.—

Verse 1. *In the beginning of the reign of Jehoiakim*] It is most evident that this prophecy was delivered about the fourth year of ZEDEKIAH, and not Jehoiakim, as in the text. See chap. xxviii. 1.

Verse 2. *Make thee bonds and yokes*] Probably yokes with straps, by which they were attached to the neck. This was a symbolical action, to show that the several kings mentioned below should be brought under the dominion of the Chaldeans.

Verse 5. *I have made the earth*] I am the Creator and Governor of all things, and I dispose of the several kingdoms of the world as seemeth best to me.

Verse 6. *And now have I given*] These kingdoms are at my sovereign disposal; and at present, for the punishment of their rulers and people, I shall give them into the hands of Nebuchadnezzar, king of Babylon.

Verse 7. *And all nations shall serve him (Nebuchadnezzar), and his son (Evil-merodach, chap. lii. 81), and his son's son (Belshazzar, Dan. v. 11)* All which was literally fulfilled.

sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your ^m dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 ⁿ For they prophesy a lie unto you, to ^o remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 I spake also to ^p Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 ^q Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy ^a a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy ^a a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests, and to all this

J2 Chron. xxxvi. 20.—^b Ch. xxv. 12. 1. 27. Dan. v. 28.—^c Ch. xxv. 14.—^d Heb. *dreams.*—^e Ver. 14.—^f Ch. xxxiii. 31. Deut. xxviii. 25. Ezek. xli. 8.—^g Ch. xxviii. 1. xxxviii. 17.—^h Ezek. xviii. 31.—ⁱ Ch. xiv. 14. xxiii. 31. xxix. 8, 9.—^j Heb. *in a lie, or lyingly.*

Verse 9. *Therefore hearken not ye to your prophets*] Who pretend to have a revelation from heaven.

Nor to your diviners] Persons who *guessed* at futurity by certain signs in the animate or inanimate creation.

Nor to your dreamers] *Chalomotheychem*, from *shalam*, to break in pieces: hence *chalom*, a dream, because it consists of broken fragments. Dream-interpreters, who, from these broken shreds, patch up a meaning by their own interpolations.

Nor to your enchanters] *Oneneychem*, from *aman*, a cloud—cloud-mongers. Diviners by the flight, colour, density, rarity, and shape of clouds.

Nor to your sorcerers] *Cashshapheychem*, from *kashaph*, to discover; to the discoverers, the finders out of hidden things, stolen goods, &c. Persons also who use incantations, and either by spells or drugs pretend to find out mysteries, or produce supernatural effects.

Verse 18. *Why will ye die*] If ye resist the king of Babylon, to whom I have given a commission against you, ye shall be destroyed by the sword and by famine; but if ye submit, ye shall escape all these evils.

people, saying, Thus saith the LORD; Harken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Harken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 For thus saith the LORD of hosts concerning

* 2 Chron. xxxvi. 7, 10. Ch. xxviii. 3. Dan. i. 2.—^b 2 Kings xxv. 13, &c. Ch. iii. 17, 21.—^c 2 Kings xxiv. 14, 15. Ch. xxiv. 1.—^d 2

Verse 16. *The vessels of the Lord's house*] Which had been carried away by Nebuchadnezzar under the reigns of Jehoiakim and Jeconiah, 2 Chron. xxxvi. 7-10.

Shall now shortly be brought again] This is a lie. They shall not be restored till I bring them up, ver. 22, which was after the captivity, when they were sent back by Cyrus, the Lord inclining his heart to do it, Ezra i. 7, and vii. 19.

the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

Kings xxv. 13. 2 Chron. xxxvi. 18.—² Chron. xxxvi. 21. Ch. xxix. 10. xxxii. 5.—³ Ezra i. 7. vii. 19.

Verse 19. *Concerning the pillars*] See 1 Kings vii. 15-22 Jer. lii. 11.

The sea] The brazen sea, ten cubits in diameter, and thirty in circumference.

Verse 22. *They shall be carried to Babylon*] The prophecy was literally fulfilled; see chap. liii. 17-23, 2 Kings xxv. 13, and the other places in the margin.

CHAPTER XXVIII.

One of those pretended prophets spoken of in the preceding chapter, having contradicted and opposed Jeremiah, receives an awful declaration that, as a proof to the people of his having spoken without commission, he should die in the then current year; which accordingly came to pass in the seventh month, 1-17.

AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

* Ch. xxvii. 1.—^b Ch. xxvii. 12.—^c Ch. xxvii. 16.—^d Heb. two years

Verse 1. *And it came to pass the same year—the fifth month*] This verse gives the precise date of the prophecy in the preceding chapter; and proves that Zedekiah, not Jehoiakim, is the name that should be read in the first verse of that chapter.

Hananiah the son of Azur the prophet] One who called himself a prophet; who pretended to be in commerce with the Lord, and to receive revelations from him. He was probably a priest; for he was of Gibeon, a sacerdotal city in the tribe of Benjamin.

Verse 2. *Thus speaketh the Lord*] What awful impudence! when he knew in his conscience that God had given him no such commission.

Verse 3. *Within two full years*] Time sufficient for the

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon unto this place.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then

of days.—² Heb. captivity.—¹ 1 Kings i. 36.—² Deut. xviii. 22.

Chaldeans to destroy the city, and carry away the rest of the sacred vessels; but he did not live to see the end of this short period.

Verse 6. *Amen; the Lord do so*] O that it might be according to thy word! May the people find this to be true!

Verse 9. *When the word of the prophet shall come to pass*] He is a true prophet who specifies things that he says shall happen, and also fixes the time of the event; and the things do happen, and in that time.

Verse 10. *Then Hananiah—took the yoke—and brake it.*] He endeavoured by this symbolical act to persuade them of the truth of his prediction.

Verse 13. *Yokes of iron.*] Instead of Nebuchadnezzar's yoke being broken, this captivity shall be more severe than

shall the prophet be known, that the LORD hath truly sent him.

10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 Then the word of the LORD came unto Jeremiah the prophet, (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah), saying,

13 Go and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood;

*Ch. xxvii. 2.—† Ch. xxvii. 7.—‡ Deut. xxviii. 48. Ch. xxvii. 4, 7. Ch. xxvii. 6.

the preceding. All these nations shall have a yoke of iron on their neck. He shall subdue them, and take all their property, even the beasts of the field.

Verse 15. Hear now, Hananiah; the Lord hath not sent thee] This was a bold speech in the presence of those priests and people who were prejudiced in favour of this false prophet, who prophesied to them smooth things. In such cases men wish to be deceived.

but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

*Ch. xxix. 31. Ezek. xiii. 22.—† Deut. xlii. 5. Ch. xxix. 32.—‡ Heb. revolt.

Verse 16. This year thou shalt die] By this shall the people know who is the true prophet. Thou hast taught rebellion against the Lord, and God will cut thee off; and this shall take place, not within seventy years, or two years, but in this very year, and within two months from this time.

Verse 17. So Hananiah—died the same year in the seventh month.] And thus God, in mercy, gave him about two months, in which he might prepare to meet his Judge.

CHAPTER XXIX.

This chapter contains the substance of two letters sent by the prophet to the captives in Babylon. In the first he recommends to them patience and composure under their present circumstances, which were to endure for seventy years, 1-14; in which, however, they should fare better than their brethren who remained behind, 15-19. But, finding little credit given to this message, on account of the suggestions of the false prophets, Ahab, the son of Kolaiiah, and Zedekiah, the son of Mauseiah, who flattered them with the hopes of a speedy end to their captivity, he sends a second, in which he denounces heavy judgments against those false prophets that deceived them, 20-23, as he did afterwards against Shemaiah the Nehelamite, who had sent a letter of complaint against Jeremiah, in consequence of his message, 24-32.

NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that Jeconiah the king and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Eliaah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

*Ezra x. 14.—† 2 Kings xxv. 21.—‡ 2 Kings xxiv. 12, &c. Ch. xlii. 20. xxviii. 4.—§ Or, chamberlains.—¶ Ver. 28.—†† Ezra vi. 10. 1 Mac. xii. 11. 1 Tim. ii. 2.—‡‡ Ch. xiv. 14. xliii. 21. xxvii. 14, 15.

Verse 1. Now these are the words of the letter] This transaction took place in the first or second year of Zedekiah.

Verse 4. Thus saith the Lord of hosts] This was the commencement of the letter.

Verse 5. Build ye houses] Prepare for a long continuance in your present captivity. Provide yourselves with the

5 Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

10 For thus saith the LORD, That after seventy

Eph. v. 6.—† Ver. 31.—‡ Heb. in a lie.—§ 2 Chron. xxxvi. 21, 22. Ezra i. 1. Ch. xxv. 12. xxvii. 22. Dan. ix. 2.

necessaries of life, and multiply in the land, that ye may become a powerful people.

Verse 7. Seek the peace of the city] Endeavour to promote, as far as you can, the prosperity of the places in which ye sojourn. Let no disaffection appear in word or act.

Verse 8. Neither hearken to your dreams] Rather,

years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an ^a expected end.

12 Thou shalt ye ^b call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ^c ye shall seek me, and find *me*, when ye shall search for me ^d with all your heart.

14 And ^e I will be found of you, saith the LORD: and I will turn away your captivity; and ^f I will gather you from all the nations, and from all the places whither I have driven you; saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 Because ye have said, The LORD hath raised us up prophets in Babylon;

16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the ^g sword, the famine, and the pestilence, and will make them like ^h vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and ⁱ will deliver them to be removed to all the kingdoms of the earth, ^j to be ^k a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which ^l I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.

20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes;

^a Heb. end and expectation.—^b Dan. ix. 3, &c.—^c Lev. xxvi. 39, 40, &c. Deut. xxx. 1, &c.—^d Ch. xxiv. 7.—^e Deut. iv. 7. Ps. xxxii. 6. xvi. 1. Isa. lv. 6.—^f Ch. xxiii. 3, 8. xxx. 8. xxxii. 37.—^g Ch. xxiv. 10.—^h Ch. xxiv. 8.—ⁱ Deut. xviii. 25. 2 Chron. xxix. 8. Ch. xv. 4. xxiv. 9. xxxiv. 17.—^j Heb. for a curse.—^k Ch. xxvi. 6. Ch.

dreamers; for it appears there was a class of such persons, who not only had acquired a facility of dreaming themselves, but who undertook to interpret the dreams of others.

Verse 10. *That after seventy years be accomplished*] Seventy years is the *measure* which must be filled;—fill this to the brim;—complete this measure, and then you shall be visited and released.

Verse 14. *I will gather you from all the nations*] A quotation from Deut. xxx. 8, and see also Deut. iv. 7.

Verse 17. *Behold, I will send upon them the sword*] Do not envy the state of *Zedekiah* who sits on the throne of David, nor that of the *people* who are now in the land whence ye have been carried captive. The reader will not forget that the prophet is addressing the captives in Babylon.

Verse 21. *He shall slay them before your eyes*] Nebuchadnezzar would be led by political reasons to punish these

22 ^m And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, ⁿ whom the king of Babylon roasted in the fire;

23 Because ^o they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a Witness, saith the LORD.

24 *Thus* shalt thou also speak to Shemaiah the ^p Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, ^q and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be ^r officers in the house of the LORD, for every man *that is* ^s mad, and maketh himself a prophet, that thou shouldst ^t put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity* is long: ^u build ye houses, and dwell *in* them; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, ^v and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people: neither shall he behold the good that I will do for my people, saith the LORD; ^w because he hath taught ^x rebellion against the LORD.

xlii. 18.—¹ Ch. xxv. 4. xxxii. 33.—² See Gen. xlviii. 20. Isa. lxxv. 15.—³ Dan. iii. 6.—⁴ Ch. xxiii. 14.—⁵ Or, dreamer.—⁶ 2 Kings xxv. 18. Ch. xxi. 1.—⁷ Ch. xx. 1.—⁸ 2 Kings ix. 11. Acts xxvi. 24.—⁹ Ch. xx. 2.—¹⁰ Ver. 5.—¹¹ Ch. xxviii. 15.—¹² Ch. xxviii. 16.—¹³ Heb. revolt.

pretended prophets, as their predictions tended to make his Israelitish subjects uneasy and disaffected, and might excite them to rebellion. He therefore slew them; two of them, it appears, he burnt alive, viz., *Ahab* and *Zedekiah*. *Burning alive* was a Chaldean punishment, Dan. iii. 6, and Amos ii. 1.

Verse 26. *For every man that is mad, and maketh himself a prophet*] *Mad*, *meshugga*, in ecstatic rapture; such as appeared in the prophets, whether true or false, when under the influence, the one of God, the other of a demon. See 2 Kings ix. 11; Hos. ix. 7.

Verse 32. *I will punish Shemaiah*] Because he hath taught rebellion against the Lord. He excited the people to reject Jeremiah, and to receive the lying words of the *false prophets*; and these led them to rebel.

CHAPTER XXX.

This and the following chapter must relate to a still future restoration of the posterity of Jacob from their several dispersions, as no deliverance hitherto afforded them comes up to the terms of it; for, after the return from Babylon, they were again enslaved by the Greeks and Romans, contrary to the prediction in the eighth verse; in every papistical country they have laboured under great civil disabilities, and in some of them have been horribly persecuted; upon the ancient people has this mystic Babylon very heavily laid her yoke; and in no place in the world are they at present their own masters; so that this prophecy remains to be fulfilled in the reign of David, i. e., the Messiah; the type, according to the general structure of the prophetic writings, being put for the antitype. The prophecy opens by an easy transition from the temporal deliverance spoken of before, and describes the mighty revolutions that shall precede the restoration of the descendants of Israel, 1-9, who are encouraged to trust in the promises of God, 10, 11. They are, however, to expect corrections; which shall have a happy issue in a future period, 12-17. The great blessings of Messiah's reign are enumerated, 18-22; and the wicked and impenitent declared to have no share in them, 23, 24.

THE word that came to Jeremiah from the LORD, saying,
2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these are the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

9 But they shall serve the LORD their God, and David their King, whom I will raise up unto them.

10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.

13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil

* Ver. 18. Ch. xxxiii. 44. Ezek. xxxix. 25. Amos ix. 14, 15.—^b Ch. xvi. 15.—^c Or, there is fear, and not peace.—^d Heb. a male.—^e Ch. iv. 31. vi. 24.—^f Joel ii. 11. 31. Amos v. 18. Zeph. i. 14, &c.—^g Dan. xii. 1.—^h Isa. lv. 3, 4. Ezek. xxxiv. 23. xxxvii. 24. Hos. iii. 5.—ⁱ Luke i. 69. Acts ii. 30. xiii. 23.—^j Isa. xlii. 13. xliiii. 5. xlv. 2. Ch. xvi. 27, 28.—^k Ch. iii. 18.—^l Amos ix. 8.—^m Ch. iv. 27.

—ⁿ Ru. vi. 1. Isa. xxvii. 8. Ch. x. 24. xli. 28.—^o 2 Chron. xxxvi. 16. Ch. xv. 18.—^p Heb. for binding up, or pressing.—^q Ch. viii. 22.—^r Lam. i. 2.—^s Job xiii. 24. xvi. 9. xix. 11.—^t Job xxx. 21.—^u Ch. v. 6.—^v Ch. xv. 18.—^w Exod. xxxii. 22. Isa. xxxiii. 1. xli. 11. Ch. x. 25.

Verse 1. *The word that came to Jeremiah from the Lord*] Supposing these two chapters to be penned after the taking of Jerusalem, which appears the most natural, they will refer to the same events, one captivity shadowing forth another, and one restoration being the type or pledge of the second.

Verse 2. *Write thee all the words that I have spoken unto thee in a book.*] The book here recommended I believe to be the *thirtieth* and *thirty-first* chapters; for among the Hebrews any portion of writing, in which the subject was finished, however small, was termed *sepher*, a BOOK, a treatise or discourse.

Verse 3. *The days come*] First, After the conclusion of the seventy years. Secondly, under the Messiah.

That I will bring again the captivity of Israel] The ten tribes, led captivity by the king of Assyria, and dispersed among the nations.

And Judah] The people carried into Babylon at two different times; first, under Jeconiah, and, secondly, under Zedekiah, by Nebuchadnezzar.

Verse 5. *We have heard a voice of trembling*] This may refer to the state and feelings of the people during the war which Cyrus carried on against the Babylonians. This is

well described in the next verse, where men are represented as being, through pain and anguish, like women in travail

Verse 7. *Alas! for that day is great*] When the Medes and Persians, with all their forces, shall come on the Chaldeans, it will be the day of Jacob's trouble—trial, dismay, and uncertainty; but he shall be delivered out of it—the Chaldean empire shall fall, but the Jews shall be delivered by Cyrus. Jerusalem shall be destroyed by the Romans, but the Israel of God shall be delivered from its ruin. Not one that had embraced Christianity perished in the sackage of that city.

Verse 8. *I will break his yoke*] That is, the yoke of Nebuchadnezzar.

Of him] Of Jacob (ver. 7), viz., the then captive Jews.

Verse 9. *But they shall serve the Lord their God, and David their King*] This must refer to the times of the Messiah; David was long since dead; and none of his descendants ever reigned over them after the Babylonish captivity, nor have they since been a regal nation.

Verse 11. *Though I make a full end of all nations*] Though the Persians destroy the nations whom they vanquish, yet they shall not destroy thee.

Verse 12. *Thy bruise is incurable*] Anush, desperate not

thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 ^aFor I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

18 Thus saith the LORD; Behold, ^bI will bring again the captivity of Jacob's tents, and ^chave mercy on his dwelling-places; and the city shall be builded upon her own ^dheap, and the palace shall remain after the manner thereof.

19 And ^eout of them shall proceed thanksgiving and the voice of them that make merry: ^fand I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be ^gas aforetime, and

^aCh. xxxiii. 6.—^bVer. 8. Ch. xxxiii. 7, 11.—^cPs. cii. 18.—^dOr, little hill.—^eIsa. xxxv. 10. li. 11. Ch. xxxi. 4, 12, 13. xxxiii. 10, 11.—^fZech. x. 8.—^gIsa. i. 26.—^hGen. xlix. 10.—ⁱNum. xvi. 5.—

incurable; for the cure is promised in ver. 17, I will restore health unto thee, and I will heal thee of thy wounds.

[Verse 18. There is none to plead thy cause] All thy friends and allies have forsaken thee.

[Verse 16. They that devour thee] The Chaldeans, Shall be devoured] By the Medes and Persians.

[All that prey upon thee will I give for a prey.] The Assyrians were destroyed by the Babylonians; the Babylonians, by the Medes and Persians; the Egyptians and Persians were destroyed by the Greeks, under Alexander.

[Verse 18. The city shall be builded upon her own heap] Be re-edified from its own ruins.

[And the palace shall remain] Meaning, the king's house shall be restored; or, more probably, the temple shall be rebuilt; which was true, for after the Babylonish captivity it was rebuilt by Nehemiah, &c. By the tents distinguished from the dwelling-places of Jacob, we may understand all the minor dispersions of the Jews, as well as those numerous synagogues found in large cities.

[Verse 19. I will multiply them.] They shall be very numerous; even where at present they have but tents.

[I will also glorify them] I will put honour upon them everywhere, so that they shall be no longer contemptible.

their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, ^band their governor shall proceed from the midst of them: and I will ^ccause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be ^dmy people, and I will be your God.

23 Behold, the ^ewhirlwind of the LORD goeth forth with fury, a ^fcontinuing whirlwind: it shall ^gfall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: ^hin the latter days ye shall consider it.

^jCh. xxiv. 7. xxxi. 1, 83. xxxii. 38. Ezek. xi. 20. xxxvi. 28. xxxvii. 27.—^kCh. xxiii. 19, 20. xxv. 32.—^lHeb. cutting.—^mOr, remain.—ⁿGen. xlv. 1.

This will be a very great change, for they are now despised all over the earth.

[Verse 20. Their children also] They shall have the education of their own children as formerly.

[And their congregation] Their religious assemblies.

[Shall be established] Being, in the latter days, incorporated with those "who serve the Lord their God, and worship the Messiah, the son of David."

[Verse 21. Their nobles shall be of themselves] Strangers shall not rule over them; and—

[Their governor shall proceed from the midst of them] Both Nehemiah and Zerubbabel, their nobles and governors after the return from Babylon, were Jews.

[Verse 22. Ye shall be my people] The old covenant shall be renewed.

[Verse 23. The whirlwind of the Lord] A grievous tempest of desolation,—

[Shall fall with pain upon the head of the wicked.] On Nebuchadnezzar and the Chaldeans.

[Verse 24. In the latter days ye shall consider it.] By the latter days the gospel dispensation is generally meant; and that restoration which is the principal topic in this and the succeeding chapter refers to this time.

CHAPTER XXXI.

This chapter continues the subject of the preceding in a beautiful vision represented at a distant period. God is introduced expressing his continual regard for Israel, and promising to restore them to their land and liberty, 1-5. Immediately heralds appear, proclaiming on Mount Ephraim the arrival of the great year of jubilee, and summoning the people to gather unto Zion, 6. Upon which God resumes the speech; and makes such gracious promises both of leading them tenderly by the way, and making them happy in their own land, that all the nations of the world are called upon to consider with deep attention this great salvation, 7-14. The scene is then diversified by a very happy invention. Rachel, the mother of Joseph and Benjamin, is represented as risen from her tomb, in a city of Benjamin near Jerusalem, looking about for her children, and bitterly lamenting their fate, as none of them are to be seen in the land of their fathers, 15. But she is consoled with the assurance that they are not lost, and that they shall in due time be restored, 16, 17. To this another tender and beautiful scene immediately succeeds. Ephraim (often put for the TEN tribes) comes in view. He laments his past errors, and expresses the most earnest desires of reconciliation; upon which God, as a tender parent, immediately forgives him, 18-20. The virgin of Israel is then directed to prepare for returning home, 21, 22; and the vision closes with a promise of abundant peace and security to Israel and Judah in the latter days, 23-26. The blessed condition of Israel under the Messiah's reign is then beautifully contrasted with their afflicted state during the general dispersion, 27, 28. In the remaining part of the chapter the promises to the posterity of Jacob of the impartial administration of justice, increasing peace and prosperity, the universal diffusion of righteousness, and stability in their own land after a general restoration in gospel times, are repeated, enlarged on, and illustrated by a variety of beautiful figures, 29-40.

AT "the same time, saith the LORD, ^bwill I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when ^cI went to cause him to rest.

3 The LORD hath appeared ^dof old unto me, saying, Yea, ^eI have loved thee with ^fan everlasting love: therefore ^gwith lovingkindness have I ^hdrawn thee.

4 Again, ⁱI will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy ^jtabrets, ^kand shalt go forth ^lin the dances of them that make merry.

5 ^mThou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall ⁿeat them as common things.

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, ^oArise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; ^pSing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them ^qfrom the north country, and ^rgather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

^aCh. xix. 24.—^bCh. xix. 22.—^cNum. x. 33. Deut. i. 83. Ps. xcv. 11. Isa. lxiii. 14.—^dHeb. from afar.—^eMal. i. 2.—^fRom. xi. 28, 29.—^gOr, have I extended loving kindness unto thee.—^hHos. xi. 4.—ⁱCh. xxxiii. 7.—^jExod. xv. 20. Judg. xi. 34. Ps. clix. 8. ^kOr, timbrels.—^lIsa. lxx. 21. Amos ix. 14.—^mHeb. profane them. Deut. xx. 6. xxviii. 30.—ⁿIsa. ii. 3. Mic. iv. 2.—^oIsa. xli. 5, 6.—

Verse 1. *At the same time*] This discourse was delivered at the same time with the former; and, with that, constitutes the Book which God ordered the prophet to write.

Will I be the God of all the families of Israel] I shall bring back the ten tribes, as well as their brethren the Jews. The restoration of the Israelites is the principle subject of this chapter.

Verse 2. *The people which were left of the sword*] Those of the ten tribes that had escaped death by the sword of the Assyrians.

Found grace in the wilderness] The place of their exile; a wilderness, compared to their own land.—*Dahler*. See Isa. xl. 3.

Verse 3. *I have loved thee with an everlasting love*] *Veahabath olam ahavtich*, "and with the old love I have loved thee." Can it be supposed, by any person seriously considering the context, that these words are spoken of God's decree of election in behalf of the Jews. Those who make it such, act most injudiciously on their own principle; for, how few of the Jews have ever given evidence that they were the children of God, from their restoration from Babylon to the present day! The words refer simply to their state as a people, most wondrously preserved by the providence and mercy of God, as a standing proof of the divine authority of the Scriptures, and as an evidence of God's displeasure against sin.

Verse 4. *O virgin of Israel*] Israelites in general; now called virgin, because restored to their ancient purity.

With thy tabrets] Women in general played on these; they were used in times of rejoicing, and accompanied with dancing.

Verse 5. *Thou shalt yet plant vines upon the mountains of Samaria*] This was the regal city of the Israelites, as Jerusalem was of the Jews.

Shall eat them as common things] By the law of Moses no man was permitted to eat of the fruit of his vineyard till the fifth year after planting: Lev. xix. 23-25. But in the time here mentioned the fruit should be considered common—lawful at all times to be eaten.

Verse 6. *For there shall be a day*] Literally, for this is the day, or the day is come. The watchmen—the prophets.

9 ^aThey shall come with weeping, and with ^bsupplications will I lead them: I will cause them to walk ^cby the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my ^dfirst-born.

10 Hear the word of the LORD, O ye nations, and declare ^eit in the isles afar off, and say, He that scattered Israel ^fwill gather him, and keep him, as a shepherd ^gdoth his flock.

11 For ^hthe LORD hath redeemed Jacob, and ransomed him ⁱfrom the hand of ^jhim that was stronger than he.

12 Therefore they shall come and sing in ^kthe height of Zion, and shall flow together to ^lthe goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a ^mwatered garden; ⁿand they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 Thus saith the LORD; ^oA voice was heard in ^pRamah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because ^qthey were not.

^aCh. iii. 12, 18. xxiii. 8.—^bEzek. xx. 34, 41. xxxiv. 13.—^cPs. cxxxv. 5, 6. Ch. i. 4.—^dOr, favoured. Zech. xii. 10.—^eIsa. xxxv. 8. xliii. 19. xlix. 10, 11.—^fExod. iv. 22.—^gIsa. xli. 11. Ezek. xxxiv. 12, 13, 14.—^hIsa. xlii. 23. xlviii. 20.—ⁱIsa. xlii. 24, 25.—^jEzek. xvii. 23. xx. 40.—^kHos. iii. 5.—^lIsa. lviii. 11.—^mIsa. xxxv. 10. lxxv. 19. Rev. xxi. 4.—ⁿMatt. j. 17, 18.—^oJosh. xvii. 25.—^pGen. xli. 13.

Arise ye, and let us go up to Zion] Let both Israelites and Jews join together in the worship of the Lord.

Verse 7. *The chief of the nations*] The same as Jacob or Israel; for most certainly this people was once the most honourable on the face of the earth.

O Lord, save thy people] Let the Jews earnestly intercede in behalf of their Israelitish brethren; or let them rejoice and praise the Lord, who hath saved the remnant of Israel.

Verse 8. *I will bring them from the north country*] From Babylon.

From the coasts of the earth] The ten tribes were carried away partly into Assyria by Tiglath-pileser, and partly into Mesopotamia and Media by Shalmaneser, 2 Kings xv. 29, xvii. 6. Assyria and Media, being very distant from Palestine, might have been called, in prophetic language, the coasts of the earth.

The blind and the lame] I will so effectually remove all difficulties out of the way, that the veriest invalids shall safely proceed to, and happily arrive at, the end of their journey.

Verse 9. *They shall come with weeping*] Duly penetrated with a sense of their sins, they shall deeply deplore them; and, while weeping for them, earnestly supplicate God to have mercy upon them.

By the rivers of waters] I will so guide and provide for for them in the arid deserts, that they shall find streams of water whenever necessary.

Ephraim is my first-born] Ephraim, being the most considerable, is often put for the whole of the ten tribes.

Verse 12. *And shall flow together*] Perhaps this may refer to their assembling at the three great national feasts, the passover, pentecost, and tabernacles.

Their soul shall be as a watered garden] Full of the light, life, and power of God; so that they shall rejoice evermore, pray without ceasing, and give thanks in every thing.

Verse 14. *And I will satiate the soul of the priests*] The worship of God being restored, they shall have their proper share of the victims brought to the temple.

Verse 15. *A voice was heard in Ramah*] Near this place Rachel was buried; who is here, in a beautiful figure of

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and ^a they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: ^b turn thou me, and I shall be turned; for thou art the LORD my God.

19 Surely ^c after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is Ephraim my dear son?* ^d is he a pleasant child? for since I spake against him, I do earnestly remember him still: ^e therefore my bowels are troubled for him; ^f I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps: ^g set thine heart toward the highway, *open* the way which thou wenterest: turn again, O virgin of Israel, turn again to these thy cities.

22 How long wilt thou ^h go about, O thou ⁱ backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring

^a Ver. 4, 5. Ezra i. 5. Hos. i. 11. — ^b Lam. v. 21. — ^c Deut. xxx. 2. ^d Deut. xxxii. 38. Isa. lxiii. 15. Hos. xi. 8. — ^e Hab. sound. — (Isa. lvii. 18. Hos. xiv. 4. — ^f Ch. i. 5. — ^g Ch. ii. 18, 23, 30. — ^h Ch. iii. 6, 8, 11, 12, 14, 22. — ⁱ Ps. cxviii. 5, 6, 7, 8. Isa. i. 26. — ^j Zech. vii. 3. — ^k Ch. xxxiii. 12, 13. — ^l Ezek. xxxvi. 9, 10, 11. Hos. ii. 23. Zech. x.

poetry, represented as coming out of her grave, and lamenting bitterly for the loss of her children, none of whom presented themselves to her view, all being slain or gone into exile.

Verse 18. *I have surely heard Ephraim bemoaning himself* [The exiled Israelites are in a state of deep repentance.

Thou hast chastised me, and I was chastised] I was at first like an unbroken and untoward steed, the more I was chastised the more I rebelled; but now I have benefited by thy correction.

Turn thou me] I am now willing to take thy yoke upon me, but I have no power. I can only will and pray. Take the matter into thy own hand, and fully convert my soul.

Verse 19. *After that I was turned*] Converted from my sin, fully, and idolatry.

I repented] To conviction of sin, I now added contrition for sin. Conviction, in this sense of the word, must precede contrition or repentance. As soon as a man sees himself lost and undone, he is convicted of sin: when convicted, he begins to mourn.

I smote upon my thigh] This was a usual sign of deep affliction. See Ezek. xxi. 12.

Verse 20. *Is Ephraim my dear son?* [It is impossible to conceive any thing more tenderly affectionate than this. The ten tribes, called here Ephraim, for the reason before alleged, are represented as acknowledging their sins. In this state of confusion and distress God sees him; and, commiserating his state, thus speaks:]

1. *Is Ephraim my dear son?* Bad as he is in his own sight, and in the sight of my justice, he is now a penitent, and to me is precious. 2. However loathsome and disfigured he may be with sin and sorrow, he is to me a pleasant child — a child of delights; in whose to conversion I delight, and my angels rejoice. 3. God has taken much pains with him, and is unwilling to give him up; but now that he repents, he has not received the grace of God utterly in vain. 4. God feels a yearning desire towards him; “my bowels are agitated for him.” I feel nothing towards him but pity and love. When a sinner turns to God, God ceases to be angry with him. 5. God expresses his determination to save

again their captivity; ¹ The LORD bless thee, O habitation of justice, and ² mountain of holiness.

24 And there shall dwell in Judah itself, and ¹ in all the cities thereof together, husbandmen, and they that go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 Behold, the days come, saith the LORD, that ^a I will sow the house of Israel and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, that like as I have ^b watched over them, ^c to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, ^d to build, and to plant, saith the LORD.

29 ^e In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 ^f But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the ^g days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers, in the day that ^h I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, ⁱ although I was an husband unto them, saith the LORD:

9. — ^a Ch. xlv. 27. — ^b Ch. i. 10. xviii. 7. — ^c Ch. xxiv. 9. — ^d Ezek. xviii. 2, 8. — ^e Gal. vi. 5, 7. — ^f Ch. xxxii. 40. xxxiii. 14. Ezek. xxxvii. 26. Heb. viii. 8-12. x. 16. 17. — ^g Deut. i. 31. — ^h Or, should I have continued an husband unto them?

him; “I will be affectionately merciful to him, with tender mercy, saith the Lord.” He shall find that I treat him as a father does a returning prodigal son. So every penitent is sure to find mercy at the hand of God.

Verse 21. *Set thee up waymarks*] Alluding to stones, or heaps of stones, which travellers in the desert set up to ascertain the way, that they may know how to return. Mark the way to Babylon: thither ye shall certainly go; but from it ye shall as certainly return.

Verse 22. *A woman shall compass a man.*] “A weak woman shall compass or circumvent a strong man.” This place has given much trouble to Biblical critics. By many Christian writers it is considered a prophecy of the miraculous conception of the holy virgin; but as I am sure no such meaning is in the words, nor in the context, so I am satisfied no such meaning can be fairly brought out of them. I think it likely that the Jews in their present distressed circumstances are represented under the similitude of a weak defenceless female, *nekebah*; and the Chaldeans under that of a fierce strong man, *gaber*, who had prevailed over and oppressed this weak woman. But, notwithstanding the disparity between them, God would cause the woman—the weak defenceless Jews, to compass—to overcome the strong man—the powerful Babylonians. And this the prophet says would be a new thing in the land; for in such a case the lame would take the prey.

Verse 23. *The Lord bless thee, O habitation of justice*] Piety and industry shall go hand in hand; they shall have their husbandmen, their shepherds, and their herds, ver. 24. And Jerusalem shall become a righteous city, and the temple shall be a place of holiness; so the weary there shall have rest, and the sorrowful shall be abundantly comforted, ver. 24, 25.

Verse 26. *Upon this I awaked*] It appears that the prophecy, commencing with chap. xxx. 2, and ending with ver. 25 of this chapter, was delivered to the prophet in a dream.

Verse 27. *I will sow—with the seed of man and with the seed of beast*] I will multiply both men and cattle.

Verse 29. *The fathers have eaten a sour grape*] A proverbial expression for, “The children suffer for the offences

33 * But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, ^b I will put my law in their inward parts, and write it in their hearts; ^c and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for ^a they shall all know me, from the least of them unto the greatest of them, saith the LORD: for ^a I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD; ^a which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth ^a the sea when the waves thereof roar; ^b The LORD of hosts is his name:

36 ^a If those ordinances depart from before me,

* Ch. xxxii. 40.—^b Ps. xl. 8. Ezek. xi. 19, 20. xxxvi. 26, 27. 2 Cor. iii. 8.—^c Ch. xxiv. 7. xxx. 22. xxxii. 33.—^d Isa. liv. 13. John vi. 45. 1 Cor. ii. 10. 1 John ii. 20.—^e Ch. xxxiii. 8. 1. 20. Mic. vii. 18. Acts x. 43. xiii. 9. Rom. xi. 27.—^f Gen. i. 16. Ps. lxxii. 5.

of their parents." This is explained in the next verse: "Every one shall die for his own iniquity." No child shall suffer divine punishment for the sin of his father; only so far as he acts in the same way can he be said to bear the sins of his parents.

Verse 31. *A new covenant*] The Christian dispensation.

Verse 33. *After those days*] Then God will be truly their God, received and acknowledged as their portion, and the sole object of their devotion; and they shall be his people, filled with holiness, and made partakers of the divine nature, so that they shall perfectly love him and worthily magnify his name.

Verse 34. *And they shall teach no more*] It shall be a time of universal light and knowledge; all shall know God in Christ, from the least to the greatest; the children shall be taught to read the New Covenant, and to understand the terms of their salvation.

I will forgive their iniquity] It shall be a time of GENERAL PARDON; multitudes shall be daily in the Christian church receiving the witness of God's Spirit, and in their life and conversation witnessing a good confession.

Verse 36. *If those ordinances*] As sure as the sun shall give light to the day, and the moon to the night, so surely shall the Jews continue to be a distinct people.

Verse 38. *The city shall be built to the Lord*] This cannot

mean the city built after the return from Babylon, for two reasons: 1. This is to be much greater in extent; 2. It is to be permanent, never to be thrown down, verse 40. It must therefore mean, if taken literally at all, the city that is to be built by them when they are brought in with the fulness of the Gentiles.

37 Thus saith the LORD; ^a If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD ^b from the tower of Hananeel unto the gate of the corner.

39 And ^a the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, ^a unto the corner of the horse-gate toward the east, ^b shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

17. lxxxix. 2, 36, 37. cxix. 69.—^a Isa. ii. 15.—^b Ch. x. 16.—^c Ps. cxlviii. 6. Isa. liv. 9, 10. Ch. xxxiii. 20.—^d Ch. xxxiii. 22.—^e Neh. iii. 1. Zech. xiv. 10.—^f Ezek. xl. 8. Zech. ii. 1.—^g 2 Chron. xxiii. 16. ^h Neh. iii. 28.—ⁱ Joel iii. 17.

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The tower of Hananeel] This stood in the north-east part of the city; from thencep the wall proceeded to the corner gate (probably the same as the old gate), thus named from its running out into an angle in that part.

Verse 39. *Upon the hill Gareb*] Gareb and Goath are out of the limits of this city. The latter is supposed to be Golygotha; that is, the heap of Gotha, which, being the place where our Lord was crucified, was without the city. These hills were a little to the north-west of the old city walls: but are destined to be within the new city. [Goath is not identical with Golygotha. The Targumist translates it: the heifer's pool.]

Verse 40. *The whole valley of the dead bodies*] The valley of the son of Hinnom.

And all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east] All these places, the fullers field, &c., shall be consecrated to the Lord, and become a part of this new city.

CHAPTER XXXII.

Jeremiah, now confined for his faithful admonitions, foretels the fate of the king and city, 1-5. According to the direction of God, he buys of his cousin Hanameel a field in Anathoth; the contract, or deed of sale, being subscribed, sealed, and witnessed, and delivered to Baruch, together with a duplicate not sealed, who is commanded to put them into an earthen vessel that they may remain there for many days, 6-14. This transaction of the prophet, which is entered and subscribed in the public register, God constitutes a sign or pledge of the Jews' return from the Babylonian captivity, and of their again possessing houses, fields, and vineyards, in their own land, and by their own right, according to their tribes and families, 15. Jeremiah's prayer, in which he recounts God's marvellous acts towards the children of Israel, and deeply deplores the lamentable state of the country, and the numerous provocations which have led to it, 16-25. After which, God is introduced declaring his purpose of giving up his people into the hands of their enemies, 26-35; promising, however, to restore them in due time to their ancient possessions, and to make with them an everlasting covenant, 36-44.

THE word that came to Jeremiah from the LORD^a in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadnezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up^b in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be^c until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy it.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy it for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even*^d seventeen shekels of silver.

10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, both that which *was* sealed according to the law and custom, and that which *was* open:

^a 2 Kings xxv. 1, 2. Jer. xxxix. 1.—^b Neh. iii. 25. Ch. xxxiii. 1, xxxvii. 21, xxxviii. 6, xxxix. 14.—^c Ch. xxxiv. 2.—^d Ch. xxxiv. 3, xv. xviii. 18, 23, xxxix. 5, lli. 9.—^e Ch. xxvii. 22.—^f Ch. xxi. 4, xxxiii. 5.—^g Lev. xxv. 24, 25, 32. Ruth. iv. 4.—^h Gen. xxiii. 16. Zech. xi. 12.—ⁱ Or, seven shekels and ten pieces of silver.—^j Heb. wrote in the book.—^k Ch. xxxvi. 4.—^l See Isa. viii. 2.—^m Ver. 37, 43.—ⁿ 2 Kings xix. 15.—^o Gen. xviii. 14. Ver. 27. Luke i. 37.—^p Or, hid from

Verse 1. *The word that came*] This prophecy bears its own date: it was delivered in the tenth year of Zedekiah, which answered to the eighteenth of Nebuchadnezzar.

Verse 2. *Then the king of Babylon's army besieged Jerusalem*] The siege had commenced the year before, and continued a year after, ending in the fifth month of the following year; consequently, the siege must have lasted about eighteen months and twenty-seven days. See 2 Kings xxv. 18.

Verse 4. *And shall speak with him mouth to mouth*] He shall be reduced to a state of the most abject servitude. The slave was obliged to fix his eyes on every motion of the master whilst giving his orders, who often condescended to give them only by dumb signs.

Verse 7. *The right of redemption is thine*] This is what is called the right of goel, or kinsman, Lev. xxv. 25. And in the year of jubilee the whole reverted to its ancient master, Lev. xxv. 18.

Verse 8. *This was the word of the Lord*] The whole was designed as a symbolical act, to show the people that there would be a return from Babylon, that each family should re-enter on its former possessions, and that a man might safely purchase on the certainty of this event.

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee:

18 Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name,

19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among other men; and hast made thee a name, as at this day;

21 And thou hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; but

thee.—^a Exod. xx. 6, xxxiv. 7. Deut. v. 9, 10.—^b Isa. ix. 6.—^c Ch. x. 16.—^d Isa. xxxviii. 29.—^e Heb. doing.—^f Job xxxv. 21. Ps. xxxiii. 13. Prov. v. 21. Ch. xvi. 17.—^g Ch. xvii. 10.—^h Exod. ix. 16. 1 Chron. xvii. 21. Isa. lxiii. 12. Dan. ix. 15.—ⁱ Exod. vi. 8. 2 Sam. vii. 23. 1 Chron. xvii. 21. Ps. cxxxvi. 11, 12.—^j Exod. iii. 8, 17. Ch. xi. 5.

Verse 9. *Weighed him the money*] It does not appear that there was any coined or stamped money among the Jews before the captivity; the scripture, therefore, never speaks of counting money, but of weighing it.

Seventeen shekels of silver] The shekel at this time must have been a nominal coin; it was a thing of a certain weight, or a certain worth.

Verse 10. *I subscribed the evidence*] We have here all the circumstances of this legal act. Baruch was a scribe by profession; and the deeds were delivered into his hands, before witnesses, to be preserved as above. Perhaps the law, in this case, required that the instrument should be thus lodged. But, in the present case, both the deeds, the original and the duplicate, were put into the earthen pitcher, because the city was about to be burnt; and, if lodged as usual, they would be destroyed in the general conflagration.

Verse 15. *Houses and fields—shall be possessed again*] That is, this is an evidence that the captivity shall not last long: houses, &c., shall here be possessed again, either by their present owners or immediate descendants. The young might return; at least, all under ten years of age: there was no natural impossibility that they should not live till they should be fourscore.

* they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the ^b mounts, they are come unto the city to take it; and the city ^c is given into the hand of the Chaldeans, that fight against it, because of ^d the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And thou hast said unto me; O Lord God, Buy thee the field for money, and take witnesses; ^e for 'the city is given into the hand of the Chaldeans.

26 Then came the word of the LORD unto Jeremiah, saying;

27 Behold, I am the LORD, the ^f God of all flesh: ^g is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans; and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and ^h set fire on this city, and burn it with the houses, ⁱ upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods; to provoke me to anger.

30 For the children of Israel and the children of Judah ^j have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands; saith the LORD.

31 For this city hath been to me as ^k a provocation of mine anger and of my fury from the day that they built it even unto this day; ^l that I should remove it from before my face.

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, ^m they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the ⁿ back; ^o and not the face: though I taught them, ^p rising up early and teaching them, yet they have not hearkened to receive instruction.

^aNah. ix. 26. Ch. xi. 8. Dan. ix. 10-14.—^bOr, engines of shot. Ch. xxxiii. 4.—^cVer. 25. 36.—^dCh. xiv. 12.—^eOr, though;—^fVer. 24.—^gNun, xvi. 22.—^hVer. 17.—ⁱVer. 3.—^jCh. xxi. 10. xxxvii. 8, 10. li. 13.—^kCh. xix. 13.—^lCh. ii. 7, lii. 25. vii. 22-26. xxii. 21. Ezek. xx. 28.—^mHeb. for my anger.—ⁿ2 Kings xxiii. 27. xxiv. 3.—^oIsa. i. 4, 6. Dan. ix. 8.—^pHeb. neck.—^qCh. ii. 27. vii. 24.—^rCh. vii. 13.—^sCh. vii. 90, 31. xxiii. 11. Ezek. viii. 5, 6.—^tCh. vii. 31. xix. 5.—^uLev. xviii. 21. 1 Kings xi. 33.—^vCh. vii. 31.

Verse 16. *I prayed unto the Lord*] And what a prayer! What weight of matter, sublimity of expression; profound veneration, just conception, divine unctio[n], powerful pleading, and strength of faith! Historical; without flatness; condensed, without obscurity; confessing the greatest of crimes against the most righteous of Beings, without despairing of his mercy, or presuming on his goodness: a confession that, in fact, acknowledges that God's justice should smite and destroy, had not his infinite goodness said, I will pardon and spare.

Verse 24. *Behold the mounts*] The huge terraces raised up to plant their engines on, that they might throw darts, stones, &c., into the city.

Verse 30. *For the children of Israel and the children of Judah have only done evil*] They have all been transgressors from their earliest history.

Have only provoked me to anger with the work of their hands] They have been sinners beyond all others, being excessive idolaters. Their hands have formed the objects of their worship.

Verse 33. *Though I taught them, rising up early and*

34 But they ^a set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to ^b cause their sons and their daughters to pass through the fire unto ^c Molech; ^d which I commanded them not, neither came it unto my mind, that they should do this abomination, to cause Judah to sin.

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, ^e It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will ^f gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them ^g to dwell safely:

38 And they shall be ^h my people, and I will be their God:

39 And I will ⁱ give them one heart, and one way, that they may fear me ^j for ever, for the good of them, and of their children after them:

40 And ^k I will make an everlasting covenant with them, that I will not turn away ^l from them, to do them good; but ^m I will put my fear in their hearts, that they shall not depart from me.

41 Yea, ⁿ I will rejoice over them to do them good, and ^o I will plant them in this land ^p assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; ^q Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And ^r fields shall be bought in this land, ^s whereof ye say, *It is desolate without man or beast*; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in ^t the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for ^u I will cause their captivity to return, saith the LORD:

—^vVer. 24.—^wDeut. xxx. 3. Ch. xxxii. 3. xxxi. 14. xxxi. 10. Ezek. xxxvii. 21.—^xCh. xlii. 6. xxxiii. 16.—^yCh. xxiv. 7. xxx. 22. xxxi. 33.—^zCh. xxiv. 7. Ezek. xl. 19, 2.—^{aa}Heb. all days.—^{ab}Isa. lv. 3. Ch. xxxi. 31.—^{ac}Heb. from after them.—^{ad}Ch. xxxi. 33.—^{ae}Deut. xxx. 9. Zeph. iii. 17.—^{af}Ch. xxiv. 6. xxxi. 28. Amos ix. 15.—^{ag}Heb. in truth, or stability.—^{ah}Ch. xxxi. 28.—^{ai}Ver. 15.—^{aj}Ch. xxxiii. 10.—^{ak}Ch. xvk. 26.—^{al}Ch. xxxiii. 7, 11, 28.

teaching them] From the frequent reference to this, we may naturally conclude that morning preaching prevailed much in Judah.

Verse 37. *Behold, I will gather them out of all countries*] A promise often repeated. See chap. xxix. 14, and the notes on chap. xxxi. 8, &c.

Verse 39. *I will give them one heart*] And that a clean one.

And one way] God's blessing is a profitable inheritance] They shall have but one object of worship, and one way of salvation; and being saved from sin, idolatry, and destruction, they must necessarily be happy within and happy without.

Verse 41. *Yea, I will rejoice over them to do them good*] Nothing can please God better than our coming to him to receive the good which, with his whole heart and his whole soul, he is ready to impart.

Verse 42. *Will I bring upon them all the good that I have promised*] The Jews have never yet received the good that God has promised. Nothing like the fulfilment of these promises took place after their return from Babylon; therefore

there remaineth yet a rest for these ancient people of God ; and it is under the *Christian* dispensation that they are to have it.

Verse 44. *Men shall buy fields for money*] This is a re-

ference to the symbolical purchase mentioned at the beginning of the chapter ; that may be considered by them as a sure sign of their restoration, not only to the *same land*, but to their respective inheritances in that land.

CHAPTER XXXIII.

In this chapter the prophet predicts a restoration of Israel and Judah to the favour of God, attended with such glorious circumstances as shall astonish all the world, 1-9. Their prosperity from that period is then described by a beautiful enumeration of circumstances, 10-13. This leads to the promise of the Messiah, the grand subject of the prophetic writings, and the happiness and stability which the children of Israel shall enjoy under his government ; promises which, in so far as they respect the great body of the Jews, remain still to be fulfilled, 14-26.

MOREOVER the word of the LORD came unto Jeremiah the second time (while he was yet shut up in the court of the prison), saying,

2 Thus saith the LORD the Maker thereof, the LORD that formed it, to establish it ; the LORD is his name ;

3 Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword ;

5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me ; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

* Ch. xxxii. 2, 3.—^b Isa. xxxvii. 26.—^c Or, JEHOVAH.—^d Exod. xv. 8. Amos v. 8 ix. 6.—^e Ps. xci. 15. Ch. xxi. 12.—^f Or, hidden. Isa. xlviii. 6.—^g Ch. xxxii. 24.—^h Ch. xxxii. 5.—ⁱ Ch. xxx. 17.—^j Ch. xxx. 3. xxxii. 44. Ver. 11.—^k Isa. i. 26. Ch. xxiv. 6. xxx. 20. xxxi. 4. 28. xlii. 10.—^l Ezek. xxxvi. 25. Zech. xiii. 1. Heb. ix. 13. 14.—^m Ch. xxxi. 34. Mic. vii. 18.—ⁿ Isa. lxii. 7. Ch. xiii. 11.—

Verse 1. *Moreover the word of the Lord*] This was in the eleventh year of the reign of Zedekiah, Jeremiah being still shut up in prison : but he was now in the court of the prison, where the elders and the king's officers, &c. might consult him with the greater ease ; for they continued to inquire, foolishly thinking that if he would but prophesy good things, these must come.

Verse 3. *Call unto me, and I will answer thee*] To me alone it belongs to reveal what is future ; and the stupendous things which are now coming are known only to myself.

Verse 6. *Behold I will bring it health and cure*] Aruchah, an extensive plaster ; or, as we phrase it, a plaster as large as the sore. I will repair the losses of families by numerous births, and bless the land with fertility.

Verse 7. *The captivity of Judah and the captivity of Israel*] This must respect the latter times, for the ten tribes did not return with the Jews at the termination of the seventy years.

Verse 8. *I will cleanse them*] These promises of pardon

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them : and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD ; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts : for the LORD is good ; for his mercy endureth for ever : and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts ; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD.

14 Behold, the days come, saith the LORD, that

* Isa. lx. 5.—^a Ch. xxxii. 43.—^b Ch. vii. 24. xvi. 9. xxv. 10. Rev. xviii. 23.—^c 1 Chron. xvi. 8, 34. 2 Chron. v. 13. vii. 3. Ezra iii. 11. Ps. cxxxvii. 1. Isa. xii. 4.—^d Lev. vii. 12. Ps. cvii. 22. cxvi. 17.—^e Ver. 7.—^f Isa. lxx. 32. Ch. xxxii. 24. 1. 19.—^g Ch. xvii. 26. xxxii. 44.—^h Lev. xxvii. 32.—ⁱ Ch. xxii. 5. xxxi. 27, 31.

and holiness must be referred to their state under the gospel when they shall have received Jesus as the promised Messiah.

Verse 9. *They shall fear and tremble*] The surrounding nations shall be persuaded that it is the hand of the Almighty that has wrought this change in your behalf ; and shall fear to molest you, and tremble lest they should incur the displeasure of your God by doing you any kind of evil.

Verse 11. *The voice of them that shall say, Praise the Lord of hosts*] That is, the voice of the Levites in the sacred service : intimating that the temple should be rebuilt, and the public service restored.

Verse 16. *And this is the name wherewith she shall be called, the Lord our Righteousness*] See what has been said on chap. xxiii. 6. I will give the original, as before : *vessah asher yikra lah, Yehovah tsidkenu*, "And this one who shall call to her is the Lord our Justification ;" that is, the salvation of the Jews shall take place when Jesus Christ is

*I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 In those days, and at that time, will I cause the ^b Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 ^c In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, ^d The LORD our Righteousness.

17 For thus saith the LORD; ^e David shall never ^f want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to ^g offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; ^h If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

^a Ch. xxxix. 10.—^b Isa. iv. 2. xi. 1. Ch. xxiii. 5.—^c Ch. xxxiii. 6.—^d Heb. *Jehovah-tsidkenu*.—^e Heb. *There shall not be cut off from David*.—^f 2 Sam. vii. 16. 1 Kings ii. 4. Ps. lxxxix. 29, 36. Luke i. 32, 33.—^g Rom. xii. i. xv. 16. 1 Pet. ii. 5, 9. Rev. i. 6.—^h Ps.

proclaimed to them as their Justifier, and they receive him as such.

Verse 18. *Neither shall the priests the Levites want a man*] This is a repetition of the promise made to Phinehas, Numb. xxv. 13.

Verse 22. *So will I multiply the seed of David*] This must be understood of the spiritual David, Jesus Christ, and his progeny, genuine Christians.

Verse 24. *The two families which the Lord hath chosen*]

21 *Then* may also ¹ my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers.

22 As ² the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the LORD came unto Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, ³ The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people that they should be no more a nation before them.

25 Thus saith the LORD; If ⁴ my covenant be not with day and night, and if ⁵ I have not ^m appointed the ordinances of heaven and earth;

26 ⁿ Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for ^o I will cause their captivity to return, and have mercy on them.

lxxxix. 37. Isa. lii. 9. Ch. xxxi. 36. Ver. 25.—¹ Ps. lxxxix. 34.—² Gen. xiii. 16. xv. 5. xxii. 17. Ch. xxxi. 37.—³ Ver. 21, 22.—⁴ Ver. 20. Gen. vii. 24.—⁵ Ps. lxxiv. 16, 17. civ. 19. Ch. xxxi. 35, 36.—^m Ch. xxxi. 37.—ⁿ Ver. 7, 11. Ezra ii. 1.

If the two families which had the priesthood be not meant, then the regal family of David, and the sacerdotal family of Jacob through Levi, may be designed. Following the spiritual interpretation, neither the regal nor sacerdotal family has failed; for Jesus is a King and a Priest, and all true believers in him are kings and priests unto God and the Lamb. And the highest King that ever reigned is He who is the seed of David, King of kings and Lord of lords, who has all power in heaven and in earth.

CHAPTER XXXIV.

This chapter contains two prophecies: the first, delivered during the siege of Jerusalem, predicts to Zedekiah the taking and burning of the city, with his own peaceful death and honourable burial, 1-7. The second was delivered when the Chaldeans had for some time broken up the siege. It reproves the Jews for their conduct towards their brethren of the poorer sort, whom they released, by a solemn covenant, from bondage, in the extremity of their danger; but compelled to return to it when they thought that danger over, 8-11. For this God threatens them with the sword, pestilence, and famine; and with the return of the Chaldeans, who should take the city, destroy it and the other cities by fire, and make an utter desolation of the whole land of Judea, 12-22.

THE word which came unto Jeremiah from the LORD, (^a when Nebuchadnezzar king of Babylon, and all his army, and ^b all the kingdoms of the earth ^c of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof,) saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him,

^a 2 Kings xxv. 1, &c. Ch. xxxix. 1. iii. 4.—^b Ch. i. 15.—^c Heb. *the dominion of his hand*.

Verse 1. *The word which came unto Jeremiah*] This discourse was delivered in the tenth year of the reign of Zedekiah.

Nebuchadnezzar—and all his army, and all the kingdoms of the earth of his dominion] That is, his army was composed of soldiers gathered out of Babylon, and out of all his tributary dominions: one hundred and twenty provinces.

Thus saith the LORD; Behold ^d I will give this city into the hand of the king of Babylon, and ^e he shall burn it with fire:

3 And ^f thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and ^g he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

^d Ch. xxi. 10. xxxii. 3, 28.—^e Ch. xxxii. 29. Ver. 22.—^f Ch. xxxii. 4.—^g Heb. *his mouth shall speak to thy mouth*.

Verse 2. *He shall burn it with fire*] This was a newly-added circumstance.

Verse 3. *Thou shalt not escape*] This, however, he had attempted, but was taken in his flight. See chap. xxxix. 4, and lii. 7, &c.

Verse 5. *Thou shalt die in peace*] Thou shalt not die a violent death; and at thy death thou shalt have all those

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;

9 That every man should let his man-servant, and every man his maid-servant, being an Hebrew, or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your

* See 2 Chron. xvi. 14, xxi. 19.—Dan. ii. 46.—See ch. xxii. 15.—2 Kings xviii. 13, xix. 8. 2 Chron. xi. 5, 9.—Exod. xli. 2. Lev. xxv. 10. Ver. 14.—Neh. v. 11.—Lev. xxv. 39-46.—^a See ver. 21. Ch. xxxvii. 5.—Exod. xxi. 2. xxiii. 10. Deut. xv. 12.—Or, hath sold himself.—Heb. to-day.—So 2 Kings xxiii. 8. Neh. x. 29.—Ch. vii. 10.—^b Heb. whereupon my name is called.

funeral solemnities which were usual at the demise of kings. See 2 Chron. xvi. 14.

So shall they burn odours for thee] Scented wood and other odoriferous substances are placed on the funeral pile of the rich Hindoos, and burned with the body.

And they will lament thee, saying, Ah lord!] They will recite the funeral dirge that begins with those words.

Verse 6. Spake all these words unto Zedekiah] He delivered this message at the hazard of his life. Jeremiah feared God, and had no other fear.

Verse 7. Against Lachish, and against Azekah] These were two cities of Judah of considerable importance: they had been strongly fortified by Behoboam, 2 Chron. xi. 9-11, 2 Chron. xxxii. 9.

Verse 8. The word that came unto Jeremiah] Here the second discourse begins, which was delivered probably a short time, even a few days, after the former.

Zedekiah had made a covenant] We find no account elsewhere of this covenant.

Verse 11. But afterward they turned] They had agreed to manumit them at the end of the seventh year; but when the seventh year was ended, they recalled their engagement,

fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

—Exod. xx. 7. Lev. xix. 42.—Matt. vii. 2. Gal. vi. 7. James ii. 13.—Ch. xxxii. 21, 36.—Heb. for a removing.—Deut. xxviii. 25, 64. Ch. xxix. 18.—See Gen. xv. 10, 17.—Ch. vii. 38. xvi. 4. xix. 7.—See ch. xxxvii. 5, 11.—Ch. xxxviii. 8, 10.—Ch. xxxviii. 2, xxxix. 1, 2, 8. lli. 7, 13.—Ch. ix. 11. xlii. 2, 6.

and detained their servants. This, I believe, is what is here meant.

Verse 16. Ye—polluted my name] By breaking that covenant, and acting contrary to my law.

Verse 17. I proclaim a liberty for you] The prophet loves to express the conformity between the crime and its punishment. You promised to give liberty to your enslaved brethren; I was pleased, and bound the sword in its sheath. You broke your promise, and brought them again into bondage; I gave liberty to the sword, pestilence, and famine, to destroy multitudes of you, and captivity to take the rest.

Verse 18. When they cut the calf in twain, and passed between the parts thereof] This was the ancient and most solemn way of making a covenant.

Verse 21. The king of Babylon's army, which are gone up from you.] Nebuchadnezzar, hearing that there was an Egyptian army coming to the relief of Jerusalem, raised the siege, went out, and met and defeated the Egyptians. It was in the interim that this prophecy was delivered.

Verse 22. I will—cause them to return] They did return; re-invested the city; and, after an obstinate defence, took it, plundered it, and burned it to the ground, taking Zedekiah and his princes captive.

CHAPTER XXXV.

Jeremiah is commanded to go to the Rechabites, who, on the approach of the Chaldean army, took refuge in Jerusalem; and to try their obedience to the command of Jonadab (or Jehonadab, 2 Kings x. 15, 16), their great progenitor, who lived in the reign of Jehu, king of Israel, upwards of two hundred and fifty years before this time, offers them wine to drink, which they refuse, 1-11. Hence occasion is taken to upbraid the Jews with their disobedience to God, their heavenly Father, 12-17; and a blessing is pronounced on the Rechabites, 18, 19.

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the ^a Rechabites, and speak unto them, and bring them into the house of the LORD, into one of ^b the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, ^c the keeper of the ^d door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for ^e Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; ^f that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the

army of the Syrians: so we dwell at Jerusalem.

12 Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not ^g receive instruction to hearken to my words? ^h saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: ⁱ notwithstanding I have spoken unto you, ^j rising early and speaking; but ye hearkened not unto me:

15 ^k I have sent also unto you all my servants the prophets, rising up early and sending them, saying, ^l Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: ^m because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; ⁿ Jonadab the son of Rechab shall not want a man to ^o stand before me for ever.

^a 2 Kings x. 15. 1 Chron. ii. 35.—^b 1 Kings vi. 5.—^c 2 Kings xii. 9. xxv. 18. 1 Chron. ix. 18, 19.—^d Heb. threshold, or vessel.—^e 2 Kings x. 15.—^f Exod. xx. 12. Eph. vi. 2, 3.—^g Ch. xxxii. 33.—^h 2 Chron. xxxvi. 15.—ⁱ Ch. vii. 13. xxv. 3.—^j Ch. vii. 25. xxv. 4.—^k Ch. xviii.

Verse 1. *The word which came—in the days of Jehoiakim*] What strange confusion in the placing of these chapters! Who could have expected to hear of *Jehoiakim* again, whom we have long ago buried; and we have now arrived in the history at the very last year of the last Jewish king.

This discourse was probably delivered in the fourth or fifth year of *Jehoiakim's* reign.

Verse 2. *The house of the Rechabites*] The *Rechabites* were not descendants of *Jacob*; they were *Kenites*, 1 Chron. ii. 55, a people originally settled in that part of Arabia ^a *whence* ^b *they* ^c *came* ^d *to* ^e *Midian*; and most probably the descendants of *Jethro*, the father-in-law of *Moses*. Compare Num. x. 29-32, with Judg. i. 16; iv. 11. Those mentioned here seem to have been a tribe of Nomades or Scenite Arabs, who fed their flocks in the deserts of Judæa; and preserved the simple manners of their ancestors.

Verse 3. *The whole house of the Rechabites*] That is, the family—the chiefs of which are here specified.

11. xxv. 5, 6.—Prov. i. 24. Isa. lxxv. 12. lxxvi. 4. Ch. vii. 13.—^m Heb. There shall not a man be cut off from Jonadab the son of Rechab to stand, &c.—Ch. xv. 19.

Verse 4. *Igdaliah, a man of God*] A prophet or holy man, having some office in the temple.

Verse 5. *Pots full of wine, and cups*] The cups were to draw the wine out of the pots, in order to drink it.

Verse 6. *We will drink no wine*] Their whole religious and political institution consisted in obedience to three simple precepts, each of which has an appropriate spiritual meaning.

Verse 8. *Thus have we obeyed the voice*] We have considered these precepts so very reasonable, so very useful, so conducive to the health of both body and mind, and sanctioned by such a respectable antiquity, that we scrupulously and religiously observe them.

Verse 11. *But—when Nebuchadrezzar—came up*] If at present we appear to be acting contrary in any respect to our institutions, in being found in the city, necessity alone has induced us to take this temporary step.

Verse 14. *The words of Jonadab—are performed—but ye hearkened not unto me.*] The Lord, knowing the fidelity of

this people, chose to try them in this way, that he might, by their conscientious obedience to the precepts of their forefathers, show the Jews, to their confusion, their ingratitude to him, and their neglect of his precepts, which if a man do, he shall live by them.

Verse 19. Thus saith the Lord—Jonadab—shall not want

a man to stand before me for ever.] His name shall ever be honourable, and his posterity shall enjoy my continual protection; and there shall never be found a time in which men of his spirit shall be wanting as patterns of genuine simplicity, filial obedience, purity of manners, and deadness to the world.

CHAPTER XXXVI.

God commands Jeremiah to write down in one roll or volume all the predictions he had uttered against Israel and Judah, and all the surrounding nations, from the day of his vocation to the prophetic office, that the house of Judah might have abundant warning of the dreadful calamities with which their country was about to be visited, if not prevented by a timely repentance, 1-3. The prophet employs Baruch the scribe, the son of Neriah, to write from his mouth all the words of the Lord, and then to read them publicly upon a fast day in the Lord's house, 4-8. A general fast is proclaimed in the following year, viz., the fifth year of the reign of Jehoiakim; upon which occasion, Baruch, in obedience to the prophet's command, reads the words of Jeremiah to all the people at the entry of the new gate of the temple, 9, 10. The princes, hearing of this, send for Baruch, who reads the roll to them; at the contents of which they are greatly alarmed, and solemnly resolve to give information to the king, at the same time advising both the prophet and his scribe to hide themselves, 11-19. Jehoiakim likewise having sent for the roll, Jehudi reads to him a part; and then the king, though advised to the contrary by some of his princes, having cut the leaves, throws the whole into the fire, 20-25, and orders Jeremiah and Baruch to be seized; but they could not be found, because a special providence of God had concealed them, 26. Jeremiah is commanded to re-write his prophecies, and to denounce the judgments of God against the king who had destroyed the first roll, 27-31. Baruch accordingly writes from the mouth of Jeremiah a new copy, with numerous additions, 32.

AND it came to pass in the fourth year of Jehoiakim, the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD, in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read

* Isa. viii. 1. Ezek. ii. 9. Zech. v. 1.—^b Ch. xxx. 2.—^c Ch. xxv. 15, &c.—^d Ch. xxv. 3.—^e Ver. 7. (h. xxvi. 3.—^f Ch. xviii. 8. Jounh. iii. 8.—^g Ch. xxxii. 12.—^h See ch. xiv. 1.—ⁱ Lev. xvi. 29. xxiii. 27,

Verse 1. And it came to pass in the fourth year] This discourse was probably delivered at a time when the people enjoyed peace, and were about to celebrate one of their annual fasts.

Verse 2. Take thee a roll of a book] Take a sufficient quantity of parchment; cut and stitch it together, that it may make a roll on which to write the words that I have already spoken, that they may serve for a testimony to future generations.

Verse 3. It may be that the house of Judah will hear] It was yet possible to avert the judgments which had been so often denounced against them.

them in the ears of all Judah that come out of their cities

7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into

32. Acts xxvii. 9.—¹ Ver. 3.—² Heb. their supplication shall fall.—³ Or, door.—⁴ Ch. xxvi. 10.

Verse 4. Then Jeremiah called Baruch] This man so useful to the prophet, and so faithfully attached to him, was by office a scribe; which signifies, not only a writer, but also a man in office; a chancellor, secretary, &c., a learned man; one acquainted with laws and customs.

Verse 6. Upon the fasting day] A day when multitudes of people would be gathered together from all parts to implore the mercy of God.

Verse 9. In the ninth month] Answering to a part of our December.

Verse 10. In the chamber of Gemariah] He was one of the princes of Judah. See ver. 12.

the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read in the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read *it* in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in *the* winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth,

* See Amos iii. 15.—^b 2 Kings xxii. 11. Isa. xxxvi. 22. xxxvii. 1.—^c Or, of the king.

Verse 17. *How didst thou write all these words?*—At his mouth? So the text should be pointed. They wished to know whether he had not copied them, or whether he wrote as Jeremiah prophesied.

Verse 22. *Winterhouse.*] A warm apartment suited to the season of the year (*December*), when in Palestine there is often snow upon the ground, though it does not last long.

Verse 23. *When Jehudi had read three or four leaves.*] Rather columns; for the law, and the sacred Hebrew Books, are written in columns of a certain breadth. [words.]

And cast it into the fire.] To show his contempt for God's

Verse 25. *Elnathan and Delaiah and Gemariah.*] Three of the princes wished to *save the roll*, and entreated the king that it might not be burnt.

until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor ^b rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son ^c of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

27 Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the Lord of Jehoiakim king of Judah; ^d He shall have none to sit upon the throne of David: and his dead body shall be ^e cast out in the day to the heat and in the night to the frost.

31 And I will ^f punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many ^g like words.

^d Ch. xxii. 30.—^e Ch. xxii. 19.—^f Heb. visit upon. Ch. xxiii. 34.—^g Heb. as they.

Verse 26. *But the Lord hid them.*] They had, at the counsel of some of the princes, hidden themselves, ver. 19. And now, though a diligent search was made, the Lord did not permit them to be found.

Verse 28. *Take thee again another roll.*] There was no duplicate of the former preserved; and now God inspired the prophet with the same matter that he had given him before; and there is to be added the heavy judgment that is to fall on Jehoiakim and his courtiers.

Verse 30. *He shall have none to sit upon the throne of David.*] He shall have no successor, and himself shall have an untimely end, and shall not even be buried, but his body be exposed to the open air, both night and day.

CHAPTER XXXVII.

Zedekiah succeeds Coniah, the son of Jehoiakim, in the Jewish throne, and does that which is evil in the sight of the Lord, 1, 2. The king sends a message to Jeremiah, 3-5. God suggests an answer; and foretels the return of the Chaldean army, who should most assuredly take and burn the city, 6-10. Jeremiah, in attempting to leave this devoted city, and retire to his possession in the country, is seized as a deserter, and cast into a dungeon, 11-15. The king, after a conference with him, abates the rigour of his confinement, 16-21.

AND king * Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 ^b But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake ^c by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and ^d Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then ^e Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, ^f that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 ^g And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not ^h yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 ⁱ For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* ^k wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 ^l And it came to pass, that when the army of the Chaldeans was ^m broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, ⁿ to separate himself thence in the midst of the people.

* 2 Kings xxiv. 17. 2 Chron. xxxvi. 10. Ch. xxii. 24.—^b 2 Chron. xxxvi. 12, 14.—^c Heb. by the hand of the prophet.—^d Ch. xxi. 1, 2. xxix. 25. lii. 24.—^e See 2 Kings xxiv. Ezek. xvii. 15.—^f Ver. 11. Ch. xxxiv. 21.—^g Ch. xxi. 2.—^h Ch. xxxiv. 22.—ⁱ Heb. souls.—^j Ch. xxi. 4, 5.—^k Heb. thrust through.—^l Ver. 5.—^m Heb. made to

Verse 1. *And king Zedekiah the son of Josiah*] Of the siege and taking of Jerusalem referred to here, and the making of Zedekiah king instead of Jeconiah, see 2 Kings xxiv. 1, &c., and the notes there.

Verse 3. *Zedekiah—to the prophet Jeremiah*] He was willing to hear a message from the Lord, provided it were according to his own mind. He did not fully trust in his own prophets.

Verse 4. *Now Jeremiah came in and went out*] After the siege was raised, he had a measure of liberty; he was not closely confined, as he afterwards was. See ver. 16.

Verse 5. *Then Pharaoh's army*] This was Pharaoh's hophra or Apries, who then reigned in Egypt in place of his father Necho. See Ezek. xxix. 8, &c.

Verse 7. *Pharaoh's army—shall return to Egypt*] They were defeated by the Chaldeans; and, not being hearty in the cause, returned immediately to Egypt, leaving Nebuchadnezzar unmolested to recommence the siege.

Verse 10. *For though ye had smitten the whole army*] Strong words; but they show how fully God was determined to give up this city to fire and sword, and how fully he had instructed his prophet on this point.

Verse 12. *Jeremiah went forth*] At the time that Nebuchadnezzar had raised the siege, and gone to meet the Egyptian army.

Go into the land of Benjamin] To Anathoth, his native city.

To separate himself thence] I believe he went to with-

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* ^o false; I fall not away to the Chaldeans. But he hearkened not, to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, ^p and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 When Jeremiah was entered into ^q the dungeon, and into the ^r cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded they should commit Jeremiah ^t into the court of the prison, that they should give him daily a piece of bread out of the bakers' street, ^u until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

ascend.—^o Or, to slip away from thence in the midst of the people.—^p Heb. falsehood, or a lie.—^q Ch. xxxviii. 26.—^r Gen. xl. 16. xli. 14. Exod. xii. 29. Ch. xxxviii. 6.—^s Or, cells.—^t Heb. let my supplication fall.—^u Ch. xxxii. 2. xxxviii. 13, 28.—^v Ch. xxxviii. 9. li. 6.

draw himself from a city devoted to destruction, and in which he could no longer do any good.

Verse 13. *Thou fallest away to the Chaldeans*] Thou art a deserter, and a traitor to thy country.

Verse 15. *And smote him*] Without any proof of the alleged treachery, without any form of justice.

In prison in the house of Jonathan] In Asiatic countries there is an apartment in the houses of the officers of the law, to confine all the accused that are brought before them. Jonathan was a scribe or secretary, and had a prison of this kind in his house.

Verse 16. *Entered into the dungeon and into the cabins*] The dungeon was probably a deep pit; and the cabins or cells, niches in the sides, where different malefactors were confined.

Verse 17. *Is there any word from the Lord?*] Is there any farther revelation?

There is:—thou shalt be delivered] What bold faithfulness! And to a king, in whose hands his life now lay.

Verse 20. *Cause me not to return to the house of Jonathan*] He had been ill-used in this man's custody, so as to endanger his life, the place being cold, and probably unhealthy.

Verse 21. *Then Zedekiah—the court of the prison*] Was contiguous to the king's house, where the prisoners could readily see their friends.

Give him daily a piece of bread out of the bakers' street] From the public stores; which he received till all the provisions were spent.

CHAPTER XXXVIII.

The princes of Judah, taking offence at Jeremiah on account of his predicting the destruction of Jerusalem and the temple by the Chaldeans, cause him to be cast into a deep and miry dungeon, 1-6. Ebed-melech an Ethiopian gets the king's permission to take him out, 7-13. Jeremiah advises the king, who consulted him privately, to surrender to the Chaldeans, 14-23. The king promises the prophet that he will not put him to death, and requires him not to reveal what had passed to the princes; to whom he accordingly gives an evasive answer, telling them only so much of the conference as related to his request for his life, 24-28.

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire.

7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; (the king then sitting in the gate of Benjamin;)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men

with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house.

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chal-

* Ch. xxxvii. 3.—b Ch. xxi. 1.—c Ch. xxi. 8.—d Ch. xxi. 9.—e Ch. xxi. 10. xxxii. 3.—f See ch. xxvi. 11.—g Heb. peace.—h Ch. xxxiii. 21.—i Or, of the king.—j Ch. xxxix. 16.—k Heb. he will die.—l Heb.

in thine hand.—m Ver. 6.—n Ch. xxxvii. 21.—o Or, principal.—p Isa. lvii. 16.—q Kings xlv. 12.—r Ch. xxxix. 8.—s Ch. xxxii. 4. xxxiv. 3. Ver. 23.

Verse 1. *Then Shephatiah*] This was the faction who were enemies to Jeremiah, and sought his life.

Verse 3. *This city shall surely be given*] This was a testimony that he constantly bore: he had the authority of God for it.

Verse 4. *Let this man be put to death*] And they gave their reasons plain enough: but the proof was wanting.

Verse 6. *So Jeremiah sunk in the mire*] Their obvious design was, that he might be stifled in that place.

Verse 7. *Ebed-melech*] The servant of the king, one of the eunuchs who belonged to the palace.

The king then sitting in the gate of Benjamin] To give audience, and to administer justice.

Verse 9. *There is no more bread in the city*] They had defended it to the last extremity; and it appears that bread had been afforded to the prophet according to the king's commandment, as long as there was any remaining. See chap. xxxi. 21.

Verse 10. *Take from hence thirty men*] The king was determined that he should be rescued by force, if the princes opposed.

Verse 11. *Old cast clouts, and old rotten rags*] These were garments that had been used, and would not be used again; or such as, through continuing long there, had by insects, &c. been rendered useless.

Verse 14. *Into the third entry*] A place to enter which two others must be passed through.

Verse 16. *As the Lord liveth, that made us this soul*] A very solemn oath; and the first instance on record of the profane custom of swearing by the soul.

Verse 17. *Wilt assuredly go*] On the king's obedience to the advice of the prophet the safety of the city depended.

Unto the king of Babylon's princes] The generals of the army then returning to the siege from the defeat of the Egyptians; for Nebuchadnezzar himself was then at Riblah, in Syria, chap. xxxix. 5, 6.

deans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this is the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

* 1 Sam. xxxi. 4.—^b Heb. Men of thy peace.—^c Ch. xxxix. 6. xli. 10. —^d Ver. 18.—^e Heb. thou shalt burn, &c.

Verse 22. *All the women—brought forth*] I think this place speaks of a kind of defection among concubines or women of the second rank.

Verse 23. *They shall bring out all thy wives and thy children*] These were the women of the first rank, by whom the king had children. These had no temptation to go out to the Chaldeans, nor would they have been made welcome; but the others being young, and without children, would be well received by the Chaldean princes.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; and also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

28 So¹ Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

¹ Ch. xxxvii. 20.—² Ch. xxxvii. 15.—^b Heb. they were silent from him.—^c Ch. xxxvii. 21. xxxix. 14.

Verse 26. *I presented my supplication*] This was telling the truth, and nothing but the truth, but not the whole truth.

Verse 27. *The matter was not perceived.*] They did not question him farther; and the king's commandment to remove him from the house of Jonathan being well known, they took for granted that they had all the information that they sought.

CHAPTER XXXIX.

This chapter gives an account of the siege and taking of Jerusalem; the flight, capture, and punishment of Zedekiah; the burning of the city; and the carrying away of the people (a few of the meanest excepted) to Babylon, 1-10; also of the release of Jeremiah, and the special orders of Nebuchadnezzar concerning him, 11-14. The remaining verses relate to the subject of the preceding chapter; and contain promises of personal safety to Ebed-melech the Ethiopian amidst the public calamities, on account of his piety, and his humanity to the prophet, 15-18.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-

* 2 Kings xv. 1-4. Ch. iii. 4-7.—^b Ch. xxxviii. 17.

Verse 1. *In the ninth year of Zedekiah—in the tenth month*] This month is called *Tebeth* in Esther ii. 16. It began with the first new moon of our January, and it was on the tenth day of this month that Nebuchadnezzar invested the city.

Verse 2. *The eleventh year—in the fourth month*] This month in the Hebrew calendar is called *Thammuz*, and commences with the first new moon of our July. The siege had lasted just eighteen months.

The city was broken up] A breach was made in the wall by which the Chaldeans entered.

Verse 3. *Sat in the middle gate*] The gate of the centre,

sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

* 2 Kings xxv. 4, &c. Ch. lii. 7, &c.

as the term seems plainly to import, was a gate of communication in the middle of the valley, between the two parts of the city, sometimes called the *higher* and the *lower* city.

Nergal-sharezer] These were the principal commanders; but Dr. *Blayney* thinks that instead of *stw* persons, we have in reality but *three*, as the name that follows each is a title of office.

Verse 4. *Went forth out of the city by night*] Probably there was a private passage under ground, leading without the walls, by which Zedekiah and his followers might escape unperceived, till they had got some way from the city.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 And the Chaldeans burnt the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

* Ch. xxxii. 4. xxxviii. 18, 23.—^b 2 Kings xxiii. 33.—^c Heb. spoke with him judgments. Ch. iv. 12.—^d Ezek. xli. 13, compared with ch. xxxii. 4.—^e Heb. with two brazen chains or fetters.—^f 2 Kings xxv. 9. Ch. xxxviii. 18. lli. 18.—^g 2 Kings xxv. 11, &c. Ch. lli. 15, &c.—^h Or, chief marshal.—ⁱ Heb. chief of the executioners, or

The way of the plain.] There were two roads from Jerusalem to Jericho. One passed over the mount of Olives; but, as this might have retarded his flight, he chose the way of the plain, and was overtaken near Jericho, perhaps about sixteen or eighteen miles from Jerusalem.

Verse 5. *To Riblah.*] This city was situated on the northern frontier of Palestine, and Hamath was a large city belonging also to Syria. See Gen. x. 18.

Verse 7. *Bound him with chains.*] Margin: "Two brazen chains;" one for his hands, and the other for his feet.

12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

slaughtermen. And so ver. 10, 11, &c. See Gen. xxxvii. 26.—¹ Heb. in that day.—² Heb. by the hand of.—³ Heb. set thine eyes upon him.—⁴ Ch. xxxviii. 23.—⁵ Ch. xl. 6.—⁶ Ch. xxvi. 24.—⁷ Ch. xxxviii. 7. 12.—⁸ Dan. ix. 12.—⁹ Ch. xxi. 9. xiv. 5.—¹⁰ 1 Chron. v. 20. Ps. xxxvii. 40.

Verse 9. *Those that fell away.*] That deserted to the Chaldeans during the siege.

Verse 10. *Left of the poor of the people.*] The very refuse of the inhabitants, who were not worthy of being carried away; and among them he divided the fields and vineyards of those whom he took away.

Verse 16. *Go and speak to Ebed-melech.*] The king's servant, the Cushite.

Verse 18. *I will surely deliver thee.*] They that fear God need fear nothing besides.

CHAPTER XL.

This and the four following chapters contain a distinct account of what passed in the land of Judah from the taking of Jerusalem to the retreat of the remnant of the people to Egypt; together with the prophecies of Jeremiah concerning that place, whither he himself accompanied them. In this chapter we have an account of the enlargement of Jeremiah by Nebuzar-adan, the captain of the guard, who advises him to put himself under the jurisdiction of Gedaliah, the son of Ahikam, whom the king of Babylon had made governor over the land of Judea, 1-5. The prophet and many of the dispersed Jews repair to Gedaliah, 6-12. Johanan acquaints the governor of a conspiracy against him, but is not believed, 13-16.

THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive

* Ch. xxxix. 14.—^b Or, manacles.

Verse 1. *The word that came to Jeremiah.*] This and the four following chapters contain a particular account of what passed in the land of Judea from the taking of the city to the

of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

* Ch. l. 7.

retreat of the people into Egypt, and the prophecies of Jeremiah concerning them there.

Verse 2. *The Lord thy God hath pronounced.*] I know

3 Now the LORD hath brought it, and done according as he hath said: * because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which ^bwere upon thine hand. ^cIf it seem good unto thee to come with me unto Babylon, come; and ^dI will look well unto thee: but if it seem ill unto thee to come with me unto Babylon, forbear: behold, ^eall the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, ^fwhom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 ^gThen went Jeremiah unto Gedaliah the son of Ahikam to ^hMizpah; and dwelt with him among the people that were left in the land.

7 ⁱNow when all the captains of the forces which were in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of ^jthe poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, ^keven Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of

* *Dout.* xxix. 24, 25. *Dan.* ix. 11.—^b Or, are upon thine hand.—^c *Ch.* xxxix. 12.—^d *Heb.* I will set mine eye upon thee.—^e *Gen.* xx. 15.—^f *2 Kings* xxv. 22, &c.—^g *Ch.* xxxix. 14.—^h *Judg.* xx. 1.—ⁱ *2 Kings*

that thou art a true prophet, for what thou hast predicted from thy God is come to pass.

Verse 4. *Come; and I will look well unto thee*] Thou art now at full liberty to do as thou pleasest; either to come to Babylon, or to stay in thy own land.

Verse 5. *Go back also to Gedaliah*] If thou wilt stay in thy own land, thou hadst best put thyself under the protection of thy countryman Gedaliah, whom the king of Babylon has made governor of the land.

Verse 8. *Ishmael the son of Nethaniah*] This is he who afterwards murdered Gedaliah.

Verse 14. *But Gedaliah the son of Ahikam believed them not.*] Conscious of his own integrity and benevolence, he took

Shaphan swore unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, ^lto serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant in Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whether they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that ^mBaalis the king of the Ammonites hath sent Ishmael the son of Nethaniah ⁿto slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

xxv. 23, &c.—^l *Ch.* xxxix. 10.—^m *Ch.* xli. 1.—ⁿ *Heb.* to stand before. *Deut.* i. 38.—^o See *ch.* xli. 10.—^p *Heb.* to strike thee in soul?

the portrait of others from his own mind; and therefore believed evil of no man, because he felt none towards any in his own breast. A little soul is ever suspicious, and ready to believe the worst of every person and thing. A great mind acts always on the contrary.

Verse 16. *Thou shalt not do this thing*] He cannot be so base.

Thou speakest falsely of Ishmael.] Had he been a little more distrustful, he would have saved his own life. The next chapter shows that Johanan's information was too true. So noble Gedaliah lost his life by not believing that evil of others of which he himself was incapable.

CHAPTER XLII.

Ishmael executes his conspiracy against Gedaliah the governor and his companions, and attempts to carry away the Jews who were with him captives to the Ammonites, 1-10; but Johanan recovers them, and purposes to flee into Egypt, 11-18.

NOW it came to pass in the seventh month, ^a that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and ^b smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew it,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, ^c having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to ^d the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, ^e weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and ^f cast them into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain ^g because ^h of Gedaliah, was it ⁱ which Asa the king had made for fear of Baasha king of Israel: and Ishmael the

son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, ^j *even* the king's daughters, and all the people that remained in Mizpah, ^k whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to ^l the Ammonites.

11 But when Johanan the son of Kareah, and all ^m the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by ⁿ the great waters that are in Gibeon.

13 Now it came to pass that when all the people ^o which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of ^p Chimham, which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, ^q whom the king of Babylon made governor in the land.

^a 2 Kings xxv. 25. Ch. xl. 6, 8. — ^b 2 Kings xxv. 25. — ^c Lev. xix. 27, 28. Deut. xiv. 1. Isa. xv. 2. — ^d See 2 Kings xxv. 9. 1 Sam. i. 7. — ^e Heb. in going and weeping. — ^f So 1 Mac. vii. 19. — ^g Or, near Gedaliah. — ^h Heb. by the hand, or by the side of Gedaliah. — ⁱ 1 Kings

Verse 1. Now—in the seventh month.] Answering to the first new moon in our month of October.

There they did eat bread together.] This was the same as making a solemn covenant; for he who ate bread with another was ever reputed a friend.

Verse 5. Having their beards shaven.] All these were signs of deep mourning, probably on account of the destruction of the city.

Verse 6. Weeping all along as he went.] This felonious hypocrite pretended that he also was deeply afflicted, and wished to bear them company in their sorrow.

Come to Gedaliah.] He will appoint you vineyards and fields.

Verse 9. Now the pit—was it which Asa the king had made for fear of Baasha.] See 1 Kings xv. 22.

xv. 22. 2 Chron. xvi. 6.—Ch. xlii. 6.—Ch. xl. 7.—Ch. xl. 14. —Ch. xl. 7, 8, 13.—2 Sam. ii. 13.—2 Sam. xix. 37, 38.—Ch. xl. 5.

Verse 10. Carried away captive.] He took all these that he might sell them for slaves among the Ammonites.

Verse 14. Went unto Johanan.] They were weary of the tyranny of Ishmael, and were glad of an opportunity to abandon him.

Verse 16. The women,—children, and the eunuchs.] These were all, most probably, persons who belonged to the palace and harem of Zedekiah; some of them his own concubines, and their children.

Verse 17. Dwelt in the habitation of Chimham.] The estate that David gave Chimham, the son of Barzillai. See 2 Sam. xix. 37, &c.

CHAPTER XLII

Johanan and the remnant of the people desire Jeremiah to ask counsel of God what they should do, 1-8. The prophet assures them of safety in Judea, but destruction in Egypt, 4-18; and reproveth their hypocrisy in asking counsel with which they had no intention to comply, 19-22.

THEN all the captains of the forces, * and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people, from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, ^b Let, we beseech thee, our supplication be accepted before thee, and ^c pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* ^d a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us ^e the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* ^f whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will ^g keep nothing back from you.

5 Then they said to Jeremiah, ^h The LORD be a true and faithful Witness between us, if we do not ⁱ *even* according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be good*, or whether *it be evil*, we will obey the voice of the LORD our God, to whom we send thee; ^j that it may be well with us, when we obey the voice of the LORD our God.

7 And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest.

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then ^k will I build you, and not pull *you* down; and I will plant you, and not pluck *you* up: for ^l I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: ^m for I *am* with you to save you, and to deliver you from his hand.

12 And ⁿ I will shew mercies unto you, that he

* Ch. xl. 8. 13. xli. 11.—^b Or, *Let our supplication fall before thee.* 1 Sam. vii. 8. xii. 13. Isa. xxxvii. 4. James v. 16.—^c Lev. xxvi. 21.—^d Ezra viii. 21.—^e 1 Kings xxii. 14.—^f 1 Sam. iii. 18. Acts xx. 20.—^g Gen. xxxi. 50.—^h Deut. vi. 8. Ch. vii. 23.—ⁱ Ch. xxiv. 6. xxi. 28. xxxiii. 7.—^j Deut. xxxii. 36. Ch. xviii. 8.—^k Isa. xliii. 5. Rom. viii. 31.—^l Ps. cvi. 45, 46.—^m Ch. xlv. 16.—ⁿ Deut. xvii. 16.

Verse 1. *The captains of the forces*] The different leaders of the small bands or companies, collected from different parts of the land.

Verse 3. *That the Lord thy God may shew us*] They did not know which might be the safest direction to take; for though they inclined to Egypt, yet they wished to know the mind of God on that point.

Verse 5. *The Lord be a true and faithful Witness*] The Lord is such; and as ye have bound yourselves to obey his voice, he will register the covenant, and bless or curse according as ye shall conduct yourselves in this matter.

Verse 7. *After ten days*] All this time he was waiting upon God: for it is evident the prophets could not prophesy when they pleased, any more than the disciples of our Lord could work miracles when they wished.

Verse 10. *For I repent me of the evil*] As I have punished you only because you continued to be rebellious, I will arrest this punishment as soon as you become obedient to my word.

Verse 15. *If ye—set your faces to enter into Egypt, &c.*]

may have mercy upon you, and cause you to return to your own land.

13 But if ^o ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel; If ye ^p wholly set ^q your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, ^r which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, ^s shall follow close after you there in Egypt; and there ye shall die.

17 ^t So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die ^u by the sword, by the famine, and by the pestilence: and ^v none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been ^w poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ^x ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 The LORD hath said concerning you, O ye remnant of Judah; ^y Go ye not into Egypt: know certainly that I have ^z admonished you this day.

20 For ^{aa} ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, ^{ab} Pray for us unto the LORD our God: and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that ^{bb} ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire ^{cc} to go and to sojourn.

Ch. xlv. 12, 13, 14.—^o Luke ix. 51.—^p Ezek. xi. 8.—^q Heb. shall cleave after you.—^r Heb. So shall all the men be.—^s Ch. xxiv. 10. Ver. 22.—^t See ch. xlv. 14, 28.—^u Ch. vii. 20.—^v Ch. xviii. 16. xxiv. 9. xvi. 6. xxix. 18, 22. xlv. 12. Zech. viii. 13.—^w Deut. xvii. 16.—^x Heb. testified against you.—^y Or, ye have used deceit against your souls.—^z Ver. 2.—^{aa} Ver. 17. Ezek. vi. 11.—^{cc} Or, to go to sojourn.

Every evil that ye dreaded by staying in your own land shall come upon you in Egypt.

Verse 16. *The sword—and the famine—shall follow close after you*] Shall be at your heels; shall overtake and destroy you; for there ye shall die.

Verse 19. *Go ye not into Egypt*] Why? Because God knew, such was their miserable propensity to idolatry, that they would there adopt the worship of the country, and serve idols.

Verse 20. *For ye dissembled in your hearts*] What a most miserable and incorrigible people! Ingratitude, hypocrisy, rebellion, and cruelty seem to have been enthroned in their hearts?

Verse 21. *Ye have not obeyed the voice*] Though ye have requested to have this particular revelation of the divine will, and promised obedience, yet have ye not done one thing for which ye sent me to inquire of the Lord.

Verse 22. *Now therefore know certainly*] As ye have determined to disobey, God has determined to punish.

CHAPTER XLIII.

The leading men, discrediting Jeremiah's prophecy, carry the people into Egypt, 1-7. Jeremiah, by a type, foretels the conquest of Egypt by Nebuchadnezzar, 8-13. This mode of conveying instruction by actions was very expressive, and frequently practised by the prophets. The image of Nebuchadnezzar arraying himself with Egypt, as a shepherd puts on his garment, is very noble. Egypt at this time contended with Babylon for the empire of the East; yet this mighty kingdom, when God appoints the revolution, shifts its owner with as much ease as a shepherd removes his tent or garment, which the new proprietor has only to spread over him. See ver. 12.

AND it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the LORD their God had sent him to them, even all these words,

2 * Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took ^h all the remnant of Judah, that were returned from all nations, whither they had been driven to dwell in the land of Judah;

6 *Even* men, and women, and children, ^c and the king's daughters, ^d and every person that Nebuzardan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they

* Ch. xlii. 1.—^b Ch. xl. 11, 12.—^c Ch. xli. 10.—^d Ch. xxxix. 10. xl. 7.—^e Ch. ii. 16. xlii. 1, called *Hanes*. Isa. xxx. 4.—^f Ch. xxv. 9. xxvii. 6. See Ezek. xxix. 18, 20.—^g Ch. xlii. 13. xlii. 13.—^h Ch.

Verse 2. *Thou speakest falsely*] They had no other colour for their rebellion than *flatly to deny* that God had spoken what the prophet related.

Verse 6. *Men, and women, and children, and the king's daughters*] See the note on chap. xli. 10. It is truly surprising that the Chaldeans should have left behind any of the royal family of Judah!

Verse 7. *Came they even to Tahpanhes.*] This city was called *Daphne* by the Greeks, and was situated at the extremity of Lower Egypt, near to Heliopolis. It was at this place that, according to St. Jerome, tradition says the faithful Jeremiah was stoned to death by these rebellious wretches.

Verse 11. *Such as are for death to death*] See the note on chap. xv. 2.

Verse 12. *He shall burn them, and carry them away captives*] Some of these gods, such as were of wood, he will

obeyed not the voice of the LORD: thus came they even to ^e Tahpanhes.

8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel: Behold, I will send and take Nebuchadnezzar the king of Babylon, ^f my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 ^g And when he cometh, he shall smite the land of Egypt, and deliver ^h such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of ⁱ the gods of Egypt; and he shall burn them and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the ^j images of ^k Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

xv. 2. Zech. xi. 9.—^l Ch. xlvi. 25.—^m Heb. *statues*, or *standing images*. —ⁿ Or, *the house of the sun*.

burn; those of metal he will carry away. Some of them were of gold.

Shall array himself with the land of Egypt] Shall take all its wealth, and all its grandeur; shall take all its spoils.

As a shepherd putteth on his garment] With as much ease and with as little opposition; and with as full a confidence that it is now his own.

He shall go forth from thence in peace.] He shall suffer no interruption, nor endure any disaster in his return from his Egyptian expedition. See the proof of all this in the notes at the end of chap. xlii.

Verse 13. *He shall break also the images of Beth-shemesh*] *Beth shemesh* is literally, *the house or temple of the sun*; which was worshipped here, and whose images are said to have been of solid gold. Beth-shemesh is the same as Heliopolis.

CHAPTER XLIV.

Jeremiah reproves the Jews in Egypt for continuing in idolatry after the exemplary judgments inflicted by God on their nation for that sin, 1-14; and, upon their refusing to reform, denounces destruction to them, and to that kingdom wherein they sought protection, 15-30.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at ^a Migdol, and at ^b Tahpanhes, and at ^c Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are ^a a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went ^a to burn incense, and to ^a serve other gods, whom they knew not, neither they, ye, nor your fathers.

4 Howbeit ^a I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore ^a my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.

7 Therefore now thus saith the LORD the God of hosts, the God of Israel; Wherefore commit ye *this* great evil ^a against your souls, to cut off from you man and woman, child and suckling, ^a out of Judah, to leave you none to remain;

8 In that ye ^a provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be ^a a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the ^a wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not ^a humbled even unto this day, neither have they ^a feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the LORD of hosts, the God of Israel; Behold ^a I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and ^a they shall all be consumed, and

^a Exod. xiv. 2. Ch. xlvi. 14.—^b Ch. xlii. 7.—^c Isa. xix. 18.—^d Ch. ix. 11. xxxiv. 22.—^e Ch. xix. 4.—^f Deut. xiii. 6. xxxii. 17.—^g 2 Chron. xxxvi. 18. Ch. vii. 25. xxv. 4. xxvi. 5. xxix. 19.—^h Ch. xlii. 18.—ⁱ Num. xvi. 88. Ch. vii. 19.—^j Heb. out of the midst of Judah.—^k Ch. xxv. 6. 7.—^l Ch. xlii. 18. Ver. 12.—^m Heb. wickedness, or punishments, &c.—ⁿ Heb. contrite. Ps. li. 17.—^o Prov. xxviii. 14.—^p Lev.

Verse 1. Which dwell at Migdol] A city of Lower Egypt, not far from Pelusium.

Tahpanhes] Daphne Pelusiaca, the place to which the emigrant Jews first went.

Noph] Memphis, a celebrated city of Middle Egypt, and the capital of its district.

The country of Pathros] A district of Upper Egypt, known by the name of the Thebais.

Verse 2. No man dwelleth therein.] The desolation of the land of Judea must have been exceedingly great when this, in almost any sense, could be spoken of it.

Verse 4. Oh, do not this abominable thing.] One of the finest figures of poetry, when judiciously managed, the anthropopathia, the ascribing human passions, to God is often

fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men?

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings and because of the abominations which ye have committed; therefore is your land ^a a desolation, and an astonishment, and a curse, without an inhabitant, ^a as at this day.

xvii. 10. xx. 5, 6. Ch. xxi. 10. Amos ix. 4.—^a Ch. xlii. 15, 16, 17, 22.—^b Ch. xlii. 18.—^c Ch. xliii. 11.—^d Heb. lift up their soul.—^e Ver. 28.—^f So ch. vi. 16.—^g Num. xxx. 12. Deut. xxiii. 28. Judg. xi. 36. See ver. 25.—^h Or, frame of heaven.—ⁱ Ch. vii. 18.—^j Heb. bread.—^k Ch. vii. 18.—^l Or, husbands.—^m Ch. xxv. 11, 18, 88.—ⁿ Ver. 6.

used by this prophet: so God is said to grieve, to mourn, to have his bowels moved with compassion, to repent, to be angry, &c.

Verse 7. This great evil against your souls.] Will not self-interest weigh with you? See what ruin your conduct has brought upon your country.

Verse 9. Have ye forgotten the wickedness of your fathers.] It seems that the women were principal agents in idolatrous practices; for the queens—the wives, of rulers and of common people, burnt incense to the queen of heaven (the moon), ver. 17, and poured out drink-offerings to her.

Verse 15. Then all the men—and all the women.] We have not seen the women in determined rebellion before. Here they make a common cause with their idolatrous husbands.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; * therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah, that are in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying: * Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, ^d I have sworn by my great name, saith the LORD, that * my name shall no more be named in the mouth of

any man of Judah in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt * shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet ^a a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, ¹ mine, or their's.

29 And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall ^b surely stand against you for evil:

30 Thus saith the LORD; Behold, ¹ I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave ^m Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

or them.—^b Ps. xxxiii. 11.—¹ Ch. xlvi. 25, 26. Ezek. xxix. 3, &c. xxx. 21, &c.—^m Ch. xxxix. 5.

Verse 30. Behold I will give Pharaoh-hophra] That is, Pharaoh Apries. How this and the prophecies in the preceding chapter were fulfilled, we learn from ancient historians.

* Dan. ix. 11, 12.—^b Ch. xliii. 7. Ver. 15.—^c Ver. 15, &c.—^d Gen. xxi. 16.—^e Ezek. xx. 39.—^f Ch. i. 10. xxxi. 28. Ezek. vii. 6.—^g Ver. 12.—^h Ver. 14. Isa. xxvii. 13.—ⁱ Ver. 17, 25, 26.—^j Heb. from me,

Verse 19. And when we burned incense to the queen of heaven] The MOON seems to have been called *melacheth*, as the SUN was called *molech*.

CHAPTER XLV.

This chapter is evidently connected with the subject treated of in the thirty-sixth. Baruch, who had written the prophecies of Jeremiah, and read them publicly in the temple, and afterwards to many of the princes, is in great affliction because of the awful judgments with which the land of Judah was about to be visited; and also on account of the imminent danger to which his own life was exposed, in publishing such unwelcome tidings, 1-3. To remove Baruch's fear with respect to this latter circumstance, the prophet assures him that though the total destruction of Judea was determined because of the great wickedness of the inhabitants, yet his life should be preserved amidst the general desolation, 4, 5.

THE * word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim ^b the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch,

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

* Ch. xxxvi. 1, 4, 32.—^b 2 Kings xxiii. 34.—^c Isa. v. 5.

Verse 1. The word that Jeremiah—spake unto Baruch] This is another instance of transposition. This discourse was delivered in the fourth year of Jehoiakim, several years before Jerusalem was taken by the Chaldeans. It is a simple appendage to chap. xxxvi., and there it should have been inserted.

Verse 3. Thou didst say, Woe is me now!] All that were the enemies of Jeremiah became his enemies too; and he needed these promises of support.

Verse 4. Behold, that which I have built] I most certainly will fulfil all those threatenings contained in the

4 Thus shalt thou say unto him, The LORD saith thus; Behold, ^c that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek them not: for, behold, ^d I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee * for a prey in all places whither thou goest.

^d Ch. xxv. 26.—^e Ch. xxi. 9. xxxviii. 2. xxxix. 18.

roll thou hast written; for I will destroy this whole land.

Verse 5. And seekest thou great things for thyself?] Nothing better can be expected of this people: thy hopes in reference to them are vain. Expect no national amendment till national judgments have taken place. And as for any benefit to thyself, think it sufficient that God has determined to preserve thy life amidst all these dangers.

But thy life will I give unto thee for a prey] This is a proverbial expression. As a prey or spoil is that which is gained from a vanquished enemy, so it is preserved with pleasure as the proof and reward of a man's own valour.

CHAPTER XLVI.

The difference between the preceding and the subsequent prophecies in point of composition is very remarkable; the last excelling much in majesty and elegance. This chapter (of which the first verse forms a general title to this and the five chapters following) contains two distinct prophecies relating to Egypt. The first was delivered previous to an engagement between Pharaoh-necho, king of Egypt, and Nebuchadnezzar, king of Babylon; in which the Egyptians were routed in Carchemish with great slaughter, as here predicted. The prophet sees the mighty preparations; but they are all declared to be of no avail, as God had decreed their fall, 1-6. The king of Egypt, however, is represented as marching with all the confidence of victory, like a river overflowing its banks, and threatening all around with its inundation, 7, 8. But this immense armament of Pharaoh-necho, consisting of various nations, shall, by a righteous judgment of God, receive such a signal overthrow near the river Euphrates, that the political consequence of Egypt shall be thereby irretrievably ruined, and its remaining power become contemptible in the sight of the nations, 9-12. The other prophecy, beginning at the thirteenth verse, relates to the memorable overthrow of the Egyptians by Nebuchadnezzar, subsequent to his siege of Tyre, in the sixteenth year after the destruction of Jerusalem, 13-26. The promise, in the conclusion of the chapter, of preservation to the Jews (who have for many ages continued a distinct people, when the various nations of antiquity who oppressed them, or with whom they had any intercourse, have long ago ceased to have any separate and visible existence), has been most remarkably fulfilled; and is a very signal act of providence, and a pledge of the restoration of Israel to the divine favour, when the time of the Gentiles shall be fulfilled, 27, 28.

THE word of the LORD which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.

5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who is this that cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up,

and will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow.

10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

13 The word that the Lord spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come and smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol

* Ch. xxv. 15. &c.—2 Kings xxxiii. 29. 2 Chron. xxxv. 20.—So ch. li. 11, 12. Nah. ii. 1, iii. 14.—^d Heb. broken in pieces.—^e Heb. fled a flight.—Ch. vi. 25. xlix. 29.—^f Dan. xi. 19.—^g See Isa. viii. 7, 8. Ch. xlvii. 2. Dau. xi. 22.—^h Heb. Cush.—ⁱ Heb. Put.—Isa. lxi. 19.—Isa. xliii. 6. Joel i. 15. ii. 1.—^m Dent. xxxii. 42. Isa.

xxxiv. 6.—Isa. xxxiv. 6. Zeph. i. 7. See Ezek. xxxix. 17.—^o Ch. viii. 22. ii. 8.—^p Isa. xlvi. 1.—^q Heb. no cure shall be unto thee.—^r Ezek. xxx. 21.—Isa. xix. 1. Ch. xliii. 10, 11. Ezek. xxx. xxxii.

Verse 1. *The word of the Lord—against the Gentiles*] This is a general title to the following collection of prophecies, written concerning different nations, which had less or more connexion with the Jews, either as enemies, neighbours, or allies.

Verse 2. *Pharaoh-necho*] This was the person who defeated the army of Josiah, in which engagement Josiah received a mortal wound, of which he died, greatly regretted, soon after at Megiddo.

Verse 3. *Order ye the buckler*] This is the call to the general armament of the people against the Chaldeans.

Verse 4. *Furbish the spears*] Cleanse, brighten, and sharpen them.

Brigandines.] A coat of mail, especially that which was made scale fashion; one plate overlapping the other, like the scales of fish.

Verse 5. *Wherefore have I seen them dismayed*] What! such a numerous, formidable, and well-appointed army panic-struck?

Verse 6. *Let not the swift flee away*] Even the swiftest shall not be able to escape.

They shall—fall toward the north] By the Euphrates, which was northward of Judea. Here the Egyptian army was routed with great slaughter.

Verse 7. *Who is this that cometh up as a flood*] A fine image to represent the incursions of vast armies carrying all before them.

Verse 9. *The Ethiopians*] This army was composed of many nations. *Cush*, which we translate *Ethiopians*, almost invariably means the *Arabians*; and here, those *Arabs* that bordered on Egypt near the Red Sea. *Phut* probably means the *Libyans*; for *Phut* settled in *Libya*, according to Josephus.

Verse 10. *For this is the day of the Lord God of hosts*] The prophet represents this as a mighty sacrifice, where innumerable victims were slain.

Verse 11. *Go up into Gilead, and take balm*] An irony. Egypt is so completely enfeebled by this overthrow, that her political wound is utterly incurable. This figure is used with the more propriety here, as the Egyptians have been celebrated from the remotest antiquity for their knowledge of medicine.

Verse 12. *The nations have heard of thy shame*] Of thy disgrace, by this prodigious slaughter of thy troops.

Verse 13. *How Nebuchadnezzar—should come and smite the land of Egypt*.] See on chap. xlv. This was after Amasis had driven Pharaoh-necho into Upper Egypt. See chap. xlv. 30.

and publish in Noph and in Tahpanhes: say ye, 'Stand fast, and prepare thee; for ^b the sword shall devour round about thee.

15 Why are thy valiant men swept away? they stood not, because the Lord did drive them.

16 He 'made many to fall, yea, ^d one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

18 As I live, saith the King, 'whose name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

19 O 'thou daughter dwelling in Egypt, 'furnish thyself ^b to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt is like a very fair ¹ heifer, but destruction cometh; it cometh ¹ out of the north.

21 Also her hired men are in the midst of her like ¹ fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because ¹ the day of their calamity was come upon them, and the time of their visitation.

22 ^m The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

*Ver. 8, 4.—^b Ver. 10.—^c Heb. multiplied the faller.—^d Lev. xxi. 37.—^e Isa. xlvii. 4. xlviii. 2. Ch. xlviii. 15.—^f See ch. xlviii. 18.—^g Heb. make thee instruments of captivity.—^h Isa. xx. 4.—ⁱ So Hos. x. 11.—^j Ch. i. 14. xlvii. 2. Ver. 6, 10.—^k Heb. bullocks of the stall.—^l Ps. xxxvii. 18. Ch. i. 27.—^m See Isa. xxix. 4.—ⁿ Isa. x. 34.

Verse 14. *Migdol*] Magdolum, a city of Lower Egypt. *Noph*, Memphis. *Tahpanhes*, Daphne. See before, chap. xlv. 1.

Round about thee.] The Phœnicians, Philistines, Ammonites, Mosabites, and Edomites, all prostrated by the arms of the Chaldeans.

Verse 15. *They stood not, because the Lord did drive them.*] The Lord panic-struck them, and drove them back.

Verse 16. *One fell upon another*] In their terror and confusion ranks fell on ranks, and overturned each other.

Let us go again to our own people] Let us flee to our own country with all possible speed. These were the auxiliaries.

Verse 18. *As Tabor is among the mountains*] This mountain is situated in the plain of Esdraelun in Galilee, on the confines of the tribe of Zebulun and Issachar, Josh. xix. 22. It stood by itself, separated from all the other mountains by deep valleys, and is the highest of the whole.

And as Carmel by the sea] Carmel is a mountain on the coast of the Mediterranean Sea, on the southern frontier of the tribe of Asher.

Verse 19. *Furnish thyself to go into captivity*] The thing is unavoidable; prepare for this calamity.

Verse 20. *Egypt is like a very fair heifer*] Fruitful and useful; but destruction cometh out of the north, from

23 They shall 'cut down her forest, saith the LORD, though it cannot be searched; because they are more than ^c the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hand of ^v the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the ^v multitude ^v of ^v No, and Pharaoh, and Egypt, ^v with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

26 ^v And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; and ^v afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ^v But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make ^v a full end of thee, but correct thee in measure; yet will I ^v not leave thee wholly unpunished.

—^a Judg. vi. 5.—^b Ch. i. 15.—^c Or, nourisher.—^d Heb. Amon.—^e Ezek. xxx. 14, 15, 16. Nuh. iii. 8.—^f Ch. xlviii. 12, 13. Ezek. xxx. 13.—^g Ch. xlv. 30. Ezek. xxxii. 11.—^h Ezek. xxx. 11, 13, 14.—ⁱ Isa. xli. 13, 14. xlviii. 5. xlv. 2. Ch. xxx. 10, 11.—^j Ch. x. 24. xxx. 11.—^k Or, not utterly cut thee off.

Chaldea. It may be that there is an allusion here to *Isis*, worshipped in Egypt under the form of a beautiful cow.

Verse 23. *They shall cut down her forest*] Supposed to mean her cities, of which Egypt had no fewer than one thousand and twenty.

Verse 24. *The hand of the people of the north.*] The Chaldeans.

Verse 25. *The multitude of No*] Amon minno, the Amon of No, called by the Greeks *Jupiter's city*. It was the famous Thebes, celebrated anciently for its hundred gates. Amon was the name by which the Egyptians called Jupiter, who had a famous temple at Thebes.

Verse 26. *Afterward it shall be inhabited*] That is, within forty years, as Ezekiel had predicted, chap. xxix. 13.

Verse 27. *Fear not—my servant Jacob*] In the midst of wrath God remembers mercy. Though Judah shall be destroyed, Jerusalem taken, the temple burnt to the ground, and the people carried away into captivity, yet the nation shall not be destroyed. A seed shall be preserved, out of which the nation shall revive.

Verse 28. *I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee*] The Jews still remain as a distinct people, while the Assyrians, Chaldeans, Egyptians, &c. are no more!

CHAPTER XLVII.

Among the nations doomed to suffer from the hostilities of Nebuchadnezzar are the Philistines (see chap. xxv. 20). And the calamities predicted in this chapter befell them probably during the long siege of Tyre, when their country was desolated to prevent their giving Tyre or Sidon any assistance, 1-5. The whole of this chapter is remarkably elegant. The address to the sword of Jehovah, at the close of it, is particularly a very beautiful and bold personification, 6, 7.

THE word of the LORD that came to Jeremiah the prophet ^a against the Philistines, ^b before that Pharaoh smote ^c Gaza.

2 Thus saith the LORD; Behold, ^d waters rise up ^e out of the north, and shall be an overflowing flood, and shall overflow the land, and ^f all that is therein; the city and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the ^g noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;

4 Because of the day that cometh to spoil all the

^a Ch. xxv. 20. Ezek. xxv. 15, 16. Zeph. ii. 4, 5.—^b Amos i. 6, 7, 8.—^c Heb. *Azoh*.—^d Isa. viii. 7. Ch. xlvii. 7, 8.—^e Ch. i. 14 xlvii. 10.—^f Heb. *the fulness thereof*.—^g Ch. viii. 16. Nah. iii. 2.—^h Ch. xxv. 2.—ⁱ Ezek. xxv. 16. Amos i. 8. ix. 7.—^j Heb. *the isle*.—^k Gen.

Verse 1. *The word of the Lord—against the Philistines*] The date of this prophecy cannot be easily ascertained.

Before that Pharaoh smote Gaza.] We have no historical relation of any Egyptian king smiting Gaza.

Verse 2. *Waters rise up out of the north*] Waters is a common prophetic image for a multitude of people. The north here, as in other places of this prophecy, means *Chaldea*.

Verse 3. *The stamping of the hoofs*] At the galloping sound.

The fathers shall not look back] Though their children are left behind, they have neither strength nor courage to go back to bring them off.

Verse 4. *To spoil all the Philistines*] These people, of whom there were *five seignories*, occupied the coast of the Mediterranean Sea, to the south of the Phœnicians.

Tyrus and Zidon] Places sufficiently remarkable both in the Old and New Testament, and in profane history.

The remnant of the country of Caphtor.] *Crete, or Cyprus.* Some think it was a district along the coast of the Mediterranean, belonging to the Philistines; others, that the *Cap-padocians* are meant.

Philistines, and to cut off from ^h Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, ⁱ the remnant of ^j the country of ^k Caphtor.

5 ^l Baldness is come upon Gaza; ^m Ashkelon is cut off *with* the remnant of their valley: how long wilt thou ⁿ cut thyself?

6 O thou ^o sword of the LORD, how long *will it be* ere thou be quiet? ^p put up thyself into thy scabbard, rest, and be still.

7 ^q How can it be quiet, seeing the LORD hath ^r given it a charge against Ashkelon, and against the sea shore? there hath he ^s appointed it.

x. 14.—¹ Amos i. 7. Mic. i. 16. Zeph. ii. 4, 7. Zech. ix. 5.—^m Ch. xxv. 20.—ⁿ Ch. xvi. 6. xli. 6. xlviii. 37.—^o Deut. xxxii. 41. Ezek. xxi. 8, 4, 5.—^p Heb. *gather thyself*.—^q Heb. *how canst thou?*—^r Esek. xiv. 17.—^s Mic. vi. 9.

Verse 5. *Baldness is come upon Gaza*] They have cut off their hair in token of deep sorrow and distress.

Ashkelon is cut off] Or *put to silence*; another mark of the deepest sorrow. Ashkelon was one of the *five seignories* of the Philistines, Gaza was another.

The remnant of their valley] Or *plain*; for the whole land of the Philistines was a vast plain, which extended along the coast of the Mediterranean sea from Phœnicia to the frontiers of Egypt.

Verse 6. *O thou sword of the Lord*] This is a most grand prosopopœia—a dialogue between the sword of the Lord and the prophet. Nothing can be imagined more sublime.

Put up thyself into thy scabbard, rest, and be still.] Shed no more blood, destroy no more lives, erase no more cities, desolate no more countries. *Rest* :—hast thou not been long enough at this work of judgment? *O be still* :—let wars and desolations cease for ever.

Verse 7. *How can it be quiet*] This is the answer of the Sword. I am the officer of God's judgments, and he has given me a commission against Ashkelon, and against the sea shore; all the coast where the Philistines have their territories.

CHAPTER XLVIII.

The following prophecy concerning the Moabites is supposed to have had its accomplishment during the long siege of Tyre in the reign of Nebuchadnezzar. The whole of this chapter is poetry of the first order. The distress of the cities of Moab, with which it opens, is finely described. The cries of one ruined city resound to those of another, 1-3. The doleful helpless cry of the children is heard, 4; the highways, on either hand, resound with the voice of weeping, 5; and the few that remain resemble a blasted tree in the wide howling waste, 6. Chemosh, the chief god of the Moabites, and the capital figure in the triumph, is represented as carried off in chains, with all his trumpery of priests and officers, 7. The desolation of the country shall be so general and sudden that, by a strong figure, it is intimated that there shall be no possibility of escape, except it be in the speediest flight, 8, 9. And some idea may be formed of the dreadful wickedness of this people from the consideration that the prophet, under the immediate inspiration of the Almighty, pronounces a curse on those who do the work of the Lord negligently, in not proceeding to their utter extermination, 10. The subject is then diversified by an elegant and well-supported comparison, importing that the Moabites increased in insolence and pride in proportion to the duration of their prosperity, 11; but this prosperity is declared to be nearly at an end; the destroyer is already commissioned against Moab, and his neighbours called to sing the usual lamentation at his funeral, 13-18. The prophet then represents some of the women of Aroer and Ammon (the extreme borders of Moab) standing in the highways, and asking the fugitives of Moab, What intelligence? They inform him of the complete discomfiture of Moab, 19-24, and of the total annihilation of its political existence, 25. The divine judgments about to fall upon Moab are further represented under the expressive metaphor of a cup of intoxicating liquor, by which he should become an object of derision because of his intolerable pride, his magnifying himself against Jehovah, and his great contempt for the children of Israel in the day of their calamity, 26, 27. The prophet then points out the great distress of Moab by a variety of striking figures, viz., by the failure of the customary rejoicings at the end of harvest, by the mournful sort of music used at funerals, by the signs which were expressive among the ancients of deep mourning, as shaving the head, clipping the beard, cutting the flesh, and wearing sackcloth; and by the methods of catching wild beasts in toils, and by the terror and pitfall, 28-46. In the close of the chapter it is intimated that a remnant shall be preserved from this general calamity whose descendants shall be prosperous in the latter days, 47.

A GAINST ^a Moab thus saith the LORD of hosts, the God of Israel; Woe unto ^b Nebo! for it is spoiled: ^c Kiriathaim is confounded and taken: ^d Misgab is confounded and dismayed.

2 ^e There shall be no more praise of Moab: in ^f Heshbon they have devised evil against it; come, and let us cut it off from ^g being a nation. Also thou shalt ^h be cut down, O Madmen; the sword shall ⁱ pursue thee.

3 ^j A voice of crying shall be from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 ^k For in the going up of Luhith ^l continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 ^m Flee, save your lives, and be like ⁿ the ^o heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and ^p Chemosh shall go forth into captivity with his ^q priests and his princes together.

8 And ^r the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 ^s Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 ^t Cursed be he that doeth the work of the LORD ^u deceitfully, and cursed be he that keepeth back his sword from blood.

^a Isa. xv., xvi. Ch. xxv. 21. xxvii. 3. Ezek. xxv. 9. Amos ii. 1, 2.—^b Num. xxxiii. 38. xxxiii. 47. Isa. xv. 2.—^c Num. xxxii. 37.—^d Or, The high place.—^e Isa. xvi. 14.—^f Isa. xv. 4.—^g Or, be brought to silence. Isa. xv. 1.—^h Heb. go after thee.—ⁱ Ver. 5.—^j Isa. xv. 5.—^k Heb. weeping with weeping.—^l Ch. li. 6.—^m Isa. xvi. 1.—ⁿ Ch. xvii. 6.—^o Num. xxi. 29. Judg. xi. 24. See Isa. xvi. 1, 2. Ch. xliii. 12.—^p Ch. xlii. 3.—^q Ch. vi. 26. Ver. 18.—^r Ps. lv. 6.

Verse 1. *Against Moab*] This was delivered some time after the destruction of Jerusalem. The Moabites were in the neighbourhood of the Ammonites, and whatever evils fell on the one would naturally involve the other.

Woe unto Nebo! for it is spoiled] This was a city in the tribe of Reuben, afterwards possessed by the Moabites. It probably had its name from *Nebo*, one of the principal idols of the Moabites.

Kiriathaim] Another city of the Moabites.

Misgab is confounded] There is no place of this name known; and therefore several learned men translate *hamisgab*, literally, *The high tower, or fortress*, which may apply to *Kiriathaim*, or any other high and well-fortified place.

Verse 2. *No more praise of Moab*] There is a double *paronomasia* in this and the next verse, a figure in which the prophets delight; *bescheshbon chashebu*, "in Cheshbon they have devised," and *madmen tiddommi*, "Madmen, thou shalt be dumb."

Verse 3. *Horonaim*] Another city of Moab, near to Luhith. At this latter place the *hill country* of Moab commenced.

Verse 6. *Flee, save your lives*] The enemy is in full pursuit of you.

Be like the heath] "Like Aroer;" which some take for a city, others for a *blasted or withered tree*. It is supposed that a place of this name lay towards the north, in the land of the Ammonites, on a branch of the river Jabbok; surrounded by *deserts*.

Verse 7. *Chemosh shall go forth into captivity*] The grand national idol of the Moabites, Numb. xxi. 29, Judg. xi. 24. Ancient idolaters used to take their gods with them to the field of battle.

Verse 9. *Give wings unto Moab*] There is no hope

11 Moab hath been at ease from his youth, and he ^a hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste ^b remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of ^c Chemosh, as the house of Israel ^d was ashamed of ^e Beth-el their confidence.

14 How say ye, ^f We are mighty and strong men for the war?

15 ^g Moab is spoiled, and gone up ^h out of her cities, and ⁱ his chosen young men are ^j gone down to the slaughter, saith ^k the King, whose name is the LORD of hosts.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, ^l How is the strong staff broken, and the beautiful rod!

18 ^m Thou daughter that dost inhabit ⁿ Dibon, come down from ^o thy glory, and sit in thirst; for ^p the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

19 O ^q inhabitant of ^r Aroer, ^s stand by the way, and spy; ask him that fleeth, and her that escapeth, and say, ^t What is done?

20 Moab is confounded; for it is broken down: ^u howl and cry; tell ye it in ^v Arnon, that Moab is spoiled,

21 And judgment is come upon ^w the plain

Ver. 28.—^a See Judg. v. 23. 1 Sam. xv. 3, 9. 1 Kings xx. 42.—^b Or, negligently.—^c Zeph. i. 12.—^d Heb. stood.—^e Judg. xi. 24. 1 Kings xi. 7.—^f Hos. x. 6.—^g 1 Kings xii. 29.—^h Isa. xvi. 6.—ⁱ Ver. 8, 9, 18.—^j Heb. the choice of.—^k Ch. i. 27.—^l Ch. xvi. 18. li. 57.—^m See Isa. ix. 4. xiv. 4, 5.—ⁿ Isa. xvii. 1. Ch. xli. 19.—^o Num. xxi. 30. Isa. xv. 2.—^p Ver. 8.—^q Heb. inhabitress.—^r Deut. ii. 38.—^s 1 Sam. iv. 13, 16.—^t Isa. xvi. 7.—^u See Num. xxi. 13.—^v Ver. 8.

in resistance, and to escape requires the *speediest* flight.

Verse 10. *Cursed be he that doeth the work of the Lord deceitfully*] Moab is doomed to destruction, and the Lord pronounces a curse on their enemies if they do not proceed to utter extirpation.

Verse 11. *Moab hath been at ease*] The metaphor here is taken from the mode of preserving wines. They let them rest upon their lees for a considerable time, as this improves them both in strength and flavour; and when this is sufficiently done, they rack, or pour them off into other vessels. Moab had been very little molested by war since he was a nation; he had never gone out of his own land.

Therefore his taste remained in him] Still carrying on the allusion to the curing of wines; by resting long upon the lees, the taste and smell are both improved.

Verse 12. *I will send unto him wanderers, that shall cause him to wander*] Dr. Blayney renders *tsaim, tillers*; those who elevate one end of the wine cask when nearly run out, that the remains of the liquor may be the more effectually drawn off at the cock.

Verse 13. *Beth-el their confidence*] Alluding to the golden calves which Jeroboam had there set up, and commanded all the Israelites to worship.

Verse 17. *How is the strong staff broken*] The sceptre The sovereignty of Moab is destroyed.

Verse 18. *That dost inhabit Dibon*] This was anciently a city of the Reubenites, afterwards inhabited by the Moabites, about two leagues north of the river Arnon, and about six to the east of the Dead Sea.

Verse 19. *O inhabitant of Aroer*] This place, being at a greater distance, is counselled to watch for its own safety, and enquire of every passenger, *What is done?* that it may know when to pack up and be gone.

Verse 21. *Upon Holon, &c.*] All these were cities of the

country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Keriioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 ^bThe horn of Moab is cut off, and his ^carm is broken, saith the LORD.

26 ^dMake ye him drunken: for he magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For ^ewas not Israel a derision unto thee? ^fwas he found among thieves? for since thou spakest of him, thou ^gskippedst for joy.

28 O ye that dwell in Moab, leave the cities, and ^hdwell in the rock, and be like ⁱthe dove that maketh her nest in the sides of the hole's mouth.

29 We have heard the ^jpride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall not be so*; ^khis ^llies shall not so effect it.

31 Therefore ^mwill I howl for Moab, and I will cry out for all Moab; *mine heart shall mourn for the men of Kir-heres.*

32 ⁿO vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And ^ojoy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their shouting shall be no shouting.*

34 ^pFrom the cry of Heshbon *even* unto Elealeh, and *even* unto Jahaz, have they uttered their voice, ^qfrom Zoar *even* unto Horonaim, *as an heifer of three years old*: for the waters also of Nimrim shall be ^rdesolate.

35 Moreover I will cause to cease in Moab, saith

* Ver. 41. Amos ii. 2.—^bPs. lxxv. 10.—^cSee Ezek. xxx. 21.—^dCh. xxv. 15, 27.—^eZeph. ii. 8.—^fSee ch. ii. 28.—^gOr, *movedst thyself*.—^hPs. lv. 67. Ver. 9. ⁱCant. ii. 14.—^jIsa. xvi. 6, &c.—^kIsa. xvi. 6. Ch. i. 36.—^lOr, *those on whom he stayeth (Heb. his bars) do not right*.—^mIsa. xv. 5. xvi. 7, 11.—ⁿIsa. xvi. 8, 9.—^oIsa. xvi. 10. Joel i. 12.—^pIsa. xv. 4, 5, 6.—^qIsa. xv. 5, 6. Ver. 5.—^rHeb. *desolations*.—^sIsa. xv. 2. xvi. 12.—^tIsa. xv. 5. xvi. 11.—^uIsa. xv. 7.—^vIsa. xv.

Moabites, but several of them are mentioned in no other place.

Verse 25. *The horn of Moab is cut off, and his arm is broken*] His political and physical powers are no more.

Verse 27. *Was not Israel a derision unto thee*] Didst thou not mock my people, and say their God was no better than the gods of other nations? See Ezek. xv. 8.

Was he found among thieves? Did the Israelites come to rob and plunder you?

Verse 28. *Dwell in the rock*] Get to the most inaccessible places in the mountains.

The hole's mouth] And into the most secret caves and holes of the earth.

Verse 34. *As an heifer of three years old*] Which runs lowing from place to place in search of her calf, which is lost or taken from her.

Verse 37. *For every head shall be bald*] These, as we have seen before, were signs of the deepest distress and desolation.

Verse 40. *He shall fly as an eagle*] The enemy will pounce upon him, carry him off, and tear him to pieces.

Verse 42. *Moab shall be destroyed from being a people*]

the LORD, ^ahim that offereth in the high places, and him that burneth incense to his gods.

36 Therefore ^bmine heart shall sound like pipes for the men of Kir-heres: because ^cthe riches *that* he hath gotten are perished.

37 For ^devery head *shall be bald*, and every beard ^eclipped: upon all the hands *shall be cuttings*, and ^fupon the loins *sackcloth*.

38 *There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof*: for I have broken Moab like ^ga vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the ^hback with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, ⁱhe shall fly as an eagle, and shall ^{bb}spread his wings over Moab.

41 ^{cc}Keriioth ^{dd}is taken, and the strong holds are surprised, and ^{ee}the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed ^{ff}from being a people, because he hath magnified *himself* against the LORD,

43 ^{gg}Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for ^{hh}I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but ⁱⁱa fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and ^{jj}shall devour the corner of Moab, and the crown of the head of the ^{kk}tumultuous ones.

46 ^{ll}Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken ^{mm}captives, and thy daughters captives.

47 Yet will I bring again the captivity of Moab ⁿⁿin the latter days, saith the LORD. Thus far *is* the judgment of Moab.

2, 3. Ch. xlvii. 5.—^wHeb. *diminished*.—^xGen. xxxvii. 34.—^yCh. xxii. 28.—^zHeb. *neck*.—^{aa}Deut. xxviii. 49. Ch. xlix. 23. Dan. vii. 4. Hos. viii. 1. Hab. i. 8.—^{bb}Isa. viii. 6.—^{cc}Ver. 24.—^{dd}Or, *The cities*.—^{ee}Isa. xiii. 8. xli. 3. Ch. xxx. 6. xlix. 22, 24. i. 43. ii. 30. Mic. iv. 9.—^{ff}Ps. lxxxiii. 4. Isa. vii. 8.—^{gg}Isa. xxiv. 17, 18.—^{hh}See ch. xi. 23.—ⁱⁱNum. xxi. 28.—^{jj}Num. xxiv. 17.—^{kk}Heb. *children of noise*.—^{ll}Num. xxi. 29.—^{mm}Heb. *in captivity*.—ⁿⁿCh. xlix. 5, 39.

They shall not have a king or *civil governor*: and I doubt whether there be any evidence that they were ever reinstated in their national character.

Verse 45. *They that fled stood under the shadow of Heshbon*] Heshbon being a fortified place, they who were worsted in the fight fled to it, and rallied under its walls; but, instead of safety, they found themselves disappointed, betrayed, and ruined.

But a fire shall come forth out of Heshbon] Jeremiah has borrowed this part of his discourse from an ancient poet quoted by Moses, Numb. xvi. 28; where see the notes.

The crown of the head] The choicest persons of the whole nation.

Verse 46. *The people of Chemosh*] The Moabites, who worshipped *Chemosh* as their supreme god.

Verse 47. *Will I bring again the captivity of Moab in the latter days*] The Moabites were partially restored; but never, as far as I have been able to learn, to their national consequence. Their conversion to the Christian faith must be the main end designed by this prophecy.

CHAPTER XLIX.

This chapter is a collection of prophecies relating to several nations in the neighbourhood of Judea; and, like those preceding, are supposed to have been fulfilled by the ministry of Nebuchadnezzar during the thirteen years' siege of Tyre. The chapter opens with a prophecy concerning the Ammonites, whose chief city, Rabbah, shall be destroyed; and Malcom, the supreme divinity of the people, with all his retinue of priests and officers, carried into captivity, 1-5. Promise that the Ammonites shall be restored to their liberty, 6. Prophecy against the Edomites (very like that most dreadful one in the thirty-fourth chapter of Isaiah against the same people), who shall be utterly exterminated, after the similitude of Sodom and Gomorrah, 7-22. Prophecy against Damascus, 23-27; and against Kedar, 28, 29. Utter desolation of the kingdoms of Hazor foretold, 30-33. The polity of the Elamites shall be completely dissolved, and the people dispersed throughout the nations, 34-38. The Elamites shall be delivered from their captivity in the latter days, 39. It will be proper here to observe that these predictions should not be so explained as if they admitted of merely a private interpretation; for, as Bishop Lowth remarks upon Isaiah's prophecy concerning the Idumeans, "by a figure very common in the prophetic writings, any city or people, remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general;" therefore, it is under the gospel dispensation that these prophecies shall be accomplished to their fullest extent upon all the antichristian nations that have sinned after the similitude of the ancient enemies of the people of God under the Mosaic economy.

CONCERNING ^b the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth ^c their king inherit ^d Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in ^e Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, 'gird you with sackcloth; lament, and run to and fro by the hedges; for ^f their king shall go into captivity, and his ^g priests and his princes together.

4 Wherefore gloriest thou in the valleys, 'thy flowing valley, O ^h backsliding daughter? that trusted in her treasures, ⁱ saying, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the LORD God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And ^j afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ^k Concerning Edom, thus saith the LORD of

^a Or, Against.—^b Ezek. xxi. 28. xxv. 2. Amos i. 13. Zeph. ii. 8, 9.—^c Or, Malcom.—^d Amos i. 13.—^e Ezek. xxv. 5. Amos i. 14.—^f Isa. xxxii. 11. Ch. iv. 8. vi. 26.—^g Or, Malcom. 1 Kings xi. 5. 33.—^h Ch. xlviii. 7. Amos i. 15.—ⁱ Or, thy valley stoveth away.—^j Ch. iii. 14. vii. 24.—^k Ch. xxi. 13.—^l So ver. 39. Ch. xlviii. 47.—^m Ezek.

Verse 1. CONCERNING THE AMMONITES] This prophetic discourse was also delivered after the capture of Jerusalem.

Hath Israel no sons?—no heir? The Ammonites, it appears, took advantage of the depressed state of Israel, and invaded their territories in the tribe of Gad, hoping to make them their own for ever. But the prophet intimates that God will preserve the descendants of Israel, and will bring them back to their forfeited inheritances.

Why then doth their king? Malcom, or Milcom, the chief idol of the Ammonites.

Verse 8. Run to and fro by the hedges] It is supposed that this may refer to the women making lamentations for the dead, that were in general buried by the walls of their gardens; but others think that it refers to the smaller cities or villages, called here the daughters of Rabbah, the metropolis.

Verse 4. Wherefore gloriest thou? A stronger than thou is coming against thee.

Verse 6. Afterward I will bring again] The Ammonites are supposed to have returned with the Moabites and Israelites, on permission given by the edict of Cyrus.

hosts; ⁿ Is wisdom no more in Teman? ^o is counsel perished from the prudent? is their wisdom vanished?

8 ^p Flee ye, ^q turn back, dwell deep, O inhabitants of ^r Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him.

9 If ^s grape-gatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy ^t till they have enough.

10 ^u But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and ^v he is not.

11 Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, ^w they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished, thou shalt not go unpunished, but thou shalt surely drink of it.

13 For ^x I have sworn by myself, saith the LORD, that ^y Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a ^z rumour from the LORD, and an ambassador is sent unto the heathen, saying,

xxv. 12. Amos i. 11.—ⁿ Obad. 8.—^o See Isa. xix. 11.—^p Ver. 30.—^q Or, they are turned back.—^r Ch. xxv. 23.—^s Obad. 5.—^t Heb. their sufficiency.—^u Mal. i. 3.—^v Isa. xvii. 14.—^w Ch. xxv. 29. Obad. 16.—^x Gen. xxii. 16. Isa. xiv. 23. Amos vi. 8.—^y Isa. xxxiv. 6. lxiii. 1.—^z Obad. 1, 2, 3.

Verse 7. CONCERNING EDOM] This is a new and separate discourse.

Teman] A part of Idumea, put here for the whole country.

Verse 8. Dwell deep] An allusion to the custom of the Arabs, who, when about to be attacked by a powerful foe, strike their tents, and set off to the great desert, and so bury themselves in it that no enemy either will or can pursue.

Dedan] Was a city of Idumea, not far from Teman.

Verse 9. If grape-gatherers] Your enemies shall not leave one of you behind; all shall be carried into captivity.

Verse 10. I have made Esau bare] I have stripped him of all defence, and have discovered his hiding-places to his enemies.

Verse 11. Leave thy fatherless children] The connexion of this with the context is not easy to be discerned; but, as a general maxim, it is of great importance. Widows and orphans are the peculiar care of God.

Verse 12. Art thou he that shall altogether go unpunished? Others, less wicked than thou, have been punished; and canst thou expect to escape?

Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, and despised among men.

16 Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the city the noise thereof was heard in the Red Sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are faint-hearted; there is sorrow on the sea; it cannot be quiet.

24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy,

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD: Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels, and they shall cry unto them, Fear is on every side.

30 Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter into all winds them that are in the utmost corners, and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

¹³Obad. 4.—¹⁴Job xxxix. 27.—¹⁵Amos ix. 2.—¹⁶Ch. xviii. 16. 1. 13.—¹⁷Gen. xix. 28. Deut. xxix. 23. Ch. 1. 40. Amos iv. 11.—¹⁸Ch. 1. 44, &c.—¹⁹Ch. xii. 5.—²⁰Exod. xv. 11.—²¹Or, convert me in judgment.—²²Job xii. 10.—²³Ch. 1. 45.—²⁴Ch. 1. 46.—²⁵Heb. woody sea.—²⁶Ch. iv. 13. xviii. 40. 41.—²⁷Isa. xvii. 1. xxxvii. 13. Amos i. 8. Zeph. ix. 1, 2.—²⁸Heb. melted.—²⁹Isa. lvii. 20.—³⁰Or, as on the sea.—³¹Isa. xlii. 5. Ch. iv. 31. vi. 24. xxx. 6. xviii. 41. Ver.

22.—²³Ch. xxxiii. 9. li. 41.—²⁴Ch. 1. 30. li. 4.—²⁵Amos i. 4.—²⁶Isa. xxi. 13.—²⁷Judg. vi. 5. Job i. 3.—²⁸Pa. cxx. 5.—²⁹Ch. vi. 25. xlv. 6.—³⁰Ver. 8.—³¹Heb. fit greatly.—³²Ezek. xxxviii. 11.—³³Or, that is at ease.—³⁴Num. xxiii. 9. Deut. xxxiii. 28. Mic. vii. 14.—³⁵Ezek. v. 10. Ver. 36.—³⁶Ch. ix. 26. xxv. 23.—³⁷Heb. cut off into corners, or that have the corners of their hair polled.—³⁸Ch. ix. 11. x. 22. Mal. i. 3.—³⁹Ver. 18.

Verse 13. Bozrah shall become a desolation] Bozrah, a city of Idumea, is here put for the whole country.

Verse 14. I have heard a rumour] The Lord has revealed to me what he is about to do to the Edomites.

An ambassador is sent] I believe this means only that God has given permission, and has stirred up the hearts of these nations to go against those whom he has doomed to destruction.

Verse 16. O thou that dwellest] All Idumea is full of mountains and rocks, and these rocks and mountains full of caves, where, in time of great heats, and in time of war, the people take shelter.

Verse 18. No man shall abide there] It shall be so desolate as not to be habitable.

Verse 19. Behold, he shall come up like a lion] See the note on chap. xii. 5.

A chosen man] Nebuchadnezzar. That is, God has chosen this man, and given him a commission against Idumea.

Verse 20. The inhabitants of Teman] Taken here for the whole of Idumea.

Surely the least of the flock shall draw them out] They shall be like timid sheep; the weakest foe shall overcome them.

Verse 21. The earth is moved] The whole state is represented here as a vast building suddenly thrown down, so as to cause the earth to tremble, and the noise to be heard at a great distance.

Verse 22. He shall come up and fly as the eagle] Nebuchadnezzar. See chap. xlviii. 40.

Verse 23. CONCERNING DAMASCUS.] This is the head or title of another prophecy. Damascus was one of the principal cities of Syria.

Hamath is confounded] This is a city of Syria, on the Orontes. The Greeks called it Epiphania.

Arpad] Not far from Damascus.

Sorrow on the sea] They are like the troubled sea that cannot rest.

Verse 25. How is the city of praise not left] Damascus is so ruined that she can no more be called a praiseworthy, or happy city.

Verse 27. The palaces of Ben-hadad.] Damascus was a seat of the Syrian kings, and Ben-hadad was a name common to several of its kings.

Verse 28. CONCERNING KEDAR, AND CONCERNING THE KINGDOMS OF HAZOR] This is the title of another new prophecy.

Kedar was the name of one of the sons of Ishmael (Gen. xxv. 18) who settled in Arabia, and who gave name to a powerful tribe of Arabs who used to traffic with the Tyrians in cattle.

Verse 29. Their tents and their flocks] This description of property shows that they were Semite or Nomad Arabs; persons who dwell in tents, and whose principal property was cattle, especially camels.

Verse 30. Dwell deep] See on ver. 8.

Inhabitants of Hazor] It was no doubt in Arabia, and a place of considerable importance; but it is now no more.

Verse 31. The wealthy nation] "The peaceable nation."

Have neither gates nor bars] The Arabs, who had nothing but their tents; no cities, nor even permanent villages.

Verse 32. The utmost corners] Insulated coasts; the peninsula of Arabia.

34 The word of the LORD that came to Jeremiah the prophet against ^a Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break ^b the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and ^c will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before

^a Ch. xxv. 25.—^b See Isa. xxiii. 6.—^c Ver. 32.—^d Ch. ix. 16, xlviii. 2.

Verse 33. *Hazor shall be a dwelling for dragons*] Shall be turned into a wilderness.

Verse 34. THE WORD—AGAINST ELAM] Another new head of prophecy. Some think that by *Elam* Persia is always meant; but this is not at all likely. It was a part of the Babylonian empire in the time of Daniel (chap. viii. 2), and is most probably what is called *Elymais* by the Greeks. This, with Susiana, Nebuchadnezzar subdued, and took from Astyages, king of Media.

Verse 35. *I will break the bow of Elam*] They were eminent archers; and had acquired their power and eminence by their dexterity in the use of the bow. See Isa. xxii. 6.

Verse 36. *Will I bring the four winds*] Nebuchadnezzar

their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; ^d and I will send the sword after them, till I have consumed them:

38 And I will ^e set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 But it shall come to pass ^f in the latter days, that I will bring again the captivity of Elam, saith the LORD.

^e See ch. xliii. 10.—^f Ch. xlviii. 47. Ver. 6.

and his armies, gathered out of different provinces, and attacking this people at all points in the same time. *There shall be no nation, &c.*] They shall be scattered through the *one hundred and twenty-seven* provinces of which the Babylonish empire is composed.

Verse 38. *I will set my throne in Elam*] This is spoken either of *Nebuchadnezzar* or *Cyrus*. It is certain that *Cyrus* did render himself master of *Elymais* and *Media*, which are in the land of Elam.

Verse 39. *I will bring again the captivity of Elam*] As this is to be in the *latter days*, probably it may mean the *spiritual freedom* which these people would receive under the gospel dispensation.

CHAPTER I.

This and the following chapter contain a prophecy relating to the fall of Babylon, interspersed with several predictions relative to the restoration of Israel and Judah, who were to survive their oppressors, and, on their repentance, to be pardoned and brought to their own land. This chapter opens with a prediction of the complete destruction of all the Babylonish idols, and the utter desolation of Chaldea, through the instrumentality of a great northern nation, 1-3. Israel and Judah shall be reinstated in the land of their forefathers after the total overthrow of the great Babylonish empire, 4, 5. Very oppressive and cruel bondage of the Jewish people during the captivity, 6, 7. The people of God are commanded to remove speedily from Babylon, because an assembly of great nations are coming out of the north to desolate the whole land, 8-10. Babylon, the hammer of the whole earth, the great desolator of nations, shall itself become a desolation on account of its intolerable pride, and because of the iron yoke it has rejoiced to put upon a people whom a mysterious Providence had placed under its domination, 11-34. The judgments which shall fall upon Chaldea, a country addicted to the grossest idolatry, and to every species of superstition, shall be most awful and general, as when God overthrew Sodom and Gomorrah, 35-40. Character of the people appointed to execute the divine judgments upon the oppressors of Israel, 41-45. Great sensation among the nations at the very terrible and sudden fall of Babylon, 46.

THE word that the LORD spake ^a against Babylon and against the land of the Chaldeans ^b by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and ^c set up a standard; publish, and conceal not: say, Babylon is taken, ^d Bel is confounded, Merodach is broken in pieces; ^e her idols are confounded, her images are broken in pieces.

3 ^f For out of the north there cometh up ^g a

^a Isa. xliii. 1. xli. 1. xlviii. 1.—^b Heb. by the hand of Jeremiah.—^c Heb. W/ up.—^d Isa. xlvii. 1. Ch. li. 44.—^e See ch. xliiii. 12, 13.—^f Ch. li. 48.—^g Isa. xliii. 17, 18, 20. Ver. 39, 40.—^h Hos. i. 11.—

Verse 1. THE WORD THAT THE LORD SPAKE AGAINST BABYLON] This is also a new head of discourse.

Verse 2. *Declare ye among the nations*] God's determination relative to this empire.

Set up a standard] Show the people where they are to assemble.

Say, Babylon is taken] It is a thing so firmly determined, that it is as good as already done.

Bel] The tutelary deity of Babylon.

Merodach] Another of their idols.

Verse 3. *Out of the north there cometh up a nation*] The Medes, who formed the chief part of the army of Cyrus, lay to the north or north-east of Babylon.

Shall make her land desolate] This war, and the conse-

nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 In those days, and in that time, saith the LORD, the children of Israel shall come, ^a they and the children of Judah together, ^b going and weeping: they shall go, ^c and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves

ⁱ Ezra iii. 12, 13. Ps. cxxvi. 5, 6. Ch. xxxi. 9. Zech. xii. 10.—^j Hos. iii. 5.

quest taking of the city, began those disasters that brought Babylon in process of time to complete desolation; so that now it is not known where it stood, the whole country being a total solitude.

Verse 4. *In those days, and in that time*] In the times in which Babylon shall be opposed by the Medes and Persians, both Israel and Judah, seeing the commencement of the fulfilling of the prophecies, shall begin to seek the Lord with much prayer, and broken and contrite hearts.

Verse 5. *Let us join ourselves to the Lord in a perpetual covenant*] All our former covenants have been broken; let us now make one that shall last for ever. HE shall be the LORD OUR GOD, and WE will no more worship idols.

The description that is here given of the state of this

to the LORD in " a perpetual covenant *that shall not be forgotten.*

6 My people hath been ^b lost sheep: their shepherds have caused them to go astray, they have turned them away *on* ^c the mountains: they have gone from mountain to hill, they have forgotten their ^d resting place.

7 All that found them have ^e deoured them: and ^f their adversaries said, ^g We offend not, because they have sinned against the LORD, ^h the habitation of justice, even the LORD, ⁱ the Hope of their fathers.

8 ^j Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ^k For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall ^l set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty ^m expert man; ⁿ none shall return in vain.

10 And Chaldea shall be a spoil: ^o all that spoil her shall be satisfied, saith the LORD.

11 ^p Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown ^q fat ^r as the heifer at grass, and ^s bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, ^t but it shall be wholly desolate: ^u every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 ^v Put yourselves in array against Babylon round about: all ye ^w that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath ^x given her hand: her foundations are fallen, ^y her walls are thrown down: for ^z it is the vengeance of

*Ch. xxxi. 31, &c. xxxii. 40.—^b Isa. liii. 6. Ver. 17. 1 Pet. ii. 25.—^c Ch. ii. 20. iii. 6, 23.—^d Heb. *place to lie down in.*—^e Ps. lxxix. 7.—^f Ch. xl. 2, 3. Zech. xi. 5.—^g See ch. ii. 8. Dan. ix. 16.—^h Ps. xc. 1. xci. 1.—ⁱ Ps. xxii. 4.—^j Isa. xlviii. 20. Ch. li. 6, 45. Zech. ii. 6, 7. Rev. xviii. 4.—^k Ch. xv. 14. li. 27. Ver. 3, 4.—^l Ver. 14, 29.—^m Or, *destroyer.*—ⁿ 2 Sam. i. 22.—^o Rev. xvii. 16.—^p Isa. xlvii. 6.—^q Heb. *big, or corpulent.*—^r Hos. x. 11.—^s Or, *neigh as steeds.*—^t Ch. xxv. 12.—^u Ch. xlix. 17.—^v Ver. 9. Ch. li. 2.—^w Ch. xlix. 35. Ver. 29.—^x 1 Chron. xxix. 24. 2 Chron. xxx. 8. *Lam.

people, their feelings and their conduct, finely exhibits the state of *real penitents*, who are fervently seeking the salvation of their souls.

Verse 6. *My people hath been lost sheep*] He pities them; for their pastors, kings, and prophets have caused them to err. *They have gone from mountain to hill*] In all high places they have practised idolatry.

Verse 7. *Their adversaries said, We offend not*] God has abandoned them; we are only fulfilling his designs in plaguing them.

Verse 8. *Be as the he-goats before the flocks.*] Who always run to the head of the flock, giving the example for others to follow.

Verse 9. *An assembly of great nations*] The army of Cyrus was composed of Medes, Persians, Armenians, Caducians, Saces, &c. Though all these did not come from the north; yet they were arranged under the *Medes*, who did come from the north, in reference to Babylon.

Their arrows] They are such expert archers, that they shall never miss their mark.

Verse 10. *Chaldea shall be a spoil*] She has been a spoiler, and she shall be spoiled.

Verse 11. *As the heifer at grass*] Ye were wanton in the desolations ye brought upon Judea.

Verse 12. *Your mother*] Speaking to the Chaldeans: **BABYLON**, the *metropolis* or mother city, shall be a wilderness, a dry land, a desert, neither fit for man nor beast.

the LORD: take vengeance upon her; ^a as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the ^b sickle in the time of harvest: for fear of the oppressing sword ^c they shall turn every one to his people, and they shall flee every one to his own land.

17 Israel is ^d a scattered sheep; ^e the lions have driven *him* away: first ^f the king of Assyria hath deoured him; and last this ^g Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 ^h And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, ⁱ the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them ^j whom I reserve.

21 Go up against the land ^k of Merathaim, *even* against it, and against the inhabitants of ^l Pekod: ^m waste and utterly destroy after them, saith the LORD, and do ⁿ according to all that I have commanded thee.

22 ^o A sound of battle is in the land, and of great destruction.

23 How is ^p the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, ^q and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth ^r the weapons of his indignation: for

v. 6. Ezek. xvii. 18.—^y Ch. li. 58.—^z Ch. li. 6, 11.—^{aa} Ps. cxxxvii. 8. Ver. 29. Rev. xviii. 6.—^{bb} Or, *scythes.*—^{cc} Isa. xlii. 14. Ch. li. 9.—^{dd} Ver. 6.—^{ee} Ch. ii. 15.—^{ff} 2 Kings xvii. 6.—^{gg} 2 Kings xxiv. 10, 14.—^{hh} Isa. lxx. 10. Ch. xxxiii. 12. Ezek. xxxiv. 13, 14.—ⁱⁱ Ch. xxxi. 34.—^{jj} Isa. i. 9.—^{kk} Or, *of the rebels.*—^{ll} Ezek. xxxiii. 23.—^{mm} Or, *visitation.*—ⁿⁿ See 2 Sam. xvi. 11. 2 Kings xvii. 25. 2 Chron. xxxvi. 23. Isa. x. 6. xlv. 28. xlviii. 14. Ch. xxxiv. 22.—^{oo} Ch. li. 54.—^{pp} Isa. xiv. 6. Ch. li. 20.—^{qq} Ch. li. 8, 31, 39, 57. Dan. v. 30, 31.—^{rr} Isa. xiii. 5.

Verse 16. *Cut off the sower*] Destroy the gardens and the fields, that there may be neither fruits nor tillage.

Verse 17. *Israel*] All the descendants of Jacob have been harassed and spoiled, first by the Assyrians, and afterwards by the Chaldeans.

Verse 18. *As I have punished the king of Assyria*] The king is here taken for all their kings, generals, &c., Tiglath-pileser, Shalmaneser, Sennacherib, Esar-haddon, &c.

Verse 19. *I will bring Israel again*] This seems to refer wholly to the ten tribes; for Carmel, Bashan, Mount Ephraim, and Gilead, were in their territories.

Verse 20. *In those days and in that time*] This phrase appears to take in the whole of an epoch, from its commencement to its end. See ver. 4.

Verse 21. *Go up against the land of Merathaim—and against the inhabitants of Pekod*] No such places as these are to be found any where else; and it is not likely that *places* are at all meant. [Both words are appellatives, and are applied to the country of the Chaldeans.]

Verse 22. *The hammer of the whole earth*] Nebuchadnezzar dashed to pieces the nations against whom he warred. He was the scourge of the Lord.

Verse 24. *I have laid a snare for thee*] It was not by storm that Cyrus took the city, but by diverting the course of the Euphrates.

Verse 27. *Slay all her bullocks*] Princes, magistrates, &c., &c.

this is the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her ^a from the utmost border, open her storehouses: ^b cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her ^c bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of ^d their visitation.

28 The voice of them that flee and escape out of the land of Babylon, ^e to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: ^f all ye that bend the bow, camp against it round about; let none thereof escape: ^g recompense her according to her work; according to all that she hath done, do unto her: ^h for she hath been proud against the LORD, against the Holy One of Israel.

30 ⁱ Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I am against thee, O thou ^j most proud, saith the Lord God of hosts: for ^k thy day is come, the time that I will visit thee.

32 And ^l the most proud shall stumble and fall, and none shall raise him up: and ^m I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the LORD of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.

34 ⁿ Their Redeemer is strong; ^o the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and ^p upon her princes, and upon ^q her wise men.

36 A sword is ^r upon the liars; ^s and they shall dote: a sword is upon her mighty men; and they shall be dismayed.

37 A sword is upon their horses, and upon their

^a Heb. from the end.—^b Or, tread her.—^c Pa. xxii. 13. Isa. xxiv. 7. Ch. xli. 21.—^d Ch. xlviii. 44. Ver. 31.—^e Ch. li. 10, 11.—^f Ver. 14.—^g Ver. 15. Ch. li. 58. Rev. xviii. 6.—^h Isa. xvii. 10.—ⁱ Ch. xlix. 26. li. 4.—^j Heb. pride.—^k Ver. 27.—^l Heb. pride.—^m Ch. xxi. 14.—ⁿ Rev. xviii. 8.—^o Isa. xlvii. 4.—^p Dan. v. 30.—^q Isa. xlvii. 13.—^r Isa. xlv. 25. Ch. xlviii. 30.—^s Or, chief stays.—^t Heb. bars.—^u Ch. xxv. 23, 24. Ezek. xxx. 5.—^v Ch. li. 30. Nab. iii. 13.—^w Isa. xlv. 27. Ch. li. 32, 36. Rev. xvi. 12.—^x Ver. 2. Ch. li. 44.

Verse 28. *The vengeance of his temple.*] Which Nebuchadnezzar had pillaged, profaned, and demolished, transporting its sacred vessels to Babylon, and putting them in the temple of his god Bel.

Verse 29. *Call together the archers.*] The preceding verses are the prediction; here, God calls the Medes and Persians to fulfil it.

Verse 31. *O thou most proud.*] Zidon. PRIDE in the abstract; proudest of all people.

Verse 32. *And the most proud.*] Here pride is personified and addressed, as if possessing a being and rational powers.

Verse 34. *Their Redeemer is strong.*] And it was not that he wanted power, and that Nebuchadnezzar had much, that Jerusalem was taken; but because the people had sinned, and would not return; and therefore national sins called for national punishment.

chariots, and upon all ^a the mingled people that are in the midst of her; and ^b they shall become as women: a sword is upon her treasures; and they shall be robbed.

38 ^c A drought is upon her waters; and they shall be dried up: for it is the land of ^d graven images, and they are mad upon their idols.

39 ^e Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: ^f and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 ^g As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

41 ^h Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 ⁱ They shall hold the bow and the lance: ^j they are cruel, and will not show mercy: ^k their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: ^l anguish took hold of him, and pangs as of a woman in travail.

44 ^m Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will ⁿ appoint me the time? and ^o who is that shepherd that will stand before me?

45 Therefore hear ye ^p the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

46 ^q At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

47. 52.—^r Isa. xlii. 21, 22. xxxiv. 14. Ch. li. 27. Rev. xviii. 2.—^s Isa. xliii. 20. Ch. xxv. 13.—^t Gen. xlii. 10. xix. 24, 25, 28. Deut. xxix. 23. Isa. i. 9. xliii. 19. Ch. xlix. 18. Lam. iv. 6. Amos iv. 11. Zeph. ii. 9. 2 Pet. ii. 6. Jude 7.—^u Ver. 9. Ch. vi. 22. xxy. 14. li. 27. Rev. xvii. 16.—^v Ch. vi. 22.—^w Isa. xlii. 18.—^x Isa. v. 8.—^y Ch. xlix. 24.—^z Ch. xlix. 19. &c.—^{aa} Or, consent me to plead.—^{ab} Job xli. 10. Ch. xlix. 19.—^{ac} Isa. xlv. 24. &c. Ch. li. 11.—^{ad} Rev. xviii. 9.

Verse 35. *A sword.*] War and its calamities, or any grievous plague; and so in the following verses.

Verse 38. *A drought is upon her waters.*] May not this refer to the draining of the channel of the Euphrates, by which the army of Cyrus entered the city. The original is, however, *cherab*, a sword, as in the preceding verses, which signifies war, or any calamity by which the thing on which it falls is ruined.

Verse 40. *As God overthrew Sodom.*] As the very ground on which these cities stood, with all the plain, now lies under the Dead Sea; so Babylon and the adjacent country shall be rendered totally barren and unfruitful, and utterly incapable of being inhabited.

Verse 46. *At the noise of the taking of Babylon.*] The taking of Babylon was a wonder to all the surrounding nations. It was thought to be impregnable.

CHAPTER LI.

Sequel of the prophecies of Jeremiah against Babylon. The dreadful, sudden, and final ruin that shall fall upon the Chaldeans, who have compelled the nations to receive their idolatrous rites (see an instance in the third chapter of Daniel), set forth by a variety of beautiful figures; with a command to the people of God (who have made continual intercession for the conversion of their heathen rulers), to flee from the impending vengeance, 1-14. Jehovah, Israel's God, whose infinite power, wisdom, and understanding are every where visible in the works of creation, elegantly contrasted with the utterly contemptible objects of the Chaldean worship, 15-19. Because of their great oppression of God's people, the Babylonians shall be visited with cruel enemies from the north, whose innumerable hosts shall fill the land, and utterly extirpate the original inhabitants, 20-44. One of the figures by which this formidable invasion is represented is awfully sublime. "The sea is come up upon Babylon; she is covered with the multitude of the waves thereof." And the account of the sudden desolation produced by this great armament of a multitude of nations (which the prophet, dropping the figure, immediately subjoins), is deeply afflictive. "Her cities are a desolation, a dry land, and a wilderness; a land wherein no man dwelleth, neither doth any son of man pass thereby." The people of God a third time admonished to escape from Babylon, lest they be overtaken with her plagues, 45, 46. Other figures setting forth in a variety of lights the awful judgments with which the Chaldeans shall be visited on account of their very gross idolatries, 47-58. The significant emblem with which the chapter concludes, of Seraiah, after having read the book of the prophet Jeremiah against Babylon, binding a stone to it, and casting it into the river Euphrates, thereby pre-figuring the very sudden downfall of the Chaldean city and empire, 59-64, is beautifully improved by the writer of the Apocalypse, chap. xviii, 21, in speaking of Babylon the GREAT, of which the other was a most expressive type; and to which many of the passages interspersed throughout the Old Testament Scriptures relative to Babylon must be ultimately referred, if we would give an interpretation in every respect equal to the terrible import of the language in which these prophecies are conceived.

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land; for in the day of trouble they shall be against her round about.

3 Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompense.

* Heb. heart.—2 Kings xix. 7. Ch. iv. 11.—Ch. xv. 7.—Ch. 1. 14.—Ch. 1. 14.—Ch. 1. 21.—Ch. xlix. :6. 1. 30, 37.—Sh. 1. 8; Rev. xviii. 4.—Ch. 1. 16, 28.—Ch. xxv. 14.—Rev. xvii. 4.—Rev. xiv. 8.—Ch. xxv. 16.—Isa. xxi. 9. Rev. xiv. 8, xviii. 2.—Ch.

Verse 1. *Thus saith the Lord*] This chapter is a continuation of the preceding prophecy.

A destroying wind] Such as the pestilential winds in the East; and here the emblem of a destroying army, carrying all before them, and wasting with fire and sword.

Verse 2. *And will send—fanners*] When the corn is trodden out with the feet of cattle, or crushed out with a heavy wheel armed with iron, with a shovel they throw it up against the wind, that the chaff and broken straw may be separated from it.

Verse 5. *For Israel hath not been forsaken*] I conceive *asham*, which we translate *sin*, as rather signifying *punishment*, which meaning it often has.

Verse 7. *Made all the earth drunken*] The cup of God's wrath is the plenitude of punishment, that he inflicts on transgressors. It is represented as *intoxicating* and making them mad.

Verse 8. *Babylon is suddenly fallen and destroyed*] These appear to be the words of some of the spectators of Babylon's misery.

7 *Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken*: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

11 *Make bright the arrows; gather the shields*: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen

xlviii. 20. Rev. xviii. 9, 11, 19.—Ch. xlv. 11.—Isa. xlii. 4. Ch. 1. 16.—Rev. xviii. 6.—Ps. xxxvii. 6.—Ch. 1. 28.—Ch. xlv. 4.—Hob. pure.—Isa. xlii. 17. Ver. 28.—Ch. 1. 45.—Ch. 1. 28.—Nab. ii. 1. iii. 14.

Verse 9. *We would have healed Babylon*] Had it been in our power, we would have saved her; but we could not turn away the judgment of God.

Verse 10. *The Lord hath brought forth our righteousness*] This is the answer of the Jews. God has vindicated our cause.

Verse 11. *Make bright the arrows*] This is the prophet's address to Babylon.

Verse 12. *Set up the standard*] A call to the enemies of Babylon to invest the city and press the siege.

Verse 13. *O thou that dwellest upon many waters*] Thou who hast an abundant supply of waters. It was built on the confluence of the Tigris and Euphrates; the latter running through the city.

Verse 14. *I will fill thee with men*] By means of those very waters through the channel of thy boasted river, thou shalt be filled with men, suddenly appearing as an army of locusts; who, without being expected, shall lift up a terrific cry, as soon as they have risen from the channel of the river.

prepare the ^aambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 ^bO thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.

14 ^cThe LORD of hosts hath sworn ^dby himself, saying, Surely I will fill thee with men, ^eas with caterpillers; and they shall ^flift ^gup a shout against thee.

15 ^hHe hath made the earth by his power, he hath established the world by his wisdom, and ⁱhath stretched out the heaven by his understanding.

16 ^jWhen he uttereth *his* voice, there is ^ka multitude of waters in the heavens; and ^lhe causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 ^mEvery man ⁿis brutish by *his* knowledge; every founder is confounded by the graven image: ^ofor his molten image is falsehood, and there is no breath in them.

18 ^pThey are vanity, the work of errors: in the time of their visitation they shall perish.

19 ^qThe Portion of Jacob is not like them; for he is the former of all things: and *Israel* is the rod of his inheritance: the LORD of hosts is his name.

20 ^rThou art my battle ax and weapons of war: for ^swith thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces ^told and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock: and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 ^uAnd I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I am against thee, ^vO destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, ^wand will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but ^xthou shalt be ^ydesolate for ever, saith the LORD.

27 ^zSet ye up a standard in the land, blow the trumpet among the nations, ^{aa}prepare the nations against her, call together against her ^{bb}the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

28 Prepare against her the nations with ^{cc}the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow, for every purpose of the LORD shall be performed against Babylon, ^{dd}to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds; their might hath failed; ^{ee}they became as women: they have burned her dwelling-places; ^{ff}her bars are broken.

31 ^{gg}One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end,

32 And that ^{hh}the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is ⁱⁱlike a threshing-flour, ^{jj}it ^{kk}is time to thresh her: yet a little while, ^{ll}and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath ^{mm}devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

^a Heb. *liere in wait.*—^b Rev. xvii. 1, 16.—^c Ch. xlix. 13. Amos vi. 8.—^d Heb. *by his soul.*—^e Nah. iii. 15.—^f Heb. *utter.*—^g Ch. l. 15.—^h Gen. i. 1, 6. Ch. x. 12, &c.—ⁱ Job ix. 8. Ps. civ. 2. Isa. xl. 22.—^j Ch. x. 13.—^k Or, *noise.*—^l Ps. cxxxv. 7.—^m Ch. x. 14.—ⁿ Or, *is more brutish than to know.*—^o Ch. l. 2.—^p Ch. x. 15.—^q Ch. x. 18.—^r Isa. x. 5, 15. Ch. l. 23.—^s Or, *in thee, or by thee.*—^t 2o 2 Chron. xxxvi. 17.—^u Ch. l. 16, 29.—^v Isa. xlii. 2. Zech. iv. 7.

—^w Rev. viii. 8.—^x Ch. l. 40.—^y Heb. *everlasting desolations.*—^z Isa. xlii. 2.—^{aa} Ch. xxv. 14.—^{bb} Ch. l. 41.—^{cc} Jer. li.—^{dd} Ch. l. 13, 39, 40. Ver. 43.—^{ee} Isa. xix. 16. Ch. xlviii. 41. l. 37.—^{ff} Lam. ii. 9. Amos i. 5. Nah. iii. 13.—^{gg} Ch. l. 24.—^{hh} Ch. l. 39.—ⁱⁱ Isa. xxi. 10. Mic. iv. 13. Amos i. 8.—^{jj} Isa. xli. 15. Hab. iii. 12.—^{kk} Or, *in the time that he thresheth her.*—^{ll} Isa. xvii. 5, &c. Hos. vi. 11. Joel iii. 13. Rev. xiv. 16, 18.—^{mm} Ch. l. 17.

Verse 15. *He hath made the earth by his power*] The omnipotence of God is particularly manifested in the works of creation.

Verse 17. *Every man is brutish by his knowledge*] He is brutish for want of real knowledge; and he is brutish when he acknowledges that an idol is anything in the world.

Verse 20. *Thou art my battle ax*] I believe *Nebuchadrezzar* is meant, who is called, chap. l. 23, the *hammer* of the whole earth. Others think the words are spoken of *Cyrus*. All the verbs are in the past tense: "With thee have I broken in pieces," &c., &c.

Verse 24. *And I will render*] "But I will render unto Babylon."

Verse 25. *O destroying mountain*] Another epithet which he applies to the Babylonish government; it is like a *burning mountain*, which, by vomiting continual streams of *burning lava*, inundates and destroys all towns, villages, fields, &c., in its vicinity.

And roll thee down from the rocks] Under a most expressive metaphor, the prophet shows the nature of the Babylonish government; setting the nations on fire, deluging and destroying them by its troops, till at last, exhausted, it tumbles down, is extinguished, and leaves nothing as a basis to erect a new form of government on; but is altogether

useless, like the cooled lava, which is, properly speaking, fit for no human purpose.

Verse 27. *Set ye up a standard*] Another summons to the *Medes* and *Persians* to attack Babylon.

Ararat, Minni] The Greater and Lesser Armenia. *And Ashchenaz*] A part of Phrygia, near the Hellespont.

Verse 29. *And the land shall tremble*] It is represented here as trembling under the numerous armies that are passing over it, and the prancing of their horses.

Verse 30. *The mighty men—have forborn to fight*] They were panic-struck when they found the *Medes* and *Persians* within their walls, and at once saw that resistance was useless.

Verse 31. *One post shall run to meet another*] *Herodotus* tells us that the *extreme parts* of the city were taken before those of the *centre* knew any thing of the invasion.

Verse 32. *The reeds they have burned with fire*] What this means I cannot tell, unless it refer to something done after the taking of the city. That they burnt nothing before they took the city must be evident from the circumstance of their taking the city by *surprise*, in the night time, with the greatest *secrecy*. Still there might have been some *gates*, *barricades*, or wooden works, serving for *barracks* or such like, which obstructed some of the great passages, which,

35 * The violence done to me and to my ^b flesh be upon Babylon, shall the ^c inhabitant of Zion say : and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD ; Behold, ^d I will plead thy cause, and take vengeance for thee ; ^e and I will dry up her sea, and make her springs dry.

37 ^f And Babylon shall become heaps, a dwelling-place for dragons, ^g an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions : they shall ^h yell as lions' whelps.

39 In their heat I will make their feasts, and ⁱ I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is ^j Sheshach taken ! and how is ^k the praise of the whole earth surprised ! how is Babylon become an astonishment among the nations !

42 ^l The sea is come up upon Babylon : she is covered with the multitude of the waves thereof.

43 ^m Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth ⁿ any son of man pass thereby.

44 ^o And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up : and the nations shall not flow together any more unto him : yea, ^p the wall of Babylon shall fall.

45 ^q My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And ^r lest your heart faint, and ye fear ^s for the rumour that shall be heard in the land ; a rumour shall both come *one* year, and after that in *another* year *shall* come a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that ^t I will ^u do judgment upon the graven images of Babylon : and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then ^v the heaven and the earth, and all that ^w is therein, shall sing for Babylon : ^x for the spoilers shall come unto her from the north, saith the LORD.

49 ^y As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all ^z the earth.

50 ^{aa} Ye that have escaped the sword, go away, stand not still : remember the LORD afar off, and let Jerusalem come into your mind.

51 ^{ab} We are confounded, because we have heard reproach ; shame hath covered our faces : for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, ^{ac} that I will do judgment upon her graven images : and through all her land the wounded shall groan.

53 ^{ad} Though Babylon should mount up to heaven, and though she should fortify the height of her strength, ^{ae} yet from me shall spoilers come unto her, saith the LORD.

54 ^{af} A sound of a cry ^{ag} cometh from Babylon, and great destruction from the land of the Chaldeans :

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice ; when her waves do roar like great waters, a noise of their voice is uttered :

56 Because the spoiler is come upon her, ^{ah} even upon Babylon, and her mighty men are taken, every one of their bows is broken : ^{ai} for the LORD God of recompences shall surely requite,

57 ^{aj} And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men : and they shall sleep a perpetual sleep, and not wake, saith ^{ak} the King, whose name is the LORD of hosts.

* Heb. My violence. - ^b Or, remainder. - ^c Heb. inhabitants. - ^d Ch. l. 34. - ^e Ch. l. 38. - ^f Isa. xlii. 22. Ch. l. 39. Rev. xviii. 2. - ^g Ch. xxv. 9. 18. - ^h Or, shake themselves. - ⁱ Ver. 57. - ^j Ch. xxv. 28. - ^k Isa. xlii. 19. Ch. xlii. 25. Dan. iv. 30. - ^l See Isa. viii. 7. 8. - ^m Ch. l. 39. 40. Ver. 29. - ⁿ Isa. xlii. 1. Ch. l. 2. - ^o Ver. 58. - ^p Ver. 6. Ch. l. 8. Rev. xviii. 4. - ^q Or, let not. - ^r 2 Kings xix. 7. -

when they had entered, they were obliged to burn, in order to get themselves a ready passage through the city.

Verse 33. *The daughter of Babylon is like a threshing-floor*] The threshing-wheel is gone over her ; she is trodden under foot.

Verse 34. *Nebuchadrezzar—hath devoured me*] These are the words of Judea ; he has taken away all my riches, *He hath cast me out.*] He shall vomit all up ; i. e., they shall be regained.

Verse 35. *The violence done to me—be upon Babylon,—and my blood upon the inhabitants of Chaldea*] Zion begins to speak, ver. 34, and ends with this verse.

Verse 36. *I will dry up her sea*] Exhaust all her treasures.

Verse 39. *In their heat I will make their feasts*] It was on the night of a feast day, while their hearts were heated with wine and revelry, that Babylon was taken ; see Dan. v. 1-3. Many had retired to rest, and never awoke ; slain in their beds, *they slept a perpetual sleep.*

Verse 41. *How is Sheshach taken !*] Perhaps the city is here called by the name of its idol.

The praise of the whole earth] One of the seven wonders of the world ; superexcellent for the height, breadth, and compass of its walls, its hanging gardens, the temple of Belus, &c., &c.

Verse 42. *The sea is come up*] A multitude of foes have inundated the city.

Verse 44. *I will punish Bel in Babylon*] Bel or Belus was their supreme deity.

^t Ch. l. 2. Ver. 52. - ^u Heb. visit upon. - ^v Isa. xlii. 23. xlix. 43. Rev. xviii. 20. - ^w Ch. l. 3. 41. - ^x Or, Both Babylon is so fall, O ye slain of Israel, and with Babylon, &c. - ^y Or, the country. - ^z Ch. xlii. 28. - ^{aa} Ps. xlv. 15, 18. lxxix. 4. - ^{ab} Ver. 47. - ^{ac} Ch. xlix. 16. Amos ix. 2. Obad. 4. - ^{ad} Ch. l. 22. - ^{ae} Ps. xlv. 1. Ch. lvi. 28. Ver. 24. - ^{af} Ver. 39. - ^{ag} Ch. xlii. 18. xliiii. 15.

Verse 45. *My people, go ye out*] A warning to all the Jews in Babylon to leave the city, and escape for their lives.

Verse 46. *A rumour shall—come one year*] A year before the capture of the city there shall be a rumour of war, and in that year Belshazzar was defeated by Cyrus. In the following year the city was taken.

Verse 48. *The heaven and the earth—shall sing for Babylon*] Its fall shall be a subject of universal rejoicing.

Verse 50. *Ye that have escaped the sword*] The Jews. *Let Jerusalem come into your mind.*] Pray for its restoration ; and embrace the first opportunity offered of returning thither.

Verse 51. *Strangers are come into the sanctuaries*] The lamentations of the pious Jews for the profanation of the temple by the Chaldeans.

Verse 53. *Though Babylon should mount up to heaven*] Though it were fortified even to the skies, it shall fall by the enemies that I will send against it.

Verse 55. *The great voice*] Its pride and insufferable boasting.

Verse 56. *The Lord God of recompences*] The fall of Babylon is an act of divine justice ; whatever it suffers, it is in consequence of its crimes.

Verse 58. *The broad walls of Babylon*] "The city was a regular square, each side of which was one hundred and twenty stadia, the circumference four hundred and eighty stadia. It was surrounded by a wall fifty cubits broad, and two hundred cubits high ; and each side had twenty-five brazen gates."

58 Thus saith the LORD of hosts: 'The ^b broad walls of Babylon shall be utterly ^c broken, and her high gates shall be burned with fire; and ^d the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went ^e with Zedekiah the king of Judah into Babylon in the fourth year of his reign, And *this* Seraiah was a ^f quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou

^a Or, The walls of broad Babylon.—^b Ver. 44.—^c Or, made naked.—^d Hab. ii. 18.—^e Or, on the behalf of.—^f Or, prince of Menucha.

Verse 59. *The word which Jeremiah*] An account of the message sent by Jeremiah to the Jewish captives in Babylon.

Verse 60 *Wrote in a book*] Whether this book contained any more than is recorded in this place we do not know; probably it contained no more than what is found in verses 62-64.

Verse 64. *Thus shall Babylon sink, &c.*] This is the emblem of its overthrow and irretrievable ruin. See Rev.

comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that ^g none shall remain in it, neither man nor beast, but that it shall be ^h desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, ⁱ that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: ^j and they shall be weary. Thus far are the words of Jeremiah.

or chief chamberlain.—^k Ch. i. 3, 89. Ver. 29.—^l Heb. desolations.—^m See Rev. xviii. 21.—ⁿ Ver. 68.

xviii. 21, where we find that this is an emblem of the total ruin of *mystical Babylon*.

Thus far are the words of Jeremiah.] It appears that the following chapter is not the work of this prophet: it is not his style. The author of it writes *Jehoiachin*; Jeremiah writes him always *Zedekiah*, or *Coniah*. It is merely historical, and is very similar to 2 Kings xxiv. 18—xxv. 30.

CHAPTER LII.

This chapter was added after Jeremiah's time, probably by Ezra, after the return from the captivity, of which it gives a short account, nearly the same as in 2 Kings xxiv. 18-20, and xxv. It is very properly subjoined to the preceding prophecies, in order to show how exactly they were fulfilled. It likewise forms a proper introduction to the following Lamentations, as it gives an account of the mournful events which give rise to them. Zedekiah's evil reign and rebellion against Nebuchadnezzar, 1-3. Jerusalem is taken by the Chaldeans after a siege of eighteen months, 4-7. Zedekiah pursued and taken in the plains of Jericho, and his whole army dispersed, 8-9. The king's sons and all the princes of Judah slain in Riblah, 10. Zedekiah has his eyes put out by order of the Chaldean monarch; and is afterward bound in chains, carried to Babylon, and imprisoned for life, 11. Nebuzar-adan, the captain of the guard, burns and spoils the city and temple, 12-19. The two pillars of the temple, with their dimensions and ornaments, 20-23. The officers of the temple, and several others, carried away captives into Babylon, and then slain by order of Nebuchadnezzar, 24-27. The number of Jews that Nebuchadnezzar carried away captive in the seventh year of his reign, 28; in his eighteenth year, 29; and in his twenty-third year, 30. Evil-merodach, the son of Nebuchadnezzar, in the year of his accession to the throne of Babylon (which was in the thirty-seventh year of the captivity, and the one hundred and ninety-first from the building of Rome, according to the computation of Varro), orders Jehoiachin to be taken out of prison, and treats him kindly for the remainder of his life, 31-34.

ZEDEKIAH was ^a one and twenty years old when he ^b began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.

2 And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 And it came to pass in the ^c ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came,

^d 2 Kings xxiv. 18.—^e Heb. reigned.

Verse 1. *Zedekiah was one and twenty years old*] See 2 Kings xxiv. 18.

Verse 3. *Through the anger of the Lord*] Here is a king given to a people in God's anger, and taken away in his displeasure.

Verse 4. *Ninth year—tenth month*] Answering nearly to our January.

he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain.

8 But the army of the Chaldeans pursued after

^f 2 Kings xxv. 1-27. Ch. xxxix. 1. Zech. viii. 19.

Verse 5. *So the city was besieged*] It held out one year and six months.

Verse 6. *And in the fourth month*] See the notes on chap. xxxix. 1, &c.

Verse 8. *The army of the Chaldeans pursued*] See on 2 Kings xxv. 5.

the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 ^a Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 ^b And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he ^c put out the eyes of Zedekiah; and the king of Babylon bound him in ^d chains, and carried him to Babylon, and put him in ^e prison till the day of his death.

12 ^f Now in the fifth month, in the tenth day of the month, ^g which was the nineteenth day of Nebuchadrezzar king of Babylon, ^h came Nebuzar-adan, ⁱ captain ^j of the guard, ^k which ^l served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:

14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 ^m Then Nebuzar-adan the captain of the guard carried away captive ⁿ certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left ^o certain of the poor of the land for vine-dressers and for husbandmen.

17 ^p Also the ^q pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD the Chaldeans brake, and carried all the brass of them to Babylon.

18 ^r The caldrons also, and the ^s shovels, and the snuffers, and the ^t bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the ^u firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; ^v that which was of gold in gold, and ^w that which was of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the LORD: ^x the

^a Ch. xxxii. 4.—^b Ezek. xii. 13.—^c Heb. blinded.—^d Or, fetters.—^e Heb. house of the wards.—^f Zech. vii. 5. viii. 19.—^g See ver. 29.—^h Ch. xxxix. 9.—ⁱ Or, chief marshal.—^j Heb. chief of the executioners, or slaughtermen. And so ver. 14. &c.—^k Heb. stood before.—^l Ch. xxxix. 8, 9.—^m Ch. xxvii. 19.—ⁿ See 1 Kings vii. 15, 23, 27, 50.—^o Exod. xxvii. 3. 2 Kings xxv. 14, 15, 18.—^p Or, instruments to remove the ashes.—^q Or, basons.—^r Or, censers.—

Verse 9. *King of Babylon to Riblah*] See the note on chap. xxxix. 5.

Verse 11. *He put out the eyes of Zedekiah*] See on chap. xxxix. 7.

Verse 12. *Now in the fifth month*] Answering nearly to our August.

Verse 13. *And burned the house of the Lord*] Thus perished this magnificent structure, after it had stood four hundred and twenty-four years, three months, and eight days. It was built A. M. 2992, and destroyed A. M. 3416.

Verse 15. *Those that fell away*] The deserters to the Chaldeans during the siege.

Verse 16. *The poor of the land*] See on chap. xxxix. 1.

Verse 17. *Also the pillars*] See on chap. xxvii. 19.

Verse 24. *The second priest*] See the note on 2 Kings xxv. 18.

'brass of all these vessels was without weight.

21 And concerning the ^a pillars, the height of one pillar was eighteen cubits; and a ^b fillet of twelve cubits did compass it; and the thickness thereof was four fingers: ^c it was hollow.

22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on a side; and ^d all the pomegranates upon the network were a hundred round about.

24 And ^e the captain of the guard took Seraiah the chief priest, ^f and Zephaniah the second priest, and the three keepers of the ^g door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that ^h were near the king's person, which were found in the city; and the ⁱ principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus ^j Judah was carried away captive out of his own land.

28 ^k This is the people whom Nebuchadrezzar carried away captive: in the ^l seventh year ^m three thousand Jews and three and twenty:

29 ⁿ In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two ^o persons:

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

31 ^p And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin the king of Judah, in the twelfth month, in the five and twentieth day of the month, ^q that Evil-merodach king of Babylon in the ^r first year of his reign ^s lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake ^t kindly unto him, and set his

^a 1 Kings vii. 47.—^b Heb. their brass.—^c 1 Kings vii. 15. 2 Kings xxv. 17. 2 Chron. iii. 15.—^d Heb. thread.—^e See 1 Kings vii. 20.—^f 2 Kings xxv. 18.—^g Ch. xxi. 1. xxix. 25.—^h Heb. threshold.—ⁱ Heb. saw the face of the king.—^j Or, scribe of the captain of the host.—^k Lam. i. 3.—^l 2 Kings xxv. 2.—^m See 2 Kings xxiv. 12.—ⁿ See 2 Kings xxiv. 14.—^o See ver. 12. Ch. xxxix. 9.—^p Heb. souls.—^q 2 Kings xxv. 27, 28, 29, 30.—^r Gen. xiv. 13, 20.—^s Heb. good things with him.

The three keepers] The priests who stood at the door to receive the offerings of the people, see 2 Kings xx. 9, and xxiii. 4.

Verse 25. *Seven men—that were near the king's person*] These were pry counsellors.

Verses 25-30. These verses are not inserted in 2 Kings xxv.

Verse 31. *In the twelfth month*] Answering nearly to our twenty-fifth of April, A. M. 3442.

Lifted up the head of Jehoiachin] The Hebrew phrase, *lift up the head*, signifies to comfort, cheer, make happy.

Verse 32. *Spake kindly*] Conversed freely with him.

Set his throne] Gave him a more respectable seat than any of the captive princes, or better than even his own princes had, probably near his person.

Verse 33. *And changed his prison-garments*] That is, Jehoiachin changed his own garments, that he might be suited in that respect to the state of his elevation. Kings

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throne above the throne of the kings that *were* with him in Babylon,

33 And changed his prison garments: ^aand he did continually eat bread before him all the days of his life.

^a 2 Sam. ix. 18.

also, in token of favour, gave caftans or robes to those whom they wished to honour.

And he did continually eat bread before him] Was a constant guest at the king's table.

Verse 34. *And—there was a continual diet given him]* This was probably a ration allowed by the king for the sup-

34 And *for* his diet, there was a continual diet given him of the king of Babylon, ^bevery day a portion until the day of his death, all the days of his life.

^b Heb. *the matter of the day in his day.*

port of Jehoiachin's household. For other particulars, see the note on 2 Kings xxv. 30.

All the days of his life.] I believe these words have been by mistake added from the preceding verse. *There*, they are proper; *here*, they are tautological.

INTRODUCTION
TO THE
LAMENTATIONS
OF
JEREMIAH.

THERE has been little difference among learned men concerning the *author* of this book. The whole current of antiquity and modern times has pointed out Jeremiah as the writer: of this the style is a sufficient evidence.

There has been more difference of opinion relative to the *subject* and *occasion*. Some have thought the book was composed on the *death of Josiah*; others that it was composed on occasion of the *destruction of Jerusalem*, and the *various desolations* connected with it. To *this*, all its parts and its general phraseology seem best to apply; and this is the sentiment most generally embraced at present. This will receive much proof from a minute consideration of the book itself.

The *composition* of this poem is what may be called very technical. Every chapter, except the last, is an *acrostic*. Of the *two first*, each verse begins with a several letter of the Hebrew alphabet, in the order of the letters, with this exception, that in the *second, third, and fourth* chapters, the *phe* is put before the *ain*; whereas in all the acrostic Psalms the latter precedes the former, as it does in all *grammars* of the Hebrew language.

"Never," says Bishop *Lowth*, "was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied."

"One would think," says Dr. *South*, "that every letter was written with a tear; every word the sound of a breaking heart: that the author was compacted of sorrows; disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke but in a groan."

All the expressions and images of sorrow are here exhibited in various combinations, and in various points of view. *Misery* has no expression that the author of the *Lamentations* has not employed. Patriots! you who tell us you burn for your country's welfare, look at the prophecies and history of this extraordinary man; look at his *Lamentations*; take him through his life to his death, and learn from him what true patriotism means! The man who watched, prayed, and lived for the welfare of his country; who chose to share her adversities, her sorrows, her wants, her afflictions, and disgrace, where he might have been a companion of princes, and have sat at the table of kings; who only ceased to live for his country when he ceased to breathe;—that was a patriot, in comparison with whom almost all others are obscured, minished, and brought low, or are totally annihilated!

THE
L A M E N T A T I O N S
OF
J E R E M I A H.

CHAPTER I.

The prophet begins with lamenting the dismal reverse of fortune that befell his country, confessing at the same time that her calamities were the just consequence of her sins, 1-6. Jerusalem herself is then personified and brought forward to continue the sad complaint, and to solicit the mercy of God, 7-22.

H doth the city sit solitary, *that was full of people*: ^a how is she become as a widow! she *that was great among nations, and ^b princess among the provinces, how is she become tributary!*

2 She ^c weepeth sore in the ^d night, and her tears are on her cheeks: ^e among all her lovers ^f she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

3 ^g Judah is gone into captivity because of affliction, and ^h because of great servitude: ⁱ she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries ^j are the chief, her enemies prosper; for the Lord hath afflicted her ^k for the multitude of her transgressions: her ^l children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty

is departed: her princes are become like harts *that find no pasture, and they are gone without strength before the pursuer.*

7 Jerusalem remembered in the days of her affliction and of her miseries all ^m her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and did mock at her sabbaths.*

8 ⁿ Jerusalem hath grievously sinned; therefore she ^o is removed: all that honoured her despise her, because ^p they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; she ^q remembereth not her last end; therefore she came down wonderfully: ^r she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself.*

10 The adversary hath spread out his hand upon ^s all her ^t pleasant things: for she hath seen *that* ^u the heathen entered into her sanctuary, whom thou didst command *that* ^v they should not enter into thy congregation.

^a Isa. xlvii. 7, 8.—^b Ezra iv. 20.—^c Jer. xlii. 17.—^d Job vii. 3. ^e Ps. vi. 6.—^f Jer. iv. 30. xxx. 14. Ver. 19.—^g Ver. 9, 10, 17, 21.—^h Jer. lli. 27.—ⁱ Heb. for the greatness of servitude.—^j Deut. xxviii. 64, 65. Ch. ii. 9.—^k Deut. xxviii. 43, 44.—^l Jer. xxx. 14, 15. Dan. ix. 7, 16.—^m Jer. lii. 28.—ⁿ Or, desirable. Ver. 10.—^o 1 Kings viii. 46.—^p Heb.

is becomes a removing, or wandering.—^q Jer. xlii. 22, 23. Ezek. xvi. 37. xxiii. 22. Hos. ii. 10.—^r Deut. xxxii. 29. Isa. xlvii. 7.—^s Ver. 2, 17, 21.—^t Ver. 7.—^u Or, desirable.—^v Jer. li. 51.—^w Deut. xxiii. 3. Neh. xiii. 1.

Verse 1. *How doth the city sit solitary*] Sitting down with the elbow on the knee, and the head supported by the hand, without any company, unless an oppressor near,—all these were signs of mourning and distress.

Become as a widow] Having lost her king. Cities are commonly described as the mothers of their inhabitants, the kings as husbands, and the princes as children. When therefore they are bereaved of these, they are represented as widows, and childless.

Is she become tributary!] Having no longer the political form of a nation: and the remnant that is left paying tribute to a foreign and heathen conqueror.

Verse 2. *Among all her lovers*] Her allies; her friends, instead of helping her, have helped her enemies. Several who sought her friendship when she was in prosperity, in

the time of David and Solomon, are now among her enemies.

Verse 3. *Between the straits.*] She has been brought into such difficulties, that it was impossible for her to escape.

Verse 4. *The ways of Zion do mourn*] A fine prosopopœia. The ways in which the people trod, coming to the sacred solemnities, being now no longer frequented, are represented as shedding tears; and the gates themselves partake of the general distress.

Verse 5. *Her adversaries are the chief*] They have now supreme dominion over the whole land.

Verse 7. *Did mock at her sabbaths.*] *Mishbatteha.* Some contend that sabbaths are not intended here. The Septuagint has "her habitation;" the Chaldees, "her good things;" the Syriac, "her breach." The Vulgate and Arabic agree

11 All her people sigh, ^a they seek bread; they have given their pleasant things for meat ^b to relieve the soul: see, O LORD, and consider; for I am become vile.

12 ^c Is it nothing to you, all ye that ^d pass by? behold, and see ^e if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath ^f spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

14 ^g The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fail, the LORD hath delivered me into their hands, from whom I am not able to rise up.

15 The LORD hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: ^h the LORD hath trodden ⁱ the virgin, the daughter of Judah, as in a wine-press.

16 For these things I weep; ^j mine eye, mine eye runneth down with water, because ^k the comforter that should ^l relieve my soul is far from me: my children are desolate, because the enemy prevailed.

^a Jer. xxxviii. 9. iii. 6. Ch. ii. 12. iv. 4.—^b Or, to make the soul to come again.—^c Or, it is nothing.—^d Heb. pass by the way.—^e Dan. ix. 12.—^f Ezek. xii. 13. xvii. 20.—^g Deut. xxviii. 48.—^h I. a. lxiii. 8. Rev. xiv. 19. 20. xix. 15.—ⁱ Or, the vinepress of the virgin, &c.—^j Jer. xiii. 17. xiv. 17. Ch. ii. 18.—^k Ver. 2, 9.—^l Heb. bring back.—

with the Hebrew. The Jews were despised by the heathen for keeping the sabbath.

Verse 11. *They have given their pleasant things*] Jerusalem is compared to a woman brought into great straits, who parts with her jewels and trinkets in order to purchase by them the necessaries of life.

Verse 12. *Is it nothing to you, all ye that pass by?*] The desolations and distress brought upon this city and its inhabitants had scarcely any parallel.

Verse 14. *The yoke of my transgressions*] I am now tied and bound by the chain of my sins; and it is so wreathed, so doubled and twisted round me, that I cannot free myself. A fine representation of the miseries of a penitent soul, which feels that nothing but the pitifulness of God's mercy can loose it.

Verse 15. *Called an assembly*] The Chaldean army, composed of various nations, which God commissioned to destroy Jerusalem.

Verse 17. *Zion spreadeth forth her hands*] Extending the hands is the form in supplication.

Jerusalem is as a menstruous woman] To whom none dared

17 ^m Zion spreadeth forth her hands, and ⁿ there is none to comfort her: the LORD hath commanded concerning Jacob, that his adversuries should be round about him: Jerusalem is as a menstruous woman among them.

18 The LORD is ^o righteous; for I have ^p rebelled against his ^q commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, but ^r they deceived me: my priests and mine elders gave up the ghost in the city, ^s while they sought their meat to relieve their souls.

20 Behold, O LORD; for I am in distress: my ^t bowels are troubled: mine heart is turned within me; for I have grievously rebelled: ^u abroad the sword bereaveth, at home there is as death.

21 They have heard that I sigh: ^v there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring ^w the day that thou hast ^x called, and they shall be like unto me.

22 ^y Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and ^z my heart is faint.

^m Jer. iv. 31.—ⁿ Ver. 2, 9.—^o Neh. ix. 33. Dan. ix. 7, 14.—^p 1 Sam. xii. 14, 15.—^q Heb. mouth.—^r Ver. 2. Jer. xxx. 14.—^s Ver. 11.—^t Job xxx. 27. Isa. xvi. 11. Jer. iv. 19. xlviii. 39. Ch. ii. 11. Hos. xi. 8.—^u Deut. xxxii. 25. Ezek. vii. 15.—^v Ver. 2.—^w Isa. xlii. &c. Jer. xli. &c.—^x Or, proclaimed.—^y Ps. cix. 15.—^z Ch. v. 17.

to approach, either to help or comfort, because of the law, Lev. xv. 19-27.

Verse 19. *I called for my lovers*] My allies; the Egyptians and others.

Verse 20. *Abroad the sword bereaveth*] WAR is through the country; and at home death; the pestilence and famine rage in the city; calamity in every shape is fallen upon me.

Verse 21. *Thou wilt bring the day that thou hast called, and they shall be like unto me.*] Babylon shall be visited in her turn; and thy judgments poured out upon her shall equal her state with my own.

Verse 22. *Let all their wickedness come before thee*] That is, Thou wilt call their crimes also into remembrance; and thou wilt do unto them by siege, sword, famine, and captivity, what thou hast done to me. Though thy judgments, because of thy long-suffering, are slow; yet, because of thy righteousness, they are sure.

Imprecations in the sacred writings are generally to be understood as declarative of the evils they indicate; or, that such evils will take place. No prophet of God ever wished desolation on those against whom he was directed to prophesy.

CHAPTER II

The prophet shows the dire effects of the divine anger in the miseries brought on his country; the unparalleled calamities of which he charges, in a great measure, on the false prophets, 1-14. In this desperate condition, the astonishment and by-word of all who see her, Jerusalem is directed to sue earnestly for mercy and pardon, 15-22.

HOW hath the LORD covered the daughter of Zion with a cloud in his anger, * and cast down from heaven unto the earth ^b the beauty of Israel, and remembered not ^c his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, ^a and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath ^c brought them down to the ground: ^d he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: ^e he hath drawn back his right hand from before the enemy, ^b and he burned against Jacob like a flaming fire, which devoureth round about.

4 ^f He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew ^g all ^h that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 ⁱ The LORD was as an enemy: he hath swallowed up Israel, ^j he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently ^k taken away his ^l tabernacle, ^m as if it were of a garden: he hath destroyed his places of the assembly: ⁿ the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath ^o given up into the hand of the enemy the walls of her palaces; ^p they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: ^q he hath stretched out a line, he hath not withdrawn his hand from ^r destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and ^s broken her bars: ^t her king and

^a Matt. xi. 23.—^b 2 Sam. i. 19.—^c 1 Chron. xxviii. 2. Ps. xcix. 5. oxxxii. 7.—^d Ver. 17, 21. Ch. iii. 43.—^e Heb. made to touch.—^f Ps. lxxxix. 39.—^g Ps. lxxxiv. 11.—^h Ps. lxxxix. 46.—ⁱ Isa. lxviii. 10. Ver. 5.—^j Heb. all the desirable of the eye.—^k Ezek. xxiv. 25.—^l Ver. 4. Jer. xxx. 14.—^m 2 Kings xxv. 9. Jer. lli. 13.—ⁿ Ps. lxxx. 12. lxxxix. 40. Isa. v. 5.—^o Or, hedge.—^p Isa. i. 8.—^q Ch. i. 4. Zeph. iii. 18.—^r Heb. shut up.—^s Ps. lxxiv. 4.—^t 2 Kings xxi. 18. Isa. xxxiv. 11.—^u Heb. swallowing up.—^v Jer. li. 30.—^w Deut. xxviii. 36. 2 Kings xxiv. 15. xxxv. 7. Ch. i. 8. Jer. 20.—^x 2 Chron. xv. 3.—^y Ps. lxxv. 9. Ezek. vii. 26.—^z Job ii. 13. Isa. iii. 26. Ch. iii. 28.—^{aa} Job ii. 12.—

Verse 1. *How hath the Lord covered the daughter of Zion with a cloud*] The women in the eastern countries wear veils, and often very costly ones. Here, Zion is represented as being veiled by the hand of God's judgment. And what is the veil? A dark cloud, by which she is entirely obscured. *The beauty of Israel*] His Temple. *His footstool*] The ark of the covenant, often so called.

Verse 2. *The Lord hath swallowed up*] That is, he has permitted them to be destroyed. See ver. 5.

Verse 3. *The horn of Israel*] It is a metaphor taken from cattle, whose principal strength lies in their horns.

Verse 4. *He hath bent his bow*—*he stood with his right hand*] This is the attitude of the archer.

Verse 5. *As if it were of a garden*.] "As it were the garden of his own hedging."

The Lord hath caused the solemn feasts] By delivering us up into the hands of the enemy, our religious worship is not only suspended, but all divine ordinances are destroyed.

Verse 7. *They have made a noise in the house of the Lord*] Instead of the silver trumpets of the sanctuary, nothing but the sounds of warlike instruments are to be heard.

Verse 8. *He hath stretched out a line*] The line of devastation; marking what was to be pulled down and demolished.

Verse 9. *Her gates are sunk into the ground*] The consequence of their being long thrown down and neglected.

Her king and her princes are among the Gentiles] Zedekiah and many of the princes were then prisoners in Babylon, another proof that the captivity had endured some time; unless all this be spoken prophetically, of what should be done.

Verse 10. *Keep silence*] No words can express their sorrows: small griefs are eloquent, great ones dumb.

Verse 11. *Swoon in the streets of the city*.] Through the excess of the famine.

Verse 12. *When their soul was poured out into their mothers' bosom*.] When, in endeavouring to draw nourishment from the breasts of their exhausted mothers, they breathed their last in their bosoms! How dreadfully afflicting was this!

Verse 14. *They have not discovered thine iniquity*] They did not reprove for sin; they pretended visions of good in thy favour, and false burdens for thy enemies.

Verse 15. *The perfection of beauty*] This probably only

her princes are among the Gentiles: * the law is no more; her ^v prophets also find no vision from the LORD.

10 The elders of the daughter of Zion ^w sit upon the ground and keep silence; they have ^{xx} cast up dust upon their heads; they have ^{bb} girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 ^{cc} Mine eyes do fail with tears, ^{dd} my bowels are troubled, ^{ee} my liver is poured upon the earth, for the destruction of the daughter of my people; because ^{ff} the children and the sucklings ^{gg} swoon in the streets of the city.

12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? ^{hh} what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

14 Thy ⁱⁱ prophets have seen vain and foolish things for thee: and they have not ^{jj} discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 ^{kk} All that pass ^{ll} by ^{mm} clap their hands at thee; they hiss ⁿⁿ and wag their head at the daughter of Jerusalem, saying, Is this the city that men call ^{oo} The perfection of beauty, The joy of the whole earth?

16 ^{pp} All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, ^{qq} We have swallowed her up: certainly this is the day that we looked for; we have found, ^{rr} we have seen it.

17 The LORD hath done that which he had ^{ss} devised; he hath fulfilled his word that he had commanded in the days of old: "he hath thrown down, and hath not pitied: and he hath caused thine enemy to ^{tt} rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, O ^{uu} wall of

bb Isa. xv. 3. Ezek. vii. 18. xxvii. 81.—^{cc} Ps. vi. 7. Ch. iii. 48, &c.—^{dd} Ch. i. 20.—^{ee} Job xvi. 13. Ps. xxii. 14.—^{ff} Ver. 19. Ch. iv. 4.—^{gg} Or, faint.—^{hh} Ch. i. 13. Dan. ix. 12.—ⁱⁱ Jer. ii. 8. v. 31. xiv. 14. xlii. 16. xxvii. 14. xxxix. 8, 9. Ezek. xlii. 2.—^{jj} Isa. lviii. 1.—^{kk} 1 Kings ix. 8. Jer. xlii. 16. Nah. iii. 19. Eccles. xii. 18.—^{ll} Heb. by the way.—^{mm} Ezek. xxv. 6.—ⁿⁿ 2 Kings xix. 31. Ps. xlv. 14.—^{oo} Ps. xlvi. 2. 1. 2.—^{pp} Job xvi. 9, 10. Ps. xxii. 13. Ch. iii. 46.—^{qq} Ps. lvi. 2.—^{rr} Ps. xxxv. 21.—^{ss} Lev. xxvi. 16, &c. Deut. xxviii. 15, &c.—^{tt} Ver. 2.—^{uu} Ps. xxxviii. 16. lxxxix. 48.—^{vv} Ver. 8.

the daughter of Zion, * let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, ^b cry out in the night: in the beginning of the watches ^c pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, ^d that faint for hunger ^e in the top of every street.

20 Behold, O LORD, and consider to whom thou hast done this. ^f Shall the women eat their fruit, and children ^g of a span long? ^h shall the priest and

* Jer. xiv. 17. Ch. i. 16.—^b Ps. cxix. 147.—^c Ps. lxxii. 8.—^d Ver. 11.—^e Isa. ii. 20. Ch. iv. 1. Nah. iii. 10.—^f Lev. xxii. 29. Deut. xxviii. 53. Jer. xix. 9. Ch. iv. 10. Ezek. v. 10.—^g Or, swaddled

applied to the temple. Jerusalem never was a fine or splendid city; but the temple was most assuredly the most splendid building in the world.

Verse 16. *This is the day that we looked for*] Jerusalem was the envy of the surrounding nations: they longed for its destruction, and rejoiced when it took place.

Verse 18. *O wall of the daughter of Zion*] What is the meaning of *wall of the daughter of Zion*? I answer, I do not know. It is certainly harsh to say, "O wall of the daughter of Zion, let tears run down like a river day and night." Zion's ways may lament, and her streets mourn; but how the walls can be said to weep is not so easy to be understood, because there is no parallel for it.

Let not the apple of thine eye cease.] Let not thy tears

the prophet be slain in the sanctuary of the LORD?

21 ¹ The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; ² thou hast killed, and not pitied.

22 Thou hast called, as in a solemn day, ³ my terrors round about, so that in the day of the LORD's anger none escaped nor remained: ⁴ those that I have swaddled and brought up hath mine enemy consumed.

with their hands.—¹ Ch. iv. 13, 16.—² Chron. xxxvi. 17.—³ Ch. iii. 43.—⁴ Ps. xxxi. 13. Jer. vi. 25. xlvi. 5.—⁵ Hos ix. 12, 13.

cease. For with what propriety can we say to the *apple* or *pupil* of the eye, *Do not cease*?

Verse 19. *Arise, cry out in the night*] This seems to refer to Jerusalem besieged.

Verse 20. *Consider to whom thou hast done this.*] Perhaps the best sense of this difficult verse is this: "Thou art our Father, we are thy children; wilt thou destroy thy own offspring? Was it ever heard that a mother devoured her own child, a helpless infant of a span long?"

Verse 22. *Thou hast called, as in a solemn day*] Perhaps the figure is the collecting of the people in Jerusalem on one of the solemn annual festivals. God has called terrors together to feast on Jerusalem, similar to the convocation of the people from all parts of the land to one of those annual festivals.

CHAPTER III.

The prophet, by enumerating his own severe trials, 1-20, and showing his trust in God, 21, encourages his people to the like resignation and trust in the divine and never-failing mercy, 22-27. He vindicates the goodness of God in all his dispensations, and the unreasonableness of murmuring under them, 28-39. He recommends self-examination and repentance; and then, from their experience of former deliverances from God, encourages them to look for pardon for their sins, and retribution to their enemies, 40-66.

I AM the man that hath seen affliction by the rod of his wrath.

2 He hath led me, and brought me into darkness, but not into light.

3 Surely against me is he turned; he turneth his hand against me all the day.

4 * My flesh and my skin hath he made old; he hath ^b broken my bones.

5 He hath builded against me, and compassed me with gall and travel.

6 ^c He hath set me in dark places, as they that be dead of old.

7 ^d He hath hedged me about, that I cannot get out: he hath made my chain heavy.

* Job xvi. 8.—^b Ps. ii. 8. Isa. xxxviii. 13. Jer. i. 17.—^c Ps. lxxxviii. 5, 6. cxxxiii. 3.—^d Job iii. 23. xix. 8. Hos. ii. 6.—^e Job xxx. 20. Ps. xxxii. 2.—^f Job x. 16. Isa. xxviii. 13. Hos. v. 14. xliii. 7.

Verse 1. *I am the man that hath seen affliction*] Either the prophet speaks here of himself, or he is personating his miserable countrymen. This and other passages in this poem have been applied to Jesus Christ's passion; but, in my opinion, without any foundation.

Verse 2. *He hath—brought me into darkness*] In the sacred writings, *darkness* is often taken for calamity; *light*, for prosperity.

Verse 5. *He hath builded against me*] Perhaps there is a reference here to the *mounds* and *ramparts* raised by the Chaldeans in order to take the city.

Verse 7. *He hath hedged me about*] This also may refer to the lines drawn round the city during the siege. But these and similar expressions in the following verses may be

8 Also * when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 ¹ He was unto me as a bear lying in wait, and as a lion in secret places.

11 ² He hath turned aside my ways, and ³ pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and ⁴ set me as a mark for the arrow.

13 He hath caused ⁵ the ⁶ arrows of his quiver to enter into my reins.

14 I was a ⁷ derision to all my people; and ⁸ their song all the day.

8.—¹ Hos. vi. 1.—² Job vii. 20. xvi. 12. Ps. xxxviii. 2.—³ Job vi. 4.—⁴ Heb. sons.—⁵ Jer. xx. 7.—⁶ Job xxx. 9. ⁷ Ps. lxxix. 12. Ver. 63.

merely metaphorical, to point out their *straitened*, *oppressed*, and *distressed* state.

Verse 9. *He hath inclosed my ways with hewn stone*] He has put insuperable obstacles in my way; and confounded all my projects of deliverance, and all my expectations of prosperity.

Verse 13. *The arrows of his quiver*] "The sons of his quiver." The *issue* or *effect*; the subject, adjunct, or accident, or produce of a thing, is frequently denominated its *son* or *child*.

Verse 15. *He hath filled me with bitterness*] Bitter upon bitter.

He hath made me drunken with wormwood.] I have drunk the cup of misery till I am intoxicated with it.

15 * He hath filled me with ^b bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth ^c with gravel stones, he hath ^d covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgot ^e prosperity.

18 ^f And I said, My strength and my hope is perished from the LORD:

19 ^g Remembering mine affliction and my misery, ^h the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is ⁱ humbled in me.

21 This I ^j recall to my mind, therefore have I hope.

22 ^k *It is of the LORD's mercies that we are not consumed*, because his compassions fail not.

23 *They are new* ^l every morning: great is thy faithfulness.

24 The LORD *is* my ^m portion, saith my soul: therefore will I hope in him.

25 The LORD *is* good unto them that ⁿ wait for him, to the soul *that* seeketh him.

26 *It is good that a man should both hope* ^o and quietly wait for the salvation of the LORD.

27 ^p *It is good for a man that he bear the yoke* in his youth.

28 ^q He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 ^r He putteth his mouth in the dust; if so be there may be hope.

30 ^s He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

* Jer. ix. 15.—^b Heb. bitterness.—^c Prov. xx. 17.—^d Or, rolled me in the ashes.—^e Heb. good.—^f Ps. xxxi. 22.—^g Or, Remember.—^h J. r. ix. 15.—ⁱ Hob. bound.—^j Heb. make to return to my heart.—^k Mal. iii. 6.—^l Isa. xxxiii. 2.—^m Ps. xvi. 5. lxxiii. 26. cxix. 57. Jer. x. 16.—ⁿ 1's. cxxx. 6. Isa. xxx. 18. Mic. vii. 7.—^o Ps. xxxvii. 7.—^p Ps. xc. 12. cxix. 71.—^q Jer. xv. 17. Ch. ii. 10.—^r Job xlii. 6.—^s Isa. i. G.

Verse 16. *He hath also broken my teeth with gravel stones*] What a figure to express disgust, pain, and the consequent incapacity of taking food for the support of life; a man, instead of bread, being obliged to eat small pebbles, till all his teeth are broken to pieces by endeavouring to grind them.

He hath covered me with ashes.] "He hath plunged me into the dust." To be thrown into a mass or bed of perfect dust, where the eyes are blinded by it, the ears stopped, and the mouth and lungs filled at the very first attempt to respire after having been thrown into it—what a horrible idea of suffocation and drowning!

Verse 18. *And my hope*] That first, that last support of the miserable—it is gone! it is perished!

Verse 22. *It is of the LORD's mercies that we are not consumed*] Being humbled, and seeing himself and his sinfulness in a proper point of view, he finds that God, instead of dealing with him in judgment, has dealt with him in mercy; and that though the affliction was excessive, yet it was less than his iniquity deserved. If, indeed, any sinner be kept out of hell, it is because God's compassion faileth not.

Verse 23. *They are new every morning*] Who could exist throughout the day, if there were not a continual superintending Providence? Who could be preserved in the night, if the Watchman of Israel ever slumbered or slept?

Verse 26. *It is good that a man should both hope*] When a man hopes for salvation, he should not only wait for it, but use every means that may lead to it; for hope cannot live, if there be no exercise. He must expect, and yet be dumb, as the words imply; ever feeling his utter unworthiness: and, without murmuring, struggle into life.

Verse 27. *That he bear the yoke in his youth.*] He who has not got under wholesome restraint in youth will never make a useful man, a good man, nor a happy man.

Verse 28. *He sitteth alone*] He has learnt that necessary lesson of independence, that shows him how he is to serve himself; to give no trouble to others; and keep his troubles, as far as possible, in his own bosom.

31 ^t For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For ^u he doth not afflict ^v willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of ^w the Most High.

36 To subvert a man in his cause, ^x the LORD ^y approveth not.

37 Who *is* he ^z that saith, and it cometh to pass, when the LORD commandeth ^{aa} it not?

38 Out of the mouth of the Most High proceedeth not ^{ab} evil and good?

39 ^{bb} Wherefore doth a living man ^{ac} complain. ^{ad} a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 ^{ae} Let us lift up our heart with *our* hands unto God in the heavens.

42 ^{af} We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: ^{ag} thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, ^{ah} that *our* prayer should not pass through.

45 Thou hast made us *as* the ^{ai} offscouring and refuse in the midst of the people.

46 ^{aj} All our enemies have opened their mouths against us.

Matt. v. 39.—^a Ps. xciv. 14.—^b Ezek. xxxiii. 11. Heb. xii. 10.—^c Heb. from his heart.—^d Or, a superior.—^e Hab. i. 13.—^f Or, seest not.—^g 1's. xxxiii. 9.—^h Job ii. 10. Isa. xlv. 7. Amos iii. 6.—ⁱ Prov. ix. 3.—^j Or, murmure.—^k Mic. vii. 9.—^l Ps. lxxxvi. 4.—^m Dan. ix. 5.—ⁿ Ch. ii. 17, 21.—^o Ver. 8.—^p 1 Cor. iv. 13.—^q Ch. ii. 16.

Verse 29. *He putteth his mouth in the dust*] Lives in a state of deep humility.

If so be there may be hope.] Because there is room for hope.

Verse 30. *He giveth his cheek to him that smiteth*] He has that love that is not provoked.

He is filled full with reproach.] Though all this take place, yet let his "trust be in God, who will not cast off for ever." God will take his part, and bring him safely through all hardships.

Verse 33. *For he doth not afflict willingly*] He takes no delight in our pain and misery: yet, like a tender and intelligent parent, he uses the rod; not to gratify himself, but to profit and save us.

Verse 34. *To crush under his feet*] He can neither gain credit nor pleasure in trampling upon those who are already bound, and in suffering; such he knows to be the state of man here below.

Verse 35. *To turn aside the right of a man*] To make a man lose his right, because one of the higher orders opposes him.

Verse 36. *To subvert a man in his cause*] To prevent his having justice done him in a lawsuit, &c., by undue interference, as by suborning false witnesses, or exerting any kind of influence in opposition to truth and right.

The Lord approveth not.] *Lo raah*, doth not see, turns away his face from it, abhors it.

Verse 39. *Wherefore doth a living man complain*] How great soever his affliction may be, he is still alive; therefore, he may seek and find mercy unto eternal life.

Verse 40. *Let us search*] How are we to get the pardon of our sins? The prophet tells us: 1. Let us examine ourselves. 2. "Let us turn again to the Lord." 3. "Let us lift up our heart;" let us make fervent prayer and supplication for mercy. 4. "Let us lift up our hand;" let us solemnly promise to be his, and bind ourselves in a covenant to be the Lord's only: so much *lifting up the hand to God* implies. Or, let us put our heart in our hand, and offer it to God; so

47 ^a Fear and a snare is come upon us, ^b desolation and destruction.

48 ^c Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 ^d Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD ^e look down, and behold from heaven

51 Mine eye affecteth ^f mine heart ^g because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, ^h without cause.

53 They have cut off my life ⁱ in the dungeon, and ^j cast a stone upon me.

54 ^k Waters flowed over mine head; *then* ^l I said, I am cut off.

55 ^m I called upon thy name, O LORD, out of the low dungeon.

56 ⁿ Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

^a Isa. xxiv. 17. Jer. xlviii. 43.—^b Isa. li. 19.—^c Jer. iv. 19. ix. 1. xiv. 17. Ch. ii. 11.—^d Ps. lxxvii. 2. Ch. i. 16.—^e Isa. lxlii. 15.—^f Heb. my soul.—^g Or, more than all.—^h Ps. xxxv. 7. 19. lxi. 4. cix. 8. cxix. 161.—ⁱ Jer. xxxvii. 16. xxxviii. 6, 9, 10.—^j Dan. vi. 17.—^k Ps. lxxx. 2. cxxiv. 4, 5.—^l Ps. xxxi. 12. Isa. xxxviii. 10, 11. Ver. 18.—^m Ps.

some have translated this clause. 5. "We have transgressed;" let our confession of sin be fervent and sincere. 6. And to us who profess Christianity it may be added, *Believe on the Lord Jesus Christ as having died for thee; and thou shalt not perish, but have everlasting life.*

Verse 51. *Mine eye affecteth mine heart*] What I see I feel. I see nothing but misery; and I feel, in consequence, nothing but pain.

The daughters of my city.] The villages about Jerusalem. Verse 52. *Mine enemies chased me*] From this to the end of the chapter the prophet speaks of his own personal sufferings, and especially of those which he endured in the *dungeon*. See Jer. xxxviii, 6, &c.

Verse 56. *Hide not thine ear at my breathing*] He dared not even to complain, nor to cry, nor to pray aloud: he was obliged to whisper his prayer to God. It was only a *breathing*. Verse 57. *Fear not.*] To every mourner we may say, on

57 Thou ^o drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O LORD, thou hast ^p pleaded the causes of my soul; ^q thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: ^r judge thou my cause.

60 Thou hast seen all their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their ^s sitting down, and their rising up; ^t I am their music.

64 ^u Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them ^v sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger ^w from under the ^x heavens of the LORD.

xxx. 1. Jonah ii. 2.—^a Ps. lxx. 4. vi. 8. xviii. 6. lxxi. 19. cxvi. 1.—^b James iv. 8.—^c Ps. xxxv. 1. Jer. li. 38.—^d Ps. lxxi. 23.—^e Ps. ix. 4. xxxv. 28.—^f Jer. xi. 19.—^g Ps. cxxxix. 2.—^h Ver. 14.—ⁱ Ps. xxxviii. 4. See Jer. xi. 20. 2 Tim. iv. 14.—^j Or, obstinacy of heart.—^k Deut. xxv. 19. Jer. x. 11.—^l Ps. lviii. 3.

the authority of God, *Fear not!* God will plead thy cause, and redeem thy soul.

Verse 60. *Thou hast seen—all their imaginations*] Every thing is open to the eye of God. Distressed soul! though *thou* knowest not *what* thy enemies *meditate* against thee; yet he who *loves thee* does, and will infallibly defeat all their plots, and save thee.

Verse 65. *Give them sorrow of heart*] They shall have a callous heart, covered with obstinacy, and thy execration. The former is their *state*, the latter their *fate*. This is the consequence of their hardening their hearts from thy fear.

Verse 66. *Persecute and destroy them*] These are all declaratory, not imprecatory.

From under the heavens of the Lord.] This verse seems to allude to the Chaldaic prediction, in Jer. x. 11 By their conduct they will bring on themselves the curse denounced against their enemies.

CHAPTER IV.

The present deplorable state of the nation is now contrasted with its ancient prosperity, 1-12; and the unhappy change ascribed, in a great degree, to the profligacy of the priests and prophets, 13-16. The national calamities are tenderly lamented, 17-20. The ruin of the Edomites also, who had insulted the Jews in their distress, is ironically predicted, 21. See Ps. cxxxvii. 7, and Obadiah 10-12. The chapter closes with a gracious promise of deliverance from the Babylonish captivity, 22.

HOW is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out ^a in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed ^b as earthen pitchers, the work of the hands of the potter!

3 Even the ^c sea monsters draw out the breast, they give suck to their young ones: the daughter

^a Ch. ii. 12.—^b Isa. xxx. 14. Jer. xix. 11. 2 Cor. iv. 7.—^c Or, sea calves.

Verse 1. *How is the gold become dim.*] The prophet contrasts, in very affecting instances, the wretched circumstances of the Jewish nation, with the flourishing state of their affairs in former times.

The stones of the sanctuary] *Abney kodesh*, the holy stones; the Jewish godly men, who were even then the living stones of which God built his church.

Verse 2. *The precious sons of Zion.*] The Jewish priests and Jewish believers.

of my people *is become* cruel, ^d like the ostriches in the wilderness.

4 ^e The tongue of the sucking child cleaveth to the roof of his mouth for thirst: ^f the young children ask bread, and no man breaketh it unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet ^g embrace dunghills.

6 For the ^h punishment of the iniquity of the

^a Job xxxix. 14, 16.—^b Ps. xxii. 15.—^c See ch. ii. 11, 12.—^d Job xxiv. 8.—^e Or, iniquity.

Comparable to fine gold.] Who were of the pure standard of holiness; holy, because God who called them is holy; but now esteemed no better than *earthen pitchers*—vessels of dishonour in comparison of what they once were.

Verse 3. *Even the sea monsters draw out the breast*] *The whales* give suck to their young ones.

Like the ostriches in the wilderness.] For her carelessness about her eggs, and her inattention to her young, the ostrich is proverbial.

daughter of my people is greater than the punishment of the sin of Sodom, that was ^a overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:

8 Their visage is ^b blacker ^c than a coal; they are not known in the streets: ^d their skin cleaveth to their bones; it is withered, it is become like a stick.

9 They that be slain with the sword are better than they that be slain with hunger: for these ^e pine away, stricken through for want of the fruits of the field.

10 The hands of the ^f pitiful women have sodden their own children: they were their ^g meat in the destruction of the daughter of my people.

11 The Lord hath accomplished his fury; ^h he hath poured out his fierce anger, and ⁱ hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 ^k For the sins of her prophets, and the iniquities of her priests, ^l that have shed the blood of the just in the midst of her,

14 They have wandered as blind men in the streets, ^m they have polluted themselves with blood,

^a Gen. xix. 25.—^b Heb. darker than blackness.—^c Ch. v. 10. Joel ii. 6. Nah. ii. 10.—^d Ps. oil. 5.—^e Heb. flow out.—^f Ch. ii. 20.—^g Isa. xlii. 15.—^h Deut. xxviii. 57. 2 Kings vi. 29.—ⁱ Jer. vii. 20.—^j Deut. xxxii. 22. Jer. xxi. 14.—^k Jer. v. 31. vi. 13. xiv. 14. xxiii. 13, 21. Ezek. xxii. 26, 28. Zeph. iii. 4.—^l Matt. xxiii. 31, 37.—^m Jer. ii. 34.—ⁿ Or, in that they could not but touch.—^o Num. xix. 16.—^p Or, ye polluted.—^q Lev. xiii. 45.—^r Or, face.—^s Ch. v. 12.—^t 2 Kings

Verse 5. *Embrace dunghills.*] Lie on straw or rubbish, instead of the costly carpets and sofas on which they formerly stretched themselves.

Verse 6. *For the punishment*] He thinks the punishment of Jerusalem far greater than that of Sodom. That was destroyed in a moment, while all her inhabitants were in health and strength; Jerusalem fell by the most lingering calamities; her men partly destroyed by the sword, and partly by the famine.

Verse 7. *Her Nazarites were purer than snow*] Nazir does not always signify a person separated under a religious vow; it sometimes denotes what is chief or eminent.

Milk will most certainly well apply to the whiteness of the skin; the beautiful ruby to the ruddiness of the flesh; and the sapphire, in its clearer transcendent purple, to the veins in a fine complexion. The reverse of this state, as described in the following verse, needs no explanation. The face was a dismal dark brown, the flesh gone, the skin shrivelled, and apparently wrapped round the bones.

Verse 10. *The hands of the pitiful women have sodden their own children*] This was done, not by mothers cruel and brutal, but by *nashim rachmaniyoth*, the compassionate, the tender-hearted mothers.

Verse 12. *The kings of the earth*] Jerusalem was so well fortified, both by nature and art, that it appeared as a miracle that it should be taken at all.

Verse 14. *They have wandered as blind men in the streets*] Rather, "They ran frantic through the streets, they were stained with blood."

Verse 15. *When they fled away*] These priests and pro-

^u so ^v that men could not touch their garments.

15 They cried unto them, Depart ye; ^w it is ^x unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn there.

16 The ^y anger of the Lord hath divided them; he will no more regard them: ^z they respected not the persons of the priests, they favoured not the elders.

17 As for us, ^{aa} our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us.

18 ^{ab} They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for ^{ac} our end is come.

19 Our persecutors are ^{ad} swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The ^{ae} breath of our nostrils, the anointed of the Lord, ^{af} was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ^{ag} Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; ^{ah} the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 ^{ai} The ^{aj} punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: ^{ak} he will visit thine iniquity, O daughter of Edom; he will ^{al} discover thy sins.

xxiv. 7. Isa. xx. 5. xxx. 6, 7. Jer. xxxvii. 7. Ezek. xxix. 16.—^u 2 Kings xxv. 4. 5.—^v Ezek. vii. 2, 3, 6. Amos viii. 2.—^w Deut. xxviii. 49.—^x Jer. iv. 13.—^y Gen. ii. 7. Ch. ii. 9.—^z Jer. lii. 9. Ezek. xii. 13. xix. 4. 8.—^{aa} Like Eccles. xi. 9.—^{ab} Jer. xxv. 15, 16, 21. Obad. 10.—^{ac} Isa. xl. 2.—^{ad} Or, Thine iniquity.—^{ae} Ps. cxlvii. 7.—^{af} Or, carry thee captive for thy sins.

phets were so bad, that the very heathen did not like to permit them to sojourn among them. The prophet now resumes the history of the siege.

Verse 17. *We have watched for a nation*] Viz., the Egyptians, who wore their pretended allies, but were neither able nor willing to help them against the Chaldeans.

Verse 18. *We cannot go in our streets*] Supposed to refer to the darts and other missiles cast from the mounds which they had raised on the outside of the walls.

Verse 19. *They pursued us upon the mountains*] They hunted down the poor Jews like wild beasts in every part of the country by their marauding parties, whilst the great army besieged Jerusalem.

Verse 20. *The breath of our nostrils, the anointed of the Lord*] That is, Zedekiah, the king, who was as the life of the city, was taken in his flight by the Chaldeans, and his eyes were put out.

Verse 21. *Rejoice and be glad, O daughter of Edom*] A strong irony.

The cup also shall pass through unto thee] Thou who hast triumphed in our disasters shalt shortly have enough of thy own.

Verse 22. *The punishment of thine iniquity is accomplished, O daughter of Zion*] The promise in this verse may refer to Jerusalem under the gospel. When they receive Christ crucified, they shall be gathered from all nations, become one with the church among the Gentiles, be one flock under one and the same Shepherd, and shall be carried no more into captivity.

CHAPTER V.

This chapter is, as it were, an epiphonema or conclusion to the four preceding, representing the nation as groaning under their calamities, and humbly supplicating the divine favour, 1-22.

REMEMBER, O LORD, what is come upon us: consider, and behold ^b our reproach.

2 ^c Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers are as widows.

4 We have drunken our water for money; our wood ^d is sold unto us.

5 ^e Our ^f necks are under persecution: we labour, and have no rest.

6 ^g We have given the hand ^h to the Egyptians, and to the Assyrians, to be satisfied with bread.

7 ⁱ Our fathers have sinned, and ^j are not; and we have borne their iniquities.

8 ^k Servants have ruled over us; *there is none that doth deliver us* out of their hand.

9 We gat our bread with *the peril* of our lives because of the sword of the wilderness.

10 Our ^l skin was black like an oven because of the ^m terrible famine.

11 ⁿ They ravished the women in Zion, and the maids in the cities of Judah.

^a Ps. lxxxix. 50, 51.—^b Ch. ii. 15. Ps. lxxxix. 4.—^c Ps. lxxxix. 1.—^d Heb. cometh for price.—^e Deut. xxviii. 48. Jer. xxviii. 14.—^f On our necks are we persecuted.—^g Gen. xxiv. 2. Jer. i. 15.—^h Hos. xii. 1.—ⁱ Jer. xxxi. 29. Ezek. xviii. 2.—^j Gen. xlii. 13. Zech. i. 5.—^k Neh. v. 15.—^l Job xxx. 30. Ps. cxix. 83. Ch. iv. 8.—^m Or, terrors or storms.—ⁿ Isa. xlii. 16. Zech. xiv. 2.—^o Isa. xlviii. 6. Ch. iv. 16.

Verse 1. *Remember, O Lord*] Though this chapter consists of exactly twenty-two verses, the number of letters in the Hebrew *alphabet*, yet the *acrostic* form is no longer observed. Perhaps any thing so technical was not thought proper when in agony and distress they prostrated themselves before God to ask for mercy.

Verse 2. *Our inheritance is turned to strangers*] The greater part of the Jews were either slain or carried away captive; and even those who were left under *Gedaliah* were not free, for they were vassals to the *Chaldeans*.

Verse 4. *We have drunken our water for money*] I suppose the meaning of this is, that every thing was taxed by the *Chaldeans*, and that they kept the management in their own hands, so that *wood* and *water* were both sold, the people not being permitted to help themselves.

Verse 5. *Our necks are under persecution*] We feel the yoke of our bondage; we are driven to our work like the *bullock*, which has a yoke upon his neck.

Verse 6. *We have given the hand to the Egyptians*] We have sought alliances both with the Egyptians and the Assyrians, and made covenants with them in order to get the necessaries of life.

Verse 7. *Our fathers have sinned, and are not*] Nations, as such, cannot be punished in the *other world*; therefore national judgments are to be looked for only in this life.

Verse 8. *Servants have ruled over us*] To be subject to such is the most painful and dishonourable bondage.

Verse 9. *We gat our bread with the peril of our lives*] They could not go into the wilderness to feed their cattle, or to get the necessaries of life, without being harassed and plundered by marauding parties, and by these were often exposed to the peril of their lives. This was predicted by *Moses*, Deut. xxviii. 81.

12 Princes are hanged up by their hand: ^o the faces of elders were not honoured.

13 They took the young men ^p to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their musick.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 ^q The ^r crown is fallen from our head: woe unto us, that we have sinned!

17 For this ^s our heart is faint; ^t for these things our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, ^u remainest for ever; ^v thy throne from generation to generation.

20 ^w Wherefore dost thou forget us for ever, and forsake us ^x so long time?

21 ^y Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 ^z But thou hast utterly rejected us; thou art very wroth against us.

—^a Judg. xvi. 21.—^b Job xix. 9. Ps. lxxxix. 39.—^c Heb. The crown of our head is fallen.—^d Ch. i. 22.—^e Ps. vi. 7. Ch. ii. 11.—^f Ps. ix. 7. x. 16. xxix. 10. xo. 2. cii. 42. 26. 27. cxiv. 18. Hab. i. 12.—^g Ps. xiv. 6.—^h Ps. xlii. 1.—ⁱ Heb. for length of days?—^j Ps. lxxx. 3, 7, 19. Jer. xxxi. 18.—^k Or, For wilt thou utterly reject us?

Verse 10. *Our skin was black—because of the terrible famine.*] Because of the searching winds that burnt up every green thing, destroying vegetation, and in consequence producing a famine.

Verse 12. *Princes are hanged up by their hand*] They were suspended from hooks in the wall by their hands till they died through torture and exhaustion.

Verse 13. *They took the young men to grind*] This was the work of female slaves. See the note on *Isaiah* xlvii. 2.

Verse 14. *The elders have ceased from the gate*] There is now no more justice administered to the people; they are under military law, or disposed of in every sense according to the caprice of their masters.

Verse 16. *The crown is fallen from our head*] At feasts, marriages, &c., they used to crown themselves with garlands of flowers; all festivity of this kind was now at an end. Or it may refer to their having lost all *sovereignty*, being made slaves.

Verse 18. *The foxes walk upon it.*] It was usual among the Hebrews to consider all desolated land to be the resort of wild beasts; which is, in fact, the case everywhere when the inhabitants are removed from a country.

Verse 19. *Thou, O Lord, remainest for ever*] Thou sufferest no change. Thou didst once love us; O let that love be renewed towards us!

Verse 21. *Renew our days as of old.*] Let us regain our country, our temple, and all the divine offices of our religion; but, more especially, thy favour.

Verse 22. *But thou hast utterly rejected us*] It appears as if thou hadst sealed our final reprobation, because thou showest against us exceeding great wrath.

INTRODUCTION TO THE BOOK

OF THE

PROPHET EZEKIEL.

EZEKIEL the prophet was the son of *Buzi*; and was of the sacerdotal race, as himself informs us, chap. i. 3, and was born at a place called *Saresa*, as the *pseudo-Epiphanius* tells us in his lives of the Prophets. He was carried captive by Nebuchadnezzar into Babylon with Jeconiah king of Judah, and *three thousand* other captives of the principal inhabitants, and was sent into Mesopotamia, where he received the prophetic gift; which is supposed, from an obscure expression in his prophecies, chap. i. 1, to have taken place in the *thirtieth* year of his age. He had then been in captivity *five* years; and continued to prophesy about *twenty-two* years, from A.M. 3409 to A.M. 3430, which answers to the *fourteenth* year after the destruction of Jerusalem.

About *three* months and *ten* days after this conquest of Jerusalem, Nebuchadnezzar made another descent, and again besieged the city; and Jehoiachin, who succeeded his father Jehoiakim, was obliged to surrender. The victorious Chaldeans carried off all the inhabitants of note into Babylon, leaving none behind but the very poorest of the people. See 2 Kings xxiv. 8-16. These captives were fixed at *Tel-abib*, and other places on the river Chebar, which flows into the east side of the Euphrates at Carchemish, nearly *two hundred* miles northward of Babylon. There, as Archbishop *Newcome* observes, he was present in body, though, in visionary representation, he was sometimes taken to Jerusalem.

The principal design of this prophet was to comfort his companions in tribulation during their captivity, and to render it light by the most positive promises of their restoration to their own land, the rebuilding of the temple, and the re-establishment of the divine worship, all their enemies being finally destroyed.

That Ezekiel is a very *obscure* writer, all have allowed who have attempted to explain his prophecies. The Jews consider him inexplicable.

I believe it may be affirmed with truth that parts of the prophecy have had as many *different explanations* as there have been *expositors*! Yet each has been sanguine in the hope that he had removed all difficulties; while every successor felt that the whole work was yet to be done, and that the *Gordian knot* was not likely to be untied unless by himself! And it is to be lamented that in these circumstances the work still remains as to its principal difficulties; and I certainly do not attempt to add another to Ezekiel's commentators with the most distant hope of being able to solve those particular difficulties.

After all, with the exception of the *chariot, Gog and Magog*, the peculiarities in the description of the *temple*, and some matters of this kind, the major part of the prophecy is very intelligible, and highly edifying; and does not present more difficulties than have been found in the preceding prophets, and may be found in those which follow. I have in the following notes done what I could, as a help to a better understanding of this part of the sacred writings.

"*Ezekiel*," says Bishop *Louth*, "is inferior to *Jeremiah* in *elegance*, but is equal to *Isaiah* in *sublimity*, though in a different species of the *sublime*. He is *bold, vehement, tragical*, and deals very much in *amplification*. His *sentiments* are *lofty, animated, poignant*, and full of *indignation*. His *images* are *fertile, magnificent*, and sometimes rather bordering on *indelicacy*. His *diction* is *grand*,

weighty, austere, rough, and sometimes uncultivated. He abounds in *repetitions*, not for the sake of *beauty or grace*, but from *vehemence and indignation*. Whatever his *subject* be, he keeps it always in his eye, without the least deviation, and is so much taken with it that he has scarcely any regard to *order or connection*. In other things he may be perhaps *exceeded* by the other prophets, but in that species for which he was particularly turned, that is *force, impetuosity, weight, and grandeur*, no writer ever equalled him. His *diction* is *clear* enough; almost all his *obscurity* arises from his *subjects*. His *visions* are particularly *obscure*; which, however, as in *Hosea, Amos, and Zechariah*, are delivered in a *plain historical narration*.

“The greater part of the book, particularly the middle of it, is *poetical*; whether we regard the *matter or the language*. But some passages are so *rough and unpolished*, that we are frequently at a loss to what species of writing we ought to refer them. As to *style*, *Isaiah, Jeremiah, and Ezekiel* may be placed with propriety enough in the same rank among the *Hebrews*, as *Homer, Simonides, and Æschylus* among the *Greeks*.”

THE BOOK

OF THE

PROPHET EZEKIEL.

CHAPTER I.

This chapter contains that extraordinary vision of the divine glory with which the prophet was favoured when he received the commission and instructions respecting the discharge of his office which are contained in the two following chapters. The time of this divine manifestation to the prophet, 1-3. The vision of the four living creatures, and of the four wheels, 4-25. Description of the firmament that was spread over them, and of the throne upon which one sat in appearance as a man, 26-28. This vision, proceeding in a whirlwind from the north, seems to indicate the dreadful judgments that were coming upon the whole land of Judah through the instrumentality of the cruel Chaldeans, who lay to the north of it. See Jer. i. 14, iv. 6, and vi. 1.

NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity.

3 The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Cheber; and the hand of the Lord was there upon him.

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet; the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined to one another, and two covered their bodies.

12 And they went every one straight forward:

* Heb. captivity.—b Ver. 3. Ch. iii. 15, 28. x. 15, 20, 22. xliii. 8.—c So Matt. iii. 18 Acts vii. 56. x. 11. Rev. xix. 11.—d Ch. vii. 3.—e 2 Kings xxiv. 12, 15.—f Heb. Jeheskel.—g 1 Kings xviii. 48. 2 Kings iii. 15. Ch. iii. 14, 22. viii. 1. xl. 1.—h Jer. xxiii. 19. xxv. 32.—i Jer. i. 14. iv. 6. vi. 1.—j Hab. catching itself.—k Rev. iv. 6, & 10.

—l Ch. x. 8, &c.—m Ver. 10. Ch. x. 14, 21.—n Heb. a straight foot.—o Dan. x. 6. Rev. i. 15.—p Ch. x. 18, 21.—q Ver. 11.—r Ver. 12. Ch. x. 11.—s See Rev. iv. 7.—t Num. ii. 10.—u Num. ii. 3.—v Num. ii. 18.—w Num. ii. 25.—x Or, divided above.—y Isa. vi. 2.—z Ver. 9. Ch. x. 22.

Verse 1. *In the thirtieth year*] We know not what this date refers to. Some think it was the age of the prophet; others think the date is taken from the time that Josiah renewed the covenant with the people, 2 Kings xxii. 8, from which Usher, Prideaux, and Calmet compute the forty years of Judah's transgression, mentioned chap. iv. 6. Ezekiel was then among the captives who had been carried away with Jeconiah, and had his dwelling near the river Chebar, Chaborus, or Aboras, a river of Mesopotamia, which falls into the Euphrates a little above Thapsacus, after having run through Mesopotamia from east to west. [Fairbairn favours the theory that Ezekiel refers to his own age when called to the prophetic office.]

I saw visions of God.] Emblems and symbols of the Divine Majesty. He particularly refers to those in this chapter.

Verse 2. *Jehoiachin's captivity.*] Called also Jeconiah and Coniah; see 2 Kings xxiv. 12. He was carried away by Nebuchadnezzar; see 2 Kings xxiv. 14.

Verse 4. *A whirlwind came out of the north.*] Nebuchadnezzar, whose land, Babylonia, lay north of Judæa.

A great cloud, and a fire infolding itself.] A mass of fire concentrated in a vast cloud, that the flames might be

distinctly observable, the fire never escaping from the cloud, but issuing, and then returning in upon itself. It was in a state of powerful agitation; but always involving itself, or returning back to the centre whence it appeared to issue.

The colour of amber.] The word which we translate amber, was used to signify a compound metal, very bright, made of gold and brass.

Verse 6. *Every one had four faces.*] As the face of the man was that which was presented to the prophet's view, so that he saw it more plainly than any of the others, hence it is said, ver. 5, that each of these four figures had the likeness of a man; and the whole of this compound image bore a general resemblance to the human figure.

Verse 7. *Their feet were straight feet.*] There did not seem to be any flexure at the knee, nor were the legs separated in that way as to indicate progression by walking.

Like the sole of a calf's foot.] Before it is stated to be a straight foot; one that did not lay down a flat horizontal sole, like that of the human foot.

And they sparkled like the colour of burnished brass.] There is scarcely any thing that gives a higher lustre than highly polished or burnished brass. See Rev. i. 15.

Verse 8. *They had the hands of a man under their wings.*]

* whither the spirit was to go, they went; and ^b they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, ^c and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ^d ran and returned ^e as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold ^f one wheel upon the earth by the living creatures, with his four faces.

16 ^g The appearance of the wheels and their work *was* ^h like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: ⁱ and they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their ^j rings *were* ^k full of eyes round about them four.

19 And ^l when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 ^m Whithersoever the spirit was to go, they went, thither *was* their spirit to go; and the wheels were lifted up over against them: ⁿ for the spirit ^o of the living creature *was* in the wheels.

21 ^p When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit ^q of the living creature *was* in the wheels.

* Ver. 20.—^b Ver. 9, 17.—^c Rev. iv. 5.—^d Zech. iv. 10.—^e Matt. xxiv. 27.—^f Ch. x. 9.—^g Ch. x. 9, 10.—^h Dan. x. 6.—ⁱ Ver. 12.—^j Or, *strakes*.—^k Ch. x. 12. Zech. iv. 10.—^l Ch. x. 16, 17.—^m Ver. 12.—ⁿ Ch. x. 17.—^o Or, *of life*.—^p Ver. 19, 20. Ch. x. 17.—

I doubt much whether the arms be not here represented as all covered with feathers, so that they had the appearance of wings, only the hand was bare.

Verse 9. *Their wings were joined one to another*] When their wings were extended, they formed a sort of canopy level with their own heads or shoulders; and on this canopy was the throne, and the "likeness of the man" upon it, ver. 26.

They turned not when they went] The wings did not flap in flying, or move in the manner of oars, or of the hands of a man in swimming, in order to their passing through the air.

Verse 10. *As for the likeness of their faces*] There was but one body to each of those compound animals: but each body had four faces; the face of a *man* and of a *lion* on the right side; the face of an *ox* and an *eagle* on the left side.

Verse 12. *They went every one straight forward*] Not by progressive stepping, but by gliding.

Whither the spirit was to go] Whither that whirlwind blew, they went, being borne on by the wind, see ver. 4.

Verse 18. *Like burning coals of fire*] The whole substance appeared to be of flame; and among them frequent coruscations of fire, like vibrating lamps, often emitting lightning or rather sparks of fire, as we have seen struck out of strongly ignited iron in a forge. They seemed to conflict together.

Verse 14. *The living creatures ran and returned*] They had a circular movement; they were in rapid motion, but did not increase their distance from the spectator. So I think this should be understood.

Verse 15. *One wheel upon the earth*] It seems at first view there were four wheels, one for each of the living creatures; that is, the creatures were compound, so were the wheels, for there was "a wheel in the middle of a wheel." And it is generally supposed that these wheels cut each other at right angles up and down; and this is the manner in which they are generally represented; but most probably the *wheel within* means merely the *nave* in which the spokes are inserted, in reference to the *ring, rim, or periphery*, where these *spokes* terminate from the centre or nave.

22 ^r And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 ^s And when they went, I heard the noise of their wings, 'like the noise of great waters, as ^t the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26 ^v And above the firmament that *was* over their heads *was* the likeness of a throne, ^w as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 ^x And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 ^y As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. ^z This *was* the appearance of the likeness of the glory of the LORD. And when I saw it, ^{aa} I fell upon my face, and I heard a voice of one that spake.

^r Or, *of life*.—^s Ch. x. 1.—^t Ch. x. 5.—^u Ch. xliii. 2. Dan. x. 6. Rev. i. 15.—^v Job xxxvii. 4, 5. Ps. xxix. 3, 4. lxviii. 33.—^w Ch. x. 1.—^x Exod. xxiv. 10.—^y Ch. viii. 2.—^z Rev. iv. 8. x. 1.—^{aa} Ch. liii. 23. viii. 4.—^{bb} Ch. liii. 28. Dan. viii. 17. Acts ix. 4. Rev. i. 17.

Verse 18. *As for their rings*] The *strakes* which form the *rim* or *periphery*.

They were dreadful] They were exceedingly great in their diameter, so that it was tremendous to look from the part that touched the ground to that which was opposite above.

Were full of eyes] Does not this refer to the appearance of *nails* keeping on the spokes, or *strakes* or *bands* upon the rim?

Verse 19. *When the living creatures went, the wheels went*] The wheels were attached to the living creatures, so that, in progress, they had the same motion.

Verse 20. *The spirit of the living creature was in the wheels*] That is, the wheels were *instinct with a vital spirit*; the wheels were *alive*, they also were *animals*, or ended with *animal life*, as the creatures were that stood upon them.

Verse 22. *The colour of the terrible crystal*] Like a *crystal*, well cut and well polished, with various *faces*, by which rays of light were refracted, assuming either a variety of prismatic colours, or an insufferably brilliant splendour.

Verse 23. *Every one had two, which covered on this side*] While they employed two of their wings to form a foundation for the *firmament* to rest on, two other wings were let down to cover the lower part of their bodies: but this they did only when they *stood*, ver. 24.

Verse 24. *The noise of their wings*] When the whirlwind drove the wheels, the wind rustling among the wings was like the noise of many waters; like a *waterfall*, or *waters dashing continually against the rocks*, or *rushing down precipices*.

As the voice of the Almighty] Like distant thunder; for this is termed the *voice of God*, Ps. xviii. 13; Exod. ix. 28, 29, 30; xx. 18.

Verse 26. *A sapphire*] The pure oriental sapphire is one of the most beautiful and resplendent blues that can be conceived. The human form above this canopy is supposed to represent Him who, in the fulness of time, was manifested in the flesh.

Verse 27. *The colour of amber*] Such a splendid appear-

ance had the august Being who sat upon his throne from the reins upward; but from thence downward he had the appearance of *fire*, burning with a clear and brilliant flame.

Verse 28. *As the appearance of the bow*] Over the canopy on which this glorious personage sat there was a fine *rainbow*, which, from the description here, had all its colours vivid, distinct, and in perfection—red, orange, yellow, green, blue, indigo, and violet.

I am inclined to think that the “living creatures, wheels, fires, whirlwinds,” &c., which are introduced here, point out, emblematically, the various means, sword, fire, pestilence, famine, &c., which were employed in the destruction of the Jews; and that *God appears* in all this to show that Nebu-

chadnezzar is only his *instrument* to inflict all these calamities. What is in the following chapter appears to me to confirm this supposition. But we have the *rainbow*, the token of God's covenant, to show that though there should be a destruction of the city, temple, &c., and sore tribulation among the people, yet there should not be a total ruin; after a long captivity they should be restored. The rainbow is an illustrious token of mercy and love. [Fairbairn regards the vision as symbolizing the holiness, severity, energy, and benignant mercy of God, who by this significant representation, “gathered into one magnificent vision, the substance of what was to occupy the prophetic agency of his servant.”]

CHAPTER II.

The prophet, having been overwhelmed with the glorious vision in the preceding chapter, is here strengthened and comforted, 1, 2; and then commissioned to declare to the rebellious house of Israel the terrible judgments that would very shortly come upon the whole land, if they repented not; with a gracious assurance to Ezekiel that God would be constantly with him while executing the duties of his office, 3-5. The prophet is also commanded to be fearless, resolute, and faithful in the discharge of it, 6-8, as he must be the messenger of very displeasing tidings, which will expose him to great persecution, 9, 10.

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

4 For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

5 And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them.

* Dan. x. 11.—Ch. iii. 24.—Hob. nations.—d Jer. iii. 25. Ch. xx. 18, 21, 30.—Ch. iii. 7.—f Heb. hard of face.—g Ch. iii. 11, 26, 27.—h Ch. xxiii. 33.—i Jer. i. 8, 17. Luke xii. 4.—j Or, rebels.—

Verse 1. *And he said unto me*] It is evident that the present division of these chapters is wrong.

Verse 2. *And the spirit entered into me*] The *spirit of prophecy* is here intended; whose office was not merely to enable him to foresee and foretell future events, but to purify and refine his heart, and qualify him to be a successful preacher of the word of life.

And set me upon my feet] That he might stand as a servant before his master, to receive his orders.

Verse 3. *Son of man*] This appellation so often mentioned in this book, seems to have been given first to this prophet; afterwards to Daniel; and after that to the MAN Christ Jesus. Perhaps it was given to the two former to remind them of their frailty, and that they should not be exalted in their own minds by the extraordinary revelations granted to them; and that from the common principle of humanity, they should deeply interest themselves in the welfare of their unhappy countrymen. [But why should the term be used in relation to no other prophets? it was undoubtedly a Chaldaeism, for O man!]

I send thee to the children of Israel] To those who were now in captivity, in Chaldea particularly; and to the Jews in general, both far and near.

Verse 4. *Thou shalt say unto them, Thus saith the Lord*] Let them know that what thou hast to declare is the message of the LORD, that they may receive it with reverence.

6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 And when I looked, behold, an hand was sent unto me; and lo, a roll of a book was therein:

10 And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

k [sa. ix. 18. Jer. vi. 28. Mic. vii. 4.—l Ch. iii. 9. 1 Pet. iii. 14.—m Ch. iii. 9, 26, 27.—n Jer. i. 7, 17.—o Ver. 5.—p Heb. rebellion.—q Rev. x. 9.—r Ch. vii. 3. Jer. i. 9.—s Ch. iii. 1.

Every preacher of God's word should take heed that it is God's message he delivers to the people. Let him not suppose, because it is according to his own *creed* or *confession of faith*, that therefore it is God's word. Bring the *creed* first to the *Word of God*, and scrupulously try whether it be right.

Verse 6. *Be not afraid of them*] They will maltreat thee for thy message; but let not the apprehension of this induce thee to suppress it.

Verse 8. *Open thy mouth, and eat that I give thee*] Take my word as thou wouldst take thy proper food; receive it into thy heart; ponder it there, that it may be the means of strengthening and preserving thy soul, as proper nourishment will strengthen the body, and preserve from death.

Verse 9. *An hand was sent*] Here the *hand* signifies not only the instrument of conveyance, but an emblem of the divine power, which the *hand of God* always signifies.

A roll of a book] All ancient books were written so as to be rolled up; hence *volumen*, a volume, from *volvo*, I roll.

Verse 10. *It was written within and without*] Contrary to the state of rolls in general, which are written on the inside only. The *Hebrew rolls* are generally written in this way. But the roll presented to the prophet was written on both sides, because the prophecy was long, and to the same effect; that they might see the mind of God wherever they looked.

There was written therein lamentations, and mourning,

and woe.] What an awful assemblage! *Lamentations* on all hands; a *groan* from the dying; and *alas*, or *Woe is me!* from the survivors. It was the letter that killeth, and is the

ministration of death. What a mercy to have that which is emphatically called, *The glad tidings, the good news!* Here are *rejoicings, thanksgivings, and exultation.*

CHAPTER III.

This chapter contains more particular instructions to the prophet. It begins with repeating his appointment to his office, 1-3. Ezekiel is then informed that his commission is, at this time, to the house of Israel exclusively, 4-6; that his countrymen would pay little regard to him, 7; that he must persevere in his duty notwithstanding such great discouragement; and he is endued with extraordinary courage and intrepidity to enable him fearlessly to declare to a disobedient and gainsaying people the whole counsel of God, 8-11. The prophet is afterwards carried by the spirit that animated the cherubim and wheels, and by which he received the gift of prophecy, to a colony of his brethren in the neighbourhood, where he remained seven days, overwhelmed with astonishment, 12-15. He is then warned of the awful importance of being faithful in his office, 16-21; commanded to go forth into the plain that he may have a visible manifestation of the Divine Presence, 22; and is again favoured with a vision of that most magnificent set of symbols described in the first chapter, by which the glorious majesty of the God of Israel was in some measure represented, 23. See also, Isai. vi. 1-18, Dan. x. 5-19, and Rev. i. 10-16, iv. 1-11, for other manifestations of the divine glory, in all of which some of the imagery is very similar. The prophet receives directions relative to his future conduct, 24-27.

MOREOVER he said unto me, Son of man, eat that thou findest; *eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I ^beat it; and it was in my mouth ^cas honey for sweetness.

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people ^dof a strange speech and of a hard language, *but* to the house of Israel.

6 Not to many people ^eof a strange speech and of an hard language, whose words thou canst not understand. Surely, ^fhad I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; ^hfor they will not hearken unto me: ⁱfor all the house of Israel *are* ^jimpudent and hard-hearted.

8 Behold, I have made ^kthy face strong against their faces, and ^lthy forehead strong against their foreheads.

9 ^mAs an adamant harder than flint have I made ⁿthy forehead: ^ofear them not, neither be dismayed ^pat their looks, though they *be* a rebellious house.

* Ch. ii. 8, 9.— Rev. x. 9. See Jer. xv. 16.— Ps. xix. 10. cxix. 108.—⁴Heb. deep of lip, and heavy of tongue; and so ver. 6.—⁵Heb. deep of lip, and heavy of language.—⁶Or, If I had sent thee, etc., would they not have hearkened unto thee?—⁷Matt. xi. 21, 23.—⁸John xv. 20.— Ch. ii. 4.—⁹Heb. stiff of forehead, and hard of heart.—¹⁰Isa. i. 7. Jer. i. 18. xv. 20. Mic. iii. 8.— Jer. i. 8, 17. Ch. ii. 6.—

Verse 1. *Eat this roll, and go speak*] This must have passed in vision; but the meaning is plain. Receive my word—let it enter into thy soul; digest it—let it be thy nourishment; and let it be thy meat and drink to do the will of thy Father who is in heaven.

Verse 3. *It was in my mouth as honey*] It was joyous to me to receive the divine message. So Rev. x. 10.

Verse 5. *Thou art not sent to a people of a strange speech*] Even these would more likely have hearkened unto thee than thy own countrymen.

Verse 7. *Impudent and hard-hearted.*] “Stiff of forehead, and hard of heart.”—Marrin.

Verse 12. *Then the Spirit took me up*] The promptitude and impetuosity of the spirit seemed to furnish him with

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee, receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, ^mThus saith the Lord God; whether they will hear, or whether they will forbear.

12 Then ⁿthe Spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that ^otouchèd one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So ^pthe spirit lifted me up and took me away, and I went ^qin bitterness, in the ^rheat of my spirit; but the ^shand of the LORD was strong upon me.

15 Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and ^tI sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, *saying*,

17 ^uSon of man, I have made thee a ^vwatchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save

^m Ch. ii. 5, 7. Ver. 27.—ⁿ Ver. 14. Ch. viii. 8. See 1 Kings xviii. 12. 2 Kings ii. 16. Acta viii. 39.—^o Heb. raised.—^p Ver. 13. Ch. viii. 8.—^q Heb. bitter.—^r Heb. hot anger.—^s 2 Kings iii. 15. Ch. i. 8. viii. 1. xxxvii. 1.—^t Job ii. 18. Ps. cxxxvii. 1.—^u Ch. xxxiii. 7, 8. —^v Isa. li. 8. lvi. 10. lxii. 6. Jer. vi. 17.

wings on the occasion. However this may be understood the going to the captives was real.

A voice of—rushing] This was the noise made by the wings of the living creatures that formed the chariot of Jehovah.

Blessed be the glory of the Lord] Probably the acclamation of the living creatures.

Verse 13. A great rushing.] All the living creatures and the wheels being then in motion.

Verse 14. I went in bitterness] I was greatly distressed because of the heavy message which I was commanded to deliver.

Verse 15. Tel-abib] “A heap of corn.” So the Vulgate; “to the hill Chib,” or the hill of grief. Syriac. [Probably the chief town of the Jewish colony.]

his life; the same wicked man * shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; ^b but thou hast delivered thy soul.

20 Again, When a ^c righteous man doth turn from his ^d righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 * And the hand of the LORD was there upon me; and he said unto me, Arise, go forth ^f into the plain, and I will there talk with thee.

* Ch. xxxiii. 6. John viii. 21, 24.—^b Isa. xlix. 4, 5. Acts xx. 26.—^c Ch. xviii. 24. xxxiii. 12, 13.—^d Heb. righteousnesses.—^e Ver. 14, Ch. i. 3.—^f Ch. viii. 4.—^g Ch. i. 28.—^h Ch. i. 1.—ⁱ Ch. i. 28.—^j Ch.

Seven days.] Perhaps God kept him all this time without an immediate revelation, that the bitterness and heat of spirit of which he speaks above might be subdued, and that he might speak God's words in God's own Spirit.

Verse 17. *I have made thee a watchman*] The care and welfare of all this people I have laid on thee.

God is particularly jealous lest any words but his own be taught for *divine doctrines*. No word can be successful in the salvation of sinners but that which comes from God. Every minister of the gospel should be familiar with his Maker by *faith and prayer*; otherwise, what he preaches will be destitute of spirit and life, and his *hackneyed texts and sermons*, instead of being the bread from heaven, will be like the dry mouldy Gibeonitish crusts.

Verse 18. *Thou shalt surely die, &c.*] That is, I will visit thy soul for the loss of his. O how awful is this! Hear it, ye especially who have entered into the ministry for a living; who gather a congregation to, yourselves that ye may feed upon their fat, and clothe yourselves with their wool; in whose parishes and in whose congregations souls are dying unconverted from day to day; who have never been solemnly warned by you, and to whom you have never shown the way of salvation, probably because ye know nothing of it yourselves! Oh, what a perdition awaits you! To have the blood of every soul that has died in your parishes or in your congregations unconverted laid at your door!

But let not this discourage the faithful minister who teaches every man, and warns every man, in all wisdom, that he may present every man perfect in Christ Jesus. If

23 Then I arose, and went forth into the plain: and, behold, ^a the glory of the LORD stood there, as the glory which I ^b saw by the river of Chebar: ^c and I fell on my face.

24 Then ^d the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, ^e they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And ^f I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them ^g a reprovor: ^h for they are a rebellious house.

27 ⁱ But when I speak with thee, I will open thy mouth, and thou shalt say unto them, ^j Thus saith the Lord God; he that heareth, let him hear; and he that forbeareth, let him forbear: ^k for they are a rebellious house,

ii. 2.—^k Ch. iv. 8.—^l Ch. xxiv. 27. Luke i. 20, 22.—^m Heb. a man reproving.—ⁿ Ch. ii. 5, 6, 7.—^o Ch. xxiv. 27. xxxiii. 22.—^p Ver. 11.—^q Ver. 9, 26. Ch. xii. 2, 3.

after such teaching and warning they will sin on, and die in their sins, their blood will be upon themselves; but thou, O man of God, hast delivered thine own soul.

Verse 20. *When a righteous man doth turn from his righteousness*] From these passages we see that a righteous man may fall from grace, and perish everlastingly. Should it be said that it means the self-righteous, I reply, this is absurd; for self-righteousness is a fall itself, and the sooner a man falls from it the better for himself.

And I lay a stumbling-block before him] That is, I permit him to be tried, and he fall in the trial.

Verse 22. *Arise, go forth into the plain*] Into a place remote from observation and noise; a place where the glory of God might have sufficient room to manifest itself, that the prophet might see all its movements distinctly.

Verse 24. *The spirit—said unto me, Go, shut thyself within thine house.*] Hide thyself for the present. The reason is immediately subjoined.

Verse 25. *They shall put bands upon thee*] Thy countrymen will rise up against thee; and, to prevent thy prophesying, will confine thee.

Verse 26. *I will make thy tongue cleave to the roof of thy mouth*] I will not give thee any message to deliver to them.

Verse 27. *I will open thy mouth*] When it is necessary to address them again, thou shalt sum up what thou hast said in this one speech: *Thus saith the Lord*, "He that heareth, let him hear; and he that forbeareth, let him forbear."

CHAPTER IV.

Ezekiel delineates Jerusalem, and lays siege to it, as a type of the manner in which the Chaldean army should surround that city, 1-3. The prophet commanded to lie on his left side three hundred and ninety days, and on his right side forty days, with the signification, 4-8. The scanty and coarse provision allowed the prophet during his symbolical siege, consisting chiefly of the worst kinds of grain, and likewise ill-prepared, as he had only cow's dung for fuel, tended all to denote the scarcity of provision, fuel, and every necessary of life, which the Jews should experience during the siege of Jerusalem, 9-17.

THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set ^a battering rams against it round about.

3 Moreover take thou unto thee ^b an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. ^c This shall be a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: ^d so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee ^e each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

8 ^f And, behold, I will lay bands upon thee, and thou shalt not turn thee ^g from one side to another, till thou hast ended the days of thy siege.

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and ^h fitches, and put

^a Or, chief leaders. Ch. xxi. 22.—^b Or, a flat plate, or slice.—^c Ch. xii. 6, 11. xiv. 24, 27.—^d Num. xiv. 34.—^e Heb. a day for a year, a day for a year.—^f Ch. iii. 25.—^g Heb. from thy side to thy side.—^h Or, spelt.—Hos. ix. 8.—Acts x. 14.—ⁱ Exod. xxii. 31. Lev. xi. 40.

Verse 1. *Take thee a tile*] A brick is most undoubtedly meant; of the large dimensions used in ancient building. On the surface of one of those the whole siege might be easily portrayed.

Verse 2. *Battering rams*] *Carim*. This is the earliest account we have of this military engine. It was a long beam with a head of brass, like the head and horns of a ram, whence its name. It was hung by chains or ropes, between two beams, or three legs, so that it could admit of being drawn backward and forward some yards. Several stout men, by means of ropes, pulled it as far back as it could go; and then, suddenly letting it loose, it struck with great force against the wall which it was intended to batter and bring down.

Verse 3. *Take thou unto thee an iron pan*] *Machabath*, a flat plate or slice, as the margin properly renders it: such as are used in some countries to bake bread on, called a *griddle* or *girdele*, being suspended above the fire, and kept in a proper degree of heat for the purpose. A plate like this, stuck perpendicularly in the earth, would show the nature of a wall much better than any pan could do.

Verse 4. *Lie thou also upon thy left side*] It appears that all that is mentioned here and in the following verses was done, not in idea, but in fact. The prophet lay three hundred and ninety days upon his left side, and forty days upon his right side, in all four hundred and thirty days. Now Jerusalem was besieged the ninth year of the reign of Zedekiah, 2 Kings xxv. 1, 2, and was not taken till the eleventh year of the same prince, 2 Kings xxv. 2. But properly speaking, the siege did not continue the whole of that time; it was interrupted; for Nebuchadnezzar was obliged to raise it, and go and meet the Egyptians, who were coming to its succour. The siege commenced the tenth day of the tenth month of the ninth year of Zedekiah; and the city was taken on the ninth day of the fourth month of the eleventh year of the same king. Thus the siege had lasted, in the whole, eighteen months, or five hundred and ten days. Subtract for the time that Nebuchadnezzar was obliged to interrupt the siege, in order to go against the Egyptians,

them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, ^j Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of ^k that which dieth of itself, or is torn in pieces; neither came there ^l abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cows' dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break the ^m staff of bread in Jerusalem: and they shall ⁿ eat bread by weight, and with care; and they shall ^o drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonished one with another, and ^p consume away for their iniquity.

xvii. 15.—Deut. xiv. 3. Isa. lxxv. 4.—^m Lev. xxvi. 26. Ps. cv. 16. Isa. iii. 1. Ch. v. 16. xiv. 13.—ⁿ Ver. 10. Ch. xii. 19.—^o Ver. 11.—^p Lev. xxvi. 39. Ch. xxiv. 23.

four months and twenty days, or one hundred and forty days, and there will remain four hundred and thirty days, composed of 390+40=430. [On no ground is it possible to believe that the action of the prophet is to be regarded as among the occurrences of real life. Such a theory is beset with physical and moral impossibilities. Nor can the period of 430 days be referred to the siege of Jerusalem. The days represent, according to v. 5, the years, during which the people were to be punished for their sins.]

Verse 9. *Take thou also unto thee wheat*] This *maslin*, which the prophet is commanded to take, of wheat, barley, beans, lentiles, millet, and fitches, was intended to show how scarce the necessaries of life should be during the siege.

Verse 10. *Twenty shekels a day*] Now a *shekel*, being in weight about half an ounce, this would be ten ounces of bread for each day; and with this water to the amount of one sixth part of a hin, which is about a pint and a half of our measure. All this shows that so reduced should provisions be during the siege, that they should be obliged to eat the meanest sort of aliment, and that by weight, and their water by measure.

Verse 12. *Thou shalt bake it with dung*] Dried ox and cow dung is a common fuel in the East; and with this, for want of food and coals, they are obliged to prepare their food. Indeed, dried excrement of every kind is gathered. Here, the prophet is to prepare his bread with dry human excrement. And when we know that this did not come in contact with the bread, and was only used to warm the plate, (see ver. 8), on which the bread was laid over the fire, it removes all the horror and much of the disgust. However, we find that the prophet was relieved from using this kind of fuel, for cows' dung was substituted at his request. See ver. 15.

Verse 14. *My soul hath not been polluted*] There is a remarkable similarity between this expostulation of the prophet and that of St. Peter, Acts x. 14.

Verse 16. *I will break the staff of bread*] They shall be besieged till all the bread is consumed, till the famine becomes absolute; see 2 Kings xxv. 3.

CHAPTER V.

In this chapter the prophet shows under the type of hair, the judgments which God was about to execute on the inhabitants of Jerusalem by famine, sword, and dispersion, 1-4. The type or allegory is then dropped, and God is introduced, declaring in plain terms the vengeance that was coming on the whole nation which had proved so unworthy of those mercies with which they had hitherto been distinguished, 5-17.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, * and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.

2 ^b Thou shalt burn with fire a third part in the midst of ^c the city, when ^d the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 ^e Thou shalt also take thereof a few in number, and bind them in thy ^f skirts.

4 Then take of them again, and ^g cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, ^h neither have done according to the judgments of the nations that are round about you;

* See Lev. xxi. 5. Isa. vii. 20. Ch. xlv. 20.—^b Ver. 12.—^c Ch. iv. 1.—^d Ch. iv. 8, 9.—^e Jer. xl. 6. lli. 16.—^f Heb. wings.—^g Jer. xli. 1, 2, &c. xlv. 14.—^h Jer. ii. 10, 11. Ch. xvi 47.—ⁱ Lam. iv. 6. Dan. ix. 12. Amos iii. 2.—^j Lev. xxvi. 29. Deut. xxviii. 53. 2 Kings vi. 29. Jer. xix. 9. Lam. ii. 20. iv. 10. Bar. ii. 3.—^k Ver. 12. Lev. xxvi. 33. Deut. xxviii. 64. Ch. xii. 14. Zech. ii. 6.—^l 2 Chron.

Verses 1-4. *Take thee a sharp knife*] It is likely that only one kind of instrument is here intended; a *knife's* or short sword, to be employed as a *razor*.

Here is a new emblem produced, in order to mark out the coming evils. 1. The prophet represents the Jewish nation. 2. His hair, the people. 3. The razor, the Chaldeans. 4. The cutting the beard and hair, the calamities, sorrows, and disgrace coming upon the people. *Cutting off the hair* was a sign of mourning; see on Jer. xlv. 5, xlviii. 37; and also a sign of great disgrace; see 2 Sam. x. 4. 5. He is ordered to divide the hair, ver. 2, into three equal parts, to intimate the different degrees and kinds of punishment which should fall upon the people. 6. The balances, ver. 1, were to represent the divine justice, and the exactness with which God's judgments should be distributed among the offenders. 7. This hair, divided into three parts, is to be disposed of thus: 1. A third part is to be burnt in the midst of the city, to show that so many should perish by famine and pestilence during the siege. 2. Another third part he was to cut in small portions about the city (that figure which he had portrayed upon the brick), to signify those who should perish in different sorties, and in defending the walls. 3. And the remaining third part he was to scatter in the wind, to point out those who should be driven into captivity. And, 4. The sword following them was intended to show that their lives should be at the will of their captors, and that many of them should perish by the sword in their dispersions. 5. The few hairs which he was to take in his skirts, ver. 3, were intended to represent those few Jews that should be left in the land

8 Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 ⁱ And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers ^j shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ^k scatter into all the winds.

11 Wherefore, as I live, saith the Lord God; Surely, because thou hast ^l defiled my sanctuary with all thy ^m detestable things, and with all thine abominations, therefore will I also diminish thee; ⁿ neither shall mine eye spare, neither will I have any pity.

12 ^o A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and ^p I will scatter a third part into all the winds, and ^q I will draw out a sword after them.

13 Thus shall mine anger ^r be accomplished, and I will ^s cause my fury to rest upon them, ^t and I will be comforted: ^u and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them.

14 Moreover ^v I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

xxvi. 14. Ch. vii. 20. viii. 5, &c. xxxii. 39.—^w Ch. xi. 21.—^x Ch. vii. 4, 9. viii. 18. ix. 10.—^y See ver. 2. Jer. xv. 2. xxi. 9. Ch. vi. 12.—^z Jer. ix. 16. Ver. 2, 10. Ch. vi. 8.—^{aa} Lev. xxvi. 33. Ver. 2. Ch. xii. 14.—^{ab} Lam. iv. 11. Ch. vi. 12. vii. 8.—^{ac} Ch. xxi. 17.—^{ad} Deut. xxxii. 36. Isa. i. 24.—^{ae} Ch. xxxvi. 6. xxxviii. 19.—^{af} Lev. xxvi. 31, 32. Neh. ii. 17.

under Gedaliah, after the taking of the city. 6. The throwing a part of these last into the fire, ver. 4, was intended to show the miseries that these suffered in Judea, in Egypt, and finally in their being also carried away into Babylon on the conquest of Egypt by Nebuchadnezzar.

Verse 5. *This is Jerusalem: I have set it in the midst of the nations*] I have made this city the most eminent and most illustrious in the world. Some think that these words refer to its geographical situation, as being equally in the centre of the habitable world. But any point on a globe is its centre, no matter where laid down; and it would not be difficult to show that even this literal sense is tolerably correct.

Verse 6. *She hath changed my judgments*] Having fallen from the true God, the Jews became more abominable than others in proportion to the height, eminence, and glory from which they had fallen. This is the common case of backsliders; they frequently, in their fall, become tenfold more the children of wrath than they were before.

Verse 9. *I will do in thee that which I have not done*] The destruction of Jerusalem by Nebuchadnezzar was one of the greatest calamities that ever fell on any nation or place before; and that by the Romans under Titus, exceeded all that has taken place since.

Verse 10. *The fathers shall eat the sons*] The same is referred to by Jeremiah, Lam. iv. 10. Even the women, who were remarkable for kindness and humanity, boiled their own children, and ate them during the siege.

Will I scatter into all the winds.] Disperse you, by captivity, among all the nations of the earth.

15 So it shall be a ^a reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in ^b furious rebukes. I the LORD have spoken it.

16 When I shall ^c send upon them the evil arrows of famine, which shall be for *their* destruction, and

which I will send to destroy you: and I will increase the famine upon you, and will break your ^d staff of bread.

17 So will I send upon you famine and ^e evil beasts, and they shall bereave thee; and ^f pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it.

^a Deut. xxviii. 37. 1 Kings ix. 7. Ps. lxxix. 4. Jer. xxiv. 9. Lam. ii. 16.—^b Ch. xxv. 17.—^c Deut. xxxii. 23, 24.—^d Lev. xxvi. 26.

Ch. iv. 16. xiv. 18.—^e Lev. xxvi. 22. Deut. xxxii. 24. Ch. xiv. 21. xxxiii. 27. xxxiv. 25.—^f Ch. xxxviii. 22.

Verse 13. *I will cause my fury to rest*] My displeasure, and the evidences of it, shall not be *transient*; they shall be *permanent* upon you, and among you. And is not this dreadfully true to the present day?

Verse 16. *The evil arrows of famine*] Famine and pestilence are represented as *poisoned arrows*, inflicting death wherever they *wound*.

Verse 17. *So will I send upon you famine and evil beasts, and they shall bereave thee*] Wild beasts always multiply in depopulated countries. Nebuchadnezzar and his Chaldeans may be called here *evil beasts*. He is often compared to a *lion*, Jer. iv. 7, Dan. vii. 14, on account of the ravages made by him and his Chaldean armies.

CHAPTER VI.

In this chapter, which forms a distinct section, the prophet denounces the judgments of God against the Jews for their idolatry, 1-7; but tells them that a remnant shall be saved, and brought to a sense of their sins by their severe afflictions, 8-14.

AND came unto me, say-
2 Son of man, ^a set thy face toward the ^b mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and ^c I will destroy your high places.

4 And your altars shall be desolate, and your ^d images shall be broken: and ^e I will cast down your slain *men* before your idols.

5 And I will ^f lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ^g ye shall know that I *am* the LORD.

8 ^h Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried

captives, because ⁱ I am broken with their whorish heart, which hath departed from me, and ^j with their eyes, which go a whoring after their idols: and ^k they shall lothe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, and that I have not said in vain that I would do this evil unto them.

11 Thus saith the Lord God; Smite ^l with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! ^m for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: ⁿ thus will I accomplish my fury upon them.

13 ^o Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, ^p upon every high hill, ^q in all the tops of the mountains, and ^r under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I ^s stretch out my hand upon them, and make the land desolate, yea, ^t more desolate than the wilderness toward ^u Diblath, in all their habitations: and they shall know that I *am* the LORD.

^a Ch. xix. 46. xxi. 2. xxv. 2.—^b Ch. xxxvi. 1.—^c Lev. xxvi. 30.—^d Or, *sun images*, and so ver. 6.—^e Lev. xxvi. 30.—^f Heb. *give*.—^g Ver. 13. Ch. vii. 4. 9. xi. 10, 12. xii. 15.—^h Jer. xiv. 22. Ch. v. 2, 12. xii. 16. xiv. 22.—ⁱ Ps. lxxviii. 40. Isa. vii. 13. xliii. 24. lxiii.

10.—^j Num. xv. 29. Ch. xx. 7, 24.—^k Lev. xxvi. 39. Job xlii. 6. Ch. xx. 43. xxxvi. 31.—^l Ch. xxi. 14.—^m Ch. v. 12.—ⁿ Ch. v. 13.—^o Ver. 7.—^p Jer. ii. 29.—^q Hos. iv. 13.—^r Isa. lvii. 5.—^s Isa. v. 25.—^t Or, *desolate from the wilderness*.—^u Num. xxxiii. 46. Jer. xviii. 22.

Verse 2. *Set thy face toward the mountains of Israel*] This is a new prophecy, and was most probably given after the *four hundred and thirty* days of his lying on his left and right side were accomplished. By *Israel* here, Judah is simply meant; not the *ten tribes*, who had long before been carried into captivity. Ezekiel uses this term in reference to the Jews only.

The *mountains* may be addressed here particularly, because it was on them the chief scenes of idolatry were *hibited*.

Verse 4. *Your images shall be broken*] Literally, your *sun images*; representations of the sun, which they worshipped.

Verse 5. *Will scatter your bones round about your altars*] This was literally fulfilled by the Chaldeans.

Verse 9. *They that escape of you shall remember me*] Those that escape the sword, the pestilence, and the famine, and shall be led into captivity, shall humble themselves, leave their idolatry, and worship me alone. And this they have done from the Babylonish captivity to the present day.

Verse 11. *Smite with thine hand and stamp with thy foot*] Show the utmost marks of thy astonishment and indignation, and dread of the evils that are coming upon them.

Verse 14. *And make the land—more desolate than the wilderness toward Diblath*] Diblath or Diblathayim is situated in the land of Moab. It is mentioned Num.

xxxiii. 46, and in Jer. xlviii. 22. It was a part of that horrible wilderness mentioned by Moses, Deut. viii. 15, "wherein were fiery serpents, and scorpions, and drought." The precise reason why it is mentioned here is not very evident.

CHAPTER VII.

This chapter, which also forms a distinct prophecy, foretels the dreadful destruction of the land of Israel, or Judah (for after the captivity of the ten tribes these terms are often used indiscriminately for the Jews in general), on account of the heinous sins of its inhabitants, 1-15; and the great distress of the small remnant that should escape, 16-19. The temple itself, which they had polluted with idolatry, is devoted to destruction, 20-22; and the prophet is directed to make a chain, as a type of that captivity, in which both king and people should be led in bonds to Babylon, 23-27. The whole chapter abounds in bold and beautiful figures, flowing in an easy and forcible language.

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord God unto the land of Israel; "An end, the end is come upon the four corners of the land.

3 Now is the end come upon thee, and I will send mine anger upon thee, and ^b will judge thee according to thy ways, and will ^c recompense upon thee all thine abominations.

4 And ^a mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: ^e and ye shall know that I am the LORD.

5 Thus saith the Lord God; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it ^f watcheth for thee; behold it is come.

7 ^g The morning is come unto thee, O thou that dwellest in the land: ^h the time is come, the day of

trouble is near, and not the ⁱ sounding again of the mountains.

8 Now will I shortly ^j pour out my fury upon thee, and accomplish mine anger upon thee: ^k and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And ^l mine eye shall not spare, neither will I have pity: I will recompense ^m thee according to thy ways and thine abominations that are in the midst of thee; ⁿ and ye shall know that I am the LORD that smiteth.

10 Behold the day, behold, it is come: ^o the morning is gone forth; the rod hath blossomed, pride hath budded.

11 ^p Violence is risen up into a rod of wickedness: none of them shall remain, nor of their ^q multitude, nor of any of ^r theirs; ^s neither shall there be wailing for them.

12 ^t The time is come, the day draweth near: let

^a Ver. 8, 6. Amos viii. 2. Matt. xxiv. 6, 13, 14.—^b Ver. 8, 9.—^c Heb. giveth.—^d Ver. 9. Ch. v. 11. viii. 18. ix. 10.—^e Ver. 27. Ch. vi. 7. xii. 20.—^f Heb. awaketh against thee.—^g Ver. 10.—^h Ver. 12. Zeph. i. 14, 15.—ⁱ Or, echo.—^j Ch. xx. 8, 21.—^k Ver. 8.—^l Ver. 4.—

^m Heb. upon thee.—ⁿ Ver. 4.—^o Ver. 7.—^p Jer. vi. 7.—^q Or, tumult.—^r Or, their tumultuous persons.—^s Jer. xvi. 5, 6. Ch. xxiv. 16, 22.—^t Ver. 7.

Verse 2. *An end, the end is come*] The end COMETH; the termination of the Jewish state is coming, and while I am yet speaking, it is come. The destruction is at the door.

The end is come upon the four corners of the land.] This is not a partial calamity; it shall cover and sweep the whole land. The cup of your iniquity is full, and my forbearing is at an end. This whole chapter is poetical.

Verse 4. *Thine abominations shall be in the midst of thee*] They shall ever stare thee in the face, upbraid thee with thy ingratitude and disobedience, and be witnesses against thee.

Verse 5. *An evil, an only evil*] The great, the sovereign, the last exterminating evil, is come: the sword, the pestilence, the famine, and the captivity.

Verse 6. *An end is come, the end is come; it watcheth for thee*] The end or final destruction is here personified; and represented as an executioner who has arisen early from his sleep, and is waiting for his orders to execute judgment upon these offenders.

Verse 7. *The morning is come unto thee*] The morning that the executioner has watched for is come; the time of that morning, in which it should take place, and the day to which that time, precise hour of that morning, belongs, in which judgment shall be executed. All, all is come.

And not the sounding again of the mountains.] The

hostile troops are advancing! Ye hear a sound, a tumultuous noise; do not suppose that this proceeds from festivals upon the mountains; from the joy of harvestmen, or the treaders of the wine-press. It is the noise of those by whom ye and your country are to fall. [The translation of Havernick is better: "no brightness upon the mountains."]

Verse 10. *The morning is gone forth*] It will wait no longer. The rod that is to chastise you hath blossomed; it is quite ready.

Pride hath budded.] Your insolence, obstinacy, and daring opposition to God, have brought forth their proper fruits.

Verse 11. *Violence is risen up into a rod of wickedness*] There is such a vast rapidity of succession in the ideas of the prophet that he cannot wait to find language to clothe each. Hence we have broken sentences; and, consequently, obscurity. Something must be supplied to get the sense, and most critics alter words in the text. Our Version is to be understood as saying,—None of the people shall be left; all shall be slain, or carried into captivity: nor shall any of theirs, their princes, priests, wives, or children, escape. And so deserved shall their desolation appear, that none shall lament them. [The rendering of Fairbairn is: "violence is risen up for a rod of the wicked; there is no more of them (the wicked), nor of their store, nor of their anxiety, nor is there any beauty in them."]

not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, *although they were yet alive: for the vision *is* touching the whole multitude thereof, which shall not return; neither shall any strengthen himself ^b in ^c the iniquity of his life.

14 They have blown the trumpet, even to make all ready: but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 ^d The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die by the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 But * they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All ^e hands shall be feeble, and all knees shall ^f be weak *as* water.

18 They shall also ^g gird themselves with sackcloth, and ^h horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be ⁱ removed: their ^k silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: ^l because it is ^m the stumbling-block of their iniquity.

* Heb. though their life were yet among the living.—^b Or, whose life is in his iniquity.—^c Heb. his iniquity.—^d Deut. xxxii. 25. Lam. i. 20. Ch. v. 12.—^e Ch. vi. 8.—^f Isa. xlii. 7. Jer. vi. 24. Ch. xxi. 7.—^g Heb. go into water.—^h Isa. iii. 24. xv. 2, 3. Jer. xlviii. 37. Amos viii. 10.—ⁱ Ps. lv. 5.—^j Heb. for a separation, or uncleanness.—^k Prov. xi. 4. Zeph. i. 15. Ecclus. v. 8.—^l Or, because their in-

Verse 12. *Let not the buyer rejoice, nor the seller mourn*] Such is now the state of public affairs, that he who through want has been obliged to sell his inheritance, need not mourn on the account; as of this the enemy would soon have deprived him. And he who has bought it need not rejoice in his bargain, as he shall soon be stripped of his purchase, and either fall by the sword, or be glad to flee for his life.

Verse 13. *For the seller shall not return*] In the sale of all heritages among the Jews, it was always understood that the heritage must return to the family on the year of jubilee, which was every fiftieth year; but in this case the seller should not return to possess it, as it was not likely that he should be alive when the next jubilee should come; and if he were even to live till that time, he could not possess it, as he would then be in captivity.

Verse 14. *They have blown the trumpet*] Vain are all the efforts you make to collect and arm the people, and stand on your own defence; for all shall be dispirited, and none go to the battle.

Verse 15. *The sword is without*] War through all the country, and pestilence and famine within the city, shall destroy the whole, except a small remnant.

Verse 16. *They—shall be on the mountains like doves of the valleys*] Rather, like mourning doves, haggayoth, chased from their dove-cotes, and separated from their mates.

20 As for the beauty of his ornament, he set it in majesty: * but they made the images of their abominations and of their detestable things therein: therefore have I ^o set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret place: for the ^p robbers shall enter into it, and defile it.

23 Make a chain: for ^q the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and ^r their holy places shall be defiled.

25 * Destruction cometh; and they shall seek peace, and there shall be none.

26 ^s Mischief shall come upon mischief, and rumour shall be upon rumour; * then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and * according to their deserts will I judge them; * and they shall know that I am the Lord.

quity is their stumbling-block.—^o Ch. xiv. 3, 4. xlv. 12.—^p Jer. vii. 30.—^q Or, made it unto them an unclean thing.—^r Or, burglars.—^s 2 Kings xxi. 16. Ch. ix. 9. xi. 6.—^t Or, they shall inherit their holy places.—^u Heb. Cutting off.—^v Deut. xxxii. 23. Jer. iv. 20.—^w Ps. lxxiv. 9. Lam. ii. 9. Ch. xx. 1, 3.—^x Heb. with their judgments.—^y Ver. 4.

Verse 19. *They shall cast their silver in the streets*] Their riches can be of no use; as in a time of famine there is no necessary of life to be purchased, and gold and silver cannot fill their bowels.

It is the stumbling-block of their iniquity] They loved riches; and placed in the possession of them their supreme happiness.

Verse 20. *As for the beauty of his ornament*] Their beautiful temple was their highest ornament, and God made it majestic by his presence. But they have even taken its riches to make their idols, which they have brought into the very courts of the Lord's house; and therefore God hath set it—the temple, from him—given it up to pillage.

Verse 22. *The robbers shall enter into it*] The Chaldeans shall not only destroy the city, but they shall enter the temple, deface it, plunder it, and burn it to the ground.

Verse 23. *Make a chain*] Point out the captivity; show them that it shall come.

Verse 24. *The worst of the heathen*] The Chaldeans; the most cruel and idolatrous of all nations.

Verse 25. *Then shall they seek a vision*] Previously to great national judgments, God restrains the influences of his Spirit. His word is not accompanied with the usual unction; and the wise men of the land, the senators and celebrated statesmen, devise foolish schemes; and thus, in endeavouring to avert it, they hasten on the national ruin.

CHAPTER VIII.

Here begins a section of prophecy extending to the twelfth chapter. In this chapter the prophet is carried in vision to Jerusalem, 1-4; and there shown the idolatries committed by the rulers of the Jews, even within the temple. In the beginning of this vision, by the noblest stretch of an inspired imagination, idolatry itself is personified, and made an idol; and the image is sublimely called, from the provocation it gave God, the IMAGE OF JEALOUSY, 5.

The prophet then proceeds to describe the three principal superstitions of this unhappy people: the Egyptian, 6-12, the Phœnician, 13, 14, and the Persian, 15, 16; giving the striking features of each, and concluding with a declaration of the heinousness of their sins in the sight of God, and the consequent greatness of their punishment, 17, 18.

AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form

* Ch. xiv. 1. xx. 1. xxxiii. 31.—b Ch. i. 3. iii. 22.—c Ch. i. 26, 27.—d Ch. i. 4.—e Dan. v. 5.—f Ch. iii. 14.—g Gen. xlv. 2. 2 Chgon. xxxvi. 5. Ch. xi. 1, 24. xl. 2.—h Jer. vii. 30. xxxii. 34. Ch. v. 11.—i Deut. xxxii. 16, 21.—j Ch. i. 23. iii. 22, 23.—k Ch. ix. 9.—l Jer. 6, 15.—m Joel. ii. 17.—n Ch. xi. 1.—o Jer. ii. 27. xxxii. 33.—p Deut.

Verse 1. *In the sixth year, in the sixth month, in the fifth day of the month.* This, according to Alp. Usher, was the sixth year of Ezekiel's captivity.

Verse 3. *The image of jealousy.* We do not know certainly of what form this image was, nor what god it represented. Some say it was the image of Baal, which was placed in the temple by Manasses; others, that it was the image of Mars; and others, that it was the image of Tammuz or Adonis. [Probably no particular idol is designated, but idol-worship in general, set up in rivalry to the worship of Jehovah, and hence "provoking to jealousy."]

Verse 7. *A hole in the wall.* This we find was not large enough to see what was doing within; and the prophet is directed to dig, and make it larger, verse 8. [But the whole is to be understood as pertaining to a vision.]

Verse 10. *And saw—every form of creeping things.* It is very likely that these images portrayed on the wall were the objects of Egyptian adoration; as the *oa*, the *ape*, the *dog*, the *crocodile*, the *ibis*, the *scarabæus* or *beetle*, and various other things. It appears that these were privately worshipped by the sanhedrin or great Jewish council, consisting of seventy or seventy-two persons, six chosen out of every tribe, as representatives of the people.

Verse 11. *Jaazaniah the son of Shaphan.* Shaphan was a scribe, or what some call comptroller of the temple, in the

of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the LORD seeth us not; the LORD hath forsaken the earth.

13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, with their faces toward the east; and they worshipped the sun toward the east.

17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.

iv. 19. 2 Kings xxiii. 5, 11. Job xxxi. 26. Jer. xiv. 17.—o Or, Is there any thing lighter than to commit.—p Ch. ix. 9.—q Ch. v. 13 xvi. 42. xxiv. 13.—r Ch. v. 11. vii. 4, 9. ix. 5, 10.—s Prov. i. 28. Isa. i. 15. Jer. xl. 11. xiv. 12. Mic. iii. 4. Zech. vii. 13.

days of Josiah; and Jaazaniah his son probably succeeded him in this office. He was at the head of this band of idolaters.

Verse 14. *There sat women weeping for Tammuz.* This was Adonis, fabled to have been a beautiful youth beloved by Venus, and killed by a wild boar in Mount Lebanon, whence springs the river Adonis, which was fabled to run blood at his festival in August. The women of Phœnicia, Assyria, and Judea, worshipped him as dead, with deep lamentation, and they prostituted themselves in honour of this idol.

Tammuz signifies hidden or obscure, and hence the worship of his image was in some secret place.

Verse 16. *Five and twenty men.* These most probably represented the twenty-four courses of the priests, with the high priest for the twenty-fifth. This was the Persian worship, as their turning their faces to the east plainly shows they were worshipping the rising sun.

Verse 17. *They put the branch to their nose.* This is supposed to mean some branch or branches, which they carried in succession in honour of the idol, and with which they covered their faces, or from which they inhaled a pleasant smell, the branches being odoriferous. [This was probably a proverbial expression, signifying contempt and scorn.]

CHAPTER IX.

The vision in this chapter seems intended to denote the general destruction of the inhabitants of Jerusalem, excepting a few pious individuals that were distressed at the abominations that were committed in the land; who, in order to be delivered from the general calamity, were MARKED, in allusion, perhaps, to the custom of eastern princes, who marked their servants in the forehead, or rather to the custom very frequent among the Pagan worshippers, of indelibly imprinting on different parts of their body the marks of their idols. To indicate, likewise, that God was soon to forsake the temple, the shechinah, or glorious symbol of his presence, is seen to remove from the inner sanctuary to the threshold or door of the temple, 1-7. The prophet intercedes for his people; but God, on account of the greatness of their sins, will not be entreated, 8-11.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his ^a destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, ^b which lieth toward the north, and every man ^c a slaughterer weapon in his hand; ^d and one man among them was clothed with linen, with a writer's inkhorn ^e by his side: and they went in, and stood beside the brasen altar.

3 And ^f the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and ^g set ^h a mark upon the foreheads of the men ⁱ that sigh and cry for all the abominations that be done in the midst thereof.

5 And to the others he said in ^j mine hearing, Go ye after him through the city, and smite: ^k let not your eye spare, neither have ye pity:

6 ^l Slay ^m utterly old and young, both maids, and

^a Jer. xxii. 7.—^b Heb. which is turned.—^c Heb. a weapon of his breaking in pieces.—^d Lev. xvi. 4. Ch. x. 6, 7. Rev. xv. 6.—^e Heb. upon his loins.—^f See ch. iii. 23. viii. 4. x. 4. 18. xi. 22, 23.—^g Heb. mark a mark.—^h Exod. xii. 7. Rev. vii. 3. ix. 4. xiii. 16. 17. xx. 4.—ⁱ Ps. cxix. 53, 136. Jer. xlii. 17. 2 Cor. xii. 21. 2 Pet. ii. 8.—^j Heb. mine ears.—^k Ver. 10. Ch. v. 11.—^l 2 Chron. xxxvi. 17.—

little children, and women: but ⁿ come not near any man upon whom *is* the mark; and ^o begin at my sanctuary. ^p Then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 And it came to pass, while they were slaying them, and I was left, that I ^q fell upon my face, and cried, and said, ^r Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and ^s the land *is* full of blood, and the city full of ^t perverseness: for they say, ^u The LORD hath forsaken the earth, and ^v the LORD seeth not.

10 And as for me also, mine ^w eye shall not spare, neither will I have pity, ^x but ^y I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, ^z reported the matter, saying, I have done as thou hast commanded me.

^m Heb. to destruction.—ⁿ Rev. ix. 4.—^o Jer. xxv. 29. 1 Pet. iv. 17.—^p Ch. viii. 11, 12, 18.—^q Num. xiv. 5. xvi. 4, 22, 46. Josh. vii. 6.—^r Ch. xi. 13.—^s 2 Kings xxi. 16. Ch. viii. 17.—^t Heb. filled with.—^u Or, wresting of judgment.—^v Ch. viii. 12.—^w Ps. x. 11. Isa. xxix. 15.—^x Ch. v. 11, vii. 4, viii. 18.—^y Ch. xi. 21.—^z Heb. returned the word.

victims of justice. Those who know their Lord's will, and do it not, shall be beaten with many stripes.

Verse 7. *Defile the house.*] A dreadful sentence. Let it be polluted, I will no more dwell in it; I now utterly forsake it.

Verse 8. *Wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?*] These destroyers had slain the seventy elders, the twenty-five adorers of the sun, and the women that mourned for Tammuz; and on the day of the destruction he fell on his face, and began to make intercession.

Verse 9. *For they say, The Lord hath forsaken the earth.*] "This land." He has no more place in Israel; he has quite abandoned it; he neither sees nor cares, and he can be no longer the object of worship to any man in Israel. This seems to be the meaning; and God highly resents it, because it was bringing him on a level with idols and provincial deities, who had, according to supposition, regency only in some one place.

Verse 10. *Mine eye shall not spare.*] They say, the Lord seeth not: this is false; I have seen all their iniquities, and do see all their abominations; and I will bring deserved judgment upon them, and then that eye which now sees will neither pity nor spare.

Verse 11. *I have done as thou hast commanded me.*] Angels and men must all give account of their conduct to God; for although he is every where, and his eye sees all things, yet they must personally account for all that they have done. [In this vision Fairbairn sees the symbol of the New Testament doctrine that all judgment has been committed to the Son; the man with the inkhorn being the Angel of the Covenant, and the other six his attendant ministers.]

Verse 1. *Cause them that have charge over the city.*] These may represent the seven counsellors of the eastern monarchs, who always saw the king's face, and knew all the secrets of the government. One of them was that minister who had the office of reporting concerning criminals, who carried the book of death and the book of life into the presence of the king, where the names were entered of criminals who were destined to suffer, and of those who were either considered as innocent, or recommended to mercy; those of the former in the book of death, those of the latter in the book of life. This person with the inkhorn, might be termed, in our phrase, the recorder.

Verse 2. *Stood beside the brasen altar.*] To signify that the people against whom they had their commission were, for their crimes, to be sacrificed to the demands of divine justice.

Verse 3. *And he called to the man.*] The person here who called was he who sat on the chariot of the divine glory. See chap. i. 26.

Verse 4. *Set a mark upon the foreheads of the men that sigh.*] The Hebrew words signify literally, thou shalt make a mark, or sign a sign, but give no intimation what that mark or sign was. It was intended here to be what the sprinkling of the blood of the paschal lamb on the lintels and door-posts of the Israelites was, namely, a notice to the destroying angel what house he should spare. As the whole of this matter only passed in vision, we are bound to neither letter, nor any other kind of figures. The symbolical action teaches us that God, in general judgments, will make a distinction between the innocent and the guilty, between the penitent and the hardened sinner.

Verse 6. *Begin at my sanctuary.*] Let those who have sinned against most mercy and most privileges, be the first

CHAPTER X.

The same august vision which appeared to the prophet at first, is repeated here; and coals of fire are scattered over the city to intimate that it was to be burned. The symbol of the Divine presence is likewise represented as removing further and farther from the temple, to signify that God's protection was about to be withdrawn from it, 1-22. It may not be improper to remark, that whatever is particularly intended by the cherubim, wheels, firmament, throne, &c., described in this and the first chapter, the prophet several times informs us (chap. i. 28, iii. 25, viii. 4, x. 4, 18) that his vision was a manifestation or similitude of the GLORY of Jehovah; or in other words, consisted of a set of hieroglyphics by which this glory was in some measure represented. It is also worthy of observation, that the faces of the living creatures, of which we have an account in the fourth chapter of the Apocalypse, are precisely the same with those of Ezekiel's cherubim; and we may readily collect, as Mr. Mede remarks, the quarter of the heavens in which each cherub was situated in reference to the other three, from the consideration that as Ezekiel saw the vision proceeding from the NORTH (see chap. i. 4, 10), the human face of the cherubim was towards him, or the south; on his right hand, or the east, was the face of a lion; on his left hand, or the west, the face of an ox; and towards the north, the face of an eagle.

THEN I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

² And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill ^c thine hand with ^d coals of fire from between the cherubims, and ^e scatter them over the city. And he went in my sight.

³ Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

⁴ Then the glory of the LORD ^f went up from the cherub, and stood over the threshold of the house; and ^h the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

⁵ And the ^g sound of the cherubims' wings was heard even to the outer court, as ⁱ the voice of the Almighty God when he speaketh.

⁶ And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

⁷ And one cherub ^b stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

⁸ And there appeared in the cherubims, the form of a man's hand under their wings.

⁹ And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and an-

other wheel by another cherub: and the appearance of the wheels was as the colour of a ^a beryl stone.

¹⁰ And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

¹¹ When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

¹² And their whole ^p body, and their backs, and their hands, and their wings, and ^q the wheels, were full of eyes round about, even the wheels that they four had.

¹³ As for the wheels, ^r it was cried unto them in my hearing, O wheel.

¹⁴ And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

¹⁵ And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

¹⁶ And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

¹⁷ When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit ^w of the living creature was in them.

¹⁸ Then ^x the glory of the LORD ^y departed from off the threshold of the house, and stood over the cherubims.

¹⁹ And ^z the cherubims lifted up their wings, and mounted up from the earth in my sight: when

^a Ch. i. 22, 26.—^b Ch. ix. 2, 8.—^c Heb. the hollow of thine hand.—^d Ch. i. 13.—^e See Rev. viii. 5.—^f See ver. 18. Ch. i. 28. ix. 3.—^g Heb. was lifted up.—^h 1 Kings viii. 10, 11. Ch. xliii. 5.—ⁱ Ch. i. 24.—^j Ps. xlix. 3, &c.—^k Heb. sent forth.—^l Ch. i. 8. Ver. 21.—

^m Ch. i. 15.—ⁿ Ch. i. 16.—^o Ch. i. 17.—^p Heb. flesh.—^q Ch. i. 18.—^r Or, they were called in my hearing, wheel, or, galgal.—^s Ch. i. 6, 10.—^t Ch. i. 5.—^u Ch. i. 19.—^v Ch. i. 12, 20, 21.—^w Or, of life.—^x Ver. 4.—^y Hos. ix. 12.—^z Ch. xi. 22.

Verse 2. Coals of fire] These were to signify the burning of the city by the Chaldeans. It seems that the space between the four wheels, which was all on fire, was that from which those coals were taken.

Verse 3. On the right side of the house] The right hand always marked the south among the Hebrews.

Verse 4. The house was filled with the cloud] The divine shechinah, the symbolical representation of the majesty of God.

Verse 5. As the voice of the Almighty God] That is, as thunder; for this was called the voice of God.

Verse 8. The form of a man's hand under their wings.] See on chap. i. 8. The human hand might be intended to show that God helps and punishes man by man; and that, in the general operations of his providence, he makes use of human agency.

Verse 9. The colour of a beryl stone.] "The stone of Tarshish." The beryl, or chrysolith, is most likely what is here meant by tarshish.

Verse 10. A wheel had been in the midst of a wheel.] See on chap. i. 16-18. It is however no matter of faith; and the reader may judge as he thinks proper. And perhaps from the whole of this vision and its difficulties, he will see the propriety of the council of rabbins ordering Rabbi Ananias three hundred barrels of oil to light his lamp during the time it would be necessary for him to employ in explaining this one vision.

Verse 13. As for the wheels, it was cried unto them—O wheel.] Never was there a more unfortunate and unmeaning translation. The word haggalgal, may signify, simply, the roller, or a chariot, or roll on, or the swift roller.

Verse 14. The first—was the face of a cherub] In chap. i.

they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

*Ch. i. 22. Ver. 15.—^bCh. i. 1.—^cCh. i. 6. Ver. 14.

10, this is called the "face of an ox;" here, the "face of a cherub;" hence a cherub was in the likeness of an ox, at least, as to its head. [Not necessarily. Standing in front of one of the Cherubim, the prophet could not say which

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

⁴Ch. i. 8. Ver. 8.—^cCh. i. 10.—^fCh. i. 12.

particular form was prominent. The other figures he saw under a side view.]

Verse 20. And I knew that they were the cherubims. Cherub is singular; cherubim is plural. The s should be uniformly expunged.

CHAPTER XI.

This chapter denounces the judgments of God against those wicked persons who remained in Jerusalem, and made a mock of the types and predictions of the prophets, 1-13; compare ver. 3 with Jer. i. 13. God promises to favour those who were gone into captivity, and intimates their restoration from the Babylonish yoke, 14-21. Then the shechinah, or symbol of the Divine Presence, is represented forsaking the city, as in the foregoing chapter it did the temple, 22, 23; and the prophet returns in vision to the place from which he set out (chap. viii. 1, &c.), in order to communicate his instructions to his brethren of the captivity, 24, 25.

MOREOVER the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:

3 Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.

4 Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your slain in this city, and have filled the streets thereof with the slain.

*Ch. iii. 12, 14. viii. 8. Ver. 24.—^bCh. x. 19.—^cSee ch. viii. 16.—^dOr, It is not for us to build houses near.—^eCh. xii. 22, 27. 2 Pet. iii. 4.—^fSee Jer. i. 13. Ch. xxiv. 8, &c.—^gCh. ii. 2. iii. 24.—^hCh. vii. 23. xxii. 8, 4.—ⁱCh. xxiv. 8, 6, 10, 11. Mic. iii. 8.—^jVer. 9.—^kCh. v. 8.—^l2 Kings xxv. 19, 20, 21. Jer. xxxix. 6. iii. 10.—

Verse 1. At the door of the gate five and twenty men.] The same persons, no doubt, who appear, chap. viii. 16, worshipping the sun.

Jaazaniah the son of Azur.] In chap. viii. 16 we find a Jaazaniah the son of Shaphan. If Shaphan was also called Azur, they may be the same person. But it is most likely that there were two of this name, and both chiefs among the people.

Verse 3. It is not near.] That is, the threatened invasion.

This city is the caldron, and we be the flesh.] See the vision of the seething pot, Jer. i. 13. These infidels seem to say: "We will run all risks, we will abide in the city. Though it be the caldron, and we the flesh, yet we will share its fate: if it perish, we will perish with it."

Verse 7. Your slain—they are the flesh.] Jerusalem is the caldron, and those who have been slain in it, they are the

7 Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword, and I will bring a sword upon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD.

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

12 And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I

= 1 Kings viii. 65. 2 Kings xiv. 25.—^aPs. ix. 16. Ch. vi. 7. xiii. 9, 14, 21, 23.—^bSee ver. 8.—^cVer. 10.—^dOr, which have not walked.—^eLev. xviii. 3, 24, &c. Deut. xii. 30, 31. Ch. viii. 10, 14, 16.—^fVer. 1. Acts v. 6.—^gCh. ix. 8.

flesh; and though ye purpose to stay and share its fate, ye shall not be permitted to do so; ye shall be carried into captivity.

Verse 9. And deliver you into the hands of strangers.] This seems to refer chiefly to Zedekiah and his family.

Verse 11. I will judge you in the border of Israel.] Though Riblah was in Syria, yet it was on the very frontiers of Israel; and it was here that Zedekiah's sons were slain, and his own eyes put out.

Verse 13. Pelatiah the son of Benaiah died.] Most probably he was struck dead the very hour in which Ezekiel prophesied against him. [But the whole transaction is in a vision.]

Verse 15. Get you far from the Lord.] These are the words of the inhabitants of Jerusalem, against those of Israel who had been carried away to Babylon with Jeconiah.

down upon my face, and cried with a loud voice, and said, Ah, Lord GOD! wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And I will give them one heart, and I will

* Ps. xc. 1. xci. 9. Isa. viii. 14.—^b Jer. xxiv. 5. Ch. xxviii. 25. xxxiv. 18. xxxvi. 24.—^c Ch. xxxvii. 23.—^d Jer. xxxii. 39. Ch. xxxvi. 26, 27. See Zeph. iii. 9.—^e 1's. li. 10. Jer. xxxi. 33. xxxii. 39. Ch. xviii. 31.—^f Zech. vii. 12.—^g Ps. cv. 45.—^h Jer. xxiv. 7. Ch. xiv.

Verse 16. *Yet will I be to them as a little sanctuary*] Though thus exiled from their own land, yet not forgotten by their God.

Verse 19. *And I will give them one heart*] A whole system of renewed affections.

And I will put a new spirit within you] To direct and influence these new affections.

And I will take the stony heart out of their flesh] That which would not receive the impressions of my Spirit.

put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

22 Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake to them of the captivity all the things that the LORD had shewed me.

11. xxxvi. 26. xxxvii. 27.—¹ Ch. ix. 10. xxii. 31.—² Ch. i. 19. x. 19.—³ Ch. viii. 4. ix. 8. x. 4, 18. xliii. 4.—⁴ See Zech. xiv. 4.—⁵ Ch. xliii. 2.—⁶ Ch. viii. 3.

And will give them an heart of flesh] One that is capable of receiving and retaining these impressions.

Verse 20. *That they may walk in my statutes*] The holiness of their lives shall prove the work of God upon their hearts.

Verse 23. *The glory of the Lord went up from the midst of the city*] This vision is no mean proof of the long-suffering of God. He did not abandon this people all at once; he departed by little and little.

CHAPTER XII.

The prophet proceeds, by a variety of types and parables, to convince those of the captivity that their brethren who were left behind to sustain the miseries of a siege and the insults of a conqueror, would be in a much worse condition than they who were already settled in a foreign land. In the beginning of this chapter he foretels the approaching captivity of Judah by action instead of words, 1-7. He predicts particularly the flight, capture, captivity, and sufferings of Zedekiah and his followers, 8-16, compared with Jer. lii. 11. He is to eat his food with trembling and signs of terror, as an emblem of the consternation of the Jews when surrounded by their enemies, 17-20; and then he answers the objections and by-words of scoffers and infidels, who either disbelieved his threatenings, or supposed the accomplishment of them very distant, 21-28. Josephus (Antiq. xi. 10) tells us that Zedekiah thought the prophecy of Ezekiel in the thirteenth verse inconsistent with that of Jeremiah (chap. xxxiv. 3), and resolved to believe neither. Both, however, were literally fulfilled; and the event convinced him that they were not irreconcilable. Thus, blinded by infidelity, sinners rush on to that destruction against which they are sufficiently warned.

THE word of the Lord also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

3 Therefore, thou son of man, prepare thee staff for removing, and remove by day in their sight; and thou shalt remove from thy place to another

* Ch. ii. 8, 7, 8. iii. 26, 27.—^b Isa. xi. 9. xlii. 20. Jer. v. 21. Matt. xiii. 18, 19.

Verse 2. *Which have eyes to see, and see not*] It is not want of grace that brings them to destruction. No man is lost because he had not sufficient grace to save him, but because he abused that grace.

place in their sight: it may be they will consider, though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy

* Ch. ii. 5.—^a Or, instruments.—^b Heb. as the goings forth of captivity. ^c Heb. Dig for thee.

Verse 3. *Prepare thee stuff for removing*] Get carriages to transport thy goods to another place; signifying by this the captivity that was at hand.

Verse 5. *Dig thou through the wall*] This refers to the

shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: * for I have set thee for a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I ^b digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

8 And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, ^c the rebellious house, said unto thee, ^d What doest thou?

10 Say thou unto them, Thus saith the Lord God; This ^e burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, ^f I am your sign: like as I have done, so shall it be done unto them: ^g they ^h shall remove and go into captivity.

12 And ⁱ the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth; they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

13 My ^j net also will I spread upon him, and he shall be taken in my snare: and ^k I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And ^l I will scatter toward every wind all that are about him to help him, and all his bands; and ^m I will draw out the sword after them.

15 ⁿ And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 ^o But I will leave ^p a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.

17 Moreover the word of the LORD came to me, saying,

* Isa. viii. 18. Ch. iv. 9. xxiv. 24. Ver. 11.—^b Heb. digged for me.—^c Ch. ii. 5.—^d Ch. xvii. 12. xxiv. 19.—^e Mal. i. 1.—^f Ver. 6.—^g Heb. by removing go into captivity.—^h 2 Kings xxv. 4, 5, 7.—ⁱ Jer. xxxix. 4.—^j Job xix. 6. Lam. i. 18. Jer. lii. 9. Ch. xvii. 50.—^k 2 Kings xxv. 7. Jer. lii. 11. Ch. xvii. 16.—^l 2 Kings xxv. 4, 5. Ch. v. 10.—^m Ch. v. 2, 12.—ⁿ Ps. ix. 16. Ch. vi. 7, 14. xi. 10. Ver.

manner in which Zedekiah and his family would escape from the city. See Jer. xxxix. 2-4, and 2 Kings xxv. 4.

Verse 6. *Thou shalt cover thy face, that thou see not the ground*] Referring to the blinding of Zedekiah. All the prophecies from this to the twentieth chapter are supposed to have been delivered in the sixth year of Zedekiah, five years before the taking of Jerusalem. How accurate the prediction! and how exactly fulfilled!

Verse 10. *This burden*] This prediction concerning the prince. By this I point out the capture, misery, and ruin of Zedekiah.

Verse 13. *I will bring him to Babylon—yet shall he not see it*] Because Nebuchadnezzar caused him to have his eyes put out at Riblah. To Babylon he was carried in his blind state, and there he died.

Verse 15. *Eat thy bread with quaking*] Thus signifying

18 Son of man, ^a eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may ^b be desolate from ^c all that is therein, ^d because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

21 And the word of the LORD came unto me, saying,

22 Son of man, what is that proverb that ye have in the land of Israel, saying, ^e The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, ^f The days are at hand, and the effect of every vision.

24 For ^g there shall be no more any ^h vain vision nor flattering divination within the house of Israel.

25 For I am the LORD: I will speak, and ⁱ the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26 Again the word of the LORD came to me, saying,

27 ^j Son of man, behold, *they* of the house of Israel say, The vision that he seeth is ^k for many days to come, and he prophesieth of the times that are far off.

28 ^l Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

16. 20.—^a Ch. vi. 8, 9, 10.—^b Heb. men of number.—^c Ch. iv. 16.—^d Zech. vii. 14.—^e Heb. the fulness thereof.—^f Ps. cvii. 34.—^g Ver. 27. Ch. xl. 8. Amos vi. 3. 2 Pet. iii. 4.—^h Joel ii. 1. Zeph. i. 14.—ⁱ Ch. xliii. 23.—^j Lam. ii. 14.—^k Isa. lv. 11. Ver. 28. Dan. ix. 12. Luke xxi. 33.—^l 2 Pet. 22.—^m 2 Pet. iii. 4.—ⁿ Ver. 23, 25.

the *siege*, and the *straits* to which they should be reduced. See this explained, ver. 19.

Verse 22. *The days are prolonged, and every vision faileth*] These are the words of the infidels and scoffers, who, because vengeance was not speedily executed on an evil work, set their heart to do iniquity. See 2 Pet. iii. 4.

Verse 23. *The days are at hand*] Far from failing or being prolonged, time is posting on, and the destruction threatened is at the door.

Verse 25. *In your days—will I say the word, and will perform it*] Even these mockers shall live to see and feel this desolation.

Verse 28. *There shall none of my words be prolonged any more*] He had wanted to be gracious; they abused his mercy; and at last the protracted wrath rushed upon them with irresistible force.

CHAPTER XIII.

This chapter denounces heavy judgments against the lying prophets who flattered the people, in the midst of their sin and danger, with false hopes of peace and security, 19. The work of these deceivers is beautifully compared to

a frail and insufficient piece of building, which can never stand against the battering elements of heaven (the Chaldean forces) which God will commission against it, 10-16. In the remaining part of the chapter woes are denounced against false prophetesses who practised vain rites and divinations, with the view of promoting their own gain by deceiving the people, 17-23.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

3 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the gaps, neither have ye made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?

8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

10 Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar:

11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

14 So will I break down the wall that ye have

* Ver. 17.—*Heb. them that are prophets out of their own hearts.*—*Jer. xiv. 14. xxiii. 16, 26.*—*Heb. walk after.*—*Or, and things which they have not seen.*—*Cant. ii. 15.*—*Ps. cxi. 29, 30. Ch. xxii. 30.*—*Or, branches.*—*Heb. hedged the hedges.*—*Ver. 25. Ch. xii. 24. xxii. 28.*—*Or, secret, or council.*—*Ezra ii. 59, 62. Neh. vii. 6. Ps. lxxix. 28.*—*Ch. xx. 38.*—*Ch. xi. 10, 12.*—*Jer. vi. 14. viii. 11.*—

Verse 2. *That prophesy out of their own hearts*] Who are neither inspired nor sent by ME. Such prophets, ministers, preachers, and clergy have been a curse to the church and to the world for some thousands of years.

Verse 4. *They prophets are like the foxes in the deserts.*] These false prophets are represented as the foxes who, having got their prey by great subtlety, run to the desert to hide both themselves and it. [The reference seems rather to be to the savage nature of the foxes of the desert.]

Verse 5. *Ye have not gone up into the gaps.*] Ye have neither by prayers, example, nor advice, contributed any thing for the preservation of the place, or the salvation of the people's souls.

Verse 9. *They shall not be in the assembly of my people*] They shall not be reckoned in the genealogy of true Israelites that return from captivity; and they shall never have a

daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord God; Woe to the women that sew pillows to all arm holes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

20 Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

* Or, a slight wall.—*Ch. xxii. 28.*—*Ch. xxxviii. 22. Eccles. xlix. 9.*—*Ver. 9, 21, 23. Ch. xiv. 8.*—*Jer. vi. 14. xxviii. 9.*—*Ch. xx. 46. xxi. 2.*—*Ver. 2.*—*Or, elbows.*—*2 Pet. ii. 14.*—*See Prov. xxviii. 21. Mic. iii. 5.*—*Or, into gardens.*—*Ver. 9.*—*Jer. xxiii. 14.*—*Or, that I should save his life.*—*Heb. by quickening him.*—*Ver. 6, &c. Ch. xii. 24. Mic. iii. 6.*—*Ver. 9. Ch. xiv. 8. xv. 7.*

possession in the land; they shall be exhereditated and expropriated.

Verse 10. *One built up a wall*] A true prophet is as a wall of defence to the people. These false prophets pretend to be a wall of defence; but their wall is bad, and their mortar is worse. What one false prophet says, another confirms; and this is like daubing over a bad wall with bad mortar, which prevents blemishes and weaknesses being discovered, though it has no tendency to strengthen the building.

Verse 11. *There shall be an overflowing shower*] That shall wash off this bad mortar; sweep away the ground on which the wall stands, and level it with the earth.

Verse 17. *Set thy face against the daughters of thy people, which prophesy*] That there were true prophetesses among the Jews is evident enough from such being mentioned in the sacred writings.

Verse 18. *That sew pillows to all arm holes*] The prophet's discourse seems to point out that state of softness and effeminacy to which the predictions of those false prophetesses allured the inhabitants of Jerusalem. A careless, voluptuous life is that which is here particularly reprehended. *And make kerchiefs*] Probably some kind of ornamental dress which rendered women more enticing, so that they could the more successfully hunt or inveigle souls (men) into the worship of their false gods.

Verse 21. *Your kerchiefs*] *Nets, or amulets, as some think.*

Verse 22. *With lies ye have made the heart of the righteous sad*] Here is the *ministry* of these false prophetesses, and its effects. *They told lies*: they would *speak*, and they had no *truth* to tell; and therefore spoke *falstities*.

Verse 23. *Ye shall see no more vanity*] They pretended *visions*; but they were *empty of reality*.

Nor divine divinations] Where God is not, because of the iniquity of the people, the *devil* is, to strengthen and support that iniquity.

CHAPTER XIV.

Here God threatens those hypocrites who pretended to worship him, while they loved and practised idolatry, 1-11. He declares his irreversible purpose of punishing so guilty a nation, in behalf of which no intercession of the people of God shall be of any avail. The gross idolaters of Jerusalem and Judah shall be visited with God's four sore judgments, famine, 12-14; wild beasts, 15, 16; the sword, 17, 18; and pestilence, 19-21. A remnant shall be delivered from the wrath coming upon the whole land, 22, 23.

THEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, those men have set up their idols in their heart, and put ^b the stumbling-block of their iniquity before their face: ^c should I be inquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the LORD GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols:

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 Therefore say unto the house of Israel, Thus saith the LORD GOD; Repent, and turn ^d yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:

8 And ^e I will set my face against that man, and

will make him a ^f sign and a proverb, and I will cut him off from the midst of my people; ^g and ye shall know that I am the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD ^h have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

11 That the house of Israel may ⁱ go no more astray from me, neither be polluted any more with all their transgressions; ^j but that they may be my people, and I may be their God, saith the LORD GOD.

12 The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the ^k staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 ^l Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls ^m by their righteousness, saith the LORD GOD.

15 If I cause ⁿ noisome beasts to pass through the land, and they ^o spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 ^p Though these three men were ^q in it, as I live, saith the LORD GOD, they shall deliver neither

^a Ch. viii. 1. xx. 1. xxxiii. 31.—^b Ch. vii. 19. Ver. 4, 7.—^c 2 Kings iii. 13.—^d Or, others.—^e Lev. xvii. 10. xx. 3, 5, 6. Jer. xlv. 11. Ch. xv. 7.—^f Num. xxvi. 10. Dent. xviii. 37. Ch. v. 15.—^g Ch. vi. 7.—^h 1 Kings xxii. 28. Job xii. 18. Jer. iv. 10, 2 Thess. ii. 11.

Verse 1. *Then came certain of the elders of Israel unto me*] These probably came to tempt him, or get him to say something that would embroil him with the government.

Verse 3. *These men have set up their idols in their heart*] Not only in their houses; in the streets; but they had them in their hearts. These were *stumbling-blocks* of iniquity; they fell over them, and broke the neck of their souls. And should God be inquired of by such miscreants as these?

Verse 4. *According to the multitude of his idols*] I will treat him as an idolater, as a flagrant idolater.

Verse 7. *And cometh to a prophet*] Generally supposed to mean a false prophet.

I the Lord will answer him by myself] I shall discover to him, by my own true prophet, what shall be the fruit of his ways.

Verse 9. *I the Lord have deceived that prophet*] It is

—² Pet. ii. 15.—³ Ch. xi. 20. xxxvii. 27.—⁴ Lev. xxvi. 28. Isa. iii. 1. Ch. iv. 16. v. 16.—⁵ Jer. xv. 1. Ver. 16, 18, 20. See Jer. vii. 16. xi. 14. xiv. 11.—⁶ Prov. xi. 4.—⁷ Lev. xxvi. 22. Ch. v. 17.—⁸ Or, bereave.—⁹ Ver. 14, 18, 20.—¹⁰ Heb. in the midst of it.

common in the Hebrew language to state a thing as done by the Lord which he only *suffers* or *permits* to be done; for so absolute and universal is the government of God, that the smallest occurrence cannot take place without his *will* or *permission*.

Verse 10. *The punishment of the prophet*] They are both equally guilty; both have left the Lord, and both shall be equally punished.

Verse 13. *By trespassing grievously*] Having been frequently warned, and having refused to leave their sin, and so filled up the measure of their iniquity.

Verse 14. *Though—Noah, Daniel, and Job*] From this account we may infer that Job was as *real* a person as Noah or Daniel; and of their identity no man has pretended to doubt. When God, as above, has determined to punish a nation, no intercession shall avail. *Personal holiness* alone

sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or *if* ^a I bring a sword upon that land, and say, Sword, go through the land; so that I ^b cut off man and beast from it;

18 ^c Though these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or *if* I send ^a a pestilence into that land, and ^b pour out my fury upon it in blood, to cut off from it man and beast:

20 ^c Though Noah, Daniel, and Job *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

^a Lev. xxvi. 25. Ch. v. 12. xxi. 3, 4. xxix. 8. xxxviii. 21.—^b Ch. xv. 18. Zeph. i. 8.—^c Ver. 14.—^d 2 Sam. xxiv. 15. Ch. xxxviii.

can prevent these evils; but the holiness of any man can only avail for himself.

Verse 22. *Behold, they shall come forth unto you*] Though there shall be great desolations in the land of Judea, yet a remnant shall be left that shall come here also as captives; and their account of the abominations of the people shall

21 For thus saith the Lord God; ^a How much more when ^b I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ^c Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ^d ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done ^k without cause all that I have done in it, saith the Lord God.

22.—^a Ch. vii. 8.—^b Ver. 14.—^c Or, *Also when*.—^d Ch. v. 17. xxxiii. 27.—^e Ch. vi. 8.—^f Ch. xx. 43.—^g Jer. xxii. 8, 9.

prove to you with what propriety I have acted in abandoning them to such general destruction.

Verse 23. *Ye shall know that I have not done without cause*] In God's justice there is no severity; in God's mercy there is no caprice. He alone doth all things well; for he is the Fountain of justice and mercy.

CHAPTER XV.

The Jewish nation, about to be destroyed by the Chaldeans, compared to a barren vine which is fit for nothing but to be cast into the fire, 1-8.

the word of the LORD came unto me, saying,

2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, ^a it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. ^b Is it meet for any work?

5 Behold, when it was whole, it was ^c meet for no work: how much less shall it be meet yet for any

^a John xv. 6.—^b Heb. *Will it prosper?*—^c Heb. *made fit*.—^d Lev. xvii. 10. Ch. xiv. 8.

Verse 2. *What is the vine tree more than any tree*] It is certain that the vine is esteemed only on account of its fruit. It would never be cultivated for the sake of its wood; it is really worthless but as it bears fruit. What is Israel? Good for nothing, but as God influenced them to bring forth fruit to his glory.

Verse 4. *The fire devoureth both the ends of it, and the midst of it is burned.*] Judea is like a vine-branch thrown into the fire, which seizes on both the ends, and scorches the middle: so both the extremities of the land are wasted; and the middle, Jerusalem, is now threatened with a siege, and by and by will be totally destroyed.

Verse 6. *Therefore thus saith the Lord*] As surely as I have allotted such a vine branch, or vine branch

work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And ^a I will see my face against them: ^b they shall go out from one fire, and another fire shall devour them; ^c and ye shall know that I am the Lord, when I set my face against them.

8 And I will make the land desolate, because they have ^d committed a trespass, saith the Lord God.

^a Isa. xxiv. 18.—^b Ch. vi. 7. vii. 4. xl. 10. xx. 88. xlii. 44.—^c Heb. *trespassed a trespass*.

so surely have I appointed the inhabitants of Jerusalem to be consumed.

The design of this parable is to abate the pride of the Jews; to show them that, in their best estate, they had nothing but what they had received, and therefore deserved nothing; and now, having fallen from all righteousness, they can have no expectation of any thing but judgment unmixed with mercy.

Verse 7. *They shall go out from one fire, and another fire shall devour them*] If they escape the sword, they shall perish by the famine; if they escape the famine, they shall be led away captives. To escape will be impossible.

Verse 8. *They have committed a trespass*] They have prevaricated; they are the worst of sinners, and shall have the heaviest of punishment.

CHAPTER XVI.

In this chapter the mercy of God to Jerusalem (or the Jewish church and nation) is set forth by the emblem of a person that should take up an exposed infant, bring her up with great tenderness, and afterwards marry her, 1-14. She is then upbraided with her monstrous ingratitude in departing from the worship of God, and polluting herself with the idolatries of the nations around her, under the figure of a woman that proves false to a tender and indulgent husband, 15-52. But, notwithstanding these her heinous provocations, God promises, after she should suffer due correction, to restore her again to his favour, 53-63. The mode of describing apostasy from the true religion to the worship of idols under the emblem of adultery (a figure very frequent in the sacred canon) is pursued with great force, and at considerable length, both in this and the twenty-third chapter; and is excellently calculated to excite in the church of God the highest detestation of all false worship.

A GAIN the word of the LORD came unto me, saying,

2 Son of man, ^a cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God unto Jerusalem; Thy ^b birth ^c and thy nativity ^d is of the land of Canaan; ^e thy father was an Amorite, and thy mother an Hittite.

4 And as for thy nativity, ^e in the day thou wast born thy navel was not cut, neither wast thou washed in water ^f to supple thee; thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

6 And when I passed by thee, and saw thee ^g polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

7 ^h I have ⁱ caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to ^j excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; ^k and I spread my skirt over thee, and covered thy naked-

^a Ch. xx. 4. xxii. 2. xxxii. 7, 8, 9.—^b Heb. cutting out, or habitation.—^c Ch. xxi. 30.—^d Ver. 45.—^e Hos. ii. 3.—^f Or, when I looked upon thee.—^g Or, trodden under foot.—^h Exod. i. 7.—ⁱ Heb. made like a milk.—^j Heb. ornament of ornaments.—^k Ruth iii. 9.—^l Exod. xix. 6. Jer. ii. 2.—^m Heb. bloods.—ⁿ Gen. xxiv. 22, 47.—

Verse 2. Cause Jerusalem to know her abominations] And such a revelation of impurity never was seen before or since. Surely the state of the Jews, before the Babylonish captivity, was the most profligate and corrupt of all the nations of the earth.

Verse 3. Thy birth and thy nativity is of the land of Canaan] It would dishonour Abraham to say that you sprung from him: ye are rather Canaanites than Israelites. The Canaanites were accursed; so are ye.

Thy father was an Amorite, and thy mother an Hittite.] These tribes were the most famous, and probably the most corrupt, of all the Canaanites. So Isaiah calls the princes of Judah rulers of Sodom, chap. i. 10; and John the Baptist calls the Pharisees a generation or brood of vipers, Matt. iii. 7.

Verse 4. As for thy nativity, &c.] This verse refers to what is ordinarily done for every infant on its birth.

Verse 5. Thou wast cast out in the open field.] This is an allusion to the custom of some heathen and barbarous nations, who exposed those children in the open fields to be devoured by wild beasts who had any kind of deformity, or whom they could not support.

Verse 6. I said—Live] I received the exposed child from death that awaited it, while in such a state as rendered it at once an object of horror, and also of compassion.

Verse 8. Was the time of love] Thou wast marriageable. I spread my skirt over thee] I espoused thee. This was one of their initiatory marriage ceremonies. See Ruth iii. 9. I—entered into a covenant with thee] Married thee. Espousing preceded marriage.

ness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and ^l thou becamest mine.

9 Thou washed I thee with water; yea, I thoroughly washed away thy ^m blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linon, and I covered thee with silk.

11 I decked thee also with ornaments, and I ⁿ put bracelets upon thy hands, ^o and a chain on thy neck.

12 And I put a jewel on thy ^p forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; ^q thou didst eat fine flour, and honey, and oil: and thou wast exceeding ^r beautiful, and thou didst prosper into a kingdom.

14 And ^s thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.

15 ^t But thou didst trust in thine own beauty, ^u and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

^o Prov. i. 9.—^p Heb. nose. See Isa. iii. 21.—^q Deut. xxxii. 13, 14.—^r Ps. xlviii. 2.—^s 1 Sam. ii. 15.—^t See Deut. xxxii. 15. Jer. vii. 4. Mic. iii. 11.—^u Isa. i. 21. Ivil. 8. Jer. ii. 20. iii. 2, 20. Ch. xxxii. 8, 8, 11, 12. Hos. i. 2.

Verse 10. I clothed thee also with brodered work] Cloth on which various figures, in various colours, were wrought by the needle.

With badgers' skin.] See Exod. xxv. 5. The same kind of skin with which the tabernacle was covered.

I covered thee with silk.] Very probably the produce of the silk-worm.

Verse 12. I put a jewel on thy forehead] An appech, upon thy nose. This is one of the most common ornaments among ladies in the East.

Verse 18. Thou didst prosper into a kingdom.] Here the figure explains itself: by this wretched infant, the low estate of the Jewish nation in its origin is pointed out; by the growing up of this child into woman's estate, the increase and multiplication of the people; by her being decked out and ornamented, her tabernacle service, and religious ordinances; by her betrothing and consequent marriage, the covenant which God made with the Jews; by her fornication and adulteries, their apostasy from God, and the establishment of idolatrous worship, with all its abominable rites; by her fornication and whoredoms with the Egyptians and Assyrians, the sinful alliances which the Jews made with those nations, and the incorporation of their idolatrous worship with that of Jehovah; by her lovers being brought against her, and stripping her naked, the delivery of the Jews into the hands of the Egyptians, Assyrians, and Chaldeans, who stripped them of all their excellencies, and at last carried them into captivity.

Verse 15. Thou didst trust in thine own beauty] Riches,

16 * And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images ^b of men and didst commit whoredom with them,

18 And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 * My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for ^d a sweet savour: and *thus* it was, saith the Lord God.

20 * Moreover thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them ^e to be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy ^g youth, ^h when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God;)

24 That ⁱ thou hast also built unto thee an ^j eminent place, and ^k hast made thee an high place in every street.

25 Thou hast built thy high place ^l at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with ^m the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, ⁿ the ^o daughters of the Philistines, which are ashamed of thy lewd way.

28 * Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldst not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Caanan ^p unto Chaldea; and yet thou wast not satisfied herewith.

* 2 Kings xxiii. 7. Ch. vii. 20. Hos. ii. 8.—^a Heb. of a male.—^b Hos. ii. 8.—^c Heb. a savour of rest.—^d 2 Kings xvi. 3. Ps. cvi. 57, 58. Isa. lvii. 5. Jer. vii. 31. xxii. 35. Ch. xx. 26. xxiii. 37.—^e Heb. to devour.—^f Jer. ii. 2. Ver. 43, 60. Hos. xi. 1.—^g Ver. 4, 5, 6.—^h Ver. 31.—ⁱ Or, brothel houses.—^j Isa. lvii. 5, 7. Jer. ii. 20, iii. 2.—^k Prov. ix. 14.—^l Ch. viii. 10, 14. xx. 7, 8. xxiii. 19, 20, 21.—^m 2 Chron. xxviii. 18, 19. Ver. 57.—ⁿ Or, cities.—^o 2 Kings xvi. 7, 10. 2 Chron. xxviii. 23. Jer. ii. 16, 36.—^p Ch. xxiii. 14, &c.—^q Or, in thy daughters is thine, &c.—^r Ver. 24, 39.—^s Isa. xxx. 3. Hos.

strength, alliances, &c.; never considering that all they possessed came from God: therefore it was his comeliness which he had put upon them. Witness their original abject state, and the degree of eminence to which they had arrived afterwards through the protecting power of God.

Verse 18. *Hast set mine oil and mine incense before them.*] It appears that they had made use of the holy vestments, and the different kinds of offerings which belonged to the Lord, to honour their idols.

Verse 21. *To cause them to pass through the fire.*] Among the Israelites this appears to have been used as a rite of consecration.

Verse 24. *Thou hast also built unto thee an eminent place.]*

30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman;

31 * In that * thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as a wife that committeth adultery, which taketh strangers instead of her husband!*

33 They give gifts to all whores: but ^t thou givest thy gifts to all thy lovers, and ^u hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the Lord:

36 Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by ^v the blood of thy children, which thou didst give unto them;

37 Behold, therefore ^w I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, ^x as ^y women that break wedlock and ^z shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down ^{aa} thine eminent place, and shall break down thy high places: ^{bb} they shall strip thee also of thy clothes, and shall take ^{cc} thy fair jewels, and leave thee naked and bare.

40 ^{dd} They shall also bring up a company against thee, ^{ee} and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall ^{ff} burn thine houses with fire, and ^{gg} execute judgments upon thee in the sight of many women: and I will cause thee to ^{hh} cease from playing the harlot, and thou also shalt give no hire any more.

42 So ⁱⁱ will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because ^{jj} thou hast not remembered the days

viii. 9.—^k Heb. brilest.—^l Ver. 20. Jer. ii. 34.—^m Jer. xiii. 22, 26. Lam. i. 8. Ch. xxiii. 9, 10, 22, 29. Hos. ii. 10, viii. 10. Nab. iii. 5.—ⁿ Heb. with judgments of.—^o Lev. xx. 10. Deut. xxii. 22. Ch. xxiii. 45.—^p Gen. ix. 6. Exod. xxi. 12. See ver. 20, 36.—^q Ver. 24, 51.—^r Ch. xxiii. 26. Hos. ii. 3.—^s Heb. instruments of thine ornament.—^t Ch. xxiii. 10, 47.—^u John viii. 5, 7.—^v Deut. xiii. 16. 2 Kings xxv. 9. Jer. xxxix. 8. iii. 18.—^w Ch. v. 8. xiii. 10, 45.—^x Ch. xxiii. 27.—^y Ch. v. 13.—^z Ver. 22. Ps. lxxviii. 42.

"Thou hast built a brothel." Houses of this kind were of a very ancient date.

Verse 26. *Great of flesh.*] The most extensive idolaters.

Verse 27. *Have diminished thine ordinary.]* *Chukkek* means here the household provision made for a wife—food, clothing, and money.

Verse 39. *They shall strip thee also of thy clothes—thy fair jewels.]* Alluding to a lot common enough to prostitutes, their maintainers in the end stripping them of all they had given them.

Verse 42. *I will be quiet, and will be no more angry.]* When God in judgment ceases to reprehend, this is the severest judgment.

of thy youth, but hast fretted me in all these things; behold, therefore, "I also will recompense thy way upon *thine* head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

44 Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, so *is* her daughter.

45 Thou *art* thy mother's daughter, that lothed her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: *b* your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and *c* thy *d* younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but *e* as if that were a very little thing, *f* thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord God, *g* Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, *h* fulness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and *i* committed abomination before me: therefore *j* I took them away as I saw good.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and *k* hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, *l* thou art confounded also,

and bear thy shame, in that thou hast justified thy sisters.

53 *1* When I shall bring again their captivity, *m* the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will* I bring again the captivity of thy captives in the midst of them.

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art *n* a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not *o* mentioned by thy mouth in the day of thy *p* pride.

57 Before thy wickedness was discovered, as at the time of thy *q* reproach of the daughters of *r* Syria, and *all* that are round about her, *s* the daughters of the Philistines, which *t* despise thee round about.

58 *u* Thou hast *v* borne thy lewdness and thine abominations, saith the Lord.

59 For thus saith the Lord God; I will even deal with thee as thou hast done, which hast *w* despised *x* the oath in breaking the covenant.

60 Nevertheless I will *y* remember my covenant with thee in the days of thy youth, and I will establish unto thee *z* an everlasting covenant.

61 Then *aa* thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for *bb* daughters, *cc* but not by thy covenant.

62 *dd* And I will establish my covenant with thee; and thou shalt know that I am the Lord:

63 That thou mayest *ee* remember, and be confounded, *ff* and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

¹ Ch. ix. 10, 11, 21. xxii. 31.—² Ver. 3.—³ Deut. xxxii. 32. Isa. 1. 10.—⁴ Heb. lesser than thou.—⁵ Or, that was lothed as a small thing.—⁶ 2 Kings xxi. 9. Ch. v. 6, 7. Ver. 48, 51.—⁷ Matt. x. 15. xi. 24.—⁸ Gen. xlii. 10.—⁹ Gen. xlii. 18. xviii. 30. xix. 5.—¹⁰ Gen. xix. 24.—¹¹ Jer. iii. 11. Matt. xii. 41, 42.—¹² See Isa. i. 9. Ver. 61, 61.—¹³ Jer. xx. 16.—¹⁴ Ch. xiv. 22, 23.—¹⁵ Heb. for a report, or hearing.—

Verse 43 *Thou hast not remembered the days of thy youth*] He who maintains not a proper recollection of past mercies is not likely to abide steadfast in the faith. Ingratitude to God is the commencement, if not the parent of many crimes.

Verse 44. *As is the mother, so is her daughter.*] *As is the cause, so is the effect. As is the breeding, so is the practice.* What is bred in the bone seldom comes out of the flesh. All such proverbs show the necessity of early holy precepts, supported by suitable example.

Verse 46. *Thine elder sister is Samaria, she and her daughters that dwell at thy left*] Literally, Sodom could not be called the younger sister of Jerusalem, as it existed before Jerusalem had a name. In looking east from Jerusalem, Samaria was on the left, and Sodom on the right hand; that is, the first was on the north, the second on the south of Jerusalem.

Verse 49. *This was the iniquity of thy sister Sodom*] Sodom, in addition to her unnatural crime, is charged with pride, luxury, idleness, and uncharitableness; and these were sufficient to sink any city to the bottomless pit.

Verse 52. *They are more righteous than thou*] They are less guilty in the sight of God, for their crimes were not accompanied with so many aggravations. This phrase casts light on Luke xviii. 14: "This man went down to his house justified rather than the other."

¹ Heb. prides, or excellencies.—² 2 Kings xvi. 5. 2 Chron. xxviii. 16. Isa. vii. 1. xiv. 28.—³ Heb. Aram.—⁴ Ver. 27.—⁵ Or, spoil.—⁶ Ch. xxiii. 40.—⁷ Heb. borne them.—⁸ Ch. xvii. 13, 16.—⁹ Deut. xxix. 12, 14.—¹⁰ Ps. cvi. 45.—¹¹ Jer. xxxii. 40. 1. 5.—¹² Ch. xx. 43. xxxvi. 31.—¹³ Isa. liv. 1. ix. 4. Gal. iv. 26, &c.—¹⁴ Jer. xxxi. 31, &c.—¹⁵ Hos. ii. 19, 20.—¹⁶ Jer. 61.—¹⁷ Rom. iii. 19.

60. *I will remember my covenant*] That is, the covenant I made with Abraham in the day of thy youth when in him thou didst begin to be a nation.

Verse 61. *Thy sisters, thine elder and thy younger*] The Gentiles, who were before the Jews were called, and after the Jews were cast off, are here termed the elder and younger sister. These were to be given to Jerusalem for daughters; the latter should be converted to God by the ministry of men who should spring out of the Jewish church.

But not by thy covenant.] This was the ancient covenant, the conditions of which they broke, and the blessings of which they forfeited; but by that new covenant, or the renewal to the Gentiles of that covenant that was made originally with Abraham while he was a Gentile, promising that in his seed all the nations of the earth should be blessed; that covenant which respected the incarnation of Christ, and was ratified by the blood of his cross.

Verse 63. *When I am pacified toward thee*] This intimates that the Jews shall certainly share in the blessings of the gospel covenant, and that they shall be restored to the favour and image of God. And when shall this be? Whenever they please. They may enjoy them now; but they still choose to shut their eyes against the light, and contradict and blaspheme.

CHAPTER XVII.

This chapter begins with a new allegory or parable, 1-10; to which an explanation is immediately subjoined, 11-21. In the remaining verses the prophet, by a beautiful metaphor, makes an easy and natural transition to the Messiah, and predicts the security, increasing prosperity, and ultimate universality of his kingdom, 22-24. From the beauty of its images, the elegance of its composition, the perspicuity of its language, the rich variety of its matter, and the easy transition from one part of the subject to another, this chapter forms one of the most beautiful and perfect pieces of its kind that can possibly be conceived in so small a compass; and then the unexpected change from objects that presented nothing to the view but gloom and horror, to a prospect of ineffable glory and beauty, has a most happy effect. Every lowering cloud is dispelled, and the fields again smile in the beams of midday. The traveller, who this moment trembled as he looked around for shelter, now proceeds on his way rejoicing.

AND the word of the LORD came unto me, saying,
 2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;
 3 And say, Thus saith the Lord God; * A great eagle with great wings, long-winged, full of feathers, which had ^b divers colours, came unto Lebanon, and ^c took the highest branch of the cedar;
 4 He cropped off the top of his young twigs, and carried it into a land of traffic: he set it in a city of merchants.
 5 He took also of the seed of the land, and ^d planted it in ^e a fruitful field; he placed it by great waters, and set it ^f as a willow tree.
 6 And it grew, and became a spreading vine ^g of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.
 7 There was also another great eagle with great wings and many feathers: and, behold, ^h this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

* See ver. 12, &c.—^b Heb. embroidering.—^c 2 Kings xxiv. 12.—^d Heb. put it in a field of seed.—^e Deut. viii. 7, 8, 9.—^f Isa. xlv. 4.—^g Ver. 14.—^h Ver. 15.—ⁱ Heb. field.—^j 2 Kings xxv. 7.—^k Ch. xix. 12.

Verse 2. *Son of man, put forth a riddle*] *Chidah*, from *chad*, to penetrate; not that which penetrates the mind, but which we must penetrate to find out the sense. •
 Verse 3. *A great eagle*] Nebuchadnezzar. See Jer. xlviii. 40; xlix. 22; Dan. vii. 4. And see here, ver. 12, where it is so applied.
Great wings] Extensive empire.
Long-winged] Rapid in his conquests.
Full of feathers] Having multitudes of subjects. •
Divers colours] People of various nations.
Came unto Lebanon] Came against Judea.
The highest branch] King Jehoiachin he took captive to Babylon.
The cedar] The Jewish state and king.
 Verse 4. *The top of his young twigs*] The princes of Judah.
A land of traffic] Chaldea.
A city of merchants] Babylon, for which this city was the most celebrated of all the cities of the East. Its situation procured it innumerable advantages; its two rivers, the *Tigris* and *Euphrates*, and the *Persian Gulf*, gave it communication with the richest and the most distant nations.
 Verse 5. *The seed of the land*] Zedekiah, brother of Jehoiachin.
Planted it in a fruitful field] Made him king of Judea in place of his brother.
Placed it by great waters] Put him under the protection of Babylon, situated on the confluence of the *Tigris* and *Euphrates*.
And set it as a willow tree] Made him dependant on this city of great waters, as the willow is on humidity.
 Verse 6. *A spreading vine of low stature*] The Jewish

8 It was planted in a good ¹ soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.
 9 Say thou, Thus saith the Lord God; Shall it prosper? ² shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power, or many people to pluck it up by the roots thereof.
 10 Yea, behold, *being* planted, shall it prosper? ³ shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.
 11 Moreover the word of the LORD came unto me, saying,
 12 Say now to ⁴ the rebellious house, Know ye not what these *things* mean? tell them, Behold, ⁵ the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon:
 13 ⁶ And hath taken of the king's seed, and made a covenant with him, ⁷ and hath ⁸ taken an oath of him: he hath also taken the mighty of the land:
 14 That the kingdom might be ⁹ base, that it

Hos. xlii. 15.—¹ Ch. ii. 5. xli. 9.—² Ver. 3. 2 Kings xxiv. 11-16.—³ 2 Kings xxiv. 17.—⁴ 2 Chron. xxxvi. 13.—⁵ Heb. brought him to an oath.—⁶ Ver. 6. Ch. xxix. 14.

state having then no height of dominion, it must abide under the wings or branches of the Chaldean king.
Whose branches turned toward him, and the roots—under him] Zedekiah was wholly dependant on Nebuchadnezzar, both for his elevation to the throne, and his support on it.
 Verse 7. *Another great eagle*] Pharaoh-hopra, or Apries, king of Egypt.
Did bend her roots] Looked to him for support in her intended rebellion against Nebuchadnezzar.
 Verse 8. *It was planted in a good soil*] Though he depended on Babylon, he lived and reigned as Nebuchadnezzar's vicegerent in the land of Judea.
 Verse 9. *Shall it prosper?*] Shall Zedekiah succeed in casting off the yoke of the king of Babylon, to whom he had sworn fealty?
Shall he not pull up the roots] Nebuchadnezzar will come and dethrone him.
And cut off the fruit] The children of Zedekiah.
The leaves] All the nobles; all shall perish with Zedekiah.
 Verse 10. *Shall—utterly wither*] The regal government shall be no more restored. Zedekiah shall be the *last king*, and the monarchy shall finally terminate with him.
 Verse 11. *Know ye not what these things mean?*] They are explained in this and the following verses.
 Verse 12. *That the kingdom might be base*] Have no political consequence; and at last sink into a *miserable government* under Gedaliah.
 Verse 13. *Sending his ambassadors into Egypt*] Zedekiah must have sent his ambassadors into Egypt between the *sixth* month of his *sixth* year, and the *fifth* month of his *seventh* year. Compare chap. viii. 1, with chap. xx. 1.

might not lift itself up, ^a but that by keeping of his covenant it might stand.

15 But ^b he rebelled against him in sending his ambassadors into Egypt, ^c that they might give him horses and much people. ^d Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?

16 As I live, saith the Lord God, surely ^e in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh with his mighty army and great company make for him in the war, ^f by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had ^g given his hand, and hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

^a Heb. to keep his covenant, to stand to it.—^b 2 Kings xxiv. 20. 2 Chron. xxxvi. 13.—^c Deut. xvii. 16. Isa. xxxi. 1, 3. xxxvi. 6, 9.—^d Jer. 9.—^e Jer. xxxii. 5. xxxiv. 3, lii. 11. Ch. xii. 13.—^f Jer. xxxvii. 7.—^g Jer. lii. 4. Ch. iv. 2.—^h 1 Chron. xxix. 24. Lam.

Verse 16. *In the midst of Babylon he shall die.*] His eyes were put out: he was carried to Babylon, and never returned.

Verse 18. *Seeing he despised the oath.*] This God particularly resents.

Verse 21. *All his fugitives.*] All who attempted to escape with him, and all that ran to Egypt, &c., shall fall by the sword.

Verse 22. *I will also take of the highest branch of the high cedar.*] I will raise up another monarchy, which shall come in the line of David, namely, the Messiah; who shall appear as a tender plant, as to his incarnation; but he shall be high and eminent; his church, the royal city, the highest and purest ever seen on the face of the earth.

Verse 23. *In the mountain of the height of Israel.*] He shall make his appearance at the temple, and found his church at Jerusalem.

20 And I will ¹ spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and ² will plead with him there for his trespass that he hath trespassed against me.

21 And ³ all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it.

22 Thus saith the Lord God: I will also take of the highest ⁴ branch of the high cedar, and will set it; I will crop off from the top of his young twigs ⁵ a tender one, and will ⁶ plant it upon a high mountain and eminent:

23 ⁷ In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and ⁸ under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the Lord ⁹ have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: ¹⁰ I the Lord have spoken and have done it.

v. 6.—¹ Ch. xii. 13. xxxii. 3.—² Ch. xx. 36.—³ Ch. xii. 14.—⁴ Isa. xi. 1. Jer. xxiii. 6. Zech. iii. 8.—⁵ Isa. liii. 2.—⁶ Ps. ii. c.—⁷ Isa. ii. 2, 8. Ch. xx. 4). Mic. iv. 1.—⁸ See ch. xxxi. 6. Dan. iv. 12.—⁹ Luke i. 52.—¹⁰ Ch. xxii. 14. xxiv. 14.

And under it shall dwell all fowl of every wing.] All the nations of the earth shall receive his gospel.

In the shadow of the branches thereof shall they dwell.] Trust in him alone for salvation, and be saved in their trusting.

Verse 24. *All the trees of the field shall know.*] All the people of Israel and of Chaldea.

I the Lord have brought down the high tree.] Have dethroned Jehoiachin.

Have exalted the low tree.] Put Zedekiah, brother of Jehoiachin, in his place.

Have dried up the green tree.] Zedekiah, who had numerous children, but who were all slain before his eyes at Riblah.

And have made the dry tree to flourish.] Have raised up a rod out of the stem of Jesse, the family of David being then apparently dried up and extinct.

CHAPTER 1

The Jews, in Ezekiel's time, complained of God's dealing hardly with them in punishing them for the sins of their forefathers, 1, 2; their temporal calamities having been long threatened as the consequence of the national guilt (Jer. xv. 4, &c.); and, from the general complexion of this chapter, it appears that the Jews so interpreted the second commandment of the Decalogue and other passages of like import, as if the sins of the forefathers were visited upon the children, independently of the moral conduct of the latter, not only in this world, but in that which is to come. To remove every foundation for such an unworthy idea of the divine government, God assures them, with an oath, that he had no respect of persons, 3, 4; strongly intimating that the great mysteries in Providence (mysterious only on account of the limited capacity of man) are results of the most impartial administration of justice; and that this would be particularly manifested in the rewards and punishments of another life; when every ligament that at present connects societies and nations together shall be dissolved, and each person receive according to his work, and bear his own burden. This is illustrated by a variety of examples: such as that of a just or righteous man, 5-9; his wicked son, 10-13; and again the just son of this wicked person, 14-20. Then a wicked man repenting, and finding mercy, whose former wickedness shall be no impediment to his salvation, 21-23; and a righteous man revolting, and dying in his sins, whose former righteousness shall be of no avail, 24. The conduct of the Divine Providence is then vindicated, 25-29; and all persons, without any exception, most earnestly exhorted to repentance, 30, 31; because the Lord hath no pleasure in the death of the sinner, 32. As the whole of this chapter is taken up with the illustration of a doctrine nearly connected with the comfort of man, and the honour of the divine government, the prophet, with great propriety, lays aside his usual mode of figure and allegory, and treats his subject with the utmost plainness and perspicuity.

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5 But if a man be just, and do that which is lawful and right,

6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 And hath not oppressed any, but hath restored to the debtor his pledge, and hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.

10 If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,

11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath

*Jer. xxxi. 29. Lam. v. 7.—^bVer. 20. Rom. vi. 23.—^cHeb. judgment and justice.—^dCh. xxii. 9.—^eLev. xviii. 20. xx. 10.—^fLev. xviii. 19. xx. 18.—^gExod. xxii. 21. Lev. xix. 15. xxv. 14.—^hExod. xxii. 28. Deut. xxiv. 12, 13.—ⁱDeut. xv. 7, 8. Isa. lviii. 7. Matt. xix. 35, 36.—^jExod. xxii. 25. Lev. xxv. 39, 37. Deut. xxiii. 19. Neh. v. 7. Ps. xv. 5.—^kDeut. i. 16. Zech. viii. 16.—^lCh. xx. 11. Amos v. 4.—^mOr, breaker up of a house.—ⁿGen. ix. 6. Exod. xxi.

Verse 2. *The fathers have eaten sour grapes, and the children's teeth are set on edge* [How far can the moral evil of the parent be extended to his offspring? And, are the faults and evil propensities of the parents, not only transferred to the children, but punished in them?]

Verse 3. *As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.* [I will now, by this present declaration, settle this question for ever. And hence God has sworn to what follows. After this, who will dare to doubt the judgment pronounced?]

Verse 4. *All souls are mine* [Equally so; I am the Father of the spirits of all flesh, and shall deal impartially with the whole.

The soul that sinneth, it shall die.] None shall die for another's crimes; none shall be saved by another's righteousness.

Verse 5. *If a man be just, and do that which is lawful and right* [If he be just or holy within, and do what is according to law and equity. What is meant by this, is immediately specified.

Verse 8. *Hath not given forth upon usury* [Nasach signifies to bite; usury is properly so termed, because it bites into and devours the principal. Usury signifies, with us, exacting unlawful interest for money; and taking the advantage of a man's necessities to advance him cash on exorbitant profit. This bites the receiver in his property, and the lender in his salvation.

Verse 9. *Hath walked in my statutes* [Not only acknowledging them to be right, but acting according to them. Especially in every thing that relates to my worship, changing nothing, neglecting nothing.

spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

14 Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

12. Num. xxxv. 31.—^aOr, that doeth to his brother besides any of these.—^bCh. viii. 6, 17.—^cLev. xx. 9, 11, 12, 13, 16, 27. Ch. iii. 18. xxxiii. 4. Acts xviii. 6.—^dHeb. bloods.—^eVer. 6, &c.—^fHeb. hath not pledged the pledge, or taken to pledge.—^gCh. iii. 18.—^hExod. xx. 5. Deut. v. 9. 2 Kings xxiii. 26. xxiv. 3, 4.—ⁱVer. 4.—^jDeut. xxiv. 16. 2 Kings xiv. 6. 2 Chron. xxv. 4. Jer. xxxi. 29, 30.—^kIsa. lii. 10, 11.—^lRom. ii. 9.

And hath kept my judgments, to deal truly] Has attended to my divine direction, both with respect to things forbidden, and things commanded.

He is just] He is a righteous man; he has given to all their due; he has abstained from every appearance of evil, and done that which was lawful and right in the sight of God.

He shall surely live] He has lived to me, and he shall live with me.

Verse 10. *If he beget a son*] Who is the reverse of the above righteous character, according to the thirteen articles already specified and explained.

Verse 13. *Shall he then live?*] Because his father was a righteous man, shall the father's holiness be imputed to him? No!

He shall surely die; his blood shall be upon him.] He shall suffer for his own crimes.

Verse 14. *Now, lo, if he beget a son, that seeth all his father's sins—and considereth*] Lays to heart the evil of his father's life, and the dreadful consequences of a life of rebellion against God.

Verse 17. *He shall not die for the iniquity of his father*] He shall no more be affected by his father's crimes, than his father was benefited by his grandfather's righteousness.

Verse 21. *But if the wicked will turn from all his sins*] And afterwards walk according to the character of the righteous already specified; shall he find mercy, and be for ever saved? YEs.

Verse 22. *All his transgressions*] Shall be so completely forgiven by God's mercy, that they shall not be even mentioned to him; and if he live and die in this recovered state, he shall live with God to all eternity.

21 But ^a if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 ^b All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 ^c Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?

24 But ^d when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? ^e All his righteousness that he hath done shall not be mentioned: in his trespass that he hath transgressed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, 'The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?'

26 ^f When a righteous man turneth away from his righteousness, and committeth iniquity, and

^a Ver. 27. Ch. xxxii. 12, 19.—^b Ch. xxxiii. 16.—^c Ver. 32. Ch. xxxiii. 11. 1 Tim. ii. 4. 2 Pet. iii. 9.—^d Ch. iii. 20. xxxii. 12, 13, 18.—^e 2 Pet. ii. 20.—^f Ver. 29. Ch. xxxiii. 17, 20.—^g Ver. 24.—^h Ver. 21.—ⁱ Ver. 14.—^j Ver. 25.—^k Ch. vii. 8. xxxiii. 20.—^l Matt. iii. 2.

Verse 23. *Have I any pleasure at all that the wicked should die?* No! that is foreign to him whose name is love, and whose nature is mercy. On the contrary, he "wills that he should return from his evil ways and live."

Verse 24. *When the righteous turneth away from his righteousness* Can a man who was once holy and pure, fall away so as to perish everlastingly? Yes. God himself informs us that a *righteous man* may not only *fall foully*, but *fall finally*.

Verse 30. *Repent, and turn yourselves from all your transgressions* There is still life; still a God that has no pleasure in the death of a sinner, one who is ever ready to give his Holy Spirit to all them that ask him; therefore, "repent and turn, so iniquity shall not be your ruin."

Verse 31. *Cast away!* With a holy violence, dash away every transgression and incentive to it.

Make you a new heart! Call upon God for it, and he will give it: for as sure as you earnestly call on God through Christ to save you, so surely you shall be saved; and the effect will so speedily follow, that God is pleased to attribute that in some sort to yourselves, which is done by his grace alone: because ye earnestly call upon him for it, come in the right way to receive it, and are determined never to rest till you have it.

For why will ye die? Every word is emphatic. Why—show God or man one reason. Will—obstinacy alone,—a

dieth in them; for his iniquity that he hath done shall he die.

27 Again, ^b when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he ^c considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 ^d Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 ^e Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. ^f Repent; and turn ^g yourselves from all your transgressions; so iniquity shall not be your ruin.

31 ^h Cast away from you all your transgressions, whereby ye have transgressed; and make you a ⁱ new heart and a new spirit: for why will ye die, O house of Israel?

32 For ^j I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn ^k yourselves, and live ye.

Rev. ii. 5.—^l Or, others.—^m Eph. iv. 22, 23.—ⁿ Jer. xxxii. 39. Ch. xi. 19. xxxvi. 26.—^o Lam. iii. 33. Ver. 23. Ch. xxxiii. 11. 2 Pet. iii. 9.—^p Or, others.

determination not to be saved, or a voluntary listlessness about salvation,—can prevent you. Ye—children of so many mercies; ye, who are redeemed by the blood of Jesus Christ, ye, who have made many promises to give up yourselves to God; why will ye die? Die!—what is this? A separation from God and the glory of his power for ever! Die—forfeiting all the purposes for which your immortal souls were made! Die—to know what the worm is that never dieth, and what that fire is which is never quenched!

Verse 32. *For I have no pleasure* God repeats what he had so solemnly declared before. Can ye doubt his sincerity? his ability? his willingness? the efficacy of the blood of his covenant?

Though every man comes into the world with a fallen nature—a soul infected with sin, yet no man is damned on that account. He who refuses that grace which pardons sin and heals infected nature, who permits the evil principle to break out into transgression, and continues and dies in his iniquity and sin, and will not come unto Christ that he may have life; he, and he only, goes to perdition. Nor will the righteousness of a parent or relation help his sinful soul: no man can have more grace than is necessary to save himself; and none can have that, who does not receive it through Christ Jesus. It is the mercy of God in Christ which renders the salvation of a sinner possible; and it is that mercy alone which can heal the backslider.

CHAPTER XIX.

This chapter contains two beautiful examples of the parabolic kind of writing; the one lamenting the sad catastrophe of Jehoahaz and Jehoiakim, 1-9, and the other describing the desolation and captivity of the whole people, 10-14. In the first parable, the lioness is Jerusalem. The first of the young lions is Jehoahaz, deposed by the king of Egypt; and the second lion is Jehoiakim, whose rebellion drew on himself the vengeance of the king of Babylon. In the second parable the vine is the Jewish nation, which long prospered, its land being fertile, its princes powerful, and its people flourishing; but the judgments of God, in consequence of their guilt, had now destroyed a great part of the people, and doomed the rest to captivity.

MOREOVER take thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every

^aCh. xxvi. 17. xxvii. 2.—^bVer. 6. 2 Kings xxiii. 31, 32.—^c2 Kings xxiii. 33. 2 Chron. xxxvi. 4. Jer. xxii. 11, 12.—^d2 Kings xxii. 34.—^eJer. xxiii. 13-17.—^fVer. 3.—^gOr, their widows.—^h2 Kings xxiv. 2.—ⁱVer. 4.—^j2 Chron. xxxvi. 6. Jer. xxii. 18.—^kOr, in

Verse 1. *Moreover take thou up a lamentation*] Show the melancholy fate of the kings who proceeded from Josiah.

Verse 2. *What is thy mother? A lioness*] Judea may here be the mother; the lioness, Jerusalem. Her lying down among lions, her having confederacy with the neighbouring kings; for lion here means king.

Verse 3. *She brought up one of her whelps*] Jehoahaz, son of Josiah, whose father was conquered and slain by Pharaoh-necho, king of Egypt.

It learned to catch the prey] His reign was a reign of oppression and cruelty. He made his subjects his prey, and devoured their substance.

Verse 4. *The nations also heard of him*] The king of Egypt, whose subjects were of divers nations, marched against Jerusalem, took Jehoahaz prisoner, and brought him to Egypt.

He was taken in their pit] Here is an allusion to those trap-pits digged in forests, lightly covered over with branches and turf.

Verse 5. *When she saw that she had waited*] Being very weak, the Jews found that they could not resist with any hope of success; so the king of Egypt was permitted to do as he pleased.

She took another of her whelps] Jehoiakim.

And made him a young lion.] King of Judea.

Verse 6. *And he went up and down among the lions*] He became a perfect heathen, and made Judea as idolatrous as any of the surrounding nations. He reigned eleven years, a monster of iniquity, 2 Kings xxiii. 30, &c.

Verse 8. *The nations set against him*] The Chaldeans, Syrians, Moabites, and Ammonites, and the king of Babylon—king of many nations.

He was taken] The city was taken by Nebuchadnezzar; and Jehoiakim was taken prisoner, and sent in chains to Babylon.

Verse 9. *That his voice should no more be heard*] He continued in prison many years, till the reign of Evil-merodach, who set him at liberty, but never suffered him to return to the mountains of Israel.

Verse 10. *Thy mother (Jerusalem) is like a vine in thy*

side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered, the fire consumed them.

13 And now she is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

hooks.—¹Ezek. vi. 2.—^mCh. xvii. 6.—ⁿOr, in thy quietness, or in thy likeness.—^oDeut. vi. 7, 8, 9.—^pSo ch. xxxi. 3. Dan. iv. 11.—^qCh. xvii. 10. Hos. xiii. 15.—^rJudg. ix. 15. 2 Kings xxiv. 20. Ch. xvii. 18.—^sLam. iv. 20.

blood] Of this expression I know not what to make. Some think the meaning is, "A vine planted by the waters to produce the blood of the grape." Calmet reads *carmecha, thy vineyard*, instead of *bedanecka, in thy blood*. Though this is rather an unusual construction, yet it seems the best emendation. Of the textual reading no sense can be made. There is a corruption somewhere. [The phrase denotes the earliest stage of existence. "When thou wast in very infancy."]

Full of branches] Many princes.

Verse 11. *She had strong rods*] Zedekiah, and his many sons.

Her stature was exalted] Zedekiah grew proud of his numerous offspring and prosperity; and although he copied the example of Jehoiakim, yet he thought he might safely rebel against the king of Babylon.

Verse 12. *But she was plucked up in fury*] Jerusalem; taken after a violent and most destructive siege; Nebuchadnezzar being violently enraged against Zedekiah for breaking his oath to him.

Her strong rods were broken] The children of Zedekiah were slain before his eyes, and after that his own eyes pulled out; and he was laden with chains, and carried into Babylon.

Verse 13. *And now she is planted in the wilderness*] In the land of Chaldea, whither the people have been carried captives; and which, compared with their own land, was to them a dreary wilderness.

Verse 14. *Fire is gone out*] A vindictive and murderous disposition has taken hold—

Of a rod of her branches] Ishmael, son of Nethaniah who was of the blood-royal of Judah,—

Hath devoured her fruit] Hath assassinated Gedaliah, slain many people, and carried off others into the country of the Ammonites. But he was pursued by Jonathan, the son of Kareah, who slew many of his adherents, and delivered much of the people.

She hath no strong rod] None of the blood-royal of Judah left.

And shall be for a lamentation.] Even to the present day this, to a Jew, is a subject of mourning.

CHAPTER XX.

A deputation of the elders of Israel, as usual, in their distress, came to request Ezekiel to ask counsel of God, 1. In reply to this, God commands the prophet to put them in mind of their rebellion and idolatry: In Egypt, 2-9, in the wilderness, 10-27, and in Canaan, 28-32. Notwithstanding which the Lord most graciously

mises to restore them to their own land, after they should be purged from their dross, 33-44. The five last verses of this chapter ought to begin the next, as they are connected with the subject of that chapter, being a prophecy against Jerusalem, which lay to the south of Chaldea, where the prophet then was, and which here and elsewhere is represented under the emblem of a forest doomed to be destroyed by fire, 45-49.

AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the Lord, and sat before me.

2 Then came the word of the Lord unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to inquire of me? As I live, saith the Lord God, I will not be inquired of by you.

4 Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers:

5 And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God;

6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

* Ch. viii. 1. xiv. 1.—b Ver. 31. Ch. xiv. 3.—c Or, plead for them.—d Ch. xxii. 2. xxiii. 36.—e Ch. xvi. 2.—f Exod. vi. 7. Deut. vii. 6.—g Or, swear: and so ver. 6, &c. Exod. vi. 8.—h Exod. iii. 8. iv. 31. Deut. iv. 34.—i Exod. xx. 2.—j Exod. iii. 8, 17. Deut. viii. 7, 8, 9. Jer. xxxii. 22.—k Ps. xlviii. 2. Ver. 15. Dan. viii. 9. xi. 16, 41. Zech. vii. 14.—l Ch. xviii. 31.—m 2 Chron. xv. 8.—n Lev. xvii. 7. xviii. 8. Deut. xxix. 16, 17, 18. Josh. xxiv. 14.—o Ch. vii. 8. Ver. 18, 21.—p See Exod. xxxii. 12. Num. xiv. 13, &c. Deut. ix. 28. Ver. 14, 22.—q Ex. xxvii. 21, 22.—r Exod. xiii. 18.—s Deut. iv. 8.

Verse 1. *In the seventh year*] Of the captivity of Jeconiah (see chap. viii. 1), and the seventh of the reign of Zedekiah. *Certain of the elders of Israel*] What these came to inquire about is not known.

Verse 8. *I will not be inquired of by you.*] I will not hear you. I will have nothing to do with you.

Verse 4. *Wilt thou judge them*] If thou wilt enter into any discussion with them, show them the abomination of their fathers.

Verse 5. *I chose Israel*] They did not choose me for their God, till I had chosen them to be my people.

I lifted up mine hand] Among the Jews the juror lifted up his right hand to heaven; which explains Ps. cxliv. 8: "Their right hand is a right hand of falsehood."

Verse 6. *To bring them forth of the land of Egypt*] When they had been long in a very disgraceful and oppressive bondage.

A land that I had espied for them] God represents himself as having gone over different countries in order to find a comfortable residence for these people, whom he considered as his children.

Flowing with milk and honey] These were the characteristics of a happy and fruitful country, producing without intense labour, all the necessaries and comforts of life. In the flourishing state of Judea every mountain was cultivated as well as the valleys. Among the very rocks the vines grew luxuriantly.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilder-

Neh. ix. 13, 14. Ps. cxlvii. 19, 20.—h Heb. made them to know.—i Lev. xviii. 5. Ver. 13, 21. Rom. x. 5. Gal. iii. 12.—j Exod. xx. 8. xxxi. 13, &c. xxxv. 2. Deut. v. 12. Neh. ix. 14.—k Num. xiv. 22. Ps. lxxvii. 40. xcv. 8, 10.—l Ver. 16, 24. Prov. i. 25.—m Ex. d. xvi. 27.—n Num. xiv. 29. xxvi. 65. Ps. cvi. 23.—o Ver. 9, 9.—p Num. xiv. 28. Ps. xcv. 11. cvi. 26.—q Ver. 6.—r Ver. 18, 24.—s Num. xv. 39. Ps. lxxviii. 37. Amos v. 26, 26. Acts vii. 42, 43.—t Ps. lxxviii. 38.

Verse 7. *Cast ye away—the abominations*] Put away all your idols; those incentives to idolatry that ye have looked on with delight.

Verse 8. *They did not—cast away*] They continued attached to the idolatry of Egypt; so that, had I consulted my justice only, I should have consumed them even in Egypt itself.

Verse 10. *I caused them to go forth*] Though greatly oppressed and degraded, they were not willing to leave their house of bondage. I was obliged to force them away.

Verse 11. *I gave them my statutes*] Had they attended to these things, they should have lived by them. They would have been holy, healthy, and happy.

Verse 12. *I gave them my sabbaths*] The religious observance of the sabbath was the first statute or command of God to men. This institution was a sign between God and them, to keep them in remembrance of the creation of the world, of the rest that he designed them in Canaan, and of the eternal inheritance among the saints in light. Of these things the sabbath was a type and pledge.

Verse 13. *But the house of Israel rebelled*] They acted in the wilderness just as they had done in Egypt; and he spared them there for the same reason.

Verse 15. *I lifted up my hand*] Their provocations in the wilderness were so great, that I vowed never to bring them into the promised land.

Verse 18. *But I said unto their children*] These I chose

ness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols :

19 I am the LORD your God ; * walk in my statutes, and keep my judgments, and do them ;

20 ^b And hallow my sabbaths ; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

21 Notwithstanding ^c the children rebelled against me : they walked not in my statutes, neither kept my judgments to do them, ^d which if a man do, he shall even live in them ; they polluted my sabbaths : then I said, * I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 ^e Nevertheless I withdrew mine hand, and ^f wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that ^g I would scatter them among the heathen, and disperse them through the countries ;

24 ^h Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and ⁱ their eyes were after their fathers' idols.

25 Wherefore ^k I gave them also statutes that were not good, and judgments whereby they should not live ;

26 And I polluted them in their own gifts, in that they caused to pass ^l through the fire all that openeth the womb, that I might make them desolate, to the end that they ^m might know that I am the LORD.

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the LORD God ; Yet in this your fathers have ⁿ blasphemed me, in that they have ^o committed a trespass against me.

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then ^p they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering : there also they made their ^q sweet savour, and poured out there drink-offerings.

* Deut. v. 32, 33. vi. vii. viii. x. xi. xii. —^b Ver. 19^d Jer. xvii. 22. —^c Num. xxv. 1, 2. Deut. ix. 23, 24. xxxi. 27. —^d Ver. 11, 13. —^e Ver. 8, 13. —^f Ps. lxxviii. 38. Ver. 17. —^g Ver. 9, 14. —^h Lev. xxvi. 33. Deut. xxviii. 64. Ps. cxvi. 27. Jer. xv. 4. —ⁱ Ver. 13, 16. —^j See ch. vi. 9. —^k See Ps. lxxii. 12. Ver. 39. Rom. i. 24. 2. Thess. ii. 11. —^l 2 Kings xvii. 17. xxi. 6. 2 Chron. xxxiii. 3. xxxiii. 6. Jer. xxxi. 25. Ch. xvi. 20, 21. —^m Ch. vi. 7. —ⁿ Rom. 9. 24. —^o Heb. trespassed a trespass. —^p Isa. lvi. 5, &c. Ch. vi. 13. —^q Ch.

in their father's stead ; and to them I purposed to give the inheritance which their fathers by disobedience lost.

Verse 22. I withdrew mine hand.] I had just lifted it up to crush them as in a moment ; for they also were idolatrous, and walked in the steps of their fathers.

Verse 25. I gave them also statutes that were not good.] The simple meaning of this place and all such places is, that when they had rebelled against the Lord, despised his statutes, and polluted his sabbaths—in effect cast him off and given themselves wholly to their idols, then he abandoned them, and they abandoned themselves to the customs and ordinances of the heathen.

Verse 26. I polluted them in their own gifts.] I permitted them to pollute themselves by the offerings which they made to their idols.

Verse 28. And that which cometh into your mind.] Ye wish to be naturalized among idolaters, and make a part of such nations. But this shall not be at all ; you shall be preserved as a distinct people.

29 Then * I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord God ; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer ^a your gifts, when ye make your sons to ^b pass through the fire, ye pollute yourselves with all your idols, even unto this day : and ^c shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you.

32 And that ^d which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 As I live, saith the Lord God, surely with a mighty hand, and ^e with a stretched-out arm, and with fury poured out, will I rule over you :

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there ^f will I plead with you face to face.

36 ^g Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to ^h pass under the rod, and I will bring you into ⁱ the bond of the covenant :

38 And ^j I will purge out from among you the rebels, and them that transgress against me : I will bring them forth out of the country where they sojourn, and ^k they shall not enter into the land of Israel : ^l and ye shall know that I am the LORD.

39 As for you, O house of Israel, thus said the Lord God ; ^m Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me : ⁿ but pollute ye my holy name no more with your gifts, and with your idols.

40 For ^o in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me : there ^p will I accept them, and there will

xvi. 10. —^q Or, I told them what the high place was, or Bamah. —^r Ver. 26. —^s 2 Kings xvi. 3. xxi. 6. xxiii. 10. —^t Ver. 8. —^u Ch. xi. 5. w. Jer. xxi. 5. —^v Jer. ii. 9, 35. Ch. xvii. 20. —^w See Num. xiv. 21, 22, 23, 28, 29. —^x Lev. xxvii. 82. Jer. xxxiii. 13. —^y Or, a delivering. —^z Ch. xxxiv. 17, 20. Matt. xxv. 82, 83. —^{aa} Jer. xlii. 14. —^{ab} Ch. vi. 7. xv. 7. xxiii. 49. —^{ac} Judg. x. 14. Ps. lxxxii. 12. Amos iv. 4. —^{ad} Isa. i. 13. Ch. xxxiii. 88, 89. —^{ae} Isa. ii. 2, 8. Ch. xvii. 23. Mic. iv. 4. —^{af} Isa. lvi. 7. lx. 7. Zech. viii. 20, &c. Mal. iii. 4. Rom. xii. 1.

Verse 35. I will bring you into the wilderness of the people.] I will bring you out of your captivity, and bring you into your own land, which you will find to be a wilderness, the consequence of your crimes.

There will I plead with you.] There I will be your king, and rule you with a sovereign rule ; and the dispensations of my justice and mercy shall either end you or mend you.

Verse 37. I will cause you to pass under the rod.] This alludes to the custom of tithing the sheep.

I will bring you into the bond of the covenant.] You shall be placed under the same obligations as before, and acknowledge yourselves bound ; ye shall feel your obligation, and live according to its nature.

Verse 38. I will purge out from among you the rebels.] The incorrigibly wicked I will destroy ; those who will not receive him whom I have appointed for this purpose as the Saviour of Israel.

Verse 39. Go ye, serve ye every one his idols.] Thus, God gave them statutes that were not good, and judgments whereby

I require your offerings, and the ^a first-fruits of your oblations, with all your holy things.

41 I will accept you with your ^b sweet ^c savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 ^d And ye shall know that I *am* the LORD, ^e when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

43 And ^f there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ^g ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 ^h And ye shall know that I *am* the LORD, when I have wrought with you ⁱ for my name's sake, not according to your wicked ways, nor ac-

^a Or, chief.—^b Heb. savour of rest.—^c Eph. v. 2. Phil. iv. 8.—^d Ver. 38, 44. Ch. xxxvi. 23. xxxviii. 23.—^e h. xi. 17. xxxiv. 13. xxxvi. 24. ^f Ch. xvi. 61.—^g Lev. xxvi. 39. Ch. vi. 9. Hos. v. 15.—^h Ver. 38.

they could not live, by thus permitting them to take their own way, serve their gods, and follow the maxims and rites of that abominable worship.

Verse 40. *For in mine holy mountain*] The days shall come in which all true ISRAELITES shall receive HIM whom I have sent to be the true sacrifice for the life of the world; and shall bring to Jerusalem—the pure Christian church, their offerings, which I will there accept, for they will give me thanks for my unspeakable gift.

Verse 43. *And there shall ye remember your ways*] Ye shall be ashamed of your past conduct, and of your long opposition to the gospel of your salvation.

Verse 46. *Set thy face toward the south*] Towards Judæa, which lay south from Babylon, or Mesopotamia, where the prophet then dwelt.

The forest of the south field] The city of Jerusalem; as full of inhabitants as the forest is of trees.

Verse 47. *I will kindle a fire*] I will send war, “and it shall devour every green tree,” the most eminent and substantial of the inhabitants; and every dry tree, the lowest and meanest also.

ording to your corrupt doings, O ye house of Israel, saith the Lord God.

45 Moreover, the word of the LORD came unto me, saying,

46 ¹ Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord God; Behold, ² I will kindle a fire in thee, and it shall devour ³ every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces ⁴ from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

Ch. xxiv. 24.—¹ Ch. xxxvi. 22.—² Ch. vi. 2. xxi. 2.—³ Jer. xxi. 14.—⁴ Deut. xii. 2. Luke xxiii. 31.—⁵ Ch. xxi. 4.

The flaming flame shall not be quenched] The fierce ravages of Nebuchadnezzar and the Chaldeans shall not be stopped till the whole land is ruined.

All faces from the south to the north shall be burned] From the one end of the land to the other there shall be nothing but fear, dismay, terror, and confusion, occasioned by the wide-wasting violence of the Chaldeans. Judæa lay in length from north to south.

Verse 48. *All flesh*] All the people shall see that this war is a judgment of the Lord.

It shall not be quenched.] Till the whole land shall be utterly ruined.

Verse 49. *Ah Lord God!*] O my God, consider my situation; who will believe what I shall say? They put the evil day far from them.

Doth he not speak parables?] “Is not he a maker of parables?” Is it not his custom to deal in enigmas? We are not obliged to fathom his meaning; and perhaps after all it does not refer to us, or will not be accomplished in our time, if it even respect the land.

CHAPTER XXI.

The prophet goes on to denounce the fate of Jerusalem and Judæa; using signs of vehement grief, to denote the greatness of the calamity, 2-7. He then changes the emblem to that of a sharp and bright sword, still denoting the same sad event, 8-17, and, becoming yet more explicit, he represents the king of Babylon, who was to be employed by God in this work, as setting out to take vengeance on both the Jews and the Ammonites, for joining with Egypt in a confederacy against him. He is described as standing at the parting of the roads leading to the respective capitals of the Jews and Ammonites; and doubting which to attack first, he commits the decision of the matter to his arts of divination, performed by mingling arrows inscribed with the names of the different nations or cities, and then marching against that whose name was written on the arrow first drawn from the quiver. In this case the name Jerusalem comes forward; and therefore he proceeds against it, 18-24. History itself could scarcely be more explicit than this prophecy. The profane prince Zedekiah is then declared to be given up by God, and his kingdom devoted to utter destruction, for that breach of oath of which the prophet foretels he should be guilty, 25-27. The remaining verses form a distinct prophecy relating to the destruction of the Ammonites, which was fulfilled about five years after the destruction of Jerusalem, 28-32.

AND the word of the LORD came unto me, saying,

2 * Son of man, set thy face toward Jerusalem, and ^b drop thy word toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of its sheath, and will cut off from thee ^c the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh, ^d from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it ^e shall not return any more.

6 ^f Sigh therefore, thou son of man, with the breaking of thy loins: and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and ^g all hands shall be feeble, and every spirit shall faint, and all knees ^h shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God.

8 Again the word of the LORD came unto me, saying,

9 Son of man, prophesy and say, Thus saith the LORD; Say, ⁱ A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then

make mirth? ^j it contemneth the rod of my son, as every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of ^k the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: ^l terrors by reason of the sword shall be upon my people: ^m smite therefore upon thy thigh.

13 ⁿ Because it is ^o a trial, and what if the sword condemn even the rod? ^p it shall be no more, saith the Lord God.

14 Thou, therefore, son of man, prophesy, and ^q smite thine ^r hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their ^s privy chambers.

15 I have set the ^t point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! ^u it is made bright, it is ^v wrapped up for the slaughter.

16 ^w Go thee one way or other, either on the right hand, ^x or on the left, whithersoever thy face is set.

17 I will also ^y smite mine hands together, and ^z I will cause my fury to rest: I the LORD have said it.

18 The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

* Ch. xx. 46.—^b Deut. xxxii. 2. Amos vii. 16. Mic. ii. 6, 11.—^c Job ix. 22.—^d Ch. xx. 47.—^e So Isa. xlv. 23, lv. 11.—^f Isa. xxii. 4.—^g Ch. vii. 17.—^h Heb. shall go into water.—ⁱ Deut. xxxii. 41. Ver. 15, 28.—^j Or, it is the rod of my son, it despiseth every tree.—^k Ver. 19.—^l Or, they are thrust down to the sword with my people.—^m Jer. xxxi. 19.—ⁿ Or, When the trial hath been, what then? shall they not

also belong to the despising rod?—^o Job ix. 23. 2 Cor. viii. 2.—^p Ver. 27.—^q Num. xxiv. 10. Ver. 17. Ch. vi. 11.—^r Heb. hand to hand.—^s 1 Kings xx. 30. xxii. 25.—^t Or, glittering, or fear.—^u Ver. 10, 28.—^v Or, sharpened.—^w Ch. xiv. 17.—^x Heb. set thyself, take the left hand.—^y Ver. 14. Ch. xxii. 13.—^z Ch. v. 13.

As every tree.] As all the stocks, kindreds, and nations, over which I have already given him commission. Can the rod of Israel be spared, when the trees of Assyria, Egypt, &c., have been cut down?

Verse 11. This sword is sharpened.] It is prepared for the slaughter, it is furbished.

Verse 13. Because it is a trial.] This will be a trial of strength and skill between the Chaldeans and the Jews; and a trial of faith and patience to the righteous.

And what if the sword (Nebuchadnezzar) condemn even the rod? Overthrow Zedekiah? It will do so; for the regal government of Judea shall be no more. Or, it is tried; that is, the sword. Nebuchadnezzar has already shown himself strong and skillful.

Verse 14. Let the sword be doubled the third time.] The sword has been doubled, and it shall come the third time. Nebuchadnezzar came against Judea thrice. 1. Against Jehoiakim. 2. Against Jeconiah. 3. Against Zedekiah. The sword had already been doubled; it is to come now the third time, i.e., against Zedekiah.

Verse 15. Wrapped up.] It is not a blunt sword, it is carefully sharpened and preserved for the slaughter.

Verse 16. Go thee one way or other.] Thou shalt prosper, O sword, whithersoever thou turnest; against Ammon, or Judea, or Egypt.

Verse 19. Appoint thee two ways.] Set off from Babylon, and lay down two ways, either of which thou mayest take; that to the right, which leads to Jerusalem; or that to the left, which leads to Rabbath of the Ammonites, ver. 20. But why against the Ammonites? Because both they and the Moabites were united with Zedekiah against the Chaldeans (see Jer. xxvii. 3), though they afterwards fought against Judea, chap. xii. 6.

Verse 21. For the king of Babylon stood at the parting of the way.] He was in doubt which way he should first take; whether to humble the Ammonites by taking their metro-

Verse 2. Set thy face toward Jerusalem.] In this chapter the prophet sets before them, in the plainest language, what the foregoing metaphors meant, so that they could not complain of his parables?

Verse 3. Behold, I am against thee.] Dismal news! When God is against us, who can be for us?

The righteous and the wicked.] All shall be removed from thee. If God had permitted none to be carried off captive but the wicked, the case of these would be utterly hopeless, as there would be none to set a good example, to preach repentance, to reprove sin, or to show God's willingness to forgive sinners. But God, in his mercy, permitted many of the righteous to be carried off also, that the wicked might not be totally abandoned, or put beyond the reach of being saved. And how much was God's glory and the good of men promoted by this! To this we owe, under God, many of the Psalms, the whole of the book of Ezekiel, all the prophecies of Daniel, the bright example of Shadrach, Meshach, and Abed-nego, the decrees passed in favour of the religion of the true God by Nebuchadnezzar, Cyrus, Darius, &c.

Verse 4. From the south to the north.] The whole land shall be ravaged from one end to the other.

Verse 5. It shall not return any more.] That is, till all the work that I have designed for it is done. Nor did it; for Nebuchadnezzar never rested till he had subdued all the lands from the south to the north, from the Euphrates to the Nile.

Verse 6. Sigh—with the breaking of thy loins.] Let thy mourning for this sore calamity be like that of a woman in the pains of travail.

Verse 7. Wherefore sighest thou? The prophet was a sign unto them. His sighing and mourning showed them how they should act.

Verse 10. It contemneth the rod of my son.] "It," the sword of Nebuchadnezzar, "contemneth the rod," despises the power and influence of my son—Israel, the Jewish people: "Out of Egypt have I called my son."

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defended.

21 For the king of Babylon stood at the ^b parting of the way, at the head of the two ways, to use divination: he made his ^c arrows bright, he consulted with ^d images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint ^e captains, ^f to open the mouth in the slaughter, to ^g lift up the voice with shouting, ^h to appoint battering rams against the gates, to cast a mound, and to build a fort.

23 And it shall be unto them as a false divination in their sight, ⁱ to them that ^j have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou ^k profane wicked prince of Israel, ^l whose day is come, when iniquity shall have an end,

^a Jer. xlix. 2. Ch. xxv. 5. Amos i. 14.—^b Heb. mother of the way.—^c Or, knives.—^d Heb. teraphim.—^e Or, battering rams. Ch. iv. 2.—^f Heb. rams.—^g Jer. li. 14.—^h Ch. iv. 2.—ⁱ Or, for the oaths made unto them.—^j Ch. xvii. 13, 15, 16, 18.—^k 2 Chron. xxxvi. 13. Jer. lli. 2. Ch. xvii. 19.—^l Ver. 29. Ch. xxxv. 5.—^m Ch. xvii. 24. Luke i. 62.—ⁿ Heb. Perverted, perverted, perverted will I make it.—

polis, Riblath, or go at once against Jerusalem. In this case of uncertainty he made use of divination.

Verse 22. At his right hand was the divination for Jerusalem.] He had probably written on two arrows; one, Jerusalem; the other, Riblath; the third, left blank. He drew, and that on which Jerusalem was written came to his hand; in consequence of which he marched immediately against that city.

Verse 23. To them that have sworn oaths.] To Zedekiah and his ministers, who had bound themselves by the oath of the Lord to be faithful to the Chaldeans, and to pay them the promised tribute. The oaths may refer, farther, to the alliances formed with the Egyptians, Ammonites, and others. They will not believe that Nebuchadnezzar shall succeed against them, while they expect the powerful assistance of the Egyptians.

Verse 25. And thou profane wicked prince of Israel.] Zedekiah, called here profane, because he had broken his oath; and wicked, because of his opposition to God and his prophet.

Whose day is come.] Who in a short time shalt be delivered into the hands of thy enemies.

Verse 26. Exalt him that is low.] Give Gedaliah the government of Judea.

Abase him that is high.] Depose Zedekiah—remove his diadem, and take off his crown.

26 Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: ^m exalt him that is low, and abase him that is high.

27 ⁿ I will overturn, overturn, overturn it: ^o and it shall be no more, until he come whose right it is; and I will give it him.

28 And thou, son of man, prophesy and say, Thus saith the Lord God ^p concerning the Ammonites, and concerning their reproach; even say thou, ^q The sword, the sword is drawn: for the slaughter it is furnished, to consume because of the glittering:

29 Whiles they ^r see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, ^s whose day is come, when their iniquity shall have an end.

30 ^t Shall ^u I cause it to return into his sheath? ^v I will judge thee in the place where thou wast created, ^w in the land of thy nativity.

31 And I will ^x pour out mine indignation upon thee, I will ^y blow against thee in the fire of my wrath, and deliver thee into the hand of ^z brutish men, and skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; ^{aa} thou shalt be no more remembered: for I the Lord have spoken it.

^a Gen. xlix. 10. Ver. 13. Luke i. 32, 33. John i. 49.—^b Jer. xlix. 1. Ch. xxv. 2, 3, 6. Zeph. ii. 8, 9, 10.—^c Ver. 9, 10.—^d Ch. xii. 24. xxii. 28.—^e Ver. 25. Job xviii. 20. Pa. xxxvii. 13.—^f Or, Cause it to return.—^g Jer. xlvii. 6, 7.—^h Gen. xv. 14. Ch. xvi. 38.—ⁱ Ch. xvi. 3.—^j Ch. vii. 8. xiv. 19. xxii. 22.—^k Ch. xxii. 20, 21.—^l Or, burning.—^m Ch. xxv. 10.

Verse 27. I will overturn.] I will utterly destroy the Jewish government. Perverted will I make it.

Until he come whose—is.] The son of David, the Lord Jesus; who, in a mystic and spiritual sense, shall have the throne of Israel, and whose right it is. See the famous prophecy, Gen. xlix. 10, and Luke i. 32. The avah, which we translate overturn, is thrice repeated here; to point out, say the rabbins, the three conquests of Jerusalem, in which Jehoiakim, Jeconiah, and Zedekiah were overthrown.

Verse 28. Concerning the Ammonites.] They had reproached and insulted Judea in its low estate, see chap. xxv. This prophecy against them was fulfilled about five years after the taking of Jerusalem. Jer. xxvii., xlvi., xlix.; Ezek. xxv.

Verse 30. I will judge thee.] This seems to refer to Nebuchadnezzar, who, after his return from Jerusalem, became insane, and lived like a beast for seven years; but was afterwards restored, and acknowledged the Lord.

Verse 32. Thou shalt be no more remembered.] The empire of the Chaldeans was destroyed, and the power transferred to the Persians; the Persian empire was destroyed, and given to the Greeks; the Grecian empire was destroyed, and given to the Mohammedans; and the destruction of the Mohammedans is at no great distance.

CHAPTER XXII

This chapter contains a recital of the sins of Jerusalem, 1-12; for which God threatens it with severe judgments, 13-16, in order to purify it from the dross, 17-22. And as the corruption is general, pervading prophets, priests, princes, and people; so, it is declared, shall be the punishment, 23-31.

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

3 Then say thou, Thus saith the Lord God; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed, and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their father's nakedness: in thee have they humbled her that was set apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law: and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore, I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.

^aCh. xx. 4. xxiii. 36.—^bOr, plead for.—^cCh. xxiv. 6, 9. Nah. iii. 1.—^dHeb. city of bloods.—^eHeb. makes her know. Ch. xvi. 8.—^f2 Kings xxi. 16.—^gDeut. xxviii. 87. 1 Kings ix. 7. Ch. v. 14. Dan. ix. 18.—^hHeb. polluted of name, much in veneration.—ⁱIsa. i. 28. Mic. iii. 1, 2, 3. Zeph. iii. 8.—^jHeb. arm.—^kDeut. xxvii. 16.—^lExod. xxii. 21, 22.—^mOr, deceit.—ⁿVer. 26.—^oLev. xix. 30. Ch. xxiii. 38.—^pHeb. men of slanders.—^qExod. xxiii. 1. Lev. xix. 16.—^rCh. xviii. 6, 11.—^sLev. xviii. 7, 8. xx. 11. 1 Cor. v. 1.—^tLev. xviii. 19. xx. 18. Ch. xviii. 6.—^uOr, every one.—^vLev. xviii. 20. xx. 10. Deut. xxii. 22. Jer. v. 8. Ch. xviii. 11.—^wOr, every one.—^xLev. xvii. 15. xx. 12.—^yOr, by lewdness.—^zLev. xviii. 9. xx.

Verse 2. *Wilt thou judge the bloody city*] Pronounce the sentence of death against the murderers.

Show her all her abominations.] And a most revolting and dreadful catalogue of these is in consequence exhibited.

Verse 3. *Her time may come*] Till now, it was my long-suffering; she has fulfilled her days—completed the time of her probation; has not mended, but is daily worse; therefore her judgment can linger no longer.

Verse 4. *Thou art become guilty in thy blood*] Thou art guilty of blood.

Verse 5. *Those that be near*] Both distant as well as neighbouring provinces consider thee the most abandoned of characters; and through thee many have been involved in distress and ruin.

Verse 6. *Behold, the princes*] Ye are a vile and murderous people, and your princes have been of the same character.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.

17 And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

19 Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I the LORD have poured out my fury upon you.

23 And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls: they have taken the treasure and precious things: they have made her many widows in the midst thereof.

26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

17.—^aExod. xxiii. 8. Deut. xvi. 19. xxvii. 25.—^bExod. xxii. 25. Lev. xxv. 36. Deut. xxiii. 19. Ch. xviii. 13.—^cDeut. xxiii. 18. Jer. iii. 21. Ch. xxiii. 36.—^dCh. xxi. 17.—^eSee ch. xxi. 7.—^fCh. xvii. 24.—^gDeut. iv. 27. xxviii. 25, 64. Ch. xii. 14, 15.—^hCh. xxiii. 27, 48.—ⁱOr, shalt be profaned.—^jPs. ix. 16. Ch. vi. 7.—^kIsa. i. 22. Jer. vi. 28, &c. See Ps. cxix. 119.—^lHeb. drosses.—^mHeb. according to the gathering.—ⁿCh. xxii. 20, 21, 22.—^oCh. xx. 8, 38. Jer. 31.—^pHos. vi. 9.—^qMatt. xxiii. 14.—^rMic. iii. 11. Zeph. iii. 8, 4.—^sMul. ii. 8.—^tHeb. offered violence to.—^uLev. xxii. 2, &c. 1 Sam. ii. 29.—^vLev. x. 10. Jer. xv. 9. Ch. xiv. 23.—^wIsa. i. 23. Ch. xxii. 6. Mic. iii. 2, 8, 9, 10, 11. Zeph. iii. 3.

Verse 8. *Thou hast despised*] There is not only no power of godliness among you, but there is no form.

Verse 9. *In thee are men that carry tales*] Witnesses that will swear any thing, even where life is concerned.

They eat upon the mountains] Sacrifice to idols, and celebrate their festivals.

Verse 10. *In thee have they discovered*] They are guilty of the most abominable incest and unnatural lust.

Verse 16. *Thou shalt know that I am the Lord.*] I shall so deal with and punish thee, that thou shalt be obliged to own the vindictive hand of a sin-avenging God.

Verse 18. *The house of Israel is to me become dross*] They are all like base metal—brass, tin, iron, and lead alloyed together with silver.

Verse 19. *I will gather you*] Jerusalem is represented here as the *smoking pot*; all the people are to be gathered

28 And ^a her prophets have daubed them with untempered mortar, ^b seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

29 ^a The people of the land have used ^d oppression, and exercised robbery, and have vexed the poor and needy: yea, they have ^c oppressed the stranger ^f wrongfully.

^a Ch. xlii. 10.—^b Ch. xlii. 6, 7. xxi. 29.—^c Jer. v. 26, 27, 28. Ch. xviii. 12.—^d Or, deceit.—^e Exod. xxii. 21. xxiii. 9. Lev. xix. 33.

together in it, and the Chaldean fire is to melt the whole. And God will increase thy sufferings: as the refiner blows the fire with his bellows, so God will blow upon you with the fire of his wrath, ver. 21.

Verse 24. *Thou art the land that is not cleansed*] Thou art like a country where there is no rain, either to cleanse the garments, or fertilize the ground.

Verse 25. *There is a conspiracy*] The false prophets have united together to say and support the same things; and

30 ^a And I sought for a man among them, that should ^b make up the hedge, and ^c stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I ^d poured out mine indignation upon them; I have consumed them with the fire of my wrath: ^e their own way have I recompensed upon their heads, saith the Lord God.

Ch. xxii. 7.—^f Heb. without right.—^g Jer. v. 1.—^h Ch. xlii. 5.—ⁱ Ps. cvi. 23.—^j Ver. 22.—^k Ch. ix. 10. xl. 21. xvi. 43.

have been the cause of the destruction of souls, and the death of many, so that widows, through their means, are multiplied in thee.

Verse 30. *I sought for a man*] I saw that there was a grievous breach made in the moral state and feeling of the people, and I sought for a man that would stand in the gap; that would faithfully exhort, reprove, and counsel, with all long-suffering and doctrine. But none was to be found!

CHAPTER XXIII.

The idolatries of Samaria and Jerusalem are represented in this chapter by the bad practices of two common harlots, for which God denounces severe judgments against them, 1-49. See the sixteenth chapter, where the same metaphor is enlarged upon as here, it being the prophet's view to excite the utmost detestation of the crime against which he inveighs.

THE word of the Lord came again unto me, saying,

2 Son of man, there were ^a two women, the daughters of one mother:

3 And ^b they committed whoredoms in Egypt; they committed whoredoms in ^c their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were Aholah the elder, and Aholibah her sister: and ^d they were mine, and they bare sons and daughters. Thus were their names; Samaria is ^e Aholah, and Jerusalem ^f Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on ^g the Assyrians her neighbours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she ^h committed her whoredoms with them, with all them that were ⁱ the chosen men of Assyria, and with all on whom she doted; with all their idols she defiled herself.

8 Neither left she her whoredoms brought ^j from

^a Jer. iii. 7, 8, 10. Ch. xvi. 46.—^b Lev. xvii. 7. Josh. xxiv. 14. Ch. xx. 8.—^c Ch. xvi. 22.—^d Ch. xvi. 8, 20.—^e That is, His tent, or tabernacle.—^f That is, My tabernacle in her. 1 Kings viii. 29.—^g 2 Kings xv. 19. xvi. 7. xvii. 8. Hos. viii. 9.—^h Heb. bestowed her whoredoms upon them.—ⁱ Heb. the choice of the children of Ashur.—

Verse 2. *Son of man, there were two women*] The kingdom of Judah, and the kingdom of Israel are called here, because of their consanguinity, two sisters. The elder, Samaria (for there was the seat of government for the kingdom of Israel), was called aholah, "a tent." The younger, Judah, was called aholibah, "my tent is in her," because the temple of God was in Jerusalem, the seat of the government of the kingdom of Judah.

Verse 5. *And Aholah played the harlot*] Without enter-

Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the ^k Assyrians, upon whom she doted.

10 These ^l discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became ^m famous among women: for they had executed judgment upon her.

11 And ⁿ when her sister Aholibah saw this, ^o she was more corrupt in her inordinate love than she, and in her whoredoms ^p more than her sister in her whoredoms.

12 She doted upon the ^q Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 ^r Then I saw that she was defiled, that they took both one way,

14 And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding

¹ Ver. 3.—² 2 Kings xvii. 3, 4, 5, 6, 23. xviii. 9, 10, 11.—³ Ch. xvi. 37, 41.—⁴ Heb. a name.—⁵ Jer. iii. 8.—⁶ Jer. iii. 11. Ch. xvi. 47, 51.—⁷ Heb. She corrupted her inordinate love more than, &c.—⁸ Heb. more than the whoredoms of her sister.—⁹ 2 Kings xvi. 7, 10. 2 Chron. xxviii. 16-23. Ch. xvi. 28.—¹⁰ Ver. 6, 23.

ing into detail here, or following the figures, they both became idolatrous, and received the impure rites of the Egyptians, Assyrians, and Chaldeans; of which connexion the prophet speaks here as he did in chap. xvi., which see.

Verse 6. *Clothed with blue*] The purple dye was highly valued among the ancients, and at first was only used by kings; at last it was used among the military, particularly by officers of high rank in the country.

Verse 23. *Pekod, and Shoa, and Koa*] These names have

in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity :

16 * And ^b as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the ^c Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and ^d her mind was ^e alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness : then ^f my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms in calling to remembrance the days of her youth, ^g wherein she had played the harlot in the land of Egypt.

10 For she doted upon their paramours, ^h whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 Therefore, O Aholibah, thus saith the Lord God ; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side ;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them : ⁱ all of them desirable young men, captains, and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about : and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee : they shall take away thy nose and thine ears ; and thy remnant shall fall by the sword : they shall take thy sons and thy daughters ; and thy residue shall be devoured by the fire.

26 ^j They also shall strip thee out of thy clothes, and take away thy ^k fair jewels.

27 Thus ^l will I make thy lewdness to cease from thee, and ^m thy whoredom brought from the land of Egypt : so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God ; Behold, I will

deliver thee into the hand of *them* ⁿ whom thou hatest, into the hand of *them* ^o from whom thy mind is alienated :

29 And they shall deal with thee hatefully, and shall take away all thy labour, and ^p shall leave thee naked and bare : and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast ^q gone a whoring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister ; therefore will I give her ^r cup into thine hand.

32 Thus saith the Lord God ; Thou shalt drink of thy sister's cup deep and large ; ^s thou shalt be laughed to scorn and had in derision ; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt ^t even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts : for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God ; Because thou ^u hast forgotten me, and ^v cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 The Lord said moreover unto me ; Son of man, wilt thou ^w judge ^x Aholah and Aholibah ^y yea, ^z declare unto them their abominations ;

37 That they have committed adultery, and ^{aa} blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, ^{ab} whom they bare unto me, to pass for them through the fire, to devour them.

38 Moreover thus they have done unto me : they have defiled my sanctuary in the same day, and ^{ac} have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it ; and, lo, ^{ad} thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men ^{ae} to come from far, ^{af} unto whom a messenger was sent ; and, lo, they came ; for whom thou didst ^{ag} wash thyself, ^{ah} paintedst thy eyes, and deckedst thyself with ornaments.

41 And satest upon a ^{ai} stately ^{aj} bed, and a table prepared before it, ^{ak} whereupon thou hast set mine incense and mine oil.

* 2 Kings xxiv. 1. Ch. xvi. 29.—^b Heb. at the sight of her eyes.—^c Heb. children of Babel.—^d Ver. 22, 28.—^e Heb. loosed, or disjointed.—^f Jer. i. 8.—^g Ver. 8.—^h Ch. xvi. 28.—ⁱ Ch. xvi. 37. Ver. 28.—^j Jer. i. 21.—^k Ver. 12.—^l Ch. xvi. 39.—^m Heb. instruments of thy decking.—ⁿ Ch. xvi. 41. xxii. 15.—^o Ver. 8, 19.—^p Ch. xvi. 37.—^q Ver. 17.—^r Ch. xvi. 39. Ver. 26.—^s Ch. vi. 9.—^t Jer. xxv. 15. &c.—^u Ch. xiii. 4, 5.—^v Pa. lxxv. 8. Isa. li. 17.—^w Jer. ii. 12. iii. 21. xiii.

25. Ch. xxii. 12.—¹ Kings xlv. 9. Neh. ix. 26.—² Ch. xx. 4. xxii. 2.—³ Or, plead for.—^{aa} Isa. lviii. 1.—^{bb} Ch. xvi. 38. Ver. 45.—^{cc} Ch. xvi. 20, 21, 26, 45. xx. 28, 31.—^{dd} Ch. xxii. 8.—^{ee} 2 Kings xxi. 4.—^{ff} Heb. coming.—^{gg} Isa. lvii. 9.—^{hh} Ruth iii. 3.—ⁱⁱ Kings ix. 30. Jer. iv. 30.—^{jj} Heb. honourable.—^{kk} Eath. i. 6. Isa. lvii. 7. Amos ii. 8. vi. 4.—^{ll} Prov. vii. 17. Ch. xvi. 18, 19. Hos. ii. 8.

been thought to designate certain people bordering the Chaldeans ; but no geographer has ever been able to find them out. In our old translations these names were considered appellatives—rulers, mighty men, and tyrants. [Probably they designate the Babylonians generally.]

Verse 25. Shall take away thy nose] A punishment frequent among the Persians and Chaldeans, as ancient authors tell.

Verse 32. Thou shalt drink of thy sister's cup] Thou shalt be ruined and desolated as Saffuria was.

Verse 34. Thou shalt—pluck off thine own breasts] Thou shalt tear them ; a frequent action in extreme sorrow and desolation.

Verse 38. They have defiled my sanctuary] By placing idols there.

Verse 40. Thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.] This is exactly the way in which a loose female in Bengal adorns herself to receive guests.

Verse 41. And satest upon a stately bed] The bed here is in allusion to the sofas on which the ancients were accustomed to recline at their meals ; or to the couches on which they place Asiatic brides, with incense pots and sweetmeats on a table before them.

Verse 42. And a voice of a multitude] This seems to be an account of an idolatrous festival, where a riotous multitude was assembled, and fellows of the baser sort, with bracelets on their arms and chaplets on their heads, performed the religious rites.

42 And a voice of a multitude being at ease was with her: and with the men ^a of the common sort were brought ^b Sabceans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries, Will they now commit ^c whoredoms with her, and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 And the righteous men, they shall ^d judge them after the manner of adulteresses, and after the manner of women that shed blood; because they

^a Heb. of the multitude of men.—^b Or, drunkards.—^c Heb. her whoredoms.—^d Ch. xvi. 33.—^e Ver. 37.—^f Ch. xvi. 40.—^g Heb. for a removing and spoil.—^h Ch. xvi. 41.—ⁱ Or, single them out.—^j 2

Verse 45. And the righteous men] The Chaldeans, thus called because they are appointed by God to execute judgment on these criminals.

Verse 47. Shall stone them with stones] As they did adulteresses under the law. See Lev. xx. 10, Deut. xxii. 22, compared with John viii. 3.

are adulteresses, and ^k blood is in their hands.
46 For thus saith the Lord God; 'I will bring up a company upon them, and will give them ^l to be removed and spoiled.

47 ^m And the company shall stone them with stones, and ⁿ dispatch them with their swords; they ^o shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus ^p will I cause lewdness to cease out of the land, ^q that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall ^r bear the sins of your idols: ^s and ye shall know that I am the Lord God.

Chron. xxxvi. 17, 19. Ch. xxiv. 21.—^t Ch. xxii. 15. Ver. 27.—^u Deut. xiii. 11. 2 Pet. ii. 6.—^v Ver. 35.—^w Ch. xx. 38, 42, 44. xxv. 5.

Verse 48. Thus will I cause lewdness to cease] Idolatry; and from that time to the present day the Jews have never relapsed into idolatry.

Verse 49. Ye shall bear the sins of your idols] The punishment due to your adultery; your apostasy from God, and setting up idolatry in the land.

CHAPTER XXIV.

The prophet now informs those of the captivity of the very day on which Nebuchadnezzar was to lay siege to Jerusalem (compare Jer. lii. 4), and describes the fate of that city and its inhabitants by a very apt similitude, 1-14. As another sign of the greatness of those calamities, the prophet is forbidden to mourn for his wife, of whom he is to be deprived; intimating thereby that the sufferings of the Jews should be so astonishing as to surpass all expressions of grief; and that private sorrow, however affectionate and tender the object, ought to be absorbed in the public calamities, 15-18. The prophet, having further expressed his prediction in plain terms, intimates that he was to speak to them no more till they should have the news of these prophecies having been fulfilled, 19-27.

A GAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem ^b this same day.

3 ^c And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; ^d Set on a pot, set it on, and also pour water into it:

4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, and ^e burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

¹ Ch. xxiii. 1.—² Kings xxv. 1. Jer. xxxix. 1. lli. 4.—³ Ch. xvii. 12.—⁴ See Jer. i. 13. Ch. xi. 3.—⁵ Or, heap.—⁶ Ch. xxii. 3. xxiii. 37. Ver. 9.—⁷ See 2 Sam. viii. 2. Joel iii. 8. Obad. 11. Nab. iii.

Verse 1. The ninth year] This prophecy was given in the ninth year of Zedekiah, about Thursday, the thirtieth of January, A.M. 3414.

Verse 3. Set on a pot] The pot was Jerusalem; the flesh, the inhabitants in general; every good piece, the thigh and the shoulder, king Zedekiah and his family; the bones, the soldiers; and the setting on the pot, the commencement of the siege. Under the same image of a boiling pot, Jeremiah had represented the siege of Jerusalem, chap. i. 18.

Verse 5. Make it boil well] Let it boil over, that its own scum may augment the fire, that the bones—the soldiers, may be seethed therein.

Verse 6. Let no lot fall upon it.] Pull out the flesh indiscriminately; let no piece be chosen for king or priest; thus

6 Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no ^f lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; ^g she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; ^h I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord God; ⁱ Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

10.—¹¹ Lev. xvii. 13. Deut. xii. 16, 24.—¹² Matt. vii. 2.—¹³ Ver. 6. Nab. iii. 1. Hab. ii. 13.

showing that all should be involved in one indiscriminate ruin.

Verse 7. For her blood is in the midst of her] She gloried in her idol sacrifices; she offered them upon a rock, where the blood should remain evident; and she poured none upon the ground to cover it with dust, in horror of that moral evil that required the blood of an innocent creature to be shed, in order to the atonement of the offender's guilt. To "cover the blood of the victim," was a command of the law, Lev. xvii. 13, Deut. xii. 24.

Verse 8. That it might cause fury] This very blood shall be against them, as the blood of Abel was against Cain.

Verse 10. Heap on wood] Let the siege be severe, the carnage great, and the ruin and catastrophe complete.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

12 She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.

13 In thy filthiness is lewdness; because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, I will I have caused my fury to rest upon thee.

14 I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back; neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15 Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 And the people said unto me, Wilt thou not

*Ch. xxii. 15.—^bCh. v. 13. viii. 18. xvi. 42.—^c1 Sam. xv. 29.—^dCh. v. 11.—^eHeb. go.—^fHeb. Be silent.—^gJer. xvi. 5, 6, 7.—^hSee Lev. x. 6. xxi. 10.—ⁱ2 Sam. xv. 30.—^jMic. iii. 7.—^kHeb. upper lip. And so ver. 22. Lev. xiii. 45.—^lCh. xii. 9. xxxvii. 18.—^mJer. vii. 14. Ch. vii. 20, 21, 22.—ⁿPs. xxvii. 4.—^oHeb. the pity of your soul.—

Verse 18 In thy filthiness is lewdness] *Zimzah*, a word that denominates the worst kinds of impurity; adultery, incest, &c., and the purpose, wish, design, and ardent desire to do these things.

Verse 16. Behold, I take away from thee the desire of thine eyes] Here is an intimation that the stroke he was to suffer was to be above all grief; that it would be so great as to prevent the relief of tears.

Neither shall thy tears run down.] For this is the case with the eyes in great calamities: in light misfortunes tears flow freely, but in heavy afflictions tears fly away, and betray the eyes.

Verse 17. Make no mourning] As a priest, he could make no public mourning, Lev. xxi. 1, &c.

Bind the tire of thine head] This seems to refer to the high priest's bonnet; or, perhaps, one worn by the ordinary priests: it might have been a black veil to cover the head.

tell us what these things are to us, that thou doest so?

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left, shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.

23 And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God.

25 Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

26 That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD.

^pCh. xxiii. 47.—^qJer. xvi. 6, 7. Ver. 17.—^rJob xxvii. 15. Ps. lxxviii. 64.—^sLev. xxvi. 39. Ch. xxxiii. 10.—^tIsa. xx. 3. Ch. iv. 3. xii. 6, 11.—^uJer. xvii. 15. John xiii. 19. xiv. 29.—^vCh. vi. 7. xxv. 5.—^wVer. 21.—^xHeb. the lifting up of their soul.—^yCh. iii. 21, 22.—^zCh. iii. 26, 27. xxix. 21. xxxiii. 22.—^{aa}Ver. 24.

Put on thy shoes upon thy feet] Walking barefoot was a sign of grief.

Cover not thy lips] Mourners covered the under part of the face, from the nose to the bottom of the chin.

Eat not the bread of men.] "The bread of miserable men," i. e., mourners; probably, the funeral banquet.

Verse 18. At even my wife died] The prophet's wife was a type of the city, which was to him exceedingly dear. The death of his wife represented the destruction of the city by the Chaldeans; see ver. 21, where the temple is represented to be the desire of his eyes, as his wife was, ver. 16.

Verse 19. Wilt thou not tell us] In the following verses he explains and applies the whole of what he had done and said.

Verse 27. In that day shall thy mouth be opened] And we find from chap. xxxiii. 21, that one did actually escape from the city, and informed the prophet and his brethren in captivity that the city was smitten.

CHAPTER XXV.

This chapter contains threatenings of the heavy judgments of God against the Ammonites, 1-7; Moabites, 8-11; Edomites, 12-14; and Philistines, 15-17; on account of their hatred to his people, and their insulting them in the time of their distress. These prophecies were fulfilled by the instrumentality of Nebuchadnezzar, about five years after the destruction of Jerusalem. The same events were predicted by several of the other prophets, as may be seen from the citation of parallel texts in the margin.

15 Thus saith the Lord God to Tyrus; Shall not the isles ^a shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the ^b princes of the sea shall ^c come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with ^d trembling; ^e they shall sit upon the ground, and ^f shall tremble at every moment, and ^g be astonished at thee.

17 And they shall take up a ^h lamentation for thee, and say to thee, How art thou destroyed, *that wast inhabited* ⁱ of seafaring men, the renowned city which wast ^j strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

^a Jer. xlix. 21. Ver. 18. Ch. xxvii. 28. xxxi. 16.—^b Isa. xliii. 8.—^c Jonah iii. 6.—^d Heb. *tremblings*.—^e Job ii. 18.—^f Ch. xxxii. 10.—^g Ch. xxvii. 35.—^h Jer. vii. 29. Ch. xix. 1. xxvii. 3, 32. xxviii. 12. xxxii. 2. Rev. xviii. 9.—ⁱ Heb. *of the seas*.—^j Isa. xliii. 4.—^k Ver.

Verse 14. *Thou shalt be built no more*] If this refer to Nebuchadnezzar's capture of the city, *old Tyre* must be intended: that was destroyed by him, and never rebuilt. But I doubt whether the whole of this prophecy do not refer to the taking of Tyre by Alexander, *three hundred years* after its capture by Nebuchadnezzar. Indeed it may include more recent conquests of this important city.

Verse 15. *The isles shake at the sound of thy fall*] Her ruin involved them all, and caused general wailing.

Verse 17. *Wast strong in the sea*] Alexander despaired

18 Now shall ^l the isles tremble in the day of thy fall; yea, the isles that *are* in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down ^m with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in ⁿ places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory ^o in the land of the living;

21 ^p I will make thee ^q a terror, and thou *shalt be no more*: ^r though thou be sought for, yet shalt thou never be found again, saith the Lord God.

15.—Ch. xxxii. 18, 24.—Job iii. 14. Ps. cix. 10. Isa. xlix. 19. lix. 10. Amos vii. 9.—Ch. xxxii. 23, 26, 27, 32.—Ch. xxvii. 36. xxviii. 19.—^l Heb. *terrors*.—^m Ps. xxxvii. 36.

of being able to reduce it unless he could fill up that arm of the sea that ran between it and the mainland. And this work cost his army seven months of labour.

Verse 20. *And I shall set glory in the land of the living*] Judea so called, the land of the living God.

Verse 21. *Yet shalt thou never be found again*] This is literally true; there is not the smallest vestige of the ancient Tyre, that which was erected on the main land. Even the ground seems to have been washed away; and the new Tyre is in nearly a similar state.

CHAPTER XXVII.

This chapter may be considered as the second part of the prophecy concerning Tyre. The prophet pursues his subject in the manner of those ancient lamentations or funeral songs, in which the præsicians or mourning women first recounted whatever was great or praiseworthy in the deceased, and then mourned his fall. Here the riches, glory, and extensive commerce of Tyre are enlarged upon, 1-25. Her downfall is then described in a beautiful allegory, executed in a few words, with astonishing brevity, propriety, and perspicuity, 26; upon which all the maritime and commercial world are represented as grieved and astonished at her fate, and greatly alarmed for their own, 27-36. Besides the view which this chapter gives of the conduct of Providence, and the example with which it furnishes the critic and man of taste of a very elegant and highly finished piece of composition, it likewise affords the antiquary a very curious and interesting account of the wealth and commerce of ancient times. And to the mind that looks for "a city that hath foundations," what a picture does the whole present of the mutability and inanity of all earthly things! Many of the places mentioned in ancient history have, like Tyre, long ago lost their political consequence; the geographical situation of others cannot be traced; they have sunk in the deep waters of oblivion; the east wind hath carried them away.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, ^a take up a lamentation for Tyrus;

3 And say unto Tyrus, ^b O thou that art situated at the entry of the sea, *which art* ^c a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, ^d I am ^e of perfect beauty.

^a Ch. xix. 1. xxvi. 17. xxviii. 12. xxxii. 2.—^b Ch. xxviii. 2.—^c Isa. xliii. 3.—^d Ch. xxviii. 12.—^e Heb. *perfect of beauty*.—^f Heb. *heart*.—

Verse 2. *Take up a lamentation for Tyrus*] This is a singular and curious chapter. It gives a very circumstantial account of the trade of Tyre with different parts of the world, and the *different sorts of merchandise* in which she trafficked. The *places and the imports* are as regularly entered here as they could have been in a European custom-house.

Verse 3. *The entry of the sea*] Tyre was a small island, or rather rock, in the sea, at a short distance from the main land. There was another Tyre on the main land; but they are both considered as one city.

4 ^f Thy borders *are* in the ^g midst of the seas, thy builders have perfected thy beauty.

5 They have ^h made all thy *ship* boards of fir trees of ⁱ Senir: they have taken ^j cedars from Lebanon to make masts for thee.

6 *Of the oaks of Bashan* have they made thine oars: ^k the ^l company of the Ashurites have made thy benches of ivory, brought out of ^m the isles of Chittim.

^f Heb. *built*.—^g Deut. iii. 9.—^h Judg. ix. 15.—ⁱ Or, *they have made thy benches of ivory well trodden*.—^j Heb. *the daughter*.—^k Jer. ii. 10.

Verse 4. *Thy builders have perfected thy beauty*] Under the allegory of a *beautiful ship*, the prophet, here and in the following verses, paints the glory of this ancient city.

Verse 5. *Fir trees of Senir*] *Senir* is a mountain which the Sidonians called *Siron*, and the Hebrews *Hermon*, Deut. iii. 9. It was beyond Jordan, and extended from Libanus to the mountains of Gilead.

Verse 6. *The company of the Ashurites*] The word *asherim* is by several translated *box-wood*. The *seats* or *benches* being made of this wood inlaid with *ivory*. [Fair-

7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; * blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.

9 The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

16 Syria was thy merchant by reason of the multitude of the wares of thy making: they oc-

cupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan was thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.

24 These were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

26 Thy rowers have brought thee into great

* Or, purple and scarlet.—^b 1 Kings v. 18. Ps. lxxxiii. 7.—^c Or, stoppers of chinks.—^d Heb. strengtheners.—^e Jer. xli. 9. Ch. xxx. 6. xxxviii. 5.—^f Ver. 3.—^g Gen. x. 4. 2 Chron. xx. 38.—^h Gen. x. 2.—ⁱ Rev. xviii. 13.—^j Or, merchandise.—^k Gen. x. 3. Ch. xxxviii. 6.—^l Gen. x. 7.—^m Heb. thy works.—ⁿ Heb. chrysopeprae.—^o 1 Kings v. 9. 11. Ezra iii. 7. Acts xii. 20.—^p Judg. xi. 38.—^q Jer. viii. 22.—^r Or,

bairn translates this: "Thy deck they made ivory (i.e. they inlaid with ivory), with boxes from Cyprus."

Isles of (Hittim.) The Italian islands; the islands of Greece; Cyprus.

Verse 7. Fine linen] Cotton cloth. In this sense the word is generally to be understood.

To be thy sail] Probably the flag—ensign or pennant, is meant.

Blue and purple from the Isles of Elishah] Elis, part of the Peloponnesus.

Verse 8. Zidon and Arvad] Or Arad. Two powerful cities on the Phœnician coast, in the neighbourhood of Tyre, from which Tyre had her sailors; and the best instructed of her own inhabitants were her pilots or steersmen.

Verse 9. The ancients of Gebal] This was a city of Phœnicia, near mount Libanus, Josh. xiii. 5.

Thy calkers] Those who repaired their vessels; paying, as it is termed, pitched hemp into the seams, to prevent the water from oozing through.

To occupy thy merchandise.] That is, to be thy agents or factors.

Verse 10. They of Persia] Lud, the Lydians; Phut, a people of Africa, see Gen. x. 6.

Verse 11. The Gammadims were in thy towers] Some think these were a people of Phœnicia; others, that tutelur images are meant; others, that the word expresses strong men, who acted as guards. Probably a people inhabiting the promontories of Phœnicia are here intended; and their hanging their shields upon the walls is a proof that soldiers are meant, and persons of skill and prowess too.

Verse 12. Tarshish was thy merchant] By Tarshish some understand the Carthaginians; some think Tartessus, near the straits of Gibraltar, is meant; others, Tharsis in Cilicia. The place was famous for all the useful metals, silver, iron, tin, and lead.

Verse 13. Javan, Tubal, and Meshech] The Ionians, the Tybereniens, and the Cappadocians, or Muscovites.

rosin.—^a Or, Meusal.—^b Gen. xxv. 3.—^c Heb. clothes of freedom.—^d Gen. xxv. 13. Isa. lx. 7.—^e Heb. they were the merchants of thy hand.—^f Gen. x. 7. 1 Kings x. 1, 2. Ps. lxxii. 10, 15. Isa. lx. 6.—^g Gen. xi. 31. 2 Kings xix. 12.—^h Gen. xxv. 3.—ⁱ Or, excellent things.—^j Heb. foldings.—^k Ps. xlviii. 7. Isa. ii. 18. xxiii. 14.—^l Id. Ver. 4.

They traded the persons of men] That is, they trafficked in slaves.

Verse 14. Togarmah] The Sarmatians. Some think Cappadocia. [Armenia.]

Verse 15. The men of Dedan] Dedan was one of the descendants of Abraham by Keturah, and dwelt in Arabia, Gen. xxv. 3. Ivory and ebony might come from that quarter. By way of distinction ivory is called in Hebrew the TOOTH, as that beautiful substance is the tooth of the elephant.

Verse 16. Syria] These were always a mercantile people. For the precious stones mentioned here see the notes on Exod. xxviii. 17.

Verse 17. Judah, and the land of Israel—traded in thy market wheat] The words have been understood as articles of merchandise, not names of places. So the Jews traded with the Tyrians in wheat, stacte, balsam, honey, oil, and resin. [There was an Ammonite city called Minnith, Judges xi. 33.]

Verse 18. Damascus—wine of Helbon] Now called by the Turks Haleb, and by us Aleppo. [Helbon is not Aleppo, but a district near Damascus, still bearing its ancient name.]

White wool.] Very fine wool: wool of a fine quality.

Verse 19. Dan also and Javan] It is probable that both these words mean some of the Grecian islands.

Going to and fro] They both took and brought—imported and exported: but meusal, from usal, may be a proper name.

Verse 20. Dedan] Possibly the descendants of Dedan, son of Raamah, see Gen. x. 7.

In precious clothes for chariots.] Either fine carpets, or rich housings for horses, camels, &c., used for riding.

Verse 21. Arabia, and all the princes of Kedar] Arabia Deserta, on the confines of the Dead Sea. The Kedarenes inhabited the same country.

Verse 22. Sheba and Raamah] Inhabitants of Arabia Felix, at the entrance of the Persian Gulf, who were famous for their riches and spices.

waters: "the east wind hath broken thee in the midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and

* Ps. xviii. 7.—^b Heb. heart.—^c Prov. xi. 4. Ver. 34. Rev. xviii. 9, &c.—^d Or, seen with all.—^e Heb. heart.—^f Or, waves.—^g Ch. xxvi. 15, 18.—^h Rev. xviii. 17, &c.—ⁱ Job ii. 12. Rev. xviii. 19.—^j Esth. iv. 1. 3. Jer. vi. 26.—^k Jer. xvi. 6. xvii. 5. Mic. i. 16.—

Verse 23. *Haran*] In Mesopotamia; well known in Scripture.

Canneh] It is supposed to be a cape or port of Arabia Felix, on the Indian Sea.

Eden] Equally famous: supposed to have been situated near the confluence of the Tigris and Euphrates.

Sheba] Different from that in ver. 22. This was probably near the country of the Edomites.

Ashur] Perhaps the Assyrians.

Chilmad] Possibly *Cholmadora*, on the Euphrates. *Ptol.* lib. v., cap. 15. [This is very doubtful.]

Verse 25. *The ships of Turkish*] The ships of Tharsis, in Cilicia, were the chief of those which traded with thee.

they shall weep for thee with bitterness of heart and bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, "What city is like Tyrus, like the destroyed in the midst of the sea.

33 "When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall.

35 "All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never shall be any more.

¹ Ch. xxvi. 17. Ver. 2.—² Rev. xviii. 18.—³ Rev. xviii. 19.—⁴ Ch. xxvi. 19.—⁵ Ver. 27.—⁶ Ch. xxvi. 15, 16.—⁷ Jer. xviii. 16.—⁸ Ch. xxvi. 21.—⁹ Heb. terrors.—¹⁰ Heb. shalt not be for ever.

Verse 26. *Thy rowers have brought thee into great waters*] Tyre is still considered under the allegory of a ship; and all the vessels of different nations trading with her are represented as towing her into deep waters—bringing her into great affluence.

Verse 27. *Thy riches*] This vast ship, laden with all kinds of valuable wares, and manned in the best manner, being wrecked, all her valuables, sailors, officers, &c. went to the bottom.

Verse 32. *What city is like Tyrus*] This, to the end of the chapter, is the lamentation.

Verse 36. *Shall hiss at thee*] *Shareku*, shall shriek for thee.

CHAPTER XXVIII.

The first part of this chapter relates to a king of Tyre, probably the same who is called in the Phœnician annals *Ithobalus*. He seems to have been a vain man, who affected divine honours. The prophet treats his foolish pretensions with severe irony, and predicts his doom, 1-10. He then takes up a funeral dirge and lamentation over him, in which his former pomp and splendour are finely contrasted with his fall, in terms that seem frequently to allude to the fall of Lucifer from heaven (Isa. xiv.), 11-19. The overthrow of Sidon, the mother city of Tyre, is next announced, 20-23; and the chapter concludes with a promise to the Jews of deliverance from all their enemies, and particularly of their restoration from the Babylonish captivity, 24-26.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding

* Ver. 9.—^b Ch. xxvii. 3, 4.—^c Heb. heart.—^d Isa. xxxi. 3.—^e Zech. ix. 2.

Verse 2. *Say unto the prince of Tyrus*] But who was this prince of Tyrus? Some think *Hiram*; some, *Sin*; some, the *devil*; others, *Ithobaal*, with whom the chronology and circumstances best agree.

I am a god] That is, I am absolute, independent, and accountable to none.

Verse 3. *Thou art wiser than Daniel*] Daniel was at this

thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 "By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

Heb. By the greatness of thy wisdom.—^a Pa. Ixii. 10. Zech. ix. 8.—^b Ch. xxx. 11. xxxi. 12. xxxii. 12.

time living, and was reputable for his great wisdom. This is said ironically. See chap. xiv. 14, xxvi. 1.

Verse 5. *By thy great wisdom*] As he got all by himself, so he believed he could keep all by himself, and had no need of any foreign help.

Verse 7. *I will bring strangers upon thee*] The Chaldeans.

8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I am God; but thou shalt be a man, and no God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11 Moreover the word of the LORD came unto me, saying,

12 Son of man, Take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth: and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee there before kings, that they may behold thee.

^a Ver. 2.—^b Or, woundeth.—^c Ch. xxxi. 18, xxxii. 19, 21, 25, 27.—^d Ch. xxvii. 2.—^e Ch. xxvii. 3. Ver. 3.—^f Ch. xxxi. 8, 9.—^g Or, ruby.—^h Or, chrysolite.—ⁱ Or, chrysoptase.—^j Ch. xxvi. 13.—^k See Exod. xxv. 20. Ver. 18.—^l Ch. xx. 40.—^m Ver. 14.—ⁿ Ver. 2, 5.—^o Ch. xxvi. 21, xxvii. 38.—^p Heb. terrors.—^q Ch. vi. 2, xxv. 2, xxx. 2.—^r Isa. xxiii. 4, 12. Jer. xxv. 22, xxvii. 3. Ch. xxxii. 80.—^s Exod.

Verse 10. *The deaths of the uncircumcised*] Two deaths, temporal and eternal. Ithobaal was taken and killed by Nebuchadnezzar. [This note does not explain the use of the word "death."]

Verse 12. *Thou sealest up*] "Thou formest a portrait of thyself; and hast represented thyself the perfection of wisdom and beauty." [Literally, "Thou art the one sealing exactness."]

Verse 13. *Thou hast been in Eden*] This also is a strong irony.

Verse 14. *Thou art the anointed cherub that covereth*] The irony is continued; and here he is likened to the cherub that guarded the gates of Paradise, and kept the way of the tree of life; or to one of the cherubs whose wings, spread out, covered the mercy-seat.

Thou wast upon the holy mountain of God] The irony is still continued; and now he is compared to Moses, and afterwards to one of the chief angels, who has walked up and down among the stones of fire; that is, thy floors have been paved with precious stones, that shone and sparkled like fire.

Verse 16. *I will cast thee as profane*] Thou shalt be cast down from thine eminence.

From the midst of the stones of fire.] Some, supposing that stones of fire means the stars, have thought that the

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

20 Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it.

22 And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.

24 And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God.

25 Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.

xiv. 4, 17. Ch. xxxix. 13.—¹ Ps. ix. 16.—² Ch. xx. 41, xxvi. 23, Ver. 25.—³ Ch. xxxviii. 22.—⁴ Num. xxxiii. 55. Josh. xiii. 13.—⁵ Isa. xi. 12. Ch. xi. 17, xx. 41, xxxiv. 13, xxxvii. 21.—⁶ Ver. 22.—⁷ Jer. xxxiii. 6. Ch. xxxvi. 23.—⁸ Or, with confidence.—⁹ Isa. lxxv. 21. Amos ix. 14.—¹⁰ Jer. xxxi. 5.—¹¹ Or, spoil.

whole refers to the fall of Satan. This is most unlikely.

Verse 19. *Thou shalt be a terror*] Instead of being an object of adoration thou shalt be a subject of horror, and at last be destroyed with thy city, so that nothing but thy name shall remain.

Verse 22. *I am against thee, O Zidon*] Sidon for a long time had possessed the empire of the sea and of all Phœnicia, and Tyre was one of its colonies; but, in process of time, the daughter became greater than the mother.

Verse 23. *And the wounded*] Chatal, the soldiery. All its supports shall be taken away, and its defenders destroyed. [There is no authority for this rendering of chatal.]

Verse 24. *There shall be no more a pricking brier*] Nothing to excite Israel to idolatry when restored from their captivity.

Verse 25. *When I shall have gathered the house of Israel*] In their long captivity, God had been preparing the land for them so as to make it a safe dwelling; and hence he executed judgments on all the heathen nations round about by means of the Chaldeans. Judgment first began at his own house, then proceeded to the heathen nations; and when they were brought down, then he visited and redeemed his people. Thus God's ways are proved to be all equal; partialities and caprices belong not to him.

CHAPTER XXIX.

This and the three following chapters foretel the conquest of Egypt by Nebuchadnezzar, which he accomplished in the twenty-seventh year of Jehoiachin's captivity. The same event is foretold by Jeremiah, chap. xli. 13, &c. The prophecy opens with God's charging the king of Egypt (Pharaoh-hophra) with the same extravagant pride and profanity which were in the preceding chapter laid to the charge of the prince of Tyre. He appears, like him, to have affected divine honours; and boasted so much of the strength of his kingdom, that, as an ancient historian (Herodotus) tells us, he impiously declared that God himself could not dispossess him. Wherefore the prophet, with great majesty, addresses him under the image of one of those crocodiles or monsters which inhabited that river, of whose riches and revenue he vaunted; and assures him that, with as much ease as a fisherman drags the fish he has hooked, God would drag him and his people into captivity, and that their carcasses should fall a prey to the beasts of the field, and to the fowls of heaven, 1-7. The figure is then dropped; and God is introduced denouncing, in plain terms the most awful judgments against him and his nation, and declaring that the Egyptians should be subjected to the Babylonians till the fall of the Chaldean empire, 8-12. The prophet then foretels that Egypt, which was about to be devastated by the Babylonians, and many of the people carried into captivity, should again become a kingdom; but that it should never regain its ancient political importance; for, in the lapse of time, it should be even the BASEST of the kingdoms, a circumstance in the prophecy most literally fulfilled, especially under the Christian dispensation, in its government by the Mameluke slaves, 13-16. The prophecy, beginning at the seventeenth verse, is connected with the foregoing, as it relates to the same subject, though delivered about seventeen years later. Nebuchadnezzar and his army, after the long siege of Tyre, which made every head bald by constantly wearing their helmets, and wore the skin off every shoulder by carrying burdens to raise the fortifications, were disappointed of the spoil which they expected, by the retiring of the inhabitants to Carthage. God, therefore, promises him Egypt for his reward, 17-20. The chapter concludes with a prediction of the return of the Jews from the Babylonish captivity, 21.

IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

2 Son of man, * set thy face against Pharaoh king of Egypt, and prophesy against him, and ^b against all Egypt:

3 Speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh king of Egypt, the great ^a dragon that lieth in the midst of his rivers, * which hath said, My river is mine own, and I have made it for myself.

4 But ^c I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the ^e open fields; ^d thou shalt not be brought together, nor gathered: ^f I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know

* Ch. xxviii. 21.—^b Isa. xix. 1. Jer. xxv. 19. xli. 2, 25.—^c Jer. xlv. 50. Ch. xxviii. 22. Ver. 10.—^d Ps. lxxiv. 13, 14. Isa. xxvii. 1. II. 9. Ch. xxxii. 2.—^e See ch. xxviii. 2.—^f Isa. xxviii. 29. Ch. xxviii. 4.—^g Heb. face of the field.—^h Jer. viii. 2. xvi. 4. xxv. 33.—ⁱ Jer. vii. 33. xxiv. 20.—^j 2 Kings xviii. 21. Isa. xxxvi. 6.—^k Jer.

Verse 1. *In the tenth year*] Of Zedekiah; and *tenth* of the captivity of Jeconiah.

Verse 2. *Set thy face against Pharaoh king of Egypt*] This was Pharaoh-hophra or Pharaoh-apries, whom we have so frequently met with in the prophecies of Jeremiah, and much of whose history has been given in the notes.

Verse 3. *The great dragon*] *Hattannim* should here be translated *crocodile*. The original signifies any large animal. *The midst of his rivers*] This refers to the several branches of the Nile, by which this river empties itself into the Mediterranean. The *crocodile* was the emblem of Egypt.

Verse 4. *I will put hooks in thy jaws*] Amasis, one of this king's generals, being proclaimed king by an insurrection of the people, dethroned Apries, and seized upon the kingdom; and Apries was obliged to flee to Upper Egypt for safety.

that I *am* the LORD, because they have been a ^l staff of reed to the house of Israel.

7 ^m When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 Therefore thus saith the Lord God; Behold, I will bring ⁿ a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river is mine, and I have made it.

10 Behold, therefore I *am* against thee, and against thy rivers, ^o and I will make the land of Egypt ^p utterly waste and desolate, ^q from ^r the tower of ^s Syene even unto the border of Ethiopias.

11 ^t No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be ^u inhabited forty years.

12 ^v And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste, shall

xxviii. 5, 7, 11. Ch. xvii. 17.—¹ Ch. xiv. 17. xxxii. 11, 12, 13.—² Ch. xxx. 12.—³ Heb. wastes of waste.—⁴ Or, from Migdol to Syene. Exod. xiv. 2. Jer. xlv. 1.—⁵ Ch. xxx. 6.—⁶ Heb. Semeh.—⁷ Ch. xxxii. 13.—⁸ Ch. xxx. 7, 26.

I will cause the fish—to stick unto thy scales] The allusion seems to be to this: Pharaoh was the *crocodile*; the fish, the common people; and the sticking to his scales, the insurrection by which he was wasted and despoiled of his kingdom.

Verse 5. *I will leave thee thrown into the wilderness*] Referring to his being obliged to take refuge in Upper Egypt. But he was afterwards taken prisoner, and strangled by Amasis.

Verse 6. *They have, been a staff of reed*] An inefficient and faithless ally.

Verse 10. *From the tower of Syene*] "From Migdol to Syene." Syene, now called *Assuan*, was the last city in Egypt, going towards Ethiopia.

Verse 14. *Into the land of Pathros*] Supposed to mean the Delta, a country included between the branches of the

be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.

17 And it came to pass in the seven and twentieth year, in the first month, in the first day of the

* Isa. xix. 23. Jer. xlvi. 26.—^b Or, *birth*.—^c Heb. *low*.—^d Ch. xvii. 6, 14.—^e Isa. xxx. 2, 3. xxxvi. 4, 6.—^f Jer. xxvii. 6. Ch. xxvi.

Nile; called *delta*, from its being in the form of the Greek letter of that name. It may mean the *Pathrusim*, in Upper Egypt, near to the Thebaid.

Shall be there a base kingdom.] That is, it shall continue to be tributary. It is upwards of two thousand years since this prophecy was delivered, and it has been uninterruptedly fulfilling to the present hour.

Verse 17. *The seven and twentieth year*] The preceding prophecy was delivered one year before the taking of Jerusalem; this, sixteen years after; and it is supposed to be the last which this prophet wrote.

Verse 18. *Caused his army to serve a great service against*

month, the word of the LORD came unto me, saying, 18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.

21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord.

7, 8.—^a Heb. *spoil her spoil, and prey her prey*.—^b Or, *for his hire*.—^c Jer. xxv. 9.—^d Pa. cxxxii. 17.—^e Ch. xxiv. 27.

Tyrus] He was thirteen years employed in the siege. In this siege his soldiers endured great hardships.

Yet had he no wages, nor his army] The Tyrians, finding it at last impossible to defend their city, put all their wealth aboard their vessels, sailed out of the port, and escaped for Carthago; and thus Nebuchadnezzar lost all the spoil of one of the richest cities in the world.

Verse 20. *I have given him the land of Egypt for his labour*] Because he fulfilled the designs of God against Tyre, God promises to reward him with the spoil of Egypt.

Verse 21. *Will I cause the horn of the house of Israel to bud*] This may refer generally to the restoration.

CHAPTER XXX.

This chapter describes, with great force and elegance, the ruin of Egypt and all her allies by the Chaldeans under Nebuchadnezzar, 1-11; with an amplification of the distress of the principal cities of Egypt on that occasion, 12-19. The remaining verses are a short prophecy relating to the same event, and therefore annexed to the longer one preceding, although this was predicted sooner, 20-26.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day!

3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the

* Isa. xlii. 6.—^b Ch. vii. 7, 12. Joel ii. 1. Zeph. i. 7.—^c Or, *Jear*.—^d Ch. xxix. 19.—^e Jer. l. 15.—^f Heb. *Phut*. Ch. xxvii. 10.

Verse 2. *Howl ye, Woe worth the day!*] The expressions signify that a most dreadful calamity was about to fall on Egypt and the neighbouring countries, called here the "time of the heathen," or of the nations; the day of calamity to them.

Verse 5. *Lydia*] This place is not well known. The *Ludim* were contiguous to Egypt, Gen. xi. 13.

Chub] The Cubians, placed by Ptolemy, in the *Marsotis*.

mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

* Jer. xxv. 20, 24.—^b Heb. *children*.—^c Or, *from Migdol to Syene*.—^d Ch. xxix. 10.—^e Ch. xxix. 12.—^f Heb. *broken*.

But probably instead of *vechub*, "and Chub," we should read *vechol*, "and ALL the men of the land," &c.

Verse 9. *Messengers go forth from me in ships*] Ships can ascend the Nile up to Syene or Essuan, by the cataracts; and when Nebuchadnezzar's vessels went up, they struck terror into the Ethiopians.

Verse 12. *I will make the rivers dry*] As the overflowing of the Nile was the grand cause of fertility to Egypt, the

9 In that *day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD: * I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, * the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And * I will make the rivers * dry, and ' sell the land into the hand of the wicked: and I will make the land waste, and * all that is therein, by the hand of strangers: I the LORD have spoken it.

13 Thus saith the Lord GOD; I will also * destroy the idols, and I will cause *their* images to cease out of Noph; ' and there shall be no more a prince of the land of Egypt: ' and I will put a fear in the land of Egypt.

14 And I will make * Pathros desolate, and will set fire in ' Zoan, * and will execute judgments in No.

15 And I will pour my fury upon * Sin, the strength off Egypt; * and I will cut off the multitude of No.

16 And I will * set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

17 The young men of * Aven and of * Pibeseth shall fall by the sword: and these *cities* shall go into captivity.

18 * At Tehaphnehes also the day shall be * darkened, when I shall break thero the yokes of

* Isa. xviii. 1, 2.—^b Ch. xxix. 19.—^c Ch. xxviii. 7.—^d Isa. xix. 5, 6.—^e Heb. drought.—^f Isa. xix. 4.—^g Heb. the fulness thereof.—^h Isa. xix. 1. Jer. xliii. 12. xlv. 25. Zech. xiii. 2.—ⁱ Zech. x. 11.—^j Isa. xix. 16.—^k Ch. xxix. 14.—^l Ps. lxxviii. 12, 43.—^m Or, Tanis.—ⁿ Nah.

drying it up, or preventing that annual inundation, must be the cause of dearth, famine, &c. By rivers, we may understand the various canals cut from the Nile to carry water into the different parts of the land.

Verse 18. *Their images to cease out of Noph*] Afterwards Memphis, and now Cairo or Kahira. This was the seat of Egyptian idolatry; the place where Apis was particularly worshipped.

Toan] Tanis, the ancient capital of Egypt.

Verse 14. No.] Diospolis or Thebes, the city of Jupiter.

Verse 15. *My fury upon Sin*] Pelusium, a strong city of Egypt, on the coast of the Mediterranean Sea.

Verse 17. Aven] Or On, the famous Heliopolis, or city of the sun.

Pibeseth] Bubastum or Bubaste, by a slight alteration of

Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I am the LORD.

20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,

21 Son of man, I have * broken the arm of Pharaoh king of Egypt; and lo, * it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I am against Pharaoh king of Egypt, and will * break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 * And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and * they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 * And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.

iii. 8, 9, 10.—^a Or, Pelusium.—^b Jer. xlv. 25.—^c Ver. 8.—^d Or, Heliopolis.—^e Or, Pubastum.—^f Jer. ii. 16.—^g Or, restrained.—^h Jer. xlviii. 25.—ⁱ Jer. xlv. 11.—^j Ps. xxxvii. 17.—^k Ver. 26. Ch. xxix. 12.—^l Ps. ix. 16.—^m Ver. 23. Ch. xxix. 12.

the letters. It is situated on the eastern branch of the Nile towards Arabia.

Verse 18. *Tehaphnehes*] Tahapanes, Jer. ii. 16. This is the Pelusian Daphne.

Break there the yokes] The sceptres. Nebuchadnezzar broke the sceptre of Egypt when he confirmed the kingdom to Amasis, who had rebelled against Apries.

Verse 21. *I have broken the arm of Pharaoh*] Perhaps this may refer to his defeat by Nebuchadnezzar, when he was coming with the Egyptian army to succour Jerusalem.

Verse 22. *I will cause the sword to fall out of his hand.*] When the arm is broken, the sword will naturally fall.

Verse 26. *I will scatter the Egyptians*] Several fled with Apries to Upper Egypt; and when Nebuchadnezzar wasted the country, he carried many of them to Babylon.

CHAPTER XXXI.

This very beautiful chapter relates also to Egypt. The prophet describes to Pharaoh the fall of the king of Nineveh (see the books of Nahum, Jonah, and Zephaniah), under the image of a fair cedar of Lebanon, once exceedingly tall, flourishing, and majestic, but now cut down and withered, with its broken branches strewed around, 1-17. He then concludes with bringing the matter home to the king of Egypt, by telling him that this was a picture of his approaching fate, 18. The beautiful cedar of Lebanon, remarkable for its loftiness, and in the most flourishing condition, but afterwards cut down and deserted, gives a very lively painting of the great glory and dreadful catastrophe of both the Assyrian and Egyptian monarchies. The manner in which the prophet has embellished his subject is deeply interesting; the colouring is of that kind which the mind will always contemplate with pleasure.

AND it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; * Whom art thou like in thy greatness?

3 ^b Behold, the Assyrian was a cedar in Lebanon * with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 ^d The waters * made him great, the deep ^e set him up on high with her rivers running round about his plants, and sent out her ^f little rivers unto all the trees of the field.

5 Therefore ^h his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters ⁱ when he shot forth.

6 All the ^j fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the ^k garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches; so that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and ^l his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; ^m he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, ⁿ the terrible of the nations, have cut him off, and have left him: ^o upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 ^p Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees ^q stand up in their height, all that drink water; for ^r they are all delivered unto death, ^s to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon ^t to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to ^u shake at the sound of his fall, when I ^v cast him down to hell with them that descend into the pit: and ^w all the trees of Eden, the choice and best of Lebanon, all that drink water, ^x shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that ^y dwelt under his shadow in the midst of the heathen.

18 ^z To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: ^{aa} thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

^a Ver. 18.—^b Dan. iv. 10.—^c Heb. fair of branches.—^d Jer. li. 36.—^e Or, nourished.—^f Or, brought him up.—^g Or, conduits.—^h Dan. iv. 11.—ⁱ Or, when it sent them forth.—^j Ch. xvii. 23. Dan. iv. 12.—^k Gen. ii. 8. xiii. 10. Ch. xxviii. 13.—^l Dan. v. 20.—^m Heb. in doing he shall do unto him.—ⁿ Ch. xxviii. 7.—^o Ch. xxxii. 5. xxxv. 8.—

^p Isa. xviii. 6. Ch. xxxii. 4.—^q Or, stand upon themselves for their height.—^r Ps. lxxxli. 7.—^s Ch. xxxii. 18.—^t Heb. to be black.—^u Ch. xxvi. 15.—^v Isa. xiv. 15.—^w Isa. xiv. 8.—^x Ch. xxxii. 31.—^y Lam. iv. 20.—^z Ver. 2. Ch. xxxii. 19.—^{aa} Ch. xxviii. 10. xxxii. 19, 21, 24, &c.

Verse 3. *Behold, the Assyrian was a cedar*] Why the Assyrian introduced here, when the whole chapter concerns Egypt? [With the exception of the last verse the whole chapter has respect only to Assyria.]

Verse 4. *The waters made him great*] Waters often mean peoples. By means of the different nations under the Egyptians, that government became very opulent. Those nations are represented as fowls and beasts, taking shelter under the protection of this great political Egyptian tree, ver. 6.

Verse 8. *The cedars in the garden of God*] Egypt was one of the most eminent and affluent of all the neighbouring nations.

Verse 11. *The mighty one of the heathen*] Nebuchadnezzar, who in the first year of his reign, rendered himself

master of Nineveh, the capital of the Assyrian empire.

Verse 14. *To the end that none of all the trees*] Pride and arrogance, either in states or individuals, have the peculiar abhorrence of God. Pride does not suit the sons of men; it made devils of angels, and makes fiends of men.

Verse 15. *I caused Lebanon to mourn for him*] All the confederates of Pharaoh are represented as deploring his fall, ver. 16, 17.

Verse 17. *They also went down into hell with him*] Into remediless destruction.

Verse 18. *This is Pharaoh*] All that I have spoken in this allegory of the lofty cedar refers to Pharaoh, king of Egypt, his princes, confederates, and people. [See additional note on ver. 3.]

CHAPTER XXXII.

The Prophet goes on to predict the fall of the king of Egypt, under the figure of an animal of prey, such as a lion or crocodile, caught, slain, and his carcass left a prey to the fowls and wild beasts, 1-6. The figure is then changed; and the greatness of his fall (described by the darkening of the sun, moon, and stars) strikes terror into all the surrounding nations, 7-10. The prophet adds, that the overthrow of the then reigning Egyptian

dynasty was to be effected by the instrumentality of the king of Babylon, who should leave Egypt so desolate that its waters (alluding to the metaphor used in the second verse) should run as pure and smooth as oil, without the foot of a man or the hoof of a beast to disturb them, 11-16. A beautiful, nervous, and concise description of a land ruined and left utterly desolate. In the remaining part of the chapter the same event is portrayed by one of the boldest figures ever attempted in any composition, and which at the same time is executed with astonishing perspicuity and force. God is introduced ordering a place in the lower regions for the king of Egypt and his host, 17, 18. The prophet delivers his message, pronounces their fate, and commands those who buried the slain to drag him and his multitudes to the subterraneous mansions, 19, 20. At the tumult and commotion which this mighty work occasions, the infernal shades are represented as roused from their couches to learn the cause. They see and congratulate the king of Egypt on his arrival among them, 21. Pharaoh being now introduced into this immense subterraneous cavern (see the fourteenth chapter of Isaiah, where a similar imagery is employed), the prophet leads him all around the sides of the pit; shows him the gloomy mansions of former tyrants; tells their names as he goes along; beautifully contrasts their former pomp and destructive ambition, when they were a terror to the surrounding states, with their present most abject and helpless condition; declares that all these oppressors of mankind have not only been cut off out of the land of the living, but have gone down into the grave uncircumcised, that is, they have died in their sins, and therefore shall have no resurrection to eternal life; and concludes with showing Pharaoh the place destined for him in the midst of the uncircumcised, and of them that have been slain by the sword, 22-32. This prophetic ode may be considered as a finished model in that species of writing which is appropriated to the exciting of terror. The imagery throughout is sublime and terrible; and no reader of sensibility and taste can accompany the prophet in this funeral procession, and visit the mansions of Hades, without being impressed with a degree of awe nearly approaching to horror.

AND it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas; and thou camest forth with thy rivers, and troubledst the waters with thy feet, and foulest thy rivers:

3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

^aCh. xxvii. 2. Ver. 16.—^bCh. xix. 3, 6. xxxviii. 13.—^cCh. xxix. 3.—^dOr, dragon.—^eCh. xxxiv. 18.—^fCh. xii. 13. xvii. 20. Hos. vii. 12.—^gCh. xxix. 5.—^hCh. xxxi. 13.—ⁱCh. xxxi. 12.—^jOr, the land of thy swimming.—^kOr, extinguish.—^lIsa. xlii. 10. Joel ii. 31. iii. 15. Amos viii. 9. Rev. vi. 12, 13. Matt. xxiv. 29.—^mHeb. light of the

Verse 2. *Thou art like a young lion—and thou art as a whale in the seas*] Thou mayest be likened to two of the fiercest animals in the creation; to a lion, the fiercest on the land; to a crocodile, *tannim* (see chap. xxix. 3), the fiercest in the waters.

Verse 5. *And fill the valleys with thy height.*] Some translate, with the worms, which should proceed from the putrefaction of his flesh. ["With thy hugeness."]

Verse 6. *The land wherein thou swimmest*] Egypt; so called, because intersected with canals, and overflowed annually by the Nile.

Verse 7. *I will cover the heaven*] Destroy the empire. *Make the stars thereof dark*] Overwhelm all the dependent states.

9 I will also see the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their king shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

11 For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD.

16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord GOD.

light in heaven.—^aHeb. them dark.—^bHeb. provoke to anger, or grief.—^cCh. xxvii. 26.—^dCh. xxvi. 16.—^eJer. xlv. 28. Ch. xxx. 4.—^fCh. xxviii. 7.—^gCh. xxix. 19.—^hCh. xxix. 11.—ⁱHeb. desolate from the fulness thereof.—^jExod. vii. 8. xiv. 4, 18. 1's. ix. 18. Ch. vi. 7.—^kVer. 2. 2 Sam. i. 17. 2 Chron. xxxv. 25. Ch. xxvi. 17.—

I will cover the sun] The king himself. *And the moon shall not give her light.*] The queen may be meant, or some state less than the kingdom.

Verse 8. *And set darkness upon thy land*] I will involve thee, and thy house, and thy people, and the whole land, in desolation and woe.

Verse 9. *I will also see the hearts*] Even the remote nations, who had no connexion with thee, shall be amazed at the judgments which have fallen upon thee.

Verse 14. *Cause their rivers to run like oil*] Bring the whole state into quietness.

Verse 15. *Shall be destitute of that whereof it was full*] Of corn, and all other necessaries of life.

17 It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with

*Ch. xxvi. 20. xxxi. 14.—Ch. xxxi. 2, 18.—^cVer. 21, 24, &c. Ch. xxviii. 10.—^dOr, the sword is laid.—^eIsa. i. 31. xiv. 9, 10. Ver. 27.—^fVer. 19, 25, &c.—^gVer. 24, 26, 29, 30.—^hIsa. xiv. 15.—ⁱCh. xxvii. 17, 20. Ver. 24, 25, 26, 27, 32.—^jOr, dismaying.—^kJer. xlix. 34,

Verse 18. *Cast them down*] Show them that they shall be cast down.

Verse 21. *Out of the midst of hell*] Sheol, the catacombs, the place of burial.

Verse 22. *Asshur is there*] The mightiest conquerors of the earth have gone down to the grave before thee; there they and their soldiers lie together, all slain by the sword.

Verse 23. *Whose graves are set in the sides of the pit*] Alluding to the niches in the sides of the subterranean caves or burying-places, where the bodies are laid. [Or the extremities of the pit, its lowest graves.]

Verse 24. *There is Elam*] The Elamites, not far from the Assyrians; others think that Persia is meant. It was invaded by the joint forces of Cyaxares and Nebuchadnezzar.

Verse 27. *Gone down to hell with their weapons of war*]

them that go down to the pit: he is put in the midst of them that be slain.

26 There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

29 There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There be the princes of the north, all of them, and all the Zidonians which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

&c.—¹Ver. 21.—²Ver. 23.—³Gen. x. 2. Ch. xxvii. 13. xxxviii. 2.—⁴Ver. 19, 21, &c.—⁵Ver. 21. Isa. xiv. 18, 19.—⁶Heb. with weapons of their war.—⁷Ch. xxv. 12, &c.—⁸Heb. given, or put.—⁹Ch. xxxviii. 6, 15. xxxix. 2.—¹⁰Ch. xxviii. 21.—¹¹Ch. xxxi. 16.

Are buried in their armour, and with their weapons lying by their sides.

Verse 29. *There is Edom*] All the glory and pomp of the Idumean kings, who also helped to oppress the Israelites, are gone down into the grave.

Verse 30. *There be the princes of the north*] The kings of Media and Assyria, and all the Zidonians—the kings of Tyre, Sidon, and Damascus.

Verse 31. *Pharaoh shall see them*] Pharaoh also, who said he was a god, shall be found among the vulgar dead.

And shall be comforted] Shall console himself, on finding that all other proud boasters are in the same circumstances with himself.

Verse 32. *I have caused my terror in the land of the living*] I have spread dismay through Judea, the land of the living God, where the living oracles were delivered, and where the upright live by faith.

CHAPTER XXXIII.

The prophet, after having addressed several other nations, returns now to his own; previously to which he is told, as on a former occasion, the duty of a watchman, the salvation or ruin of whose soul depends on the manner in which he discharges it. An awful passage indeed; full of important instruction both to such as speak, and to such as hear, the word of God, 1-9. The prophet is then directed what answer to make to the cavils of infidelity and impiety; and to vindicate the equity of the divine government by declaring the general terms of acceptance with God to be (as told before, chap. xviii.) without respect of persons; so that the ruin of the finally impenitent must be entirely owing to themselves, 10-20. The prophet receives the news of the destruction of Jerusalem by the Chaldeans, about a year and four months after it happened, according to the opinion of some, who have been led to this conjecture by the date given to this prophecy in the twenty-first verse, as it

stands in our common Version: but some of the manuscripts of this prophet consulted by Dr. Kennicott have in this place the ELEVENTH year, which is probably the genuine reading. To check the vain confidence of those who expected to hold out by possessing themselves of its other fastnesses, the utter desolation of all Judea is foretold, 21-29. Ezekiel is informed that among those that attended his instructions were a great number of hypocrites, against whom he delivers a most awful message. When the Lord is destroying these hypocrites, then shall they know that there hath been a prophet among them, 30-33.

A GAIN the word of the LORD came unto me, saying,

2 Son of man, speak * to the children of thy people, and say unto them, ^b When ^c I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their ^d watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then * whosoever heareth the sound of the trumpet and taketh not warning, if the sword come, and take him away, ^e his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, ^f he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ^h So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we ⁱ pine away in them, ^j how should we then live?

11 Say unto them, As I live, saith the Lord God, ^k I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for ^l why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, ^m The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked,

* he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13 When I shall say to the righteous, that he shall surely live; ⁿ if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, ^p when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do ^q that which is lawful and right;

15 If the wicked ^r restore the pledge, ^s give again that he had robbed, walk in ^t the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 ^u None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ^v Yet the children of thy people say, The way of the LORD is not equal: but as for them, their way is not equal.

18 ^w When the righteous turneth from his righteousness, and commiteth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, ^x The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

21 And it came to pass in the twelfth year ^y of our captivity, in the tenth month, in the fifth day of the month, ^z that one that had escaped out of Jerusalem came unto me, saying, ^{aa} The city is smitten.

22 Now ^{bb} the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth; until he came to me in the morning; ^{cc} and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, ^{dd} they that inhabit those ^{ee} wastes of the land of Israel speak, saying, " Abraham was one, and he inherited the land: ^{ff} but we are many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord

^rCh. xviii. 7.—^sExod. xxii. 1, 4. Lev. vi. 2, 4, 5. Num. v. 6, 7. Luke xix. 8.—^tLev. xviii. 5. Ch. xx. 11, 13, 21.—^uCh. xviii. 22.—^vVer. 20. Ch. xviii. 25, 29.—^wCh. xviii. 26, 27.—^xVer. 17. Ch. xviii. 25, 29.—^yCh. i. 2.—^zCh. xxiv. 25.—^{aa}2 Kings xxv. 4.—^{bb}Ch. i. 3.—^{cc}Ch. xxiv. 27.—^{dd}Ch. xxxiv. 2.—^{ee}Ver. 27. Ch. xxxvi. 4.—^{ff}Isa. li. 2. Acts vii. 5.—^{gg}See Mic. iii. 11. Matt. iii. 9. John viii. 33.

Came unto me, saying, THE CITY IS SMITTEN.] This very message God had promised to the prophet, chap. xxiv. 26.

Verse 22. My mouth was opened.] They had now the fullest evidence that I had spoken from the Lord. I therefore spoke freely and fully what God delivered to me, chap. xxiv. 27.

Verse 24. Abraham was ^{one}] If he was called to inherit the land when he was alone, and had the whole to himself, why may we not expect to be established here, who are his posterity, and are many?

Verse 25. Ye eat with the blood.] Eating of blood, in any way dressed, or of flesh from which the blood had not been extracted, was, and is in the sight of God, abominable. All

^aCh. iii. 11.—^bCh. xiv. 17.—^cHeb. A land when I bring a sword upon her.—^d2 Sam. xviii. 24, 25. 2 Kings ix. 17. Ver. 7. Hos. ix. 8.—^e1 Heb. he that hearing heareth.—^fCh. xviii. 13.—^gVer. 8.—^hCh. iii. 17, &c.—ⁱCh. xxiv. 23.—^jSo Isa. xlix. 14. Ch. xxxvii. 11.—^k2 Sam. xiv. 14. Ch. xviii. 23, 32. 2 Pet. iii. 9.—^lCh. xviii. 31.—^mCh. iii. 20. xviii. 24, 26, 27.—ⁿ2 Chron. vii. 14.—^oCh. iii. 20. xviii. 24.—^pCh. iii. 18, 19. xviii. 27.—^qHeb. judgment and justice.—

Verse 2. Son of man—if the people of the land take a man.] The first ten verses of this chapter are the same with chap. iii. 17-22; and to what is said there on this most important and awful subject I must refer the reader. Here the PEOPLE choose the watchman; there, the Lord appoints him. When God chooses, the people should approve.

Verse 10. If our transgressions and our sins be upon us.] They are upon us, as a grievous burden, too weighty for us to bear: how then can we live under such a load?

Verse 19. He shall live thereby.] "The wages of sin is death;" the "gift of God is eternal life."

Verse 21. One that had escaped out of Jerusalem.] After it had been taken by the Chaldeans.

God; * Ye eat with the blood, and ^b lift up your eyes towards your idols, and ^c shed blood: and shall ye possess the land?

26 ^a Ye stand upon your sword, ye work abomination, and ye ^c defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord God; As I live, surely ^f they that are in the wastes shall fall by the sword, and him that is in the open field ^g will I give to the beasts ^h to be devoured, and they that be in the forts and ⁱ in the caves shall die of the pestilence.

28 ^j For I will lay the land ^k most desolate, and the ^l pomp of her strength shall cease; and the ^m mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

^a Gen. ix. 4. Lev. iii. 17. vii. 26, xvii. 10, xix. 26. Deut. xii. 16.—^b Ch. xviii. 6.—^c Ch. xxii. 6, 9.—^d Wisd. ii. 11.—^e Ch. xviii. 6, xxii. 11.—^f Ver. 24.—^g Ch. xxxix. 4.—^h Heb. to devour him.—ⁱ Judg. vi. 2. 1 Sam. xiii. 6.—^j Jer. xlv. 2, 6, 22. Ch. xxvi. 34, 35.—^k Heb. desolation and desolation.—^l Ch. vii. 24. xxiv. 21. xxx. 6, 7.

such practices he has absolutely and for ever forbidden.

Verse 26. *Ye stand upon your sword*] Ye live by plunder rapine, and murder. Ye are every way impure; and shall ye possess the land? No.

Verse 27. *They that are in the wastes*] He seems to speak of those Jews who had fled to rocks, caves, and fortresses, in the mountains; whose death he predicts, partly by the sword, partly by wild beasts, and partly by famine.

Verse 30. *The people still are talking against thee*] *Back* should be rather translated, "concerning thee," than

30 Also, thou son of man, the children of thy people still are talking ^a against thee by the walls and in the doors of the houses, and ^b speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And ^c they come unto thee ^d as the people cometh, and ^e they sit before thee as my people, and they hear thy words, but they will not do them: for ^f with their mouth ^g they show much love, but ^h their heart goeth after their covetousness.

32 And, lo, thou art unto them as ⁱ a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 ^k And when this cometh to pass, (lo, it will come,) then ^l shall they know that a prophet hath been among them.

—^a Ch. vi. 2, 3, 6.—^b Or, of thee.—^c Isa. xxix. 13.—^d Ch. xiv. 1. xx. 1, &c.—^e Heb. according to the coming of the people.—^f Or, my people set before thee.—^g Ch. viii. 1.—^h P's. lxxviii. 86, 87. Isa. xxix. 13.—ⁱ Heb. they make loves, or jests.—^j Matt. xii. 22.—^k Heb. a song of jocos.—^l 1 Sam. iii. 20.—^m Ch. ii. 5.

"against thee;" for the following verses show that the prophet was much respected.

Verse 31. *As the people cometh*] As they are accustomed to come on public days, sabbaths, &c.

With their mouth they show much love] They respected the prophet, but would not bond themselves to follow his precepts.

Verse 32. *As a very lovely song*] They admired the fine voice and correct delivery of the prophet; this was their religion, and this is the whole of the religion of thousands.

CHAPTER XXXIV.

The prophet is commanded to declare the dreadful judgments of God against the covetous shepherds of Israel who feed themselves, and not their flocks; by which emblem the priests and Levites are intended, who in Ezekiel's time were very corrupt, and the chief cause of Israel's apostacy and ruin, 1-10. From this gloomy subject the prophet passes to the blessedness of the true Israel of God under the reign of DAVID, the Great Shepherd of the sheep, our Lord Jesus Christ being named after this prince by a figure exceedingly frequent in the sacred oracles, of putting the type for the antitype, 11-31.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the ^a shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, ^b Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 ^c Ye eat the fat, and ye clothe you with the wool, ^d ye kill them that are fed: but ye feed not the flock.

^a Ch. xxxiii. 24.—^b Jer. xxiii. 1. Zech. xi. 17.—^c Isa. lvi. 11. Zech. xi. 16.—^d Ch. xxxiii. 25, 26. Mic. iii. 1, 2, 3. Zech. xi. 5.—^e Ver. 16. Zech. xi. 16.—^f Luke xv. 4.—^g 1 Pet. v. 3.—^h Ch. xxxiii.

Verse 2. *Prophesy against the shepherds of Israel*] The shepherds include, first, the priests and Levites; secondly, the kings, princes, and magistrates. The flock means the whole of the people. The fat and the wool, the titles and offerings, the taxes and imposts.

Verse 3. *Ye eat the fat*] I think *Hachelob* should be translated the milk; and so most of the Versions understand it.

Verse 4. *The diseased have ye not strengthened*] No person is fit for the office of a shepherd, who does not well understand the diseases to which sheep are incident, and

4 ^a The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with ^b force and with cruelty have ye ruled them.

5 ^c And they were scattered, ^d because there is no shepherd: ^e and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains,

21, 28.—^f 1 Kings xxii. 17. Matt. ix. 36.—^g Or, without a shepherd, And so ver. 8.—^h Isa. lvi. 9. Jer. xii. 9. Ver. 8.

the mode of cure. And is any man fit for the pastoral office, who is not well acquainted with the disease of sin in all its varieties, and the remedy for this disease, and the proper mode of administering it in those various cases?

Neither have ye brought again] A proper shepherd loves his sheep: he feels interested for their welfare; he acquaints himself with them all, so that he knows and can distinguish each. He knows also their number, and frequently counts to see that none is missing; if one be lost or strayed, he goes immediately and seeks it; and as he is constantly on the

and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

7 Therefore, ye shepherds, hear the word of the LORD;

8 As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

* Ver. 5, 6.—^aVer. 2, 10.—^cCh. iii. 18. Heb. xiii. 17.—^dVer. 2, 8.—^eHeb. According to the seeking.—^fCh. xxx. 8. Joel ii. 2.—^gIsa. lxx. 10. Jer. xxiii. 8. Ch. xxviii. 26. xxxvi. 24. xxxvii. 21, 22.—^hPs. xxiii. 2.—ⁱJer. xxxiii. 12.—^jSee ver. 4. Isa. xl. 11. Mic. iv. 6. Matt. xviii. 11. Mark ii. 17. Luke v. 82.—^kIsa. x. 16. Amos iv. 1.—^lJer. x. 24.—^mCh. xx. 37, 38. Ver. 20, 22. Zech. x. 8. Matt. xxv. 32, 33.—ⁿHeb. small cattle of lambs and kids.—^oHeb.

watch, it cannot have strayed far before he is apprised of its absence from the flock; and the less it has strayed, the sooner it is found and brought back to the fold.

But with force and with cruelty] *Exacting tithes and dues by the strong arm of the law, with the most ungodly feelings; and with a cruelty of disposition that proved it was the fat and the wool they sought, and not the safety or comfort of the flock.*

Verse 5. *And they were scattered*] There was no discipline kept up; and the flock—the church—became disorganized and separated from each other, both in affection and fellowship.

Verse 6. *My sheep wandered through all the mountains*] They all became idolaters, and lost the knowledge of the true God. And could it be otherwise while they had such pastors?

Verse 18. *I will—feed them upon the mountains*] This, and some of the following promises, belong to the Christian Church, as we shall find below.

Verse 16. *I will destroy the fat and the strong*] I will destroy those cruel and imperious shepherds who abuse their authority, and tyrannize over the flock.

Verse 17. *And as for you, O my flock*] After having spoken to the shepherds, he now addresses the flock.

I judge between cattle and cattle] *Between false and true professors; between them that have only the form, and them that have the power of godliness; between the backslider in heart and the upright man.*

Verse 18. *Have eaten up the good pasture*] *Arrogate to*

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And as for you, O my flock, thus saith the Lord GOD: Behold, I judge between cattle and cattle, between the rams and the he-goats.

18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd.

24 And I the LORD will be their God, and my Servant David a Prince among them; I the LORD have spoken it.

25 And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing: and I will cause the shower to come down in his season: there shall be showers of blessing.

great he goats.—^aVer. 17.—^bVer. 17.—^cIsa. xl. 11. Jer. xxiii. 4, 5. John x. 11. Heb. xiii. 20. 1 Pet. ii. 25. v. 4.—^dJer. xxx. 9. Ch. xxxvii. 24, 25. Hos. iii. 5.—^eVer. 30. Exod. xxix. 45. Ch. xxxvii. 27.—^fCh. xxxvii. 22. Luke i. 82, 83.—^gCh. xxxvii. 28.—^hLev. xxvi. 6. Isa. xl. 6-9. xxxv. 9. Hos. ii. 18.—ⁱVer. 28. Jer. xxiii. 6.—^jIsa. lvi. 7. Ch. xx. 40.—^kGen. xii. 2. Isa. xix. 24. Zech. viii. 13.—^lLev. xxvi. 4.—^mPs. lxxviii. 9. Mal. iii. 10.

yourself all the promises of God, and will hardly permit the simple believer to claim or possess any token of God's favour.

Ye must foul the residue with your feet?] *Ye abuse God's mercies; you consume much upon yourselves, and ye spoil more, on which the poor would have been glad to feed.*

Verse 20. *I will judge between the fat cattle and between the lean cattle.*] *Between the rich and the poor; those who fare sumptuously every day and those who have not the necessaries of life.*

Verse 23. *I will set up one Shepherd—my servant David*] DAVID, king of Israel, had been dead upwards of four hundred years; and from that time till now there never was a ruler of any kind, either in the Jewish church or state, of the name of David. This, then, must be some typical person; we understand that Jesus Christ alone is meant, as both Old and New Testaments agree in this. And from this one Shepherd all Christian ministers must derive their authority to teach, and their grace to teach effectually.

Verse 24. *I the Lord will be their God, and my Servant David a Prince*] Here we find God and his Christ are all in all in his church, and Jesus is still PRINCE among them; and to him the call and qualifications of all genuine pastors belong, and from him they must be derived. And he has blotted out what is called *uninterrupted succession*, that every Christian minister may seek and receive credentials from himself.

Verse 25. *I will make with them a covenant of peace*]

27 And ^athe tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have ^bbroken the bands of their yoke, and delivered them out of the hand of those that ^cserved themselves of them.

28 And they shall no more ^dbe a prey to the heathen, neither shall the beast of the land devour them; but ^ethey shall dwell safely, and none shall make them afraid.

^a Jer. xxvi. 4. Ps. lxxxv. 12. Isa. iv. 2.—^b Lev. xxvi. 13. Jer. ii. 20.—^c Jer. xxv. 14.—^d See ver. 8. Ch. xxxvi. 4.—^e Ver. 25. Jer. xxx. 10. xlv. 27.—^f Isa. xi. 1. Jer. xxiii. 5.—^g Or, for renew.—

“And I will cut with them the peace covenant;” that is, a covenant sacrifice, procuring and establishing peace between God and man, and between man and his fellows.

And will cause the evil beasts to cease] These false and ravenous pastors. Christ purges them out of his church, and destroys that power by which they lorded it over God’s heritage.

Verse 26. The shower to come down] The Holy Spirit’s influence.

There shall be showers of blessing.] Light, life, joy, peace, and power shall be manifest in all the assemblies of Christ’s people.

Verse 29. I will raise up—a plant of renown] Matta

29 And I will raise up for them a ‘plant of ‘renown, and they shall be no more ^bconsumed with hunger in the land, ^cneither bear the shame of the heathen any more.

30 Thus shall they know that ^dI the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God.

31 And ye my ^eflock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God.

^b Heb. taken away.—^c Ch. xxxvi. 3, 6, 15.—^d Ver. 24. Ch. xxxvii. 27.—^e Ps. c. 3. John x. 11.

leshem, “a plantation to the name;” to the name of CHRIST. A Christian church composed of men who are Christians, who have the spirit of Christ in them, and do not bear his name in vain. I believe the words might be applied to the Christian church; but that Christ may be called a plant or plantation here—as he is elsewhere called a branch and a rod, Isa. iv. 2, xi. 1; so Jer. xxiii. 5, xxxv. 15—is most probable. [Or “a plantation for a name,” a flourishing and prosperous condition.]

They shall be no more consumed with hunger] For this glorious plant of name is the Bread of life; and that is broken in all the assemblies of his people where his name is properly proclaimed.

CHAPTER XXXV.

The prophet having formerly predicted the ruin of Edom, the same with Seir (chap. xxv. 12), now resumes and pursues the subject at greater length, intimating, as did also Isatah (chap. xxi. 11, 12), that though other nations should recover their liberty after the fall of the Babylonian monarchy, the Edomites should continue in bondage for their very despicable behaviour towards the children of Israel in the day of their calamity, 1-15.

MOREOVER the word of the LORD come unto me, saying,

2 Son of man, ^aset thy face against Mount Seir, and ^bprophesy against it.

3 And say unto it, Thus saith the Lord God; Behold, O Mount Seir, I *am* against thee, and ^dI will stretch out mine hand against thee, and I will make thee ^emost desolate.

4 ^fI will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 ^gBecause thou hast had a ^hperpetual hatred, and hast ⁱshed the blood of the children of Israel, by the ^jforce of the sword in the time of their calamity, ^kin the time that *their* iniquity had an end:

6 Therefore, *as* I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue

thee: ^lsith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make Mount Seir ^mmost desolate, and cut off from it ⁿhim that passeth out and him that returneth.

8 ^oAnd I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 ^pI will make thee perpetual desolations, and thy cities shall not return: ^qand ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will ^rpossess it; ^swhereas ‘the LORD was there:

11 Therefore, *as* I live, saith the Lord God, I

^a Ch. vi. 2.—^b Deut. ii. 5.—^c Jer. xlix. 7, 8. Ch. xxv. 12. Amos i. 11. Obad. 10, &c.—^d Ch. vi. 14.—^e Heb. desolation and desolation. So ver. 7.—^f Ver. 9.—^g Ch. xxv. 12. Obad. 10.—^h Or, hatred of old. Ch. xxv. 15.—ⁱ Heb. poured out the children.—^j Heb. hands.—^k Ps. xxxvii. 7. Ch. xxi. 25, 26. Dan. ix. 24. Obad. 11.—^l Ps. cix. 17.

Verse 2. Set thy face against Mount Seir] That is, against the Edomites. This prophecy was probably delivered about the time of the preceding, and before the destruction of Idumea by Nebuchadnezzar, which took place about five years after.

Verse 3. Most desolate.] Literally, “A desolation and a wilderness.”

Verse 5. A perpetual hatred] The Edomites were the descendants of Esau; the Israelites, the descendants of Jacob. Both these were brothers; and between them there was contention even in the womb, and they lived generally in a state of enmity. Their descendants kept up the ancient

—^m Heb. desolation and desolation. Ver. 3.—ⁿ Judg. v. 6. Ch. xlix. 11.—^o Ch. xxxi. 12. xxxii. 5.—^p Jer. xlix. 17, 18. Ver. 4. Ch. xxv. 13. Mal. i. 3, 4.—^q Ch. vi. 7. vii. 4, 9. xxxvi. 11.—^r Ps. lxxxiii. 4, 12. Ch. xxxvi. 5. Obad. 13.—^s Or, though the LORD was there.—^t Ps. xlviii. 1, 3. cxxxii. 13, 14. Ch. xlviii. 35.

feud: but the Edomites were implacable; they had not only a rooted but perpetual enmity to the Israelites, harassing and distressing them by all possible means; and they seized the opportunity, when the Israelites were most harassed by other enemies, to make inroads upon them, and cut them off wherever they found them.

Verse 6. Blood shall pursue thee] Thou lovest blood, and thou shalt have blood. [The passage is very obscure: the authorised version fails to convey its meaning.]

Verse 9. Perpetual desolations] Thou shalt have perpetual desolation for thy perpetual hatred.

Verse 10. These two nations] Israel and Judah.

will even do, *according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 ^b And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us ^c to consume.

13 Thus ^d with your mouth ye have ^e boasted

* Matt. vii. 2. James ii. 18.—^b Ch. vi. 7. Ps. ix. 16.—^c Heb. to devour.

Verse 12. *They are laid desolate, they are given us to consume.*] They exulted in seeing Judea overrun; and they rejoiced in the prospect of completing the ruin, when the Chaldeans had withdrawn from the land.

Verse 14. *When the whole earth rejoiceth*] When the

against me, and have multiplied your words against me: I have heard *them*.

14 Thus saith the Lord God; 'When the whole earth rejoiceth, I will make thee desolate.

15 ^e As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: ^b thou shalt be desolate, O Mount Seir, and all Idumea, *even* all of it: and they shall know that I am the LORD.

^d 1 Sam. ii. 8. Rev. xlii. 6.—^e Heb. magnified.—^f Isa. lxxv. 13, 14. —^g Obad. xii. 15.—^h Ver. 3, 4.

whole land shall rejoice in the restoration of the Jews, I will make thee desolate.

Verse 15. *So will I do unto thee*] Others shall rejoice in thy downfall as thou hast rejoiced at their downfall.

CHAPTER XXXVI.

The Edomites or Idumeans, during the Babylonish captivity, took possession of the mountainous parts of Judea, and the fortresses which command the country, intending to exclude the Jews if ever they should return from their captivity. The prophet therefore, by a beautiful personification, addresses the mountains of Israel; and, ascribing to them passions and emotions similar to those of his own breast, consoles them with the prospect of being soon rid of those usurping foes; of being freed from the dishonour of idols under which they groaned; and of flourishing again in their ancient glory under their rightful owners, 1-15. The idolatry and other sins of the Jews are then declared to be the cause of their captivity and dispersion, 16-20; from which however they are promised a deliverance in terms of great force and beauty, 21-38. This chapter contains also, under the type of the happy condition of the Israelites after their restoration from the Babylonish captivity, a glorious prophecy of the rich blessings of the gospel dispensation.

ALSO, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord God; Because ^b the enemy hath said against you, Ah, ^c even the ancient high places ^d are ours in possession:

3 Therefore prophesy and say, Thus saith the Lord God; * Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, ^e and ^f ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the ^g rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which ^h became a prey and ⁱ derision to the residue of the heathen that are round about:

5 Therefore thus saith the Lord God; ^k Surely in the fire of my jealousy have I spoken against the

^a Ch. vi. 2, 3.—^b Ch. xxv. 8. xxvi. 2.—^c Deut. xxxii. 13.—^d Ch. xxxv. 10.—^e Heb. *Because for because*.—^f Deut. xxviii. 37. 1 Kings ix. 7. Lam. ii. 15. Dan. ix. 16.—^g Or, ye are made to come upon the tip of the tongue.—^h Or, bottoms, or dales.—ⁱ Ch. xxxiv. 28.—^j Ps.

Verse 1. *Prophesy unto the mountains of Israel*] This is a part of the preceding prophecy, though it chiefly concerns the Jews. In it they are encouraged to expect a glorious restoration; and that none of the evil wishes of their adversaries should take place against them.

Verse 4. *Therefore—thus saith the Lord God to the mountains, &c.*] They shall neither possess mountain nor valley, hill nor dale, fountain nor river; for though in my justice I made you desolate, yet they shall not profit by your disasters. See ver. 5, 6, and 7.

residue of the heathen, and against all Idumea, ^l which have appointed my land into their possession with the joy of all their heart, with spiteful minds, to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have ^m borne the shame of the heathen:

7 Therefore thus saith the Lord God; I have ⁿ lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people, of Israel; for they are at hand to come.

9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and ^o the wastes shall be builded:

11 And ^p I will multiply upon you man and beast:

lxxix. 4.—^l Deut. iv. 24. Ch. xxxviii. 19.—^m Ch. xxxv. 10. 12.—ⁿ Ps. cxliii. 3, 4. Ch. xxxiv. 29. Ver. 15.—^o Ch. xx. 5.—^p Ver. 33. Isa. lviii. 12. lxi. 4. Amos ix. 14.—^q Jer. xxxi. 27. xxxiii. 12.—

Verse 8. *For they are at hand to come.*] The restoration of the Jews is so absolutely determined that you may rest assured it will take place; and be as confident relative to it, as if you saw the different families entering into the Israelitish borders.

Verse 9. *Ye shall be tilled and sown*] The land shall be cultivated as it formerly was.

Verse 11. *I will multiply upon you man and beast*] The agriculturist and the beast of burden.

And will do better unto you than at your beginnings]

and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: *and ye shall know that I am the LORD.

12 Yea, I will cause men to walk upon you, even my people Israel; ^b and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth ^c bereave them of men.

13 Thus saith the Lord GOD; Because they say unto you, ^d Thou land devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither ^e bereave thy nations any more, saith the Lord GOD.

15 ^f Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, ^g they defiled it by their own way and by their doings: their way was before me as ^h the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them ⁱ for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I ^j scattered them among the heathen, and they were dispersed through the countries: ^k according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they ^l profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity ^m for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus

*Ch. xxxv. 9. xxxvii. 6, 13.—^b Obad. 17, &c.—^c See Jer. xv. 7. ^d Num. xiii. 32.—^e Or, cause to fall.—^f Ch. xxxiv. 29.—^g Lev. xviii. 25, 27, 28. Jer. ii. 7.—^h Lev. xv. 19, &c.—ⁱ Ch. xvi. 36, 37. xxiii. 37.—^j Ch. xxii. 15.—^k Ch. vii. 3, xviii. 30. xxxix. 24.—^l Isa. lii. 5. Rom. ii. 24.—^m Ch. xx. 9, 14.—ⁿ Pa. cvi. 8.—^o Ch. xx. 41. xxxviii. 22.—^p Or, your.—^q Ch. xxxiv. 13. xxxvii. 21.—^r Isa. lii. 15. Heb. x.

This falls in better with Gospel than with Jewish times.

Verse 23. *I will sanctify my great name*] By changing your hearts and your conduct, I shall show my hatred to vice, and my love to holiness: but it is not for your sakes, but for my holy name's sake, that I shall do you good in your latter days.

Verse 24. *I will take you from among the heathen*] This does not relate to the restoration from Babylon merely. The Jews are at this day scattered in all Heathen, Mohammedan, and Christian countries. From these they are to be gathered, and brought to repossess their own land.

Verse 25. *Then*—at the time of this great restoration—I will *sprinkle clean water upon you*—the truly cleansing water; the influences of the HOLY SPIRIT typified by water, whose property it is to cleanse, whiten, purify, refresh, render healthy and fruitful.

From all your filthiness] From every sort of external and internal abomination and pollution.

And from all your idols] False gods, false worship, false opinions, and false hopes.

Verse 26. *A new heart also will I give you*] I will change the whole of your infected nature; and give you new appetites, new passions; or, at least, the old ones purified and refined.

And a new spirit will I put within you] I will renew your minds, also enlighten your understanding, correct your judgment, and refine your will; so that you shall have a new spirit to actuate your new heart.

I will take away the stony heart] That heart that is hard,

saith the Lord GOD; I do not *this* for your sakes, O house of Israel, ^a but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be ^b sanctified in you before ^c their eyes.

24 For ^d I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ^e Then will I sprinkle clean water upon you, and ye shall be clean: ^f from all your filthiness, and from all your idols, will I cleanse you.

26 A ^g new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my ^h Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 ⁱ And ye shall dwell in the land that I gave to your fathers; ^j and ye shall be my people, and I will be your God.

29 I will also ^k save you from all your uncleanness: and ^l I will call for the corn, and will increase it, and ^m lay no famine upon you.

30 ⁿ And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then ^o shall ye remember your own evil ways, and your doings that were not good, and ^p shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 ^q Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; in the day that I shall have cleansed you from all your iniquities I

22.—^a Jer. xxxiii. 8.—^b Jer. xxxii. 39. Ch. xi. 19.—^c Ch. xi. 19. xxxvii. 14.—^d Ch. xxxviii. 25. xxxvii. 25.—^e Jer. xxx. 22. Ch. xi. 20. xxxvii. 27.—^f Matt. i. 21. Rom. xi. 26.—^g See Ps. cv. 16.—^h Ch. xxxiv. 29.—ⁱ Ch. xxxiv. 27.—^j Ch. xvi. 61, 63.—^k Lev. xxvi. 39. Ch. vi. 9. xx. 43.—^l Deut. ix. 5. Ver. 22.

impenetrable and cold; the affections and passions that are unyielding, frozen to good, unaffected by heavenly things; that are slow to credit the words of God.

And I will give you an heart of flesh.] One that can feel, and that can enjoy; that can feel love to God and to all men, and be a proper habitation for the living God.

Verse 27. *And I will put my spirit within you*] I will put my Spirit, the great principle of light, life, and love, within you, to actuate the new spirit, and to influence the new affections and passions; that the animal spirit may not become brutish, that the mental powers become not foolish.

And the cause shall be evidenced by the effects; for I will cause you to walk in my statutes—not only to believe and reverence my appointments relative to what I command you to perform; but ye shall walk in them, your conduct shall be regulated by them.

Verse 28. *Ye shall be my people*] Wholly given up to me in body, soul, and spirit.

And I will be your God.] To fill you with love, joy, peace, meekness, gentleness, long-suffering, fidelity, and goodness, to occupy your whole soul, and gratify your every desire.

Verse 30. *Ye shall receive no more reproach of famine*] Ye shall be daily and hourly fed with the bread that endures unto eternal life.

Verse 31. *Then shall ye remember your own evil ways*] Ye shall never forget that ye were once slaves of sin, and sold under sin; children of the wicked one; heirs to all God's curses, with no hope beyond hell.

will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined

* Ver. 10.—^b Isa. li. 8. Ch. xxviii. 13. Joel ii. 3.—^c Ch. xvii. 24. xxii. 14. xxxvii. 14.

Verse 35. *This land that was desolate by sin, is become like the garden of Eden by righteousness. Satan's blast is removed; God's blessing has taken place.*

Verse 36. *Then the heathen]* They shall see how powerful Jehovah is, and how fully he saves those who come unto and worship him.

Verse 37. *Thus saith the Lord God]* In answer to the question, "Who shall have such blessings?" we say, they that pray, that seek earnestly, that strive to enter in at the strait gate.

places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

37 Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

^d See ch. xiv. 3. xx. 3, 31.—^e Ver. 10.—^f Heb. flock of holy things.

Verse 38. *As the holy flock]* The church of Christ, without spot, or wrinkle, or any such thing.

The flock of Jerusalem] The Jerusalem that is from above, the city of the living God, the place where his Majesty dwells. As they came in ancient times to the solemn national feasts, so shall they come when they have fully returned unto the Lord, and received his salvation by Christ Jesus.

There is no period of the Jewish history from that time until now, to which this prophecy can be applied. It must belong to the gospel dispensation.

CHAPTER XXXVII.

This chapter treats of the same subject with the preceding, in a beautiful and significant vision. Under the emblem of the open valley being thickly strewed with very dry bones is represented the hopeless state of the Jews when dispersed throughout the provinces of the Chaldean empire. But God, contrary to every human probability, restores these bones to life, thereby prefiguring the restoration of that people from the Babylonish captivity, and their resettlement in the land of their forefathers, 1-14. The prophet then makes an easy and elegant transition to the blessedness of the people of God under the gospel dispensation, in the plenitude of its manifestation; when the genuine converts to Christianity, the spiritual Israel, shall be no longer under the domination of heathen and anti-christian rulers, but shall be collected together into one visible kingdom, and constitute but one flock under one Shepherd, 15-28. The vision of the dry bones reviving is considered by some as having a remote view to the general resurrection.

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones.

2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

* Ch. i. 3.—^b Ch. iii. 14. viii. 3. xi. 24. Luke iv. 1.—^c Or, champion.—^d Deut. xxxii. 36. 1 Sam. ii. 6. John v. 21. Rom. iv. 17.

Verse 1. *The hand of the Lord was upon me]* The prophetic influence was communicated.

And carried me out in the spirit] A spiritual vision, in which all these things were doubtless transacted.

Verse 3. *Can these bones live?]* Is it possible that the persons whose bones these are can return to life?

Verse 4. *Prophecy upon these bones]* Declare to your miserable countrymen the gracious designs of the Lord;

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

9 Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

² Cor. i. 9.—^e Ps. civ. 80. Ver. 9.—^f Ch. vi. 7. xxxv. 12. Joel ii. 27. iii. 17.—^g Or, breath.—^h Ps. civ. 30. Ver. 5.

show them that their state, however deplorable, is not hopeless.

Verse 5. *Behold, I will cause breath]* Ruach signifies both soul, breath, and wind; and sometimes the Spirit of God. Soul is its proper meaning in this vision, where it refers to the bones: "I will cause the SOUL to enter into you."

Verse 9. *Prophecy unto the wind]* Ruach. Address thy-

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14 And I shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

15 The word of the Lord came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 I say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

* Rev. xi. 11.—Ps. cxli. 7. Isa. xlix. 14.—Isa. xxvi. 19. Hos. xiii. 14.—4 Ch. xxxvi. 24. Ver. 25.—Ch. xxxvi. 27.—[Sec Num. xvii. 2.—2 Chron. xi. 12, 13. 16. xv. 9. xxx. 11, 18.—5 Sec ver. 22, 24.—Ch. xii. 9. xxiv. 19.—Zech. x. 6.—Ver. 16, 17.—Jh. xii. 3.—6 Ch. xxxvi. 24.—Isa. xi. 13. Jer. iii. 18. l. 4. Hos. i. 11.—7 Ch. xxxiv. 23, 24. John x. 16.—8 Ch. xxxvi. 25.—9 Ch. xxxvi. 28, 29.—Isa. xl. 11. Jer. xxxiii. 5. xxx. 9. Ch. xxxiv. 23, 24. Hos.

self to the soul, and command it to enter into these well-organized bodies, that they may live.

[Come from the four winds] The four winds signify all parts—in every direction. Literally it is, "Soul, come from the four souls;" "Breath, come from the four breaths;" or, "Wind, come from the four winds." But here ruach has both of its most general meanings, wind or breath, and soul.

Verse 11. These bones are the whole house of Israel] That is, their state is represented by these bones; and their restoration to their own land is represented by the revivification of these bones.

Verse 12. I will open your graves] Here is a pointed allusion to the general resurrection; a doctrine properly credited and understood by the Jews, and to which our Lord refers, John v. 25, 28, 29.

And cause you to come up out of your graves] I am determined that ye shall be restored; so that were ye even in your graves, as mankind at the general resurrection, yet my all-powerful voice shall call you forth.

Verse 13. When I have opened your graves] When I shall have done for you what was beyond your hope, and deemed impossible, then shall ye know that I am Jehovah.

Verse 14. And shall put my Spirit] Here ruach is taken for the Holy Ghost. They were living souls, animal and intellectual beings, when they had received their souls, as mentioned above: but they could only become spiritual, holy, and obedient creatures by the Spirit of God actuating their spirits.

Verse 16. Son of man, take thee one stick] The kingdom of Judah was composed of the tribes of Judah and Benjamin,

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

iii. 5. Luke i. 32.—Ver. 22. John x. 16.—Ch. xxxvi. 27.—4 Ch. xxxvi. 28.—Isa. xl. 21. Joel iii. 20. Amos ix. 15.—5 Ver. 24. John xii. 34.—Ps. lxxxix. 8. 1-n. lv. 3. Jer. xxxii. 40. Ch. xxxiv. 25.—Ch. xxxvi. 10, 37.—2 Cor. vi. 16.—6 Lev. xxvi. 11, 12. Ch. xliii. 7. John i. 14.—7 Ch. xi. 20. xiv. 11. xxxvi. 28.—8 Ch. xxxvi. 23.—9 Ch. xx. 12.

with the Levites; all the rest went off in the schism with Jeroboam, and forced the kingdom of Israel. Though some out of those tribes did rejoin themselves to Judah, yet no whole tribe ever returned to that kingdom. Common sufferings in their captivity became the means of reviving a kinder feeling; and to encourage this, God promises that he will reunite them, and restore them to their own land; and that there shall no more be any divisions or feuds among them.

Verse 19. The stick of Joseph, which is in the hand of Ephraim] Jeroboam, the first king of the ten tribes, was an Ephraimite. Joseph represents the ten tribes in general: they were in the hand of Ephraim, that is, under the government of Jeroboam.

Verse 22. I will make them one nation] There was no distinction after the return from Babylon.

And one king shall be king to them all] Politically speaking, they never had a king from that day to this; and the grand junction and government spoken of here must refer to another time—to that in which they shall be brought into the Christian church with the fulness of the Gentiles; when Jesus, the King of kings and Lord of lords, shall rule over all.

Verse 24. And David my servant shall be King] That this refers to Jesus Christ, see proved chap. xxxiv. 23.

Verse 25. The land that I have given unto Jacob my servant] Jacob means here the twelve tribes; and the land given to them was the whole land of Palestine; consequently, the promise states that, when they return, they are to possess the whole of the Promised Land.

Verse 27. My tabernacle] Jesus Christ, the true tabernacle, in whom dwelt all the fulness of the Godhead bodily.

CHAPTER XXXVIII.

The sublime prophecy contained in this and the following chapter relates to Israel's victory over Gog, and is very obscure. It begins with representing a prodigious armament of many nations combined together, under the conduct of Gog, with the intention of overwhelming the Jews after having for some time resettled in their land subsequent to their return from the Babylonish captivity, 1-9. These enemies are further represented as making themselves sure of the spoil, 10, 13. But in this critical conjuncture, when Israel, to all human appearance, was about to be swallowed up by her enemies, God most graciously appears, to execute by terrible judgments, the vengeance threatened against these formidable adversaries of his people, 14-16. The prophet, in terms borrowed from human passions, describes, with awful emphasis, the fury of Jehovah as coming up to his face; and the effects of it so dreadful, as to make all the animate and inanimate creation tremble, and even to convulse with terror the whole frame of nature, 17-23.

AND the word of the LORD came unto me, saying,

2 ^a Son of man, ^b set thy face against Gog, the land of Magog, ^d the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

4 And 'I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, 'all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and ^e Libya with them; all of them with shield and helmet:

6 ^b Gomer, and all his bands; the house of ¹ Togarmah of the north quarters, and all his bands: and many people with thee.

7 ¹ Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ^a After many ¹ days thou shalt be visited: in the latter years, thou shalt come into the land that is brought back from the sword, ^m and is gathered out of many people, against ⁿ the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall ^o dwell safely all of them.

9 Thou shalt ascend and come ^p like a storm, thou shalt be ^q like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God; It shall also come

^a Ch. xxxix. 1.—^b Ch. xxxv. 2, 3.—^c Rev. xx. 8.—^d Or, prince of the chief.—^e Ch. xxxii. 26.—^f 2 Kings xix. 28. Ch. xxix. 4 xxxix. 2.—^g Ch. xxxiii. 12.—^h Or, Phut. Ch. xxvii. 10. xxx. 5.—ⁱ Gen. x. 2.—^j Ch. xxvii. 14. Like Isa. viii. 9, 10. Jer. xlvi. 3, 4, 14. II. 12.—^k Gen. xlix. 1. Deut. iv. 80. Ver. 16.—^l Isa. xxxix. 6.—^m Ver. 12. Ch. xxxiv. 18.—ⁿ Ch. xxxvi. 1, 4, 8.—^o Jer. xxxii. 6. Ch. xxviii. 28. xxxiv. 25, 28. Ver. 11.—^p Isa. xxviii. 2.—^q Jer. iv. 13. Ver. 16.—

Verse 2. Son of man, set thy face against Gog, the land of Magog] This is allowed to be the most difficult prophecy in the Old Testament.

There are but two opinions on this subject that appear to be at all probable: 1. That which makes GOG Cambyeses, king of Persia; and 2. That which makes him ANTIQHOUS EPIPHANES, king of Syria.

I shall at present examine the text by this latter opinion. Chief prince of Meshech and Tubal] These probably mean the auxiliary forces, over whom Antiochus was supreme; they were the Muscovites and Cappadocians.

Verse 4. I will turn thee back] Thy enterprise shall fail. Verse 5. Persia.] That a part of this country was tributary to Antiochus, see 1 Macc. iii. 81.

Ethiopia and Libya] That these were auxiliaries of Antiochus is evident from Dan. xi. 43: "The Libyans and Ethiopians shall be at his steps."

Verse 6. Gomer, and all his bands; the house of Togar-

to pass that at the same time shall things come into thy mind, and thou shalt ^r think an evil thought:

11 And thou shalt say, I will go up to the land of unwall'd villages; I will ^s go to them that are at rest; that dwell ^t safely, all of them dwelling without walls, and having neither bars nor gates,

12 ^v To take a spoil, and to take a prey, to turn thine hand upon ^w the desolate places that are now inhabited, ^x and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the ^y midst of the land.

13 ^z Sheba, and ^{aa} Dedan, and the merchants ^{bb} of Tarshish, with all ^{cc} the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; ^{dd} In that day when my people of Israel ^{ee} dwelleth safely, shalt thou not know it?

15 ^{ff} And thou shalt come from thy place out of the north parts, thou, ^{gg} and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 ^{hh} And thou shalt come up against my people of Israel, as a cloud to cover the land; ⁱⁱ it shall be in the latter days, and I will bring thee against my land, ^{jj} that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God; Art thou he of whom I have spoken in old time, ^{kk} by my servants

^r Or, conceives a mischievous purpose.—^s Jer. xlix. 31.—^t Ver. 8.—^u Or, confidently.—^v Heb. To spoil the spoil, and to prey the prey. Ch. xxix. 19.—^w Ch. xxxvi. 84, 86.—^x Ver. 8.—^y Heb. aaval. Judg. ix. 37.—^z Ch. xxvii. 22, 23.—^{aa} Ch. xxvii. 15, 20.—^{bb} Ch. xxvii. 12.—^{cc} See ch. x. 3, 5.—^{dd} Isa. iv. 1.—^{ee} Ver. 8.—^{ff} Ch. xxxix. 2.—^{gg} Ver. 6.—^{hh} Ver. 9.—ⁱⁱ Ver. 8.—^{jj} Exod. xiv. 4. Ch. xxxvi. 23. xxxix. 21.—^{kk} Heb. by the hands.

mah.] The Cimmerians and Turcomanians, and other northern nations.

Verse 9. Thou shalt ascend and come like a storm.] It is observable that Antiochus is thus spoken of by Daniel, chap. xi. 40: The king of the north—Antiochus, shall come against him (the king of the south is the king of Egypt) like a whirlwind.

Verse 10. Shall things come into thy mind, and thou shalt think an evil thought.] Antiochus purposed to invade and destroy Egypt as well as Judea; see Dan. xi. 81, 82, 86.

Verse 12. To take a spoil—and a prey.] When Antiochus took Jerusalem he gave the pillage of it to his soldiers, and spoiled the temple of its riches, which were immense.

Verse 13. Sheba, and Dedan.] The Arabians, anciently great plunderers; and Tarshish, the inhabitants of the famous isle of Tartessus, the most noted merchants of the time.

Verse 16. When I shall be sanctified in thee, O Gog.] By the defeat of his troops under Lysias his general.

the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.

19 For ^ain my jealousy ^band in the fire of my wrath have I spoken, ^cSurely in that day there shall be a great shaking in the land of Israel;

20 So that ^dthe fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake

^aCh. xxxv. 5, 6. xxxix. 25.—^bPs. lxxxix. 46.—^cHag. ii. 6, 7. Rev. xvi. 18.—^dHos. iv. 3.—^eJer. iv. 24. Nah. i. 5, 6.—^fOr, towers, or stairs.—^gPs. cv. 16.—^hCh. xiv. 17.—ⁱJudg. vii. 22. 1 Sam.

[Verse 17. Art thou he of whom I have spoken in old time] This prophecy concerning Antiochus and the Jews was delivered about four hundred years before the events took place.

[Verse 21. I will call for a sword against him] Meaning Judas Maccabeus, who defeated his army under Lysias, making a horrible carnage.

[Verse 22. Great hailstones, fire, and brimstone.] These are probably figurative expressions, to signify that the whole

at my presence, ^eand the mountains shall be thrown down, and the ^fsteep places shall fall, and every wall shall fall to the ground.

21 And I will ^gcall for ^ha sword against him throughout all my mountains, saith the Lord GOD: ⁱevery man's sword shall be against his brother.

22 And I will ^jplead against him with ^kpestilence and with blood; and ^lI will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and ^mgreat hailstones, fire, and brimstone.

23 Thus will I magnify myself, and ⁿsanctify myself; ^oand I will be known in the eyes of many nations, and they shall know that I am the Lord.

xiv. 20. 2 Chron. xx. 28.—^pIsa. lxxvi. 16. Jer. xxv. 31.—^qCh. v. 17.—^rPs. xi. 6. Isa. xxix. 6. xxx. 30.—^sCh. xiii. 11. Rev. xvi. 21.—^tCh. xxxvi. 23.—^uPs. ix. 16. Ch. xxxvii. 28. xxxix. 7. Ver. 10.

time of the war should be against him, and that his defeat and slaughter should be great. Abp. Newcome supposes all the above prophecy remains yet to be fulfilled. Where such eminent scribes are divided, who shall decide! [More recent critics reject the literal interpretation, and regard the chapter as prophetic of the conflict between the forces of heathenism and the truth.]

CHAPTER XXXIX.

The prophet goes on to denounce the divine judgments against Gog and his army, 1-7; and describes their dreadful slaughter, 8-10, and burial, 11-16, in terms so very lofty and comprehensive, as must certainly denote some very extraordinary interposition of Providence in behalf of the Jews. And to amplify the matter still more, the prophet, with peculiar art and propriety, delays the summoning of all the birds and beasts of prey in nature to feast on the slain (in allusion to the custom of feasting on the remainder of sacrifices), till after the greater multitudes are buried; to intimate that even the remainder, and as it were the stragglers of such mighty hosts, would be more than sufficient to satisfy their utmost rapacity, 17-20. The remaining verses contain a prediction of the great blessedness of the people of God in gospel times, and of the stability of the kingdom of Christ, 21-29. It will be proper to remark that the great northern expedition against the natural Israel, described in this and the preceding chapter, is, from its striking resemblance in the main particulars, put by the writer of the Apocalypse (chap. xx. 7-10), for a much more formidable armament of a multitude of nations in the four quarters of the earth against the pure Christian church, the MYSTICAL Israel; an event still extremely remote, and which it is thought shall immediately precede the destruction of the world by fire, and the general judgment.

THEREFORE, ^athou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal;

2 And I will turn thee back, and ^bleave but the sixth part of thee, ^cand will cause thee to come up from ^dthe north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

^aCh. xxxviii. 2, 3.—^bOr, strike thee with six plagues; or, draw thee back with a hook of six teeth, as ch. xxxviii. 4.—^cCh. xxxviii. 15.—^dHeb. the sides of the north.—^eCh. xxxviii. 21. Ver. 17.—^fCh.

[Verse 2. And leave but the sixth part of thee] The margin has strike thee with six plagues; or, draw thee back with a hook of six teeth.

[Verse 3. I will smite thy bow out of thy left hand] The bow is held by the left hand; the arrow is pulled and discharged by the right.

[Verse 6. I will send a fire on Magog] On Syria. I will destroy the Syrian troops.

4 ^gThou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: ^hI will give thee unto the ravenous birds of every ⁱsort, and to the beasts of the field ^jto be devoured.

5 Thou shalt fall upon ^kthe open field; for I have spoken it, saith the Lord GOD.

6 ^lAnd I will send a fire on Magog, and among them that dwell ^mcarelessly in ⁿthe isles: and they shall know that I am the LORD.

7 ^oSo will I make my holy name known in the midst of my people Israel; and I will not let them

xxxiii. 27.—^pHeb. wing.—^qHeb. to devour.—^rHeb. the face of the field.—^sCh. xxxvii. 22. Amos i. 4.—^tOr, confidently.—^uPs. lxxii. 10.—^vVer. 22.

[And among them that dwell carelessly in the isles] The auxiliary troops that came to Antiochus from the borders of the Euxine Sea.

[Verse 7. In the midst of my people Israel] This defeat of Gog is to be in Israel: and it was there, according to this prophecy, that the immense army of Antiochus was so completely defeated.

[Verse 9. And shall set on fire—the weapons] The Israel-

^a pollute my holy name any more: ^b and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ^c Behold, it is come, and it is done, saith the Lord God; this *is* the day ^d whereof I have spoken.

9 And they that dwell in the cities of Israel shall forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the ^e handstaves, and the spears, and they shall ^f burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: ^g and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11 And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the ^h noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it ⁱ The valley of ^j Hamon-gog.

12 And seven months shall the house of Israel be burying of them, ^k that they may cleanse the land.

13 Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that ^l I shall be glorified, saith the Lord God.

14 And they shall sever out ^m men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, ⁿ to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he ^o set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city shall be ^p Hamonah. Thus shall they ^q cleanse the land.

17 And, thou son of man, thus saith the Lord God; ^r Speak ^s unto every feathered fowl, and to every beast of the field, ^t Assemble yourselves, and come; gather yourselves on every side to my ^u sacrifice that I do sacrifice for you, *even* a great sacrifice ^v upon the mountains of Israel, that ye may eat flesh, and drink blood.

^a Lev. xviii. 21. Ch. xx. 39.—^b Ch. xxxviii. 16, 23.—^c Rev. xvi. 17. xxi. 6.—^d Ch. xxxviii. 17.—^e Or, javelins.—^f Or make a fire of them.—^g Isa. xiv. 2.—^h Or, mouths.—ⁱ That is, The multitude of Gog.—^j Deut. xxi. 23. Ver. 14, 16.—^k Ch. xxviii. 22.—^l Heb. men of continuance.—^m Ver. 12.—ⁿ Heb. build.—^o That is, the multitude.—^p Ver. 12.—^q Rev. xix. 17.—^r Heb. to the fowl of every wing.—^s Isa. xviii. 6. xxxiv. 6. Jer. xii. 9. Zeph. i. 7.—^t Or, slaughter.—^u Ver. 4.—^v Rev. xix. 18.—^w Heb. great goats.—^x Deut.

ites shall make bonfires and fuel of the weapons, tents, &c., which the defeated Syrians shall leave behind them, as expressive of the joy which they shall feel for the destruction of their enemies; and to keep up, in their *culinary consumption*, the memory of this great event.

They shall burn them with fire seven years] These may be figurative expressions, after the manner of the Asiatics, whose language abounds with such descriptions.

Verse 11. The valley of the passengers on the east of the sea] That is, of Gennesareth, according to the Targum. The valley near this lake or sea is called the Valley of the Pass—the merchants traders from Syria and other eastern countries went into Egypt; see Gen. xxxvii. 17, 25.

There shall they bury Gog and all his multitude] Not Gog, or Antiochus himself, for he was not in this battle; but his generals, captains, and soldiers, by whom he was represented. As to Hamon-gog, we know no valley of this name but here.

Verse 12. And seven months] It shall require a long time to bury the dead. This is another figurative expression; which, however, may admit of a good deal of literal meaning.

Verse 18. Ye shall—drink the blood of the princes of the

18 ^y Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of ^z goats, of bullocks, all of them ^a fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 ^b Thus ye shall be filled at my table with horses and chariots, ^c with mighty men, and with all men of war, saith the Lord God.

21 ^d And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and ^e my hand that I have laid upon them.

22 ^f So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ^g And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore ^h hid I my face from them, and ⁱ gave them into the hand of their enemies: so fell they all by the sword.

24 ^j According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore Thus saith the Lord God; ^k Now will I bring again the captivity of Jacob, and have mercy upon the ^l whole house of Israel, and will be jealous for my holy name;

26 ^m After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they ⁿ dwelt safely in their land, and none made them afraid.

27 ^o When I have brought them again from the people, and gathered them out of their enemies' lands, and ^p am sanctified in them in the sight of many nations;

28 ^q Then shall they know that I *am* the Lord their God, ^r which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 ^s Neither will I hide my face any more from them: for I have ^t poured out my Spirit upon the house of Israel, saith the Lord God.

xxxii. 14. Ps. xxii. 12.—^y Ps. lxxvi. 6. Ch. xxxviii. 4.—^z Rev. xix. 18.—^a Ch. xxxviii. 16, 23.—^b Exod. vii. 4.—^c Ver. 7, 28.—^d Ch. xxxvi. 18, 19, 20, 28.—^e Deut. xxxii. 17. Isa. lix. 2.—^f Lev. xxvi. 25.—^g Ch. xxvi. 19.—^h Jer. xxx. 3, 19. Ch. xxxiv. 13. xxxvi. 21.—ⁱ Ch. xx. 40. Hos. i. 11.—^j Dan. ix. 16.—^k Lev. xxvi. 5, 6.—^l Ch. xxxiii. 25, 26.—^m Ch. xxxvi. 23, 24. xxxviii. 16.—ⁿ Ch. xxxiv. 80. Ver. 22.—^o Heb. by my causing of them, &c.—^p Isa. lix. 8.—^q Joel ii. 28. Zech. xii. 10. Acts ii. 17.

earth] This is spoken of fowls and beasts here—rams, lambs, and goats.

Verse 19. And ye shall eat fat—and drink blood] It is the fowls and the beasts that God invites, ver. 17.

Verse 25. Now will I bring again the captivity of Jacob] Both they and the heathen shall know that it was for their iniquity that I gave them into the hands of their enemies: and now I will redeem them from those hands in such a way as to prove that I am a merciful God, as well as a just God.

Verse 26. After that they have borne their shame] After they shall have borne the punishment due to a line of conduct which is their shame and reproach, viz., idolatry.

Verse 27. When I have—gathered them] Antiochus had before captured many of the Jews, and sold them for slaves; see Dan. xi. 83.

Verse 28. And have left none of them any more there.] All that chose had liberty to return; but many remained behind. This promise may therefore refer to a greater restoration, when not a Jew shall be left behind. This, the next verse intimates, will be in the gospel dispensation.

Verse 29. For I have poured out my Spirit] That is, I will pour out my Spirit; see the notes on chap. xxxvi. 25-29, where this subject is largely considered.

CHAPTER XL.

The prophecy or vision, which begins here, continues to the end of the Book. The Temple of Jerusalem lying in ruins when Ezekiel had this vision (for its date is the fourteenth year after the destruction of Jerusalem by Nebuchadnezzar), the Jews needed consolation. If they were not promised a restoration of the temple, they would not feel so great an interest in returning home. It is thought by some that no model of Solomon's Temple had remained. To direct them, therefore, in the dimensions, parts, order, and rules of their new temple might be one reason why Ezekiel is so particular in the description of the old; to which the new was conformable in figure and parts, though inferior in magnificence, on account of the poverty of the nation at the time. Whatever was august or illustrious in the prophetic figures, and not literally fulfilled in or near their own times, the ancient Jews properly considered as belonging to the time of the Messiah. Accordingly, upon finding that the latter temple fell short of the model of the temple here described by Ezekiel, they supposed the prophecy to refer, at least in part, to the period now mentioned. And we, who live under the Gospel dispensation, have apostolical authority for the assertion that the temple and temple-worship were emblematic of Christ's church, frequently represented in the New Testament under the metaphor of a temple, in allusion to the symmetry, beauty, and firmness of that of Solomon; to its orderly worship; and to the manifestations it had of the Divine Presence. This chapter commences with the time, manner, and end of the vision, 1-5. We have next a description of the east gate, 6-19, the north gate, 20-22, and the south gate, 24-31. A further description of the east gate, 32-34, and of the north gate, 35-38. Account of the eight tables, 39-43; of the chambers, 44-47; and of the porch of the temple, 48, 49.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

^a Ch. xxxiii. 21.—^b Ch. i. 3.—^c Ch. viii. 3.—^d Rev. xxi. 10.—^e Or, upon which.—^f Ch. i. 7. Dan. x. 6.—^g Ch. xlvii. 3.—^h Rev. xi. 1. xxi.

The temple here described by Ezekiel is, in all probability, the same which he saw before his captivity, and which had been burned by the Chaldeans fourteen years before this vision. On comparing the Books of Kings and Chronicles with this Prophet, we shall find the same dimensions in the parts described by both; the inside ornaments of the temple are entirely the same; in both we see two courts; an inner one for the priests, and an outer one for the people. So that there is room to suppose that, in all the rest, the temple of Ezekiel resembled the old one; and that God's design in retracing these ideas in the prophet's memory was to preserve the remembrance of the plan, the dimensions, the ornaments, and whole structure of this divine edifice; and that at the return from captivity, the people might more easily repair it agreeably to this model.

Verse 2. *Set me upon a very high mountain*] Mount Moriah, the mount on which Solomon's temple was built, 2 Chron. iii. 1.

Verse 3. *A man, whose appearance was like—brass*] Like bright polished brass, which strongly reflected the rays of light. Probably he had what we would term a nimbus

6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

7 And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

10 And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.

15.—¹ Ch. xlv. 5.—² Ch. xliii. 10.—³ Ch. xlii. 20.—⁴ Heb. whose face was the way toward the east.—⁵ Heb. limit, or bound.

or glory which his head. This was either an angel; or, as some think, a personal appearance of our blessed Lord.

Verse 4. *Declare all that thou seest to the house of Israel.*] That they may know how to build the second temple, when they shall be restored from their captivity.

Verse 5. *A measuring reed of six cubits long*] The Hebrew cubit is supposed to be about twenty and a half inches; and a palm, about three inches more; the length of the rod about ten feet six inches.

The breadth—one reed; and the height, one reed.] As this wall was as broad as it was high, it must have been a kind of parapet, which was carried, of the same dimensions, all round the temple.

Verse 6. *Went up the stairs thereof*] As the temple was built upon an eminence, there must have been steps on the outside, opposite to each door, to ascend by.

Verse 7. *And every little chamber was one reed*] These were the chambers of the buildings which were within the inclosure of the temple round the court, and these chambers appear to have been numerous.

13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

16 And there were ^anarrow ^bwindows to the little chambers, and to their posts within the gate round about, and likewise to the ^carches: and windows were round about ^dinward: and upon each post were palm trees.

17 Then brought he me into ^ethe outward court, and, lo, there were ^fchambers, and a pavement made for the court round about; ^gthirty chambers were upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court ^hwithout, an hundred cubits eastward and northward.

20 And the gate of the outward court ⁱthat looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof were three on this side, and three on that side; and the posts thereof and the ^jarches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof were before them.

23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and ^kanother on that side, upon the posts thereof.

27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it, and in the

arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about were ^lfive and twenty cubits long, and five cubits ^mbroad.

31 And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps.

32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

35 And he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof were toward the utter court; and the palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt-offering.

39 And in the porch of the gate were two tables on this side, and two tables on that side, to lay thereon the burnt-offering and ⁿthe sin-offering and ^othe trespass-offering.

40 And at the side without, ^pas one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

42 And the four tables were of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within were ^qhooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

44 And without the inner gate were the chambers of ^rthe singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, ^sthe keepers of the ^tcharge of the house.

46 And the chamber whose prospect is toward the north is for the priests, ^uthe keepers of the

^a 1 Kings vi. 4.—^b Heb. closed.—^c Or, galleries, or porches.—^d Or, within.—^e Rev. xi. 2.—^f 1 Kings vi. 5.—^g Ch. xlv. 5.—^h Or, from without.—ⁱ Heb. whose face was.—^j Or, galleries, or porches.—^k See ver. 21, 25, 33, 36.—^l Heb. breadth.—^m 1 Ev. iv. 2, 3.—ⁿ Lev. v. 6. vi.

Verse 21. Arches] Porch. The arch was not known at this period.

Verse 24. According to these measures.] The same measures that had been used at the eastern court.

Verse 30. And the arches round about were five and

6. vii. 1.—^o Or, at the step.—^p Or, endirons, or the two hearthstones.—^q 1 Chron. vi. 31.—^r Lev. viii. 35. Num. iii. 7, 28, 32, 38. xviii. 6. 1 Chron. ix. 23. 2 Chron. xiii. 11. Ps. cxxiv. 1.—^s Or, ward, or ordinance. And, so ver. 46.—^t Num. xviii. 5. Ch. xlv. 15.

twenty cubits long] That the five cubits broad should be read twenty-five is evident from verses 21, 25, 29, 33, and 36.

Verse 30. The porch of the gate] The north gate of the court of the priests.

charge of the altar: these are the sons of ^aZadok among the sons of Levi, which come near to the Lord to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, four-square; and the altar *that was* before the house.

48 And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on

^a 1 Kings ii. 35. Ch. xliii. 19. xliiv. 15, 16.

Two tables] Some say of marble.

Verse 41. *Four tables*] These were in the porch of the north gate, in the court of the priests: on them they slew, flayed, and cut up the victims.

this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 ^bThe length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it; and *there were* ^cpillars by the posts, one on this side, and another on that side.

^b 1 Kings vi. 3.—^c 1 Kings vii. 21.

Verse 47. *He measured the court*] This was the court of the priests.

Verse 48. *Breadth of the gate*] It is evident that the gate was a bivalve, or had folding doors. The length of the porch was twenty cubits.

CHAPTER XLI.

In this chapter the prophet gives us a circumstantial account of the measures, parts, chambers, and ornaments of the temple, 1-26.

A*FTERWARD* he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the ^adoor *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, ^btwenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door six cubits; and the breadth of the door, seven cubits.

4 So ^che measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, *This is* the most holy place.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.

6 ^aAnd the side chambers *were* three, ^bone over another, and ^cthirty in order; and they entered into the wall *which was* of the house for the side chambers round about, that they might ^dhave hold, but they had not hold in the wall of the house.

7 And ^ethere ^fwas an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about ;

^a Or, entrance.—^b 1 Kings vi. 2.—^c 1 Kings vi. 20. 2 Chron. iii. 8.—^d 1 Kings vi. 5, 6.—^e Heb. side chamber over side chamber.—^f Or, three and thirty times, or foot.—^g Heb. be holden.—^h Heb. it was made

Verse 1. *To the temple*] He had first described the courts and the porch.

Verse 2. *The breadth of the door*] The measurements are exactly the same as those of Solomon's temple. See 1 Kings vi. 2, 17.

Verse 4. *The length thereof, twenty cubits*] This also was the exact measurement of Solomon's temple, see 1 Kings vi. 20.

Verse 6. *Entered into the wall*] The beams were admitted into the outer wall, but they rested on projections of the inner wall.

the foundations of the side chambers *were* ^aa full reed of six great cubits.

9 The thickness of the wall, *which was* for the side chamber without, *was* five cubits: and *that which was left was* the place of the side chambers *that were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers *were toward the place that was left*, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long: and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place *which was* behind it, and the ^bgalleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and ^cthe narrow window, and the galleries round about on their three stories, over

broader, and went round.—^d 1 Kings vi. 8.—^e Ch. xl. 5.—^f Or, several walks, or walks with pillars.—^g Ch. xl. 16. Ver. 26.

Verse 7. *An enlarging, and a winding about*] Perhaps a winding staircase that widened upward as the inner wall decreased in thickness.

Verse 9. *The place of the side chambers*] A walk, or gallery of communication along the chambers, five cubits broad, ver. 11.

Verse 13. *So he measured the house*] The temple, taken from the wall which encompassed it from the western side to the vestibule, was one hundred and one cubits; five for the separate place, nine for the wall and the chambers attached to the temple, sixty for the sanctuary and the holy

against the door, ^acieled with wood round about, ^band from the ground up to the windows, and the windows were covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by ^cmeasure.

18 And it was made ^dwith cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

19 ^eSo that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.

20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

21 The ^fposts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

^a Heb. ceiling of wood.—^b Or, and the ground unto the windows.—^c Heb. measures.—^d 1 Kings vi. 29.—^e See ch. i. 10.—^f Heb. post.—

place, ten for the vestibule, and twelve for the two great walls on the west and east of the temple; in all, one hundred and one cubits.

Verse 14. *The breadth of the face of the house*] That is, the front.

Verse 18. *A palm tree was between a cherub and a cherub*] That is, the palm trees and the cherubs were alternated; and each cherub had two faces, one of a lion, and the other of a man; one of which was turned to the palm tree on the right, the other to the palm tree on the left.

22 ^gThe altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is ^hthe table that is ⁱbefore the LORD.

23 ^jAnd the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

26 And there were ^knarrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

^g Exod. xxx. 1.—^h Ch. xlv. 18. Mal. i. 7, 12.—ⁱ Exod. xxx. 8.—^j 1 Kings vi. 31-35.—^k Ch. xl. 16. Ver. 18.

Verse 20. *From the ground unto above the door*] The temple was thirty cubits high, 1 Kings vi. 2; the gate was fourteen cubits, chap. xl. 48.

Verse 22. *The altar of wood*] This was the altar of incense, and was covered with plates of gold.

Verse 25. *There were thick planks*] The wood, or planks, were thick and strong; for the cherubim and palm trees were carved in relief, out of their substance, and unless they had been of considerable thickness, this could not have been done.

CHAPTER XLII.

This chapter gives us a description of the priests' chambers and their use, with the dimensions of the holy mount on which the temple stood, 1-20.

THEN he brought me forth into the utter court, the way toward the north: and he brought me into ^athe chamber that was over against the ^bseparate place, and which was before the building toward the north.

2 Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.

3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was ^cgallery against gallery in three stories.

4 And before the chambers was a walk of ten cubits' breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers were shorter: for the galleries ^dwere higher than these, ^ethan the lower, and than the middlemost of the building.

6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.

7 And the wall that was without over against the

^a Ch. xii. 12, 15.—^b Ch. xii. 12, 13, 14. xliii. 10, 18.—^c Ch. xii. 16.—^d Or, did eat of these.—^e Or, and the building consisted of the lower

Verse 1. *He brought me forth into the utter court*] He brought him out from the temple into the court of the priests. This, in reference to the temple, was called the outer court; but the court of the people was beyond this.

chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits.

8 For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple, were an hundred cubits.

9 And ^ffrom under these chambers was ^gthe entry on the east side, ^has one goeth into them from the utter court.

10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And ⁱthe way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers, and the south chambers, which are before the sepa-

and the middlemost.—^f Or, from the place.—^g Or, he that brought me.—^h Or, as he came.—ⁱ Ver. 4.

Verse 4. *A walk of ten cubits' breadth inward*] This seems to have been a sort of parapet.

Verse 14. *They shall lay their garments wherein they minister*] The priests were not permitted to wear their

rate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place is holy.

14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

^a Lev. vi. 18, 28. xxiv. 9.—^b Lev. ii. 3, 10. vi. 14, 17, 25, 29. vii. 1. x. 13, 14. Num. xviii. 9, 10.

robes in the outer court. These vestments were to be used only when they ministered; and when they had done, they were to deposit them in one of the chambers mentioned in the thirteenth verse.

Verses 16-19. He measured the east—north—south—west side] Each of which was five hundred reeds: and, as the

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

^a Ch. xlv. 19.—^b Heb. wind.—^c Ch. xl. 5.—^d Ch. xlv. 2.

building was square, the area must have been nearly thirteen thousand paces.

Verse 20. It had a wall round about] The holy place was that which was consecrated to the Lord; into which no heathen, nor stranger, nor any in a state of impurity, might enter. The profane place was that to which men, women, Gentiles, pure or impure, might be admitted.

CHAPTER XLIII.

The glory of the Lord is represented as returning to the temple, 1-6; where God promises to fix his residence, if the people repent and forsake those sins which caused him to depart from them, 7-12. Then the measures of the altar, and the ordinances relating to it, are set down, 13-27.

AFTERWARD he brought me to the gate, even the gate that looketh toward the east:

2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like the noise of many waters: and the earth shined with his glory.

3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

^a Ch. x. 19. xlv. i. xlv. i. —^b Ch. xl. 28.—^c Ch. i. 24. Rev. i. 15. xiv. 2. xix. 1, 6.—^d Ch. x. 4. Rev. xviii. 1.—^e Ch. i. 4, 28. viii. 4.—^f Or, when I came to prophesy that the city should be destroyed. See ch. ix. 1, 5.—^g So Jer. i. 10.—^h Ch. i. 3. iii. 23.—ⁱ See ch. x. 19. xlv. 2.—^j Ch. iii. 12, 14. viii. 8.—^k 1 Kings viii. 10, 11. Ch. xlv. 4.—

Verse 2. The glory of the God of Israel came from the way of the east] Is there not a mystery here? All knowledge, all religion, and all arts and sciences, have travelled, according to the course of the sun, FROM EAST TO WEST! From that quarter the divine glory at first came; and thence the rays of divine light continue to diffuse themselves over the face of the earth. From thence came the Bible, and through that the new covenant. From thence came the prophets, the apostles, and the first missionaries, that brought the knowledge of God to Europe, to the isles of the sea, and to the west first, and afterwards to these northern regions.

Verse 7. Son of man, the place of my throne] The throne refers to his majesty; the soles of his feet, to his condescension in dwelling among men.

Where I will dwell in the midst of the children of Israel]

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard him speaking unto me out of the house; and the man stood by me.

7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their posts by my posts, and the wall between me and them, they have even defiled

¹ Ch. xl. 3.—² Ps. xcix. 1.—³ 1 Chron. xxviii. 2. Ps. xcix. 5.—⁴ Exod. xxix. 45. Ps. lxxviii. 16. cxxxii. 14. Joel iii. 17. John i. 14. 2 Cor. vi. 16.—⁵ Ch. xxxix. 7.—⁶ Lev. xxvi. 30. Jer. xvi. 18.—⁷ See 2 Kings xvi. 14. xxi. 4, 5, 7. Ch. viii. 3. xliii. 39. xlv. 7.—⁸ Or, for there was but a wall between me and them.

The tabernacle and temple were types of the incarnation of Jesus Christ: John ii. 19, 21. And in THAT TEMPLE "dwelt all the fulness of the Godhead bodily." Into this immaculate humanity did the glory of the Supreme God enter; and thus, "God was in Christ reconciling the world unto himself." And this Jesus is Immanuel, God with us.

Verse 8. In their setting of their threshold] They had even gone so far as to set up their idol altars by those of Jehovah; so that their abominable idols were found in the very house of God! therefore, "he consumed them in his ire."

Verse 9. Now let them put away their whoredom] Their idolatry.

And the carcasses of their kings] It appears that God was displeased with their bringing their kings so near his temple.

my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and ^athe carcasses of their kings, far from me, ^band I will dwell in the midst of them for ever.

10 Thou son of man, ^cshew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the ^dpattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This is the law of the house; Upon ^ethe top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

13 And these are the measures of the altar after the cubits: ^fThe cubit is a cubit and an hand breadth; even the ^gbottom shall be a cubit, and the breadth a cubit, and the border thereof by the ^hedge thereof round about shall be a span: and this shall be the higher place of the altar.

14 And from the bottom upon the ground, even to the lower settle, shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

15 So ⁱthe altar shall be four cubits; and from ^jthe altar and upward shall be four horns.

16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the

^a Ver. 7.—^b Ver. 7.—^c Ch. xl. 4.—^d Or, sum, or number.—^e Ch. xl. 2.—^f Ch. xl. 5. xli. 8.—^g Heb. bosom.—^h Heb. lip.—ⁱ Heb. Harel, that is, the mountain of God.—^j Heb. Ariel, that is, the lion of God. Isa. xxix. 1.—^k See Exod. xx. 26.—^l Lev. i. 5.—^m Ch. xlii. 15.—ⁿ Exod. xxix. 10, 12. Lev. viii. 14, 15. Ch. xiv. 18, 19.—^o Exod.

[The expression is not to be taken literally. "The carcasses of kings," are the rival monarchs, that is the idols, dead and not living.]

Verse 10. *Let them measure the pattern.*] Let them see the rule by which they should have walked, and let them measure themselves by this standard, and walk accordingly.

Verse 11. *And if they be ashamed*] If, in a spirit of true repentance, they acknowledge their past transgressions, and purpose in his help never more to offend their God, then teach them every thing that concerns my worship, and their profiting by it.

Verse 12. *This is the law of the house*] From the top of the mountain on which it stands, to the bottom, all round about, all shall be holy; no buildings shall be erected in any part, nor place nor spot be appropriated to a common use, all shall be considered as being most holy.

Verse 13. *The cubit is a cubit and an hand breadth*] It is the same cubit by which all the previous admeasurements

were made, and was a handbreadth or four inches longer than the Babylonian cubit.

18 And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to ¹sprinkle blood thereon.

19 And thou shalt give to ^mthe priests the Levites that be of the seed of Zadok, which approach unto me; to minister unto me, saith the Lord God, ⁿa young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shall thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he ^oshall burn it in the appointed place of the house, ^pwithout the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, ^qand the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto the Lord.

25 ^rSeven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall ^sconsecrate themselves.

27 ^tAnd when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your ^upeace-offerings; and I will ^vaccept you, saith the Lord God.

xxix. 14.—^w Heb. xlii. 11.—^x Lev. ii. 18.—^y Exod. xxix. 35, 36. Lev. viii. 33.—^z Heb. fill their hands. Exod. xxix. 24.—^{aa} Lev. ix. 1.—^{ab} Or, thank-offerings.—^{ac} Job xlii. 8. Ch. xx. 40, 41. xliii. 27. Rom. xii. 1. 1 Pet. ii. 5, 20.

were made, and was a handbreadth or four inches longer than the Babylonian cubit.

Verse 15. *No the altar*] *Haharel*, "the mount of God." *And from the altar*] *Umihariel*, "and from the lion of God." Perhaps the first was a name given to the altar when elevated to the honour of God, and on which the victims were offered to him; and the second, the lion of God, may mean the hearth, which might have been thus called, because it devoured and consumed the burnt-offerings, as a lion does his prey. See on Isa. xxix. 1.

Verse 17. *And the settle*] The ledge on which the priests walked round the altar, see ver. 14.

Verse 19. *The priests—that be of the seed of Zadok*] It was this Zadok that was put in the place of Abiathar, by Solomon, 1 Kings ii. 35, in whose family the priesthood had continued ever since.

Verse 25. *Seven days shalt thou prepare*] These are, in general, ordinances of the Law; and may be seen by consulting the parallel passages.

CHAPTER XLIV.

This chapter gives an account of the glory of God having returned to the temple, 1-4. The Jews reproved for suffering idolatrous priests to pollute it with their ministrations, 5-8. Ordinances respecting the conduct of the priests, and the maintenance due to them, 9-31.

THEN he brought me back the way of the gate of the outward sanctuary ^a which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; ^b because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to ^c eat bread before the LORD; ^d he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 Then brought he me the way of the north gate before the house; and I looked, and, ^e behold, the glory of the LORD filled the house of the LORD; ^f and I fell upon my face.

5 And the LORD said unto me, ^g Son of man, ^h mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the ⁱ rebellious, *even* to the house of Israel, Thus saith the Lord God; O ye house of Israel, ^j let it suffice you of all your abominations,

7 ^k In that ye have brought *into my sanctuary* ^l strangers, ^m ⁿ uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer ^o my bread, ^p the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not ^q kept the charge of mine holy things; but ye have set keepers of my ^r charge in my sanctuary for yourselves.

9 Thus saith the Lord God; ^s No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that ^t is among the children of Israel.

10 ^u And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, ^v having charge at the gates of the house, and ministering to the house: ^w they shall slay the burnt-offering and the sacrifice for the people, and ^x they shall stand before them to minister unto them.

12 Because they ministered unto them before

^a Ch. xliii. 1.—^b Ch. xliii. 4.—^c Gen. xxxi. 54. 1 Cor. x. 18.—^d Ch. xli. 2. 8.—^e Ch. iii. 28. xliii. 5.—^f Ch. 1. 28.—^g Ch. xl. 4.—^h Heb. set thine heart.—ⁱ Ch. ii. 5.—^j Ch. xlv. 9. 1 Pot. iv. 8.—^k Ch. xliii. 8. Ver. 9. Acts xxi. 28.—^l Heb. children of a stranger.—^m Lev. xxii. 25.—ⁿ Lev. xxvi. 41. Deut. x. 16. Acts. vii. 51.—^o Lev. xxi. 6, 8, 17, 21.—^p Lev. iii. 16. xvii. 11.—^q Lev. xxii. 2, &c.—^r Or, ward, or ordinances. And so ver. 14, 16. Ch. xl. 45.—^s Ver. 7.—^t See 2 Kings xxiii. 8, &c. 2 Chron. xxx. 4, 5. Ch. xlviii. 11.—^u 1 Chron. xxvi. 1.—^v 2 Chron. xxix. 34.—^w Num. xvi. 9.—^x Isa. ix. 16. Mal. ii. 8.—^y Heb. were for a stumbling block of iniquity unto, &c. Ch.

Verse 1. *The outward sanctuary*] In opposition to the temple itself, which was the inner sanctuary.

Verse 2. *This gate shall be shut*] It was not to be opened on ordinary occasions, nor at all on the week days: but only on the sabbaths and the new moons.

Verse 5. *Mark well, and behold*] Take notice of every thing; register all so fully that thou shalt be able to give the most minute information to the children of Israel.

Verse 7. *The fat and the blood*] These never went into common use; they were wholly offered to God. The blood was poured out; the fat consumed.

Verse 10. *And the Levites that are gone away far from me*]

their idols, and ^a caused ^b the house of Israel to fall into iniquity; therefore have I ^c lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity.

13 ^d And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall ^e bear their shame, and their abominations which they have committed.

14 But I will make them ^f keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ^g But the priests the Levites, ^h the sons of Zadok, that kept the charge of my sanctuary ⁱ when the children of Israel went astray from me, they shall come near to me to minister unto me, and they ^j shall stand before me to offer unto me ^k the fat and the blood, saith the Lord God:

16 They shall enter into my sanctuary, and they shall come near to ^l my table, to minister unto me, and they shall keep my charge.

17 And it shall come to pass, *that* when they enter in at the gates of the inner court, ^m they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 ⁿ They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* ^o with ^p any thing that causeth sweat.

19 And when they go forth into the utter court *even* into the utter court of the people, ^q they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall ^r not sanctify the people with their garments.

20 ^s Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 ^t Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a ^u widow, nor her that is ^v put away: but they shall take maidens of the seed of the house of Israel, or a widow ^w that had a priest before.

23 And ^x they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And ^y in controversy they shall stand in judgment; and they shall judge it according to my judgments; and they shall keep my laws and my

xiv. 3, 4.—^a Ps. cvi. 28.—^b 2 Kings xxiii. 9. Num. xviii. 3.—^c Ch. xxxii. 80. xxxvi. 7.—^d Num. xviii. 4. 1 Chron. xxiii. 28, 32.—^e Ch. xl. 46, xliii. 19.—^f 1 Sam. ii. 35.—^g Ver. 10.—^h Deut. x. 8.—ⁱ Ver. 7.—^j Ch. xli. 22.—^k Exod. xxviii. 39, 40, 43. xxxix. 27, 28.—^l Exod. xxviii. 40, 42. xxxix. 28.—^m Or, in sweating places.—ⁿ Heb. in, or with sweat.—^o Ch. xlii. 14.—^p Ch. xli. 20. See Exod. xxix. 37. xxx. 9. Lev. vi. 27. Matt. xxiii. 17, 19.—^q Lev. xxi. 5.—^r Lev. x. 9.—^s Lev. xxi. 7, 13, 14.—^t Heb. thrust forth.—^u Heb. from a priest.—^v Lev. x. 10, 11. Ch. xxii. 26. Mal. ii. 7.—^w Deut. xvii. 8, &c. 2 Chron. xix. 8, 10.

This refers to the schism of Jeroboam, who, when he set up a new worship, got as many of the priests and Levites to join him in his idolatry as he could.

Verse 16. *Come near to my table*] To place the *shewbread* there, and to burn incense on the golden altar in the holy of holies.

Verse 17. *No wool shall come upon them*] The reason is plain; wool is more apt than *linen* to contract dirt and breed insects; linen breeds none; besides, this is a *vegetable*, and the other an *animal* substance.

Verse 20. *Neither shall they shave their heads*] To let the hair grow long would have been improper; therefore

statutes in all mine assemblies; * and they shall hallow my sabbaths.

25 And they shall come at no ^b dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And * after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, * unto the inner court, to minister in the sanctuary * he shall offer his sin-offering, saith the Lord God.

28 And it shall be unto them for an inheritance:

* See ch. xxii. 26. ^b Lev. xxi. 1, &c.—^c Num. vi. 10. xix. 11, &c.—^d Ver. 17.—^e Lev. iv. 3.—^f Num. xviii. 20. Dent. x. 9. xviii. 1, 2. Josh. xiii. 14, 23. —^g Lev. vi. 18, 29. vii. 6.—^h Lev. xxvii. 21, 28, compared with Numb. xviii. 14.—ⁱ Or, devoted.—^j Or, chief.—

the Lord commands them to poll—out the hair short, but not to shave.

Verse 22. *Neither shall they take for their wives a widow*] This was prohibited to the high-priest only, by Moses, *Lev. xvi. 18, 14.*

* I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

29 * They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and ^h every ^l dedicated thing in Israel shall be theirs.

30 And the ^j first ^k of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ^l ye shall also give unto the priest the first of your dough, ^m that he may cause the blessing to rest in thine house.

31 The priest shall not eat of any thing that is * dead of itself, or torn, whether it be fowl or beast.

^k Exod. xiii. 2. xxii. 29, 30, xxiii. 19. Num. iii. 13. xviii. 12, 18.—^l Num. xv. 20. Neh. x. 37.—^m Prov. iii. 9, 10. Mal. iii. 10.—ⁿ Exod. xxii. 31. Lev. xxii. 8.

Verse 25. *And they shall come at no dead person to defile themselves*] Touching the dead defiles a Hindoo now, as it formerly did a Jew; and they must bathe to become clean again.

CHAPTER XLV.

The several portions of land appointed for the sanctuary, 1-5, the city, 6, and the prince, 7, 8. Regulations concerning the weights and measures, 9-12; with ordinances respecting the provisions for the ordinary and extraordinary sacrifices, 13-25.

MOREOVER, * when ye shall ^b divide by lot the land for inheritance, ye shall ^c offer an oblation unto the LORD, ^d a holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary * five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: * and in it shall be the sanctuary and the most holy place.

4 ^h The holy portion of the land shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 ⁱ And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for ^j twenty chambers.

* Heb. when ye cause the land to fall.—^b Ch. xlvii. 22.—^c Ch. xlviii. 9.—^d Heb. holiness.—^e Ch. xliii. 20.—^f Or, void places.—^g Ch. xlviii. 10.—^h Ver. 1. Ch. xlviii. 10, &c.—ⁱ Ch. xlviii. 13.—^j See ch. xl. 17.

Verse 1. *When ye shall divide by lot*] The allotment mentioned and described here was merely for the service of the temple, the use of the priests, and the prince or governor of the people. A division of the whole land is not intended.

Verse 7. *A portion shall be for the prince*] Nasi, he who had the authority of chief magistrate; for there was neither king nor prince among the Jews after the Babylonish captivity.

Verse 8. *My princes shall no more oppress my* ^k *By exorbitant taxes to maintain profligate courts, or sul*

6 And ^k ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion; it shall be for the whole house of Israel.

7 ^l And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and ^m my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

9 Thus saith the Lord God; * Let it suffice you, O princes of Israel: * remove violence and spoil, and execute judgment and justice, take away your ⁿ exactions from my people, saith the Lord God.

10 Ye shall have just ^o balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an

—^k Ch. xlviii. 15.—^l Ch. xlviii. 21.—^m Ch. xlv. 18. See Jer. xxiii. 17. Ch. xxii. 27.—ⁿ Ch. xlv. 6.—^o Jer. xxii. 8.—^p Heb. expulsions.—^q Lev. xix. 35, 36. Prov. xi. 1.

other powers to help to keep up a system of tyranny in the earth.

Verse 9. *Take away your exactions from my people*] This is the voice of God to all the rulers of the earth. Abolish all oppressive taxes.

Verse 10. *Ye shall have just balances*] This appreciation of weights, measures, and money was intended to show them that they must not introduce those to which they had been accustomed in the captivity, but those which God had prescribed to their forefathers.

homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the ^ashekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This is the oblation that ye shall offer: the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ophah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer:

15 And one ^blamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat-offering, and for a burnt-offering, and for ^cpeace-offerings, ^dto make reconciliation for them, saith the Lord God.

16 All the people of the land ^eshall give this oblation for the prince in Israel.

17 And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, and all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the ^fpeace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord God: In the first month,

^a Exod. xxx. 13. Lev. xxvii. 25. Num. iii. 47.—^b Or, kid.—^c Or, thank-offerings.—^d Lev. i. 4.—^e Heb. shall be for.—^f Or, with.—^g Or, thank-offerings.—^h Lev. xvi. 16.—ⁱ Ch. xliii. 20.—^j Lev. iv. 27.—^k Exod. xii. 18. Lev. xxiii. 5, 6. Num. ix. 2, 8. xxviii. 16, 17.

Verse 16. All—this oblation for the prince] A present or offering to the prince.

Verse 18. Thou shalt take a young bullock—and cleanse the sanctuary.] There is nothing of this in the Mosaic law; it seems to have been a new ceremony. An annual purification of the sanctuary may be intended.

in the first day of the month, thou shalt take a young bullock without blemish, and ^hcleanse the sanctuary.

19 ⁱAnd the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month ^jfor every one that erreth, and for him that is simple: so shall ye reconcile the house.

21 ^kIn the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land ^la bullock for a sin-offering.

23 And ^mseven days of the feast he shall prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; ⁿand a kid of the goats daily for a sin-offering.

24 ^oAnd he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the ^pfeast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

Deut. xvi. 1, &c.—¹ Lev. iv. 14.—² Lev. xxiii. 8.—³ See Num. xxviii. 15, 22, 80. xxix. 5, 11, 16, 19, &c.—⁴ Ch. xli. 5, 7.—⁵ Lev. xxiii. 33. Num. xxix. 12. Deut. xvi. 13.

Verse 20. For him that is simple] That wants understanding to conduct himself properly.

Verse 25. In the seventh month] He shall do at the feast of tabernacles the same things that he was desired to do on the passover. The prince should offer the same number of victims, of the same quality, and with the same ceremonies, as during the above seven days.

CHAPTER XLVI

Ordinances of worship prescribed for the prince and for the people, 1-15; and the gifts he may bestow on his sons and servants, 16-18. A description of the courts appointed for boiling or baking any part of the holy oblations, 19-24.

THUS saith the LORD God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 ^aAnd the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priest shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth: but the gate shall not be shut until the evening.

^a Ch. xli. 3. Ver. 8.—^b Ch. xlv. 17.—^c Ch. xlv. 29. Ver. 7, 11.

Verse 4. The burnt-offering that the prince shall offer] The chief magistrate was always obliged to attend the public worship of God, as well as the priest, to show that the civil and ecclesiastical states were both under the same government of the Lord; and that no one was capable of being

3 Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.

4 And the burnt-offering that ^bthe prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish.

5 ^cAnd the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs ^das he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

^d Heb. the gift of his hand. Deut. xvi. 17.

prince or priest, who did not acknowledge God in all his ways.

Verse 7. According as his hand shall attain unto] According to his ability, to what the providence of God has put in his hand, i. e., his power.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 * And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land ^b shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities ^c the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, ^d one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth; and after his going forth ^e one shall shut the gate.

13 * Thou shalt daily prepare a burnt-offering unto the LORD of a lamb ^f of the first year with out blemish: thou shalt prepare it ^g every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the

meat-offering, and the oil, every morning for a continual burnt-offering.

16 Thus saith the LORD God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to ^h the year of liberty; after it shall return to the prince; but his inheritance shall be his sons' for them.

18 Moreover ⁱ the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons' inheritance out of his own possession; that my people be not scattered every man from his possession.

19 After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

20 Then said he unto me, This is the place where the priests shall ^j boil the trespass-offering and the sin-offering, where they shall ^k bake the meat-offering; that they bear them not out into the outer court, ^l to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, ^m in every corner of the court there was a court.

22 In the four corners of the court there were courts ⁿ joined of forty cubits long and thirty broad: these four ^o corners were of one measure.

23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.

24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall ^p boil the sacrifice of the people.

* Ver. 2.—^b Exod. xxlii. 14-17. Dent. xvi. 16.—^c Ver. 5.—^d Ch. xlv. 3. Ver. 2.—^e Exod. xxix. 38. Num. xxviii. 8.—^f Heb. a son of his year.—^g Heb. morning by morning.—^h Lev. xxv. 10.—ⁱ Ch. xlv. 8.—^j Chron. xxxv. 13.—^k Lev. ii. 4, 5, 7.—^l Ch. xlv. 19.—

^m Heb. a court in a corner of a court, and a court in a corner of a court.—ⁿ Or, made with chimneys.—^o Heb. cornered.—^p See ver. 20. Lev. viii. 31. 1 Kings xix. 21. 2 Kings vi. 29.

Verse 9. *He that entereth in by the way of the north, &c.*] As the north and the south gates were opposite to each other, he that came in at the north must go out at the south; he that came in at the south must go out at the north.

Verse 10. *And the prince in the midst of them.*] The prince and the people were to begin and end their worship at the same time.

Verse 13. *Thou shalt prepare it every morning.*] The evening offering is entirely omitted, which makes an important difference between this and the old laws. See Exod. xxix. 31-46.

Verse 17. *To the year of liberty.*] That is, to the year of jubilee, called the year of liberty, because there was then a

general release. All servants had their liberty, and all alienated estates returned to their former owners.

Verse 20. *The trespass-offering.*] Part of this, and of the sin-offering, and the flour-offering, was the portion of the priests. See Num. xviii. 9, 10.

Verse 23. *It was made with boiling places.*] These were uncovered apartments, where they kept fires for dressing those parts of the peace-offerings, which were made in the temple by individuals through a principle of devotion. On these their families and their friends feasted; and portions were sent to the poor, the widows, and the orphans. And thus the spirit of devotion was the means of preserving the spirit of mercy, charity, and benevolence in the land.

CHAPTER XLVII.

The vision of the holy waters, issuing out of the temple, and their virtue; an emblem of the power of God's grace under the gospel, capable of healing all but the incorrigibly impenitent, represented by the marshy ground that cannot be healed, 1-12. Also a description of the several divisions of the Holy Land indiscriminately shared between Jews and proselytes; to denote that in after times the privileges now enjoyed by the Jews should be also extended to the Gentiles, 13-23.

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the fore front of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank

* Joel iii. 18. Zech. xiii. 1. xiv. 8. Rev. xxii. 1.—^b Pa. lxxxiv. 10, in the margin.—^c Ch. xl. 3.—^d Heb. waters of the ancles.—^e Heb. waters of swimming.—^f Heb. kip.—^g Ver. 12. Rev. xxii. 2.—^h Or, plain. See Deut. iii. 17. iv. 49. Josh. iii. 16.—ⁱ Heb. two rivers.—

Verse 1. *Behold, waters issued out from under the threshold*] Literally, no such waters were ever in the temple; and because there were none, Solomon had what is called the *brazen sea* made, which held water for the use of the temple. These waters, as well as those spoken of in Joel iii. 18, and in Zech. xiv. 8, are to be understood *spiritually* or *typically*; as the effusion of light and salvation by the out-pouring of the Spirit of God under the gospel dispensation, by which the knowledge of the true God was multiplied in the earth.

Verse 2. *There ran out waters*] They were at first so small that they came *drop by drop*; but they increased so, that they became a river in which one could swim.

Verse 3-5. *He measured a thousand cubits,—the waters were to the ANCLES, &c.*

I. This may be applied to the *gradual* discoveries of the plan of *salvation*—1. In the *patriarchal* ages. 2. In the giving of the *law*. 3. In the *ministry of John the Baptist*. And 4. In the *full manifestation of Christ* by the communication of the *Holy Ghost*.

II. This vision may be applied also to the *growth* of a *believer* in the grace and knowledge of God. There is—1. The *seed* of the kingdom. 2. The *blade* from that seed. 3. The *ear* out of that blade. And 4. The *full corn* in that ear.

III. It may be applied to the *discoveries* a penitent believer receives of the *mercy* of God in his salvation. He is—1. *A little child*, born of God, born from above, and begins to *taste the bread of life*, and live on the *heavenly food*. 2. He *grows up* and increases in stature and strength, and becomes a *young man*. 3. He becomes *matured* in the *divine life*, and has his *spiritual senses* exercised so as to become a *father* in Christ. In other words, the grace of God appears to come *drop by drop*; it is given as it can be used; it is a *seed of light*, and multiplies itself. 4. In thus following on to know the Lord he finds a continual increase of light and life, till at last he is carried by the *streams of grace* to the *ocean of eternal mercy*.

IV. These waters may be considered as a type of the progress which Christianity shall make in the world. 1. There were only a few poor fishermen. 2. Afterwards many Jews. 3. Then the Gentiles of Asia Minor and Greece. 4. The Continent and Isles of Europe. And 5. Now spreading through Africa, Asia, and America. At present these waters are no longer a river, but an immense sea; and the gospel

of the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto Englaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

1 Num. xxxiv. 6. Josh. xxiii. 4. Ch. xlviii. 28.—^k Or, and that which shall not be healed.—^l Ver. 7.—^m Heb. shall come up.—ⁿ Job viii. 16. Ps. 1. 3. Jer. xvii. 6.—^o Or, principal.—^p Or, for bruises and sores.—^q Rev. xxii. 2.

fishers are daily bringing multitudes of souls to Christ. Verse 9. *Every thing—whithersoever the rivers shall come, shall live*] Life and salvation shall continually accompany the preaching of the gospel; the death of sin being removed, the life of righteousness shall be brought in.

There shall be a very great multitude of fish] On the above plan this must refer to *genuine converts* to the Christian faith; true believers, who have got life and salvation by the streams of God's grace. The apostles were *fishers of men*; converts were the fish caught. As the waters flow into the *DEAD SEA*, where no fish, it is said, can live, its waters must be healed, that is, made capable of preserving life; and so its nature be thus far most surprisingly altered.

Verse 10. *The fishers shall stand upon it*] On the above plan of interpretation these must mean—1. The *apostles* of our Lord Jesus. 2. The *preachers* of the everlasting gospel. See Matt. iv. 19.

From En-gedi] At the southern extremity of the Dead Sea. *Unto Englaim*] At the northern extremity of the same.

Their fish shall be according to their kinds] Every kind of fish, and the fish all excellent of their kinds. All nations, and kindreds, and people, shall be called by the gospel; it shall not be an excluding system like that of Judaism, for its Author tasted death for every man.

Verse 11. *The miry places*] "Point out," says Calmet, "the schismatics and heretics who do not live by the Spirit of Jesus Christ, but separate from his church: and the evil Christians who dishonour that church, of which they are corrupt members."

Verse 12. *Shall grow all trees for meat, whose leaf shall not fade*] A description that suits the righteous, who are still producing—1. The *fruits of faith*. 2. The *fruits of the Spirit*. 3. The *fruits of love* to God, obedience to his holy will, and love to all men. Benevolence, mercy, charity, kindness, &c.

The leaf thereof for medicine] See Rev. xxii. 1-5. Even the leaves, the holy profession of the righteous, is a spiritual medicine. Righteousness is thus encouraged in the world. The profession points out the salvation, as it shows the nature and sufficiency of that salvation; for a just creed contains all the articles of the Christian faith.

Verse 13. *Joseph shall have two portions*] That is, in Ephraim and Manasse, his two sons, who each had a separate inheritance.

13 Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: * Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: concerning the which I ^b lifted ^c up mine hand to give it unto your fathers: and this land shall ^d fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, ^e the way of Hethlon, as men go to ^f Zedad;

16 ^g Hamath, ^h Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; ⁱ Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be ^j Hazaranan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure ^k from Hauran, and from Damascus, and from Gilead, and

^a Gen. xlviii. 5. 1 Chron. v. 1. Ch. xlviii. 4, 5.—^b Or, *swore*.—^c Gen. xii. 7. xiii. 15. xv. 7. xvii. 8. xxvi. 8. xxviii. 13. Ch. xx. 5, 6, 29, 42.—^d Ch. xlviii. 29.—^e Ch. xlviii. 1.—^f Num. xxxiv. 8.—^g Num. xxxiv. 8.—^h 2 Sam. viii. 8.—ⁱ Or, *the middle village*.—^j Num. xxxiv. 9. Ch. xlviii. 1.—^k Heb. *from between*.—^l Num. xx. 13.

Verse 15. *The way of Hethlon, as men go to Zedad*] Probably Hethlon is the same as Cuthlon, a city of Syria, between Antioch and Laodicea, according to Antoninus. Some of these places are not known; but see the same kind of division, Num. xxxiv. 7-12.

Verse 17. *The border from the sea*] The north border eastward is ascertained ver. 15, 16; here it is shown how far it extends itself northward.

from the land of Israel by Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar even to ^l the waters of ^m strife in Kadesh, the ⁿ river to the great sea. And *this is* the south side ^o southward.

20 The west side also *shall be* the great sea from the border, till a man come over against ^p Hamath. This is the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, ^q and to the strangers that sojourn among you, which shall beget children among you: ^r and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

Deut. xxxii. 51. Ps. lxxxii. 7. Ch. xlviii. 28.—^m Or, *Meribah*.—ⁿ Or, *valley*.—^o Or, *toward Teman*.—^p Num. xiii. 21. xxxiv. 8. Josh. xii. 5.—^q See Eph. iii. 6. Rev. vii. 9, 10.—^r Rom. x. 12. Gal. iii. 28. Col. iii. 11.

Verse 20. *The Great Sea*] The Mediterranean.

Verse 22. *And to the strangers that sojourn*] In former divisions of the land, no place was given to *strangers*; but in this division (which seems to have no other reference than to the gospel, for literally such a division never took place,) the *strangers* are to have an *inheritance*; intimating the calling of the Gentiles into the church of Christ, to an inheritance that is incorruptible, undefiled, and that fadeth not away

CHAPTER XLVIII.

This chapter contains a description of the several portions of the land belonging to each tribe, together with the portion allotted to the sanctuary, city, suburb, and prince, 1-29; as also the measures and gates of the new city, 30-35.

NOW these are the names of the tribes. ^a From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazaranan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; ^b a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

^a Ch. xlvii. 15, &c.—^b Heb. *one portion*.—^c Ch. xiv. 1-6.—^d Ch. xlv. 15.

Verse 1. *Now these are the names of the tribes*.] See the division mentioned Num. xxxiv. 7-12, which casts much light upon this.

Verse 9. *The oblation*.] This was a portion of land twenty-

8 And by the border of Judah, from the east side unto the west side, shall be ^e the offering which ye shall offer of five and twenty thousand *reefs* in breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in* length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 ^f *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my ^g charge,

^e Or, *The sanctified portions shall be for the priests*.—^f Or, *ward*, or *ordinance*.

five thousand cubits in length, by ten thousand broad; in the centre of which was the temple, which must be destined for the use of the priests, the Levites, and the prince.

Verse 28. *From Tamar—in Kadesh*.] The former was on

which went not astray when the children of Israel went astray, *as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 ^b And they shall not sell of it, neither exchange nor alienate the first fruits of the land: for *it is holy* unto the LORD.

15, ^c And the five thousand that are left in the breadth over against the five and twenty thousand, shall be ^d a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

19 ^e And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 ^f And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over

^a Ch. xlv. 10.—^b Exod. xxii. 29. Lev. xxvii. 10, 28, 33.—^c Ch. xlv. 6.—^d Ch. xlii. 20.—^e Ch. xlv. 6.—^f Ch. xiv. 7.—^g Ver. 8, 10.—^h Heb. one portion.—ⁱ Ch. xlvii. 19.—^j Heb. Meribah Kadesh.—^k Ch. xlvii. 14, 21, 22.—^l Rev. xxi. 12, &c.—^m Jer. xxxiii. 16.—ⁿ Heb.

the south of the Dead Sea; and the latter, or Kadesh-Barnea, was still farther south, and at the extremity of the portion of Gad, which was the most southern tribe, as Dan was the most northern.

Verse 30. *These are the goings out*] Each of the four sides of the city was four thousand five hundred cubits long. There were three gates on each side, as mentioned below; and the whole circumference of the city was eighteen thousand cubits.

Verse 35. *The name of the city from that day shall be, The Lord is there.*] It would have been better to have retained the original words:—

YEHOWAH SHAMMAH.

This is an allusion to the *shekinah*, or symbol of the Divine Presence, which was in the first, but most certainly was not in the second temple; but Ezekiel tells us that the Divine Presence should be in the city of which he speaks; and should be there so fully and so powerfully, that it should give name to the city itself; and that the very name, *Yehovah shammah*, should remind all men of the supremely

against the portions for the prince: and it shall be the holy oblation; ^g and the sanctuary of the house shall be in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes from the east side unto the west side, Benjamin shall have ^h a portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto ⁱ the waters of ^j strife in Kadesh, and to the river toward the great sea.

29 ^k This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 ^l And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred; and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was round about eighteen thousand measures:* ^m and the name of the city from that day shall be, ⁿ The LORD is there.

Jehovah-shammah. See Exod. xvii. 15. Judg. vi. 24.—^o Ps. ii. 6. ix. 11. lxxvi. 2. Jer. iii. 17. Joel iii. 21. Zech. ii. 10. Rev. xxi. 8. xxii. 3.

glorious Being who had condescended to make this city his habitation.

Two points must be considered here:—1. That the prophet intended that, when they should be restored, they should build the temple, and divide the land as he here directs, if the thing could be found to be practicable. 2. That he had another temple, another holy city, another Promised Land, in view. The land of Immanuel, the city of the New Jerusalem: and his temple, the Christian Church, which is the house of the living God, 1 Tim. iii. 15, in which the presence of Christ shall ever be found; and all its inhabitants, all that believe on his name, shall be temples of the Holy Ghost. Nor can there be any reasonable doubt that the prophet here, by the Spirit of God, not only points out the return of the Israelites from the Babylonian captivity, and what was to befall them previously to the advent of Jesus Christ; but also the glorious spread of the Gospel in the earth, and the final conversion of the tribes of Israel by the preaching of that gospel.

INTRODUCTION TO THE BOOK

OF THE

PROPHET DANIEL.

DANIEL is said to have descended from the royal family of David; and he appears to have been carried into Babylon when very young, in the *fourth* year of Jehoiakim king of Judah, A. M. 3398, B. C. 602, or 606 before the vulgar era.

He appears to have been instructed in all the wisdom of the Chaldeans, which was at that time greatly superior to the learning of the ancient Egyptians; and he was soon distinguished in the Babylonish court, as well for his wisdom and strong understanding, as for his deep and steady piety.

His interpretation of Nebuchadnezzar's dream of the *variously compounded metallic image* raised his credit so high at the court that he was established governor of the province of Babylon, and made chief of all the *Magians*, or wise men in that country. The chief facts and incidents of his history are so particularly woven throughout the book bearing his name, and undoubtedly written by himself, that they need not be detailed here.

The reputation of Daniel was so great, even in his *lifetime*, that it became a proverb. "*Thou art wiser than Daniel*," said Ezekiel ironically to the king of Tyre, chap. xxviii. 3; and by the same prophet God ranks him among the most holy and exemplary of men, when he declares, speaking relative to Jerusalem, which had been condemned to destruction, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own lives by their righteousness," chap. xiv. 14, 20.

The rabbins have endeavoured to degrade Daniel, and have placed his prophecies among *hagiographa*, books which they consider to possess a *minor degree of inspiration*; and it is probable that he meets with this treatment from them because his prophecies are proofs too evident that *Jesus Christ* is the true *Messiah*, and that he came at the very time that Daniel said the *Prince Messiah* should come. But the testimony and sayings of such men are infinitely overpowered by the testimony of *Ezekiel*, which has been produced above; and the testimony of our LORD, who gives him the title of *Prophet*, Matt. xxiv. 15, without the slightest intimation that he was to wear this title with abatement.

It is very probable that Daniel did not return at the general restoration from the Babylonish captivity. At that time, if alive, he must have been an old man; and it is most likely that he finished his days in Babylon, though some Asiatic authors hold that he returned to Judea with Ezra, came back afterwards to Persia, and died in the city of *Susa*.

Daniel cannot be ranked among the Hebrew *poets*: his book is all in *prose*; and it is written partly in *Hebrew*, and partly in *Chaldee*. The Chaldee, or Syro-Chaldaic part, begins with, "O king, live for ever!" and continues to the end of the *seventh* chapter.

As a writer, this prophet is simple, yet pure and correct: and he is so conscientious that he relates the very words of those persons whom he introduces as speaking. He writes *Hebrew* where what he delivers is a bare narrative; but he relates in *Chaldee* the conversations which he had with the wise men and the kings; and in the same language he relates Nebuchadnezzar's edict, which he made after Daniel had interpreted his dream concerning the great metalline image. This is a proof of his great and conscientious accuracy; and exhibits this prophet in a most advantageous point of view. Daniel writes both *Hebrew* and *Chaldee* with great purity.

THE BOOK

OF THE

PROPHET DANIEL.

CHAPTER I.

This chapter begins with giving a short account of Nebuchadnezzar's conquest of Judea, when Jehoiakim became tributary to him; and consequently the seventy years' captivity and vassalage began, 1, 2. On this expedition (taking Egypt in his way) the king of Babylon set out towards the end of the third year of Jehoiakim, but did not take Jerusalem before the ninth month of the year following. Hence the seeming discrepancy between Daniel and Jeremiah (chap. xxv. 1), the one computing from the time of his setting out on the expedition, and the other from the time in which the purpose of it was accomplished. We have next an account of the manner in which Daniel and his companions were brought up at the king's court, 3-7. They reject the daily provision of meat granted by the king, lest they should be defiled, and are allowed to live on pulse, 8-16. Their great proficiency in the wisdom of that time, 17-20. Daniel flourishes till the reign of Cyrus the Persian, 21.

IN the third year of the reign of Jehoiakim king of Judah ^acame Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the LORD gave Jehoiakim king of Judah into his hand, with ^bpart of the vessels of the house of God: which he carried ^cinto the land of Shinar to the house of his god; ^dand he brought the vessels into the treasure house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

^a 2 Kings xxiv. 1. ^b 2 Chron. xxxvi. 6.—^c Jer. xxvii. 19, 20.—^d Gen. x. 10. xi. 2. Isa. xi. 11. Zech. v. 11.—^e 2 Chron. xxxvii. 7.—^f See

Verse 1. *In the third year of the reign of Jehoiakim*] This king was raised to the throne of Judea in the place of his brother Jehoaiah, by Pharaoh-necho, king of Egypt, 2 Kings xxiii. 34-36, and continued tributary to him during the first three years of his reign; but in the fourth, which was the first of Nebuchadnezzar, Jer. xxv. 1, Nebuchadnezzar completely defeated the Egyptian army near the Euphrates, Jer. xlvi. 2; and this victory put the neighbouring countries of Syria, among which Judea was the chief, under the Chaldean government. Thus Jehoiakim, who had first been tributary to Egypt, became now the vassal of the king of Babylon, 2 Kings xxiv. 1.

At the end of three years Jehoiakim rebelled against Nebuchadnezzar, who, then occupied with other wars, did not proceed against Jerusalem till three years after, which was the eleventh and last of Jehoiakim, 2 Kings xxiii. 36.

There are some difficulties in the chronology of this place.

Verse 2. *Part of the vessels of the house of God*] He took the richest and finest of them for the service of his god Bel, and left what were necessary for carrying on the public worship of Jehovah (for he did not attempt to alter the civil or religious constitution of Judea); for leaving Jehoiakim on the throne, he only laid the land under tribute. The Chaldeans carried these sacred vessels away at three different times. 1. In the war spoken of in this place. 2. In the

4 Children ^ein whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge and understanding science, and such as had ability in them to stand in the king's palace, and ^fwhom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of ^gthe wine which he drank: so nourishing them three years, that at the end thereof they might ^hstand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

Lev. xiv. 19, 20.—^f Acts vii. 22.—^g Heb. the wine of his drink.—^h Ver. 19. Gen. xii. 46. 1 Kings x. 8.

taking of Jerusalem and Jeconiah a few months after, 2 Kings xxiv. 18. 3. Eleven years after, under the reign of Zedekiah, when the city and temple were totally destroyed, and the land ruined, 2 Kings xxv. 8-15.

The land of Shinar] This was the ancient name of Babylon. See Gen. xi. 2.

The treasure house of his god] This was Bel, who had a splendid temple in Babylon, and was the tutelary god of the city and empire.

Verse 3. *Master of his eunuchs*] This word *eunuchs* signifies officers about or in the palace, whether literally eunuchs or not.

Verse 4. *Children*] *Yeladim, youths, young men*; and so the word should be rendered throughout this book.

Skilful in all wisdom] Rather, persons capable of every kind of literary accomplishment, that they might be put under proper instruction.

Verse 5. *A daily provision*] *Athenaus*, lib. iv., c. 10, says: The kings of Persia (who succeeded the kings of Babylon, on whose empire they had seized) were accustomed to order the food left at their own tables to be delivered to their courtiers.

So nourishing them three years] This was deemed a sufficient time to acquire the Chaldean language, and the sciences peculiar to that people.

7 *Unto whom the prince of the eunuchs gave names: ^b for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 But Daniel purposed in his heart that he would not defile himself ^c with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs, that he might not defile himself.

9 Now ^d God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces ^e worse liking than the children which *are* of your ^f sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to ^g Melzar, whom the prince of the ^h eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us ⁱ pulse ^j to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

* Gen. xii. 45. 2 Kings xxiv. 17.—^b Ch. iv. 8. v. 12.—^c Deut. xxxi. 38. Ezek. iv. 13. Hos. ix. 3.—^d See Gen. xxxix. 21. Ps. cvl. 46. Prov. xvi. 7.—^e Heb. sadder.—^f Or, term, or continuance.—^g Or, the steward.—^h 2 Kings ix. 32. xx. 18. Isa. xxxix. 7. Acts viii. 27.—ⁱ Heb. of pulse.—^j Heb. that we may eat, &c.—1 Kings iii. 12. James i. 5, 17.—^k Acts vii. 22.—^l Or, he made Daniel un-

Verse 6. *Now among these*] There were no doubt several noble youths from other provinces: but the four mentioned here were Jews, and are supposed to have all been of royal extraction.

Verse 7. *Unto whom the prince of the eunuchs gave names*] It was customary for masters to impose new names upon their slaves; and rulers often, on their ascending the throne, assumed a name different from that which they had before.

DANIEL signifies "God is my Judge." This name they changed into BELTESHATSAR; in Chaldee, "The treasure of Bel," or "The depository of the secrets (or treasure) of Bel." [Or, "The prince of Bel."]

HANANIAH signifies, "The Lord has been gracious to me;" or "He to whom the Lord is gracious." This name was changed into SHADRACH, Chaldee, which has been variously translated:—"The inspiration of the sun;" "God, the author of evil, be propitious to us;" "Let God preserve us from evil." [All these are uncertain.]

MISHAEL signifies, "He who comes from God." Him they called MESHACH, which in Chaldee signifies, "He who belongs to the goddess Sheshach," a celebrated deity of the Babylonians, mentioned by Jeremiah, chap. xxv. 26.

AZARIAH, which signifies "The Lord is my Helper," they changed into ABED-NEGO which in Chaldee is, "the servant of Nego," who was one of their divinities; by which they meant either the sun, or the morning star; whether Jupiter or Venus. [Or rather the planet Mercury.]

Verse 8. *But Daniel—would not defile himself*] The chief reasons why Daniel would not eat meat from the royal table were probably these three:—1. Because they ate nuclear beasts, which were forbidden by the Jewish law. 2. Because they ate, as did the heathens in general, beasts which had

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, ^k God gave them ^l knowledge and skill in all learning and wisdom; and ^m Daniel had ⁿ understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore ^o stood they before the king.

20 ^p And in all matters of ^q wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 ^r And Daniel continued *even* unto the first year of king Cyrus.

derstand.—^m Num. xii. 6. 2 Chron. xxvi. 5. Ch. v. 11, 12, 14. x. 1.—ⁿ Gen. xli. 46. Ver. 5.—^o 1 Kings x. 1.—^p Heb. wisdom of understanding.—^q Ch. vi. 29. x. 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So till is used, Ps. cx. i. cxii. 8.

been strangled, or not properly blooded. 3. Because the animals that were eaten were first offered as victims to their gods.

Verse 11. *Then said Daniel to Melzar*] Melzar was an officer under Ashpenaz, whose office it was to attend to the food, clothing, &c. of these royal captives. Others think *melzar* the name of an office. [The margin is undoubtedly right.]

Verse 12. *Give us pulse to eat*] *Hazzeraim*, seeds or grain, such as barley, wheat, rye, and peas, &c. Though a vegetable diet might have produced that healthiness of the system in general, and of the countenance particularly, as mentioned here; yet we are to understand that there was an especial blessing of God in this, because this spare diet was taken on a religious account.

Verse 17. *As for these four children*] *Young men* or youths. *In all visions and dreams.*] That is, such as are divine; for as to dreams in general, they have as much signification as they have connexion, being the effects of the state of the body, of the mind, or of the circumstances of the dreamer.

Verse 18. *Now at the end of the days*] That is, at the end of three years, ver. 5.

Verse 19. *And among them all*] All the young noble captives from different nations.

Therefore stood they before the king.] It appears that only four were wanting.

Verse 20. *Magicians and astrologers*] Probably the same as philosophers and astronomers among us.

Verse 21. *The first year of king Cyrus.*] That is, to the end of the Chaldean empire. And we find Daniel alive in the third year of Cyrus, see chap. x. 1.

CHAPTER II.

Nebuchadnezzar, in the second year of his reign (or in the fourth, according to the Jewish account, which takes in the first two years in which he reigned conjointly with his father), had a dream which greatly troubled him;

but of which nothing remained in the morning but the uneasy impression. Hence, the diviners, when brought in before the king, could give no interpretation, as they were not in possession of the dream, 1-13. Daniel then, having obtained favour from God, is made acquainted with the dream, and its interpretation, 14-19; for which he blesses God in a lofty and beautiful ode, 20-23; and reveals both unto the king, telling him first the particulars of the dream, 24-35, and then interpreting it of the four great monarchies. The then existing Chaldean empire, represented by the head of gold, is the first; the next is the Medo-Persian; the third, the Macedonian or Grecian; the fourth, the Roman, which should break every other kingdom in pieces, but which, in its last stage, should be divided into ten kingdoms, represented by the ten toes of the image, as they are in another vision (chap. vii.) by the ten horns of the fourth beast. He likewise informs the king that in the time of this last monarchy, viz., the Roman, God would set up the kingdom of the Messiah; which, though small in its commencement, should ultimately be extended over the whole earth, 36-45. Daniel and his three friends, Hananiuh, Mishuel, and Azariah (named by the prince of the eunuchs, Shadrach, Meshach, and Abed-nego), are then promoted by the king to great honour, 46-49.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, ^a wherewith his spirit was troubled, and ^b his sleep brake from him.

2 ^c Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac, ^d O king live for ever: tell thy servants the dream, and we will shew thee the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be ^e cut ^f in pieces, and your houses shall be made a dunghill.

6 ^g But if ye shew the dream and the interpretation thereof, ye shall receive of me gifts and ^h rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8 The king answered and said, I know of certainty that ye would ⁱ gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, ^j there is but one decree for you: for ye have prepared ^k lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and ^l shall know that ye can show me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.*

11 And *it is a rare thing that the king requiroth, and there is none other that can shew it before the king, ¹except the gods, whose dwelling is not with flesh.*

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

14 Then Daniel ^m answered with counsel and wisdom to Arioch the ⁿ captain ^o of the king's guard, which was gone forth to slay the wise men of Babylon:

15 He answered and said to Arioch the king's captain, *Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.*

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 ^p That they would desire mercies ^q of the God of heaven concerning this secret; ^r that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19 Then was the secret revealed unto Daniel ^s in a night vision. Then Daniel blessed the God of heaven.

^a Gen. xii. 8. Ch. iv. 5.—^b Esth. vi. 1. Ch. vi. 18.—^c Gen. xii. 8. Exod. vii. 11. Ch. v. 7.—^d 1 Kings i. 81. Ch. iii. 9. v. 10. vi. 6, 21.—^e Ezra. vi. 11. 2 Kings x. 27. Ch. iii. 29.—^f Chald. made pieces.—^g Ch. v. 18.—^h Or, fee. Ch. v. 17. Ver. 48.—ⁱ Chald. buy. Eplh. v. 16.—^j Esth. iii. 15. iv. 11. ix. 14.—^k Prov. vi. 17. xii. 19.

xxi. 6. xxvi. 28.—^l Ver. 28. Ch. v. 11.—^m Chald. returned.—ⁿ Or, chief marshal.—^o Chald. chief of the executioners, or slaughtermen. Gen. xxxvii. 36.—^p Matt. xviii. 12.—^q Chald. from before God.—^r Or, that they should not destroy Daniel, &c.—^s Num. xii. 6. Job xxxiii. 15, 16.

Verse 1. *The second year of the reign of Nebuchadnezzar*] That is, the second year of his reigning alone, for he was king two years before his father's death.

Verse 2. *The magicians*] See the note on Gen. xli. 8. *The astrologers*] Perhaps from *nashaph*, to breathe, because they laid claim to divine inspiration; but probably the persons in question were the *philosophers* and *astronomers* among the Babylonians.

The sorcerers] See the note on Deut. xviii. 10, and on Exod. xxii. 18, and Lev. xix. 81, where several of these arts are explained.

The Chaldeans] Who these were is difficult to be ascertained. They might be a college of learned men, where all arts and sciences were professed and taught.

Verse 4. *Then spake the Chaldeans to the king in Syriac*] *Aramith*, the language of Aram or Syria. What has been generally called the Chaldee.

O king, live for ever] With these words the Chaldees part of Daniel commences; and continues to the end of the seventh chapter. These kinds of compliments are still in use in the East Indies.

Verse 10. *There is not a man upon the earth*] The thing is utterly impossible to man. This was their decision: and when Daniel gave the dream, with its interpretation, they knew that *the spirit of the holy gods was in him*.

Verse 14. *Captain of the king's guard*] Chief of the king's executioners or slaughter men.

Verse 16. *That he would give him time*] That is, that he might seek unto God for a revelation of the thing.

Verse 18. *That they would desire mercies*] For this Daniel had requested a little time; and doubtless both he and his three companions prayed incessantly till God gave the wished for revelation; but whether it was given that same night, we do not know.

20 Daniel answered and said, ' Blessed be the name of God for ever and ever : ^b for wisdom and might are his :

21 And he changeth ^c the times and the seasons : ^d he removeth kings, and setteth up kings : ^e he giveth wisdom unto the wise, and knowledge to them that know understanding :

22 ^f He revealeth the deep and secret things : ^g he knoweth what ^h is in the darkness, and ⁱ the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we ^j desired of thee : for thou hast *now* made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon : he went and said thus unto him ; Destroy not the wise *men* of Babylon : bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and ~~said~~ thus unto him, ^k I have found a man of the ^l captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof ?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king ;

28 ^m But there is a God in heaven that revealeth secrets, and ⁿ maketh known to the king Nebuchadnezzar ^o what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these :

29 As for thee, O king, thy thoughts ^p came into thy mind upon thy bed, what should come to pass hereafter : ^q and he that revealeth secrets maketh known unto thee what shall come to pass.

30 ^r But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, ^s but for *their* sakes that shall make known the interpretation to the king, ^t and that thou mightest know the thoughts of thy heart.

^a Ps. cxlii. 2. ^b Jer. xlii. 19. ^c Esth. i. 13. 1 Chron. xxix. 8. Ch. vii. 25. xi. 6. ^d Job xli. 18. Ps. lxxv. 6, 7. Jer. xxvii. 5. Ch. iv. 17. ^e James i. 5. ^f Job xii. 22. Ps. xxv. 14. Ver. 28, 29. ^g Ps. cxxxix. 11, 12. Heb. iv. 13. ^h Ch. v. 11, 14. James i. 17. ⁱ Ch. vi. 18. ^j Chald. *children of the captivity of Judah.* ^k Gen. xl. 8. xii. 16. Ver. 15, 47. Amos iv. 13. ^l Chald. *hath made known.* ^m Gen. xlii. 1. ⁿ Chald. *came up.* ^o Ver. 32, 38. ^p Gen. xli. 18. Acts xli. 13. ^q Or, but for the intent that the interpretation may be made known

Verse 19. *Then was the secret revealed—in a night vision.* Daniel either dreamed it, or it was represented to his mind by an immediate inspiration.

Verse 21. *He changeth the times*] Time, duration, succession are his, and under his dominion.

Verse 24. *Destroy not the wise men*] The decree was suspended till it should be seen whether Daniel could tell the dream, and give its interpretation.

Verse 27. *The soothsayers*] They are supposed to be persons who divined by numbers, amulets, &c.

Verse 28. *There is a God in heaven*] To distinguish him from those idols, the works of men's hands ; and from the false gods in which the Chaldeans trusted.

In the latter days.] A phrase which, in the prophets, generally means the times of the Messiah. God is about to show what shall take place from this time to the latest ages of the world.

31 Thou, O king, ^u sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee ; and the form thereof *was* terrible.

32 ^v This image's head *was* of fine gold, his breast and his arms of silver, his belly and his ^w thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone *was* cut out ^x without ^y hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then *was* the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became ^z like the chaff of the summer threshing-floors ; and the wind carried them away, that ^{aa} no place *was* found for them : and the stone that smote the image ^{ab} became a great mountain, ^{ac} and filled the whole earth.

36 This *is* the dream : and we will tell the interpretation thereof before the king.

37 ^{ad} Thou, O king, *art* a king of kings : ^{ae} for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 ^{af} And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. *Thou art* this head of gold.

39 And after thee shall arise ^{ag} another kingdom ^{ah} inferior to thee and another third kingdom of brass, ^{ai} which shall bear rule over all the earth.

40 And ^{aj} the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces, and subdueth all things : and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest ^{ak} the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly ^{al} broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave ^{am} one to another, even as iron is not mixed with clay.

to the king. ^u Ver. 47. ^v Chald. *was seeing.* ^w See ver. 38, &c. ^x Or, sides. ^y Or, which was not in hands : as ver. 45. ^z Ch. viii 25. Zeoh. iv. 6. 2 Cor. v. 1. Heb. ix. 24. ^{aa} Ps. i. 4. Hos. xiii. 3. ^{ab} Ps. xxxvii. 10, 36. ^{ac} Isa. ii. 2, 8. ^{ad} Ps. lxxx. 9. ^{ae} Ezra vii. 12. Isa. xlvii. 5. Jer. xxvii. 6, 7. Esek. xxvi. 7. Hos. viii. 10. ^{af} Ezra i. 2. ^{ag} Ch. iv. 21, 22. Jer. xxvii. 6. ^{ah} Ver. 32. ^{ai} Ch. v. 28, 31. ^{aj} Ver. 32. ^{ak} 1 Mac. i. 3. ^{al} Ch. vii. 7, 23. ^{am} Ver. 38. ^{an} Or, brittle. ^{ao} Chald. *thus with this.*

Verse 31. *A great image.*] Representing the four great monarchies.

Verse 32. *Head was of fine gold*] The *Babylonish empire*, the first and greatest.

Breast and his arms of silver] The *Medo-Persian empire* under Cyrus, &c.

His belly and his thighs of brass] The *Macedonian empire*, under Alexander the Great, and his successors.

Verse 33. *His legs of iron*] The *Roman government*.

His feet part of iron and part of clay.] The same, mixed with the barbaric nations, and divided into ten kingdoms.

Verse 34. *A stone was cut out*] The *fifth monarchy* ; the spiritual kingdom of the Lord Jesus, which is to last for ever, and diffuse itself over the whole earth.

Verse 35. *The stone—became a great mountain*] There is the kingdom *even*, of the stone, and the kingdom of the mountain.

44 And in 'the days of these kings 'shall the God of heaven set up a kingdom, 'which shall never be destroyed: and the 'kingdom shall not be left to other people, 'but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 'Forasmuch as thou sawest that the stone was cut out of the mountain 'without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass 'hereafter: and the dream is certain, and the interpretation thereof sure.

46 'Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that

* Chald. *their days*.—¹ Ver. 28.—² Ch. iv. 3, 34. vi. 26. vii. 14, 27. Mic. iv. 7. Luke i. 32, 33.—³ Chald. *kingdom thereof*.—⁴ Ps. ii. 9. Isa. lx. 12. 1 Cor. xv. 24.—⁵ Ver. 35. Isa. xxviii. 16.—⁶ Or, which

Verse 37. *The God of heaven*] Not given by thy own gods, nor acquired by thy own skill and prowess, it is a divine gift.

Verse 44. *A kingdom which shall never be destroyed*] The extensive and extending empire of Christ.

Shall not be left to other people] All the preceding empires have swallowed up each other successively; but this shall remain to the end of the world.

Verse 46. *The king—fell upon his face*] Prostrated himself: this was the fullest act of adoration among the ancients.

Worshipped Daniel] Supposing him to be a god, or divine being. No doubt Daniel forbade him; for to receive this would have been gross idolatry.

Verse 47. *Your God is a God of gods*] He is greater than all others.

And a Lord of kings] He governs both in heaven and earth.

Verse 48. *Made Daniel a great man*] By, 1. Giving him many rich gifts. 2. By making him governor over the whole province of Babylon. And 3. By making him the chief or president over all the wise men.

Verse 49. *Daniel requested of the king*] He wished his three companions promoted, who had shared his anxieties, and helped him by their prayers.

Daniel sat in the gate of the king.] That is, was the chief officer in the palace; and the greatest confidant and counsellor of the king. But whatever his influence and that of his friends was, it extended only over the province of Babylon; not through the empire.

This image, so circumstantially described from the *thirty-eighth* to the *forty-fourth* verse, was, as we learn from the prophet's general solution, intended to point out the rise and fall of four different empires and states; and the final prevalence and establishment of a fifth empire, that shall never have an end, and which shall commence in the *last days*, ver. 28; a phrase commonly used in the prophets to signify the times of the Messiah, and in the New Testament, his advent to judge the world.

I. HEAD OF GOLD. This was the first monarchy, begun by Nimrod, A. M. 1771, B. C. 2233, and ending with the death of Belshazzar, A. M. 3466, B. C. 538, after having lasted nearly *seventeen hundred* years. In the time of Nebuchadnezzar it extended over *Chaldea, Assyria, Arabia, Syria, and Palestine*. HE, Nebuchadnezzar, was the head of gold.

II. BREASTS AND ARMS OF SILVER. The *Medo-Persian* empire; which properly began under Darius the Mede, allowing him to be the same with Cyaxares, son of Astyages, and uncle to Cyrus the great, son of Cambyses. He first fought under his uncle Cyaxares; defeated Nerglissar, king of the Assyrians, and Cræsus, king of the Lydians; and, by the capture of Babylon, B. C. 538, terminated the Chaldean empire. On the death of his father Cambyses, and his uncle Cyaxares, B. C. 536, he became sole governor of the Medes and Persians, and thus established a potent empire on the ruins of that of the Chaldeans.

they should offer an oblation 'and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, 'and a revealer of secrets, seeing thou couldst reveal this secret.

48 Then the king made Daniel a great man, 'and gave him many great gifts, and made him ruler over the whole province of Babylon, and 'chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, 'and he set Shadrach, Meshch, and Abed-nego, over the affairs of the province of Babylon: but Daniel 'sat in the gate of the king.

was not in hand.—¹ Chald. *after this*.—² See Acts x. 25. xiv. 13. xxviii. 6.—³ Ezra vi. 10.—⁴ Ver. 28.—⁵ Ver. 6.—⁶ Ch. iv. 9. v. 11.—⁷ Ch. iii. 12.—⁸ Esth. ii. 19, 21. iii. 2.

III. BELLY AND THIGHS OF BRASS. The *Macedonian* or *Greek* empire, founded by Alexander the Great. He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Darius Codomanus at Arbela, Oct. 2, A. M. 3673, B. C. 331, and thus terminated the Persian monarchy. He crossed the Caucasus, subdued Hyrcania, and penetrated India as far as the Ganges; and having conquered all the countries that lay between the Adriatic Sea and this river, the Ganges, he died A. M. 3681, B. C. 323; and after his death his empire became divided among his generals, Cassander, Lysimachus, Ptolemy, and Seleucus. CASSANDER had Macedonia and Greece; LYSIMACHUS had Thrace, and those parts of Asia which lay on the Hellespont and Bosphorus; PTOLEMY had Egypt, Lybia, Arabia, Palestine, and Coelestria; SELEUCUS had Babylon, Media, Susiana, Persia, Assyria, Bactria, Hyrcania, and all other provinces, even to the Ganges. Thus this empire, founded on the ruin of that of the Persians, "had rule over all the earth."

IV. LEGS OF IRON, AND FEET AND TOES OF IRON AND CLAY. I think this means, in the first place, the kingdom of the LAGIDES, in Egypt; and the kingdom of the SELEUCIDE, in Syria. And, secondly, the ROMAN empire, which was properly composed of them. But the empire became weakened by its conquests; and although, by mingling themselves with the seed of men, that is, by strong leagues, and matrimonial alliances, they endeavoured to secure a perpetual sovereignty, yet they did not cleave to each other, and they also were swallowed up by the barbarous northern nations; and thus terminated those four most powerful monarchies.

V. "A stone cut out of the mountain without hands." Here Jesus Christ is represented under the notion of a stone projected from a catapult, or some military engine, which smote the image on its feet; that is, it smote the then existing government at its foundation, or principles of support; and by destroying these, brought the whole into ruin. There were at the time here referred to in the Roman empire, the splendour of the CHALDEANS, the riches of the PERSIANS, the discipline of the GREEKS, and the strength of the EGYPTIAN and SYRIAN governments, mingled with the incoherence and imbecility of those empires, kingdoms, and states which the Romans had subdued. The Roman government, partaking of all the characteristics of the preceding empires, was at its zenith of imperial splendour, military glory, legislative authority, and literary eminence. The stone began to strike the image, when the apostles went out into every part of the Roman empire, pulling down idolatry, and founding Christian churches. But the great blow was given to the heathen Roman empire by the conversion of Constantine, just at the time when it was an epitome of the four great monarchies, being under the government of FOUR EMPERORS at once, A. D. 308: CONSTANTIUS, who governed Gaul, Spain, and Britain; GALERIUS, who had Ilyricum, Thrace, and Asia; SEVERUS, who had Italy and Africa; and MAXIMIN, who had the East and Egypt.

CHAPTER III.

Nebuchadnezzar, having erected an image, whose height (including probably a very high pedestal) was sixty cubits, and the breadth six, ordered a numerous assembly, which he had convened, to fall down and worship it; threatening, at the same time, that whosoever refused should be cast into a fiery furnace, 1-7; a punishment not uncommon in that country (see Jer. xxix. 22). Daniel's three companions, Shadrach, Meshach, and Abed-nego, who were present, being observed to refrain from this idolatrous worship, were accused before the king; who, in great wrath, commanded them to comply with his orders on pain of death, 8-15. But these holy men, with the greatest composure and serenity, expressed their firm resolution not to worship his gods or his images, whatever might be the consequence, 16-18. Upon which the king, unaccustomed to have his will opposed, in the height of his wrath, ordered the furnace to be made seven times hotter than usual, and these men to be cast into it, bound by the most mighty of his army, who were killed by the flame in the execution of this service, 19-23. On this occasion God literally performed his promise by Isaiah (chap. xliii. 2): "When thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee;" for an angel of God, appearing in the furnace, protected these young men, and counteracted the natural violence of the fire; which, only consuming the cords with which they were bound, left them to walk at liberty, and in perfect safety, in the midst of the furnace. The king, astonished at this prodigy, called to them to come out of the furnace, and blessed God for sending an angel to deliver his servants; and commanded all his subjects, upon pain of death, not to speak irreverently of the God of Shadrach, Meshach, and Abed-nego, who were promoted to great power and honour, 24-30. A striking example of the interposition of Providence in favour of true and inflexible piety.

NEBUCHADNEZZAR the king made ^aan image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the ^bprovince of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image

^a Ver. 5, 7, 10, 12, 14.—^b Ch. ii. 48.—^c Chald. with might.—^d Chald. they command.

Verse 1. *Nebuchadnezzar* ¹ It is supposed that the history given here did not occur til the close, or near the end, of Nebuchadnezzar's reign. For it was after his insanity, as we see chap. iv. 33-36, and this happened near the close of his reign. The authorized version, which is followed in the margin, fixes the date of this event seventeen years earlier, and ten years before the king's insanity. It is not likely that this image was in human form; for what proportion is there between sixty cubits (ninety feet) in length, and six cubits (nine feet) in breadth? Nor is it likely that it was all of gold; for this would have required more of this precious metal than the whole province of Babylon could produce. It might have been a pillar on which an image of the god Bel was erected. The image itself might be of gold, or more probably gilt, that is, covered with thin plates of gold, and on this account it might be called the golden image; and most probably the height of the image may be confounded with the height of the pillar.

The plain of Dura] The situation of this place is not exactly known; there was a town or city called Dura, or Doura, in Mesopotamia, near the Tigris.

Verse 2. *Sent to gather together the princes*] It is not easy to show what these different offices were, as it is difficult to ascertain the meaning of the Chaldee words.

And all the rulers of the provinces] All other state or civil officers, not only to grace the solemnity, but to maintain order.

Verse 5. *The sound of the cornet*] *Karna*, here translated cornet, is the common blowing horn, which makes a deep and hollow sound, as well as one shrill and piercing.

FLUTE] *Mashrokitha*, from *sharak*, to whistle, shriek. A

that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you ^dit is commanded, ^eO people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, ^fdulcimer, ^gand all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour ^hbe cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the

^e Ch. iv. 1. vi. 25.—^f Or, singing.—^g Chald. symphony.—^h Jer. xxix. 22. Rev. xiii. 15.

wind instrument which made a strong and shrill noise, such as the hautboy or clarionet.

HARP] *Kithros*. Some kind of stringed instrument. It seems to be formed from the Greek word.

SACKBUT] *Sabbecha*. From *sabach*, to interweave; probably on account of the number of chords, for it seems to have been a species of harp.

PSALTERY] *Pesanterim*. A stringed instrument, struck with a plectrum; that called *santeer* in Egypt is probably the same.

DULCIMER] *Sumponayah*. Probably a kind of tambour, tambourine, or tomtom drum.

All kinds of music] *The whole stock, or band, of music; the preceding being the chief, the most common, and the most sonorous.*

Verse 6. *Shall the same hour*] This is the first place in the Old Testament where we find the division of time into hours. The Greeks say that Anaximander was the inventor. He had it probably from the Chaldeans, among whom this division was in use long before Anaximander was born.

Be cast into the midst of a burning fiery furnace] This was an ancient mode of punishment among the Chaldeans, if we may credit the tradition that Abram was cast into such a fire by their idols.

Verse 8. *Accused the Jews*] That is, Shadrach, Meshach, and Abed-nego. The other Jews were left unnoticed; and probably at this time Daniel was too high to be touched; but we may rest assured that he was not found among these idolaters, see ver. 12.

nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Caldeans ^a came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, ^b O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image.

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 ^c There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; those men, O king, ^d have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and ^e Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made: ^f well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace: ^g and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, ^h we are not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar ⁱ full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the ^k most mighty men

^a Ch. vi. 12.—^b Ch. ii. 4. v. 10, vi. 6, 21.—^c Ch. ii. 49.—^d Chald. have set no regard upon thee.—^e Or, of purpose, as Exod. xxi. 13.—^f As Exod. xxxii. 32. Luke xiii. 9.—^g Exod. v. 2. 2 Kings xviii. 85.—^h Matt. x. 19.—ⁱ 2 Mac. vii. 2.—^j Chald. filled.—^k Chald. mighty of strength.—^l Or, mantles.—^m Or, turbans.—ⁿ Chald. word.—^o Or, sparks.—^p Or, governors.—^q Isa. xliii. 2.—^r Chald. there is no hurt

Verse 16. *We are not careful*] We have no need to put thee to any further trouble; we have made up our minds on this subject, and have our answer ready.

Verse 17. *If it be so*] We serve a God who is able to deliver us. Should he not, we are equally determined; but we are satisfied that in some way or other he will deliver us out of thy hand.

Verse 19. *Then was Nebuchadnezzar full of fury*] He had seen how God poured contempt upon his authority in the case of the three Hebrews, and yet he will try his strength once more!

Seven times more] Seven expresses the great intensity of the heat.

Verse 20. *The most mighty men*] The generals, or chief officers of his army; not strong men, there was no need of such.

Verse 21. *Their hats*] This word *sarbal*, properly means an outer garment.

that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their ^l coats, their hosen, and their ^m hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's ⁿ commandment was urgent, and the furnace exceeding hot, the ^o flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his ^p counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, ^q walking in the midst of the fire, and ^r they have no hurt; and the form of the fourth is like ^s the Son of God.

26 Then Nebuchadnezzar came near to the ^t mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, ^u upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that ^v trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 ^w Therefore ^x I make a decree, That every people, nation, and language, which speak ^y any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be ^z cut ^{aa} in pieces, and their houses shall be made a dunghill: ^{bb} because there is no other god that can deliver after this sort.

30 Then the king ^{cc} promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

in them.—^{aa} Job. i. 6. xxxviii. 7. Ps. xxxiv. 7. Ver. 28.—^{ab} Chald. door.—^{ac} Heb. xi. 34.—^{ad} Ps. xxxiv. 7, 8. Jer. xvii. 7. Ch. vi. 22, 23.—^{ae} Ch. vi. 26.—^{af} Chald. a decree is made by me.—^{ag} Chald. error.—^{ah} Ch. ii. 6.—^{ai} Chald. made pieces.—^{aj} Ch. vi. 27.—^{ak} Chald. made to prosper.

Verse 23. *And these three men—fell down bound*] There is a most evident want of connexion between this and the following verse. The *Septuagint* and *Arabic* read the *twenty-fourth* verse thus: "Then Nebuchadnezzar heard them singing praise, and was astonished."

Verse 25. *Is like the Son of God*] A most improper translation. *Bar elahin* signifies a son of the gods, that is, a divine person or angel; and so the king calls him in ver. 28: "God hath sent his ANGEL, and delivered his servants." And though even from this some still contend that it was the Angel of the covenant, yet the Babylonish king knew just as much of the one as he did of the other.

Verse 28. *Blessed be the God of Shadrach, &c.*] Here is a noble testimony from a heathen. And what produced it? The intrepidly pious conduct of these three noble Jews. Had they been time-servers, the name of the true God had not been known in Babylon. What honour does the Lord put on them that are steadfast in the faith!

Verse 29. *Speak any thing amiss*] Though by the decree the king does not oblige the people to worship the true God, yet he obliges them to treat him with reverence.

Verse 30. *Then the king promoted, &c.*] He restored them to the offices which they held before the charge of disobedience and treason was brought against them.

CHAPTER IV.

Nebuchadnezzar, after having subdued all the neighbouring countries, and greatly enriched and adorned his own, became so intoxicated with his prosperity, as to draw down upon himself a very remarkable judgment, of which this chapter gives a particular account, in the very words of the edict or proclamation which the Babylonish monarch issued on his restoration to the throne. This state document begins with Nebuchadnezzar's acknowledging the hand of God in his late malady, 1-3. It then gives an account of the dream of Nebuchadnezzar, which portended the loss of his kingdom and reason for seven years, on account of his pride and arrogance, 4-18. So it was explained by Daniel, 19-27, and so it was verified by the event, 28-33. It then recites how, at the end of the period fixed by the God of heaven for the duration of his malady, the Chaldean monarch became sensible of his dependance on the Supreme being, and lifted up his eyes to heaven in devout acknowledgment of the sovereign majesty of the King of kings, the Ruler of the earth, whose dominion alone is universal, unchangeable, and everlasting, 34-37.

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2^b I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3^d How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream, which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7^b Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the

visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches.

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter is by the decree of the watchers,

xxxi. 3. &c. Ver. 20.—Ezek. xvii. 23. xxxi. 6. See Lum. iv. 20.—Ps. ciii. 20. Ver. 17, 23.—Deut. xxxiii. 2. Ch. viii. 13. Zech. xiv. 5. Jude 14.—Chald. with might.—Matt. iii. 10.—Ezek. xxxi. 12.—Ch. xi. 13. xii. 7.

Verse 1. *Nebuchadnezzar the king, unto all people*] This is a regular decree, and is one of the most ancient on record; and no doubt was copied from the state papers of Babylon. Daniel has preserved it in the original language.

Verse 3. *How great are his signs!*] These are very fine sentiments, and show how deeply his mind was impressed with the majesty of God.

Verse 4. *I was at rest*] I had returned to my palace in Babylon after having subdued Syria, Phoenicia, Judea, Egypt, and Arabia. It was probably these great conquests that puffed him up with pride, and brought that chastisement upon him which he afterwards describes.

Verse 10. *I saw—a tree*] This vision Nebuchadnezzar says made him afraid. What a mercy it is that God has hidden futurity from us!

Great men and princes are often represented, in the language of the prophets, under the similitude of trees; see Ezek. xvii. 5, 6, xxxi. 8, &c.; Jer. xxi. 15; Ps. i. 3, xxxvii. 35.

Verse 13. *A watcher and an holy one*] These are both angels; but, according to the Chaldean oracles, of different orders. They appear, according to their opinions, to be a kind of judges of human actions who had the power of determining the lot of men; see ver. 17.

Verse 14. *Hew down the tree*] As the tree was to be cut down, the beasts are commanded to flee away from under his branches. His courtiers, officers, &c., all abandoned him as soon as his insanity appeared; but he soon fled from the society of men.

Verse 15. *Leave the stump*] Let him not be destroyed, nor his kingdom alienated.

Verse 16. *Let his heart be changed*] Let him conceive himself to be a beast, and act as such, herding among the beasts of the field.

Let seven times pass over him.] Let him continue in this state for seven years.

Verse 17. *The Most High ruleth*] He never leaves the

and the demand by the word of the holy ones: to the intent 'that the living may know' that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, 'forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; ' for the spirit of the holy gods is in thee.

19 Then Daniel, ' whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, ' the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 ' The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 ' It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, ' and thy dominion to the end of the earth.

23 ' And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, ' and let his portion be with the beasts of the field, till seven times pass over him;

24 This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:

25 That they shall ' drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee ' to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, ' till thou know that the Most High ruleth in the kingdom of men, and ' giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

* Ps. ix. 16.—Ch. ii. 21. v. 21. Ver. 25, 32.—Gen. xii. 8, 15. (h. v. 8, 15.—Ver. 8.—See 2 Sam. xviii. 29. Jer. xxix. 7.—Ver. 10, 11, 12.—Ch. ii. 88.—Jer. xxvii. 6, 7, 8.—Ver. 13.—Ch. v. 21.—Ver. 32. Ch. v. 21, &c.—Ps. cvii. 20.—Ver. 17, 32. Pa. lxxxviii. 18.—Jer. xxvii. 5.—Matt. xxi. 25. Luke xv. 16, 21.—1 Pet. iv. 8.—Pa. xli. 1, &c.—Or, a healing of things over.—1 Kings xxi. 29.—Or upon.—Prov. xvi. 18. Ch. v. 20.—

government of the world to man, to second causes, or to fortuitous occurrences.

And setteth up—the basest of men.] The throne ennobles no man: to be properly filled, the man must be noble. Some of the greatest and some of the meanest of men have sat on the throne. Kings differ in education, seldom in intellect, from the common mass of men; the power and authority are from God. The king himself may be given either in mercy or in wrath.

Verse 19. Daniel—was astonished for one hour] He saw the design of the dream, and he felt the great delicacy of interpreting it.

Verse 26. Thy kingdom shall be sure unto thee] No new king was set up; Evil-merodach his son was regent during his father's insanity.

Verse 27. Break off thy sins by righteousness] Do justice.

27 Wherefore, O king, let my counsel be acceptable unto thee, and ' break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor: ' if it may be ' a ' lengthening of thy tranquillity.

28 All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked ' in the palace of the kingdom of Babylon.

30 The king ' spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 ' While the word was in the king's mouth, there fell ' a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; ' The kingdom is departed from thee.

32 And ' they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 And ' at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him ' that liveth for ever, whose dominion is ' an everlasting dominion, and his kingdom is from generation to generation:

35 And ' all the inhabitants of the earth are reputed as nothing: and ' he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and ' none can stay his hand, or say unto him, ' What doest thou?

36 At the same time my reason returned unto me; ' and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was ' added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the king of heaven, ' all whose works are truth, and his ways judgment: ' and those that walk in pride he is able to abase.

* Ch. v. 5. Luke xii. 30.—Ver. 24.—Ver. 25.—Ver. 26.—Ch. xii. 7. Rev. iv. 10.—Ps. x. 16. Ch. ii. 44. vii. 14. Mic. iv. 7. Luke i. 33.—Isa. xl. 15, 17.—Ps. cxxv. 5.—Job xxxiv. 29.—Job ix. 12. Isa. xlv. 9. Rom. ii. 20.—Ver. 26.—Job xliii. 12. Prov. xxii. 4. Matt. vi. 23.—Ps. xxxiii. 4. Rev. xv. 3. xvi. 7.—Exod. xviii. 11. Ch. v. 20.

Thou hast been an oppressive man; show mercy to the poor, many of whom have been made such by thyself: witness the whole nation of the Jews.

Verse 30. Is not this great Babylon] Here his heart was inflated with pride; he attributed every thing to himself, and acknowledged God in nothing. The walls, hanging gardens, temple of Bel, and the royal palace, all built by Nebuchadnezzar, made it the greatest city in the world.

Verse 32. They shall make thee, &c.] Thou shalt be made to eat grass as oxen. The madness that fell upon him induced him to forsake society, and to run to the woods and deserts, where he lived like a wild beast, his hairs growing long and thick, so as to be a substitute for clothing; and his nails strong and hooked, that he might the better climb trees and grub up the ground, in order to get roots and

earth-nuts. It was the mercy of God that thus clothed and accoutred him.

Verse 86. *My reason returned*] It is very likely that this unfortunate king had so concealed himself that the place of his retreat was not found out; and the providence of God had so watched over every thing, that, on his return to his palace, he found his counsellors and his lords, who received

him gladly, and cleaved to and served him as they had for merly done.

Verse 87. *Now I—praise and extol*] It is very probable that Nebuchadnezzar was a true convert; that he relapsed no more into idolatry, and died in the faith of the God of Israel. It is supposed that he lived *seventeen* years after his restoration.

CHAPTER V.

In the commencement of this chapter we are informed how Belshazzar, the grandson of Nebuchadnezzar, when rioting in his palace, and profaning the sacred vessels of the temple, 1-4, was suddenly terrified with the appearance of the fingers of a man's hand, which wrote a few words on the wall before him, 5,6. The wise men and astrologers were immediately called in to show the king the interpretation; but they could not so much as read the writing, because (as Houbigant and others have conjectured) though the words are in the Chaldee tongue, yet they were written in the Samaritan or ancient Hebrew characters, with which the wise men of Babylon were very probably unacquainted, as the Jews were at that time a despised people, and the knowledge of their language not a fashionable attainment, 7-9. Daniel, who had been so highly esteemed by Nebuchadnezzar for his superior wisdom, appears to have been altogether unknown to Belshazzar, till the queen (the same who had been the wife of Nebuchadnezzar according to the general opinion, or the queen consort according to others) had informed him, 10-12. Upon the queen's recommendation, Daniel is called in, 13-16; who boldly tells this despotic king that as he had not benefited by the judgments inflicted on his grandfather, but gave himself up to pride and profanity, and had added to his other sins an utter contempt for the God of the Jews by drinking wine out of the sacred vessels of Jehovah in honour of his idols, 17-23; the Supreme Being, the Ruler of heaven and earth, had written his condemnation in three words, MENE, TEKEL, PERES, 24,25; the first of which is repeated in the copies containing the Chaldean original; but all the ancient versions, except the Syriac, are without this repetition. Daniel then gives the king and his lords the fearful import of the writing, viz., that the period allotted for the duration of the Chaldean empire was now completed (see Jer. xxv. 12-14), and that the kingdom was about to be transferred to the Medes and Persians, 26-28. However unwelcome such an interpretation must have been to Belshazzar, yet the monarch, overwhelmed with its clearness and certainty, commanded the prophet to be honoured, 29. And that very night the prediction was fulfilled, for the king was slain, 30, and the city taken by the Medes and Persians, 31. This great event was also predicted by Isaiah and Jeremiah; and the manner in which it was accomplished is recorded by Herodotus and Xenophon.

BELSHAZZAR the king ^a made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the ^b golden and silver vessels ^c which his ^d father Nebuchadnezzar had ^e taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

^a Esth. i. 3.—^b 1 Chron. xxviii. 17. Ezra vi. 5. Ver. 3. 23.—^c Ch. i. 2. Jer. iii. 12.—^d Or, grandfather. As Jer. xxvii. 7. 2 Sum. ix. 7. 2 Chron. xv. 16. Ver. 11. 12.—^e Chald. brought forth.—

Verse 1. *Belshazzar the king made a great feast*] This chapter is out of its place, and should come in after the seventh and eighth. There are difficulties in the chronology. After the death of Nebuchadnezzar, Evil-merodach his son ascended the throne of Babylon. Having reigned about two years, he was slain by his brother-in-law, Neriglissar. He reigned four years, and was succeeded by his son Laborosoarchod, who reigned only nine months. At his death Belshazzar, the son of Evil-merodach, was raised to the throne, and reigned seventeen years, and was slain, as we read here, by Cyrus, who surprised and took the city on the night of this festivity. This is the chronology on which Archbishop Usher, and other learned chronologists, agree; but the Scripture mentions only Nebuchadnezzar, Evil-merodach, and Belshazzar, by name; and Jeremiah, chap. xxvii. 7, expressly says, "All nations shall serve him (Nebuchadnezzar), and his son (Evil-merodach), and his son's son (Belshazzar), until the very time of his land come!" i. e. till

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints ^b of his loins were loosed, and his knees smote one against another.

7 ^m The king cried aloud to bring in the ^o astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon,

^f Rev. ix. 20.—^g Ch. iv. 31.—^h Chald. brightnesses. Ver. 9.—ⁱ Chald. changed it.—^j Or, girdeles. Isa. v. 27.—^k Chald. bindings or knots.—^l Nah. ii. 10.—^m Ch. ii. 2. Iv. 6.—ⁿ Chald. with might.—^o Isa. xlvii. 13

the time in which the empire should be seized by Cyrus. Here there is no mention of Neriglissar nor Laborosoarchod; but as they were usurpers, they might have been purposely passed by.

To a thousand of his lords] Perhaps this means lords or satraps, that were each over one thousand men. A thousand lords and their appropriate attendants would have been very inconvenient in a nocturnal assembly. The text, however, supports the common translation.

Verse 2. *While he tasted the wine*] He relished it, got heated by it, and when wine got fully in, wit went wholly out; and in consequence he acted the profane part of which we immediately read.

Verse 4. *And praised the gods of gold*] They had gods of all sorts, and of all metals; with wooden gods and stone gods beside!

Verse 5. *Fingers of a man's hand*] The fingers were collected about the stile or pen as in the act of writing.

Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, 'O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 'There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12 'Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Boltshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy re-

* Or, purple.—Ch. vi. 2.—Ch. ii. 27. iv. 7.—Ch. ii. 1.—Chald. brightnesses, Ver. 6.—Ch. ii. 4. iii. 9.—Ch. ii. 49. iv. 8, 9, 18.—Or, grandfather. Ver. 2.—Or, grandfather. Ver. 2.—Ch. iv. 9.—Ch. vi. 3.—Or, of an interpreter, &c.—Or, of a dissolver.—Chald. knots.—Ch. i. 7.—Or, grandfather.—Ver. 11, 12.—Ver. 7, 8.—Chald. interpret.—Ver. 7.—Or, see, as ch. ii. 6.—Ch. ii. 87, 38. iv. 17, 22, 25.—Jer. xxvii. 7.

Verse 6. *The king's countenance was changed*] Here is a very natural description of fear and terror.

Verse 7. *Whosoever shall read this writing*] He knew it must be some awful portent, and wished to know what.

Verse 8. *They could not read the writing*] Because it was in the pure Hebrew, not the Chaldean, character.

Verse 10. *The queen—came*] This is generally allowed to have been the widow of Nebuchadnezzar; if so, she was the queen *Amiyl*, daughter of *Astyages*, sister of *Darius* the Mede, and aunt of *Cyrus*, according to *Polyhistor*, cited by *Cedrenus*. Others think that *Nitocris* was the person who is said to have been queen when *Cyrus* took the city; and is stated to have been a lady of eminent wisdom and discretion, and to have had the chief direction of the public affairs. She was the mother of *Labyrinthus*; and, if this be the same as *Belshazzar*, she must be the person here introduced.

Verse 16. *Dissolve doubts*] Untie knots—unwind what is

wards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified;

24 Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.

Ch. iii. 4.—Ch. iv. 30, 37.—Or, to deal proudly. Exod. xviii. 11.—Chald. made to come down.—Ch. iv. 24, &c.—Or, he made his heart equal, &c.—Ch. iv. 17, 25.—2 Chron. xxxiii. 28. xxxvi. 12.—Ver. 3, 4.—Ps. cxv. 5, 6.—Jer. x. 25.—Job xxxi. 6. Pa. lxi. 9. Jer. vi. 30.—Foretold Isa. xxi. 2. Ver. 31. Ch. ix. 1.—Ch. vi. 28.—Jer. 7.—Jer. li. 31, 39, 57.—Ch. vi. 1, 6, 9, 25, 28. ix. 1, 2. xi. 1.—Chald. he as the son of, &c.—Or, now.

bound. An expression used in the East to signify a judge of eminent wisdom and skill.

Verse 17. *Let thy gifts be to thyself*] They could be of little use to any, as the city was in a few hours to be taken and pillaged.

Verse 18. *Nebuchadnezzar thy father*] Or grandfather, as the margin reads, ver. 2.

Verse 19. *Whom he would he slew*] The genuine character of a despot, whose will is the only rule of his conduct.

Verse 23. *But hast lifted up thyself against the Lord*] And the highest evidence of this rebellion was the profaning the sacred vessels of the Lord's house.

Verse 24. *Then was the part of the hand sent*] This was the filling up of the cup of thy iniquity; this last act made thee ripe for destruction.

Verse 25. *And this is the writing*] Had the words been written in the Chaldean character, every wise man there,

every one that could read the alphabet of his own language could have read and interpreted them. It should be observed, that each word stands for a short sentence; *mens* signifies NUMERATION; *tekel*, WEIGHING; and *peres*, DIVISION.

Verse 29. *Clothed Daniel with scarlet*] More probably with purple. The gold chain about the neck was an emblem of magisterial authority.

Verse 30. *In that night was Belshazzar—slain.*] Xenophon says, he was dispatched by two lords, *Gadatas* and *Gobrias*, who went over to Cyrus, to avenge themselves

of certain wrongs which Belshazzar had done them.

Verse 31. *Darius the Median took the kingdom*] This is supposed to be the same as *Cyaxares*, son of *Astyages* and maternal uncle of *Cyrus*, to whom he gave the throne of *Babylon*, after himself had had the honour of taking the city.

Daniel speaks nothing of the war that raged between the *Babylonians* and the *Medes*; but *Isaiah* speaks particularly of it, chap. xiii., xiv., xlv., xlvii.; and so does *Jeremiah* chap. 1., li.

CHAPTER VI.

Darius the Median, who succeeded Belshazzar in the kingdom of Babylon, having heard of Daniel's extraordinary wisdom and understanding, constitutes him the chief of the three presidents who were over the whole empire, and purposed also to make him prime minister or viceroy, 1-3. This great partiality of the king towards a stranger of Jewish extraction, and who had been carried captive into Chuldea, raised up a great many enemies to Daniel; and a scheme was even contrived by the president and princes to ruin him, 4-15; which succeeded so far that he was cast into a den of lions, but was miraculously delivered, 16-23. Darius, who was greatly displeased with himself for having been entrapped by the governors of the provinces to the prejudice of his faithful minister, is pleased and astonished at this deliverance; punished Daniel's enemies with the same kind of death which they had designed for the prophet; and made a decree that, throughout his dominions, the God of Daniel should be had in the greatest veneration, 24-28.

IT pleased Darius to set ^a over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, ^b because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 ^c Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6 Then these presidents and princes ^d assembled together to the king, and said thus unto him, ^e King Darius, live for ever:

^a Esth. i. 1.—^b Ch. v. 12.—^c Eccles. iv. 4.—^d Or, came tumultuously.—^e Neh. ii. 8. Ver. 21. Ch. ii. 4.—^f Or, interdict.—^g Esth. i. 19. viii. 8. Ver. 12, 15.—^h Chald. passeth not.—ⁱ 1 Kings viii. 44.

Verse 1. *An hundred and twenty princes*] A chief or satrap over every province which belonged to the Medo-Persian empire.

Verse 2. *Three presidents*] Each having forty of these presidents accountable to him for their administration.

Daniel was first] As being established over that part where was the seat of government. He was confirmed in his offices by Darius.

Verse 3. *The king thought to set him over the whole realm.*] This partiality of the king made Daniel the object of the envy of the other presidents, and the grandees of the kingdom.

Verse 4. *Sought to find occasion against Daniel*] But they found no blemish in his administration, for he was faithful to his king; this was a virtue. But he was also faithful to his God: this they hoped to construe into a crime, and make it the cause of his ruin.

Verse 5. *Whosoever shall ask a petition*] Probably to flatter the ambition of the king, they pretend to make him a god for thirty days; so that the whole empire should make prayer and supplication to him, and pay him divine honours! This was the bait; but their real object was to destroy Daniel.

7 All the presidents of the kingdom, the governors and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm ^f decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the ^g law of the Medes and Persians, which ^h altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber ⁱ toward Jerusalem, he kneeled upon his knees ^j three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 ^k Then they came near, and spake before the

48. Ps. v. 7. Jonah ii. 4.—^l Ps. lv. 17. Acts ii. 1, 2, 15. iii. 1. x. 9.—^m Ch. iii. 8.

Verse 8. *(According to the law of the Medes and Persians)* The laws were such among this people, that, when once passed with the usual formalities, the king could not change them at his own will. This is the utmost that can be meant by the law of the Medes and Persians that could not be changed.

Verse 10. *His windows being open*] When the Jews were in distant countries, in prayer they turned their faces towards Jerusalem; and when in Jerusalem, they turned their faces towards the temple. Solomon, in his prayer at the dedication of the temple, 1 Kings viii. 48, had entreated God to hear the prayers of those who might be in strange lands, or in captivity, when they should turn their faces towards their own land, which God gave unto their fathers; and towards the city which he had chosen, and the house which was dedicated to his name.

Verse 12. *Shall be cast into the den of lions*] Either this was the royal menageries; or they were kept for the purpose of devouring certain criminals, which the laws might consign to that kind of death. This is most likely, from the case before us.

Verse 14. *The king—was sore displeased with himself*]

king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and the Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a

^aVer. 8.—^bCh. i. 6. v. 13.—^cCh. iii. 12.—^dSo Mark vi. 26.—^eVer. 8.—^fLam. iii. 63.—^gSo Matt. xxvii. 66.—^hOr, table.—ⁱCh. ii. 1.—^jCh. iii. 15.—^kCh. ii. 4.—^lCh. iii. 23.—^mHeb. xi. 33.—ⁿHeb. xi. 33.—^oDeut. xix. 19.—^pEath. ix. 10. See Deut. xxiv. 16. 2 Kings

And well he might, when through his excessive folly he passed a law that, for its ostensible object, would have been a disgrace almost to an idiot.

And set his heart on Daniel] He strove by every means to get the law annulled.

Verse 16. Then the king commanded] With a heavy heart he was obliged to warrant this murderous conspiracy. Daniel had now the same kind of opportunity of showing his fidelity to God, as his three Hebrew companions before. The lions were not less terrible than the fiery furnace.

Verse 17. A stone was brought] All this precaution served the purposes of the Divine Providence. There could be no trick nor collusion here; if Daniel be preserved, it must be by the power of the Supreme God.

Verse 18. Passed the night fasting] All this points out his great sincerity; and when it is considered that Darius could not be less than sixty-two or sixty-three years of age at this time, it shows more fully the depth of his concern.

Verse 20. No manner of hurt was found upon him] And why? Because he believed in his God. How mighty is faith!

lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

xiv. 6.—^aCh. iv. 1.—^bCh. iii. 29.—^cPs. xcix. 1.—^dCh. iv. 34.—^eCh. ii. 44. iv. 3, 34. vii. 14, 27. Luke i. 33.—^fCh. iv. 3.—^gHeb. hand.—^hCh. i. 21.—ⁱEzra i. 1, 2.

Verse 24. They brought those men] It was savage cruelty to destroy the women and children who had no part in the transgression.

Verse 25. Then king Darius wrote] And the substance of this decree, which was made by a heathen king, was to point out the perfections of the true God, and the fidelity of his devoted servant.

Verse 26. I make a decree that—men tremble and fear before the God of Daniel] As in the case of the three Hebrews, chap. iii. 29. The true God was known by his servants, and by the deliverances he wrought for them.

Verse 28. So this Daniel prospered] Few courtiers have had so long a reign, served so many masters without flattering any, been more successful in their management of public affairs, been so useful to the states where they were in office, or have been more owned of God, or have left such an example to posterity.

Where shall we find ministers like Samuel and Daniel? None so wise, so holy, so disinterested, so useful, have ever since appeared in the nations of the earth.

CHAPTER VII.

The prophet having, in the preceding chapters of this book, related some remarkable events concerning himself and his brethren in the captivity, and given proof of his being enabled, by divine assistance, to interpret the dreams of others, enters now into a detail of his own visions, returning to a period prior to the transactions recorded in the last chapter. The first in order of the prophet's visions is that of the four beasts, which arose out of a very tempestuous ocean, 1-9; and of one like the Son of Man who annihilated the dominion of the fourth beast, be-

cause of the proud and blasphemous words of one of its horns, 9-14. An angel deciphers the hieroglyphics contained in this chapter, declaring that the FOUR beasts, diverse one from another, represent the FOUR PARAMOUNT empires of the habitable globe, which should succeed each other; and are evidently the same which were shadowed forth to Nebuchadnezzar by another set of hieroglyphics (see the second chapter), 15-26. But for the consolation of the people of God, it is added that, at the time appointed in the counsel of Jehovah, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High;" and that this kingdom shall never be destroyed or transferred to another people, as all the preceding dominations have been, but shall itself stand for ever, 27, 28. It will be proper to remark that the period of a time, times, and a half, mentioned in the twenty-fifth verse as the duration of the dominion of the little horn that made war with the saints (generally supposed to be a symbolical representation of the papal power), had most probably its commencement in A. D. 755 or 756, when Pepin, king of France, invested the Pope with temporal power. This hypothesis will bring the conclusion of the period to about the year of Christ 2000, a time fixed by Jews and Christians for some remarkable revolution; when the world, as they suppose, will be renewed, the wicked cease from troubling the church, and the saints of the Most High have dominion over the whole habitable globe. But this is all hypothesis.

IN the first year of Belshazzar king of Babylon "Daniel" had a dream and "visions of his head upon his bed: then he wrote the dream, and told the sum of the " matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts " came up from the sea, diverse one from another.

4 The first was " like a lion, and had eagle's

* Num. xii. 6. Amos iii. 7.—^b Chald. saw.—^c Ch. ii. 28.—^d Or, words. Rev. xiii. 1.—^e Deut. xxviii. 49. 2 Sam. i. 23. Jer. iv. 7.

Verse 1. *In the first year of Belshazzar*] This is the same Belshazzar who was slain at the taking of Babylon, as we have seen at the conclusion of chap. v. That chapter should have followed both this and the succeeding. The reason why the fifth chapter was put in an improper place was, that all the *historic parts* might be together, and the *prophetic* be by themselves; and, accordingly, the former end with the preceding chapter, and the latter with this. The division therefore is not *chronological*, but merely *artificial*.

Verse 2. *The four winds of the heaven strove upon the great sea.*] The idea of *strife* is taken here from the effects that must be produced, were the east, the west, the north, and the south winds to rise tempestuously, and meet on the surface of the sea. By the *great sea*, the Mediterranean is meant. This dream is the same in meaning, under *different emblems*, as that of Nebuchadnezzar's metallic image; but in Daniel's dream several circumstances are added. [The "great sea" is representative of the troubled world.]

Verse 3. *Four great beasts came up from the sea.*] The term *sea*, in Hebrew *yam*, from *hamah*, to be tumultuous, agitated, &c., seems to be used here to point out the then known *terraqueous globe*, because of its generally agitated state; and the *four winds striving* point out those predatory wars that prevailed almost universally among men, from the days of Nimrod, the founder of the Assyrian or Babylonish monarchy, down to that time, and in the end gave birth to the *four great monarchies* which are the subject of this vision.

Verse 4. *The first was like a lion, and had eagle's wings*] These four beasts are indeed monstrous productions; a lion with eagle's wings; a bear with three ribs in its mouth; a leopard with four wings, and four heads; and a beast with ten horns. But such emblems and hieroglyphics were usual among the eastern nations, as may be seen in the monuments of antiquity. The beast like a lion is the kingdom of the Babylonians; and the King of Babylon is compared to a lion, Jer. iv. 7, Isa. v. 29; and is said to fly as an eagle, Jer. xlviii. 40, Ezek. xvii. 3, 7. The lion is considered the king of the beasts, and the eagle the king of the birds; and therefore the kingdom of Babylon, which was signified by the golden head of the great image, was the first and noblest of all the kingdoms. The wings of the eagle denote the rapidity with which the lion—Nebuchadnezzar, made his conquests.

The wings thereof were plucked.] Lydia, Media, and Persia, which had been Provinces of the Babylonish empire, cast off the yoke, and put themselves under kings of their own. Besides, the rapidity of its conquests was stopped by its wars with the Medes and Persians; by whom it was at last conquered, and divided between Darius the Mede and Cyrus the Persian.

wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a

13. xlviii. 40. Ezek. xvii. 3. Hab. i. 8.—^f Or, wherewith.—^g Ch. ii. 39.—^h Or, it raised up one dominion.

And it was lifted up from the earth] That is, the wings were plucked, rendered unfit for farther flight, by which it had before been lifted up from the earth; making its conquests almost with the rapidity of an eagle's flight. But on the death of Nebuchadnezzar the wings were plucked; and no farther extension of the empire took place under Evil-merodach or Belshazzar, till it was lost by the latter, and became divided as we have seen above.

And made stand upon the feet as a man] This I think refers to the taming of Nebuchadnezzar's pride. He had acted like a fierce and ravening lion. God struck him with insanity; he then lived the life of a beast, and had a *beast's heart*—disposition, and habits. At last God restored him.

And a man's heart was given to it.] He became humane, humble, and pious; and in this state he appears to have died.

Verse 5. *Another beast—like to a bear*] This was the Medo-Persian empire, represented here under the symbol of the bear, as the largest species of these animals was found in Media, a mountainous, cold, and rough country, covered with woods.

Raised up itself on one side] Cyrus arose on the borders of Chaldea, and thus the bear appeared to put itself in the position to attack the lion.

It had three ribs in the mouth of it] As if it had just finished its repast on some animal that it had seized. Some think *three tusks*, curved like ribs, are meant; others *three throats*, *illim*, by which it (Cyrus) had absorbed the three empires of the Babylonians, Medes, and Persians; for these symbolic animals do not so much denote *four empires*, as *four kings*. See ver. 17. Others think *rows of teeth* are meant to denote the triple powers of the Medes, Persians, and Babylonians, conjoined. Or the east, north, and south, which were subdued by the Persians. But the ribs being between the teeth of the bear may show how Babylon, Lydia, and Egypt, were ground and oppressed by the bear—the Persians; though, as ribs strengthen the body, they were a powerful support to their conquerors.

Verse 6. *Another, like a leopard—four wings—four heads*] This was the Macedonian or Greek empire; and Alexander the Great its king. Alexander and his subjects are fitly compared to a leopard. 1. The leopard is remarkable for its swiftness. Alexander and the Macedonians were very rapid in their conquests. 2. The leopard is a spotted animal; a proper emblem of the various nations, with their various customs and languages, which constituted the Macedonian empire. It may refer to the character of Alexander himself, sometimes mild, at others cruel; sober and drunken; continent and lecherous; having a great power of self-government, and at other times being a slave to his pas-

leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto

* Ch. viii. 8, 22.—^b Ch. ii. 40. Ver. 19, 23.—^c Ch. ii. 41. Rev. xii. 1.—^d Ver. 20, 21, 24. Ch. viii. 9.—^e Rev. ix. 7.—^f Ps. xli. 3. Ver. 25. Rev. xii. 5.—^g Rev. xx. 4.—^h Ps. xc. 2. Ver. 13, 22.—ⁱ Rev. i. 14.—^j Ezek. i. 15, 16.—^k Ps. i. 3. xcvi. 3. Isa. xxx. 83. lxxi. 15.—^l 1 Kings xxii. 19. Ps. lxxviii. 17. Heb. xii. 22. Rev. 5. 11.—^m Rev. xx. 4, 12.—ⁿ Rev. xix. 20.—^o Chald. a prolonging in life was

sions. 3. The leopard, though small, is not afraid to attack the lion.

Four wings of a fowl] The Babylonian empire was represented with two wings; and they sufficiently marked the rapidity of Nebuchadnezzar's conquests; but the Macedonian has here four wings; for nothing, in the history of the world, was equal to the conquests of Alexander, who ran through all the countries from Illyricum and the Adriatic Sea to the Indian Ocean and the River Ganges; and in twelve years subdued part of Europe and all Asia.

The beast had also four heads] Signifying the empire after the death of Alexander, divided between his four generals. Cassander reigning over Macedonia and Greece; Lysimachus, over Thrace and Bithynia; Ptolemy, over Egypt; and Seleucus, over Syria.

Dominion was given to it.] It was not owing to the skill, courage, or valour of Alexander and his troops, that he made those wondrous conquests; the nations were given to him. For had he not been assisted by the mighty power of God, how could he, with only thirty thousand men, have overcome Darius with six hundred thousand; and in so short a time have brought the countries from Greece as far as India into subjection?

Verse 7. *I saw—a fourth beast—it had great iron teeth*] This is allowed on all hands to be the Roman empire. It was dreadful, terrible, and exceeding strong: it devoured, and brake in pieces, and stamped the residue, that is, the remains of the former kingdoms, with its feet. It reduced Macedonia into a Roman province about one hundred and sixty-eight years before Christ; the kingdom of Pergamos about one hundred and thirty-three years; Syria about sixty-five; and Egypt about thirty years before Christ. And, besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms; so that it might, by a very useful figure, be said to devour the whole earth, to tread it down, and break it to pieces; and became in effect, what the Roman writers delight to call it, the empire of the whole world.

It had ten horns.] The ten kingdoms into which the Roman empire was afterwards divided. There are different opinions concerning these ten kings; or rather which they were that constituted this division of the Roman empire. They are reckoned thus:—1. The Roman senate. 2. The Greeks, in Ravenna. 3. The Lombards in Lombardy. 4. The Huns in Hungary. 5. The Alemans in Germany. 6. The Franks in France. 7. The Burgundians in Burgundy. 8. The Saracens in Africa, and a part of Spain. 9. The Goths, in other parts of Spain. 10. And the Saxons, in Britain.

him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him,

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him, his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by

given them.—^a Ezek. iv. 26. Matt. xxiv. 30. xxvi. 64. Rev. i. 7, 13. xiv. 14.—^b Ver. 9.—^c Ps. ii. 6, 7, 8. viii. 6. cx. 1, 2. Matt. xi. 27. xxviii. 18. John iii. 85. 1 Cor. xv. 27. Eph. i. 22.—^d Ch. iii. 4.—^e Ps. cxiv. 13. Ch. ii. 44. Ver. 27. Mic. iv. 7. Luke i. 33. John xii. 34. Heb. xii. 28.—^f Ver. 28.—^g Chald. sheath.

Verse 8. *Another little horn*] Among Protestant writers this is considered to be the Popedom.

Before whom there were three of the first horns plucked up] These were probably, 1. The exarchate of Ravenna. 2. The kingdom of the Lombards. And, 3. The state of Rome. The first was given to the Pope, Stephen II., by Pepin, king of France, A.D. 755; and this constituted the Popes temporal princes. The second was given to St. Peter by Charlemagne, in 774. The third, the state of Rome, was vested in the Pope, both in spirituals and temporals, and confirmed to him by Lewis the pious.

Were eyes like the eyes of a man] Intimating cunning and superintendence; for the Pope calls himself the Overseer of overseers.

And a mouth speaking great things.] Full of boasting; pretending to unlimited jurisdiction; binding and loosing at pleasure; promising to absolve from all sins, present, past, and future; and threatening to send to everlasting destruction all kings, kingdoms, and individuals, who would dare to dispute his power and authority.

Verse 9. *The thrones were cast down.*] There is a reference here to preparations made for a general assize, or to the convocation of the sanhedrin, where the father of the consistory sat with his assessors on each side in the form of a semi-circle, and the people stood before them.

The Ancient of days] God Almighty; and this is the only place in the sacred writings where God the Father is represented in a human form.

Verse 10. *A fiery stream issued*] This is not spoken of the final judgment; but of that which he was to execute upon this fourth beast, the Roman empire; and the little boasting horn, which is a part of the fourth beast, and must fall when the other falls.

Verse 11. *I beheld then—his body destroyed*] When the dominion was taken from the rest of the beasts, their bodies were not destroyed, but suffered to continue still in being; but when the dominion shall be taken away from this beast, his body shall be totally destroyed; because other kingdoms succeeded to those, but no other earthly kingdom shall succeed to this.

Verse 13. *One like the Son of Man came with the clouds of heaven*] This most certainly points out the Lord Jesus, *bar enosh*, the Son of miserable man; who took our nature upon him that he might redeem us unto himself. Matt. xxiv. 30.

Verse 14. *And there was given him dominion*] This also is applied to our Lord Jesus by himself, after his resurrection, Matt. xxviii. 18.

Verse 15. *I Daniel was grieved, &c.*] The words in the

and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 ^a These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But ^b the saints of the ^c Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of ^d the fourth beast, which was diverse ^e from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them.

22 ^f Until the Ancient of days came, ^g and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be ^h the fourth kingdom upon earth, which shall be diverse

^a Ver. 3.—^b Isa. lx. 12, 13, 14. Ver. 22, 27. 2 Tim. ii. 11, 12. Rev. ii. 26, 27. iii. 21, xx. 4.—^c Chald. *high ones*, that is, things or places.—^d Ver. 7.—^e Chald. *from all those*.—^f Ch. viii. 12, 24, xi. 31. Rev. xi. 7, xiii. 7, xvii. 14, xix. 19.—^g Ver. 9.—^h Ver. 18. 1 Cor. vi. 2. Rev. i. 6. v. 10. xx. 4.—ⁱ Ch. ii. 40.—^j Ver. 7, 8, 20. Rev. xvii. 12.—^k Isa. xxxvii. 23. Ch. viii. 24, 25. xi. 28, 30, 31, 36. 1

original are uncommonly emphatic. *My spirit was grieved, or sickened, within its sheath or scabbard.*

Verse 18. *But the saints of the most high shall take the kingdom.* I doubt whether this be the true sense of the original Chaldee, "But the supreme holy ones shall receive the kingdom;" or, "they shall receive the kingdom of the supreme saints." Whatever we may think of the patriarchs and the Jews in their best times, there has never been so much holiness of heart possessed, and so much righteousness practised, as by the genuine disciples of Christ. They are the chief saints, and to them God gives the kingdom: and this shall last for ever.

Verse 19. *His nails of brass*] This is not mentioned in the seventh verse, where the description of the beast is given. It might be added, for the first time, by the person who is now explaining the fourth beast.

Verse 21. *The same horn made war with the saints, and prevailed against them.*] Those who make Antiochus the little horn, make the saints the Jewish people. Those who understand the Popedom by it, see this as referring to the cruel persecutions of the Popes of Rome against the Waldenses and Albigenses, and the Protestant Church in general.

Verse 25. *He shall speak great words against the Most High*] To none can this apply so well or so fully as to the Popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them! And they go against God when they give indulgences for sin. This is the worst of all blasphemies!

from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 ⁱ And the ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 ^k And he shall speak great words against the Most High, and shall ^l wear out the saints of the Most High, and ^m think to change times and laws: and ⁿ they shall be given into his hand ^o until a time and times and the dividing of time.

26 ^p But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the ^q kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, ^r whose kingdom is an everlasting kingdom, ^s and all ^t dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, ^u my cogitations much troubled me, and my countenance changed in me: but I ^v kept the matter in my heart.

Mae. i. 46. Rev. xiii. 5, 6.—¹ Rev. xvii. 6. xviii. 24.—² Ch. ii. 21. —³ Rev. xiii. 7.—⁴ Ch. xii. 7. Rev. xii. 14.—⁵ Ver. 10, 22.—⁶ Ver. 14, 18, 22. Ch. ii. 42. Obad. 21. Matt. xxv. 34. Mark xi. 10. Luke xii. 32.—⁷ Ch. ii. 44. Luke i. 33. John xii. 34. Rev. xi. 16.—⁸ Isa. lx. 12.—⁹ Or, *waters*.—¹⁰ Ver. 15. Ch. viii. 27. x. 8, 16.—¹¹ Luke ii. 19, 51.

And shall wear out the saints] By wars, crusades, massacres, inquisitions, and persecutions of all kinds.

And think to change times and laws] Appointing fasts and feasts; instituting new modes of worship utterly unknown to the Christian church; new articles of faith; new rules of practice; and reversing the laws both of God and man.

Until a time and times and the dividing of time.] In Prophetic language a time signifies a year; and a prophetic year has a year for each day. Three years and a half (a day standing for a year, as in chap. ix. 24) will amount to one thousand two hundred and sixty years, if we reckon thirty days to each month, as the Jews do.

If we knew precisely when the papal power began to exert itself in the antichristian way, then we could at once fix the time of its destruction.

If the papal power, as a horn or temporal power, be intended here, which is most likely (and we know that that power was given in 755 to Pope Stephen II. by Pepin, king of France), counting one thousand two hundred and sixty years from that, we are brought to A.D. 2015, about one hundred and ninety years from the present [A.D. 1825]. But I neither lay stress upon, nor draw conclusion from, these dates. If the Church of Rome will reform itself, it will then be the true Christian Church, and will never be destroyed. Every true Protestant would wish rather the reform than the extinction of this church.

Verse 27. *The kingdom and dominion.*] The people who are the supereminent saints, shall have the kingdom. Whatever name they may be distinguished by among men, theirs is the church, that no lapse of time shall injure, and no power be able to destroy.

Verse 28. *The end of the matter.*] So said the expounding angel; and he said so because the purpose of God had determined it.

CHAPTER VIII.

This chapter contains Daniel's vision of the ram and he-goat, 1-14; referring, as explained by the angel, to the Persian and Grecian monarchies, 15-26. The little horn mentioned in the ninth verse (or fierce king, as interpreted in the twenty-third), is supposed by some to denote Antiochus Epiphanes; but seems more properly to apply to the Roman power in general, by which the polity and temple of the Jews were destroyed, on account of the great transgressions of these ancient people of God; and particularly because of their very obstinate and unaccountable rejection of the glorious doctrines of Christianity, which had been preached among them by Jesus Christ and his apostles, and the truth of which God had attested "by signs and wonders, and by divers miracles and gifts of the Holy Ghost." Daniel is then informed of the two thousand and three hundred prophetic days (that is, years) which must elapse before the sanctuary be cleansed; or, in other words, before righteousness shall prevail over the whole earth. This period is supposed, with considerable probability, to have had its commencement when Alexander the Great invaded Asia, in the year before Christ 334. This will bring the close of it to about the end of the SIXTH chiliad of the world; when, as already observed, some astonishing changes are expected to take place in the moral condition of the human race; when the power of Antichrist, both Papal and Mohammedan, shall be totally annihilated, and universal dominion given to the saints of the Most High. The chapter concludes with the distress of Daniel on account of the fearful judgments with which his country should be visited in after ages, 27.

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me ^a at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at ^b Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than ^c the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; ^d but he did according to his will, and became great.

5 And as I was considering, behold, a he-goat

^a Ch. vii. 1.—^b Esth. i. 2.—^c Heb. the second.—^d Ch. v. 19, xl. 3, 16.—^e Or, none touched him in the earth.

Verse 1. *In the third year of the reign of—Belshazzar*] We now come once more to the Hebrew, the Chaldee part of the book being finished.

Verse 2. *I saw in a vision*] Daniel was at this time in Shushan, the capital of the Province of Elam or the Elymais; which province was most probably added to the Chaldean territories by Nebuchadnezzar; see Jer. xlix. 34, 35. Here was Daniel's ordinary residence; and though here at this time, he, in vision, saw himself on the banks of the river Ulai. This is the same as the river Euleus, which divided Shushan or Susiana from Elymais.

Verse 3. *A ram which had two horns*] By the ^eram, the empire of the Medes and Persians was pointed out, as explained by the angel Gabriel, ver. 20; and particularly Cyrus, who was the founder of that empire. A ram was the symbol of the Persians; and a ram's head with two horns, one higher than the other, appears as such in different parts of the ruins of Persepolis.

Media, signified by the shorter horn, was the more ancient of the two kingdoms. Persia, the higher horn, had come up but lately, and was of little historic or political consequence till the time of Cyrus; but in the reigns of this prince and his immediate successors, Persia attained a political consequence greatly superior to that possessed at any time by the kingdom of Media; therefore, it is said to have been the higher, and to have come up last.

Verse 4. *I saw the ram pushing westward*] The Persians, as well as their founder Cyrus, pushed their conquests west, north, and south.

He did according to his will] There was no other nation at that time that could stay the progress of the Persian arms.

Verse 5. *Behold, a he-goat*] This was Alexander the

came from the west on the face of the whole earth, and ^e touched not the ground: and the goat had ^f a ^g notable horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up ^h four notable ones toward the four winds of heaven.

9 ⁱ And out of one of them came forth a little

^f Heb. a horn of sight.—^g Ver. 21.—^h Ch. vii. 6. xl. 4. Ver. 22.—ⁱ Ch. vii. 8. xl. 21.

Great; and a goat was a very proper symbol of the Grecian or Macedonian people.

Came from the west] Europe lies westward of Asia.

Touched not the ground] Seemed to fly from conquest to conquest.

A notable horn between his eyes] This, says the angel in the first king, ver. 21, that is, the first kingdom of the Greeks in Asia, which was erected by Alexander; and continued some years in his brother Philip Arridæus, and in his two young sons, Alexander Ægus and Hercules.

Verse 6. *And ran unto him in the fury of his power*] The conflicts between the Greeks and the Persians were excessively severe. Alexander first vanquished the generals of Darius at the river Granicus, in Phrygia; he next attacked and totally routed Darius at the straits of Issus, in Cilicia; and afterwards at the plains of Arbela in Assyria.

Verse 7. *And brake his two horns*] Subdued Persia and Media; sacked and burnt the royal city of Persepolis, the capital of the Persian empire, and even in its ruins, one of the wonders of the world to the present day.

There was no power in the ram to stand before him] Alexander's victories over the Persians were as easy as they were rapid and decisive.

He cast him down to the ground, and stamped upon him] Totally destroyed the family, and overturned the whole monarchy.

Verse 8. *The he-goat waxed very strong*] He had subdued nearly the whole of the then known world.

The great horn was broken] Alexander died in the height of his conquests, when he was about thirty-three years of age.

And for it came up four notable ones] The regal family being all dead, the governors of provinces usurped the title

horn, which waxed exceeding great, * toward the south, and toward the east, and toward the ^b pleasant land.

10 ^c And it waxed great, *even* ^d to ^e the host of heaven; and ^f it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, ^g he magnified *himself* ^h to ⁱ the prince of the host, ^j and ^k by him ^l the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And ^m a ⁿ host was given *him* against the daily sacrifice ^o by reason of transgression, and it cast down ^p the truth to the ground, and ^q it practised, and prospered.

13 Then I heard ^r one saint speaking, and another saint said unto ^s that ^t certain *saint* which spake, *How long shall be the vision concerning the daily sacrifice, and the transgression of "desolation, to give both the sanctuary and the host to be trodden under foot?"*

14 And he said unto me, Unto two thousand and three hundred ^v days; ^w then shall the sanctuary be ^x cleansed.

15 And it came to pass, when I, *even* I Daniel, had seen the vision, and ^y sought for the meaning, then, behold, there stood before me ^z as the appearance of a man.

16 And I heard a man's voice ^{aa} between the banks of Ulai, which called, and said, ^{bb} Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and ^{cc} fell upon my face: but he said unto me, Understand, O son of man, for at the time of the end *shall* be the vision.

18 ^{dd} Now as he was speaking with me, I was in a

deep sleep on my face toward the ground: ^{ee} but he touched me, and ^{ff} set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation; ^{gg} for at the time appointed the end *shall* be.

20 ^{hh} The ram which thou sawest having *two* horns are the kings of Media and Persia.

21 ⁱⁱ And the rough goat is the king of Grecia: and the great horn that *is* between his eyes ^{jj} *is* the first king.

22 ^{kk} Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, ^{ll} when the transgressors ^{mm} are come to the full, a king ⁿⁿ of fierce countenance, and understanding dark sentences, ^{oo} shall stand up.

24 And his power shall be mighty, ^{pp} but not by his own power: and he shall destroy wonderfully, ^{qq} and shall prosper, and practise, ^{rr} and shall destroy the mighty and the ^{ss} holy people.

25 And ^{tt} through his policy also he shall cause craft to prosper in his hand; ^{uu} and he shall magnify *himself* in his heart, ^{vv} and by ^{ww} peace shall destroy many: ^{xx} he shall also stand up against the Prince of princes; but he shall be ^{yy} broken without hand.

26 ^{zz} And the vision of the evening and the morning which was told *is* true: ^{aaa} wherefore shut thou up the vision; for it *shall* be for many days.

27 ^{bbb} And I Daniel fainted, and was sick *certain* days; afterward I rose up, ^{ccc} and did the king's business; and I was astonished at the vision, ^{ddd} but none understood *it*.

* Ch. xi. 25. 1 Mac. i. 16-19.—^b Ps. xlviii. 2. Ezek. xx. 6, 15. Ch. xi. 16, 41, 45.—^c Ch. xi. 28.—^d Or, against the host.—^e So Isa. xiv. 13.—^f Rev. xii. 4.—^g Jer. xlviii. 26, 42. Ch. xi. 36. Ver. 25.—^h Or, against.—ⁱ Job. vi. 14.—^j Ch. xi. 31. xii. 11. 1 Mac. i. 41-64.—^k Or, from him.—^l Exod. xxix. 33. Num. xviii. 3. Ezek. xlvi. 13.—^m Ch. xi. 31.—ⁿ Or, the host was given over for the transgression against the daily sacrifice.—^o 1 Mac. i. 11, &c. 2 Mac. iv. 13, 17.—^p Ps. cxix. 48, 142. Isa. lix. 1.—^q Ver. 4. Ch. xi. 28, 36.—^r Ch. iv. 19. xii. 6. 1 Pet. i. 12.—^s Or, the number of secrets, or the wonderful number.—^t Heb. Palmiron.—^u Or, making desolate. Ch. xi. 31. xii. 11. 1 Mac. i. 54.—^v Heb. evening morning.—^w 1 Mac. iv. 86, &c.—^x Heb. justified.—^y See ch. xii. 8. 1 Pet. i. 10, 11.—^z Ezek.

i. 26.—^{aa} Ch. xii. 6, 7.—^{bb} Ch. ix. 21. Luke i. 10, 26.—^{cc} Ezek. i. 28. Rev. i. 17.—^{dd} Ch. x. 9, 10. Luke ix. 32.—^{ee} Ezek. ii. 2.—^{ff} Heb. made me stand upon my standing.—^{gg} Ch. ix. 27. xi. 27, 35, 36. xii. 7. Hab. ii. 3.—^{hh} Ver. 3.—ⁱⁱ Ver. 5.—^{jj} Ch. xi. 3.—^{kk} Ver. 8. Ch. xi. 4.—^{ll} 1 Mac. i. 11, &c. ii. 15.—^{mm} Heb. are accomplished.—ⁿⁿ Deut. xviii. 50.—^{oo} Ver. 6.—^{pp} Rev. xvii. 18, 17.—^{qq} Ver. 12. Ch. xi. 36.—^{rr} Ver. 10. Ch. vii. 25.—^{ss} Heb. people of the holy ones.—^{tt} Ch. xi. 21, 23, 24.—^{uu} Ver. 11. Ch. xi. 36. 2 Mac. ix. 4, 7, 8, 11.—^{vv} 1 Mac. i. 33, &c.—^{ww} Or, prosperity.—^{xx} Ver. 11. Ch. xi. 36.—^{yy} Job xxxiv. 20. Lam. iv. 6. Ch. ii. 9, 45. 1 Mac. vi. 8-13. 2 Mac. ix. 9, &c.—^{zz} Ch. x. 1.—^{aaa} Ezek. xii. 27. Ch. x. 14. xii. 4, 9. Rev. xxii. 10.—^{bbb} Ch. vii. 28. x. 8, 16.—^{ccc} Ch. vi. 2, 3.—^{ddd} See ver. 16.

One angel asked another how long the sanctuary was to be trodden down?

Verse 14. Unto two thousand and three hundred days] Though literally it be two thousand three hundred evenings and mornings, yet I think the prophetic day should be understood here, as in other parts of this prophet, and must signify so many years. If we date these years from the vision of the he-goat (Alexander's invading Asia), this was A. M. 3770. B. C. 834; and two thousand three hundred years from that time will reach to A. D. 1966, or one hundred and forty-one years from the present A. D. 1825. This will bring it near to the time mentioned chap. vii. 25, where see the note.

Verse 15. As the appearance of a man.] Supposed to be the Messiah.

Verse 22. But not in his power.] The four kingdoms which shall arise out of the Macedonian empire shall not be of Alexander's power or family, nor have his strength and dignity.

Verse 23. When the transgressors are come to the full] When the utmost degradation has taken place, by the buying and selling of the high-priesthood; for Onias was ejected for a sum of money, to make room for wicked Jason; and Jason again was supplanted for a greater sum by a worse man, if possible, than himself, Menelaus; and the golden vessels of the temple were sold to pay for this sacrilegious purchase. A king of fierce countenance] The Roman government, as before; for king is often taken for kingdom or empire.

Understanding dark sentences] The learning of Rome is proverbial to the present time.

of kings; and Antigonus, one of them, being slain at the battle of Ipsus, they were reduced to four. Cassander had the western parts, Lysimachus had the northern regions, Ptolemy possessed the southern countries, and Seleucus had the eastern provinces.

Verse 9. Out of one of them came forth a little horn] Some think that Antiochus Epiphanes is meant; but Bp. Newton contends that it is the Roman government that is intended; and although very great at its *zenith*, yet very little in its rising.

Waxed—great toward the south] The Romans made Egypt a province of their empire, and it continued such for some centuries.

Toward the east] They conquered Syria, and made it a province.

Toward the pleasant land.] Judea, so called Ps. cvi. 24; Jer. xli. 19; Dan. xi. 16, 41.

Verse 10. The host of heaven] The Jewish hierarchy. The stars, the priests, and Levites. The powers or host of heaven are probably intended by our Lord, Matt. xxiv. 20, to signify the whole Jewish hierarchy.

Verse 11. Even to the prince of the host] They seemed, in this case, to fight against God himself.

The daily sacrifice was taken away] By the destruction of the city and temple; and has never been restored from that day until now.

Verse 12. And a host was given him] That is, power; or perhaps the host of heaven—the priesthood—the whole sacrificial system, by reason of transgression.

Verse 13. One saint speaking, and another saint said]

Verse 24. *But not by his own power*] The strength of the other kingdoms consisted in themselves; but the Roman empire, as a *horn or kingdom of the goat*, was *not mighty by its own power*—was not strong by virtue of the *goat*, but drew its nourishment and strength from Rome and Italy. There grew the trunk and body of the tree; though the branches extended over Greece, Asia, Syria, and Egypt.

Shall destroy wonderfully] In the taking of Jerusalem by the Romans *ninety-seven thousand Jews were made captives, and eleven hundred thousand were slain.*

Verse 25. *He shall cause craft to prosper*] They subdued as many by their *diplomatic skill and political intrigues* as they did by the sword.

He shall also stand up against the Prince of princes]

Against *Christ*; for it was by the *Roman authority* that he was condemned to death and crucified; and their persecutions had nearly destroyed the Christian religion; but the house was founded on a rock.

But he shall be broken without hand.] The tide was turned by the visible hand of God; and thus heathen Rome was overcome, and converted to Christianity.

Verse 27. *Daniel fainted*] To foresee the desolations that were coming on the land, the city, the temple, and the people.

Did the king's business] Transacted the affairs of state that belonged to my department, after having been sick for certain days through the effects of this vision.

CHAPTER IX.

Daniel, understanding from the prophecies of Jeremiah that the seventy years' captivity was now terminating, pours out his soul in fervent prayer to God, and earnestly supplicates pardon and restoration for his captive people, 1-12. When thus supplicating God in behalf of Israel, the angel Gabriel is sent to inform him of the seventy prophetic weeks, or four hundred and ninety natural years, which should elapse from the date of the edict to rebuild Jerusalem and the temple to the death of the Messiah, 20-27; a prophecy most exactly fulfilled by the event, according to the computation of the best chronologers. Dean Prideaux states the commencement of these seventy prophetic weeks to have been in the month Nisan in the year of the Julian period 4256 which corresponds with A.M. 3546, B.C. 458, according to the Usherian account. How awfully are the Jews blinded, who, in contradiction to so clear a prophecy, still expect the Messiah who was cut off, and, after suffering, is entered into his glory!

In the first year * of Darius the son of Ahasuerus, of the seed of the Medes, ^b which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to ^c Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem

3 ^d And I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O ^e LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his ^f commandments;

5 ^g We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 ^h Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

* Ch. i. 21. v. 31. vi. 28.—^b Or, in which he, &c.—^c 2 Chron. xxxvi. 21. Jer. xxv. 11, 12. xxix. 10.—^d Neh. i. 4. Ch. vi. 10. Jer. xxix. 12, 13. James iv. 8, 9, 10.—^e Exod. xx. 6. Deut. vii. 9. Neh. i. 6. ix. 32.—^f 1 Kings viii. 47, 48. Neh. i. 6, 7. ix. 33, 34. Ps. cvl. 6. Isa. lxi. 5, 6, 7. Jer. xiv. 7. Ver. 15. Bar. i. 17, 18.—^g 2 Chron.

Verse 1. *In the first year of Darius*] This is the same Darius the Mede, spoken of before, who succeeded Belshazzar, king of the Chaldeans.

Verse 2. *I Daniel understood by books*] The prophecy referred to here is found Jer. xxv. 12, xxix. 10. The people must have been satisfied of the divine inspiration of Jeremiah, or his prophecies would not have been so speedily collected nor so carefully preserved. It appears that there was a copy of them then in Daniel's hands.

Verse 3. *I set my face—to seek by prayer*] He uses that kind of prayer prescribed by Solomon in his prayer at the dedication of the temple. See 1 Kings viii. 47, 48.

7 O LORD, ^h righteousness ⁱ belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O LORD, to us *belongeth* ^j confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 ^k To the LORD our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 ^l Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, ^m all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the ⁿ law of Moses the servant of God, because we have sinned against him.

12 And he hath ^o confirmed his words, which he spake against us, and against our judges that judged us,

xxxvi. 15, 16. Ver. 10.—^h Neh. ix. 33. Bar. i. 15.—ⁱ Or, thou hast, &c.—^j Ver. 7. Bar. i. 15.—^k Neh. ix. 17. Ps. cxxx. 4, 7.—^l Ver. 6.—^m Isa. i. 4, 5, 6. Jer. viii. 5, 10.—ⁿ Lev. xxvii. 14, &c. Deut. xxvii. 15, &c. xxviii. 15, &c. xxx. 20, &c. xxx. 17, 18. xxxi. 17, &c. xxxii. 19, &c. Lam. ii. 17.—^o Zech. i. 6.

Verse 4. *Keeping the covenant*] Fidelity and truth are characteristics of God.

Verse 7. *All Israel, that are near, and that are far off*] He prays both for Judah and Israel.

Verse 9. *Mercies and forgivenesses*] From God's goodness flow God's mercies; from his mercies, forgivenesses.

Verse 11. *Therefore the curse is poured upon us*] It is probable that he alludes here to the punishment of certain criminals by pouring melted metal upon them.

Verse 14. *The Lord watched upon the evil*] In consequence of our manifold rebellions he hath now watched for an opportunity to bring these calamities upon us.

by bringing upon us a great evil: * for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 ^b As it is written in the law of Moses, all this evil is come upon us; * yet ^c made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD * watched upon the evil, and brought it upon us: for ^f the LORD our God is righteous in all his works which he doeth: * for we obeyed not his voice.

15 And now, O LORD our God, ^h that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast ^l gotten thee ^l renown, as at this day; * we have sinned, we have done wickedly.

16 O LORD, ^l according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, ^m thy holy mountain; because for our sins, ⁿ and for the iniquities of our fathers, ^o Jerusalem and thy people ^p are become a reproach to all that are about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, ^q and cause thy face to shine upon thy sanctuary ^r that is desolate, * for the Lord's sake.

18 ^o My God, incline thine ear, and hear; open thine eyes, ⁿ and behold our desolations, and the city ^v which ^w is called by thy name: for we do not ^x present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hear, and do; defer not, ^y for thine own sake, O my

* Lam. i. 12, ii. 18. Ezek. v. 9. Amos iii. 2.—^b Lev. xxvi. 14, &c. Deut. xxviii. 15. Lam. ii. 17.—^c Isa. ix. 13. Jer. ii. 30, v. 3. Hos. vii. 7, 10.—^d Heb. *intreated us not the face of the, &c.*—^e Jer. xxxi. 28. xlv. 27.—^f Neh. ix. 33. Ver. 7.—^g Ver. 10.—^h Exod. vi. 1, 6. xxxii. 11. 1 Kings viii. 61. Neh. i. 10. Jer. xxxii. 21.—ⁱ Heb. *made thee a name.*—^j Exod. xiv. 18. Neh. ix. 10. Jer. xxxii. 20.—^k Ver. 5.—^l Sum. xii. 7. Ps. xxxi. 1. lxxi. 2. Mic. vi. 4, 5.—^m Ver. 20. Zech. viii. 3.—ⁿ Exod. xx. 5.—^o Lam. ii. 15, 18.—^p Ps. xlv. 13, 14. lxxix. 4.—^q Num. vi. 25. Ps. lxxvii. 1. lxxx. 3, 7, 19.—^r Lam. v. 18.—^s Ver. 19. John xiv. 24.—^t Isa. xxxvii. 17.—^u Exod. iii. 7. Ps. lxxx. 14, &c.—^v Jer. xvi. 20.—^w Heb. *wherupon thy name is called.*—^x Heb. *cause to fail.* Jer. xxxvi. 7.—^y Ps. lxxix. 9, 10. cii. 15, 16.—^z Ps. xxxiii. 5. Isa. lxxv. 24.—^{aa} Ch. viii. 16.—^{bb} Heb. *with weariness, or fight.*—^{cc} Ch. viii. 18. x. 10, 16.—^{dd} 1 Kings xviii.

Verse 17. *And cause thy face to shine*] Give us proof that thou art reconciled to us.

Verse 21. *The man Gabriel*] Or the angel Gabriel, who had appeared to me as a man.

Being caused to fly swiftly] God hears with delight such earnest, humble, urgent prayers; and sends the speediest answer. Gabriel himself was ordered on this occasion to make more than usual speed.

Verse 24. *Seventy weeks are determined*] What is here said by the angel is not a direct answer to Daniel's prayer. He prays to know when the *seventy weeks of the captivity are to end*. Gabriel shows him that there are *seventy weeks determined* relative to a redemption from another sort of captivity, which shall commence with the going forth of the edict to restore and rebuild Jerusalem, and shall terminate with the death of Messiah the Prince, and the total abolition of the Jewish sacrifices. In the four following verses he enters into the particulars of this most important determination, and leaves them with Daniel for his comfort, who has left them to the church of God for the confirmation of its faith and a testimony to the truth of divine revelation. They contain the fullest confirmation of Christianity, and a complete refutation of the Jewish cavils and blasphemies on this subject.

Verse 25. *From the going forth of the commandment to restore and to build Jerusalem*] Most learned men agree that the death of Christ happened at the passover in the month Nisan, in the four thousand seven hundred and forty-sixth year of the Julian period. Four hundred and ninety years, reckoned back from the above year, leads us directly to the month, Nisan in the four thousand two hundred and fifty-sixth year

God: for thy city and thy people are called by thy name.

20 * And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I was speaking in prayer, even the man ^a Gabriel, whom I had seen in the vision at the beginning, being caused to fly ^b swiftly, ^c touched me ^d about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth ^e to give thee skill and understanding.

23 At the beginning of thy supplications the ^f commandment came forth, and ^g I am come to shew thee; ^h for thou art ⁱ greatly beloved; therefore ^j understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, ^k to finish the transgression, and ^l to make an end of sins, ^m and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision ⁿ and ^o prophecy, ^p and to anoint the Most Holy.

25 ^q Know therefore and understand, that ^r from the going forth of the commandment ^s to restore and to build Jerusalem unto ^t the Messiah ^u the Prince shall be seven weeks, and threescore and two weeks: the street ^v shall be built again, and the ^w wall, ^x even ^y in troublous times.

26 And after threescore and two weeks ^z shall Messiah be cut off, ^{aa} but ^{bb} not for himself: ^{cc} and

36.—^{cc} Heb. *to make thee skilful of understanding.*—^{dd} Heb. *word.*—^{ee} Ch. x. 12.—^{ff} Ch. x. 11, 19.—^{gg} Heb. *a man of desires.*—^{hh} Matt. xxiv. 15.—ⁱⁱ Or, *to restrain.*—^{jj} Or, *to seal up.* Lam. iv. 22.—^{kk} Isa. liii. 10.—^{ll} Isa. liii. 11. Jer. xxiii. 5, 6. Heb. ix. 12. Rev. xiv. 6.—^{mm} Heb. *prophet.*—ⁿⁿ Ps. xlv. 7. Lukei. 35. John i. 41. Heb. ix. 11.—^{oo} Ver. 23. Matt. xxiv. 15. ^{pp} Ezra iv. 24. vi. 1, 15, vii. 1. Neh. ii. 1, 3, 5, 6, 8.—^{qq} Or, *to build again Jerusalem:* as 2 Sam. xv. 25. Ps. lxxi. 20.—^{rr} John i. 41. iv. 25.—^{ss} Isa. iv. 4.—^{tt} Heb. *shall return and be builded.*—^{uu} Or, *breach, or ditch.*—^{vv} Neh. iv. 8, 18, 17, 18.—^{ww} Heb. *in strait of times.* Neh. vi. 15.—^{xx} Isa. liii. 8. Mark ix. 12. Luke xiv. 26, 46.—^{yy} 1 Pet. ii. 11. iii. 18.—^{zz} Or, *and shall have nothing.* John xiv. 30.—^{aaa} Or, *and [the Jews] they shall be no more his people, ch. xi. 17, or, and the Prince's [Messiah's, ver. 25] future people.*

of the same period; the very month and year in which *Ezra* had his commission from *Artaxerxes Longimanus* king of Egypt, (see *Ezra* vii. 9), to restore and rebuild Jerusalem.

The above *seventy weeks, or four hundred and ninety years*, are divided, in ver. 25, into *three distinct periods*, to each of which particular events are assigned.

To the *first period* of seven weeks the restoration and repairing of Jerusalem are referred; and so long were *Ezra* and *Nehemiah* employed in restoring the sacred constitutions and civil establishments of the Jews, for this work lasted *forty-nine years* after the commission was given by *Artaxerxes*.

From the above seven weeks the *second period* of *sixty-two weeks, or four hundred and thirty-four years* more, commences, at the end of which the prophecy says, *Messiah the Prince should come*, that is, *seven weeks, or forty-nine years*, should be allowed for the restoration of the Jewish state; from which time till the public entrance of the Messiah on the work of the ministry should be *sixty-two weeks, or four hundred and thirty-four years*, in all *four hundred and eighty-three years*.

From the coming of our Lord, the *third period* is to be dated, viz., "He shall confirm the covenant with many for one week," that is, *seven years*, ver. 27.

This confirmation of the covenant must take in the ministry of *John the Baptist* with that of our Lord, comprehending the term of *seven years*, during the whole of which he might be well said to confirm or ratify the new covenant with mankind. Our Lord says, "The law was until John;" but from his first public preaching the *kingdom of God*, or gospel dispensation, commenced.

the people of the prince that shall come ^bshall destroy the city ^cand the sanctuary; ^dand the end thereof *shall be* ^ewith a flood, and unto the end of the war ^fdesolations are determined.

27 And he shall confirm ^gthe ^hcovenant with ⁱmany for one week: and in the midst of the week

^a Matt. xxii. 7.—^b Luke xix. 44.—^c Matt. xxiv. 2.—^d Matt. xxiv. 6, 14.—^e Isa. viii. 7, 8. Ch. xi. 10, 22. Nah. i. 8.—^f Or, it shall be cut off by desolations.—^g Or, a.—^h Isa. xlii. 6, iv. 8. Jer. xxxi. 31. Ezek. xvi. 60, 61, 62.—ⁱ Isa. liii. 11. Matt. xxvi. 28. Rom. v. 15.

Verse 26. *And the people of the prince &c.*] By the "prince" Titus, the son of Vespasian, is plainly intended; and "the people of that prince" are no other than the Romans, who, according to the prophecy, destroyed the sanctuary, *hakkodesh*, the holy place or temple, and, as a flood, swept away all, till the total destruction of that obstinate people finished the war.

Verse 27. *And for the overspreading of abominations he*

he shall cause the sacrifice and the oblation to cease, and for the over spreading of ^habominations he shall make it desolate, ⁱeven unto the consummation, ^jand that determined shall be poured ^kupon the desolate.

19. Heb. ix. 28.—^l Or, and upon the battlements shall be the idols of the desolator.—^m Matt. xxiv. 15. Mark xiii. 14. Luke xxi. 20.—ⁿ See Isa. x. 22, 23. xviii. 22. Ch. xi. 36. Luke xxi. 24. Rom. xi. 26.—^o Or, upon the desolator.

shall make it desolate] "And upon the wing of abominations causing amazement." This is a literal translation of the place; but still there is no determinate sense. A Hebrew MS., written in the thirteenth century, has preserved a very remarkable reading here, which frees the place from all embarrassment. "And in the temple (of the Lord) there shall be abomination." This is countenanced by the most eminent ancient Versions.

CHAPTER X.

This and the two following chapters give an account of Daniel's last vision, wherein the succession of the Persian and Grecian monarchies is described, together with the wars that should take place between Syria and Egypt under the latter monarchy. The last part of the vision (from chap. xi. 36) seems to relate chiefly to the persecutions of the Church in the times of Antichrist, till it be purified from all its pollutions: after which will follow that glorious kingdom of the saints spoken of in the seventh and eighth chapters. This chapter begins with an account of Daniel's fasting and humiliation, 1-3. Then we have a description of the divine person who appeared to the prophet, not unlike him who appeared to the apostle in the Isle of Patmos, 4-21. See Rev. i. 10-16.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, ^awhose name was called Belteshazzar; ^band the thing was true, ^cbut the time appointed was ^dlong; and ^ehe understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three ^ffull weeks.

3 I ate no ^gpleasant bread, neither came flesh nor wine in my mouth, ^hneither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is ⁱHiddekel;

5 Then ^jI lifted up mine eyes, and looked, and ^kbehold ^la certain man clothed in linen, whose loins were ^mgirded with ⁿfine gold of Uphaz:

6 His body also was ^olike the beryl, and his face

^a Ch. i. 7.—^b Ch. viii. 26. Rev. xix. 9.—^c Ver. 14.—^d Heb. great.—^e Ch. i. 17. viii. 16.—^f Heb. weeks of days.—^g Heb. bread of desires.—^h Matt. vi. 17.—ⁱ Gen. ii. 14.—^j Josh. v. 18.—^k Ch. xii. 6, 7.—^l Heb. one man.—^m Rev. i. 13, 14, 15. xv. 6.—ⁿ Jer. x. 9.—^o Ezek. i.

^pas the appearance of lightning, ^qand his eyes as lamps of fire, and his arms ^rand his feet like in colour to polished brass, ^sand the voice of his words like the voice of a multitude.

7 And I Daniel ^talone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, ^uand there remained no strength in me: for my ^vcomeliness ^wwas turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: ^xand when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ^yAnd, behold, an hand touched me, which ^zset me upon my knees, and ^{aa}upon the palms of my hands.

16.—^{bb} Ezek. i. 14.—^{cc} Rev. i. 14. xix. 12.—^{dd} Ezek. i. 7. Rev. i. 15.—^{ee} Ezek. i. 24. Rev. i. 15.—^{ff} 2 Kings vi. 17. Acts ix. 7.—^{gg} Ch. viii. 27.—^{hh} Or, vigour.—ⁱⁱ Ch. vii. 28.—^{jj} Ch. viii. 18.—^{kk} Jer. i. 9. Ch. ix. 21. Rev. i. 17.—^{ll} Heb. moved.

Verse 5. *Clothed in linen*] The description is intended to point out the splendour of the garments.

Gold of Uphaz] The same as Ophir.

Verse 6. *His body also was like the beryl*] The description of this person is very similar to that of our Lord in Rev. i. 13-15.

Verse 7. *The men that were with me saw not the vision*] An exactly parallel case with what occurred at the conversion of Saul of Tarsus, Acts ix. 7. There was a divine influence which they all felt, but only Daniel saw the corporeal appearance.

Verse 10. *An hand touched me*] Nothing was apparent or palpable but a hand. A hand had written Belshazzar's fate upon the wall; and the hand is frequently mentioned when the power or majesty of God is intended. Perhaps by hand God himself may be meant.

Verse 1. *In the third year of Cyrus*] Which answers to the first year of Darius the Mede.

The time appointed was long] *Vesaba gadol*, but the warfare long; there will be many contentions and wars before these things can be accomplished.

Verse 2. *I was mourning three full weeks*] The weeks are most probably dated from the time of the termination of the last vision.

Verse 3. *I ate no pleasant bread*] This fast was rather a general abstinence; living all the while on coarse and unsavoury food, drinking nothing but water; not using the bath, and most probably wearing haircloth next the skin, during the whole of the time.

Verse 4. *By the side of—Hiddekel*] The same as the Tigris, the great river of Assyria; as the Euphrates of Syria, and the Nile of Egypt.

11 And he said unto me, O Daniel, ^a ^b man greatly beloved, understand the words that I speak unto thee, and ^c stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, ^d Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, ^e thy words were heard, and I am come for thy words.

13 ^f But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, ^g Michael, ^h one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people ⁱ in the latter days: ^j for yet the vision is for ^k many days.

15 And when he had spoken such words unto me, I set ^l my face toward the ground, and I became dumb.

16 And, behold, ^m one like the similitude of the sons of men, ⁿ touched my lips: then I opened my mouth, and spake, and said unto him that stood be-

^aCh. ix. 23.—^bHeb. a man of desires.—^cHeb. stand upon thy standing.—^dRev. i. 17.—^eCh. ix. 3, 4, 22, 28. Acts x. 4.—^fVer 20.—^gVer. 21. Ch. xii. 1. Jude 9. Rev. xii. 7.—^hOr, the first.—ⁱGen. xlix. 1. Ch. ii. 28.—^jCh. viii. 26. Ver. 1. Hab. ii. 3.—

Verse 12. *I am come for thy words.*] On account of thy prayers I am sent to comfort and instruct thee.

Verse 13. *But the prince of the kingdom of Persia withstood me*] I think it would go far to make a legend or a precarious tale of this important place to endeavour to maintain that either a good or evil ANGEL is intended here. Cyrus alone was the prince of Persia, and God had destined him to be the deliverer of his people; but there were some matters, of which we are not informed, that caused him to hesitate for some time. And he therefore resisted the secret inspirations which God had sent him. [Dr. Pusey however endorses the traditional belief that the "princes" of Persia and Grecia were angels, assigned to their function by God.]

But lo, Michael] Gabriel, who speaks, did not leave Cyrus till Michael came to take his place. Michael, he who is like God, sometimes appears to signify the Messiah, at other times the highest or chief archangel. Indeed there is no archangel mentioned in the whole Scripture but this one. See Jude 9; Rev. xii. 7.

Verse 14. *For yet the vision is for many days.*] There are many things which remain yet to be revealed, and the time of their accomplishment is very distant.

Verse 15. *I set my face toward the ground*] He was standing upright, ver. 11, and he now bent his body in reverence, and looked down upon the ground.

fore me, O my lord, by the vision ^a my sorrows are turned upon me, and I have retained no strength.

17 For how can ^b the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me,

18 Then there came again and touched me ^c one like the appearance of a man, and he strengthened me,

19 ^d And said, O man greatly beloved, ^e fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak, for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight ^f with the king of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and ^g there is none that ^h holdeth with me in these things, ⁱ but Michael your prince.

^aVer. 9. Ch. viii. 18.—^bCh. viii. 15.—^cVer. 10. Jer. i. 9.—^dVer. 8.—^eOr, this servant of my lord.—^fVer. 11.—^gJudg. vi. 23.—^hVer. 13.—ⁱHob. strengtheneth himself.—^jVer. 13. Jude 9. Rev. xii. 7.

Verse 16. *Like the similitude of the sons of men*] I think Gabriel is here meant, who appeared to Daniel in a human form; and so in ver. 18, and see also chap. ix. 21.

Verse 17. *Neither is there breath*] He could not breathe freely; he was almost suffocated with sorrow.

Verse 19. *O man, greatly beloved*] *Ish chamudoth*, man of delights; the most amiable of men.

Verse 20. *To fight with the king of Persia*] Nothing less than a supernatural agency in the mind of Cyrus can account for his decree in favour of the Jews. He had no natural, no political inclination to it; and his reluctance to obey the heavenly motions is here represented as a fight between him and the angel.

The prince of Grecia shall come.] I believe this refers to Alexander the great, who was to destroy the Persian empire.

Verse 21. *Michael your prince.*] It appears that God chose to make use of the ministry of angels in this work; that angels, as they could be only in one place at one time, could not produce influence where they were not; and that to carry on the operation on the mind of the Persian king, it was necessary that either Gabriel or Michael should be present with him, and when one went on another commission another took his place; see ver. 13. But we know so little of the invisible world that we cannot safely affirm any thing positively.

CHAPTER XI.

This chapter gives a more particular explanation of those events which were predicted in the eighth chapter. The prophet had foretold the partition of Alexander's kingdom into four parts. Two of these, in which were included Egypt and Syria, the one to the north the other to the south, in respect of Judea, appear to take up the chief attention of the prophet, as his people were particularly concerned in their fate, these being the countries in which by far the greatest number of the Jews were, and still are, dispersed. Of these countries he treats (according to the views of the most enlightened expositors) down to the conquest of Macedon, A. M. 3836, B. C. 168, when he begins to speak of the Romans, 1-30; and then of the church under that power, 31-35. This leads him to speak of Antichrist, who was to spring up in that quarter, 36-39; and of those powers which at the TIME of the end, or the latter days of the Roman monarchy (as this term is generally understood), were to push

at it, and overthrow many countries, 40-43. By the king of the south in the fortieth verse, the dominion of the Saracens, or Arabs, is supposed to be intended, which was an exceeding great plague to the Roman empire in the east, and also to several papistical countries, for the space of one hundred and fifty years, i. e., from A. D. 612, when Mohammed and his followers first began their depredations, to A. D. 762, when Bagdad was built, and made the capital of the Caliphs of the house of Abbas from which epoch the Saracens became a more settled people. By the king of the North in the same verse the prophet is supposed by some to design that great scourge of eastern Christendom, the Ottoman or Othman empire, by which, after about a hundred and fifty years of almost uninterrupted hostilities, the Roman empire in the east was completely overturned, A. D. 1453. The chapter concludes with a prediction of the final overthrow of this northern power and of the manner in which this great event shall be accomplished, 44, 45. But it should be observed that, notwithstanding the very learned observations of Bishop Newton and others upon this chapter, their scheme of interpretation presents very great and insurmountable difficulties; among which the very lengthy detail of events in the Syrian and Egyptian histories, comprising a period of less than two hundred years, and the rather uncouth transition to the incomparably greater transactions in Antichristian times, and of much longer duration, which are passed over with unaccountable brevity, are not the least. On all these subjects, however, the reader must judge for himself. See the notes.

ALSO I, * in the first year of ^b Darius the Mede, even I, stood to confirm and to strengthen him.

2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And ^c a mighty king shall stand up, that shall rule with great dominion, and ^d do according to his will.

4 And when he shall stand up, ^e his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, ^f nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

* Ch. ix. 1.—^b Ch. v. 31.—^c Ch. vii. 6. viii. 5.—^d Ch. viii. 4. Ver. 16, 36.—^e Ch. viii. 8.—^f Ch. vi. 1. 22.—^g Heb. shall associate them.

Verse 1. *In the first year of Darius the Mede*] This is a continuation of the preceding discourse. The types, figures, and symbols of the things are not exhibited in this, as in most other visions, and then expounded by the angel; but the angel relates the whole: and, not by the way of vision, but by narration, informs Daniel of that which is noted in the Scripture of truth, chap. x. 21.

Verse 2. *There shall stand up y t three kings*] These were, 1. Cambyses, the son of Cyrus. 2. Smerdis, the Magian, who was an impostor, who pretended to be another son of Cyrus. And 3. Darius, the son of Hystaspes, who married Mandane, the daughter of Cyrus.

The fourth shall be far richer than they all] This was Xerxes, the son of Darius, of whom Justin says: "He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted."

He shall stir up all against the realm of Grecia.] He led an army against the Greeks of eight hundred thousand men, and twelve hundred and seven ships, with three banks of rowers each. As he marched along, he obliged all the people of the countries through which he passed to join him.

Verse 3. *A mighty king shall stand up*] This was Alexander the great. It is not said that this mighty king shall stand up against Xerxes, for he was not born till one hundred years after that monarch; but simply that he should stand up, i. e., that he should reign in Greece.

Verse 4. *His kingdom shall be broken*] Shall after his death, be divided among his four chief generals, as we have seen before.

And not to his posterity] The family of Alexander had a most tragical end: 1. His wife Statira was murdered soon after his death by his other wife Roxana. 2. His brother Arridæus, who succeeded him, was killed, together with his wife Euridice, by command of Olympias, Alexander's mother, after he had been king about six years and some months. 3. Olympias herself was killed by the soldiers in revenge. 4. Alexander Ægus, his son, together with his mother Roxana, was slain by order of Cassander. 5. Two

5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6 And in the end of years they ^a shall join themselves together: for the king's daughter of the south shall come to the king of the north to make ^b an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and ^c he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall one stand up ^d in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

selves.—^a Heb. rights.—^b Or, whom she brought forth.—^c Or, in his place, or office. Ver. 20.

years after, his other son Hercules, with his mother Barsine was privately murdered by Polyperchon; so that in fifteen years after his death not one of his family or posterity remained alive!

Verse 5. *The king of the south*] This was Ptolemy Lagus, one of his generals, who had the government of Egypt, Libya, &c., which are on the south of Judea. He was strong, for he had added Cyprus, Phœnicia, Caria, &c., to his kingdom of Egypt.

And one of his princes—shall be strong above him] This was Seleucus Nicator, who possessed Syria, Babylon, Media, and the neighbouring countries. This was the king of the north, for his dominion lay north of Judea.

Verse 6. *In the end of years*] Several historical circumstances are here passed by.

The king's daughter of the south] Berenice, daughter of Ptolemy Philadelphus, king of Egypt, was married to Antiochus Theos, king of Syria.

But she shall be given up] Antiochus recalled his former wife Laodice and her children; and she, fearing that he might recall Berenice, caused him to be poisoned and her to be murdered, and set her son Callinicus upon the throne.

And they that brought her] Her Egyptian women, striving to defend their mistresses, were many of them killed.

And he that begat her] Or, as the margin, "he whom she brought forth;" the son being murdered, as well as the mother, by order of Laodice.

And he that strengthened her] Probably her father Ptolemy, who was excessively fond of her, and who had died a few years before.

Verse 7. *But out of a branch of her roots*] A branch from the same root from which she sprang. This was Ptolemy Evergetes, her brother, who, to avenge his sister's death, marched with a great army against Seleucus Callinicus, took some of his best places, indeed all Asia from Mount Taurus to India, and returned to Egypt with an immense booty, forty thousand talents of silver, precious vessels, and images of their gods two thousand five hundred, without Callinicus daring to offer him battle.

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army, and with much riches.

^aHeb. vessels of their desire.—^bOr, shall war.—^cIsa. viii. 8. Ch. ix. 26.—^dOr, then shall he be stirred up again.—^eVer. 7.—^fHeb. at the end of times, even years. Ch. iv. 16. xii. 7.—^gHeb. the children of robbers.—^hHeb. the city of mountains.—ⁱHeb. the people of his

Verse 8. *He shall continue more years*] Seleucus Callinicus died (an exile) by a fall from his horse; and Ptolemy Euergetes survived him four or five years.

Verse 9. *So the king of the south*] Ptolemy Euergetes—*Shall come into his kingdom*] That of Seleucus Callinicus. *And shall return*] Having heard that a sedition had taken place in Egypt, Ptolemy Euergetes was obliged to return speedily in order to repress it; else he had wholly destroyed the kingdom of Callinicus.

Verse 10. *But his sons shall be stirred up*] That is, the sons of Callinicus, who were Seleucus Ceraunus and Antiochus, afterwards called the Great.

Shall assemble a multitude] Seleucus Ceraunus did assemble a multitude of forces in order to recover his father's dominions; but, not having money to pay them, they became mutinous, and he was poisoned by two of his own generals. His brother Antiochus was then proclaimed king; so that one only of the sons did certainly come, and overflow, and pass through; he retook Seleucia, and regained Syria. He then returned, and overcame Nicolaus the Egyptian general; and seemed disposed to invade Egypt, as he came even to his fortress, to the frontiers of Egypt.

Verse 11. *The king of the south*] Ptolemy Philopater, who succeeded his father Euergetes.

Shall come forth and fight with him] He did come forth to Raphia, where he was met by Antiochus, when a terrible battle was fought between these two kings.

And he (Antiochus, the king of the north) shall set forth a great multitude] Amounting to sixty-two thousand foot, six thousand horse, and one hundred and two elephants; but yet Ptolemy gained a complete victory, and Antiochus was obliged to retreat with his scattered army to Antioch, from which he sent to solicit a peace.

Verse 12. *His heart shall be lifted up*] Ptolemy, giving way to pride, and a criminally sensual life, made peace on dishonourable terms; and though he had gained a great victory, yet his kingdom was not strengthened by it, for his subjects rebelled against him, or at least became considerably disaffected.

Verse 13. *The king of the north shall return—after certain years*] In about fourteen years Antiochus did return, Philopater being dead, and his son Ptolemy Epiphanes being then a minor.

Verse 14. *Many stand up against the king of the south*] Antiochus, and Philip king of Macedon, united together to overrun Egypt.

Also the robbers of thy people] The Jews, who revolted from their religion, and joined Ptolemy, under Scopas—

Shall exalt themselves to establish the vision] That is, to build a temple like that of Jerusalem, in Egypt, hoping

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face toward the fort of

choices.—¹Ch. viii. 4, 7. Ver. 3, 36.—²Josh. i. 5.—³Or, goodly land. Ch. viii. 9. Ver. 41, 45.—⁴Heb. the land of ornament.—⁵2 Chron. xx. 8.—⁶Or, much uprightness, or equal conditions.—⁷Heb. to corrupt.—⁸Ch. ix. 26.—⁹Heb. for him.—¹⁰Heb. his reproach.

thereby to fulfil a prediction of Isaiah, chap. xxx. 18-25, which seemed to intimate that the Jews and the Egyptians should be one people. They now revolted from Ptolemy, and joined Antiochus; and this was the means of contributing greatly to the accomplishment of prophecies that foretold the calamities that should fall upon the Jews.

But they shall fall] For Scopas came with a great army from Ptolemy; and, while Antiochus was engaged in other parts, reduced Coele Syria and Palestine, subdued the Jews, placed guards on the coasts of Jerusalem, and returned with great spoils to Egypt.

Verse 15. *So the king of the north*] Antiochus came to recover Judea. He besieged Sidon, and several of the fenced cities, and took them; in short, carried all before him; so that the king of the south, Ptolemy, and his chosen people, his ablest generals, were not able to oppose him.

Verse 16. *He shall stand in the glorious land*] Judea. For he reduced Palestine; and the Jews supplied him with provisions, and assisted him to reduce the garrison that Scopas had left in the citadel of Jerusalem.

Which by his hand shall be consumed] Or, which shall be perfected in his hand. For Antiochus showed the Jews great favour: he brought back those that were dispersed, and re-established them in the land; freed the priests and Levites from all tribute, &c.

Verse 17. *He shall also set his face to enter*] Antiochus purposed to have marched his army into Egypt; but he thought it best to proceed by fraudulence; and therefore proposed a treaty of marriage between him and his daughter Cleopatra, called here the daughter of women, because of her great beauty and accomplishments. But he intended his daughter to be a snare to Ptolemy, and therefore purposed to corrupt her that she might betray her husband.

But she shall not stand on his side] On the contrary her husband's interests became more dear to her than her father's; and by her means Ptolemy was put upon his guard against the intentions of Antiochus.

Verse 18. *Shall he turn his face unto the isles*] Antiochus had fitted out a great fleet of one hundred large ships, and two hundred smaller, and with this fleet subdued most of the maritime places on the coast of the Mediterranean, and took many of the isles, Rhodes, Samos, Eubœa, Colophon, and others.

But a prince for his own behalf] Or, a captain. The consul Acilius Glabrio caused the reproach to cease; beat and routed his army at the Straits of Thermopylae, and expelled him from Greece.

Without his own reproach] Without losing a battle, or taking a false step, Acilius caused the reproach which he was bringing upon the Romans to turn upon himself.

his own land: but he shall stumble and fall, * and not be found.

20 Then shall stand up ^b in his estate ^c a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in ^d anger, nor in battle.

21 And ^e in his estate ^f shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 ^g And with the arms of a flood shall they be overflowed from before him, and shall be broken; ^h yea, also the prince of the covenant.

23 And after the league *made* with him ⁱ he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter ^j peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; ^k he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall ^l forecast his devices against the strongholds, even for a time.

* Job xx. 8. Ps. xxxvii. 36. Ezek. xxvi. 21.—^b Or, in his place. Ver. 7.—^c Heb. one that causeth an exactor to pass over.—^d Heb.angers.—^e Or, in his place.—^f Ch. vii. 8. viii. 9, 23, 25.—^g Ver. 10.—^h Ch. viii. 10, 11, 25.—ⁱ Ch. viii. 25.—^j Or, into the peaceable and fat,

Verse 19. *He shall turn his face toward the fort of his own land*] Antiochus fled to Antioch, his own fort, whence he sent ambassadors to treat for peace; and was obliged to engage to pay an immense sum of money.

But he shall stumble and fall] Some say that he was assassinated by some of his own people whom he had punished for being drunk at a feast. But the manner of his death is uncertain; and perhaps even this circumstance is referred to by the prophet, when he says, "He shall stumble and fall, and NOT BE FOUND."

Verse 20. *Then shall stand up in his estate a raiser of taxes*] Seleucus Philopater succeeded his father Antiochus. He sent his treasurer Heliodorus to seize the money deposited in the temple of Jerusalem, which is here called *the glory of the kingdom*, see 2 Mac. ix. 23. He was so cramped to pay the annual tax to the Romans, that he was obliged to burden his subjects with continual taxes.

He shall be destroyed, neither in anger—fighting against an enemy, nor in battle— at the head of his troops; but basely and treacherously, by the hand of Heliodorus his treasurer, who hoped to reign in his stead.

Verse 21. *In his estate shall stand up a vile person*] This was Antiochus, surnamed Epiphanes—the *Illustrious*. They did not give him the honour of the kingdom: he was at Athens, on his way from Rome, when his father died; and Heliodorus had declared himself king, as had several others. But Antiochus came in peaceably, for he obtained the kingdom by flatteries.

Verse 22. *And with the arms of a flood*] The arms which were overflowed before him were his competitors for the crown.

The prince of the covenant] This was Onias, the high-priest, whom he removed, and put Jason in his place, who had given him a great sum of money; and then put wicked Menelaus in his room, who had offered him a larger sum.

Verse 23. *He shall come up*] From Rome, where he had been a hostage for the payment of the tax laid on his father.

Shall become strong with a small people] At first he had but few to espouse his cause when he arrived at Antioch, the people having been greatly divided by the many claimants of the crown; but being supported by Eumenes and Attalus, his few people increased, and he became strong.

Verse 24. *He shall enter peaceably even upon the fattest places*] The very richest provinces—Cœlesyria and Palestine. *He shall do that which his fathers have not done, nor his fathers' fathers*] He became profuse in his liberalities, and scattered among them the prey of his enemies, the spoil of temples, and the riches of his friends, as well as his own revenues.

He shall forecast his devices] As the guardians of the young Egyptian king, Ptolemy Philometer, demanded, from

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall ^m overflow: and many shall fall down slain.

27 And both these kings' ⁿ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for ^o yet the end shall be at the time appointed.

28 Then shall he return into his land ^p with great riches; and ^q his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south: ^r but it shall not be as the former, ^s or as the latter.

30 ^t For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and

&c.—^k 1 Mac. iii. 28, &c.—^l Heb. think his thoughts.—^m Ver. 10, 23.—ⁿ Heb. their hearts.—^o Ver. 29, 35, 40. Ch. viii. 19.—^p 1 Mac. i. 19.—^q Ver. 22. 1 Mac. i. 20, &c. 2 Mac. v. 11, 14, &c.—^r Ver. 23.—^s Ver. 25.—^t Num. xxiv. 24. Jer. ii. 10.

Antiochus the restitution of Cœlesyria and Palestine, which he refused, he foresaw that he might have a war with that kingdom; and therefore he forecast devices—fixed a variety of plans to prevent this; visited the strongholds and frontier places to see that they were in a state of defence. And this he did for a time—he employed some years in hostile preparations against Egypt.

Verse 25. *He shall stir up his power*] Antiochus marched against Ptolemy, the king of the south (Egypt), with a great army; and the Egyptian generals had raised a mighty force. *Stirred up to battle*] The two armies met between Pelusium and Mount Casius; but he (the king of the south) could not stand—the Egyptian army was defeated.

Verse 26. *Yea, they that feed of the portion of his meat*] This is the proof that the intrigues of Antiochus, corrupting the ministers and officers of Ptolemy, were the cause of all the disasters that fell on the Egyptian king.

Verse 27. *And both these kings' hearts shall be to do mischief*] When Antiochus came to Memphis, he and Philometer had frequent conferences at the same table. Antiochus professing great friendship to his nephew and concern for his interests, yet in his heart designed to ruin the kingdom, by fomenting the discords which already subsisted between the two brothers. On the other hand, Philometer professed much gratitude to his uncle for the interest he took in his affairs, while determining as soon as possible to accommodate matters with his brother, and join all their strength against Antiochus.

But it shall not prosper] Neither succeeded in his object; for the end of the appointed time was not yet come.

Verse 28. *Then shall he return into his land with great riches*] Antiochus did return, laden with riches, from the spoils that he took in Egypt; see 1 Mac. i. 19, 20. And hearing that there had been a report of his death, at which the citizens of Jerusalem had made great rejoicings—

His heart shall be against the holy covenant] He was determined to take a severe revenge; and he brought a great army against Jerusalem; took it by storm; slew forty thousand of the inhabitants; sold as many more for slaves; boiled flesh, and sprinkled the temple and the altar with the broth; broke into the holy of holies; and took away the golden vessels and other sacred treasures, to the value of one thousand eight hundred talents; restored Menelaus to his office; and made one Philip, a Phrygian, governor of Judea, 1 Mac. i. 24, 2 Mac. v. 21.

Verse 29. *At the time appointed he shall return*] Finding that his treachery was detected, having collected a great army early in the spring, he passed through Cœlesyria; entered Egypt; and came by easy marches to Alexandria. But, he had not the same success as the former, when he

have indignation ^a against the holy covenant: so shall he do; he shall even return, ^b and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, ^c and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, ^d and they shall place the abomination that ^e maketh desolate.

32 And such as do wickedly against the covenant shall he ^f corrupt by flatteries: ^g but the people that do know their God shall be strong, and do exploits.

33 And they that understand among the people shall instruct many: ^h yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, they ⁱ shall be hol-

^a Ver. 28. 1 Mac. i. 30, 44, &c. 2 Mac. v. 24, &c.—^b 1 Mac. i. 49, 52. 2 Mac. v. 15, 23.—^c Ch. viii. 11. xii. 11. 1 Mac. i. 37, 39, 41, 45, 46.—^d 1 Mac. i. 54, 59. iv. 38.—^e Or, astonisheth.—^f 1 Mac. i. 49, 52. 2 Mac. iv. 13, 14. v. 15.—^g Or, cause to dissemble.—^h 1 Mac. i. 62. ii. 41, 42, 43. 2 Mac. v. 27. vi. 19, 20. vii. 1, &c.—ⁱ Mal. ii. 7.—^j Heb. xi. 35, &c.—^k 1 Mac. iii. 2. 2 Mac. viii. 1.—^l 2 Mac. xii. 40.

overthrew the Egyptian army at Pelusium; nor as the latter, when he took Memphis, and subdued all Egypt, except Alexandria.

Verse 30. For the ships of Chittim shall come against him] Chittim is well known to mean the Roman empire. Antiochus, being now in full march to besiege Alexandria, and within seven miles of that city, heard that ships were arrived there from Rome, with legates from the senate. He went to salute them. They delivered to him their letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said he would go and consult his friends; on which Popilius, one of the legates, took his staff, and instantly drew a circle round Antiochus on the sand where he stood, and commanded him not to pass that circle till he had given a definitive answer. Antiochus, intimidated, said, he would do whatever the senate enjoined; and in a few days after began his march, and returned to Syria.

Therefore he shall be grieved] "Grieving and groaning," says Polybius; both mortified, humbled, and disappointed.

Have indignation against the holy covenant] For he sent his general, Apollonius, with twenty-two thousand men against Jerusalem, plundered and set fire to the city, slew multitudes of the poor people who had come up to worship, polluted every place, so that the temple service was totally abandoned, and all the people fled from the city. He published a decree that all should conform to the Grecian worship; the Jewish worship was totally abrogated, and the temple itself consecrated to Jupiter Olympius.

In the transacting of these matters he had intelligence with them that forsake the holy covenant; with wicked Menelaus the high-priest; and the apostate Jews united with him, who gave from time to time such information to Antiochus as excited him against Jerusalem, the temple, and the people.

Verse 31. And arms shall stand on his part] Both Sir Isaac Newton and Bp. Newton agree, that what follows is spoken of the Romans, who by making war upon the Jews, polluted the sanctuary of strength—the temple (so called by reason of its fortifications), and took away the daily sacrifice, and placed the abomination that maketh desolate, or of the desolator; for that this abomination was thus placed after the time of Christ, appears from Matt. xxiv. 15.

Verse 32. Such as do wickedly against the covenant] This is understood of the Christian Jews; for the N.E.W. had now succeeded to the OLD, the whole of the Jewish ritual having been abolished, and Jerusalem filled with heathen temples. And he—the Roman power, did all he could by flatteries, as well as threats, to corrupt the Christians, and cause them to sacrifice to the statues of the emperors.

But the people that do know their God] The genuine Christians.

And do exploits.] Continue steadfast in all temptations, hold fast their faith, and enjoy a good conscience.

Verse 33. And they that understand] The apostles and primitive Christians in general, who understood from the

pen with a little help: ¹ but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, ² to try ³ them, and to purge, and to make them white, ⁴ even to the time of the end: ⁵ because it is yet for a time appointed.

36 And the king ⁶ shall do according to his will; and he shall ⁷ exalt himself, and magnify himself above every god, and shall speak marvellous things ⁸ against the God of gods, and shall prosper ⁹ till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, ¹⁰ nor the desire of women, ¹¹ nor regard any god: for he shall magnify himself above all.

38 But ¹² in his estate shall he honour the god

xiii. 21.—¹³ Ch. xii. 10. 1 Pet. i. 7.—¹⁴ Or, by them.—¹⁵ Ch. viii. 17, 19. Ver. 40.—¹⁶ Ver. 29.—¹⁷ Ver. 16.—¹⁸ Ch. vii. 8, 25. viii. 25. 2 Thess. ii. 4. Rev. xiii. 5, 6.—¹⁹ Ch. viii. 11, 24, 25.—²⁰ Ch. ix. 27.—²¹ 1 Tim. iv. 3.—²² Isa. xiv. 13. 2 Thess. ii. 4.—²³ Or, put in his stead.—²⁴ Heb. as for the Almighty God, in his seat he shall honour, yea, he shall honour a god, whom, &c.

prophets, and his own actions, that Jesus was the true MESSIAH.

Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.] They were exposed to the malice and fury of their enemies, during TEN STATE PERSECUTIONS, and suffered all kinds of tortures, with but little intermission for three hundred years.

Verse 34. Now when they shall fall] When the storm of the tenth persecution under Diocletian, which lasted ten years fell upon them, they were sorely oppressed.

They shall be holpen with a little help] By Constantine; who, while he removed all persecution, and promoted the temporal prosperity of the Christian Church, yet added little to its spiritual perfection and strength. For many, now seeing the Christians in prosperity—

Cleave to them with flatteries.] Became Christians BECAUSE THE EMPEROR WAS SUCH.

Verse 35. And some of them of understanding] Disputes on certain points of religion soon agitated the Christian church; and now, having no outward persecution, they began to persecute each other. And many excellent men, men of understanding, fell victims because they would not embrace erroneous doctrine, when professed by the state.

To the time of the end] To the time that God shall cause pure and undefiled religion every where to prevail.

Verse 36. And the king shall do according to his will] This may apply to Antiochus, who exalted himself above every god, called himself a god, sported with all religion, profaned the temple, &c. &c. But others think an anti-christian power in the church is intended; for in the language of this prophecy king is taken for power, a kingdom, &c. That such a power did spring up in the church that acted in an arbitrary manner against all laws, human and divine, is well known. This power showed itself in the Greek Emperor in the east, and in the Bishops of Rome in the west.

Till the indignation be accomplished: for that that is determined shall be done.] This is the same as what was called in chap. viii. 19, the last end of the indignation; and chap. ix. 27, the consummation; and means the end or consummation of God's indignation against the Jews.

Verse 37. Neither shall he regard the God of his fathers] That God who sent the evangelists and apostles to preach the pure doctrine. These true fathers of the Christian Church, and their God, this church has not regarded, but put councils, and traditions, and apocryphal writings in their place.

Nor the desire of women] Both the Greek and Latin church, in their antichristian enactments, have discouraged, and in several cases proscribed, marriage, under the pretence of greater chastity, to the discredit of God's ordinance, and Christianity itself.

Nor regard any god] For the mandates and decrees of that church have been often in defiance of God and his word; for it has magnified itself above all power and authority in heaven and on earth.

of ^a forces: ^b and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and ^c pleasant things.

39 Thus shall he do in the ^d most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for ^e gain.

40 'And at the time of the end shall the king of the south push at him: and the king of the north shall come against him ^f like a whirlwind, with chariots, ^h and with horsemen, and with many ships; and he shall enter into the countries, ⁱ and shall overflow and pass over.

41 He shall enter also into the ^j glorious ^k land, and many countries shall be overthrown: but these

shall escape out of his hands, ^l even Edom, and Moab, and the chief of the children of Ammon.

42 He shall ^m stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be ⁿ at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in ^o the ^p glorious ^q holy mountain; ^r yet he shall come to his end, and none shall help him.

^a Or, munitions.—^b Heb. Mauzzim, or gods protectors.—^c Heb. things desired. Isa. xlii. 9. Heb. fortresses of munitions.—^d Heb. a price.—^e Ver. 35.—^f Pa. lvi. 9. Prov. i. 27. x. 25. Isa. xxi. 1. xl. 24. xli. 16. lxvii. 15. Zech. ix. 14.—^g Ezek. xxxviii. 4, 15. Rev. ix. 16.—^h Ver. 10, 22.—ⁱ Or, goodly land. Ver. 16.—^j Heb. land of

delight, or ornament.—^k Isa. xi. 14.—^l Heb. send forth.—^m Exod. xi. 8. Judg. iv. 10.—ⁿ Pa. xlviii. 2. Ver. 16, 41. 2 Thess. ii. 4.—^o Or, goodly.—^p Heb. mountain of delight of holiness.—^q 1 Mac. vi. 8-16. 2 Thess. ii. 8.—^r Rev. xix. 20.

And the king of the north] The Turks, who were originally Scythians, seized on the remains of the Greek empire, and in process of time rendered themselves masters of the whole.

Verse 41. He shall enter also into the glorious land] Entirely subdue Judea.

And many countries shall be overthrown] Aleppo, Damascus, Gaza, and many other cities were forced to submit to them; and they hold them still.

But these shall escape—Edom and Moab and the chief of the children of Ammon.] These and other Arabians they have never been able to subdue. They still occupy the deserts; and receive a yearly pension of forty thousand crowns of gold from the Ottoman Emperors, to permit the caravans, with the pilgrims for Mecca, to have a free passage.

Verse 42. He shall stretch forth his hand] He—the Ottoman Emperors, have stretched forth the hand, not only on European, but also upon Asiatic and African countries.

Verse 43. The Libyans and the Ethiopians] The Cushim—unconquered Arabs, all sought their friendship; and many of them are tributary to the present time.

Verse 44. But tidings out of the east and out of the north shall trouble them] This part of the prophecy is allowed to be yet unfulfilled; and what is portended, the course of prophetic events will show.

Verse 45. He shall plant the tabernacles] He shall make a last stand in Judea, and there shall his power be smitten.

He shall come to his end, and none shall help him.] All his confederate and tributary kingdoms, states, and provinces shall desert him, and leave that government to come to a shameful end.

Verse 38. Shall he honour the god of forces] Mauzzim or gods protectors, as in the margin; worshipping saints and angels as guardians, and protectors, and mediators, leaving out, in general, the true God, and the only Mediator, JESUS CHRIST.

And a god whom his fathers knew not] For these gods guardians, the Virgin Mary, saints, and angels, were utterly unknown as mediators, and invocable guardians in the primitive apostolic church.

Shall he honour with gold, and silver, and with precious stones] How literally does this apply to the church of Rome!

Verse 39. In the most strong holds with a strange god] Bishop Newton proposed the following translation, after justly finding fault with our common Version; "Thus shall he do to the defenders of Mauzzim, together with the strange god whom he shall acknowledge: he shall multiply honour, and he shall cause him to rule over many; and the earth he shall divide for a reward." The defenders of Mauzzim, these saint and angel gods protectors, were the monks, priests, and bishops. [This obscure passage has received very little light from more recent criticism.]

Verse 40. At the time of the end shall the king of the south push at him] When the kingdoms of Egypt and Syria were subsisting, the king of the south and the north applied to them exclusively: but they did not exist at the time of which the prophet speaks; therefore other southern and northern powers must be sought. These we may find in the Saracens, who were of the Arabians, who came from the south, headed by the false prophet Mohammed, who pushed at him—made war on the Greek emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces.

CHAPTER XII.

The proper conclusion to the great revolutions predicted in this and the following chapters is the general resurrection, of which the beginning of this chapter (if to be literally understood) gives some intimation, 1-3. Daniel is then commanded to shut up the words and to seal the book to the time of the end, 4; and is informed of the three grand symbolical periods of a time, times, and a half, twelve hundred and ninety days, and thirteen hundred and thirty-five days, 4-12; at the end of the last of which Daniel shall rest, and stand in his lot, 13. It is generally thought by commentators that the termination of the last period is the epoch of the FIRST resurrection. See Rev. xx. 4, 5.

AND at that time shall ^a Michael stand up, the great prince which standeth for the children of thy people: ^b and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people ^c shall be delivered, every one that shall be found ^d written in the book.

2 And many of them that sleep in the dust of the earth shall awake, ^e some to everlasting life, and some to shame ^f and everlasting contempt.

3 And ^g they that be ^h wise shall shine ⁱ as the brightness of the firmament; ^j and they that turn many to righteousness ^k as the stars for ever and ever.

4 ^l But thou, O Daniel, ^m shut up the words, and seal the book, *even* to ⁿ the time of the end: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the ^o bank of the river, and the other on that side of the bank ^p of the river.

6 And one said to ^q the man clothed in linen, which was ^r upon the waters of the river, ^s How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which

^a Ch. x. 13, 21.—^b Isa. xxvi. 20, 21. Jer. xxx. 7. Matt. xxiv. 21. Rev. xvi. 16.—^c Rom. xi. 26.—^d Exod. xxxii. 32. Ps. lvi. 8, lxxix. 28. Ezek. xlii. 9. Luke x. 20. Phil. iv. 3. Rev. iii. 5. xliii. 8.—^e Matt. xxv. 46. John. v. 28, 29. Acts xxiv. 15.—^f Isa. lxvi. 24. Rom. ix. 21.—^g Ch. xi. 33, 35.—^h Or, teachers.—ⁱ Prov. iv. 18. Wisd. iii. 7. Matt. xlii. 43.—^j James v. 20.—^k 1 Cor. xv. 41, 42.—^l Ch. viii. 28. Ver. 9.—^m Rev. x. 4, xxii. 10.—ⁿ Ch. x. 1. Ver. 9.—^o Heb. xii. 28. Ver. 9.—^p Ch. x. 4.—^q Ch. x. 5.—^r Or, from above.—^s Ch. viii. 13.—

Verse 1. *And at that time Michael shall stand up*] Michael the archangel, as has already been observed, was ever reputed the guardian of the Jewish people.

Every one that shall be found written in the book.] All that truly fear, love, and obey the Lord.

Verse 2. *Many of them that sleep in the dust of the earth.*] This prophecy has been referred to the future restoration of the Jews. It will be also true of the state of mankind at the general judgment.

Verse 3. *And they that be wise*] Those who are thoroughly instructed in Christ's word and doctrine, shall shine—shall be eminently distinguished in the Christian church by the holiness of their lives, and the purity of their creed.

And they that turn many to righteousness] They who by preaching Christ crucified among their brethren, shall be the means of converting them to the Christian faith; shall be as the stars—bright luminaries in the gospel kingdom of Jesus Christ.

Verse 4. *Shut up the words, and seal the book*] When a prophet received a prediction concerning what was at a considerable distance of time, he shut his book, did not communicate his revelation for some time after. This Daniel was commanded to do, chap. vii. 26. See also Isa. xxix. 10, 11; Rev. xxii. 10. Among the ancients, those were said to seal, who in the course of their reading stamped the places of which they were yet doubtful, in order to keep them in memory, that they might refer to them again, as not yet fully understood. [But this is scarcely the meaning here.]

Many shall run to and fro] Many shall endeavour to search out the sense; and knowledge shall be increased by these means; though the meaning shall not be fully known till the events take place: THEN the seal shall be broken, and the sense become plain.

Verse 5. *Behold, there stood other two*] Probably two angels. We know no more of them, unless they be the same as those called *saints*, chap. viii. 13, which see. The river was most likely the Tygris.

Verse 6. *The man clothed in linen*] Gabriel, in a human form. Thus he is represented, chap. x. 5.

Verse 7. *Which was upon the waters*] This is very similar to the description of the angel, Rev. x. 5, 6, and in the seventh verse there seems to be a reference to this prophecy, "a time, times, and a half."

Verse 8. *I heard, but I understood not*] Could not com-

prehend what the time, times, and half time should refer to. These make three years and a half of prophetic time, answering to one thousand two hundred and sixty years.

Verse 9. *The words are closed up*] The prophecy shall not be understood, but in its accomplishment; and then the depth of the wisdom and providence of God will be clearly seen in these matters. See on ver. 4. We must wait "till the time of the end;" and this, it appears, will not arrive before the TWENTIETH CENTURY.

Verse 10. *Many shall be purified*] During the interim, the great work of God's providence and grace shall be carried on in the salvation of men; who, in the midst of trials, temptations, and difficulties, shall be purified and made white—be fully saved from their sins.

None of the wicked shall understand] Because they are wicked, and will continue in their sins, the eyes of their understanding shall be closed, and their hearts hardened; so that they shall not see the light of the glorious gospel.

But the wise] Those who open their hearts to God, that he may pour in his light, shall understand the things that make for their peace.

Verse 11. *The abomination that maketh desolate set up*] I believe, with Bp. Newton, that this is a proverbial phrase; and may be applied to anything substituted in the place of, or set up in opposition to, the ordinances of God, his worship, his truth, &c.

Verse 12. *Blessed is he that waiteth*] He who implicitly depends on God, expecting, as his truth cannot fail, that these predictions shall be accomplished in due time.

And cometh to the thousand three hundred and five and thirty days.] As a prophetic day stands for a year, this must mean a period of one thousand three hundred and thirty-five years, which period is to bring all these wonders to an end, ver. 6. But we are left totally in the dark relative to the time from which these one thousand three hundred and thirty-five years are to be reckoned. If, however, we reckon them from the above epoch, A.D. 612, when Mohammedanism arose, they lead us to A.D. 1947, when the *fulness of the Gentiles* shall be brought in; and thus a final closure of vision and prophecy be made, as then all the great events relative to the salvation of men shall have taken place. But all these conjectures may be founded in darkness.

Verse 13. *But go thou thy way till the end be*] Here is proper advice for every man.

^a Deut. xxxii. 40. Rev. x. 5, 6.—^b Ch. iv. 34.—^c Ch. vii. 25. xi. 13. Rev. xii. 14.—^d Or, part.—^e Luke xxi. 24. Rev. x. 7.—^f Ch. viii. 24.—^g Ver. 4.—^h Ch. xi. 35. Zech. xiii. 9.—ⁱ Hos. xiv. 9. Rev. ix. 20. xxii. 11.—^j Ch. xi. 33, 35. John vii. 17. viii. 47. xviii. 37.—^k Ch. viii. 11. xi. 81.—^l Heb. to set up the abomination, &c.—^m Or, astonisheth.—ⁿ Ver. 9.—^o Or, and thou, &c.—^p Isa. lvii. 2. Rev. xiv. 13.—^q Ps. 1. 6.

INTRODUCTION TO THE BOOK

OF THE

PROPHET HOSEA.

HOSEA, the son of *Beeri*, is the first of the minor prophets. *Epiphanius* says that he was of the town of *Belemoth*, in the tribe of *Issachar*; which is no other, in all probability, than *Beelmeon*, towards *Esdraelon*, in this tribe. The rabbins say that *Bura* was his father, who is mentioned in the *Chronicles*, and was prince of the tribe of *Reuben* at the time when *Tiglath-pileser* carried some of the tribes of *Israel* into captivity. But if it be so, *Hosea* must be said to be of the tribe of *Reuben*; and a native of *Beelmeon*, beyond *Jordan*. This prophet lived in the kingdom of *Samaria*; and his prophecies for the most part have a view to this state, though there are likewise some particular things which concern the kingdom of *Judah*.

We read, in the introduction to his prophecy, that he prophesied under the kings of *Judah*, *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, and under *Jeroboam II.*, king of *Israel*. If he prophesied in the reign of all these princes, he must have lived a very long time; for there are a *hundred and twelve* years from the beginning of *Uzziah's* reign to the end of *Hezekiah's* reign. *Uzziah* began to reign A. M. 3194, and *Hezekiah's* reign ended in 3306. Add, if you please, *twenty*, or *five and twenty* years, which might be the age of *Hosea* when he began to prophesy; and this will make *one hundred and thirty-two*, or, *one hundred and thirty-seven* years. And if we were to take *ten* years from *Uzziah*, and as many from *Hezekiah*, during which *Hosea* might not have prophesied, there will still remain *one hundred and twelve*, or *one hundred and fifteen* years.

In the whole collection of *Hosea's* prophecies, we find nothing which proves that he prophesied so long. And, besides, why should his prophecies be dated in the title by the reigns of the kings of *Judah*, when he did not live under their dominion? It is therefore very probable that this title is not *Hosea's*, but some ancient transcriber's; and that the true beginning of this prophet's work is at these words: "The beginning of the word of the Lord by *Hosea*." It is our opinion that he began about the end of *Jeroboam's* reign, who was the second king of *Israel* of this name.

Hosea is concise, sententious, and abrupt. It is his manner to omit the connexive and adverbative particles; an observation which we should recollect when we observe them occasionally supplied by Versions or manuscripts. These are among the causes of that obscurity for which he is remarkable; but the greatest difficulties arise from the corrupt readings which deform the printed text. He chiefly addresses *Israel*; but introduces frequent mention of *Judah*. He not only inveighs against the vices of the people, but sharply arraigns the conduct of their kings, princes, and priests.

Like many of the Hebrew prophets, he tempers denunciations of God's vengeance against an idolatrous and vicious people, with promises of abundant mercies in store for them; and his transitions from one of these subjects to the other are rapid and unexpected. He abounds with short and lively comparisons; and, like the best Greek and Roman writers, often omits the particle of similitude. These comparisons he sometimes accumulates in the spirit of that poetry which is most admired. See chap. vi. 3, 4, ix. 10, xi. 11, xiii. 3, xiv. 5, 6, 7. He has often a GREAT FORCE OF EXPRESSION. See chap. i. 7, ii. 3, 18, 21, 22, iv. 2, vi. 5, xi. 4, l. 1, xii. 1, l. 1. He is sometimes HIGHLY ANIMATED. See chap. iv. 14, v. 8, viii. 1, ix. 5, 14, xiii. 10, 14. Many BEAUTIFUL PASSAGES occur in this prophet, as in the SIMILES throughout; in the ALLEGORIES, chap. ii. 2, 20, vii. 11, 12, viii. 7, l. 2, 3, 4, x. 11, 12, 13, xiii. 15; in the PATHOS, chap. xi. 3, l. 1, 2, and ver. 8, 9; in the FIGURES, chap. xiii. 12, xiv. 2, l. 5. There are also some parts which are truly SUBLIME, as chap. v. 14, 15, viii. 7, l. 1, x. 8, l. 2, 8, xiii. 7, 8.

THE BOOK

OF THE

PROPHET HOSEA.

CHAPTER I.

Under the figure of a wife proving false to her marriage vows, and bearing children that would follow her example, the prophet represents the shameful idolatry of the ten tribes, which provoked God to cast them off. The whole passage is information by action instead of words. The names of the children are all emblematical. The first is intended to put Israel in mind of their unrepented guilt, and the acts of cruelty committed in their palace of Jezreel, (1 King xxi. 1). The second and third, signifying not finding mercy, and not my people denote that, in consequence of their guilt, they were to be rejected of God, 1-9. God promises, however, to repair the loss to his church by calling in the Gentiles, 10; and by uniting all the children of God under one head, the Messiah, in the latter days, 11.

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of ^a Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of ^b Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, ^c Go, take unto thee a wife of whoredoms, and children of whoredoms: for ^d the land hath committed great whoredom, departing from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little while, ^e and I will ^f avenge the blood of Jezreel upon the house of Jehu, ^g and will cause to cease the kingdom of the house of Israel.

5 ^h And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 And she conceived again, and bare a daughter. And God said unto him, Call her name ⁱ Lo-ruhamah: for ^k I will no more have mercy upon the house of Israel; ^l but I will utterly take them away.

7 ^m But I will have mercy upon the house of Judah, and will save them by the LORD their God, and ⁿ will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said God, call his name ^o Lo-ammi: for ye are not my people, and I will not be your God.

10 Yet ^p the number of the children of Israel shall be as the sand of the sea, which cannot be

^a Isa. i. 1.—^b 2 Kings xiv. 23.—^c So ch. iii. 1.—^d Deut. xxxi. 16. Ps. lxxiii. 27. Jer. ii. 18. Ezek. xxiii. 8, &c.—^e 2 Kings x. 11.—^f Heb. etel.—^g 2 Kings xv. 10, 12.—^h 2 Kings xv. 29.—ⁱ That is, Not having obtained mercy.—^j 2 Kings xvii. 6, 28.—^k Heb. I will not add

any more to.—^l Or, that I should altogether pardon them.—^m 2 Kings xix. 35.—ⁿ Zech. iv. 6. ix. 10.—^o That is, Not my people.—^p Gen. xxiii. 12. Rom. ix. 27, 28.

Verse 1. *Hosea, the son of Beeri*] See the preceding account of this prophet.

Verse 2. *A wife of whoredoms*] That is, says *Newcome*, a wife from among the *Israelites*, who were remarkable for spiritual fornication, or idolatry. God calls himself the husband of Israel; and this chosen nation owed him the fidelity of a wife. See Exod. xxxiv. 15; Judg. ii. 17; Isa. liv. 5; Jer. iii. 14, xxxi. 32; Ezek. xvi. 17, 27; Hos. 2, 5; Rev. xvii. 1, 2.

Verse 3. *He went and took Gomer*] All this appears to be a real transaction, though having a typical meaning. If he took an *Israelite*, he must necessarily have taken an *idolatress*; or one who had worshipped the calves of Jeroboam at Dan or at Bethel. [Both the *literal* and *allegorical* interpretations of this strange transaction are beset with difficulties. Commentators are divided.]

Verse 4. *Call his name Jezreel*] That is, *God will disperse*. This seems to intimate that a dispersion or sowing of Israel shall take place; which happened under Salmanser, king of Assyria, 2 Kings xvii. 5, 6. But the word refers also to the name of a city, where Jehu slew Jezebel and all the children of Ahab. 2 Kings ix. 10, 36, and x. 6.

The blood of Jezreel] Not Jehu's vengeance on Ahab's

family, but his acts of cruelty while he resided at Jezreel, a city in the tribe of Issachar, Josh. xii. 18, where the kings of Israel had a palace, 1 Kings xxi. 1.

Will cause to cease the kingdom] Either relating to the cutting off of the kingdom of Israel by the Assyrians, see ver. 6, or to the ceasing of the kingdom of Israel from the houses of Jehu, 2 Kings x. 30, and which was fulfilled, 2 Kings xv. 10.

Verse 5. *In the valley of Jezreel*] This also is supposed to relate either to some signal defeat of the *Israelites* by the Assyrians, which took place in the valley of Jezreel; or to the death of Zechariah, the fourth lineal descendant of Jehu, which may have happened here. See 2 Kings xv. 10.

Verse 6. *Call her Lo-ruhamah*] "Not having obtained mercy."

For I will no more have mercy] "For I will no more add to have mercy upon the house of Israel." This refers to the total destruction of that kingdom.

Verse 7. *But I will have mercy upon the house of Judah*] I will spare them as a kingdom after Israel has been carried away into captivity by the Assyrians.

And will save them by the Lord their God] Remarkably fulfilled in the supernatural defeat of the army of the Assyrians, see 2 Kings xix. 35.

measured nor numbered; *and it shall come to pass, *that* ^b in the place where it was said unto them, ^c *Ye are not my people, there it shall be said unto them, Ye are* ^d the sons of the living God.

* Rom. ix. 25, 26. 1 Pet. ii. 10.—^b Or, instead of *that*.—^c Ch. ii. 23.

Verse 9. *Call his name Lo-ammi*] “Not my people;” for which the reason is immediately given:

Ye are not my people, and I will not be your God.] The word GOD is not added here by any of the ancient Versions or MSS.; and yet the construction absolutely requires it. It is strange that no various reading occurs on this verse in any MS. yet discovered. [The sense does not need the proposed emendation.]

Verse 10. *Yet the number of the children of Israel*] See Gen. xxxiii. 12; Rom. ix. 25, 26. In the place of the reprobated people, who were now no longer his people, there shall be found an Israel that shall be the children of the living God. This must mean either the Israelites after their conversion to Christianity, or even the Gentiles themselves, converted to God, and now become the true Israel.

Verse 11. *The children of Judah and the children of Israel*] After the return from Babylon and the distinction

11 *Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

^d John i. 19. 1 John iii. 1.—^e Isa. xi. 12, 13. Jer. iii. 18. Ezek. xxxiv. 23. xxxvii. 16-24.

between Israel and Judah was entirely destroyed; and those of them that did return were all included under one denomination, *Jews*; and the *one head* may refer to Zerubbabel their leader, and afterwards under Ezra and Nehemiah. In the more extensive view of the prophet the *one Head* may mean *Jesus Christ*, under whom the true Israel, Jews and Gentiles, shall be finally gathered together; so that there shall be one flock, and one Shepherd over that flock.

They shall come up out of the land] Assyria and Chaldea in particular; but also from the various places of their dispersions in general.

Great shall be the day of Jezreel.] He alludes to the meaning of the word, the *seed of God*. God who has dispersed—sown, them in different lands, shall gather them together; and that day of God's power shall be great and glorious. It was a wonderful *seed time* in the divine justice; it shall then be a wonderful *harvest* in the divine mercy.

CHAPTER II.

The prophet exhorts his people to speak and to act as became those who obtained mercy of God; and to remonstrate strongly against the conduct of their mother (Samaria), whose captivity is threatened on account of her forsaking God, and ascribing her prosperity to idols, 1-5. As an amplification of this threatening, the prophet enumerates a series of afflictions which were to befall her to bring her to a sense of her duty to God; and of her folly in seeking after idols, and falsely ascribing to them the blessings of Providence, 6-13. After these corrections, however, God promises to conduct Israel safely to their own land; perhaps alluding to their restoration from the Babylonish captivity, for, his prophecy is supposed to have been delivered about two hundred and fifty years prior to this event, 14, 15. He further engages to deal with them as a tender husband, and not as a severe master, as were the idols which they served, 16, 17. The rest of the chapter promises the people of God, the true Israel, security from every evil, with the possession of every blessing, under a new covenant; and that in terms full of beauty, energy, and consolation. Heaven and earth, and whatever they contain; all nature, and the God of nature, are represented as uniting to make the people of God happy; so that if they only breathe a wish, one part of nature, animate or inanimate, echoes it to another, and all join in sweet harmony to transmit it to the ear of the Almighty. “I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.”

SAY ye unto your brethern, * Ammi; and to your sisters, ^b Ruhamah.

2 Plead with your mother, plead: for ^c she is not my wife, neither *am* I her husband: let her therefore put away her ^d whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest ^e I strip her naked, and set her as in the dry that the was ^f born, and make her ^g as a wilderness, and set her like a dry land, and slay her with ^h thirst.

* That is, My people.—^b That is, Having obtained mercy.—^c Isa. i. 1.—^d Ezek. xvi. 25.—^e Jer. xiii. 22, 26. Ezek. xvi. 37, 39.—^f Ezek. xvi. 4.—^g Ezek. xix. 18.—^h Amos. viii. 11, 13.—ⁱ John viii. 41.—

Verse 1. *Say ye unto your brethren, Ammi*] I prefer the interpretation of these proper names. *Say ye unto your brethren, MY PEOPLE; and to your sisters, who have OBTAINED MERCY.*

Verse 2. *Plead with your mother*] People of Judah, accuse your mother (Jerusalem), who has abandoned my worship, and is become idolatrous; convince her of her folly and wickedness, and let her return to him from whom she has so deeply revolted.

Verse 3. *Lest I strip her naked*] Lest I expose her to infamy, want, and punishment. See on Isa. iii. 17; and see also Ezek. xvi. 39; xxiii. 26.

4 And I will not have mercy upon her children; for they be the ¹ children of whoredoms.

5 ¹ For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, ² that give me my bread and my water, my wool and my flax, mine oil and my ¹ drink.

6 Therefore, behold, ³ I will hedge up thy way with thorns, and ⁴ make a wall, that she shall not find her paths.

1 Isa. i. 21. Jer. iii. 1, 6, 8, 9. Ezek. xvi. 15, 16, &c.—² Ver. 8, 12, Jer. xlv. 17.—³ Heb. drinks.—⁴ Job. iii. 23. xix. 8. Lam. iii. 7, 9.—⁵ Heb. wall a wall.

And set her like a dry land] The Israelites, if obedient, were promised a land flowing with milk and honey; but should they be disobedient, the reverse.

Verse 4. *They be the children of whoredoms.*] They are all idolaters; and have been consecrated to idols, whose marks they bear.

Verse 5. *That give me my bread*] See Jer. xlv. 17, 18, where nearly the same words are found and illustrated.

Verse 6. *I will hedge up thy way with thorns*] I will put it out of your power to escape the judgments I have threatened; and, in spite of all your attachment to your

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but she shall not find them: then shall she say, "I will go and return to my ^b first husband; for then was it better with me than now.

8 For she did not ^c know that ^d I gave her corn, and ^e wine, and oil, and multiplied her silver and gold, ^f which they prepared for Baal.

9 Therefore will I return, and ^g take away my corn in the time thereof, and my wine in the season thereof, and will ^h recover my wool and my flax given to cover her nakedness.

10 And now ⁱ will I discover her ^j lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 ^k I will also cause all her mirth to cease, her ^l feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will ^m destroy her vines and her fig-trees, ⁿ whereof she hath said, These are my rewards that my lovers have given me: and ^o I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she ^p decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

^a Ch. v. 15. Luke xv. 18.—^b Ezek. xvi. 8.—^c Isa. i. 3.—^d Ezek. xvi. 17, 18, 19.—^e Heb. new wines.—^f Or, where with they made Baal. Ch. viii. 4.—^g Ver. 3.—^h Or, take away.—ⁱ Ezek. xvi. 37, xxiii. 29.—^j Heb. folly or villany.—^k Amos viii. 10.—^l Kings xii. 32. Amos viii. 5.—^m Heb. make desolate.—ⁿ Ver. 5.—^o Ps. lxxx. 12, 13. Isa. v. 5.—^p Ezek. xxiii. 40, 42.—^q Ezek. xx. 35.—^r Or, friendly.—^s Heb. to her heart.—^t Josh. vii. 26. Isa. lxx. 10.—

idols, who shall find that they can give you neither bread, nor water, nor wool, nor flax, nor oil, nor drink.

Verse 8. For she did not know that I gave her corn] How often are the gifts of God's immediate bounty attributed to fortuitous causes—to any cause but the right one!

Which they prepared for Baal.] Were the goods those of the enemy, in whose service they are employed, the crime would be the less. But the crime is deeply ingrained, when God's property is made the instrument to disonour himself.

Verse 9. Therefore will I return, and take away] In the course of my providence, I will withhold those benefits which she has prostituted to her idolatrous services.

Verse 10. In the sight of her lovers] Her idols, and her faithful or faithless allies.

Verse 11. Her feast days] Jerusalem shall be pillaged and destroyed; and therefore all her joyous assemblies, and religious feasts, &c., shall cease.

Verse 12. These are my rewards] They attributed all the blessings of Providence as rewards received from the idols which they worshipped.

Verse 13. Days of Baalim] To visit signifies to inflict punishment; the days are taken for the acts of idolatrous worship committed on them; and Baalim means the multitude of false Gods worshipped by them.

Her earrings] Nose jewels. These are worn by females in the east to the present day, in great abundance.

Verse 14. I will allure her, and bring her into the wilderness, and speak comfortably unto her.] Instead of making her a public example, he takes her in private, talks to and reasons with her; puts her on her good behaviour; promises to pass by all, and forgive all, if she will now amend her ways. In the mean time he provides what is necessary for her wants and comfortable support; and thus opening a door of hope for her, she may be fully reconciled; rejoice as at the beginning, when he first took her by the hand, and she became his bride. This is most probably the simple meaning of the above metaphorical expressions. The valley of Achor was very fruitful; it lay to the north of Jericho, not far from Gilgal. See Isai. lxx. 10. [The reference is not to the fruitfulness of Achor, but to the occurrence described in Joshua vii.—and to the etymology of the word Achor: i. e., trouble.]

14 Therefore, behold, I will allure her, and ^a bring her into the wilderness, and speak ^b comfortably ^c unto her.

15 And I will give her vineyards from thence, and ^d the valley of Achor for a door of hope: and she shall sing there, as in ^e the days of her youth, and ^f as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, that thou shalt call me ^g Ishi; and shalt call me no more ^h Baali.

17 For ⁱ I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a ^j covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and ^k I will break the bow and the sword, and the battle out of the earth, and will make them to ^l lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness; and ^m thou shalt know the LORD.

21 And it shall come to pass in that day, ⁿ I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

^a Jer. ii. 2. Ezek. xvi. 8, 22, 60.—^b Exod. xv. 1.—^c That is, My husband.—^d That is, My lord.—^e Exod. xxiii. 13. Josh. xxiii. 7. Ps. vi. 4. Zech. xiii. 2.—^f Job v. 23. Isa. xl. 6-9. Ezek. xxxiv. 25.—^g Ps. xli. 9. Isa. ii. 4. Ezek. xxxix. 9, 10. Zech. ix. 10.—^h Lev. xxvi. 5. Jer. xxiii. 6.—ⁱ Jer. xxxi. 33, 34. John xvii. 3.—^j Zech. viii. 12.

Verse 16. Thou shalt call me Ishi] That is, my man, or my husband; a title of love and affection; and not BAALI, my master, a title exciting fear and apprehension; which, howsoever good in itself, was now rendered improper to be applied to Jehovah, having been prostituted to false gods.

Verse 18. Will I make a covenant for them] Their flocks shall not be destroyed, nor their crops spoiled. I will also prevent every species of war. They shall also be safe from robbers and nightly alarms.

Verse 19. I will betroth thee unto me] The people are always considered under the emblem of a wife unfaithful to her husband.

In mercies.] Forgiving and blotting out all past miscarriages. Or there may be an allusion here to the dowry given by the husband to his wife: "I will give righteousness," &c., as a dowry.

Verse 20. In faithfulness] Thou shalt no more prostitute thyself to idols, but be faithful to him who calls himself thy husband.

Thou shalt know the Lord.] There shall be no more infidelity on thy part nor divorce on mine; and thou shalt experience me to be the sole, present, and eternal good of thy immortal spirit.

Verse 21. I will hear, saith the Lord] The sentence is repeated, to show how fully the thing was determined by the Almighty, and how implicitly they might depend on the divine promise.

I will hear the heavens] The visible heavens, the atmosphere, where vapours are collected. The clouds, when they wish to deposit their fertilizing showers upon the earth.

They shall hear the earth] When it seems to supplicate for rain.

Verse 22. Shall hear the corn, and the wine] When they seem to express a desire to supply the wants of man.

And they shall hear Jezreel.] The destitute people who are in want of the necessities of life.

As Jezreel or the Israelites are here considered as perishing for want of food, all inanimate nature is represented as invoking God in their behalf.

1. The heavens have prayed that they be stored with clouds, that they may drop down fatness upon the earth.

22 And the earth shall hear the corn, and the wine, and the oil; *and they shall hear Jezreel.

23 And ^bI will sow her unto me in the earth; *and I will have mercy upon her that had not ob-

* Ch. i. 4.—^b Jer. xxxi. 27. Zeoh. x. 9.—^c Ch. i. 6.

2. The Lord answers the heavens, and clouds are formed.
3. The earth invokes the clouds, that they may drop down their fatness into its bosom.

4. The bottles of heaven are, consequently, unstopped for this purpose.

5. Then the corn, vine, and olive implore the earth to put forth its vegetative energy.

6. The earth answers; and corn wine, and oil are produced.

7. Jezreel cries for the necessaries of life, and the abundance of the above supplies all his wants.

All these are dependant on each other, as the links are which constitute a chain; and God has the government of the whole; and he manages all for the benefit of man. How wondrous is this providence! How gracious is this God!

tained mercy; and I ^d will say to *them which were* not my people, Thou art my people; and they shall say, *Thou art my God.*

^d Ch. i. 10. Zeoh. xiii. 9. Rom. ix. 26. I Pet. ii. 10.

Verse 23. *I will sow her*] Alluding to the import of the name *Jezreel*, the seed of God. It does not appear that these promises have had their fulfilment among the Jews. They must either be understood of the blessings experienced by the *Gentiles* on their conversion to God by the preaching of the gospel, or are yet to be fulfilled to the Jews on their embracing the gospel, and being brought back to their own land.

The sentences in the latter part of this verse are very abrupt, but exceedingly expressive; leaving out those words supplied by the translators, and which unnerve the passage, it stands thus: *I will say to NOT MY PEOPLE, THOU MY PEOPLE; and they shall say MY GOD.*

CHAPTER III.

By the prophet's taking back his wife, for whom he (her friend or husband) still retained his affection, though she had proved unfaithful; by his entering into a new contract with her; and by his giving her hopes of reconciliation, after she should for some time prove as in a state of widowhood, the sincerity of her repentance; is represented the gracious manner in which God will restore the Jews from the Babylonish captivity, 1-4. It is also very strongly intimated that the whole house of Israel will be added to the church of Christ in the latter days, 5.

THEN said the LORD unto me, *Go yet, love a woman beloved of her ^bfriend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons ^c of wine.

2 So I bought her to me for fifteen *pieces* of silver, and for an homer of barley, and an ^dhalf homer of barley:

3 And I said unto her, Thou shalt *abide for me many days; thou shalt not play the harlot, and

* Ch. i. 2.—^b Jer. iii. 20.—^c Heb. of grapes.—^d Heb. lethech.—^e Deut. xxi. 13.—^f Ch. x. 3. Song of the three children, ver. 15.—^g Heb. a standing, or statue, or pillar. Is. xix. 19.—^h Exod.

Verse 1. *Go yet, love a woman*] This is a different command from that mentioned in the first chapter. That denoted the infidelity of the kingdom of Israel, and God's divorce of them. He gave them up to their enemies, and caused them to be carried into captivity. The woman mentioned here represents one who was a lawful wife joining herself to a paramour; then divorced by her husband; afterwards repenting, and desirous to be joined to her spouse; ceasing from her adulterous commerce, but not yet reconciled to him. This was the state and disposition of the Jews under the Babylonish captivity. Though separated from their own idols, they continued separated from their God. He is still represented as having affectionate feelings towards them; awaiting their full repentance and contrition, in order to renew the marriage covenant.

Beloved of her friend] Or, a lover of evil; or, loving another: the Hebrew word signifies a friend, or evil, according as it is pointed.

According to the love of the Lord] This woman, who had proved false to her husband, was still beloved by him, though he could not acknowledge her; as the Israelites were beloved by the Lord, while they were looking after other gods. The flagons of wine were probably such as were used for libations, or drunk in idol feasts. Others think that the words should be translated cakes of dried grapes, sweet cakes, consecrated wafers.

Verse 2. *Fifteen pieces of silver*] If they were shekels, the price of this woman was about two pounds five shillings.

thou shalt not be for another man: so will I also be for thee.

4 For the children of Israel shall abide many days 'without a king, and without a prince, and without sacrifice, and without ^e an image, and without an ^hephod, and without ⁱteraphim:

5 Afterward shall the children of Israel return, and ^jseek the LORD their God, and ^kDavid their King; and shall fear the LORD and his goodness in the ^llatter days.

xxviii. 6.—^m Judg. xvii. 5.—ⁿ Jer. l. 4, 5. Ch. v. 6.—^o Jer. xxx. 9. Ezek. xxxiv. 23, 24. xxxvii. 22, 24.—^p Isa. ii. 2. Jer. xxx. 24. Ezek. xxxviii. 8, 16. Dan. ii. 28. Mic. iv. 1.

An homer of barley] As the homer was about eight bushels, or something more, the homer and half was about twelve or thirteen bushels.

Verse 3. *Thou shalt abide for me many days*] He did not take her home, but made a contract with her that, if she would abstain from her evil ways, he would take her to himself after a sufficient trial.

Verse 4. *Many days without a king*] Since the destruction of the temple by the Romans they have neither had king nor prince, nor any civil government of their own, but have lived in different nations of the earth as mere exiles.

Without an image—ephod—teraphim] What is called image may signify any kind of pillar, such as God forbade them to erect, Lev. xxvi. 1, lest it should be an incitement to idolatry.

All the time that the Israelites were in captivity in Babylon they seem to have been wholly without forms of idolatrous worship, as they were without the worship of God; and this may be what the prophet designs: they were totally without any kind of public worship, whether true or false.

Verse 5. *Afterward shall the children of Israel return*] Shall repent of their iniquities, and seek the Lord; lay aside their mock worship, and serve the true God in spirit and in truth.

And David their king] Some think that the family of David is intended; but if we go to the rigour of the letter, the house of Israel was scarcely ever perfectly submissive to David. And to say that Zerubbabel is here meant, is not supportable,

as the very short and imperfect obedience of the Jews to Zerubbabel can never comport with the high terms of this and similar prophecies. We are obliged, therefore, to con-

sider these texts as applying solely to JESUS CHRIST, the promised MESSIAH, who has been a light to lighten the Gentiles, and will yet be the glory of his people Israel.

CHAPTER IV.

The prophet charges his people with their enormous sins, 1, 2; in consequence of which they are threatened with heavy judgments, 3-5. God himself is then introduced complaining of the ignorance and obstinacy of Israel; and as their priests had a large share in the common guilt, it is declared that they shall be visited with a proportionable share of the common ruin, 6-11. The sins of idolatry and divination are then particularly reprov'd, 12-14; and Judah admonish'd to beware of these sins, which would leave her rebellious sister Israel helpless and desolate as a lumb in a desert, 15, 16. In the remaining verses the style is varied, but the subject is the same. Ephraim is given up to idolatry and the necessary consequence declared to be a bitter draught! Immediately we see him bound in the wings of a mighty tempest, and driven as chaff before the wind, either to destruction or captivity, 17-19.

HEAR the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.
 2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.
 3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.
 4 Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.
 5 Therefore shalt thou fall in the day, and the

prophet also shall fall with thee in the night, and I will destroy thy mother.
 6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.
 7 As they were increased, so they sinned against me: therefore will I change their glory into shame.
 8 They eat up the sin of my people, and they set their heart on their iniquity.
 9 And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.
 10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase:

* Isa. i. 18. iii. 13, 14. Jer. xxv. 31. Ch. xii. 2. Mic. vi. 2.— Jer. iv. 22. v. 4.— Heb. bloods.— Jer. iv. 28. xii. 4. Amos v. 16. viii. 8.— Zeph. i. 3.— Deut. xvii. 12.— See Jer. i. 4. 5. xx. 8.— Heb. cut off.— Isa. v. 13.— Heb. cut off.— Ch. xiii. 6.— 1 Sam.

ii. 30. Mal. ii. 9. Psal. iii. 19.— Heb. lift up their soul to their iniquity.— Isa. xxiv. 2. Jer. v. 31.— Heb. visit upon.— Heb. cause to return.— 1 ev. xxvi. 26. Mic. vi. 14. Hag. i. 6.

Verse 1. The Lord hath a controversy] Rib, what we should call a lawsuit, in which God is plaintiff, and the Israelites defendants.

Verse 2. By swearing, and lying] Where there is no truth there will be lies and perjury; for false swearing is brought in to confirm lying statements. And where there is no mercy, killing, slaying, and murders will be frequent. And where there is no knowledge of God, no conviction of his omnipresence and omniscience, private offences, such as stealing, adulteries, &c., will prevail. These, sooner or later, break out, become a flood, and carry all before them.

Blood toucheth blood.] Murders are not only frequent, but assassinations are mutual. Men go out to kill each other; and as there is no law regarded, and no justice in the land, the nearest akin slays the murderer.

Verse 3. Therefore shall the land mourn] Fruitful seasons shall be denied.

That dwelleth therein shall languish] Endemic and epidemic disorders shall prevail, and multitudes shall die; so that mourning shall be found in all quarters.

The beasts of the field, and with the fowls] There is a dearth of cattle and domestic animals, in consequence of the badness of the season.

The fishes of the sea also shall be taken away.] Those immense shoals which at certain seasons frequent the coasts, shall avoid them.

Verse 4. Yet let no man strive] Or, no man contendeth. All these evils stalk abroad unrepented, for all are guilty. None can say, "Let me pluck the mote out of thy eye," because he knows that "there is a beam in his own."

For thy people are] Bp. Newcome renders this clause, "And as is the provocation of the priest, so is that of my people." [But the reference is evidently to Deut. xvii. 12, 13, which see.]

Verse 5. Therefore shalt thou fall in the day] In the most open and public manner, without snare or ambush. And the prophet also shall fall—in the night] The false prophet, when employed in taking prognostications from stars, meteors, &c. [Day and night are used simply to indicate the continuance of falling.]

And I will destroy thy mother.] The metropolis or mother city. Jerusalem or Samaria is meant.

Verse 6. My people are destroyed for lack of knowledge] They have not the knowledge of God, nor of sacred things, nor of their own interest, nor of the danger to which they are exposed.

Thou shalt be no priest to me] If this be the true reading, there must be reference to some particular priest, well known, to whom these words are personally addressed; unless by priest the whole priesthood is meant, and then it may apply to the priests of Jeroboam's calves. [The meaning is that the people should lose the privilege of being a priestly nation. Ex. xix. 6.]

Verse 8. They eat up the sin of my people] Chatteth, the sin-offering, though it be offered contrary to the law; for their hearts are set on iniquity, they wish to do whatever is contrary to God.

Verse 10. They shall eat, and not have enough] Whatever means they may use to satisfy or gratify themselves shall be ineffectual.

Verse 11. Take away the heart.] Darken the understanding, deprave the judgment, pervert the will, debase all the passions, &c.

Verse 12. At their stocks] They consult their wooden gods.

And their staff declareth] They use divination by rods; see the note on Ezek. xxi., where this sort of divination (rabbdomancy) is explained.

because they have left off to take heed to the LORD
11 Whoredom and wine and new wine *take away the heart.

12 My people ask counsel at their ^bstocks, and their staff declareth unto them: for ^cthe spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 ^dThey sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: ^etherefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 ^fI will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore

the people *that* ^gdoth not understand shall ^hfall.

15 Though thou, Israel, play the harlot, *yet* let not Judah offend; ⁱand come not ye unto Gilgal, neither go ye up to ^jBeth-aven, ^knor swear, The LORD liveth.

16 For Israel ^lslideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: ^mlet him alone.

18 Their drink is ⁿsour: they have committed whoredom continually: ^oher ^prulers *with* shame do love, Give ye.

19 ^qThe wind hath bound her up in her wings, and ^rthey shall be ashamed because of their sacrifices.

* Isa. xxviii. 7. See Eccles. vii. 7.—^b Jer. ii. 27. Hab. ii. 19.—^c Isa. xlv. 20. Ch. v. 4.—^d Isa. i. 29. lvi. 5, 7. Ezek. vi. 13. xx. 28.—^e Amos vii. 17. Rom. i. 28.—^f Or, Shall I not, &c.—^g Ver. i. 6.—^h Or, be punished.—ⁱ 1 Ch. ix. 15. xii. 11. Amos iv. 4. v. 5.—^j 1 Kings xii. 29. Ch. x. 5.—^k Amos viii. 14. Zeph. i. 5.—^l Jer. iii. 6.

Verse 14. *I will not punish*] When God, in judgment, removes his judgments, the case of that people is desperate. While there is *hope*, there is *correction*.

Verse 15. *Let not Judah offend*] Israel was *totally* dissolute; Judah was not so. Hero she is exhorted to maintain her integrity. If the former will go to what was once *Beth-el*, the *house of God*, now *Beth-aven*, the *house of iniquity*, because Jeroboam has set up his calves there, let not Judah imitate them. *Gilgal* was the place where the covenant of circumcision was renewed when the people passed over Jordan; but was rendered infamous by the worship of idols, after Jeroboam had set up his idolatry.

Verse 16. *Israel slideth back*] They are untractable, like an unbroken heifer or steer, that *pulls back*, rather than *draw in the yoke*.

Will feed them as a lamb in a large place.] A species of irony. Ye shall go to Assyria, and be scattered among the nations; ye may *sport yourselves* in the extensive empire, whether ye shall be carried captives.

vil. 24. viii. 5. Zech. vii. 11.—^m Matt. xv. 14.—ⁿ Heb. *is gone*.—^o Mic. iii. 11. vii. 8.—^p Heb. *shields*. Ps. lxxiv. 9.—^q Ps. i. 4. lxxxiii. 13. Isa. xi. 15. xli. 16. lvi. 13. Jer. iv. 11, 12. li. 1.—^r Isa. i. 29. Jer. ii. 26.

Verse 17. *Ephraim*] The ten tribes.

Is joined to idols] Is become incorporated with false gods. *Let him alone.*] They are irreclaimable, leave them to the consequences of their vicious conduct.

Verse 18. *Their drink is sour*] Or rather, *he is gone after their wine*. The enticements of idolatry have carried them away.

Her rulers with shame do love] Rather, *have loved shame*; they glory in their abominations.

Give ye.] Perhaps it would be better to read, *Her rulers have committed, &c. They have loved gifts. What a shame!* [More correctly rendered "Her rulers do love, do love shame," the verb being intensive.]

Verse 19. *The wind hath bound her*] A parching wind has blasted them in their *wings*—coasts, borders; or they are carried away into captivity, as with the most rapid blight.

CHAPTER V.

This chapter begins with threatening the Israelites for ensnaring the people to idolatry by their sacrifices and other rites on Mizpah and Tabor, 1-5. Their sacrifices, however costly, are declared to be unacceptable, 6; and their substance is devoted to the locust, 7. Nor is judgment to stop here. The cities of Judah are called upon, in a very animated manner, to prepare for the approach of enemies. Benjamin is to be pursued; Ephraim is to be desolate; and all this is intimated to Israel, that they may, by repentance, avert the judgment, 8, 9. The following verses contain further denunciations, 10-13, expressed in terms equally terrible and sublime, 14. The Lord affects not willingly the children of men; he visits with temporal calamities that he may heal their spiritual malady, 15.

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ^aye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are ^bprofound to make

^a Ch. vi. 9.—^b Isa. xxix. 15.—^c Or, and, &c.—^d Heb. a correction.—^e Amos. iii. 2.

Verse 1. *Hear ye this, O priests*] The accusation is, that they have *ensnared* the people, caused them to practise idolatry, both at Mizpah and Tabor. Mizpah was situated beyond Jordan, in the mountains of Gilead; see Judg. xi. 29. And Tabor was a beautiful mountain in the tribe of Zebulun. Both these places are said to be eminent for *hunting, &c.*; and hence the natural occurrence of the words *snare* and *net* in speaking of them.

slaughter, ^cthough I *have been* ^da Rebuker of them all.

3 ^eI know Ephraim, and Israel is not hid from me: for now, O Ephraim, ^fthou committest whoredom, and Israel is defiled.

4 ^gThey ^hwill not frame their doings to turn

ⁱ Ezek. xxiii. 5. &c. Ch. iv. 17.—^j Heb. *They will not give.*—^k Or, *Their doings will not suffer them.*

Verse 2. *The revolvers are profound to make slaughter*] Here may be a reference to the practice of *hunters*, making *deep pits* in the ground, and lightly covering them over, that the beasts, not discovering them, might fall in and become a prey.

Though I have been a Rebuker] As they have made *victims* of others to their *idolatry*, I will make *victims* of them to my *justice*.

unto their God: ^afor the spirit of whoredoms is in the midst of them, and they have not known the LORD.

5 And ^bthe pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 ^cThey shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them.

7 They have ^ddealt treacherously against the LORD: for they have begotten strange children: now shall ^ea month devour them with their portions.

8 ^fBlow ye the cornet in Gibeah, and the trumpet in Ramah: ^gcry aloud at ^hBeth-aven, ⁱafter thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that

^aCh. iv. 12.—^bvii. 10.—^cProv. i. 28. Isa. i. 15. Jer. xi. 11. Ezek. viii. 18. Mic. iii. 4. John vii. 34.—^dIsa. xlviii. 8. Jer. li. 20. v. 11. Ch. vi. 7. Mal. ii. 11.—^eZech. xi. 8.—^fCh. vii. 1.—^gJoel ii. 1.—^hIsa. x. 30.—ⁱJosh. vii. 2. Ch. iv. 15.—^jJudg. v. 14.—^kDeut. xix. 14. xxvii. 17.—^lDeut. xxviii. 83.—^m1 Kings xii. 28. Mic. vi. 18.

Verse 4. *They will not frame their doings*] They never purpose to turn to God, they have fully imbibed the spirit of idolatry.

Verse 5. *The pride of Israel doth testify to his face*] The effrontery with which they practise idolatry manifests not only their insolence, but the deep depravity of their heart; but their pride and arrogance shall be humbled.

Verse 6. *They shall go with their flocks*] As they still retain the spirit of their idolatry, he has withdrawn himself from them.

Verse 7. *Now shall a month devour them*] In a month's time the king of Assyria shall be upon them, and oblige them to purchase their lives and liberties by a grievous tax of fifty shekels per head. This Menahem, king of Israel, gave Pul, king of Assyria, 2 Kings xv. 16-20. Instead of month, some translate the original locust. "The locusts shall devour them."

Verse 8. *Blow ye the cornet in Gibeah*] Gibeah and Ramah were cities of Judah, in the tribe of Benjamin.

After thee, O Benjamin.] An abrupt call of warning "Benjamin, fly for thy life! The enemy is just behind thee!" This is a prediction of the invasion of the Assyrians, and the captivity of the ten tribes.

Verse 9. *Among the tribes of Israel have I made known*]

^jremove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim is ^koppressed and broken in judgment, because he willingly walked after ^lthe commandment.

12 Therefore *will* I be unto Ephraim as a moth, and to the house of Judah ^mas ⁿrottenness.

13 When Ephraim saw his sickness, and Judah saw his ^owound, then went Ephraim ^pto the Assyrian, and sent ^qto king Jareb: yet could he not heal you, nor cure you of your wound.

14 For ^rI will be unto Ephraim as a lion, and as a ^syoung lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*.

15 I will go and return to my place, ^ttill ^uthey acknowledge their offence, and seek ^vmy face: ^win their affliction they will seek me early.

^xProv. xii. 4.—^yOr, a worm.—^zJer. xxx. 12.—^{aa}2 Kings xv. 19. Ch. vii. 11. xii. 1.—^{ab}Ch. x. 6.—^{ac}Or, to the king of Jareb: or, to the king that should plead.—^{ad}Iam. iii. 10. Ch. xiii. 7. 8. Ch. xxx. 6.—^{ae}Pa. i. 2.—^{af}Hab. till they be guilty.—^{ag}Lev. xxvi. 40, 41. Jer. xxix. 12, 13. Ezek. vi. 9. xx. 43. xxxvi. 81.—^{ah}Pa. lxxviii. 34.

They have got sufficient warning; it is their own fault that they have not taken it.

Verse 10. *Like them that remove the bound*] As execrable as they who remove the land-mark.

Verse 11. *Walked after the commandment.*] Jeroboam's commandment to worship his calves at Dan and Beth-el. Many of them were not forced to do this; they did it willingly.

Verse 12. *Unto Ephraim as a moth*] I will consume them by little and little, as a moth frets a garment.

Verse 13. *When Ephraim saw his sickness*] When both Israel and Judah felt their own weakness to resist their enemies, instead of calling upon and trusting in me, they sought sinful alliances, and trusted in their idols.

King Jareb] This name occurs nowhere in Scripture but here and in chap. x. 6. The *Vulgata* and *Targum* render *jarab*, an avenger, a person whom they thought able to save them from their enemies. It is well known that Menahem, king of Israel, sought alliance with Pul and Tiglath-pileser, kings of Assyria, and Ahez king of Judah. These were the protectors that Ephraim sought after. See 2 Kings xv. and xvi. But far from healing them by making them tributary, the Assyrians made their wound more dangerous.

Verse 15. *I will go and return to my place*] I will abandon them till they acknowledge their offences.

CHAPTER VI.

The prophet earnestly exhorts to repentance, 1-3. God is then introduced as very tenderly and pathetically remonstrating against the backslidings of Ephraim and Judah, 4-11.

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 ^aAfter two days will he revive us: in

^aDeut. xxxii. 39. 1 Sam. ii. 6. Job v. 18. Ch. v. 14.

Verse 1. *Come and let us return unto the Lord*] While they acknowledge the justice of God in their punishment, they depend on his well-known mercy and compassion for restoration to life and health.

Verse 2. *After two days will he revive us*] Such is his power, that in two or three days he can restore us.

the third day he will raise us up, and we shall live in his sight.

3 ^bThen shall we know, if we follow on to know the LORD: his going forth is prepared ^cas the

^bJer. xxx. 17.—^c1 Cor. xv. 4.—^dIsa. liv. 18.—^e2 Sam. xxiii. 4.

In the third day he will raise us up] In so short a time can he give us complete deliverance. These words are supposed to refer to the death and resurrection of our Lord; and it is thought that the apostle refers to them, 1 Cor. xv. 4: "Christ rose again the third day, according to the scriptures;" and this is the only place in the scriptures, i. e., of the Old Tes-

morning; and ^a he shall come unto us ^b as the rain, as the latter and former rain unto the earth.

4 ^a O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your ^a goodness is ^a as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them ^a by the prophets; I have slain them by ^a the words of my mouth: ^b and thy judgments are as the light that goeth forth.

6 For I desired ^a mercy, and ^b not sacrifice; and the ^a knowledge of God more than burnt-offerings.

7 But they ^a like men ^b have transgressed the

^a Ps. lxxii. 6.—^b Job xxix. 23.—^c Ch. xi. 8.—^d Or, mercy or kindness.—^e Ch. xlii. 8.—^f Jer. i. 10. v. 14.—^g Jer. xxiii. 29. Heb. iv. 12.—^h Or, that thy judgments might be, &c.—ⁱ 1 Sam. xv. 22. Eccles. v. 1. Mic. vi. 8. Matt. ix. 13. xii. 7.—^j Ps. i. 8, 9. Prov. xxi. 3. Isa. i. 11.—^k Jer. xxii. 16. John xvii. 3.—^l Or, like Adam. Job

tament, where his resurrection on the third day seems to be hinted at.

And we shall live in his sight.] His resurrection being a proof of theirs.

Verse 3. Then shall we know] We shall have the fullest evidence that we have not believed in vain.

If we follow on to know the Lord] If we continue to be as much in earnest as we now are.

His going forth.] The manifestation of his mercy to our souls is as certain as the rising of the sun at the appointed time.

And he shall come unto us as the rain] As surely as the early and the latter rain come. The first, to prepare the earth for the seed; this fell in autumn: the second, to prepare the full ear for the harvest; this fell in spring.

Verse 4. O Ephraim, what shall I do unto thee?] This is the answer of the Lord to the above pious resolutions; sincere while they lasted, but frequently forgotten, because the people were fickle.

Verse 5. Therefore have I hewed them by the prophets] I have sent my prophets to testify against their fickleness. They have smitten them with the most solemn and awful threatenings; they have as it were, slain them by the words of my mouth.

Thy judgments are as the light that goeth forth.] The proper reading is most probably, "And my judgment is as the light going forth." It shall be both evident and swift; alluding both to the velocity and splendour of light.

Verse 6. I desired mercy, and not sacrifice] I was more willing to save than to destroy; and would rather see them full of penitent and holy resolutions, than behold them offering the best and most numerous victims upon my altar.

covenant: there ^a have they dealt treacherously against me.

8 ^a Gilead is a city of them that work iniquity and is ^a polluted with blood.

9 And as troops of robbers wait for a man, so ^a the company of priests murder in the way ^b by consent: for they commit ^a lewdness.

10 I have seen ^a an horrible thing in the house of Israel: there is ^a the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, ^a he hath set an harvest for thee, ^b when I returned the captivity of my people.

xxxii. 33.—^a Ch. viii. 1.—^b Ch. v. 7.—^c Ch. xii. 11.—^d Or, cunning for blood.—^e Jer. xi. 9. Ezek. xxii. 25. Ch. v. 1, 2.—^f Heb. with one shoulder, or to Shechem.—^g Or, enormity.—^h Jer. v. 30.—ⁱ Ch. iv. 12, 13, 17.—^j Jer. li. 38. Joel iii. 13. Rev. xiv. 15.—^k Ps. cxxvi. 1.

Verse 7. But they like men, keadam, "like Adam" have transgressed the covenant] They have sinned against knowledge as he did. There was a striking similarity in the two cases, Adam, in Paradise, transgressed the commandment, and I cast him out; Israel, in possession of the promised land, transgressed my covenant, and I cast them out, and sent them into captivity.

Verse 8. Gilead is a city of them that work iniquity] In this place Jacob and Laban made their covenant, and set up a heap of stones, which was called Galced, the heap of testimony; and most probably idolatry was set up here. Perhaps the very heap became the object of superstitious adoration.

Verse 9. As troops of robbers] The country of Gilead was infamous for its robberies and murders. The idolatrous priests there formed themselves into companies, and kept possession of the roads and passes; and if they found any person going to Jerusalem to worship the true God, they put him to death.

Verse 10. I have seen an horrible thing] That is, the idolatry that prevailed in Israel to such a degree that the whole land was defiled.

Verse 11. O Judah, he hath set an harvest for thee] Thou also hast transgressed; thy harvest will come; thou shalt be reaped down and sent into captivity. The sickle is already thrust in. That which thou hast sowed shalt thou reap.

When I returned the captivity of my people.] From the common reading some suppose this to be a promise of return from captivity. It is true that Judah was gathered together again and brought back to their own land; but the majority of the Israelites did not return, and are not now to be found.

CHAPTER VII.

Here God complains that though he had employed every means for reforming Israel, they still persisted in their iniquity without fearing the consequences, 1, 2; that those who ought to check their crimes were pleased with them, 3; and that they all burned with adultery, as an oven when fully heated, and ready to receive the kneaded dough, 8. The fifth verse alludes to some recent enormities; the sixth charges them with dividing their minds between inactivity and iniquity; the seventh alludes to their civil broils and conspiracies (see 2 Kings xv. 10, 14, 25); the eighth to their joining themselves with idolatrous nations; and the ninth describes the sad consequence. The tenth verse reproves their pride and open contempt of God's worship; the eleventh reproves their foolish conduct in applying for aid to their enemies (see 2 Kings xv. 19, and xvii. 4); the twelfth and thirteenth threaten them with punishments; the fourteenth charges them with hypocrisy in their acts of humiliation; the fifteenth with ingratitude; and the image of the deceitful bow, in the sixteenth verse, is highly expressive of their frequent apostasies; and their hard speeches against God shall be visited upon them by their becoming a reproach in the land of their enemies.

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

2 And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorn.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

* Heb. evils.—Ch. v. 1. vi. 10.—Heb. strip-path.—d Heb. say not so.—Jer. xvii. 1.—Ps. ix. 16. Prov. v. 28.—Ps. xc. 8.—Rom. i. 32.—Jer. ix. 2.—Or, the raiser will cease.—Or, from waking.—Or, with heat through wine.—Or, applied.—Ch. viii. 4.—2 Kings xv. 10, 14, 25, 30.—Isa. lxiiv. 7.—Ps. cvi. 85.—Ch. viii. 7.—Heb. sprinkled.—Ch. v. 5.—Isa. ix. 13.—Ch. xi. 11.—

Verse 1. *When I would have healed Israel*] Scarcely was one sin blotted out until another was committed.

The thief cometh in] Their own princes spoil them. *The troop of robbers spoileth without.*] The Assyrians, under different leaders, waste and plunder the country.

Verse 2. *They consider not in their hearts*] They do not consider that my eye is upon all their ways; they do not think that I record all their wickedness; and they know not that their own evil doings are as a host of enemies encompassing them about.

Verse 3. *They make the king glad*] They pleased Jeroboam by coming readily into his measures, and heartily joining with him in his idolatry.

Verse 7. *All their kings are fallen*] There was a pitiful slaughter among the idolatrous kings of Israel; four of them had fallen in the time of this prophet. Zechariah was slain by Shallum; Shallum, by Menahem; Pekahiah, by Pekah; and Pekah, by Hosea, 2 Kings xv. All were idolaters, and all came to an untimely death.

Verse 8. *A cake not turned.*] In the East, having heated the hearth, they sweep one corner, put the cake upon it, and cover it with embers; in a short time they turn it, cover it again, and continue this several times, till they find it sufficiently baked. All travellers in Asiatic countries have noted this.

Verse 9. *Gray hairs are here and there upon him, yet he knoweth not.*] The kingdom is grown old in iniquity; the time of their captivity is at hand, and they are apprehensive of no danger. They are in the state of a silly old man, who does not consider his latter end; is making no provision for that eternity on the brink of which he is constantly standing; does not apply to the sovereign Physician to heal his spiritual diseases; but calls in the doctors to cure him of old age and death!

Verse 11. *Ephraim also is like a silly dove without heart.*] A bird that has little understanding; that is easily snared and taken; that is careless about its own young, and seems to live without any kind of thought. *They call to Egypt, they go to Assyria.*] They strive to

9 Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this.

11 Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me; though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

15 Though I have bound and strengthened their arms, yet do they imagine mischief against me.

16 They return, but not to the Most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

* See 2 Kings xv. 19. xvii. 4. Ch. v. 13. ix. 3. xii. 1.—Fzek. xii. 13.—Lev. xxvi. 14 &c. Deut. xxvii. 15, &c. 2 Kings xvii. 18, 18.—Heb. spoil.—Mic. vi. 4.—Job xxxv. 9, 10. Ps. lxxviii. 31. Jer. iii. 10. Zech. vi. 5.—Or, chastened.—Ch. xi. 7.—Ps. lxxvii. 57.—Ps. lxxiii. 9.—Ch. ix. 8, 6.

make these their allies and friends; but in this they showed that they were without heart, had not a sound understanding; for these were rival nations, and Israel could not attach itself to the one without incurring the jealousy and displeasure of the other.

Verse 12. *I will spread my net upon them*] I will cause them to be taken by those in whom they trusted.

I will bring them down] The allusion to the dove, and to the mode of taking the fowls of heaven, is still carried on.

As their congregation hath heard.] As in their solemn assemblies they before have heard; in the reading of my law, and the denunciation of my wrath against idolaters.

Verse 13. *Woe unto them!*] They shall have woe, because they have fled from me. They shall have destruction, because they have transgressed against me.

Though I have redeemed them] Out of Egypt; and given them the fullest proof of my love and power.

Yet they have spoken lies against me.] They have represented me as rigorous and cruel; and my service as painful and unprofitable.

Verse 14. *They have not cried unto me with their heart*] I know they have cried, yea, howled; but could I hear them when all was forced and hypocritical, not one sigh coming from their heart?

They assemble themselves for corn and wine] In dearth and famine they call and howl: but they assemble themselves, not to seek me, but to invoke their false gods for corn and wine.

Verse 15. *Though I have bound and strengthened their arms*] Whether I dealt with them in judgment or mercy, it was all one; in all circumstances they rebelled against me.

Verse 16. *They return, but not to the Most High*] They go to their idols.

They are like a deceitful bow] Which, when it is refixed, in order to be strung, suddenly springs back into its quiescent curve.

Shall fall by the sword] Their tongue has been enraged against me; and the sword shall be enraged against them.

CHAPTER VIII.

This chapter begins with threatening some hostile invasion in short and broken sentences, full of rapidity, and expressive of sudden danger and alarm: "The trumpet to thy mouth; he cometh as an eagle," 1. And why? For their hypocrisy, 2; iniquity, 3; treason (see 2 Kings xv. 13, 17) and idolatry, 4; particularly the worshipping of the calves of Dan and Beth-el, 5, 6. The folly and unprofitableness of pursuing evil courses is then set forth in brief but very emphatic terms. The labour of the wicked is vain, like sowing of the wind; and the fruit of it destructive as the whirlwind. Like corn blighted in the bud, their toil shall have no recompence; or if it should have a little, their enemies shall devour it, 7. They themselves, too, shall suffer the same fate, and shall be treated by the nations of Assyria and Egypt as the vile sherds of a broken vessel, 8, 9. Their incorrigible idolatry is again declared to be the cause of their approaching captivity under the king of Assyria. And as they delighted in idolatrous altars, there they shall have these in abundance, 10-14. The last words contain a prediction of the destruction of the fenced cities of Judah, because the people trusted in these for deliverance, and not in the Lord their God

SET "the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law. 2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?

6 For from Israel was it also: the workman made it; therefore it is not God; but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield the strangers shall swallow it up.

* Ch. v. 8.—Heb. the roof of thy mouth.—Deut. xxviii. 49. Jer. iv. 13. Hab. i. 8.—^a Ch. vi. 7.—^b Ps. lxxviii. 31. Ch. v. 15.—^c Th. i. 18.—2 Kings xv. 13, 17, 25. Shallum, Menahem, Pekahiah.—^d Ch. ii. 8. xlii. 2.—Jer. xlii. 27.—^e Prov. xxii. 8. Ch. x. 12, 13.—^f Or, standing corn.—^g Ch. vii. 9.—^h 2 Kings xvii. 6.—ⁱ Jer. xxii. 28. xlviii. 38.—^j Jer. xv. 19.—^k Jer. li. 24.—^l Isa. xxx. 6. Ezek. xvi. 33, 34.—^m Heb. loss.—ⁿ Ezek. xvi. 37. Ch. x. 10.—^o Or,

Verse 1. Set the trumpet to thy mouth.] Sound another alarm. Let them know that an enemy is fast approaching.

As an eagle against the house of the Lord.] If this be a prophecy against Judah, as some have supposed, then by the eagle Nebuchadnezzar is meant, who is often compared to this king of birds. See Ezek. xvii. 8; Jer. xviii. 40; xlix. 22; Dan. vii. 4.

But if the prophecy be against Israel, which is the most likely, then Salmanser, king of Assyria, is intended, who, for his rapidity, avarice, rapacity, and strength, is fitly compared to this royal bird.

Verse 2. Israel shall cry.] The rapidity of the eagle's flight is well imitated in the rapidity of the sentences in this place.

My God, we know thee.] The same sentiment, from the same sort of persons, under the same feelings, as that in the Gospel of St. Matthew, chap. vii. 22.

Verse 4. They have set up kings, but not by me.] Properly speaking, not one of the kings of Israel, from the defection of the ten tribes from the house of David, was the anointed of the Lord.

I knew it not.] It had not my approbation. In this sense the word know is frequently understood.

That they may be cut off.] That is, they shall be cut off in consequence of their idolatry.

How long will it be ere they attain to innocency?] How long will ye continue your guilty practices? When shall it be said that ye are free from these vices? The calf or ox, which was the object of the idolatrous worship of the Israel-

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, but they were counted as a strange thing.

13 They sacrifice fesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples: and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

begin.—^a Or, in a little while, as Hag. ii. 6.—^b Isa. x. 8. Ezek. xxvi. 7. Dan. ii. 37.—^c Ch. xii. 11.—^d Deut. iv. 6, 8. Ps. cxix. 18. cxviii. 19, 20.—^e Jer. vii. 21. Zech. vii. 6.—^f Or, in the sacrifices of mine offerings they, &c.—^g Jer. xiv. 10, 12. Ch. v. 6. ix. 4. Amos v. 22.—^h Ch. ix. 9. Amos vii. 7.—ⁱ Deut. xxviii. 68. Ch. ix. 8, 6. xi. 5.—^j Deut. xxviii. 18.—^k Isa. xxix. 23. Eph. ii. 10.—^l 1 Kings xii. 31.—^m Jer. xvii. 27. Amos ii. 6.

ites, was a supreme deity in Egypt; and it was there they learned this idolatry.

Verse 6. The workman made it; therefore it is not God.] This is an overwhelming argument against all idols. Nothing need be added.

Verse 7. They have sown the wind and they shall reap the whirlwind.] As the husbandman reaps the same kind of grain which he has sown, but in far greater abundance, thirty, sixty, or one hundred fold; so he who sows the wind shall have a whirlwind to reap.

It hath no stalk.] Nothing that can yield a blossom. If it have a blossom, that blossom shall not yield fruit; if there be fruit, the sower shall not enjoy it, for strangers shall eat it. The meaning is, the labours of this people shall be utterly unprofitable and vain.

Verse 8. Now shall they be among the Gentiles.] The allusion is to a rotten, corrupted skin-bottle; a bottle made of goat, deer, or calf hide, still commonly used in Asia and Africa.

Verse 9. They are gone up to Assyria.] For succour.

A wild ass alone by himself.] Like that animal, jealous of its liberty, and suffering no rival.

Ephraim hath hired lovers.] Hath subsidized the neighbouring heathen states.

Verse 10. For the burden of the king of princes.] The exactions of the Assyrian king, and the princes of the provinces.

Verse 11. Many altars to sin.] Though it does not appear that the Jews in Babylon were obliged to worship the idols

of the country, except in the case mentioned by Daniel, yet it was far otherwise with the Israelites in Assyria, and the other countries of their dispersion.

Verse 12. *I have written to him the great things of my law*] I have as it were inscribed my laws to them, and they have treated them as matters in which they had no interest.

Verse 18. *They sacrifice flesh*] They offer to their idols the things which belong to Jehovah; or, while pretending

to offer unto the Lord, they eat and drink idolatrously; and therefore the Lord will not accept them.

They shall return to Egypt.] Many of them did return to Egypt after the conquest of Palestine by Shalmaneser, and many after the ruin of Jerusalem by Nebuchadnezzar; but they had in effect returned to Egypt by setting up the worship of the golden calves, which were in imitation of the Egyptian *Apis*.

CHAPTER IX.

The prophet reproves the Israelites for their sacrifices and rejoicings on their corn-floors, by which they ascribe to idols, as the heathen did, the praise of all their plenty, 1. For which reason they are threatened with famine and exile, 2, 3, in a land where they should be polluted, and want the means of worshipping the God of their fathers, or observing the solemnities of his appointment, 4, 5. Nay more; they shall speedily fall before the destroyer, be buried in Egypt, and leave their own pleasant places desolate, 6-9. God is then introduced declaring his early favour for his people, and the delight he took in their obedience; but now they had so deeply revolted, all their glory will take wing, God will forsake them, and their offspring be devoted to destruction, 10-16.

REJOICE not, O Israel, for joy, as other people: for thou ^a hast gone a whoring from thy God, thou hast loved a ^b reward ^c upon every corn floor.

2 ^d The floor and the ^e winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in ^f the LORD's land; ^g but Ephraim shall return to Egypt, and ^h they shall eat unclean ⁱ things ^j in Assyria.

4 ^k They shall not offer wine offerings to the LORD, ^l neither shall they be pleasing unto him: ^m their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread ⁿ for their soul shall not come into the house of the LORD.

5 What will you do in ^o the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of ^p destruction: ^q Egypt shall gather them up, Memphis shall bury them: ^r the ^s pleasant places for their silver, ^t nettles

¹ Ch. iv. 12. v. 4, 7.—² Jer. xlv. 17. Ch. ii. 12.—³ Or, in, &c.—⁴ Ch. ii. 9, 12.—⁵ Or, wine-fat.—⁶ Lev. xxv. 23. Jer. ii. 7. xvi. 18. ⁷ Ch. viii. 13. xi. 5. Not into Egypt itself, but into another bondage as bad as that.—⁸ Ezek. iv. 13. ⁹ Dan. i. 8.—¹⁰ 2 Kings xvii. 6. Ch. xi. 11.—¹¹ Ch. iii. 4.—¹² Jer. vi. 20. Ch. viii. 13.—¹³ Deut. xxvi. 14.—¹⁴ Lev. xvii. 11.—¹⁵ Ch. ii. 11.—¹⁶ Heb. spoil.—¹⁷ Ch. vii. 16. Ver. 3.—¹⁸ Or, their silver shall be desired, the nettle, &c.

Verse 1. *Rejoice not*] Hitherto thou hast acted as a common harlot, who goes even to the common threshing places; connects herself with the meanest, in order to get a hire even of the grain there threshed out.

Verse 4. *As the bread of mourners*] By the law, a dead body, and every thing that related to it, the house where it lay, and the persons who touched it, were all polluted and unclean, and whatever they touched was considered as defiled. See Deut. xxvi. 14; Numb. xix. 11, 13, 14.

For their bread for their soul] The bread for the common support of life shall not be sanctified to them by having the first-fruits presented at the temple.

Verse 6. *For, lo, they are gone*] Many of them fled to Egypt to avoid the destruction; but they went there only to die.

Memphis] Now Cairo, or Kahira, found them graves.

The pleasant places for their silver] The fine estates or villas which they had purchased by their money, being now neglected and uninhabited, are covered with nettles; and even in their tabernacles, thorns and brambles of different kinds grow. These are the fullest marks of utter desolation.

Verse 7. *The days of visitation*] Of punishment, are come.

shall possess them; thorns shall be in their tabernacles.

7 The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig-tree: at her first time: but they went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.

11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

—¹ Heb. the desire.—² Isa. v. 6. xxxii. 13. xxxiv. 13. Ch. x. 8.—³ Heb. man of the spirit.—⁴ Ezek. xliii. 3, &c. Mic. ii. 11. Zeph. iii. 4.—⁵ Jer. vi. 17. xxxi. 6. Ezek. iii. 17. xxxiii. 7.—⁶ Or, against.—⁷ Isa. xxxi. 6. Ch. x. 9.—⁸ Judg. xix. 22.—⁹ Ch. viii. 13.—¹⁰ Isa. xviii. 4. Mic. vii. 1.—¹¹ See ch. ii. 15.—¹² Num. xv. 3. Ps. cvi. 28.—¹³ Ch. iv. 14.—¹⁴ Jer. xi. 13. See Judg. vi. 32.—¹⁵ Pa. lxxxi. 12. Ezek. xx. 8. Amos iv. 5.

The prophet is a fool] Who has pretended to foretell, on divine authority, peace and plenty; for behold all is desolation.

The spiritual man] *Ish haruach*, the man of spirit, who was ever pretending to be under a divine afflatus.

Is mad] He is now enraged to see every thing falling out contrary to his prediction.

Verse 8. *The watchman of Ephraim*] The true prophet was with—faithful to, God.

The prophet] The false prophet is the snare of a fowler; is continually deceiving the people, and leading them into snares, and infusing into their hearts deep hatred against God and his worship.

Verse 9. *They have deeply corrupted themselves, as in the days of Gibeah*] This relates to that shocking rape and murder of the Levite's wife, mentioned Judg. xix. 16, &c.

Verse 10. *As the first-ripe*] Those grapes, whose bad having come first, and being exposed most to the sun, have been the first ripe upon the tree; which tree was now in the vigour of youth, and bore fruit for the first time. A metaphor of the rising prosperity of the Jewish state.

Verse 11. *Their glory shall fly away*] It shall suddenly spring away from them, and return no more.

12 * Though they bring up their children, yet * will I bereave them, *that there shall not be a man left*: yea, * woe also to them when I * depart from them!

13 Ephraim, * as I saw Tyrus, * planted in a pleasant place; * but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them * a * miscarrying womb and dry breasts.

15 All their wickedness * is in Gilgal: for there I

* Job xvii. 14.—Deut. xviii. 41, 62.—Deut. xxxi. 17. 2 Kings xvii. 18. Ch. v. 6.—^a See 1 Sam. xxviii. 15, 16.—^b See Ezek. xvi. xxvii. xxviii.—^c Ver. 16. Ch. xiii. 16.—^d Luke xxiii. 29.—^e Heb.

From the birth] They shall cease to glory in their numbers; for no children shall be born, no woman shall be pregnant, for none shall conceive. Here judgment blasts the very germs of population.

Verse 12. *Though they bring up their children*] And were they even to have children, I would bereave them of them; for, when I depart from them, they shall have all manner of wretchedness and woe.

Verse 13. *Ephraim, as I saw Tyrus*] Tyre was strongly situated on a rock in the sea; Samaria was on a mountain, both strong and pleasant. But the strength and beauty of those cities shall not save them from destruction.

Ephraim shall bring forth his children to the murderer.] The people shall be destroyed, or led into captivity by the Assyrians. Of the grandeur, wealth, power, &c. of Tyre, see the notes on Ezekiel, chap. xxvii. and xxviii.

Verse 14. *Give them, O Lord: what wilt thou give?*] The prophet, seeing the evils that were likely to fall upon his countrymen, begins to make intercession for them: but when he had formed the first part of his petition, "Give them, O Lord!" the prophetic light discovered to him that the peti-

lated them: * for the wickedness of their doings I will drive them out of mine house, I will love them no more: * all their princes are revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, * though they bring forth, yet will I slay *even* * the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be * wanderers among the nations.

that casteth the fruit.—Ch. iv. 15. xii. 11.—Ch. i. 6.—^b Isa. i. 28.—^c Ver. 13.—^d Heb. the desires. Ezek. xxiv. 21.—^e Deut. xxviii. 64, 65.

tion would not be answered, and that God was about to give them something widely different. Then changing his petition, he asks the question, then "What wilt thou give them?" and the answer is, "Give them a miscarrying womb, and dry breasts." And this he is commanded to announce.

Verse 15. *All their wickedness is in Gilgal*] Probably they had been guilty of some scandalous practices of idolatry in Gilgal.

Verse 16. *Ephraim is smitten*] The thing being determined, it is considered as already done.

Their root is dried up] They shall never more be a kingdom.

Verse 17. *My God will cast them away*] Here the prophet seems to apologize for the severity of these denunciations; and to vindicate the divine justice, from which they proceeded.

And they shall be wanderers among the nations.] And where they have wandered to, who can tell? and in what nations to be found, no man knows. *Wanderers* they are: and perhaps even now unknown to themselves.

CHAPTER X.

This chapter treats of the same subject, but elegantly varied. It begins with comparing Israel to a fruitful vine, but corrupted by too much prosperity, 1. It next reproves and threatens them for their idolatry, 2; anarchy, 3; and breach of covenant, 4. Their idolatry is then enlarged on; and its fatal consequences declared in terms full of sublimity and pathos, 5-8. God is now introduced complaining of their excessive guilt; and threatening them with captivity in terms that bear a manifest allusion to their favourite idolatry, the worshipping the similitude of a calf or heifer, 9-11. Upon which the prophet, in a beautiful allegory suggested by the preceding metaphors, exhorts them to repentance; and warns them of the dreadful consequence of their evil courses, if obstinately persisted in, 12-15.

ISRAEL is * an * empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit * he hath increased the altars; according to the goodness of his land * they have made goodly * images.

2 * Their heart is * divided; now shall they be found faulty: he shall * break down their altars, he shall spoil their images.

3 For now they shall say, * We have no king, be-

* Nah. ii. 2.—^a Or, a vine emptying the fruit which it giveth.—^b Ch. viii. 11. xii. 11.—^c Ch. viii. 4.—^d Heb. statues or standing images.—^e Or, He hath divided their heart.—1 Kings xviii. 21. Matt. vi. 24.—^f Heb. behead.—^g Ch. iii. 4. xl. 8. Mic. iv. 9. Ver. 7.

Verse 1. *Israel is an empty vine*] Or, a vine that casteth its grapes.

He bringeth forth fruit] He was prosperous; but his prosperity corrupted his heart.

to the multitude of his fruit] He became idolatrous in proportion to his prosperity; and in proportion to their wealth was the costliness of their images, and the expensiveness of their idol worship.

Verse 2. *Their heart is divided*] They wish to serve God and Mammon, Jehovah and Baal: but this is impossible. Now God will do in judgment what they should have done

cause we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up * as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of * the calves of * Beth-aven: for the people thereof shall mourn over it, and * the priests thereof that rejoiced on it, * for the glory thereof, because it is departed from it.

—See Dent. xix. 18. Amos v. 7. vi. 12. Acts viii. 23. Heb. xii. 15.—^b 1 Kings xii. 28, 29. Ch. viii. 5, 6.—^c Ch. iv. 15.—^d Or, Chemarim. 2 Kings xxiii. 5. Zeph. i. 4.—^e 1 Sam. iv. 21, 22. Ch. ix. 11.

in contrition, "break down their altars, and spoil their images."

Verse 3. *We have no king*] We have rejected the King of * and had we any king, he would be of no service to us in this state, as he would be a captive like ourselves; nor could we have the approbation of God, as we now justly lie under his displeasure.

Verse 4. *Swearing falsely*] This refers to the alliances made with strange powers, to whom they promised fidelity without intending to be faithful.

Judgment springeth up as hemlock] As our land lies without

6 It shall be also carried unto Assyria for a present to a king Jareb: Ephraim shall receive shame, and Israel shall be ashamed^b of his own counsel.

7 ^cAs for Samaria, her king is cut off as the foam^d upon the water.

8 ^eThe high places also of Aven, 'the sin of Israel, shall be destroyed: 'the thorn and the thistle shall come up on their altars; ^hand they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 ⁱO Israel, thou hast sinned from the days of Gibeah: there they stood: 'the battle in Gibeah against the children of iniquity did not overtake them.

10 ^kIt is in my desire that I should chastise them; and ^lthe people shall be gathered against them, ^mwhen they shall bind themselves in their two furrows.

11 And Ephraim is as ⁿan heifer that is taught and loveth to tread out the corn; but I passed

^aCh. v. 13.—^bCh. xi. 6.—^cVer. 3, 15.—^dHeb. the foam of the water. ^eCh. iv. 15.—^fDeut. ix. 21. 1 Kings xii. 30.—^gCh. ix. 6.—^hIsa. ii. 19. Luke xxiii. 30. Rev. vi. 16. ix. 6.—ⁱCh. ix. 9.—^jSee Judg. xx.—^kDeut. xxviii. 63.—^lJer. xvi. 16. Ezek. xxiii. 46, 47. Ch. viii. 10.—^mOr, when I shall bind them for their two transgressions.

cultivation, so that we have nothing but noxious weeds instead of crops; so we have no administration of justice. What is done in this way is a perversion of law, and is as hurtful to society as hemlock would be to animal life.

Verse 5. *The people thereof shall mourn*] On seeing the object of their worship carried into captivity, as well as themselves.

And the priests thereof] The priests of Samaria, says Calmet, are here called *kamarim*, that is, *black coats*, or *shouters*, because they made loud cries in their sacrifices.

Verse 6. *A present to king Jareb*] See on chap. v. 13. If this be a proper name, the person intended is not known in history: but it is most likely that Pul, king of Assyria, is intended, to whom Menahem, king of Israel, appears to have given one of the golden calves, to insure his assistance.

Verse 7. *Her king is cut off as the foam*] We have already seen that not less than four of them died by assassination in a very short time. See on chap. vii. 7.

Verse 8. *The thorn and the thistle shall come up on their altars*] Owing to the uncultivated and unfrequented state of the land, and of their places of idol worship, the people being all carried away into captivity.

Verse 9. *Thou hast sinned from the days of Gibeah*] This is another reference to Judg. xix. 13, 14.

There they stood] Only one tribe was nearly destroyed, viz., that of Benjamin. They were the criminals, the children of iniquity; the others were faultless, and stood, only for the rights of justice and mercy.

Verse 10. *When they shall bind themselves in their two furrows*] But this double iniquity may refer to what Jeremiah says, chap. xi. 18: "My people have committed two evils."—1. They have forsaken me. 2. They have joined themselves to idols.

over upon^o her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.

12 ^pSow to yourselves in righteousness, reap in mercy; ^qbreak up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

13 ^rYe have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 ^sTherefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled^t Beth-arbel in the day of battle: ^uthe mother was dashed in pieces upon her children.

15 So shall Beth-el do unto you because of ^vyour great wickedness: in a morning ^wshall the king of Israel utterly be cut off.

or in their two habitations.—^xJer. i. 11. Mic. iv. 13.—^yHeb. the beauty of her neck.—^zProv. xviii. 21.—^{aa}Jer. iv. 3.—^{ab}Job. iv. 8. Prov. xxii. 8. Ch. viii. 7. Gal. vi. 7, 8.—^{ac}Ch. xiii. 16.—^{ad}2 Kings xviii. 34. xix. 18.—^{ae}Ch. xiii. 16.—^{af}Heb. the evil of your evil.—^{ag}Ver. 7.

Verse 11. *Ephraim is as an heifer that is taught*] One thoroughly broken in to the yoke.

And loveth to tread out] Goes peaceably in the yoke; and is pleased because, not being muzzled, she eats of the corn.

I passed over upon her fair neck] I brought the yoke upon it, that she should not tread out the corn merely, but draw the plough and drag the harrow.

Verse 12. *Sow to yourselves in righteousness*] Let the seed you sow be of the best kind, and in just measure.

Reap in mercy] By the blessing of God on this ploughing, sowing, and harrowing, you may expect a good crop in harvest.

Break up your fallow ground] Do not be satisfied with a slight furrow; let the land that was fallowed (slightly plowed) be broken up again with a deep furrow. All these metaphors may be applied to the human heart, and the work of God upon it. Correction, contrition, conversion, receiving the grace of Christ, bringing forth fruit, &c.

Verse 14. *Shall a tumult arise*] The enemy shall soon fall upon thy people, and take all thy fortified places.

As Shalman spoiled Beth-arbel] Some think that an allusion is made here to the destruction of Arbela, a city of Armenia, by Shalmaneser, here called *Shalman*; and this while he was only general of the Assyrian forces, and not yet king. I think the history to which this refers is unknown. It seems that it was distinguished by some remarkable ferocities.

Verse 15. *So shall Beth-el do unto you*] This shall be the consequence of your idolatry.

In a morning shall the king of Israel utterly be cut off.] Suddenly, unexpectedly. Hoshea, the king of Israel, shall be cut off by the Assyrians.

CHAPTER XI

This chapter gives a very pathetic representation of God's tender and affectionate regard for Israel, by metaphors chiefly borrowed from the conduct of mothers towards their tender offspring. From this, occasion is taken to reflect on their ungrateful return to the divine goodness, and to denounce against them the judgments of the Almighty, 1-7. But suddenly and unexpectedly the prospect changes. Beams of mercy break from the clouds just now fraught with vengeance. God, to speak in the language of men, feels the relentings of a tender parent; his bowels yearn; his mercy triumphs; his rebellious child shall yet be pardoned. As the lion of the tribe of Judah, he will employ his power to save his people, he will call his children from the land of their captivity; and as doves, they will fly to him, a faithful and a holy people, 8-12.

WHEN ^a Israel was a child, then I loved him, ^b and called my ^c son out of Egypt.

2 ^d As they called them, so they went from them: ^e they sacrificed unto Baalim, and burned incense to graven images.

3 ^f I taught Ephraim also to go, taking them by their arms; but they knew not that ^g I healed them.

4 I drew them with cords of a man, with bands of love: and ^h I was to them as they that ⁱ take off the yoke on their jaws, and ^j I laid meat unto them.

5 ^k He shall not return into the land of Egypt, but the Assyrian shall be his king, ^l because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour ^m them ⁿ because of their own counsels.

7 And my people are bent to ^o backsliding from me: ^p though they called them to the Most High, ^q none at all would exalt ^r him.

^a Ch. ii. 15.—^b Matt. ii. 15.—^c Exod. iv. 22, 23.—^d 2 Kings xvii. 16. Ch. ii. 13. xiii. 2.—^e Deut. i. 31. xxxi. 10, 11, 12. Isa. xli. 3.—^f Exod. xv. 26.—^g Lev. xxvi. 13.—^h Heb. lift up.—ⁱ Pa. lxxviii. 25. Ch. ii. 8.—^j See ch. viii. 13. ix. 3.—^k 2 Kings xvii. 13, 14. Cir. 728, they became tributaries to Salmanasser.—^l Ch. x. 6.—^m Jer. iii. 8, & c. viii. 5. Ch. iv. 16.—ⁿ Ch. vii. 16.—^o Heb. together

Verse 1. *When Israel was a child*] In the infancy of his political existence.

Verse 3. *I taught Ephraim also to go*] An allusion to a mother or nurse teaching a child to walk, directing it how to lift and lay its feet, and supporting it in the mean time by the arms, that it may use its feet with the greater ease.

Verse 4. *I drew them with cords of a man*] This is a reference to leading strings, one end of which is held by the child, the other by the nurse, by which the little one, feeling some support, and gaining confidence, endeavours to walk.

That take off the yoke on their jaws] There appears to be here an allusion to the moving and pulling forward the collar or yoke of beasts which have been hard at work, to let in the cool air between it and their neck, so as to refresh them, and prevent that heat, which with the sweat would scald their necks, and take off not only the hair, but the skin.

And I laid meat unto them] The metaphor is strong and expressive; and he who ever had or saw the management of cattle in the plough or cart must admire it.

Verse 5. *He shall not return into—Egypt*] I have brought them thence already, with the design that the nation should never return thither again; but as they have sinned, and forfeited my favour and protection, they shall go to Assyria; and this because they refused to return to me.

Verse 6. *The sword shall abide on his cities*] Israel was agitated with external and intestine wars from the time of Jeroboam the Second. The sword rested on their cities; it continued in the land till all was ruined.

Verse 7. *Though they called them to the Most High*] Newcome is better: "And though they call on him to-

8 ^s How shall I give thee up, Ephraim? ^t how shall I deliver thee, Israel? ^u how shall I make thee as ^v Admah? ^w how shall I set thee as Zebaim? ^x mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: ^y for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the Lord: ^z he shall roar like a lion: when he shall roar, then the children shall tremble ^{aa} from the west.

11 They shall tremble as a bird out of Egypt, ^{ab} and as a dove out of the land of Assyria: ^{ac} and I will place them in their houses, saith the Lord.

12 ^{ad} Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful ^{ae} with the saints.

they exalted not.—^f Jer. ix. 7. Ch. vi. 4.—^g Gen. xiv. 8. xix. 24, 25. Deut. xxix. 23. Amos iv. 11.—^h Deut. xxxii. 36. Isa. lxiii. 15. Jer. xxxi. 20.—ⁱ Num. xxiii. 19. Isa. lv. 8, 9. Mal. iii. 6.—^j Isa. xxxi. 4. Joel iii. 16. Amos i. 2.—^k Zeoh. viii. 7.—^l Isa. lx. 8. Ch. vii. 11.—^m Ezek. xxviii. 25, 26. xxxvii. 21, 25.—ⁿ Cf. xii. 1.—^o Or, with the most holy.

gether because of the yoke, he will not raise it. He shall receive no refreshment." See the metaphor, ver. 4.

Mine heart is turned within me] Justice demands thy punishment; Mercy pleads for thy life. As thou changes, Justice resolves to destroy, or Mercy to save. My heart is oppressed, and am I weary with repenting, with so frequently changing my purpose. What sinner or saint upon earth has not been a subject of these gracious operations?

Verse 9. *I will not execute*] Here is the issue of this conflict in the divine mind. Mercy triumphs over Judgment; Ephraim shall be spared. He is God and not man. He cannot be affected by human caprices.

Verse 10. *They shall walk after the Lord*] They shall discern the operations of his providence, when,

He shall roar like a lion] When he shall utter his majestic voice, Cyrus shall make his decree. The people shall tremble—he is in a state of commotion; every one hurrying to avail himself of the opportunity to return to his own land.

Verse 11. *They shall tremble as a bird*] All shall, in the fulness of time, return to their own land.

I will place them in their houses, saith the Lord] They shall have their temple once more, and all their holy ordinances.

Verse 12. *Ephraim compasseth me about with lies*] I think this verse does not well unite with the above; it belongs to another subject, and should begin the following chapter, as in the Hebrew.

Judah yet ruleth with God] There is an allusion here to Gen. xxxii. 24, where Jacob, having "wrestled with the Angel," had his name changed to Israel, one that rules with God.

CHAPTER XII.

The prophet, in very pointed terms, describes the unprofitableness and destruction attending vicious courses: particularly such as Ephraim pursued, who forsook God, and courted the alliance of idolatrous princes, 1. Judah is also reproved, 2. He is reminded of the extraordinary favour of God to his father Jacob, in giving him the birthright; and exhorted, after his example, to wrestle with God (the Angel of the covenant, the same unchangeable Jehovah,) for a blessing: and to love mercy, and execute justice, 3-6. Ephraim is accused of pursuing practices that are deceitful, although pretending to integrity, 7, 8. God then threatens to deprive this people of their possessions, 9, as they had rejected every means of reformation, 10, and given themselves up to gross impieties, 11. And, as an aggravation of their guilt, they are reminded from what humble beginnings they had been raised, 12, 13. The divine judgments about to fall upon Israel are declared to be the result of great provocation, 14.

EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 He took his brother by the heel in the womb, and by his strength he had power with God:

4 Yea, he had power over the Angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us;

5 Even the Lord God of hosts; the Lord is his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I

have found me out substance: in all my labours they shall find none iniquity in me that were sin.

9 And I that am the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

11 Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

13 And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

* Ch. viii. 7.—^b 2 Kings xvii. 4. Ch. v. 13. Ch. vii. 11.—^c Isa. xxx. 8. lvi. 9.—^d Ch. iv. 1. Mic. vi. 2.—^e Heb. visit upon.—^f Gen. xxv. 26.—^g Heb. was a prince, or behaved himself princely.—^h Gen. xxxii. 24, &c.—ⁱ Gen. xxviii. 12, 19. xxxv. 9, 10, 15.—^j Exod. iii. 15.—^k Ch. xiv. 1. Mic. vi. 8.—^l Ps. xxxvii. 7.—^m Or, Canaan: See Ezek. xvi. 8.—ⁿ Prov. xi. 1. Amos viii. 5.—^o Or, deceiver.—^p Zech. xi. 5. Rev. iii. 17.—^q Or, all my labours suffice me not: he shall have punishment of iniquity in whom is sin.—^r Heb. which.—^s Ch.

xlii. 4.—^t Lev. xxiii. 42, 43. Neh. viii. 17. Zech. xiv. 16.—^u 2 Kings xvii. 13.—^v Heb. by the hand.—^w Ch. v. 1. vi. 8.—^x Ch. iv. 16. ix. 15. Amos iv. 4. v. 5.—^y Ch. viii. 11. x. 1.—^z Gen. xxviii. 6. Deut. xxvi. 5.—^{aa} Gen. xxix. 20, 28.—^{bb} Exod. xii. 60, 61. xlii. 3. Ps. lxxvii. 20. Isa. lxiii. 11. Mic. vi. 4.—^{cc} 2 Kings xvii. 11-18.—^{dd} Heb. with bitterness.—^{ee} Heb. bloods. See Ezek. xviii. 13. xix. 10. xxiv. 7, 8.—^{ff} Dan. xi. 18.—^{gg} Deut. xxviii. 37. Lam. iii. 61-66.

Verse 1. *Ephraim feedeth on wind*] He forms and follows empty and unstable counsels.

Followeth after the east wind] The east wind was, and still is, in all countries, a parching, wasting, injurious wind.

He daily increaseth lies] He promises himself safety from foreign alliances.

Verse 2. *The Lord hath also a controversy with Judah*] The rest of the prophecy belongs both to Judah and Israel.

Verse 3. *He took his brother by the heel*] See on Gen. xxv. 26, and xxxii. 24, &c.

Verse 4. *He had power over the Angel*] Who represented the invisible Jehovah.

He wept, and made supplication] He entreated with tears that God would bless him; and he prevailed. The circumstance of his weeping is not mentioned in Genesis.

He found him in Beth-el] It was there that God made those glorious promises to Jacob relative to his posterity. See Gen. xxviii. 13-15.

Verse 5. *The Lord is his memorial*] He is the same God as when Jacob so successfully wrestled with him.

Verse 6. *Therefore turn thou to thy God*] Seek him as faithfully and as fervently as Jacob did, and you will find him the same merciful and compassionate being.

Verse 7. *He is a merchant*] Or a Canaanite; referring to the Phœnicians, famous for their traffic. Ephraim is as corrupt as those heathenish traffickers.

Verse 8. *In all my labours they shall find none iniquity in me*] This is frequently the language of merchants, tradesmen, &c. None are so full of professions of equity and justice, while all the time they are endeavouring to overreach, both in buying and selling. There are, however, many noble exceptions among merchants and tradesmen.

Verse 9. *And I—the Lord thy God*] This appears to be a threatening. I will reduce you to as miserable a state in the land of your captivity, as you often were through your transgressions in the wilderness.

Verse 10. *I have also spoken*] I have used every means, and employed every method, to instruct and save you. And, alas! all is in vain; you have not profited by my condescension.

Verse 11. *Iniquity in Gilead*] Gilgal and Gilead are equally iniquitous, and equally idolatrous.

Their altars are as heaps] They occur every where. The whole land is given to idolatry.

Verse 12. *For a wife he kept sheep*] Critics complain of want of connection here. Why is this isolated fact predicted? Thus, in a detached sentence, the prophet speaks of the low estate of their ancestors, and how amply the providence of God had preserved and provided for them. This is all the connection the place requires.

Verse 14. *Therefore shall he leave his blood upon him*] He will not remove his guilt. These are similar to our Lord's words, John iii. 36, ix. 41.

CHAPTER XIII.

This chapter begins with observing that the fear of God leads to prosperity, but sin to ruin, a truth most visibly exemplified in the sin and punishment of Ephraim, 1-3. As an aggravation of their guilt, God reminds them of his former favours, 4, 5; which they had shamefully abused, 6; and which now expose them to dreadful punishments, 7, 8. He however tempers these awful threatenings with gracious promises; and, on their repentance, engages to save them, when no other could protect them, 9-11. But alas! instead of repenting, Ephraim is filling up the measure of his iniquity, 12, 13. Notwithstanding this, God promises to put forth his almighty power in behalf of his people, and, as it were, raise them from the dead, 14; although, in the mean time, they must be visited with great national calamities, compared first to the noxious and parching east wind, 15, and described immediately after in the plainest terms, 16.

WHEN Ephraim spake trembling, he exalted himself in Israel: but when he offended in Baal, he died.

2 And now ^b they sin more and more, and ^c have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let ^d the men that sacrifice ^e kiss the calves.

3 Therefore they shall be ^f as the morning cloud, and as the early dew that passeth away, ^g as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet ^h I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for ⁱ there is no saviour beside me.

5 ^j I did know thee in the wilderness, ^k in the land of ^l great drought.

6 ^m According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore ⁿ have they forgotten me.

7 Therefore ^o I will be unto them as a lion: as ^p a leopard by the way will I observe them:

8 I will meet them ^q as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: ^r the wild beast shall tear them.

9 O Israel, ^s thou hast destroyed thyself; ^t but in me ^u is thine help.

^a 2 Kings xvii. 16, 18. Ch. xi. 2.—^b Heb. they add to sin.—^c Ch. ii. 8. viii. 4.—^d Or, the sacrifices of men.—^e 1 Kings xix. 18.—^f Ch. vi. 4.—^g Dan. ii. 35.—^h Isa. xliiii. 11. Ch. xii. 9.—ⁱ Isa. xliiii. 11. xiv. 21.—^j Deut. ii. 7. xxxii. 10.—^k Deut. viii. 15. xxxii. 10.—^l Heb. droughts.—^m Deut. viii. 12, 14. xxxii. 15.—ⁿ Ch. viii. 14.—^o Lam. iii. 10. Ch. v. 11.—^p Jer. v. 6.—^q 2 Sam. xvii. 8. Prov. xvii. 12.—^r Heb. the beast of the field.—^s Prov. vi. 32. Ch. xiv. 1. Mal. i. 9.—^t Ver. 4.—^u Heb. in thy help.—^v Rather, Where is thy king? King Hoshea being then in prison. 2 Kings xvii. 4.—

Verse 1. *When Ephraim spake trembling*] This has been thus understood: "As soon as Ephraim spake (To your tents, O Israel!) there was a trembling or commotion: then the kingdom was exalted in Israel." Thus taken, it refers to the division of the ten tribes from Rehoboam, son of Solomon, 1 Kings xii. 16, &c., and the establishment of the kingdom of Israel under Jeroboam in opposition to that of Judah; which breach was never healed.

Verse 2. *Let the men that sacrifice kiss the calves.*] This was the test. If there be a Jew that pretends to sacrifice, and whose conversion is dubious, let him come openly and kiss the calves. This will show what he is; no real Jew will do this. This was the ancient method of adoration. 1. They kissed the idol. 2. When the statue was too high or too far off, they presented the hand, in token of alliance. 3. They brought that hand respectfully to their mouths, and kissed it. This was the genuine act of adoration; from ad, to, and os, oris, the mouth.

Verse 3. *Therefore they shall be as the morning cloud—as the early dew—as the chaff—as the smoke*] Four things, most easy to be driven about and dissipated, are employed here to show how they should be scattered among the nations, and dissipated by captivity.

Verse 4. *I am the Lord thy God*] This was the first discovery I made of myself to you, and the first commandment I gave; and I showed you that besides me there was no Saviour.

Verse 5. *I did know thee*] I approved of thee; I loved thee; and by miraculously providing for thee in that land of drought, I demonstrated my love.

Verse 6. *According to their pasture*] They had a rich pasture, and were amply supplied with every good.

Verse 7. *I will be unto them as a lion*] Shachel is supposed to mean here the black lion, frequent in Ethiopia.

As a leopard] Namar, so termed from its spotted skin, for to be spotted is the signification of the root.

Will I observe them] The leopard, tiger, and panther will hide themselves in thick brush-wood, near where they expect any prey to pass; and as soon as it comes near, spring suddenly upon it. They shall be greatly harassed even on their way to Assyria, when going into captivity.

10 ^v I will be thy king: ^w where is any other that may save thee in all thy cities? and thy judges of whom ^x thou saidst, Give me a king and princes?

11 ^y I gave thee a king in mine anger, and took him away in my wrath.

12 ^z The iniquity of Ephraim is bound up; his sin is hid.

13 ^{aa} The sorrows of a travailing woman shall come upon him: he is ^{bb} an unwise son; for he should not ^{cc} stay ^{dd} long in the place of the breaking forth of children.

14 ^{ee} I will ransom them from ^{ff} the power of the grave; I will redeem them from death; ^{gg} O death, I will be thy plagues; O grave, I will be thy destruction: ^{hh} repentance shall be hid from mine eyes.

15 Though ⁱⁱ he be fruitful among his brethren, ^{jj} an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all ^{kk} pleasant vessels.

16 ^{ll} Samaria shall become desolate; ^{mm} for she hath rebelled against her God: ⁿⁿ they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

^v Deut. xxii. 38. Ch. x. 3. Ver. 4.—^w 1 Sam. viii. 5, 19.—^x 1 Sam. viii. 7. x. 19. xv. 22, 23. xvi. 1. Ch. x. 3.—^y Deut. xxxii. 34. Job. xiv. 17.—^z Isa. xliii. 8. Jer. xxx. 6.—^{aa} Prov. xxii. 3.—^{bb} 2 Kings xix. 3.—^{cc} Heb. a time.—^{dd} Isa. xxv. 8. Ezek. xxxvii. 12.—^{ee} Heb. the hand.—^{ff} 1 Cor. xv. 51, 55.—^{gg} Jer. xv. 6. Rom. xi. 29.—^{hh} See Gen. xli. 52. xlviii. 19.—ⁱⁱ Jer. iv. 11. Ezek. xvii. 10. xix. 12. Ch. iv. 19.—^{jj} Heb. vessels of desire. Nah. ii. 9.—^{kk} Fulfilled, cir. 721. 2 Kings xvii. 6.—^{ll} 2 Kings xviii. 12.—^{mm} 2 Kings vii. 12. xv. 16. Isa. xliii. 16. Ch. x. 14, 15. Amos i. 13. Nah. iii. 10.

Verse 8. *As a bear—bereaved*] This is a figure to denote excessive ferocity.

And will rend the caul of their heart] Every savage beast goes first to the seat of the blood when it has seized its prey; as in this fluid they delight more than in the most delicate parts of the flesh.

There will I devour them like a lion] Labi, the old strong lion; drinking the blood, tearing the flesh, and breaking the bones to extract the marrow.

Verse 9. *O Israel, thou hast destroyed thyself*] These evils come not by any immediate infliction; they are the consequences of thy own crimes. In the above terrifying figures of the ferocious beasts, the prophet only shows what they would meet with from the hand of the Assyrians in the war, the famine, and the captivity; God being represented as doing what he only permits to be done.

Verse 10. *Give me a king and princes*] Referring to the time in which they cast off the divine theocracy, and chose Saul in the place of Jehovah.

Verse 11. *I gave thee a king in mine anger*] Such was Saul; for they highly offended God when they clamoured to have a king like the heathen nations that were around them.

Took him away in my wrath.] Permitted him and the Israelites to fall before the Philistines. Others think that Shalmaneser was the king thus given, and Hosea the king thus taken away.

Verse 12. *The iniquity of Ephraim is bound up*] It is registered in my court of justice; the death warrant is in store, and will be produced in due time.

Verse 13. *The sorrows of a travailing woman*] These judgments shall come suddenly and unavoidably.

The place of the breaking forth of children.] As there is a critical time in parturition in which the mother in hard labour may by skilful assistants be eased of her burden, which, if neglected, may endanger the life both of parent and child; so there was a time in which Ephraim might have returned to God, but they would not; therefore they are now in danger of being finally destroyed.

Verse 14. *I will ransom them from the power of the grave*] In their captivity they are represented as dead and buried, which is a similar view to that taken of the Jews in

the Babylonish captivity by Ezekiel in his *vision of the valley of dry bones*. God will bring them out of that grave, and ransom them from that death; for as they have deserved that death and disgraceful burial, they must be redeemed and ransomed from it, or still lie under it. In the prospect of this the prophet exclaims, in the person of the universal Redeemer, "O death, I will be thy plagues;" I will bring into thy reign the principle of his destruction.

O grave, I will be thy destruction] By rising from the dead, and bringing life and immortality to light by my gospel, and by finally raising from death the whole human race in the day of the general resurrection.

Sheol, which we translate *grave*, is the *state of the dead*: *maveth*, which we translate *death*, is the *principle of cor-*

ruption that renders the body unfit to be longer the tenement of the soul, and finally decomposes it. *Sheol* shall be destroyed, for it must deliver up all its dead. *Maveth* shall be annihilated, for the *body shall be raised incorruptible*. See the use which the apostle makes of this passage, 1 Cor. xv. 54, 55; but he does not quote from the Hebrew, nor from any of the ancient Versions. He had to apply the subject anew; and the Spirit, which had originally given the words, chose to adapt them to the subject then in hand, which was the *resurrection of the dead in the last day*.

Repentance shall be hid from mine eyes]. On these points I will not change my purpose; this is the signification of *repentance* when attributed to God.

CHAPTER XIV.

By the terrible denunciation of vengeance, which concludes the preceding chapter, the prophet is led to exhort Israel to repentance, furnishing them with a beautiful form of prayer, very suitable to the occasion, 1-3. Upon which God, ever ready to pardon the penitent, is introduced making large promises of blessings, in allusion to those copious dews which refresh the green herbs, and which frequently denote, not only temporal salvation, but also the rich and refreshing comforts of the Gospel, 4-7. Their reformation from idolatry is foretold, and their consequent prosperity, under the emblem of a green flourishing fir-tree, 8; but these promises are confined to those who bring forth the fruits of righteousness, and the wicked are declared to have no share in them, 9.

O ISRAEL,^a return unto the LORD thy God; ^b for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render ^c the calves of our lips.

3 ^e Asshur shall not save us; ^f we will not ride

^a Ch. xii. 6. Joel ii. 13.—^b Ch. xiii. 9.—^c Or, give good.—^d Heb. xiii. 15.—^e Jer. xxxi. 18, &c. Ch. v. 13. xii. 1.—^f Deut. xvii. 16. Ps. xxxiii. 17. Isa. xxx. 2, 16. xxxi. 1.—^g Ch. ii. 17. Ver. 8.—

Verse 1. *O Israel, return unto the Lord*] This exhortation to repentance shows that they still had power to repent, and that God was ready to save them and avert all these evils. All this is easily accounted for on the doctrine of the contingency of events, i.e., the poising a multitude of events on the possibility of being and not being, and leaving the will of man to turn the scale; and that God will not foreknow a thing as absolutely certain, which his will has determined to make contingent. A doctrine against which some solemn men have blasphemed, and philosophic infidels declaimed; but without which fate and dire necessity must be the universal governors, prayer be a useless meddling, and Providence nothing but the ineluctable adamant chain of unchangeable events; all virtue is vice, and vice virtue; or there is no distinction between them, each being eternally determined and unalterably fixed by a sovereign and uncontrollable will and unvarying necessity, from the operation of which no soul of man can escape, and no occurrence in the universe be otherwise than it is.

Verse 2. *Take with you words*] And you may be assured that you pray aright, when you use the words which God himself has put in your mouths. On this very ground there is a potency in the LORD'S PRAYER, when offered up believingly, beyond what can be found in any human composition. And it may be presumed that it was this consideration that induced our reformers to introduce it so frequently in the public liturgy.

Verse 4. *I will heal their backsliding*] Here is the answer of God to these prayers and resolutions.

I will love them freely—nedabah, after a liberal princely manner. I will love them so as to do them incessant good. It shall not be a love of affection merely, but it shall be a beneficial love. A love that not only feels delight in itself,

upon horses: ^g neither will we say any more to the work of our hands, *Ye are our gods*: ^h for in thee the fatherless findeth mercy.

4 I will heal ⁱ their backsliding, I will love them ^j freely: for mine anger is turned away from him.

5 I will be as ^k the dew unto Israel: he shall ^l grow as the lily, and ^m cast forth his roots as Lebanon.

^b Ps. x. 14. lxxviii. 5.—^c Jer. v. 6. xiv. 7. Ch. xi. 7.—^d Eph. i. 6.—^e Job xxix. 19. Prov. xix. 12.—^f Or, blossom.—^g Heb. strikes.

but fills them with delight who are its objects, by making them unutterably and supremely happy.

Verse 5. *I will be as the dew unto Israel*] "If we consider the nature of the climate, and the necessity of dews in so hot a country, not only to refresh, but likewise to preserve life; if we consider also the beauty of the oriental lilies, the fragrance of the cedars which grow upon Lebanon, the beautiful appearance which the spreading olive trees afforded, the exhilarating coolness caused by the shade of such trees, and the aromatic smell exhaled by the cedars; we shall then partly understand the force of the metaphors here employed by the prophet."

These promises are not for Israel merely after the flesh; they are for all the people of God. We have a lot and portion in the matter; God also places his love upon us.

Verse 7. *They shall revive as the corn*] The justness and beauty of this metaphor is not generally perceived. After the corn has been a short time above the earth, in a single spike, the blades begin to separate, and the stalk to spring out of the centre. The side leaves turn back to make way for the protruding stalk; and fall bending down to the earth, assuming a withered appearance, though still attached to the plant. To look at the corn in this state, no one, unacquainted with the circumstance, could entertain any sanguine hope of a copious harvest. In a short time other leaves spring out; the former freshen, and begin to stand erect; and the whole seems to revive from a vegetative death.

Verse 8. *What have I to do any more with idols?*] The conversion of Ephraim is now as complete as it was sincere. God hears and observes this.

I am like a green fir-tree] Perhaps these words should be joined to the preceding, as *Newcome* has done, and be part of God's speech to Ephraim.

6 His branches ^a shall spread, and ^b his beauty shall be as the olive tree, and ^c his smell as Lebanon.

7 ^d They that dwell under his shadow shall return; they shall revive *as* the corn, and ^e grow as the vine: the ^f scent thereof shall be as the wine of Lebanon.

8 Ephraim shall say, ^g What have I to do any

^a Heb. shall go.—^b Ps. lli. 8. cxviii. 8. Ecclus. l. 10.—^c Gen. xxvii. 27. Cant. iv. 11.—^d Ps. xci. 1.—^e Or, blossom.—^f Or, memorial.—^g Ver. 3.—^h Jer. xxxi. 18.—ⁱ James i. 17.—^j Ps. cvii. 43. Jer.

From me is thy fruit found.] All thy goodness springs from the principle of grace which I have planted in thy soul; for as the earth cannot bring forth fruit without the blessing of God, sending the *dews* and *rains*, with the *genial rays* of the sun: so neither can the soul of man, even of the most pious, bear fruit, without a continual influence from the Most High. Reader, ever consider that all *thy good* must be derived from God; and all that good must be preserved in thee by his continued influence of *light, love, and power* upon thy soul.

Verse 9. *Who is wise, and he shall understand these things?*] What things? Those which relate to the *backslidings, iniquity, and punishment* of Israel; and to the *mercy and kindness* of God in their promised restoration.

more with idols? ^h I have heard *him*, and observed him: I *am* like a green fir tree. ⁱ From me is thy fruit found.

9 ^j Who *is* wise, and he shall understand these things? prudent, and he shall know them? for ^k the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

ix. 12. Dan. xii. 10. Ecclus. xxxix. 24, 27. John. viii. 47. xviii. 37.—^k Ps. cxix. 14, 27, 33. cxlv. 17. Prov. x. 29. Luke ii. 34. 3 Cor. ii. 18. 1 Pet. ii. 7, 8.

For the ways of the Lord are right] All God's conduct, both in the *dispensation of justice and mercy*, is right: all as it should be, all as it must be; because he is too wise to err, too good to be unkind.

The just shall walk in them] This is a truth which he will always acknowledge; and illustrate it by a righteous and godly life.

But the transgressors shall fall therein.] Howsoever good they might have been before, if they do not consider the necessity of depending upon God; of receiving all their light, life, power, and love from him; ever evidencing that *faith* which *worketh by love*; maintaining an obedient conduct, and having respect to all God's precepts; they shall fall even in the "way of righteousness."

INTRODUCTION TO THE BOOK
OF THE
P R O P H E T J O E L.

JOEL, the son of *Pethuel*, the second of the twelve minor prophets, was, as is said, of the tribe of *Reuben*, and city of *Bethoran*; or rather *Betharan*, for *Bethoran* was on this side *Jordan*, in the tribe of *Ephraim*, and *Betharan* was on the other side of the river, in the tribe of *Reuben*. Joel prophesied in the kingdom of *Judah*; and it is the opinion of some critics that he did not appear there till after the removal of the ten tribes and the destruction of the kingdom of *Israel*. We do not know distinctly the year wherein he began to prophesy, nor that in which he died. He speaks of a great famine, and an inundation of locusts, which ravaged *Judea*; but as these are evils not uncommon in that country, and all sorts of events have not been registered in history, we can infer nothing from thence towards fixing the particular period of *Joel's* prophecy.

The *Hebrews* maintain that *Joel* prophesied under *Manasseh*; and as collateral circumstances seem to preponderate in favour of this hypothesis, it has been accordingly followed in the margin.

Bishop *Lowth* observes that "the style of *Joel* differs much from that of *Hosea*; but, though of a different kind, is equally poetical. It is elegant, perspicuous, clear, diffusive, and flowing; and, at the same time, very sublime, nervous, and animated. He displays the whole power of poetic description in the first and second chapters; and, at the same time, his fondness for metaphors, comparisons, and allegories; nor is the connexion of his subjects less remarkable than the graces of his diction. It is not to be denied that in some places he is very obscure; which every attentive reader will perceive, especially in the end of this prophecy." The two first chapters are inimitably beautiful; and the language, in force, and often in *sound*, well adapted to the subject.

THE BOOK

OF THE

PROPHET JOEL.

CHAPTER I.

This and the beginning of the next chapter contain a double prophecy, applicable in its primary sense to a plague of locusts which was to devour the land, and to be accompanied with a severe drought and famine; and in its secondary sense it denotes the Chaldean invasion. Both senses must be admitted: for some of the expressions will apply only to the dearth by insects; others, to the desolation by war. The contexture of both is beautiful and well conducted. In this chapter the distress of every order of people is strongly painted; and not only does the face of nature languish when the God of nature is displeased, 1-19; but the very beasts of the field, by a bold figure, are represented as supplicating God in their distress, and reproaching the stupidity of man, 20.

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. *Hath this been in your days, or even in the days of your fathers?

3 ^bTell ye your children of it, and let your children tell their children, and their children another generation.

4 ^cThat ^dwhich the palmerworm hath left hath the locust eaten: and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

*Ch. ii. 2.—^bPs. lxxviii. 4.—^cDeut. xxviii. 38. Ch. ii. 25.—^dHeb. The residue of the palmerworm.—^eIsa. xxvi. 10.—^fProv. xxx. 25, 26, 27. Ch. ii. 2, 11, 25.—^gRev. ix. 8.—^hIsa. v. 6.—ⁱHeb.

Verse 1. *The word of the Lord that came to Joel*] Bishop Newcome thinks that he lived under Manasseh, and before his conversion, 2 Chron. xxxiii. 13; that is some time before Christ 697 to (suppose) 660. [But this is most improbable. For the prophet Amos quotes from Joel, (Amos 1, 2. See Joel iii, 16.) and Isaiah seems to do the same, Isaiah xiii 6, from Joel i. 15. The prophecies of Joel were probably delivered during the first thirty years of the reign of Joash.]

Verse 2. *Hath this been in your days*] He begins very abruptly; and excites attention and alarm by intimating that he is about to announce disastrous events, such as the oldest man among them has never seen, nor any of them learnt from the histories of ancient times.

Verse 4. *That which the palmerworm hath left*] What the different insects may be which he specifies is not easy to determine. I shall give the words of the original, with their etymology.

The palmerworm, gazam, from the same root, to cut short; probably the caterpillar, or some such blight, from its cutting the leaves of the trees into pieces for its nourishment.

The locust, arbeh, from rabah, to multiply, from the immense increase and multitude of this insect.

Cankerworm, yelek from lak, to lick or lap with the tongue; the reference is uncertain.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine: * for it is cut off from your mouth.

6 For 'a nation is come up upon my land, strong, and without number, * whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath ^b laid my vine waste, and ^c barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

8 ^d Lament like a virgin girded with sackcloth for ^e the husband of her youth.

9 ^f The meat-offering and the drink-offering is

laid my fig-tree for a barking.—^gIsa. xxii. 12.—^hProv. ii. 17. Jer. iii. 4.—ⁱVer. 13. Ch. ii. 14.

Caterpillar, chasil, from chasel, to consume, to eat up; the consumer. I am fully of opinion that the arbeh, or locust himself, is the gazam, the yelek, and the chasil; and these different names are used here by the prophet to point out the locust in its different states, or progress from embryo to full growth. [Or rather the use of four words to denote the same things is rhetorical.]

Verse 5. *Awake, ye drunkards*] The general destruction of vegetation by these devouring creatures has totally prevented both harvest and vintage; so that there shall not be wine even for necessary uses, much less for the purposes of debauchery.

Verse 6. *A nation is come up upon my land*] That real locusts are intended there can be little doubt; but it is thought that this may be a double prophecy, and that the destruction by the Chaldeans may also be intended, and that the four kinds of locust mentioned above may mean the four several attacks made on Judea by them. Others say that they mean four powers which have been enemies of the Jews; others make them four kings. But of such similitudes there is no end: and the best of them is arbitrary and precarious.

Verse 7. *He hath laid my vine waste*] The locusts have eaten off both leaves and bark.

Verse 8. *Lament like a virgin—for the husband of her youth.*] The original is *betulah*, which signifies a young

cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, ^a the land mourneth; for the corn is wasted: ^b the new wine is ^c dried up, the oil languisheth.

11 ^a Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 ^a The vine is dried up, and the fig-tree languisheth, the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because ^b joy is withered away from the sons of men.

13 ^a Gird yourselves, and lament, ye priests: howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God: for ^b the meat-offering and the drink-offering is withholden from the house of your God.

14 ^a Sanctify ye a fast, call ^b a ^c solemn assembly, gather the elders and ^d all the inhabitants of the

^a Jer. xii. 11. xiv. 2.—^b Isa. xxiv. 7. Ver. 12.—^c Or, *ashamed*.—^d Jer. xiv. 3, 4.—^e Ver. 10.—^f Isa. xxiv. 11. Jer. xlviii. 33. See Ps. iv. 7. Isa. ix. 3.—^g Ver. 8. Jer. iv. 8.—^h Ver. 9.—ⁱ Chron. xx. 3, 4. Ch. ii. 15, 16.—^j Lev. xxiii. 36.—^k Or, *day of restraint*.

woman or bride; not a virgin, the proper Hebrew for which is *almah*.

Verse 9. *The meat-offering and the drink-offering is cut off*] The total devastation of plants, trees, corn, &c., is referred to.

Verse 14. *Call a solemn assembly*] *Atsarah* signifies a time of restraint, as the margin has it. The clause should be translated—*consecrate a fast, proclaim a time of restraint*; that is, of total abstinence from food, and from all secular employment. The temple was not yet destroyed. This prophecy was delivered before the captivity of Judah.

Verse 15. *As a destruction from the Almighty*] The destruction that is now coming is no ordinary calamity; it is as a signal judgment immediately inflicted by the Almighty.

Verse 17. *The seed is rotten under their clods*] When the sprout was cut off as low as possible by the locusts, there was no further germination.

Verse 18. *How do the beasts groan!*] *Behemah* is a collec-

land *into* the house of the LORD your God, and cry unto the LORD.

15 ^a Alas for the day! for ^b the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, ^a joy and gladness from the house of our God?

17 The ^a seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do ^a the beasts groan! the herds of cattle are perplexed, because they have no pasture; *yea*, the flocks of sheep are made desolate.

19 O LORD, ^a to thee will I cry: for ^b the fire hath devoured the ^c pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field ^a cry also unto thee: for ^b the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

¹² Chron. xx. 13.—¹³ Jer. xxx. 7.—¹⁴ Isa. xlii. 3, 9. Ch. ii. 1.—¹⁵ See Deut. xii. 6, 7. xvi. 11, 14, 15.—¹⁶ Heb. *grains*.—¹⁷ Hos. iv. 3.—¹⁸ Ps. i. 15.—¹⁹ Jer. ix. 10. Ch. ii. 3.—²⁰ Or, *habitations*.—²¹ Job xxxiii. 41. Ps. civ. 21. cxiv. 16.—²² 1 Kings xvii. 7. xviii. 5.

tive name for all domestic cattle, and those used in husbandry.

Cattle are perplexed] They are looking every where, and wandering about to find some grass, and know not which way to run.

Verse 19. *O Lord, to thee will I cry*] The calamity is such as God alone can remove, therefore unto him must we cry.

The fire hath devoured the pastures] This may either refer to a drought, or to the effects of the locusts; as the ground, after they have passed over it, everywhere appears as if a *sheet of flame* had not only scorched, but consumed every thing.

Verse 20. *The beasts of the field cry also unto thee*] Even the cattle, wild and tame, are represented as supplicating God to have mercy upon them, and send them provender!

The rivers of waters are dried up] There must have been a drought as well as a host of locusts; as some of these expressions seem to apply to the effects of intense heat.

CHAPTER II.

The prophet sounds the alarm of a dreadful calamity, the description of which is most terribly worked up, 1-11. Exhortation to repentance, fasting, and prayer, that the divine judgments may be averted, 12-17. God will in due time take vengeance on all the enemies of pure and undefiled religion, 18-20. Great prosperity of the Jews subsequent to their return from the Babylonish captivity, 21-27. Joel then makes an elegant transition to the outpouring of the Holy Ghost on the Day of Pentecost, 28-30; for so these verses are explained by one of the twelve apostles of the Lamb. See Acts ii. 16-21. Prophecy concerning the destruction of Jerusalem, which was shortly to follow the opening of the gospel dispensation, 31. Promises of safety to the faithful and penitent; promises afterwards remarkably fulfilled to the Christians in their escape to Pella from the desolating sword of the Roman army, 32.

BLOW ^a ye the ^b trumpet in Zion, and ^c sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for ^d the day of the LORD cometh, for *it* is nigh at hand;

2 ^a A day of darkness and of gloominess, a day

^a Jer. iv. 5. Ver. 15.—^b Or, *cornet*.—^c Num. x. 5, 9.—^d Ch. i. 15. Obad. 15. Zeph. i. 14, 15.—^e Amos v. 18, 20.—^f Ver. 5, 11, 25.

Verse 1. *Blow ye the trumpet in Zion*] This verse also shows that the temple was still standing.

The day of the Lord cometh] This phrase generally means a day of judgment or punishment.

of clouds and of thick darkness, as the morning spread upon the mountains: ^a a great people and a strong; ^b there hath not been ever the like, neither shall be any more after it, *even* to the years ^c of many generations.

3 ^a A fire devoureth before them; and behind

Ch. i. 6.—² Exod. x. 14.—³ Heb. *of generation and generation*.—⁴ Ch. i. 19, 20.

Verse 2. *A day of darkness, &c.*] The depredations of the locusts are described from the second to the eleventh verse, and their destruction in the twentieth.

them a flame burneth: the land is as ^athe garden of Eden before them, ^band behind them a desolate wilderness; yea, and nothing shall escape them.

4 ^cThe appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 ^dLike the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, ^eas a strong people set in battle array.

6 Before their face the people shall be much pained: ^fall faces shall gather ^gblackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks.

8 Neither shall one thrust another; they shall walk every one in his path: and ^hwhen they fall upon the ⁱsword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses: they shall ^jenter in at the windows ^klike a thief.

10 ^lThe earth shall quake before them; the heavens shall tremble: ^mthe sun and the moon shall be dark, and the stars shall withdraw their shining:

11 ⁿAnd the LORD shall utter his voice before ^ohis army: for his camp is very great: ^pfor he is strong that executeth his word: for the ^qday of the LORD is great and very terrible; and ^rwho can abide it?

12 Therefore also now, saith the LORD, ^sturn ye even unto me with all your heart, and with fasting, and with weeping, and with mourning:

13 And ^trend your heart, and not ^uyour gar-

^a Gen. ii. 8. xliii. 10. Isa. li. 3.—^b Zeph. vii. 14.—^c Rev. ix. 7.—^d Rev. ix. 9.—^e Ver. 2.—^f Jer. viii. 21. Lam. ii. 8. Nah. ii. 10.—^g Heb. pot.—^h Or, dart.—ⁱ Jer. ix. 21.—^j John x. 1.—^k Ps. xviii. 7.—^l Isa. xliii. 10. Ezek. xxxii. 7. Ver. 81. Ch. iii. 15. Matt. xxiv. 29.—^m Jer. xxv. 30. Ch. iii. 16. Amos i. 2.—ⁿ Ver. 25.—^o Jer. i. 34. Rev. xviii. 8.—^p Jer. xxx. 7. Amos v. 18. Zeph. i. 15.—^q Num. xxiv. 23. Mal. iii. 2.—^r Jer. iv. 1. Hos. xii. 6. xiv. 1.—^s Ps. xxxiv. 18. li. 17.—^t Gen. xxxvii. 34. 2 Sam. i. 11. Job i. 21.—^u Exod. xxxiv. 6. Ps. lxxvii. 15. Jonah iv. 2.—^v Josh. xiv. 12. 2 Sam. xii. 22. 2 Kings xix. 4. Amos v. 15.

Some clouds of them are said to have darkened the sun for a mile, and others for the space of twelve miles!

Verse 3. *A fire devoureth before them*] They consume like a general conflagration.

Verse 4. *The appearance of horses*] The head of the locust is remarkably like that of the horse. On this account the Italians call them *cavaletto*, cavalry. Bochart remarks, from an Arabic writer, that the locusts resemble ten different kind of animals: 1. The HORSE in its head. 2. The ELEPHANT in its eyes. 3. The BULL in its neck. 4. The STAG in its horns, 5. The LION in its breast. 6. The SCORPION in its belly. 7. The EAGLE in its wings. 8. The CAMEL in its thighs. 9. The OSTRICH in its feet. And 10. The SERPENT in its tail.

Verse 6. *All faces shall gather blackness*.] Universal mourning shall take place, because they know that such a plague is irresistible.

Verse 7. *Like mighty men—like men of war (and as horsemen, ver. 4)*] The prophet does not say they are such but they resemble. They are locusts; but in their operations they are LIKE the above.

Verse 8. *They shall not be wounded*.] They have hard scales like a coat of mail: but the expression refers to the utter uselessness of all means to prevent their depredations.

Verse 10. *The earth shall quake—the heavens shall tremble*] Poetical expressions to point out universal consternation and distress. The earth quaked to see itself deprived of its verdure; the heavens trembled to find themselves deprived of their light.

Verse 11. *The Lord shall utter his voice*] Such a mighty force seems as if summoned by the Almighty, and the noise

ments, and turn unto the LORD your God: for he is ^agracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 ^bWho knoweth if he will return and repent, and leave ^ca blessing behind him; ^deven ^ea meat-offering and a drink-offering unto the LORD your God?

15 ^fBlow the trumpet in Zion, ^gsanctify a fast, call a solemn assembly:

16 Gather the people, ^hsanctify the congregation, ⁱassemble the elders, ^jgather the children, and those that suck the breasts: ^klet the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep ^lbetween the porch and the altar, and let them say, ^m"Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should ⁿrule over them: ^owherefore should they say among the people, Where is their God?"

18 Then will the LORD ^pbe jealous for his land, ^qand pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you ^rcorn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But ^sI will remove far off from you ^tthe northern army, and will drive him into a land barren and desolate, with his face ^utoward the east sea, and his hinder part ^vtoward the utmost sea, and his stink shall come up, and his ill favour shall come up, because ^whe hath done great things.

21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ^xye beasts of the field: for ^ythe

Jonah iii. 9. Zeph. ii. 3.—^a Isa. lxxv. 8. Hag. ii. 19.—^b Ch. i. 9, 13.—^c Num. x. 8. Ver. 1.—^d Ch. i. 14.—^e Exod. xix. 10, 22.—^f Ch. i. 14.—^g 2 Chron. xx. 13.—^h 1 Cor. vii. 5.—ⁱ Ezek. viii. 16. Matt. xxiii. 35.—^j Exod. xxxii. 11, 12. Deut. ix. 26-29.—^k Or, use a byword against them.—^l Ps. xlii. 10. lxxix. 10. cxv. 2. Mic. vii. 10.—^m Zech. i. 14. viii. 2.—ⁿ Deut. xxxii. 36. Isa. lx. 10.—^o See ch. i. 10. Mal. ii. 10, 11, 12.—^p See Exod. x. 19.—^q Jer. i. 14.—^r Ezek. lxxvii. 18. Zech. xiv. 8.—^s Deut. xi. 24.—^t Heb. he hath magnified to do.—^u Ch. i. 18, 20.—^v Zech. viii. 12. See ch. i. 19.

they make in coming announces their approach, while yet afar off.

Verse 12. *Turn ye even unto me*] Three means of turning are recommended: *Fasting, weeping, mourning*, i. e., *continued sorrow*.

Verse 13. *Rend your heart*] Let it not be merely a rending of your garments, but let your hearts be truly contrite. Merely *external worship and hypocritical pretensions* will only increase the evil, and cause God to meet you with heavier judgments.

And repenteth him of the evil.] Is ever ready to change his purpose to destroy, when he finds the culprit willing to be saved.

Verse 14. *Who knoweth if he will return*] He may yet interpose and turn aside the calamity threatened, and so far preserve the land from these ravagers, that there will be food for men and cattle, and a sufficiency of offerings for the temple service.

Verse 16. *Gather the children*] Let all share in the humiliation, for all must feel the judgment, should it come. Let no state nor condition among the people be exempted.

Verse 17. *Let the priests—weep between the porch and the altar*] The altar of burnt-offerings stood before the porch of the temple, 2 Chron. viii. 12, and between them there was an open space of fifteen or twenty cubits.

Verse 19. *Yea, the Lord will answer*] It is not a *peradventure*; it will surely be done; if ye seek God as *commanded*, ye will find him as *promised*.

I will send you corn and wine] He will either prevent the total ravaging of the land, or so bless it with extraordinary vegetable strength, that ye shall have plentiful crops.

pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and ^arejoice in the LORD your God: for he hath given you ^cthe former rain ^bmoderately, and he ^dwill cause to come down for you ^ethe rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years ^fthat the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, ^gmy great army which I sent among you.

26 And ye shall ^heat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am ⁱin the midst

^a Isa. xli. 16. xli. 10. Hab. iii. 18. Zech. x. 7.—^b Or, a teacher of righteousness.—^c Heb. according to righteousness.—^d Lev. xxvi. 4. Deut. xi. 14. xxviii. 12.—^e James v. 7.—^f Ch. i. 4.—^g Ver. 11.—^h Lev. xxi. 5. Ps. xxii. 26. See Lev. xxvi. 26. Mic. vi. 14.—ⁱ Ch. iii. 17.—^j Lev. xxvi. 11, 12. Ezek. xxxvii. 26, 27, 28.—^k Isa. xiv. 5, 21, 22. Ezek. xxxix. 22, 28.—^l Isa. xlii. 3. Ezek. xxxix. 29. Acts ii. 17.—^m Zech. xii. 10. John vii. 39.—ⁿ Isa. liv. 13.—^o Acts

Verse 20. *I will remove far off from you the northern army*] Syria, which was northward of Judea, was infested with the locusts; and it must have been a northern wind that brought them into Judea, in the time of Joel; as God promises to change this wind, and carry them into a barren and desolate land, Arabia Deserta.

And his stink shall come up] After having been drowned by millions in the Mediterranean, the reflux of the tide has often brought them back, and thrown them in heaps upon the shore, where they putrefied in such a manner as to infect the air and produce pestilence, by which both men and cattle have died in great multitudes.

Because he hath done great things] Or, although he have done great things, or, after he has done them, i. e., in almost destroying the whole country.

Verse 23. *The former rain moderately*] *Hammorah's Utsedakah*, "the former rain in righteousness," that is, in due time and in just proportion. This rain fell after autumn, the other in spring.

In the first month] In the month Nisan.

Verse 25. *I will restore—the years*] It has already been remarked that the locusts not only destroyed the produce of that year, but so completely ate up all buds, and barked the trees, that they did not recover for some years.

Verse 26. *Praise the name of the Lord your God that hath dealt wondrously with you*] In so destroying this formidable enemy; and so miraculously restoring the land to fertility, after so great a devastation.

Verse 28. *Shall come to pass afterward*] We have the testimony of St. Peter, Acts ii. 17, that this prophecy relates to that mighty effusion of the Holy Spirit which took place after the day of Pentecost. Nor is there any evidence that such an effusion took place, nor such effects were produced, from the days of this prophet till the day of Pentecost. And the Spirit was poured out then upon all flesh, that is, on people of different countries, speaking the languages of almost all the people of the earth; which intimated that these were the first-fruits of the conversion of all the nations of the world.

Your sons and your daughters shall prophesy] Shall preach—exhort, pray, and instruct, so as to benefit the church.

Your old men shall dream dreams] Have my will represented to them in this way, as the others by direct inspiration.

Your young men shall see visions] Have true representations of divine things made upon their imaginations by the power of God; that they shall have as full an evidence of them as they could have of any thing that came to the mind through the medium of the senses.

of Israel, and that ^aI am the LORD your God, and none else: and my people shall never be ashamed.

28 ^bAnd it shall come to pass afterward, that I ^cwill pour out my Spirit upon all flesh; ^dand your sons and ^eyour daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon ^fthe servants and upon the handmaids in those days will I pour out my Spirit.

30 And ^gI will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 ^hThe sun shall be turned into darkness, and the moon into blood, ⁱbefore the great and the terrible day of the LORD come.

32 And it shall come to pass, that ^jwhosoever shall call on the name of the LORD shall be delivered: for ^kin Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in ^lthe remnant whom the LORD shall call.

xxi. 9.—^p1 Cor. xii. 13. Gal. iii. 28. Col. iii. 11.—^q Matt. xxiv. 29. Mark xiii. 24. Luke xxi. 11, 25.—^r Ver. 10. Isa. xlii. 9, 10. Ch. iii. 1, 15. Matt. xxiv. 29.—^s Mark xiii. 24. Luke xxi. 25. Rev. vi. 12.—^t Mal. iv. 5.—^u Rom. x. 18.—^v Isa. xlvi. 13. Iix. 20. Obad. 17. Rom. xi. 24.—^w Isa. xi. 11, 16. Jer. xxxi. 7. Mic. iv. 7. v. 3, 7, 8. Rom. ix. 27, 5, 7.

Verse 29. *And also upon the servants and upon the handmaids*] The gifts of teaching and instructing men shall not be restricted to any one class or order of people. He shall call and qualify the men of his own choice; and shall take such out of all ranks, orders, degrees, and offices in society.

And this God has done, and is still doing] He left the line of Aaron, and took his apostles indiscriminately from any tribe. He passed by the regular order of the priesthood, and the public schools of the most celebrated doctors, and took his evangelists from among fishermen, tent-makers, and even the Roman tax-gatherers. And he lastly passed by the Jewish tribes, and took the Gentile converts, and made them preachers of righteousness to the inhabitants of the whole earth. The same practice he continues to the present day.

Verse 30. *Wonders in the heavens and in the earth*] This refers to those dreadful sights, dreadful portents, and destructive commotions, by which the Jewish polity was finally overthrown, and the Christian religion established in the Roman empire.

Verse 31. *The sun shall be turned into darkness*] The Jewish polity, civil and ecclesiastical, shall be entirely destroyed.

Before the great and the terrible day of the Lord come] In the taking and sacking of Jerusalem, and burning of the temple, by the Romans, under Titus, the son of Vespasian. This was perhaps the greatest and most terrible day of God's vengeance ever shown to the world, or that ever will be shown, till the great day of the general judgment.

Verse 32. *Whosoever shall call on the name of the Lord*] "All who shall invoke in the name of Jehovah." That CHRIST is the Jehovah here mentioned, appears plain from Rom. x. 15, where the reader had better consult the notes. *Every man who invokes Jehovah* for mercy and salvation by or in the name—JESUS, that very name given under heaven among men for this purpose, shall be saved. Nor is there salvation in any other; and those who reject him had better lay these things to heart before it be too late.

For in Mount Zion and in Jerusalem] Our blessed Lord first began to preach the gospel in Mount Zion, in the temple, and throughout Jerusalem. There he formed his church, and thence he sent his apostles and evangelists to every part of the globe. Of the Jews there was but a remnant, a very small number, that received the doctrine of the gospel, here termed the remnant that the Lord should call; *kore, whom he calleth*. Many were called who would not obey; but those who obeyed the call were saved; and still he delivers those who call upon him; and he is still calling on men to come to him that they may be saved.

CHAPTER III.

The prophecy in this chapter is thought by some to relate to the latter times of the world, when God shall finally deliver his people from all their adversaries; and it must be confessed that the figures employed are so lofty as to render it impossible to restrain the whole of their import to any events prior to the commencement of the Christian era. The whole prophecy is delivered in a very beautiful strain of poetry: but what particular events are referred to is at present very uncertain, 1-21.

FOR behold, * in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2^b I will also gather all nations, and will bring them down into * the valley of Jehoshaphat, and * will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have * cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, 'O Tyre, and Zidon, and all the coasts of Palestine? * will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly^b pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto^t the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place

* Jer. xxx. 8. Ezek. xxxviii. 14.—^b Zeoh. xiv. 2, 8, 4.—^c 2 Chron. xx. 28. Ver. 12.—^d Isa. lxvi. 18. Ezek. xxxviii. 22.—^e Obad. 11. Nah. iii. 10.—^f Amos i. 6, 9.—Ezek. xxv. 15, 16, 17.—^g Heb. destrable. Dan. xi. 38.—^h Heb. the sons of the Grecians.—ⁱ Isa. xliii. 5, 6. xlix. 12. Jer. xxiii. 8.—^k Ezek. xxiii. 42.—^l Jer. vi. 20.—^m See Isa. viii. 9, 10. Jer. xlvi. 3, 4. Ezek. xxxviii. 7.—ⁿ Heb.

Verse 1. *For, behold, in those days*] According to the preceding prophecy, these days should refer to gospel times, or to such as should immediately precede them. But this is a part of the prophecy which is difficult to be understood. All interpreters are at variance upon it.

It may refer to those times in which the Jews shall be brought in with the fulness of the Gentiles, and be re-established in their own land. Or there may be portions in this prophecy that refer to many events; and to some that have not fallen yet within the range of human conjecture, and will be only known when the time of fulfilment shall take place.

I shall bring again the captivity of Judah and Jerusalem.] This may refer to the return from the Babylonish captivity; extending also to the restoration of Israel, or the ten tribes.

Verse 2. *The valley of Jehoshaphat*] There is no such valley in the land of Judea; and hence the word must be symbolical. It signifies the judgment of God, or Jehovah's judgment.

And parted my land.] While the Jews were in captivity, much of the land of Israel was seized on, and occupied by the Philistines, and other nations that bordered on Judea.

Verse 3. *Have given a boy for a harlot*] To such wretched circumstances were the Jews reduced in their captivity, that their children were sold by their oppressors; and both males and females used for the basest purposes. Or this may refer to the issue of the Chaldean war in Judea, where the captives were divided among the victors, who cast lots for them; sold them for various purposes; and in return for them got wine and such things.

Verse 4. *What have ye to do with me*] Why have the Tyrians and Sidonians joined their other enemies to oppress my people? for they who touch my people touch me.

Will ye render me a recompence?] Do you think by this to avenge yourselves upon the Almighty? to retaliate upon God! Proceed, and speedily will I return your recompence; I will retaliate.

whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the^b Sabeans, to a people^t far off; for the LORD hath spoken it.

9^m Proclaim ye this among the Gentiles; * Prepare war, wake up the mighty men, let all the men of war draw near; let them come up.

10^o Beat your plowshares into swords, and your^p pruninghooks into spears: * let the weak say, I am strong.

11^r Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither^s cause^t thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, * and come up to the valley of Jehoshaphat: for there will I sit to^v judge all the heathen round about.

13^w Put ye in the sickle, for^x the harvest is ripe: come, get you down; for the^y press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in^z the valley of^{aa} de-

sanctify.—^o See Isa. ii. 4. Mic. iv. 3.—^p Or, scythes.—^q Zeoh. xii. 8.—^r Ver. 2.—^s Or, the LORD shall bring down.—^t Ps. cii. 20. Isa. xiii. 3.—^u Ver. 2.—^v Ps. xcvi. 13. xviii. 9. ex. 6. Isa. ii. 4. iii. 18. Mic. iv. 8.—^w Matt. xiii. 89. Rev. xiv. 15, 18.—^x Jer. li. 33. Hos. vi. 11.—^y Isa. lxiii. 3. Lam. i. 15. Rev. xiv. 19, 20.—^z Ver. 2.—^{aa} Or, concision or threshing.

Verse 5. *Ye have taken my silver and my gold*] The Chaldeans had spoiled the temple, and carried away the sacred vessels, and put them in the temple of their own god in Babylon.

Verse 6. *Sold unto the Grecians*] These were the descendants of Javan, Gen. x. 2-5. And with them the Tyrians trafficked, Ezek. xxvii. 19.

That ye might remove them far from their border.] Intending to send them as far off as possible, that it might be impossible for them to get back to reclaim the land of which you had dispossessed them.

Verse 7. *I will raise them*] It is said that Alexander and his successors set at liberty many Jews that had been sold into Greece. And it is likely that many returned from different lands, on the publication of the edict of Cyrus.

Verse 8. *I will sell your sons*] When Alexander took Tyre, he reduced into slavery all the lower people, and the women.

Verse 9. *Prepare war*] Let all the enemies of God and of his people join together; let them even call all the tillers of the ground to their assistance, instead of labouring in the field; let every peasant become a soldier.

Verse 12. *Let the heathen be wakened*] The heathen shall be wakened.

The valley of Jehoshaphat] Any place where God may choose to display his judgments against his enemies.

Verse 13. *Put ye in the sickle*] The destruction of his enemies is represented here under the metaphor of reaping down the harvest; and of gathering the grapes, and treading them in the wine-presses.

Verse 14. *Multitudes, multitudes*] *Crowds upon crowds, in the valley of decision, or concision*: the same as the valley of Jehoshaphat, the place where God is to execute judgment on his enemies.

Verse 15. *The sun and the moon shall be darkened*] High and mighty states shall be eclipsed and brought to ruin, and the stars—petty states, princes, and governors, shall

cision : for ^a the day of the LORD ^{is} near in the valley of decision.

15 The ^b sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall ^c roar out of Zion, and utter his voice out of Jerusalem ; and ^d the heavens and the earth shall shake : ^e but the LORD *will be* the ^f hope of his people, and the strength of the children of Israel.

17 So ^g shall ye know that I *am* the LORD your God dwelling in Zion, ^h my holy mountain : then shall Jerusalem be ⁱ holy, and there shall ^j no strangers pass through her any more.

18 And it shall come to pass in that day, *that*

^aCh. ii. 1.—^bCh. ii. 10, 31.—^cJer. xxv. 30. Ch. ii. 11. Amos i. 2.—^dHag. ii. 6.—^eIsa. li. 5. 6.—^fHeb. *place of repair or harbour*.—^gCh. ii. 27.—^hDan. xi. 45. Obad. 18. Zech. viii. 3.—ⁱHeb. *holiness*.—^jIsa. xxxv. 8. iii. 1. Nah. i. 15. Zech. xiv. 21. Rev. xxi. 27.—^kAmos ix. 13.—^lPs. xxx. 25.—^mHeb. *go*.—ⁿPs. xli. 4.

withdraw their shining—withhold their influence and tribute from the kingdoms to which they have belonged, and set up themselves as independent governors.

Verse 16. *The Lord also shall roar out of Zion*] His temple and worship shall be re-established there, and he will thence denounce his judgments against the nations.

Verse 17. *So shall ye know*] By the judgments I execute on your enemies, and the support I give to yourselves, that I am the all-conquering Jehovah ; and that I have again taken up my residence in Jerusalem. All this may refer, ultimately, to the restoration of the Jews to their own land. It is a promise not yet fulfilled.

Verse 18. *In that day*] After their return from their captivities.

The mountains shall drop down new wine] A poetic expression for great fertility. The vines shall grow luxuriantly on the sides of the mountains ; and the hills shall produce such rich pastures that the flocks shall yield abundance of milk.

And all the rivers of Judah] Far from being generally dry in the summer, shall have their channels always full of water.

And a fountain shall come forth of the house of the Lord] See the account of the typical waters in Ezekiel, chap. xlvii. *Shittim* was in the plains of Moab beyond Jordan (Numb. xxxiii. 49 ; Josh. iii. 1) ; but as no stream of water could flow from the temple, pass across Jordan, or reach this plain,

the mountains shall ^b drop down new wine, and the hills shall flow with milk, ^c and all the rivers of Judah shall ^d flow with waters, and ^e a fountain shall come forth of the house of the LORD, and shall water ^f the valley of Shittim.

19 ^g Egypt shall be a desolation, and ^h Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall ⁱ dwell ^j for ever, and Jerusalem from generation to generation.

21 For I will ^k cleanse their blood *that* I have not cleansed : ^l for ^m the LORD dwelleth in Zion.

Ezek. xlvii. 1. Zech. xiv. 8. Rev. xxii. 1.—ⁿNum. xxv. 1.—^oIsa. xix. 1. &c.—^pJer. xlix. 17. Ezek. xxv. 12, 13. Amos i. 11. Obad. 10.—^qOr, *abide*.—^rAmos ix. 15.—^sIsa. iv. 4.—^tEzek. xviii. 85. Ver. 17. Rev. xxi. 8.—^uOr, *even I the LORD that dwelleth in Zion*.

the valley of *Shittim* must be considered symbolical, as the valley of *Jehoshaphat*. But as *Shittim* may signify thorns, it may figuratively represent the most uncultivated and ferocious inhabitants of the earth receiving the gospel of Christ, and being civilized and saved by it. We know that briers and thorns are emblems of bad men ; see Ezek. ii. 6.

Verse 19. *Egypt shall be a desolation*] While peace, plenty, and prosperity of every kind, shall crown my people, all their enemies shall be as a wilderness ; and those who have used violence against the saints of God, and shed the blood of innocents (of the holy MARTYRS) in their land, when they had political power ; these and all such shall fall under the just judgments of God.

Verse 20. *But Judah shall dwell for ever*] The true church of Christ shall be supported, while all false and persecuting churches shall be annihilated. The promise may also belong to the full and final restoration of the Jews, when they shall dwell at Jerusalem as a distinct people, professing the faith of our Lord Jesus Christ.

Verse 21. *For I will cleanse their blood*] I will avenge the slaughter and martyrdom of my people, which I have not yet avenged. Persecuting nations and persecuting churches shall all come, sooner or later, under the stroke of vindictive justice.

For the Lord dwelleth in Zion] He shall be the life, soul, spirit, and defence of his church for ever.

INTRODUCTION TO THE BOOK
OF THE
P R O P H E T A M O S

AMOS, the third of the minor prophets, was, it is said, of the little town of Tekoa, in the tribe of Judah, about *four* leagues southward of Jerusalem. There is no good proof however, that he was a native of this place; but only that he retired thither when he was driven from Beth-el, which was in the kingdom of the *ten* tribes. It is very probable that he was born within the territories of Israel, and that his mission was directed principally to this kingdom.

He began to prophesy the second year before the earthquake, which happened in the reign of king Uzziah; and which Josephus, with most of the ancient and modern commentators, refers to this prince's usurpation of the priest's office, when he attempted to offer incense to the Lord.

The time and manner of his death are not known. Some old authors relate that Amaziah, priest of Beth-el, provoked by the discourses of the prophet, had his teeth broken in order to silence him. Others say that Hosea, or Uzziah, the son of Amaziah, struck him with a stake upon the temples, and knocked him down, and almost killed him; that in this condition he was carried to Tekoa, where he died, and was buried with his fathers. On the contrary, it is the opinion of others, that he prophesied a long time at Tekoa after the adventure he had with Amaziah: and the prophet taking no notice of the ill-treatment which he is said to have received from Uzziah, his silence is no argument that he suffered nothing from him.

Amos generally makes use of comparisons taken from the country life wherein he had been brought up. .

But though a herdsman, Amos is not a whit behind the very chiefest prophets; almost equal to the greatest in the loftiness of his sentiments; and not inferior to any in the splendour of his diction, and the elegance of his composition. The same heavenly Spirit which inspired Isaiah and Daniel in the palace, inspired David and Amos in their shepherds' tents; always choosing proper interpreters of his will, and sometimes perfecting praise even out of the mouths of babes: at one time using the eloquence of some; at another, making others eloquent to subserve his great purposes.

THE BOOK

OF THE

P R O P H E T A M O S.

CHAPTER I.

This chapter denounces judgments against the nations bordering on Palestine, enemies to the Jews; viz., the Syrians, 1-5; Philistines, 6-8; Tyrians, 9, 10; Edomites, 11, 12; and Ammonites, 13-15. The same judgments were predicted by other prophets, and fulfilled, partly by the kings of Assyria, and partly by those of Babylon; though, like many other prophecies, they had their accomplishment by degrees, and at different periods. The prophecy against the Syrians, whose capital was Damascus, was fulfilled by Tiglath-pileser, king of Assyria; see 2 Kings xvii. 9. The prophecy against Gaza of the Philistines was accomplished by Hezekiah, 2 Kings xviii. 8; by Pharaoh, Jer. xlvii. 1; and by Alexander the Great; see Quintus Curtius lib. iv., c. 6. The prophecy against Ashdod was fulfilled by Uzziah, 2 Chron. xxvi. 6; and that against Ashkelon by Pharaoh, Jer. xlvii. 5. All Syria was also subdued by Pharaoh-necho; and again by Nebuchadnezzar, who also took Tyre, as did afterwards Alexander. Nebuchadnezzar also subdued the Edomites, Jer. xxv. 9, 21, and xxvii. 3, 6. Judas Maccabeus routed the remains of them, 1 Macc. v. 3; and Hyrcanus brought them under entire subjection. The Ammonites were likewise conquered by Nebuchadnezzar. The earthquake, which the prophet takes for his era, is perhaps referred to in Zech. xiv. 5, and also in Isai. v. 25. Josephus ascribes it to Uzziah's invasion of the priestly office; see 2 Chron. xxvi. 16.

THE words of Amos, ^a who was among the herdmen of ^b Tekoa, which he saw concerning Israel ^c in the days of Uzziah king of Judah, and in the days of ^d Jeroboam the son of Joash king of Israel, two years before the ^e earthquake.

2 And he said, The LORD will ^f roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of ^g Carmel shall wither.

3 Thus saith the LORD; for three transgressions

^a Ch. vii. 14.—^b 2 Sam. xiv. 2. 2 Chron. xx. 20.—^c Hos. i. 1.—^d Ch. vii. 10.—^e Zech. xiv. 5.—^f Jer. xxv. 30. Joel iii. 16.—^g 1 Sam. xxv. 2. Isa. xxxiii. 9.—^h Isa. viii. 4. xvii. 1. Jer. xlix. 28. Zech. ix. 1.—ⁱ Or yea, for your.—^j Or, convert it, or let it be quiet: and so

Verse 1. *The words of Amos*] This person and the father of Isaiah, though named alike in our translation, were as different in their names as in their persons. The father of Isaiah, *Amos*; the prophet before us, *Amos*.

Among the herdmen] He seems to have been among the very lowest orders of life, a herdsman, one who tended the flocks of others in the open fields, and a gatherer of sycamore fruit. Of whatever species this was, whether a kind of fig, it is evident that it was wild fruit; and he probably collected it for his own subsistence, or to dispose of it either for the service of his employer, or to increase his scanty wages.

Before the earthquake] Probably the same as that referred to, Zech. xiv. 5, if *haraash* do not mean some popular tumult.

Verse 2. *The Lord will roar from Zion*] This introduction was natural in the mouth of a herdsman who was familiar with the roaring of lions, the bellowing of bulls, and the lowing of kin. The roaring of the lion in the forest is one of the most terrific sounds in nature; when near, it strikes terror into the heart both of man and beast.

Verse 3. *For three transgressions of Damascus, and for four*] These expressions of three and four, so often repeated in this chapter, mean repetition, abundance, and any thing that goes towards excess.

of ^b Damascus, ¹ and for four, I will not ¹ turn away the punishment thereof; ² because they have threshed Gilead with threshing instruments of iron:

4 ¹ But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the ^m bar of Damascus, and cut off the inhabitant from ⁿ the plain of Aven, and him that holdeth the sceptre from ^o the house of Eden: and ^p the people of Syria shall go into captivity ^q unto Kir, saith the LORD.

6 Thus saith the LORD; For three transgressions

ver. 6, &c.—¹ 2 Kings x. 33. xvii. 7.—Jer. xvii. 27. xlix. 27. Ver. 7, 10, 12. Ch. ii. 2, 5.—Jer. ii. 20. Lam. ii. 9.—² Or, Bkath-aven.—³ Or, Beth-eden.—⁴ Fulfilled, 2 Kings xvi. 9.—⁵ Ch. ix. 7.

Damascus was the capital of Syria.

Verse 4. *Ben-hadad*] He was son and successor of Hazael. See the cruelties which they exercised upon the Israelites, 2 Kings x. 32, viii. 7, &c.; and see especially 2 Kings viii. 12 where these cruelties are predicted.

The fire threatened here is the war so successfully carried on against the Syrians by Jeroboam II., in which he took Damascus and Hamath, and reconquered all the ancient possessions of Israel. See 2 Kings xiv. 25, 26, 28.

Verse 5. *The bar of Damascus*] The gates, whose long transverse bars, running from wall to wall, were their strength. I will throw it open; and the gates were forced, and the city taken, as above.

The plain of Aven—the house of Eden] These are names says Dochart, of the valley of Damascus. [They probably refer to cities, which cannot now be identified with any certainty.]

The people of Syria shall go into captivity unto Kir] Kir is supposed to be the country of Cyrene in Albania, on the river Cyrus, which empties itself into the Caspian Sea. The fulfilment of this prophecy may be seen in 2 Kings xvi. 1-9

Verse 6. *They carried away captive*] Gaza is well known to have been one of the five lordships of the Philistines; it lay on the coast of the Mediterranean Sea, near to Egypt.

of ^a Gaza, and for four, I will not turn away the *punishment* thereof; because they ^b carried away captive the whole captivity, ^c to deliver them up to Edom: 7 ^d But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant ^e from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will ^f turn mine hand against Ekron: and ^g the remnant of the Philistines shall perish, saith the Lord God.

9 Thus saith the LORD; For three transgressions of ^h Tyrus, and for four, I will not turn away the *punishment* thereof; ⁱ because they delivered up the whole captivity to Edom, and remembered not ^j the brotherly covenant:

10 ^k But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 Thus saith the LORD; For three transgressions

^a Chron. xxviii. 18. Isa. xiv. 29. Jer. xlvii. 4, 5. Ezek. xxv. 15. Zeph. ii. 4.—^b Or, carried them away with an entire captivity. 2 Chron. xxi. 16, 17. Joel iii. 6.—^c Ver. 9.—^d Jer. xlvii. 1.—^e Zeph. ii. 4. Zech. ix. 5, 6.—^f Ps. lxxxi. 14.—^g Jer. xlvii. 4. Ezek. xxv. 16.—^h Isa. xxiii. 1. Jer. xlvii. 4. Ezek. xxvi. xxvii. xxviii. Joel iii. 4, 5.—ⁱ Ver. 6.—^j Heb. the covenant of brethren. 2 Sam. v. 11. 1 Kings v. 1. ix. 11-14.—^k Ver. 4, 7, &c.

Ekron, Ashdod, and Ashkelon, were other seignories of the same people, which are here equally threatened with Gaza. The margin reads, *an entire captivity*. They took all away; none of them afterwards returned.

Verse 9. Tyrus] See an ample description of this place, and of its desolation and final ruin, in the notes on Ezek. xxvi., xxvii., and xxviii.

The brotherly covenant] This possibly refers to the very friendly league made between Solomon and Hiram, king of Tyre, 1 Kings v. 12: but some contend that the brotherly covenant refers to the consanguinity between the Jews and Edomites.

Verse 10. I will send a fire on the wall of Tyrus] The destructive fire or siege by Nebuchadnezzar which lasted thirteen years, and ended in the destruction of this ancient city; see on Ezekiel, chap. xxvi. 7-14, as above.

Verse 11. For three transgressions of Edom] That the Edomites were always implacable enemies of the Jews, is well known; but most probably that which the prophet has in view was the part they took in distressing the Jews when

of ^l Edom, and for four, I will not turn away the *punishment* thereof; because he did pursue ^m his brother ⁿ with the sword, and ^o did cast off all pity, ^p and his anger did tear perpetually, and he kept his wrath for ever:

12 But ^q I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 Thus saith the LORD; For three transgressions of ^r the children of Ammon, and for four, I will not turn away the *punishment* thereof; because they have ^s ripped ^t up the women with child of Gilead, ^u that they might enlarge the border:

14 But I will kindle a fire in the wall of ^v Rabbah, and it shall devour the palaces thereof, ^w with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And ^x their king shall go into captivity, he and his princes together, saith the LORD.

^l Isa. xxi. 11. xxxiv. 5. Jer. xlix. 8, &c. Ezek. xxv. 12, 13, 14, xxxv. 2, &c. Joel iii. 19. Obad. 1, &c. Mal. i. 4.—^m Gen. xxvii. 41. Deut. xxiii. 7. Mal. i. 2.—ⁿ 2 Chron. xxiii. 17.—^o Heb. corrupted his compassions.—^p Ezek. xxxv. 5.—^q Obad. 9, 10.—^r Jer. xlix. 1, 2. Ezek. xxv. 2. Zeph. ii. 9.—^s Or, divided the mountains.—^t Hos. xiii. 16.—^u Jer. xlix. 1.—^v Deut. iii. 11. 2 Sam. xii. 26. Jer. xlix. 2. Ezek. xxv. 5.—^w Ch. ii. 2.—^x Jer. xlix. 3.

Jerusalem was besieged and finally taken, by the Chaldeans. See Obad. 11-14, Ezek. xxv. 12, xxxv. 5, Ps. cxxxvii. 7.

Verse 12. Teman—Bozrah.] Principal cities of Idumea.

Verse 13. The children of Ammon] The country of the Ammonites lay to the east of Jordan, in the neighbourhood of Gilead. Rabbah was its capital.

Because they have ripped up] This refers to some barbarous transaction well known in the time of this prophet, but of which we have no distinct mention in the sacred historians.

Verse 14. With shouting in the day of battle] They shall be totally subdued. This was done by Nebuchadnezzar. See Jer. xxvii. 3, 6.

Verse 15. Their king shall go into captivity] Probably malcham should be Milcom, who was a chief god of the Ammonites; and the following words, he and his princes, may refer to the body of his priesthood. See 1 Kings xi. 33, and the notes there. All these countries were subdued by Nebuchadnezzar. [There is no authority and no necessity for the suggested emendation.]

CHAPTER II.

The prophet goes on to declare the judgments of God against Moab, 1-3; against Judah, 4, 5; and then against Israel, the particular object of his mission. He enumerates some of their sins, 6-8, aggravated by God's distinguishing regard to Israel, 9-12; and they are in consequence threatened with dreadful punishments, 13-16. See 2 Kings xv. 19, and xvii. 6.

THUS saith the LORD; For three transgressions of ^a Moab, and for four, I will not turn away the *punishment* thereof; because he ^b burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall

^a Isa. xv. xvi. Jer. xlviii. Ezek. xxv. 8. Zeph. ii. 8.—^b 2 Kings iii. 27.

Verse 1. For three transgressions of Moab, and for four] The land of the Moabites lay to the east of the Dead Sea. He burned the bones of the king of Edom into lime] Possibly referring to some brutality; such as opening the grave of one of the Idumean kings, and calcining his bones. It is supposed by some to refer to the fact mentioned, 2 Kings iii. 26.

devour the palaces of ^c Kiriath: and Moab shall die with tumult, ^d with shouting, and with the sound of the trumpet:

3 And I will cut off ^e the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

^c Jer. xlviii. 41.—^d Ch. i. 14.—^e Num. xxiv. 17. Jer. xlviii. 7.

Verse 2. The palaces of Kiriath] This was one of the principal cities of the Moabite.

Moab shall die with tumult] All these expressions seem to refer to this city's being taken by storm, which was followed by a total slaughter of its inhabitants.

Verse 3. I will cut off the judge] It shall be so destroyed that it shall never more have any form of government.

4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; * because they have despised the law of the LORD, and have not kept his commandments, and ^b their lies caused them to err, ^c after the which their fathers have walked:

5 ^d But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because * they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and ^e turn aside the way of the meek: ^f and a man and his father will go in unto the same ^g maid, ^h to profane my holy name:

8 And they lay themselves down upon clothes ⁱ laid to pledge ^j by every altar, and they drink the wine of ^k the condemned in the house of their god.

9 Yet destroyed I the ^l Amorite before them, ^m whose height was like the height of the cedars,

* Lev. xxvi. 14, 15. Neh. i. 7. Dan. ix. 11.—^b Isa. xxviii. 15. Jer. xvi. 19, 20. Rom. i. 29.—^c Ezek. xx. 13, 16, 18, 24, 40.—^d Jer. xvii. 27. Hos. viii. 14.—^e Isa. xxix. 21. Ch. viii. 6.—^f Isa. x. 2. Ch. v. 12.—^g Ezek. xxii. 11.—^h Or, young woman.—ⁱ Lev. xx. 3. Ezek. xxxvi. 20. Rom. ii. 24.—^j Exod. xxii. 26.—^k Ezek. xxiii. 41. 1 Cor. viii. 1. x. 21.—^l Or, such as have sinned, or mulcted.—^m Num. xxi. 24. Deut. ii. 31. Josh. xxiv. 8.—ⁿ Num. xiii. 29, 32, 33.—

Verse 4. *For three transgressions of Judah*] We may take the three and four here to any latitude; for this people lived in continual hostility to their God, from the days of David to the time of Uzziah, under whom Amos prophesied.

Verse 5. *I will send a fire upon Judah*] This fire was the war made upon the Jews by Nebuchadnezzar which terminated with the sackage and burning of Jerusalem and its palace, the temple.

Verse 6—8. *For three transgressions of Israel, &c.*] To be satisfied of the exceeding delinquency of this people, we have only to open the historical and prophetic books in any part; for the whole history of the Israelites is one tissue of transgression against God. The clause in verses may be understood of their appropriating to themselves that wine which was allowed to criminals to mitigate their sufferings in the article of death; which was the excess of inhumanity and cruelty.

Verse 9. *Yet destroyed I the Amorite*] Here follow general heads of God's mercies to them, and the great things he had done for them.

Verse 12. *But ye gave the Nazarites wine*] This was expressly forbidden in the laws of their institutions. See Num. vi. 1-3.

and he was strong as the oaks; yet I ^o destroyed his fruit from above, and his roots from beneath.

10 Also ^p I brought you up from the land ^q Egypt, and ^r led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for ^s Nazarites. *Is it not even thus, O ye children of Israel?* saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, ^t saying, Prophecy not.

13 ^u Behold, ^v I am pressed under you, as a cart is pressed *that is full of sheaves.*

14 ^w Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, ^x neither shall the mighty deliver ^y himself.

15 Neither shall he stand that handleth the bow; and *he that is swift of foot shall not deliver himself:* ^z neither shall he that rideth the horse deliver himself.

16 And *he that is* ^{aa} courageous among the mighty shall flee away naked in that day, saith the LORD.

^o Isa. v. 24. Mal. iv. 1.—^p Exod. xii. 51. Mic. vi. 4.—^q Deut. ii. 7. viii. 2.—^r Num. vi. 2. Judg. xiii. 5.—^s Isa. xxx. 10. Jer. xi. 21. Ch. vii. 12, 13. Mic. ii. 6.—^t Isa. i. 14.—^u Or, I will press your place, as a cart full of sheaves presseth.—^v Ch. ix. 1, &c. J. r. ix. 23.—^w Pa. xxxiii. 16.—^x Heb. his soul or life.—^y Pa. xxxiii. 17.—^z Heb. strong of his heart.

Prophecy not.] They would not worship God, and they would not hear the voice of his prophets.

Verse 13. *Behold, I am pressed under you*] The marginal reading is better: "Behold, I will press your place, as a cart full of sheaves presseth." I will bring over you the wheel of destruction; and it shall grind your place—your city and temple, as the wheel of a cart laden with sheaves presses down the ground, gravel, and stones, over which it rolls.

Verse 14. *The flight shall perish from the swift*] None, by might, by counsel, or by fleetness, shall be able to escape from the impending ruin. In a word, God has so fully determined to avenge the quarrel of his broken covenant, that all attempts to escape from his judgments shall be useless.

Verse 15. *Neither shall he that rideth the horse deliver himself.*] I believe all these sayings, from verse 13 to 16 inclusive, are proverbs, to show the inutility of all attempts, even in the best circumstances, to escape the doom now decreed, because the cup of their iniquity was full.

Verse 16. *Shall flee away naked*] In some cases the alarm shall be in the night; and even the most heroic shall start from his bed, and through terror not wait to put on his clothes.

CHAPTER III.

This chapter begins with reproving the twelve tribes in general, 1, 2; and then particularly the kingdom of Israel, whose capital was Samaria. The prophet assures them that, while they were at variance with God, it would be unreasonable in him to expect his presence or favour, 3-8. Other neighbouring nations are then called upon to take warning from the judgments about to be inflicted upon the house of Israel, which would be so general that only a small remnant should escape them, 9-15. The image used by the prophet on this occasion (see verse 12), and borrowed from his former calling, is very natural and significant, and not a little dignified by the inspired writer's lofty air and manner.

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 * You only have I known of all the families of the earth: ^b therefore I will ^c punish you for all your iniquities.

3 Can two walk together, except they be agreed? ^d xi. 22. Luke xii. 47. Rom. ii. 9. 1 Pet. iv. 17.—^e Heb. visit upon.

* Deut. vii. 6. x. 15. Pa. cxlviii. 19, 20.—^b See Dan. ix. 12. Matt.

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. 8 The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the Lord,

* Heb. give forth his voice.—^b Or, not run together.—^c Isa. xlv. 7.—^d Or, and shall not the LORD do somewhat?—^e Gen. vi. 13. xviii. 17. Ps. xxv. 14. John xv. 15.—^f Ch. i. 2.—^g Acts iv. 20. v. 20, 29. 1 Cor. ix. 18.—^h Or, oppressions.—ⁱ Jer. iv. 22.—^j Or, spoil.—

Verse 1. *Against the whole family*] That is, all, both of the kingdoms of Israel and Judah.

Verse 2. *You only have I known*] I have approved of you, loved you, fed, sustained, and defended you; but because you have foregone me, have become idolatrous and polluted, therefore will I punish you. And the punishment shall be in proportion to the privileges you have enjoyed, and the grace you have abused.

Verse 3. *Can two walk together*] The similes in this and the three following verses are all chosen to express the same thing, viz., that no calamities or judgments can fall upon any people but by the express will of God, on account of their iniquities; and that whatever his prophets have foretold, they have done it by direct revelation from their Maker; and that God has the highest and most cogent reason for inflicting the threatened calamities. This correctness of the prophets' predictions shows that they and I are in communion.

Verse 4. *Will a lion roar*] Should I threaten such judgment without cause?

Verse 5. *Can a bird fall in a snare*] Can ye, as a sinful people, fall into calamities which I have not appointed?

Shall one take up a snare—and have taken nothing] The original, literally translated, is nearly as follows: "Shall the trap arise from the ground; and catching, shall it not catch?" Here is a plain allusion to such traps as we employ to catch rats, foxes &c.

Verse 6. *Shall a trumpet be blown*] The sign of alarm and invasion.

And the people not be afraid?] Not take the alarm, and provide for their defence and safety?

Shall there be evil in a city] The word does not mean moral evil, but punishment for sin; calamities falling on the workers of iniquity. *Natural evil* is the punishment of moral evil: God sends the former when the latter is persisted in.

Verse 7. *Surely the Lord God will do nothing*] In reference to the punishment, correction, or blessing of his people.

But he revealeth his secret unto his servants the prophets.] They are in strict correspondence with him, and he shows them things to come.

Verse 8. *The lion hath roared*] Can any hear such denunciations of divine wrath, and not tremble?

The Lord God hath spoken] And those only who are in communion with him have heard the speech. *Who can but prophesy?* Who can help proclaiming at large the judgment threatened against the nation?

who store up violence and robbery in their palaces.

11 Therefore thus saith the Lord God; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts.

14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.

¹ 2 Kings xvii. 3, 6. xviii. 9, 10, 11.—¹ Heb. delivereth.—² Or, On the bed's feet.—³ Or, punish Israel for.—⁴ Jer. xxxvi. 22.—⁵ Judg. iii. 20.—⁶ 1 Kings xxii. 39.

But I think *naba*, here, is to be taken in its natural and ideal signification, to pray, supplicate, or deprecate vengeance. The Lord hath spoken of punishment—who can help supplicating his mercy, that his judgments may be averted?

Verse 9. *Publish in the palaces*] The housetops or flat roofs were the places from which public declarations were made. See in Isa. xxii. 1, and on Matt. x. 27.

Verse 10. *For they know not to do right*] "There are none so blind as those who will not see." *Their eyes*, saith the Lord, *they have closed*.

Verse 11. *An adversary—round about the land*] Ye shall not be able to escape; wherover ye turn, ye shall meet a foe.

Verse 12. *As the shepherd taketh out of the mouth of the lion*] Scarcely any of you shall escape; and those that do shall do so with extreme difficulty, just as a shepherd, of a whole sheep carried away by a lion, can recover no more than two of its legs, or a piece of its ear, just enough to prove by the marks on those parts, that they belonged to a sheep which was his own.

So shall the children of Israel be taken out] Those of them that escape these judgments shall escape with as great difficulty, and be of as little worth, as the two legs and piece of an ear that shall be snatched out of the lion's mouth.

In the corner of a bed] As the corner is the most honourable place in the east, and a couch in the corner of a room is the place of the greatest distinction; so the words in the text may mean, that even the metropolitan cities, which are in the corner—in the most honourable place of the land, whether Samaria in Israel, or Damascus in Syria, shall not escape these judgments. [Or it may mean the grandees of Samaria.]

Verse 13. *Hear ye*] This is an address to the prophet.

Verse 14. *In the day that I shall visit*] See 2 Kings xxiii. 15, 16, &c.

Verse 15. *I will smite the winter-house with the summer-house*] I will not only destroy the poor habitations and villages in the country, but I will destroy those of the nobility and gentry; as well as the lofty palaces in the fortified cities in which they dwell in the winter season, as those light and elegant seats in which they spend the summer season.

And the houses of ivory] We cannot suppose that a house constructed entirely of ivory can be intended, but one in which ivory vessels, ornaments, and inlaying abounded. See 1 Kings xxii. 39.

CHAPTER IV.

Israel reproved for their oppression, 1-3; idolatry, 4, 5; and for their impenitence under the chastising hand of God, 6-11. The omniscience and uncontrollable power of God, 12, 13.

HEAR this word, ye ^a *kin* of Bashan, that ^b *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 ^b The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away ^c with hooks, and your posterity with fishhooks.

3 And ^d ye shall go out at the breaches, every cow at that which ^e is before her; and ^e ye shall cast them into the palace, saith the Lord.

4 ^f Come to Beth-el, and transgress; at ^g Gilgal multiply transgression; and ^h bring your sacrifices every morning, ⁱ and your tithes after ^j three years:

5 ^k And ^l offer a sacrifice of thanksgiving with leaven, and proclaim and publish ^m the free offerings: ⁿ for ^o this liketh you, O ye children of Israel, saith the Lord God.

6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: ^p yet have ye not returned unto me, saith the Lord.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

^a Ps. xxii. 12. Ezek. xxxix. 18.—^b Ps. lxxxix. 35.—^c Jer. xvi. 16. Hab. i. 15.—^d Ezek. xii. 5, 12.—^e Or, *ye shall cast away the things of the palace.*—^f Ezk. k. xx. 39.—^g Hos. iv. 15. xii. 11. Ch. v. 5.—^h Num. xxviii. 3, 4.—ⁱ Deut. xiv. 28.—^j Heb. *three years of days.*—^k Lev. vii. 13. xxiii. 17.—^l Heb. *offer by burning.*—^m Lev. xxii. 18, 21. Deut. xii. 6.—ⁿ Ps. lxxxii. 12.—^o Heb. *so ye love.*—^p Isa. xxvi. 11. Jer. v. 3. Hag. ii. 17. Ver. 8, 9.—^q Jer. 6, 10, 11.—^r Deut. xxviii. 22. Hag. ii. 17.—^s Or, *the multitude of your gardens, &c.,*

Verse 1. *Hear this word ye kin of Bashan*] *Bashan* was famous for the fertility of its soil, and its flocks and herds; and the prophet here represents the iniquitous, opulent, idle, lazy drones, whether men or women, under the idea of fatted bullocks, which were shortly to be led out to the slaughter.

Verse 2. *He will take you away with hooks*] As the words in the text are generally *feminine*, it has been supposed that the prophecy is against the proud, powerful, voluptuous women. I rather think that the prophet speaks *cytarchestically*; and means men of effeminate manners and idle lives. They are not the *bulls of Bashan* but the *cows*; having little of the manly character remaining.

Verse 3. *And ye shall go out at the breaches*] *Samaria* itself is the *net*; your adversaries shall besiege it, and make breaches in its walls. At those breaches ye shall endeavour to make your escape, but ye shall also be caught and led into captivity, where most of you shall be destroyed.

Verse 4. *Come to Beth-el, and transgress*] Spoken ironically. Go on to worship your calves at Beth-el; and multiply your transgressions at Gilgal; the very place where I rolled away the reproach of your fathers, by admitting them there into my covenant by circumcision.

Verse 5. *Offer a sacrifice of thanksgiving*] To the senseless metal, and the unfeeling stock and stone images, from which ye never did, and never could, receive any help. Proceed yet farther, and bring *free-will-offerings*; testify superabundant gratitude to your wooden and metallic gods, to whom ye are under such immense imaginary obligations!

Verse 6. *Cleanness of teeth*] Scarcity of bread as immediately explained.

The *famine* mentioned here is supposed to be that which

8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: ^a yet have ye not returned unto me, saith the Lord.

9 ^b I have smitten you with blasting and mildew: ^c when your gardens, and your vineyards, and your fig trees, and your olive trees increased, ^d the palmerworm devoured them: yet have ye not returned unto me, saith the Lord.

10 I have sent among you the pestilence ^e after ^f the manner of Egypt: your young men have I slain with the sword, ^g and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: ^h yet have ye not returned unto me, saith the Lord.

11 I have overthrown *some* of you, as God overthrew ⁱ Sodom and Gomorrah, ^j and ye were as a firebrand plucked out of the burning: ^k yet have ye not returned unto me, saith the Lord.

12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, ^l prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the ^m wind, ⁿ and declareth unto man what is his thought, ^o that maketh the morning darkness, ^p and treadeth upon the high places of the earth, ^q The Lord, The God of hosts, is his name.

did the palmerworm, &c.—^r Joel i. 4. ii. 25.—^s Or, in the way.—^t Exod. ix. 3, 8. xii. 29. Deut. xxviii. 27, 60. Ps. lxxviii. 50.—^u Heb. *with the captivity of your horses.* 2 Kings xiii. 7.—^v Ver. 6.—^w Gen. xix. 24, 25. Isa. xlii. 19. Jer. xlix. 18.—^x Zech. iii. 2. Jude 23.—^y Ver. 6.—^z See Ezek. xiii. 5. xxii. 30. Luke xiv. 31, 32.—^{aa} Or, *spirit.*—^{ab} Ps. cxxxix. 2. Dan. ii. 28.—^{ac} Ch. v. S. viii. 9.—^{ad} Deut. xxxii. 13. xxxiii. 29. Mic. i. 3.—^{ae} Isa. xlvii. 4. Jer. x. 10. Ch. v. 8. ix. 6.

is spoken of 2 Kings viii. 1; but it is most likely to have been that mentioned by Joel, chaps. i. and ii.

Verse 7. *When there were yet three months to the harvest*] The rain that God had withheld from them, was that which was usual in the spring months, particularly in April.

I caused it to rain upon one city] In these instances a particular providence was most evident. "And yet, they did not return to the Lord."

Verse 9. *I have smitten you with blasting and mildew*] And this in such a way as to show it was a *divine judgment*. They saw this; "yet they did not return to the Lord!"

Verse 10. *I have sent—the pestilence*] Besides this, he had suffered their enemies to attack and prevail against them; alluding to the time in which the Syrians besieged Samaria, and reduced it to the most extreme necessity; 2 Kings vi. 25.

Verse 11. *I have overthrown some of you*] In the destruction of your cities I have shown my judgments as signally as I did in the destruction of Sodom and Gomorrah; and those of you that did escape were as "brands plucked out of the fire;" if not consumed yet much scorched.

Verse 12. *Prepare to meet thy God, O Israel.*] This is a military phrase, and is to be understood as a challenge to come out to battle. This verse has been often painfully misapplied by public teachers; it has no particular relation to the day of judgment, nor the hour of death. These constructions are impositions on the text.

Verse 13. *He that formeth the mountains*] Who is he who hath done and can do all these things? JEHOVAH ELOHIM TSEBAOTH, that is his name. 1. The self-existing, eternal, and independent Being. 2. The God who is in covenant with mankind. 3. The universal Commander of all the hosts of earth and heaven.

CHAPTER V.

This chapter opens with a tender and pathetic lamentation, in the style of a funeral song, over the house of Israel, 1, 2. The prophet then glances at the awful threatenings denounced against them, 3; earnestly exhorting them to renounce their idols, and seek Jehovah, of whom he gives a very magnificent description, 4-9. He then reproves their injustice and oppression with great warmth and indignation; exhorts them again to repentance; and enforces his exhortation with the most awful threatenings, delivered with great majesty and authority, and in images full of beauty and grandeur, 10-24. The chapter concludes with observing that their idolatry was of long standing; that they increased the national guilt, by adding to the sins of their fathers; and that their punishment, therefore, should be great in proportion, 25-27. Formerly numbers of them were brought captive to Damascus (2 Kings x. 32, 33); but now they must go beyond it to Assyria, 2 Kings xv. 29; xvii. 6.

Hear ye this word which I take up against you, even a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

3 For thus saith the LORD God; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

4 For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph and devour it, and there be none to quench it in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth.

8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The his name:

*Jer. vii. 29. Ezek. xix. l. xxvii. 2.—2Chron. xv. 2. Jer. xxix. 13. Ver. 6.—Isa. iv. 3.—Ch. iv. 4.—Ch. viii. 14.—Hos. iv. 15. x. 8.—Ver. 4.—Ch. vi. 12.—Job. ix. 9. xxxviii. 31.—1Pe. civ. 20.—Job. xxxviii. 34. Ch. ix. 6.—Ch. iv. 18.—Heb. spoil.—Isa. xxix. 21.—1 Kings xxii. 8.—Deut. xxviii. 30, 38, 39.

Verse 1. *Hear ye this word*] Attend to this doleful song which I make for the house of Israel.

Verse 2. *The virgin of Israel*] The kingdom of Israel, or the ten tribes, which were carried into captivity; and are now totally lost in the nations of the earth.

Verse 3. *The city that went out by a thousand*] The city that could easily have furnished, on any emergency, a thousand fighting men, can now produce scarcely one hundred, and now of the hundred scarcely ten remain: so reduced was Israel when Shalmaneser besieged and took Samaria, and carried the residue into captivity.

Verse 4. *Seek ye me, and ye shall live*] Deplorable as your case is, it is not utterly desperate.

Verse 5. *But seek not Beth-el*] There was one of Jeroboam's golden calves, and at Gilgal were carved images; both were places in which idolatry was triumphant.

Verse 6. *In the house of Joseph*] The Israelites of the ten tribes, of whom Ephraim and Manasseh, sons of Joseph, were the chief.

Verse 7. *Ye who turn judgment to wormwood*] Who pervert judgment; causing him who obtains his suit to mourn sorely over the expenses he has incurred in gaining his right.

Verse 8. *That maketh the seven stars and Orion*] See notes on Job ix. 9 and xxxviii. 32, where the subject of this verse is largely considered.

Turneth the shadow of death into the morning] Who makes day and night, light and darkness.

Calleth for the waters of the sea] Raising them up by evaporation, and collecting them into clouds.

9 That strengtheneth the strong against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways. Alas! alas!

Mic. vi. 15. Zeph. i. 13. Hag. i. 6.—Heb. vineyards of desire.—Ch. ii. 26.—Or, a ransom.—Isa. xxix. 21. Ch. ii. 7.—Ch. vi. 10.—Mic. iii. 11.—1's. xxxiv. 14. xviii. 10. Rom. xii. 9.—Exod. xxxii. 30. 2 Kings xix. 4. Joel ii. 14.

And poureth them out] Causing them to drop down in showers upon the face of the earth.

Verse 9. *That strengtheneth the spoiled*] Who takes the part of the poor and oppressed against the oppressor; and, in the course of his providence, sets up the former, and depresses the latter.

Verse 10. *They hate him that rebuketh in the gate*] They cannot bear an upright magistrate, and will not have righteous laws executed.

Verse 11. *Your treading is upon the poor*] You tread them under your feet; they form the road on which you walk; and yet it was by oppressing and impoverishing them that ye gained your riches.

Ye take from him burdens of wheat] Ye will have his bread for doing him justice.

Verse 12. *I know your manifold transgressions*] I have marked the multitude of your smaller crimes, as well as your mighty offences.

Verse 13. *The prudent shall keep silence*] A wise man will consider that it is useless to complain.

Verse 14. *Seek good, and not evil*] Is there a greater mystery in the world, than that a man, instead of seeking good, will seek evil, knowing that it is evil?

And so the Lord] As God is the Fountain of good, so they who seek the supreme good seek him; and they who seek shall find him.

Verse 15. *Hate the evil, and love the good*] What ruins you, avoid; what helps you, cleave to.

Verse 16. *They shall call the husbandman to mourning*]

and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards shall be wailing: for I will pass through these, saith the LORD.

18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt-offerings and

* Jer. ix. 17.—b Exod. xii. 13. Nah. i. 12.—c Isa. v. 19. Jer. xvii 15. Ezek. xii. 22, 27. 2 Pet. iii. 4.—d Jer. xxx. 7. Joel ii. 2. Zeph. i. 15.—e Jer. xlviii. 44.—f Prov. xxi. 27. Isa. i. 11-13. Jer. vi. 20. Hos. viii. 13.—g Lev. xxvi. 31.—h Or, smell your holy days.—i Isa. lxvi. 3. Mic. vi. 6, 7.—Or, thank-offerings.—k Hos. vi. 6.

Because the crops have failed, and the ground has been tilled in vain.

Verse 17. And in all vineyards shall be wailing] The places where festivity especially used to prevail.

I will pass through thee] As I passed, by the ministry of the destroying angel, through Egypt, not to spare, but to destroy.

Verse 18. Woe unto you that desire the day of the Lord] The prophet had often announced the coming of God's day, that is, of a time of judgment; and the unbelievers had said, "Let his day come, that we may see it." Now the prophet tells them that that day would be to them darkness—calamity, and not light—not prosperity.

Verse 19. As if a man did flee from a lion, and a bear met him] They shall go from one evil to another.

Leaned his hand on the wall, and a serpent bit him.] Snakes and venomous animals are fond of taking up their lodging in walls of houses, where they can either find or make holes; and it is dangerous to sit near or lean against them.

Verse 21. I hate, I despise your feast days] I abominate those sacrificial festivals where there is no piety; and I despise them because they pretend to be what they are not.

Verse 23. The noise of thy songs—the melody of thy viols.] They had both vocal and instrumental music in these sacri-

your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which he made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.

Mic. vi. 8.—Heb. roll.—m Deut. xxxii. 17. Josh. xxiv. 14. Ezek. xx. 8, 16, 21. Acta vii. 42, 43. See Isa. xlii. 23.—n Or, Sicut in your king.—o 1 Kings xi. 83.—p 2 Kings xvii. 6.—q Ch. iv. 13.

ficial festivals; and God hated the noise of the one and shut his ears against the melody of the other.

Verse 24. Let judgment run down] Let the execution of justice be everywhere like the showers that fall upon the land to render it fertile; and let righteousness in heart and life be like a mighty river.

Verse 25. Have ye offered unto me sacrifices] Learned men have considered this verse as speaking thus: Did ye offer to me, during forty years in the wilderness, sacrifices in such a way as was pleasing to me? Ye did not; for your hearts were divided, and ye were generally in a spirit of insurrection or murmuring.

Verse 26. But ye have borne] The preceding verse spoke of their fathers; the present verse speaks of the Israelites then existing, who were so grievously addicted to idolatry, that they not only worshipped at stated public places the idols set up by public authority, but they carried their gods about with them everywhere.

The tabernacle of your Moloch] Probably a small portable shrine, with an image of their god in it, such as Moloch; and the star or representative of their god Chiun.

Verse 27. Will I cause you to go into captivity beyond Damascus] That is, Assyria, the way to which, from Judea, was by Damascus.

This captivity happened after the time of Amos.

CHAPTER VI.

The prophet reproves his people for indulging themselves in luxurious ease, and forming alliances with their powerful idolatrous neighbours, 1. He asks whether their lands or their lot be better than their own, 2, that they should choose to worship the gods of the heathen, and forsake Jehovah. Then follows an amplification of the sin which the prophet reproves, 3-6; to which he annexes very awful threatenings, confirmed by the oath of Jehovah, 7, 8. He next particularly specifies the punishment of their sins by pestilence, 9-11; by famine, or a drought that should harden the earth so that it could not be tilled, 12; and by the sword of the Assyrians, 14.

WOE to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down

* Luke vi. 24.—b Or, are secure.—c Exod. xix. 5.—d Or, first-fruits.—e Jer. ii. 10.—f Isa. x. 9. Taken cir. 794.—g 2 Kings xviii. 34.—h Josh. xi. 22. 1 Sam. v. 8. 2 Chron. xxvi. 6.—i Nah. iii. 8.—

Verse 1. Woe to them that are at ease in Zion] Those that are at ease may mean those who have no concern about the threatened judgments, and who have no deep concern for the salvation of their own souls.

Are named chief] They call themselves not after their

to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch them-

j Ezek. xii. 27.—k Ch. v. 19. lx. 10.—l Ch. v. 12. Ver. 12.—m Ps. xciv. 20.—n Or, habitation.—o Or, abound with superfluities.

ancestors, but after the chief of the idolatrous nations with whom they intermarry contrary to the law.

Verse 2. Pass ye unto Calneh] This is Ctesiphon on the river Tigris.

Hamath] A city on the Orontes, in Syria.

selves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of music, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the

house, and shall say unto him that is by the sides of the house, *Is there yet any with thee?* and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the Lord.

11 For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness.

* Isa. v. 12.—^b Or, *quaver*.—^c 1 Chron. xxiii. 5.—^d Or, in bowls of wine.—^e Gen. xxxvii. 25.—^f Heb. *breach*.—^g Jer. li. 14. Heb. vi. 13, 17.—^h Ps. xlvii. 4. Ezek. xxiv. 21. Ch. viii. 7.—ⁱ Heb. the fulness thereof.—^j 1 Ch. v. 13.—^k Ch. viii. 3.—^l Or, they will not, or

[*Gath*] A well-known town, and head of one of the five seignories of the Philistines.

Be they better? You have no more reason to expect exemption from the consequences of your sins than they had.

Verse 3. *Ye that put far away the evil day*] Woe to you who will not consider the day of approaching vengeance; but continue in your iniquity, and harden your hearts.

Verse 4. *That lie upon beds of ivory*] The beds mentioned here may be either sofas to recline on at table, or beds to sleep on; and these among the ancients were ornamented with ivory inlaid.

Verse 5. *And invent to themselves instruments of music, like David*] See the note on 1 Chron. xxiii. 5; and see especially the note on 2 Chron. xxix. 25.

The word *happoretim*, which we render *chant*, and the margin *quaver*, signifies to *dance*, to *skip*, &c. In the sight of such a text, fiddlers, drummers, waltzers, &c., may well tremble, who perform to excite detestable passions.

Verse 6. *That drink wine in bowls*] Perhaps the costliness of the drinking vessels, more than the quantity drunk, is that which is here reprehended by the prophet.

Verse 7. *With the first that go captive*] The house of Israel shall be carried into captivity before the house of Judah.

Verse 8. *The Lord God hath sworn by himself*] *Benaphsho*, by his soul, his being, existence.

Verse 9. *Ten men—they shall die*] ALL shall be cut off by the sword, or by captivity, or by famine.

Verse 10. *A man's uncle shall take him up*] This obscure verse seems to describe the effects of famine and pestilence during the siege of Samaria. The carcase shall be burnt;

have not.—^m Isa. lv. 11.—ⁿ Ch. iii. 15.—^o Or, *droppings*.—^p Hos. x. 4. Ch. v. 7.—^q Jer. v. 15.—^r Num. xxxiv. 8. 1 Kings viii. 65.—^s Or, *valley*.

and the bones removed with no ceremony of funeral rites, and without the assistance of the nearest kinsman. Solitude shall reign in the house; and if one is left, he must be silent (see chap. vii. 3), and retired, lest he be plundered of his scanty provision! *Burning the body*, and then collecting the ashes, and putting them into an urn, was deemed the most honourable mode of burial.

Verse 11. *He will smite the great house with breaches*] The great and small shall equally suffer; no distinction shall be made; rich and poor shall fall together; death has received his commission, and he will spare none.

Verse 12. *Shall horses run upon the rock?*] Just as useless and injurious would it be to put gall in the place of judgment, and hemlock in the place of righteousness. You have not only been labouring in vain for yourselves, but you have also been oppressive to others; and for both ye shall suffer.

Verse 13. *Ye which rejoice in a thing of nought*] In your idols: for an idol is nothing in the world.

Have we not taken to us horns] We have arrived to power and dignity by our strength. Horns were the symbols of power and authority.

Verse 14. *I will raise up against you a nation*] The Assyrians under Pul, Tiglath-Pileser, and Salmaneser, who subdued the Israelites at various times, and at last carried them away captive in the days of Hosea, the last king of Israel in Samaria.

From the entering in of Hamath (on the north) unto the river of the wilderness] Besor, which empties itself into the sea, not far from Gaza, and was in the southern part of the tribe of Simeon.

CHAPTER VII.

In this chapter God represents to Amos, by three several visions, the judgments he is about to bring on Israel. The first is a plague of locusts threatening to cut off the hopes of the harvest, by attacking it in the time of the second growth; the first luxuriations of the crop being probably mowed for the king's horses, 1-3. The next vision threatens a judgment by fire, which would consume a great part, 4-6; and the third, a total overthrow of Israel, levelling it as it were by a line, 7-9. The rest of the chapter is a denunciation of heavy judgments against Amaziah, priest of Beth-el, who had brought an accusation to the king against the prophet, 10-17.

THUS hath the LORD GOD shewed unto me; and, behold, he formed ^a grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.

2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: ^b by ^c whom shall Jacob arise? for he is small.

3 ^d The Lord repented for this: It shall not be, saith the Lord.

4 Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: ^e by whom shall Jacob arise? for he is small.

6 The Lord repented for this: This also shall not be, saith the Lord GOD.

7 Thus he showed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb line in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, ^f I will set a plumb-line in the midst of my people Israel: ^g I will not again pass by them any more:

9 ^h And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against ⁱ the house of Jeroboam with the sword.

^a Or, green worms.—^b Isa. li. 19. Ver. 5.—^c Or, who of or for Jacob shall stand?—^d Deut. xxxii. 36. Ver. 6. Jonah lii. 10. James v. 14.—^e Ver. 2. 8.—^f See 2 Kings xxi. 13. Isa. xxviii. 17. xxiv. 11. Lam. ii. 8.—^g Ch. vii. 2. Mic. vii. 18.—^h Beer-sheba, Gen. xxvi. 25. xlvii. 1. Ch. v. 5. viii. 14.—ⁱ 1 Kings xvi. 3.—^j 1 Kings xli. 82.—^k 2 Kings xiv. 23.—^l Ch. ii. 12.—^m 1 Kings xii. 32. xlii. 1.—

Verse 1. Behold, he formed grasshoppers] Gobai is generally understood here to signify locusts. See the notes on Joel i. and ii.

The shooting up of the latter growth] The early crop of grass had been already mowed and housed. The second crop or mowing, as it is called in some places, was not yet begun. By the king's mowings we may understand the first crop, a portion of which the king probably claimed as being the better hay; but the words may signify simply the prime crop, that which is the best of the whole. [Keil regards the king as Jehovah, and the mowings as the judgments already executed upon Israel.]

Verse 2. By whom shall Jacob arise? The locusts, the symbol of the many enemies that had impoverished Jerusalem, having devoured much of the produce of the land, were proceeding, till, at the intercession of the prophet, they were removed. Then, seeing in the light of prophecy the nation in every sense brought low, he cries, "By whom shall Jacob arise? for he is small."

Verse 3. The Lord repented.] Changed his purpose of destroying them by the locusts.

Verse 4. The Lord God called to contend by fire] Permitted war, both civil and foreign, to harass the land, after the death of Jeroboam the Second. These wars would have totally destroyed it, had not the prophet interceded.

It devoured the great deep, and did eat up a part.] We are here to understand the partially destructive wars which afterwards took place; for the Lord causes all these things to pass before the eyes of Amos in the vision of prophecy; and intimates that, at the intercession of his prophets, total ruin should be prevented.

Verse 7. With a plumb-line in his hand.] This appears to be intended as an emblem of strict justice, and intimates that God would now visit them according to their iniquities.

Verse 8. I will set a plumb-line] I will visit them by justice without any mixture of mercy.

10 Then Amaziah ^j the priest of Beth-el sent to ^k Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But ^l prophesy not again any more at Beth-el: ^m for it is the king's ⁿ chapel, and it is the ^o king's court.

14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I ^p a prophet's son; ^q but I was an herdman, and a gatherer of ^r sycomore fruit:

15 And the Lord took me ^s as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

16 Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and ^t drop not thy word against the house of Isaac.

17 ^u Therefore thus saith the Lord; ^v Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

^a Or, sanctuary.—^b Heb. house of the kingdom.—^c 1 Kings xx. 35. 2 Kings ii. 5. iv. 38 vi. 1.—^d Ch. i. 1. Zech. xiii. 5.—^e Or, wild figs.—^f Heb. from behind.—^g Ezek. xxi. 2. Micah ii. 6.—^h See Jer. xxviii. 13. xxix. 21, 25, 31, 32.—ⁱ Isa. xlii. 16. Lam. v. 11. Hos. iv. 13. Zech. xiv. 2.

Verse 9. And the high places of Isaac shall be desolate] The high place of Isaac was Beer-sheba, where Isaac had built an altar to the Lord, Gen. xxvi. 25. This was demolished by Josiah, king of Judah, 2 Kings xxiii. 8.

I will rise against the house of Jeroboam] Zechariah, the son of Jeroboam, was murdered by Shallum after he had reigned six months, and in him the family became extinct.

Verse 10. Amaziah the priest of Beth-el] The idolatrous priest who had been established by the king to maintain the worship of the golden calves which Jeroboam the elder had set up at this place.

Amos hath conspired against thee] This was truly a lying prophet; there is not one word of truth in this message which he sent to Jeroboam.

Verse 12. O thou seer] He pretends kindness to the prophet, and counsels him to go into Judea, and prophesy there and be safe, even at the time that he had accused him of high treason against Jeroboam.

Verse 13. But prophesy not—at Bethel] He must not speak against idolatry, because that was the king's religion; and he who speaks against the king's religion must be an enemy to the state.

Verse 14. I was no prophet] I am an extraordinary messenger of God. I am not called to the prophetic office but for this occasion. I have no message to Judah, and therefore need not go there. I have a message to Israel alone, and I must faithfully deliver it.

Verse 16. Now therefore hear thou the word of the Lord] While he was speaking in his own vindication, God seems to have inspired him with the awful prediction which he immediately delivers.

Verse 17. Thy wife shall be an harlot] As this was the word of the Lord, so it was fulfilled; but as we have no further account of this idolatrous priest, so we cannot tell in what circumstances these threatenings were executed.

CHAPTER VIII.

This chapter begins with a fourth vision denoting the certainty and nearness of the destruction of Israel, 1-3. The prophet then proceeds to reprove their oppression and injustice, 4-7. Strong and beautiful figures, by which is represented the complete dissolution of the Israelitish polity, 8-10. The people threatened with a most awful judgment: a FAMINE of the word of God, 11-14.

THUS hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, * The end is come upon my people of Israel; ^b I will not again pass by them any more.

3 And ^c the songs of the temple ^d shall be howlings in that day, saith the Lord GOD: *there shall be many dead bodies in every place; ^e they shall cast them forth ^f with silence.*

4 Hear this, O ye that ^g swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the ^h new moon be gone, that we may sell corn? and ⁱ the sabbath, that we may ^j set forth wheat, ^k making the ephah small, and the shekel great, and ^l falsifying the balances by deceit? ^m

6 That we may buy the poor for ⁿ silver, and the needy for a pair of shoes; *yea, and sell the refuse of the wheat?*

7 The LORD hath sworn by ^o the excellency of Jacob, Surely ^p I will never forget any of their works.

8 ^q Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise

* Ezek. vii. 2.—^b Ch. vii. 8.—^c Ch. v. 23.—^d Heb. *shall howl*.—^e Ch. vi. 9, 10.—^f Heb. *be silent*.—^g Ps. xiv. 4. Prov. xxx. 14.—^h Or, month.—ⁱ Neh. xiii. 15, 16.—^j Heb. *open*.—^k Mic. vi. 11, 11.—^l Heb. *perverting the balances of deceit*.—^m Hos. xii. 7.—ⁿ Ch. ii. 6.—^o Ch. vi. 8.—^p Hos. viii. 13. ix. 9.—^q Hos. iv. 3.—^r Ch. ix. 5.—

Verse 1. *A basket of summer fruit.*] As summer fruit was not proper for preserving, but must be eaten as soon as gathered, so the Lord intimates by this symbol that the kingdom of Israel was now ripe for destruction, and that punishment must descend upon it without delay.

Verse 3. *The songs of the temple.*] Instead of joyous songs, they shall have nothing but lamentation.

They shall cast them forth with silence.] Every place shall be filled with the dead, and a dreadful silence shall reign universally; the few that remain being afraid either to speak or complain, or even to chant a funeral dirge for the most respectable of the dead.

Verse 5. *When will the new moon be gone?*] This was kept as a kind of holy day, not by divine command, but by custom. The sabbath was strictly holy; and yet so covetous were they that they grudged to give to God and their own souls this seventh portion of time! But bad and execrable as they were, they were saints when compared to multitudes called Christians, who keep their shops either partially or entirely open on the Lord's day, and buy and sell without any scruple of conscience.

Making the ephah small, and the shekel great.] Giving short measure, and taking full price; or, buying with a heavy weight, and selling with one that was light.

Falsifying the balances.] Having one scale light, and the other weighty; one end of the beam long, and the other short. So we find that though the knaves of ancient Israel are dead, they have left their successors behind them.

Verse 6. *That we may buy the poor for silver.*] Buying their services for such a time, with just money enough to clear them from other creditors.

And sell the refuse of the wheat?] Selling bad wheat and damaged flour to poor people as good, knowing that such cannot afford to prosecute them.

Verse 7. *By the excellency of Jacob.*] By the state of

up wholly as a flood; and it shall be cast out and drowned, ^a as by the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, ^b that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 ^c And I will turn your feasts into mourning, and all your songs into lamentation; ^d and I will bring up sackcloth upon all loins, and baldness upon every head; ^e and I will make it as the mourning of an only son, and the end thereof as a bitter day.

11 Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but ^f of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that ^g swear by ^h the sin of Samaria, and say, Thy god, O Dan, liveth; and, The ⁱ manner ^j of Beer-sheba liveth; even they shall fall, and never rise up again.

^a Job v. 14. Isa. xliii. 10. Jer. xv. 9. Mic. iii. 6.—^b Isa. i. 14. Tob. ii. 6.—^c Isa. xv. 2, 3. Jer. xlviii. 97. Ezek. vii. 18. xxvii. 31.—^d Jer. vi. 26. Zech. xii. 10.—^e I Sam. iii. 1. Ps. lxxiv. 9. Ezek. vii. 26.—^f Hos. iv. 15.—^g Deut. ix. 21.—^h Heb. way. See Acts ix. 2. xviii. 25. xix. 9, 23. xxiv. 14.—ⁱ Ch. v. 5.

eminence to which he had raised the descendants of Jacob; or, by the excellent ONE of Jacob, that is, HIMSELF.

Verse 8. *Shall not the land tremble for this?*] It is supposed that an earthquake is here intended, and that the rising up and subsiding as a flood refers to that heaving motion that takes place in an earthquake, and which the prophet here compares to the overflowing and subsiding of the waters of the Nile. But it may refer to commotions among the people.

Verse 9. *I will cause the sun to go down at noon.*] This may either refer to that darkness which often precedes and accompanies earthquakes, or to an eclipse.

Verse 11. *A famine in the land.*] The most grievous of all famines, a famine of the words of Jehovah; a time in which no prophet should appear, none who would point out the way of salvation, or assure them of the mercy of God on their repentance and return to him. This is the severest of God's judgments on this side the worm that never dieth, and the fire that is never quenched.

Verse 12. *They shall wander from sea to sea.*] From the Mediterranean to the Dead Sea; or from west to east, and from north to south, to seek the word of the Lord; to find a prophet, or any person authorized by God to show them the end of their calamities.

Verse 14. *By the sin of Samaria.*] Baal, who was worshipped here.

Thy god, O Dan.] The golden calf, or ox, the representative of the Egyptian god Apis, or Osiris.

The manner of Beer-sheba.] The worship, or object of worship. The word *derech*, way, is here taken for the object and mode of worship; see Acts xix. 2, where way is taken for the creed and form of divine worship as practised by the followers of Christ, and by which they were distinguished from the Jews.

CHAPTER IX.

The first part of this chapter contains another vision, in which God is represented as declaring the final ruin of the kingdom of Israel, and the general dispersion of the people, 1-10. The prophet then passes to the great blessedness of the people of God under the gospel dispensation, 11-15. See Acts xv. 15, 16.

I SAW the Lord standing upon the altar: and he said, Smite the ^a lintel of the door, that the posts may shake: and ^b cut ^c them in the head, all of them; and I will slay the last of them with the sword: ^d he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 ^e Though they dig into hell, thence shall mine hand take them: ^f though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, ^g thence will I command the sword, and it shall slay them: and ^h I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts is he that toucheth the land, and it shall ⁱ melt, ^j and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his ^k stories ^l in the heaven, and hath founded his ^m troop in the earth;

^a Or, *chapiter*, or *knop*.—^b Or, *wound them*.—^c Ps. lxxviii. 21. Hab. iii. 13.—^d Ch. ii. 14.—^e Ps. cxxxix. 3, &c.—^f Job. xx. 6. Jer. ii. 53. Obad. 4.—^g Lev. xxvi. 83. Deut. xxviii. 65. Ezek. v. 12.—^h Lev. xvii. 10. Jer. xlv. 11.—ⁱ Mic. i. 4.—^j Ch. vii. 8.—^k Or, *spheres*.—^l Heb. *ascensions*.—^m Ps. civ. 3, 13.—ⁿ Or, *bundle*.—^o Ch.

Verse 1. *I saw the Lord standing upon the altar*] As this is a continuation of the preceding prophecy, the altar here may be one of those either at *Dan* or *Beer-sheba*.

And cut them in the head] Let all the lintels of all the doors of all those temples be thus cut, as a sign that the whole shall be thrown down and totally demolished. Or this may refer to their *heads*—*chief men*, who were principals in these transgressions.

He that fleeth—shall not flee away] He shall be caught before he can get out of the reach of danger.

And he that escapeth (that makes good his flight) *shall not be delivered*.] Captivity, famine, or sword shall reach him even there.

Verse 2. *Though they dig into hell*] Though they should get into the deepest caverns; and get to the most inaccessible heights; I will drag them up from the one, and pull them down from the other.

Verse 4. *I will set mine eyes upon them for evil*] I will use that very providence against them which before worked for their good.

Verse 5. *The Lord God of hosts is he*] So powerful is he that a touch of his hand shall melt or dissolve the land, and cause all its inhabitants to mourn.

Verse 6. *Buildeth his stories in the heaven*] There is here an allusion to large houses, where there are *cellars*, or places dug in the ground as *repositories* for corn; *middle apartments*, or stories, for the families to live in; and the *house-top* for persons to take the air upon. There may be here a reference to the various systems which God has formed in illimitable space, *transcending each other* as the planets do in our solar system.

Hath founded his troop in the earth] *Aquidatho*, from *agad*, to bind or gather together, possibly meaning the seas and other collections of waters which he has gathered together and bound by his perpetual decree, that they cannot pass; yet when he calleth for these very waters, as in the

he that calleth for the ^o waters of the sea, and poureth them out upon the face of the earth: ^p The LORD is his name.

7 *Are ye* not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the ^q Philistines from ^r Caphtor, and the Syrians from ^s Kir?

8 Behold, ^t the eyes of the Lord God are upon the sinful kingdom, and I ^u will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will ^v sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least ^w grain fall upon the earth.

10 All the sinners of my people shall die by the sword, ^x which say, The evil shall not overtake nor prevent us.

11 ^y In that day will I raise up the tabernacle of David that is fallen, and ^z close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 ^{aa} That they may possess the remnant of ^{bb} Edom, and of all the heathen, ^{cc} which are called by my name, saith the LORD that doeth this.

v. 8.—^p Ch. iv. 13.—^q Jer. xvii. 4.—^r Deut. ii. 23. Jer. xlvii. 4.—^s Ch. i. 5.—^t Ver. 4.—^u Jer. xxx. 11. xxxi. 35, 86. Obad. 16, 17.—^v Heb. *cause to move*.—^w Heb. *stone*.—^x Ch. vi. 3.—^y Acts xv. 16, 17.—^z Heb. *hedge or wall*.—^{aa} Obad. 19.—^{bb} Num. xxiv. 18.—^{cc} Heb. *upon whom my name is called*.

general deluge, he “poureth them out upon the face of the earth.”

The Lord is his name.] This points out his infinite essence. But what is that essence? and what is his nature? and what his immensity and eternity? What archangel can tell?

Verse 7. *Children of the Ethiopians*] The meaning of the verse is this: Do not presume on my having brought you out of the land of Egypt and house of bondage, into a land flowing with milk and honey. I have brought other nations, and some of your neighbours, who are your enemies, from comparatively barren countries, into fruitful territories; such, for instance, as the *Philistines* from *Caphtor*, and the *Syrians* from *Kir*.

Verse 8. *The eyes of the Lord God are upon the sinful kingdom*] The kingdom of Israel, peculiarly sinful; and therefore to be signally destroyed by the Assyrians.

I will not utterly destroy the house of Jacob] The race shall not become extinct: I will reserve them as monuments of my justice, and finally of my mercy.

Verse 9. *I will sift the house of Israel among all nations*] I will disperse them over the face of the earth; and yet I will so order it that the good shall not be lost.

The least grain] *Tseror*, little stone, pebble, or gravel. All shall be collected in Christ, and brought into their own land.

Verse 10. *All the sinners of my people*] It is no evidence of a man's safety that he is *presumptuously fearless*. There is a blessing to him who trembles at God's word.

Verse 11. *Will I raise up the tabernacle of David*] This prophecy remains to be fulfilled. It must refer to their restoration under the gospel, when they shall receive the Lord Jesus as the Messiah, and be by him restored to their own land. See these words quoted by James, Acts xv. 17.

Verse 13. *The plowman shall overtake the reaper*] All the seasons shall succeed in due natural order; but the crops shall be so copious in the fields and in the vineyards, that a

13 Behold ^a the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that ^b soweth seed; ^c and the mountains shall drop ^d sweet wine, and all the hills shall melt.

14 ^e And I will bring again the captivity of my people of Israel, and ^f they shall build the waste cities,

^a Lev. xxvi. 5.—^b Heb. draweth forth.—^c Joel iii. 18.—^d Or, new wine.—^e Jer. xxx. 8.

long time shall be employed in gathering and disposing of them; so that the seasons *shall press on the heels of each other*; so *vast* will be the abundance, and so *long* the time necessary to *gather* and *cure* the *grain* and *fruits*. These are all *poetical* and *prophetical* images, by which happy *times* are pointed out.

and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and ^g they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

^f Isa. lxi. 4. lxxv. 21. Ezek. xxxvi. 33-38.—^g Isa. lx. 21. Jer. xxxii. 41. Ezek. xxxiv. 28. Joel iii. 20.

Verse 15. *I will plant them upon the land*] They shall receive a permanent establishment there.

And they shall no more be pulled up] Most certainly this prophecy has never yet been fulfilled. I conclude, as the word of God cannot fail, and this has not yet been fulfilled, it therefore follows that it will and must be fulfilled to the fulness of its spirit and intention.

THE BOOK

OF THE

PROPHET OBADIAH

OBADIAH.

God is here represented as summoning the nations against Edom, and declaring that his strongholds should not save him, 1-4; that not a remnant, not a gleaning, should be left of him, 5; that the enemy would search out his people, and totally subdue them; and that none of their allies should stand by them, 6-9. He then enlarges on their particular offence, and threatens them with a speedy recompence, 10-16. The Babylonians accordingly subdued the Edomites, and expelled them from Arabia Petraea, of which they never afterwards recovered possession. The remaining verses contain a prophecy of the restoration of the Jews from the Babylonish captivity, and of their victory over all their enemies, 17-21. Some commentators think that these last verses were fulfilled by the conquests of the Maccabees over the Edomites. See 1 Macc. v. 3-5, 65, &c.

THE vision of Obadiah. Thus saith the Lord God *concerning Edom; ^bWe have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts ^cof the rock, whose habitation is high; ^dthat saith in his heart, Who shall bring me down to the ground?

4 *Though thou exalt thyself as the eagle, and though thou ^eset thy nest among the stars, thence will I bring thee down, saith the Lord.

5 If ^fthieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape gatherers came to thee, ^gwould they not leave ^hsome grapes?

*Isa. xxi. 11. xxxiv. 5. Ezek. xxv. 12, 13, 14. Joel iii. 10. Mal. i. 3.—^bJer. xlix. 14, &c.—^c2 Kings xiv. 7.—^dIsa. xlv. 13, 14, 15. Rev. xvii. 7.—^eJob. xx. 6. Jer. xlix. 16. li. 63. Amos ix. 2.—^fIsa. xlv. 13. Nah. iii. 16. Hab. ii. 9.—^gJer. xlix. 9.—^hDeut. xxiv. 21. Isa. xvii. 6. xxiv. 13.—Or, gleanings.—Heb. the men of

Who was this prophet? where born? of what country? at what time did he prophesy? who were his parents? when and where did he die? are questions which have been asked from the remotest antiquity: and which, to this day, have received no answer worthy of recording. There is a multitude of opinions concerning these points: and their multitude and discrepancy are the strongest proofs of their uncertainty. All that seems probable is, that, as he prophesied concerning the destruction of Edom, he flourished a little before, or a little after, the taking of Jerusalem by Nebuchadnezzar, which happened about five hundred and eighty-eight years before Christ; and the destruction of Idumea by the same monarch, which took place a short time after; probably between 588 B. C. and 575 B. C., in the interval of the thirteen years which Nebuchadnezzar employed in the siege of Tyre, which he undertook immediately after the capture of Jerusalem.

Verse 1. *We have heard a rumour*] See Jer. xlix. 14, where the same expressions are found.

Verse 2. *I have made thee small among the heathen*] God ever attributes to himself the rise and fall of nations. If they be great and prosperous, it is by God's providence; if they be low and depressed, it is by his justice.

Verse 3. *The pride of thine heart*] St. Jerome observes that all the southern part of Palestine was full of caverns

6 How are the things of Esau searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee even to the border: ⁱthe ^kmen that were at peace with thee have deceived thee, and prevailed against thee; ^lthey that eat thy bread have laid a wound under thee: ^mthere is none understanding ⁿin him.

8 ° Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy ^pmighty men, O ^qTeman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For thy ^rviolence against thy brother Jacob shame shall cover thee, and ^sthou shalt be cut off forever.

11 In the day that thou stoodest on the other

thy peace.—^kJer. xxxviii. 22.—^lHeb. the men of thy bread.—^mIsa. xix. 11, 12.—ⁿOr, of it.—^oJob. v. 12, 13. Isa. xxix. 14. Jer. xlix. 7.—^pPs. lxxvi. 5. Amos. ii. 16.—^qJer. xlix. 7.—^rGen. xxvii. 11. Ps. cxxxvii. 7. Ezek. xxv. 12, xxxv. 5. Amos i. 11.—^sEzek. xxxv. 9. Mat. i. 4.

hewn out of the rocks, and that the people had subterranean dwellings similar to ovens. Here they are said to dwell in the clefts of the rock, in reference to the caverns above mentioned.

Verse 4. *Though thou exalt thyself as the eagle*] Though like this bird thou get into the highest cliff of the highest rock, it will not avail thee.

Verse 5. *If thieves came to thee*] Thou art totally and irretrievably ruined! The prophet speaks of this desolation as if it had already taken place.

Verse 7. *All the men of thy confederacy*] The Chaldeans are here intended, to whom the Idumeans were attached, and whose agents they became in exercising cruelties upon the Jews.

Have brought thee even to the border] Have hemmed thee in on every side, and reduced thee to distress, or they have driven thee to thy border: cast thee out of thy own land into the hands of thine enemies.

The men that were at peace with thee] The men of thy covenant, with whom thou hadst made a league.

That eat thy bread] That professed to be thy firmest friends, have all joined together to destroy thee.

There is none understanding in him] Private counsels and public plans are all in operation against thee; and yet thou art so foolish and infatuated as not to discern thy own danger.

side, in the day that the strangers ^a carried away captive his forces, and foreigners entered into his gates, and ^b cast lots upon Jerusalem, even thou wast as one of them.

12 But ^c thou shouldest not have ^d looked on ^e the day of thy brother in the day that he became a stranger; neither shouldest thou have ^f rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have ^g spoken proudly in the day of distress.

13 Thou shouldest not have ^h entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid ⁱ hand on their ^j substance in the day of their calamity.

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have ^k delivered up those of his that did remain in the day of distress.

15 ^l For the day of the Lord ^m is near upon all the heathen: ⁿ as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 ^o For as ye have drunk upon my holy moun-

^a Or, carried away his substance.—^b Joel. iii. 3. Nah. iii. 10.—^c Or, do not behold, &c.—^d Ps. xxxvii. 17. Job. xxxi. 29. Mic. iv. 11. vii. 10.—^e Ps. xxxvii. 13. cxxxvii. 7.—^f Job. xxxi. 29. Mic. vii. 8. Prov. xvii. 5. xxiv. 17. 18.—^g Heb. magnified thy mouth.—^h Or, forces.—ⁱ Or, shut up. Ps. xxxi. 8.—^j Ezek. xxx. 8. Joel iii. 14.—^k Ezek. xxxv. 15. Hab. ii. 8.—^l Jer. xxv. 28, 29. xlix. 12. Joel

Verse 8. *Shall I not—destroy the wise men*] It appears from Jer. xlix. 7, that the Edomites were remarkable for wisdom, counsel, and prudence.

Verse 9. *Thy mighty men, O Teman*] This was one of the strongest places in Idumea; and is put here, as in Amos i. 2, and elsewhere, for Idumea itself.

Mount of Esau] Mount Seir.

Verse 10. *For thy violence against thy brother Jacob*] By this term the *Israelites* in general are understood; for the two brothers—*Jacob*, from whom sprang the *Jews*, and *Esau*, from whom sprang the *Idumeans* or *Edomites*—are here put for the *whole people* or descendants of both. We need not look for particular cases of the *violence* of the Edomites against the Jews.

Verse 11. *Thou stoodest on the other side*] Thou not only didst not help thy brother when thou mightest, but thou didst assist his foes against him.

And cast lots] When the Chaldeans cast lots on the spoils of Jerusalem, thou didst come in for a share of the booty; "thou wast as one of them."

Verse 12. *Thou shouldest not have looked*] It shows a malevolent heart to rejoice in the miseries of those who have acted unkindly or wickedly towards us.

Verse 14. *Neither shouldest thou have stood in the crossway*] They are represented here as having stood in the *passes* and *defiles* to prevent the poor Jews from escaping from the Chaldeans. By *stopping these passes*, they threw the poor fugitives back into the teeth of their enemies.

Verse 15. *The day of the Lord is near*] God will not associate thee with him in the judgments which he inflicts. Thou also art *guilty*, and shalt have *thy punishment* in due course with the other sinful nations.

Verse 16. *For as ye have drunk*] This address is to the *Jews*. As we have been visited and punished upon my holy mountain in Jerusalem, so shall other nations be punished in their respective countries. See Jer. xlix. 12.

Verse 17. *But upon Mount Zion shall be deliverance*] Here is a promise of the return from the Babylonish captivity. They shall come to *Zion*, and there they shall find *safety*; and it is remarkable that after their return they were greatly befriended by the Persian kings, and by Alexander the Great and his successors; so that, whilst they ravaged the neighbouring nations, the Jews were unmolested.

And there shall be holiness] They shall return to God, separate themselves from their idols, and become a better

people than they were when God permitted them to be carried into captivity.

The house of Jacob shall possess] They were restored to their former possessions. But this may refer also to their future restoration under the gospel, when they shall be truly converted, and become holiness to the Lord; for *salvation* and *holiness* shall be the characteristics of *Zion*—the *Christian church*, for ever.

Verse 18. *The house of Jacob shall be a fire*] After their return from captivity the *Jews*, called here the *house of Jacob* and the *house of Joseph*, did break out as a flame upon the Idumeans; they reduced them into slavery; and obliged them to receive circumcision, and practise the rites of the Jewish religion.

There shall not be any remaining] As a *people* and a *nation* they shall be totally destroyed. This does not signify that *every individual* shall be destroyed.

Verse 19. *They of the south*] The Jews who possessed the *southern part of Palestine*, should render themselves masters of the mountains of Idumea which were contiguous to them.

They of the plain] From Eleutheropolis to the Mediterranean Sea.

The fields of Samaria] Alexander the Great gave Samaria to the Jews; and John Hyrcanus subdued the same country after his wars with the Syrians.

Benjamin shall possess Gilead] *Edom* lay to the south; the *Philistines* to the west; *Ephraim* to the north; and *Gilead* to the east. Those who returned from Babylon were to extend themselves everywhere.

Verse 20. *Zarephath*] Sarepta, a city of the Sidonians, 1 Kings xvii. 9.

Which is in Sepharad] This is a difficult word. Some think the *Bosporus* is meant; others, *Spain*; others, *France*; others, the *Euphrates*; others, some district in *Chaldea*; for there was a city called *Siphora*, in *Mesopotamia*, above the division of the Euphrates. Dr. Lightfoot says it was a part of *Edom*.

Verse 21. *And saviours shall come up*] Certain persons whom God may choose to be *deliverers* of his people; such as *Zerubbabel*, *Ezra*, *Nehemiah*, and the *Maccabees*.

But if we take the whole as referring to the *times of the gospel*, which I believe is not its *primary* sense, it may signify the conversion and restoration of the Jews, and that under *Jesus Christ* the original *theocracy* shall be restored.

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INTRODUCTION TO THE BOOK
OF THE
P R O P H E T J O N A H.

JONAH, the son of Amittai, the *fifth* of the minor prophets, was a Galilean, a native of Gath-hepher, which is believed to be the same as Jotapata, celebrated for the siege which Josephus the historian there maintained against the Roman army, a little before the destruction of Jerusalem. Gath-hepher was situated in the land of Zebulon, where was the canton of Ophir or Hepher. St. Jerome places it *two* miles from Sepphoris, in the way towards Tiberias. Some rabbins are of opinion that Jonah was the widow of Sarcpta's son, restored to life by Elijah.

Our Saviour makes frequent mention of Jonah in the Gospels. He says that the Ninevites shall one day rise in judgment against the Jews, and condemn them, because they repented at the preaching of Jonah, and the Jews would not hearken to him who was greater than Jonah. And when the Pharisees required a sign of him to prove his mission, he said that he would give them no other than that of the prophet Jonah, that is to say, of his resurrection, which would complete all his miracles, and render the Jews inexcusable in their hardness of heart.

That there are *difficulties* in this book every man must allow; and that learned men have differed greatly in their mode of interpreting the book, and explaining these difficulties, is well known. Some have considered it an *allegory*; referring entirely to Manasseh, and what was done *before, during and after* the war with Esar-haddon, king of Assyria: Manasseh, being taken prisoner by the Assyrians, and thrust into a *dungeon*; where, having lain *three days and three nights*, on his earnest prayer to God in the dungeon, he was delivered, &c. Others have thought, that instead of a *fish*, a *ship* is meant, which had the image of a *whale* on the *stern*, and might be called the *Whale*. Others have thought that the whole of the account of Jonah's being swallowed by a great fish, his praying in its belly, and being cast on dry-land, was a *dream* which he had while *fast asleep* in the ship. And others state that the whole book is a *parable*, intending to point out God's *justice and mercy*, and how prevalent *repentance* is to turn aside the threatened stroke of divine wrath.

The appeal made to the *main facts* of this history by our Lord proves that we are to admit of no *allegorical* exposition of these facts. 1. There was such a person as Jonah. 2. He was swallowed by a sea-monster, in whose belly he was miraculously preserved three days and three nights. 3. This same prophet preached to the Ninevites; and they repented, and turned from their sins under his ministry. This testimony puts an end to all mythological, allegorical, and hypothetical interpretations of those great facts. And in its literal sense alone, I undertake the interpretation of this book.

THE BOOK

OF THE

PROPHET JONAH

CHAPTER I.

Jonah, sent to Nineveh, flees to Tarshish, 1-3. He is overtaken by a great tempest, 4-14; thrown into the sea, 15, 16; and swallowed by a fish, in the belly of which he is miraculously preserved alive three days and three nights, 17.

NOW the word of the LORD came unto ^aJonah ^bthe son of Amittai, saying,
2 Arise, go to Nineveh, that ^cgreat city, and cry against it; for ^dtheir wickedness is come up before me.

3 But Jonah ^erose up to flee unto ^fTarshish from the presence of the LORD, and went down to ^gJoppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish ^hfrom the presence of the LORD.

4 But ⁱthe LORD ^jsent out a great wind into the

sea, and there was a mighty tempest in the sea, so that the ship ^kwas like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and ^lcast forth the wares that were in the ship into the sea, to lighten ^mit of them. But Jonah was gone down ⁿinto the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, ^ocall upon thy God, ^pif so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come,

^a 2 Kings xiv. 25.—^b Called, Matt. xii. 39, *Jonas*.—^c Gen. x. 11, 12. Ch. iii. 2, 8. iv. 11.—^d Gen. xviii. 20, 21. Ezra ix. 6. James v. 4. Rev. xviii. 5.—^e Ch. iv. 2.—^f 1 Kings x. 22.—^g Josh. xix. 46. 2 Chron. ii. 16. Acts ix. 36.—^h Gen. iv. 16. Job i. 12. ii. 7.—

ⁱ Ps. cvii. 25.—^j Heb. cast forth.—^k Heb. thought to be broken.—^l So Acts xxvii. 18, 19, 33.—^m 1 Sam. xxiv. 3.—ⁿ Ps. cvii. 28.—^o Joel ii. 14.

Verse 1. *Now the word of the Lord came unto Jonah*] As a prophet, it is likely that he had but this one mission.

Verse 2. *Go to Nineveh*] This was the capital of the Assyrian empire, and one of the most ancient cities of the world, Gen. x. 10; and one of the largest, as it was three days' journey in circumference. It was situated on the Tigris, or a little to the west, or on the west side of that river. It was well peopled, and had at this time one hundred and twenty thousand persons in it reputed to be in a state of infancy, which on a moderate computation would make the whole number six hundred thousand persons. But some, supposing that persons not being able to distinguish their right hand from their left must mean children under two years of age, and reckoning one such child for every twenty persons from that age upwards, make the population amount to two millions five hundred thousand.

Their wickedness is come up before me.] This is a personification of evil. It ascends from earth to heaven; and stands before the supreme Judge, to bear witness against its own delinquency, and that of the persons whom it has seduced.

Verse 3. *To flee unto Tarshish*] Some say *Tartessus*, in Spain, near the straits of Gibraltar; others, *Tarsus*, in Cilicia; and others, *Taprobana*, or the island of Ceylon, formerly called *Taprobah*; and *Taprobavah* in Sanscrit, to the present day. [*Tartessus*, without doubt.]

And went down to Joppa] This place is the nearest port to Jerusalem on that side of the Mediterranean.

And he found a ship] The Phœnicians carried on a considerable trade with *Tartessus*, Ezek. xxvii. 12; and it was probably in one of their ships that Jonah embarked.

From the presence of the Lord.] He considered that God was peculiarly resident in Judea; and if he got out of that land, the Lord would most probably appoint another prophet to carry the message; for Jonah appears to have considered the enterprise as difficult and dangerous, and therefore wished to avoid it.

Verse 5. *Cried every man unto his god*] The ship's crew were all heathens; and, it is probable, heathens who had each a different object of religious worship.

Cast forth the wares] Threw the lading overboard to lighten the ship, hoping the better to ride out the storm.

Jonah was gone down] Most probably into the hold or cabin under the deck; or where they had berths for passengers in the sides of the ship; something in the manner of our pockets.

Was fast asleep.] Probably quite exhausted and overcome with distress, which in many cases terminates in a deep sleep.

Verse 6. *The shipmaster*] Either the captain or the pilot. *Arise, call upon thy God*] He supposed that Jonah had his god, as well as they had theirs; and that, as the danger was imminent, every man should use the influence he had, as they were all equally involved in it.

Verse 7. *Come, and let us cast lots*] This was a very ancient mode of endeavouring to find out the mind of Divine Providence; and in this case it proves that they supposed the storm to have arisen on account of some hidden crime of some person aboard.

The lot fell upon Jonah.] In this case God directed the lot.

Verse 8. *Tell us—for whose cause*] A very gentle method

and let us ^a cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, ^b Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people art thou?

9 And he said unto them, I am an Hebrew; and I fear ^c the LORD, the God of heaven, ^d which hath made the sea and the dry land.

10 Then were the men ^e exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 Then said they unto him, What shall we do unto thee, that the sea ^f may be calm unto us? for the sea ^g wrought, ^h and was tempestuous.

12 And he said unto them, ⁱ Take me up, and cast me forth into the sea; so shall the sea be calm

^a Josh. vii. 14, 16. 1 Sam. x. 20, 21. xiv. 41, 42. Prov. xvi. 33. Acts i. 26.—^b Josh. vii. 19. 1 Sam. xiv. 43.—^c Or, JEHOVAH.—^d Ps. cxlvi. 6. Acts xvii. 24.—^e Heb. with great fear.—^f Heb. may be silent from us.—^g Or, grew more and more tempestuous.—^h Heb. went.—ⁱ John xi. 50.—^j Heb. digged.—^k Prov. xxi. 30.—

of bringing the charge home to himself, and the several questions here asked gave the utmost latitude to make the best of his own case.

Verse 9. *I fear the Lord*] In this Jonah was faithful. He gave an honest testimony concerning the God he served, which placed him before the eyes of the sailors as infinitely higher than the objects of their adoration: for the God of Jonah was the God of heaven, who made the sea and the dry land, and governed both. He also honestly told them that he was fleeing from the presence of this God, whose honourable call he had refused to obey.

Verse 11. *What shall we do unto thee*] In these poor men there was an uncommon degree of humanity and tender feeling.

Verse 12. *I know that for my sake*] I am not worthy to live; throw me overboard. God will not quiet the storm till I am cast out of the ship.

Verse 13. *The men rowed hard*] Were very unwilling to proceed to this extremity, and thought they would risk every thing rather than cast this disobedient prophet into the great deep.

Verse 14. *They cried unto the Lord*] Under a conviction that he was the self-existing Being, the Maker of the heavens

unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men ^j rowed hard to bring it to the land; ^k but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and ^l lay not upon us innocent blood: for thou, O LORD, ^m hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: ⁿ and the sea ^o ceased from her raging.

16 Then the men ^p feared the LORD exceedingly, and ^q offered a sacrifice unto the LORD, and made vows.

17 Now the LORD had prepared a great fish to swallow up Jonah. And ^r Jonah was in the ^s belly of the fish three days and three nights.

^l Deut. xxi. 8.—^m Ps. cxv. 3.—ⁿ Ps. lxxxix. 9. Luke viii. 24.—^o Heb. stood.—^p Mark iv. 41. Acts v. 11.—^q Heb. sacrificed a sacrifice unto the LORD, and vowed vows.—^r Matt. xii. 40, xvi. 4. Luke xi. 30.—^s Heb. bowels.

and the earth, and the author of the present storm, they put up their prayers to him.

Let us not perish for this man's life] They were now about to cast him overboard; but seemed to call God to witness that it was with the utmost reluctance, and only in obedience to his command.

Verse 16. *Offered a sacrifice*] The first perhaps ever offered on board a vessel, since the ark floated on the waters of the great deluge; and it is most probable that these heathens, witnessing what was done became sincere converts to the true God.

Verse 17. *Now the Lord had prepared a great fish*] *Dag gadol*. This could not have been a whale for the throat of that animal can scarcely admit a man's leg; but it might have been a shark, which abounds in the Mediterranean, and whose mouth and stomach are exceedingly capacious. See the note on Matt. xii. 40, where the whole subject of this verse is considered at large. That days and nights do not, among the Hebrews, signify complete days and nights of twenty-four hours, see Esth. iv. 16, compared with chap. v. 1, Judg. xiv. 17, 18. Our Lord lay in the grave one natural day, and part of two others; and it is most likely that this was the precise time that Jonah was in the fish's belly.

CHAPTER II.

This chapter (except the first verse and the last, which make a part of the narrative) contains a beautiful prayer or hymn, formed of those devout thoughts which Jonah had in the belly of the great fish, with a thanksgiving for his miraculous deliverance.

THEN Jonah prayed unto the LORD his God out of the fish's belly,
2 And said, I ^a cried ^b by reason of mine affliction unto the LORD, ^c and he heard me:

^a Ps. cxx. 1. cxxx. 1. cxlii. 1. Lam. iii. 55, 56.—^b Or, out of mine affliction.

Verse 1. *Then Jonah prayed—out of the fish's belly*] It may be asked, "How could Jonah either pray or breathe in the stomach of the fish?" Very easily, if God so willed it. And let the reader keep this constantly in view; the whole is a miracle, from Jonah's being swallowed by the fish till he was cast ashore by the same animal.

out of the belly of ^d hell cried I, and thou heardest my voice.

3 ^e For thou hadst cast me into the deep, in the ^f midst of the seas; and the floods compassed me

^e Ps. lxxv. 2.—^d Or, the gra s. Isa. xiv. 9.—^f Ps. lxxxviii. 3.—^g Heb. heart.

Verse 2. *Out of the belly of hell*] Among the Hebrews *sheol* means the grave, any deep pit, the place of separate spirits, &c. Here the prophet represents himself as in the bottom of the sea; for so *sheol* must be understood in this place.

Verse 3. *All thy billows and thy waves passed over me.*]

about: * all thy billows and thy waves passed over me.

4 ^b Then I said, I am cast out of thy sight; yet I will look again ^c toward thy holy temple.

5 The ^d waters compassed me about, *even* to the soul; the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the ^e bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life ^f from ^g corruption, O LORD my God.

* Ps. xlii. 7.—^b Ps. xxxi. 22.—^c 1 Kings viii. 38.—^d Ps. lxxi. 1. Lam. iii. 51.—^e Heb. *cuttings off*.—^f Ps. xvi. 10.—^g Or, *the pit*.—

This may be understood *literally*; while the fish, in whose belly he was, sought its pleasure or sustenance in the paths of the deep, the waves and billows of the sea were rolling above. This line seems borrowed from Ps. xlii. 7.

Verse 5. *The waters compassed me about even to the soul*] So as to seem to deprive me of life. I had no hope left.

The weeds were wrapped about my head.] This may be understood *literally* also. He found himself in the fish's stomach, together with *sea weeds*, and such like marine substances, which the fish had taken for its aliment.

Verse 6. *I went down to the bottoms of the mountains*] This also may be *literally* understood. The fish followed the slanting base of the mountains, till they terminated in a plain at the bottom of the great deep.

The earth with her bars] He represents himself as a prisoner in a dungeon, closed in with *bars* which he could not remove, and which at first appeared to be *for ever*, i. e., the place where his life must terminate.

Yet hast thou brought up my life] The substance of this poetic prayer was composed while in the fish's belly; but afterwards the prophet appears to have thrown it into its present poetic form, and to have added some circumstances.

Verse 7. *When my soul fainted*] When I had given up all hope of life

My prayer came in unto thee] Here prayer is *personified*, and is represented as a *messenger* going from the *distressed*,

7 When my soul fainted within me I remembered the LORD: ^b and my prayer came in unto thee, into thine holy temple.

8 They that observe ^c lying vanities forsake their own mercy.

9 But I will ^d sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. ^e Salvation is of the LORD.

10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

^a Ps. xviii. 6.—^b 2 Kings xvii. 15. Ps. xxxi. 6. Jer. x. 8. xvi. 19. ^c Ps. l. 14, 23. cxvi. 17, 18. Hos. xiv. 2. Heb. xiii. 15.—^d Ps. iii. 8.

and entering into the temple of God, and standing before him. This is a very fine and delicate image.

Verse 8. *They that observe lying vanities*] They that trust in idols, follow *vain predictions*, permit themselves to be influenced with *foolish fears*, so as to induce them to *leave the path of obvious duty, forsake their own mercy*. In leaving that God who is the *Fountain of mercy* they abandon that *measure of mercy* which he had treasured up for them.

Salvation is of the Lord.] All *deliverance from danger, preservation of life, recovery from sickness, and redemption of the soul from the power, guilt, and pollution of sin*, is from Jehovah.

Verse 10. *And the Lord spake unto the fish*] That is, by his influence the fish swam to the shore, and cast Jonah on the dry land. So the whole was a miracle from the beginning to the end; and we need not perplex ourselves to find out *literal* interpretations. Some men, because they cannot *work a miracle themselves*, can hardly be persuaded that God can do it.

The text, and the use made of it by Christ, most plainly teach us that the prophet was *literally* swallowed by the fish by the order of God; and that by the divine power he was *preserved alive*, for what is called *three days and three nights, in the stomach of the fish*; and at the conclusion of the above time that same fish was led by the unseen power of God to the shore, and there compelled to eject the prey that he could neither kill nor digest.

CHAPTER III.

Jonah is sent again to Nineveh, a city of three days' journey (being sixty miles in circumference, according to Diodorus Siculus), 1-4. The inhabitants, in consequence of the prophet's preaching, repent in dust and ashes, 5-9. God, seeing that they were deeply humbled on account of their sins, and that they turned away from all their iniquities, repents of the evil with which he had threatened them, 10.

AND the word of the LORD came unto Jonah the second time, saying,
2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
3 So Jonah arose, and went unto Nineveh, accord-

* Heb. of God. So Gen. xxx. 8. Ps. xxxvi. 6. lxxx. 10.

Verse 1. *And the word of the Lord*] The same *oracle* as that before given; and which, from what he had felt and seen of the justice and mercy of the Lord, he was now prepared to obey.

Verse 2. *And preach unto it the preaching*] "And cry the cry that I bid thee." Be my herald, and faithfully deliver my message. Such was John Baptist, Isa. xl. 3; such was Jesus Christ, John vii. 18-37; and such were all his apostles. And such earnestness becomes a ministry that has to do with immortal souls, asleep and dead in sin, hanging on the brink of perdition, and insensible of their state. The *soft-speaking, gentle-toned, unmoved preacher*, is never likely to awaken souls. As we preach, so the people hear; scarcely receiving any counsels that appear to have no im-

ing to the word of the LORD. Now Nineveh was an ^a exceeding great city, of three days' journey.

4 And Jonah began to enter into the city a day's journey, and ^b he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 So the people of Nineveh ^c believed God, and

^b See Deut. xviii. 22.—^c Matt. xii. 41. Luke xi. 32.

portance by the *manner* in which they are *delivered*. But this earnestness is widely different from that noisy, blustering, screaming rant, that manifests more of the turbulence of disorderly passions, than of the real inspired influence of the Spirit of God.

Verse 4. *Yet forty days*] Both the *Septuagint* and *Arabic* read *three days*. But the Hebrew text is undoubtedly the true reading; and it is followed by all the ancient Versions, the *Septuagint* and *Vulgate* excepted. Had they only *three days' space*, the denunciation would have so completely confounded them, as to excite nothing but terror, and prevent repentance and conversion.

Verse 5. *The people of Nineveh believed God*] They had no doubt that the threatening would be fulfilled, unless

proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, * and sat in ashes.

7 ^b And he caused *it* to be proclaimed and ^c published through Nineveh by the decree of the king and his ^d nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water.

* Job ii. 8.—^b 2 Chron. xx. 3. Joel ii. 15.—^c Heb. said.—^d Heb. great men.

their speedy conversion prevented it: but, though not expressed, they knew that their threatening was conditional.

Proclaimed a fast] And never was there one so general, so deep, and so effectual.

Verse 6. *Word came unto the king*] This, some think, was *Pul*; others, *Sardanapalus* his son, king of Assyria, who flourished in the reign of Jeroboam the Second: but it seems more probable that the monarch here alluded to was a king of Assyria contemporary with Joash, king of Judah. It was by the decree of the king that the fast was instituted, and became general.

Verse 8. *Let man and beast be covered*] This was done that every object which they beheld might deepen the

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, * let them turn every one from his evil way, and from [†] the violence that *is* in their hands.

9 * Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ^b And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

* Isa. lviii. 6.—[†] Isa. lix. 6.—² Sam. xii. 22. Joel ii. 14.—Jer. xviii. 8. Amos vii. 3, 6.

impression already made, and cause them to mourn after a godly sort.

Verse 9. *Who can tell if God will turn and repent*] There is at least a peradventure for our salvation. God *may* turn towards us, change his purpose, and save us alive. While there is life there is hope; God has no pleasure in the death of sinners; he is gracious and compassionate. Himself has prescribed repentance; if we repent, and turn to him from our iniquities, who knows then whether God will not turn, &c.

Verse 10. *And God saw their works*] They repented, and brought forth *fruits* meet for repentance; works which showed that they did most earnestly repent. He therefore changed his purpose, and the city was saved.

CHAPTER IV.

Jonah, dreading to be thought a false prophet, repines at God's mercy in sparing the Ninevites, whose destruction he seems to have expected, from his retiring to a place without the city about the close of the forty days. But how does he glorify that mercy which he intends to blame! And what an amiable picture does he give of the compassion of God! 1-5. This attribute of the Deity is still farther illustrated by his tenderness and condescension to the prophet himself, who, with all his prophetic gifts, had much of human infirmity, 6-11

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I ^a fled before unto Tarshish: for I knew that thou art ^b a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 ^c Therefore now, O LORD, take, I beseech thee, my life from me; for ^d *it* is better for me to die than to live.

* Ch. i. 3.—^b Exod. xxxiv. 6. Ps. lxxxvi. 5. Joel ii. 13.—^c 1 Kings xix. 4.—^d Ver. 8.

Verse 1. *But it displeased Jonah exceedingly*] He had more respect to his high sense of his own honour than he had to the goodness and mercy of God.

And he was very angry.] Because the prediction was not literally fulfilled; for he totally lost sight of the *conditions*.

Verse 3. *Take, I beseech thee, my life from me*] Do not let me survive this disgrace. Thou hast spared this city. I thought thou wouldst do so, because thou art *merciful* and *gracious*; and it was on this account that I refused to go at first, as I knew that thou mightest *change thy purpose*, though thou hadst commanded me to make an absolute denunciation of judgment.

Verse 4. *Doest thou will to be angry*] “Is anger good for thee?” No, anger is good for no man; but an angry preacher, minister, bishop, or prophet, is an abominable man. He who, in denouncing the word of God against sinners,

4 Then said the LORD, * Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord God prepared a [†] gourd, * and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah ^b was exceeding glad of the gourd.

7 But God prepared a worm when the morning

* Or, *Art thou greatly angry?*—[†] Or, *palmecrist.*—² Heb. *Kikajon.*—³ Heb. *rejoiced with great joy.*

joins his own *passions* with the divine threatenings, is a cruel and bad man, and should not be an overseer in God's house.

Verse 5. *So Jonah went out of the city*] I agree with Bp. Newcome, who translates, “Now Jonah HAD gone out of the city, and HAD sat,” &c.; for there are many instances where verbs in the preterite form have its force.

Verse 6. *And the Lord God prepared a gourd*] I believe this should be rendered in the preterpluperfect tense, The Lord HAD prepared—this plant, *kikajon*. But what was the *kikajon*? The best judges say the *ricinus* or *palma Christi*, from which we get what is vulgarly called *castor oil*, is meant. It is a tree as large as the olive, has leaves which are like those of the vine, and is also quick of growth. This in all probability was the plant in question, which had been already planted, though it had not attained its proper

rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a ^avehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, ^b*It is better for me to die than to live.*

9 And God said to Jonah, ^cDoest thou well to be angry for the gourd? And he said, ^d*I do well to be angry, even unto death.*

^aOr, silent.—^bVer. 8.—^cOr, *Art thou greatly angry.*—^dOr, *I am greatly angry.*—^eOr, *spared.*

growth, and was not then in full leaf. But it is evident there was something *supernatural* in the growth of this plant, for it is stated to have come up in a night.

Verse 7. *But God prepared a worm*] By being eaten through the root, the plant, losing its nourishment, would soon wither; and this was the case in the present instance.

Verse 8. *A vehement east wind*] Which was of itself of a *parching, withering* nature; and the *sun*, in addition, made it intolerable. These winds are both scorching and suffocating in the east, for deserts of burning sand lay to the east or south-east; and the easterly winds often brought such a multitude of *minute particles of sand* on their wings, as to add greatly to the mischief.

Verse 9. *I do well to be angry, even unto death.*] Jonah was a prophet, and yet had all his old bad tempers about him, in a shameful predominancy. *Balaam* was of the same kind. So we find that God gave the *gift of prophecy*, even to *graceless* men. But many of the prophets were sanctified in their nature before their call to the prophetic office, and were the most excellent of men.

Verse 11. *And should not I spare Nineveh?*] How much is

10 Then said the Lord, Thou hast ^ehad pity on the gourd, for the which thou hast not laboured, neither madest it grow; which ^fcame up in a night and perished in a night:

11 And should not I spare Nineveh, ^gthat great city, wherein are more than sixscore thousand persons ^hthat cannot discern between their right hand, and their left hand; and *also* much ⁱcattle?

^fHeb. was the son of the night.—^gCh. i. 2. iii. 2, 3.—^hDeut. 1, 39.—ⁱPs. xxxvi. 6. cxlv. 9.

the city better than the shrub? But besides this there are in it *one hundred and twenty thousand* persons! And shall I destroy *them*, rather than thy *shade* should be withered, or thy *word* apparently fail! And besides, these persons are *young*, and have *not offended* (for they knew not the difference between their *right hand and their left*); and should not I feel *more pity* for those innocents than thou dost for the fine *flowering plant* which is withered in a night, being itself *exceedingly short-lived*? Add to all this, they have now turned from those sins which induced me to denounce judgment against them. And should I destroy *them* who are now *fasting and afflicting their souls*; and covered with sackcloth, are lying in the dust before me, bewailing their offences and supplicating for mercy? Learn, then, from this, that it is the incorrigibly wicked on whom my judgments must fall, and against whom they are threatened.

This last expostulation of God, it is to be hoped, produced its proper effect on the mind of this irritable prophet; and that he was fully convinced that in this, as in all other cases, God had done all things well.

INTRODUCTION TO THE BOOK
OF THE
P R O P H E T M I C A H

MICAH, he Morasthite, or of Moresa, a village near the city Eleutheropolis, in the southern part of Judah, is the *sixth* in order of the *twelve* minor prophets. He prophesied under Jotham, Ahaz, and Hezekiah, kings of Judah, for about *fifty* years. Some have confounded him with Micaiah, son of Imlah, who lived in the kingdom of the ten tribes under the reign of Ahab.

The spurious Dorotheus says that Micah was buried in the burying-place of the Anakim, whose habitation had been at Hebron, and round about it. This prophet appeared almost at the same time with Isaiah, and has even borrowed some expressions from him. Compare Isa. ii. 2 with Mic. iv. 1, and Isa. xli. 15 with Mic. iv. 13.

There are few beauties of composition of which examples may not be found in this prophet. For *sublimity* and *impressiveness* in several places, he is unrivalled. The *Lord's controversy*, chap. vi. 1-8, is equal to any thing even in the prophet Isaiah. It has a powerful effect on every attentive reader.

THE BOOK

OF THE

PROPHET MICAH.

CHAPTER I.

The prophet begins with calling the attention of all people to the awful descent of Jehovah, coming to execute his judgments against the kingdoms of Israel and Judah, 1-5; first against Samaria, whose fate the prophet laments in the dress of mourners, and with the doleful cries of the fox or ostrich, 6-8; and then against Jerusalem, which is threatened with the invasion of Sennacherib. Other cities of Judah are likewise threatened; and their danger represented to be so great as to oblige them to have recourse for protection even to their enemies the Philistines, from whom they desired at first to conceal their situation. But all resources are declared to be vain; Israel and Judah must go into captivity, 9-16.

THE word of the LORD that came to ^a Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, ^b which he saw concerning Samaria and Jerusalem.

² ^c Hear, all ye people; ^d hearken, O earth, and ^e all that therein is: and let the Lord God ^f be witness against you, the Lord from ^g his holy temple.

³ For behold, ^h the LORD cometh forth out of his ⁱ place, and will come down, and tread upon the ^j high places of the earth.

⁴ And ^k the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down ^l a steep place.

^a Jer. xxvii. 18.—^b Amos i. 1.—^c Heb. *Hear, ye people, all of them.*—^d Deut. xxxii. 1. Isa. i. 2.—^e Heb. *the fulness thereof.*—^f Ps. l. 7. Mal. iii. 5.—^g Ps. xl. 4. Jonah ii. 7. Heb. li. 20.—^h Isa. xxvi. 21.—ⁱ Ps. cxv. 3.—^j Deut. xxxii. 13. xxxiii. 29. Amos iv. 13.—

Verse 1. *In the days of Jotham, Ahaz, and Hezekiah*] These three kings reigned about threescore years; and Micah is supposed to have prophesied about *forty or fifty* years; but no more of his prophecies have reached posterity than what are contained in this book, nor is there any evidence that any more was written. His time appears to have been spent chiefly in *preaching and exhorting*; and he was directed to write those parts only that were calculated to profit the succeeding generation.

Verse 2. *Hear, all ye people*] The very commencement of this prophecy supposes *preceding* exhortations and predictions.

Hearken, O earth] *Arets*, here, should be translated *land*, the country of the Hebrews being only intended.

And let the Lord God be witness] Let him who has sent me with this message be witness that I have delivered it faithfully; and be a witness against you, if you take not the warning.

The Lord from his holy temple] The temple was yet standing, for Jerusalem was not taken for many years after this; and these prophecies were delivered before the captivity

⁵ For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

⁶ Therefore I will make Samaria ^m as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will ⁿ discover the foundations thereof.

⁷ And all the graven images thereof shall be beaten to pieces, and all the ^o hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

^k Judg. v. 5. Ps. xvii. 5. Isa. lxiv. 1, 2, 3. Amos ix. 5. Hab. iii. 6, 10.—^l Heb. *a descent.*—^m 2 Kings xix. 25. Ch. iii. 12.—ⁿ Ezek. xii. 14.—^o Hos. ii. 5, 12.

of the ten tribes, as Micah appears to have been sent both to Israel and to Judah.

Verse 3. *For, behold, the Lord cometh forth*] He represents Jehovah as a mighty conqueror, issuing from his pavilion, stepping from mountain to mountain, which rush down and fill the valleys before him; a consuming fire accompanying him, that melts and confounds every hill and dale, and blends all in universal confusion.

Verse 5. *What is the transgression of Jacob?*] Is it not something extremely grievous? Is it not that of *Samaria*? Samaria and Jerusalem, the chief cities, are infected with *idolatry*. Each had its *high places*, and its *idol worship*, in opposition to the worship of the true God. That there was *idolatry* practised by the *elders of Israel*, even *in the temple of Jehovah*. See Ezek. viii. 1, &c.

Verse 6. *I will make Samaria*] I will bring it to desolation: and, instead of being a royal city, it shall be a *place for vineyards*.

I will discover the foundations thereof] I will cause its walls and fortifications to be razed to the ground.

Verse 7. *All the hires thereof shall be burned*] Multitudes

8 Therefore ^a I will wail and howl, ^b I will go stripped and naked: ^c I will make a wailing like the dragons, and mourning as the ^d owls.

9 For ^e her wound is incurable; for ^f it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

10 ^g Declare ye it not at Gath, weep ye not at all: in the house of ^h Aphrah ⁱ roll thyself in the dust.

11 Pass ye away, ^j thou ^k inhabitant of Saphir, having thy ^l shame naked: the inhabitant of ^m Zaanan came not forth in the mourning of ⁿ Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth ^o waited carefully for good: but ^p evil came down from the LORD unto the gate of Jerusalem.

^a Isa. xxi. 3. xxii. 4. Jer. iv. 19.—^b Isa. xx. 2, 3, 4.—^c Job. xxx. 29. 1 s. cit. 6.—^d Heb. daughters of the owl.—^e Or, she is grievously sick of her wounds.—^f 2 Kings xviii. 13. Isa. viii. 7, 8.—^g 2 Sam. i. 20.—^h That is, dust.—ⁱ Jer. vi. 26.—^j Or, thou that dwellest fairly.—^k Heb. inhabitress.—^l Isa. xx. 4. xlvii. 2, 3. Jer. xiii. 22. Nah. iii. 5.—^m Or, the country of stocks.—ⁿ Or, a place near.—^o Or, was

of women gave the money they gained by their public prostitution at the temples for the support of the priesthood, the ornamenting of the walls, altars, and imagos.

Verse 8. *I will make a wailing like the dragons*] *The jackal.*

Travellers inform us that its howlings by night are most lamentable; and as to the ostrich, it is remarkable for its fearful shrieking and agonizing groanings after night.

Verse 9. *Her wound is incurable*] Nothing shall prevent their utter ruin, for they have filled up the measure of their iniquity.

He is come—even to Jerusalem.] The desolation and captivity of Israel shall first take place; that of Judah shall come after.

Verse 10. *Declare ye it not at Gath.*] Do not let this prediction be known among the Philistines, else they will glory over you.

House of Aphrah] Or, *Beth-aphrah.* This place is mentioned, Josh. xvii. 23, as in the tribe of Benjamin.

Verse 11. *Inhabitant of Saphir*] *Sapher, Sepphoris, or Sephora,* was a city in the tribe of Judah, between Eleutheropolis and Ascalon. [This is doubtful.]

Zaanan] Another city in the tribe of Judah, Josh. xv. 18. [This, too, is unknown.]

Beth-ezel] A place near Jerusalem, Zech. xiv. 5. Some think that Jerusalem itself is intended by this word.

13 O thou inhabitant of ^a Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou ^b give presents ^c to Moresheth-gath: the houses of ^d Achzib ^e shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of ^f Mareshah: ^g he shall come unto ^h Adullam, the glory of Israel.

16 Make thee ⁱ bald, and poll thee for thy ^j delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

grieved.—^a Amos iii. 6.—^b 2 Kings xviii. 14, 17.—^c 2 Sam. viii. 2. 2 Kings xviii. 14, 15, 16.—^d Or, for.—^e That is, a lie.—^f Josh. xv. 44.—^g Josh. xv. 44.—^h Or, the glory of Israel shall come, &c.—ⁱ 2 Chron. xi. 7.—^j Job. i. 20. Isa. xv. 2. xxii. 12. Jer. vii. 29. xvi. 6. xviii. 5. xviii. 37.—^k Lam. iv. 5.

Verse 12. *The inhabitant of Maroth*] There was a city of a similar name in the tribe of Judah, Josh. xv. 59.

Verse 13. *Inhabitant of Lachish*] This city was in the tribe of Judah, Josh. xv. 39.

She is the beginning of the sin] This seems to intimate that Lachish was the first city in Judah which received the idolatrous worship of Israel.

14. *Give presents to Moresheth-gath.*] *Calmet* says that *Moresa* or *Morashti*, and *Achziv*, were cities not far from Gath.

Verse 15. *Adullam the glory of Israel.*] This was a fenced city in the south of Judah (see 2 Chron. xi. 7) towards the Dead Sea.

There is much obscurity in the concluding verses of this chapter. They undoubtedly refer to the captivity of Israel, and to circumstances of distress, &c., which are not mentioned in any of the historical books; and therefore their references and meaning can only be conjectured.

Verse 16. *Make thee bald.*] *Cutting off the hair* was a sign of great distress, and was practised on the death of near relatives; see Amos viii. 10.

Enlarge thy baldness as the eagle] Referring to the moulting of this bird, when in casting its feathers and breeding new ones, it is very sickly, and its strength wholly exhausted.

They are gone into captivity] This is a prediction of the captivity by Shalmaneser.

CHAPTER II.

Here the prophet denounces a woe against the plotters of wickedness, the covetous, and the oppressor, 1, 2. God is represented as devising their ruin, 3. An Israelite is then introduced as a mourner, personating his people, and lamenting their fate, 4. Their total expulsion is now threatened on account of their very numerous offences, 5-10. Great infatuation of the people in favour of those pretenders to divine inspiration who prophesied to them peace and plenty, 11. The chapter concludes with a gracious promise of the restoration of the posterity of Jacob from captivity; possibly alluding to their deliverance from the Chaldean yoke, an event which was about two hundred years in futurity at the delivery of this prophecy, 12, 13.

WOE to them ^a that devise iniquity, and ^b work evil upon their beds! when the morning is light, they practise it, because ^c it is in the power of their hand.

^a Hos. vii. 6.—^b Psa. xxxvi. 4.—^c Gen. xxxi. 29.

Verse 1. *Woe to them that devise iniquity*] Who lay schemes and plans for transgression; who make it their study to find out new modes of sinning; and make these things their nocturnal meditations, that having fixed their plan, they may begin to execute it as soon as it is light in the morning.

2 And they covet ^a fields, and take them by violence; and houses, and take them away: so they ^b oppress a man and his house, even a man and his heritage.

^a Isa. v. 8.—^b Or, defraud.

Verse 2. *They covet fields*] Like Ahab, they will take the vineyard or inheritance of any poor Naboth on which they may fix their covetous eye; so that they take away even the heritage of the poor.

Verse 3. *Against this family* (the Israelites) *do I devise an evil*] Tiglath-pileser ruined this kingdom, and transported

3 Therefore thus saith the LORD ; Behold, against this family do I devise an evil, from which ye shall not remove your necks ; neither shall ye go haughtily : for this time is evil.

4 In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled ; he hath changed the portion of my people : how hath he removed it from me ! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

6 Prophecy ye not, say they to them that prophesy : they shall not prophesy to them, that they shall not take shame.

7 O thou that art named the house of Jacob, is the Spirit of the LORD straitened ? are these his doings ? do not my words do good to him that walketh uprightly ?

8 Even of late my people is risen up as an enemy : ye pull off the robe with the garment from them

that pass by securely as men adverse from war.

9 The women of my people have ye cast out from their pleasant houses ; from their children have been taken away my glory for ever.

10 Arise ye, and depart ; for this is not your rest : because it is polluted, it shall destroy you, even with a sore destruction.

11 If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink ; he shall even be the prophet of this people.

12 I will surely assemble, O Jacob, all of thee ; I will surely gather the remnant of Israel ; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold : they shall make great noise by reason of the multitude of men.

13 The breaker is come up before them : they have broken up, and have passed through the gate, and are gone out by it : and their king shall pass before them, and the LORD on the head of them.

^a Jer. viii. 3.—^b Amos v. 13. Eph. v. 16.—^c Hab. ii. 6.—^d 2 Sam. i. 17.—^e Heb. with a lamentation of lamentations.—^f Ch. i. 15.—^g Or, instead of restoring.—^h Deut. xxxii 8, 9.—ⁱ Or, Prophecy not as they prophesy.—^j Heb. do op, &c. Ezek. xxi. 2.—^k Isa. xxx. 10. Amos ii. 12. vii. 14.—^l Or, shortened.—^m Heb.

upright.—ⁿ Heb. yesterday.—^o Heb. over against a garment.—^p Or, wires.—^q Deut. xii. 9.—^r Lev. xviii. 25, 26. Jer. iii. 2.—^s Or, walk with the wind, and lie falsely.—^t Ezek. xiii. 5.—^u Ch. iv. 6, 7.—^v Jer. xxxi. 10.—^w Ezek. xxxvi. 37.—^x Hos. iii. 5.—^y Isa. iii. 12.

the people to Assyria, under the reign of Hezekiah, king of Judah ; and Micah lived to see this catastrophe.

Verse 4. *Take up a parable against you!* Your wickedness and your punishment shall be subjects of common conversation ; and a funeral dirge shall be composed and sung for you as for the dead.

Verse 5. *None that shall cast a cord!* You will no more have your inheritance divided to you by lot, as it was to your fathers ; ye shall neither have fields nor possessions of any kind.

Verse 6. *Prophecy ye not!* The original is singular, and expressive of sorrow and sobbing. Literally, "Do not cause it to rain ; they will cause it to rain ; they cannot make it rain sooner than this ; confusion shall not depart from us." To rain, often means to preach, to prophesy ; Ezek. xx. 46, xxi 2 ; Amos vii. 16 ; Deut. xxxii. 2 ; Job xxix. 22 ; Prov. v. 3, &c.

Verse 7. *Is the Spirit of the Lord straitened ?* Doth it not speak by other persons as well as by Micah ? Doth it communicate to us such influences as it did formerly ? Is it true that these evils are threatened by that Spirit ? Are these his doings ? To which Jehovah answers, "Do not my words do good to him that walketh uprightly ?" No upright man need fear any word spoken by me : my words to such yield instruction and comfort ; never dismay.

Verse 8. *My people is risen up as an enemy!* Ye are not only opposed to me, but ye are enemies to each other. Ye rob and spoil each other. Ye plunder the peaceable passenger ; depriving him of both his upper and under garment :

ye pull off the robe from those who, far from being spoilers themselves, are averse from war.

Verse 9. *The women of my people!* These two verses may probably relate to the war made on Abaz by Rezin, king of Syria, and Pekah, king of Israel. They fell suddenly upon the Jews ; killed in one day one hundred and twenty thousand, and took two hundred thousand captive ; and carried away much spoil.

Verse 10. *Arise ye, and depart!* Prepare for your captivity ; ye shall have no resting place here : the very land is polluted by your iniquities, and shall vomit you out, and it shall be destroyed ; and the destruction of it shall be great and sore.

Some think that this is an exhortation to the godly to leave a land that was to be destroyed so speedily.

Verse 11. *If a man walking in the spirit and falsehood!* The meaning is ; If a man who professes to be divinely inspired do lie, by prophesying of plenty, &c., then such a person shall be received as a true prophet by this people.

Verse 12. *I will surely assemble!* This is a promise of the restoration of Israel from captivity. He compares them to a flock of sheep rushing together to their fold, the hoofs of which made a wonderful noise or clatter.

Verse 13. *The breaker is come up!* This may apply to those human agents that shall permit and order their return. And Jehovah being at their head, may refer to their final restoration, when the Lord Jesus shall become their leader, they having returned unto him as the shepherd and bishop of their souls ; and they and the Gentiles forming one fold under one shepherd, to go no more out into captivity for ever.

CHAPTER III.

In this chapter the prophet inveighs with a great boldness and spirit against the princes and prophets of Judah ; and foretels the destruction of Jerusalem as the consequence of their iniquity, 1-12. The last verse was fulfilled to a certain extent by Nebuchadnezzar ; but most fully and literally by the Romans under Titus. See Josephus.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; ^aIs it not for you to know judgments?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also ^beat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and ^cas flesh within the caldron.

4 Then ^dshall they cry unto the LORD, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 Thus saith the LORD ^econcerning the prophets that make my people err, that ^f'bite with their teeth, and cry, Peace; and ^ghe that putteth not into their mouths, they even prepare war against him:

6 ^hTherefore night shall be unto you, ⁱthat ye shall not have a vision; and it shall be dark unto you, ^jthat ye shall not divine; ^kand the sun shall

go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their ^llips; ^mfor *there is no answer of God.*

8 But truly I am full of power by the Spirit of the LORD, and ⁿof judgment, and of might, ^oto declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 ^pThey build up Zion with ^qblood, ^rand Jerusalem with iniquity.

11 ^sThe heads thereof judge for reward, and ^tthe priests thereof teach for hire, and the prophets thereof divine for money: ^u'yet will they lean upon the LORD, ^vand say, *Is not the LORD among us? none evil can come upon us.*

12 Therefore shall Zion for your sake be ^wplowed as a field; ^xand Jerusalem shall become heaps, and ^ythe mountain of the house as the high places of the forest.

^aJer. v. 4, 5.—^bPs. xiv. 4.—^cEzek. xl. 3, 7.—^dIs. xviii. 41. Prov. i. 28. Isa. i. 15. Ezek. viii. 18. Z ch. vii. 13.—^eIsa. lvi. 10, 11. Ezek. xiii. 10. xxii. 25.—^fCh. ii. 11. Matt. vii. 15.—^gEzek. xiii. 18, 19.—^hIsa. viii. 20, 22. Ezek. xiii. 23, 24. Zech. xiii. 4.—ⁱHeb. from a vision.—^jHeb. from divining.—^kAmos vii. 9.

—Heb. upper lip.—^mPs. lxxiv. 9. Amos viii. 11.—ⁿIsa. lvii. 1.—^oJer. xxii. 13.—^pEzek. xxii. 27. Hab. ii. 12. Z ph. iii. 3.—^qHeb. bloods.—^rIsa. i. 23. Ezek. xxii. 12. Hos. iv. 18. Ch. vii. 3.—^sJer. vi. 13.—^tIsa. xlvi. 2. Jer. vii. 4. Rom. ii. 17.—^uHeb. saying.—^vJer. xxvi. 18. Ch. i. 6.—^wPs. lxxix. 1.—^xCh. iv. 2.

Verse 1. *Hear, O heads of Jacob*] The metaphor of the flock is still carried on. The chiefs of Jacob, and the princes of Israel, instead of taking care of the flocks, defending them, and finding them pasture, oppressed them in various ways.

Verse 4. *Then shall they cry*] When calamity comes upon these oppressors, they shall cry for deliverance: but *they shall not be heard*; because, in their unjust exactions upon the people, they went on ruthlessly, and would not hear the cry of the oppressed.

Verse 5. *That bite with their teeth*] That eat to the full; that are well provided for, as long as they are so, prophesy smooth things, and cry, *Peace!* i.e., Ye shall have nothing but peace and prosperity.

Verse 6. *Night shall be unto you*] Ye shall have no spiritual light, nor will God give you any revelation of his will.

The sun shall go down over the prophets] The very day that gives light and comfort to others, shall be darkness and calamity to them.

Verse 7. *Shall the seers be ashamed*] For the false visions of comfort and prosperity which they pretended to see.

And the diviners confounded] Who pretended to foretell future prosperity: for they themselves are now thrall'd in that very captivity which the true prophets foretold, and which the false prophets said should not happen.

Verse 8. *But—I am full of power*] Here is the character of the true prophet.

Verse 9. *They build up Zion with blood*] They might cry out loudly against that butchery practised by Pekah, king of Israel, and Pul, coadjutor of Reziu, against the Jews.

See on chap. ii. 9. But these were by no means clear themselves; for if they *strengthened the city, or decorated the temple*, it was by the produce of their exactions and oppressions of the people.

Verse 11. *The heads thereof judge for reward*] This does not apply to the regular law officers, who have their proper salaries for giving up their whole time and attention to the conscientious discharge of the duties of their office; but to those who take a reward, who take BRIBES, for the perversion of justice; who will decide in favour of those from whom they get the greatest reward.

The prophets—divine for money] These are evidently the false prophets; for none, professing to be sent by God, used any kind of divination.

Yet will they lean upon the Lord] They will prescribe fasts and public thanksgivings, while not one sin is repented of or forsaken, and not one public grievance is redressed.

Is not the Lord among us?] Here is his temple, here are his ordinances, and here are his people. Will he leave these? Yes, he will abandon the whole, because all are polluted.

Verse 12. *Therefore shall Zion—be plowed as a field*] It shall undergo a variety of reverses and sackages, till at last *there shall not be one stone left on the top of another that shall not be pulled down*; and then a plough shall be drawn along the site of the walls, to signify an irreparable and endless destruction.

Thus did the Romans treat Jerusalem when it was taken by Titus. Tullius Rufus, or Terentius Rufus, according to Josephus, caused a plough to be drawn over all the courts of the temple, to signify that it should never be rebuilt, and the place only serve for agricultural purposes.

CHAPTER IV.

In the commencement of this chapter we have a glorious prophecy of the establishment and prosperity of the Messiah's kingdom; its peaceful character, increasing spiritual and political influence, ultimate universality, and everlasting duration, 1-4. Then break in a chorus of his people declaring their peculiar happiness in being members of his kingdom, 5. The prophet resumes the subject; predicts the restoration and future prosperity of Israel, 6-8; and exhorts them not to be discouraged at their approaching captivity, as they should in due time not only

be delivered from it, but likewise be victorious over all their enemies, 9-13. These last verses, which evidently contain a prediction of the final triumph of Christianity over every adversary, have been applied to the conquests of the Maccabees; but the character and beneficial results of their military exploits, as far as we have any account of them, correspond but in a very faint degree to the beautiful and highly wrought terms of the prophecy. The first three verses of this chapter are very similar to the commencement of the second chapter of Isaiah; and the fourth, for beauty of imagery and elegance of expression, is not unworthy of that prophet.

BUT * in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the ^b mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ^c plowshares, and their spears into ^d pruning-hooks: nation shall not lift up a sword against nation, ^e neither shall they learn war any more.

4 ^f But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

5 For ^g all people will walk every one in the name of his god, and ^h we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, ⁱ will I assemble her that halteth, ^j and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted ^k a remnant, and her that was cast far off a strong nation: and

the LORD ^l shall reign over them in Mount Zion from henceforth, even for ever.

8 And thou, O tower of ^m the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? ⁿ is there no king in thee? is thy counsellor perished? for ^o pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go ^p even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ^q Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye ^r look upon Zion.

12 But they know not ^s the thoughts of the LORD, neither understand they his counsel: for he shall gather them ^t as the sheaves into the floor.

13 ^u Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt ^v beat in pieces many people: ^w and I will consecrate their gain unto the LORD, and their substance unto ^x the LORD of the whole earth.

* Isa. ii. 2, &c. Ezek. xvii. 22, 23.—^b Isa. xiv. 25.—^c Isa. ii. 4. Joel iii. 10.—^d Or, *scythes*.—^e Ps. lxxii. 7.—^f 1 Kings iv. 25. Zech. iii. 10.—^g Jer. ii. 11.—^h Zech. x. 12.—ⁱ Ezek. xxxiv. 16. Zeph. iii. 19.—^j Pa. cxlvii. 2. Ezek. xxxiv. 13. xxxvii. 21.—^k Ch. ii. 12. v. 3, 7, 8. vii. 18.—^l Isa. ix. 8. xxiv. 3. Dan. vii. 14, 27. Luke

i. 33. Rev. xi. 15.—^m Or, *Edar*. Gen. xxxv. 21.—ⁿ Jer. viii. 19.—^o Isa. xlii. 8. xxi. 3. Jer. xxx. 6 l. 43.—^p Lam. ii. 16.—^q Obad. 19 Ch. vii. 10.—^r 1-a. lv. 8. Rom. xi. 33.—^s Isa. xxi. 10.—^t Isa. xli. 15, 16. Jer. li. 33.—^u Dau. ii. 44.—^v Isa. xlviii. 7. xxiii. 18. lx. 6, 9.—^w Zech. iv. 14. v. 15.

Verses 1-4. *But in the last days it shall come to pass*] Ep. Louth thinks that "Micah took this passage from Isaiah;" or the Spirit may have inspired both prophets with this prediction; or both may have copied some common original, the words of a prophet well known at that time.

Verse 4. *Under his vine and under his fig tree*] A proverbial expression, indicative of perfect peace, security, and rural comfort. See on Isa. ii. 1.

Verse 5. *Every one in the name of his god*] This shall be the state of the Gentile world; but after the captivity, the Jews walked in the name of Jehovah alone; and acknowledge no other object of religious worship to the present day.

Verse 6. *Will I assemble her that halteth—driven out—afflicted*] Under these epithets, the state of the Jews, who were to be gathered into the Christian church, is pointed out. They *halted* between the true God and idols; they were *driven out* into captivity, because of this idolatry; and they were variously *afflicted*, because they would not return unto the Lord that bought them.

Verse 7. *Her that halted a remnant*] I will preserve them as a distinct people after their return from captivity, for the further purposes of my grace and mercy.

Verse 8. *O tower of the flock*] I believe Jerusalem, or the temple, or both, are meant; for these were considered the *stronghold of the daughter of Zion*, the fortress of the Jewish people.

Even the first dominion] What was this? The divine theocracy under Jesus Christ; this former, this *first dominion*, was to be restored. Hence the angel called him *Immanuel*, God with us, ruling among us.

Verse 9. *Is there no king in thee?*] None. And why? Because thou hast rejected Jehovah thy king.

Is thy counsellor perished?] No: but thou hast rejected the words and advices of the prophets.

Pangs have taken thee] He represents the people under the notion of a woman in travail.

Verse 10. *Thou shalt thou be delivered*] There God shall meet thee; and by redeeming thee from thy captivity, bringing thee back to thine own land, and finally converting thee unto himself, shall deliver thee from the burden of grief and woe which thou now bearest, and under which thou dost groan.

Verse 11. *Many nations are gathered against thee*] The Chaldeans, who were composed of many nations.

Let her be defiled] This was their cry and their wish.

Verse 12. *But they know not the thoughts of the Lord*] The persons here referred to are not only the Chaldeans, which were threshed by the Persians and Medes; but the Idumeans, Ammonites, Moabites, and Philistines, which the Jews afterwards subdued.

Verse 13. *Arise and thresh, O daughter of Zion*] This refers to the subject of the preceding verse. When God shall have gathered together all thy enemies, as into the *threshing-floor*, he will give thee *commission and power* to get a complete victory over them, and reduce them to servitude. And that thou mayest be able to do this, he will be on thy side as a powerful helper; here signified by the metaphors, *iron horns and brazen hoofs*.

I will consecrate unto the Lord] Was not this prediction fulfilled when Cyrus gave the Jews permission to return to their own land, and gave them back the sacred vessels of the temple which Nebuchadnezzar carried away.

CHAPTER V.

This chapter begins, according to the opinion of some commentators, with a prophecy concerning the siege of Jerusalem by Nebuchadnezzar, and the great indignities which Zedekiah should suffer from the Babylonians, 1. We have next a most famous prediction concerning the birth-place of the Messiah, "whose goings forth have been from of old, from EVERLASTING." (See Matt. ii. 6.) 2. The Jews obstinately persisting in their opposition to the Messiah, God will therefore give them up into the hands of their enemies till the times of the Gentiles be fulfilled; and then all the posterity of Jacob, both Israel and Judah, shall be converted to the faith of our Lord Jesus Christ, and, along with the Gentiles, be brought into the large and peaceful pastures of this Great Shepherd of the sheep, 3, 4. After this illustrious prophecy, the prophet goes on to foretel the downfall of the Assyrians, by whom are meant the enemies of the church in general, the type being probably put for the antitype: the miraculous discomfiture of the great Assyrian army in the reign of Sennacherib strongly shadowing forth the glorious and no less miraculous triumphs of Christianity in the latter times, 5, 6. See Isai. xi. 16. Some understand this prophecy of Antiochus and the seven famous Maccabees, with their eight royal successors, from Aristobulus to Antigonus: and it is not impossible that these people may be also intended, for we have often had occasion to remark that a prophecy of the Old Testament scriptures has frequently more than one aspect. The seventh verse was fulfilled by the Jews spreading the knowledge of the true God during their captivity, and so paving the way for the gospel; but will be more signally fulfilled after their conversion and restoration. See Rom. xi. 12-15. The remaining verses contain a prophecy of the final overthrow of all the enemies of pure and undefiled religion, and of the thorough purification of the Church of God from the corruptions of Antichrist, 9-15.

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel, with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.

3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 And he shall stand and feed in the strength

* Lam. iii. 30. Matt. v. 39. xxvii. 31.—Matt. ii. 6. John vii. 42. —1 Sam. xx.ii. 28.—Exod. xviii. 15.—Gen. xlix. 10. Isa. ix. 6. —Ps. xc. 2. Prov. viii. 22, 24. John. i. 1.—Heb. the days of eternity.—Ch. iv. 10.—Ch. iv. 7.—Or, ruler.—Isa. xl. xlix. 10. Eze. xxxiv. 23. Ch. vii. 14.—Ps. lxxii. 8. Isa. liii. 13. Zech.

Verse 1. *O daughter of troops*] The Chaldeans, whose armies were composed of troops from various nations.

He (Nebuchadnezzar) hath laid siege against us (Jerusalem); they shall smite the judge of Israel (Zedekiah).] They shall offer him the greatest indignity. They slew his sons before his face; and then put out his eyes, loaded him with chains, and carried him captive to Babylon.

Verse 2. *But thou, Beth-lehem Ephratah*] See notes on Matt. ii. 6.

Beth-lehem Ephratah, to distinguish it from another Beth-lehem, which was in the tribe of Zebulun, Josh. xix. 15.

Thousands of Judah.] The tribes were divided into small portions called thousands; as in our country certain divisions of counties are called hundreds.

Whose goings forth have been from of old.] In every age, from the foundation of the world, there has been some manifestation of the Messiah.

From everlasting.] "From the days of all time;" from time as it came out of eternity. That is, there was no time in which he has not been going forth—coming in various ways to save men.

Verse 3. *Therefore will he give them up*] Jesus Christ shall give up the disobedient and rebellious Jews into the hands of all the nations of the earth, till she who travaileth hath brought forth; that is, till the Christian church, represented, Rev. xii. 1, under the notion of a woman in travail, shall have had the fullness of the Gentiles brought in.

Unto the children of Israel.] Taking in both families, that of Judah, and that of Israel. The remnant of the ten tribes, wherever they are, shall be brought in under Christ; and though now lost among the nations of the earth, they will then not only be brought in among the fullness of the Gentiles, but most probably be distinguished as Jews.

of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the

ix. 10. Luke i. 32.—Ps. lxxii. 7. Isa. ix. 6. Zech. ix. 10. Luke ii. 14. Eph. ii. 14.—Heb. princes of men.—Heb. eat up.—Gen. x. 9, 10, 11.—Or, with her own naked swords.—Luke i. 71.—Ver. 3.

Verse 4. *He shall stand and feed*] The Messiah shall remain with his followers, supporting and governing them in the strength and majesty of the Lord, with all the miraculous interferences of his power, and all the glories of his grace.

And they shall abide] After this the Jews shall no more go astray; but shall remain one people with the Gentiles, under the one Shepherd and Bishop of all souls.

For now shall he be great.] All nations shall receive his religion, and he shall be universal King.

Verse 5. *And this man shall be the peace*] This clause should be joined to the preceding verse, as it finishes the prophecy concerning our blessed Lord, who is the Author and Prince of Israel.

When the Assyrian shall come] This is a new prophecy, and relates to the subversion of the Assyrian empire.

Then shall we raise up against him seven shepherds] Supposed to mean the seven Maccabees, Mattathias, and his five sons, and Hyrcanus, the son of Simon.

Eight principal men.] Eight princes, the Asmonean race; beginning with Aristobulus, and ending with Herod, who was married to Mariamne, perhaps seven and eight are a definite for an indefinite number, as Eccles. xi. 2. Job. v. 19.

Verse 6. *The land of Nimrod*] Assyria, and Nineveh its capital; and Babylon, which was also built by Nimrod, who was its first king, Gen. x. 11, 12, in the margin.

In the entrances thereof] At its posts or watergates; for it was by rendering themselves masters of the Euphrates that the Medes and Persians took the city, according to the prediction of Jeremiah, chap. li. 32, 33.

Verse 7. *As a dew from the Lord*] Even during their captivity many of the Jews were the means of spreading the knowledge of the one true God; see Dan. ii. 47, iii. 29, iv. 34, vi. 26. This may be the dew from the Lord men-

midst of many people * as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of ^b sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 * And it shall come to pass in that day saith the LORD, that I will cut off thy horses out of the

* Deut. xxxii. 2. Ps. lxxii. 6. ex. 3.—^b Or, goats.—^c Zech. ix. 10.—^d Isa. ii. 6.—^e Zech. xiii. 2.

tioned here. When the Messiah appeared, the gospel was preached by them; and it shall again be propagated by their future glorious restoration, Rom. xi. 12, 25.

The grass, that tarrieth not for man.] Which grass springs up without the attention and culture of man; *leish*, even the best and most skilful of men.

Nor waueth for the sons of men.] *Libney adam*, for the sons of Adam, the first transgressor. The dew and the showers descend on the earth and water it, in order to render it fruitful; and the grass springs up independently either of the worth or wickedness of man.

midst of thee, and I will destroy thy chariots: 11 And I will cut off the cities of thy land, and throw down all thy strongholds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more ^a soothsayers.

13 * Thy graven images also will I cut off, and thy ^a standing images out of the midst of thee; and thou shalt ^a no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy ^b cities.

15 And I will ^b execute vengeance in anger and fury upon the heathen, such as they have not heard.

^a Or, statues.—^b Isa. ii. 8.—^c Or, enemies.—^d Ps. cxlix. 7. Ver. 8. 2 Thess. i. 8.

Verse 8. *As a lion*] In this and the following verse the victories of the Maccabees are supposed to be foretold.

Verse 9. *All thine enemies shall be cut off.*] The Assyrians, who had destroyed Israel; and the Babylonians, who had ruined Judah.

Verse 10. *I will cut off thy horses*] Thou shalt have no need of cavalry in thine armies; God will fight for you.

Verse 11. *I will—throw down all thy strong holds*] Thou shalt have no need of fortified cities; I will be thy defence.

Verse 12. *I will cut off witchcrafts*] Thou shalt seek help only in Jehovah thy God.

CHAPTER VI.

This chapter reproves and threatens. The manner of raising the attention by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is awakening and sublime. The words of Jehovah follow, 3-5. And God's mercies having been set forth to his people, one of them is introduced, in a beautiful dramatic form, asking what his duty is towards a God so gracious, 6, 7. The answer follows in the words of the prophet, 8; who goes on to upbraid the people of his charge with their injustice and idolatry, to which he ascribes want of success in their lawful undertakings, and those heavy calamities which were now impending, 9-15.

HEAR ye now what the LORD saith; Arise, and let the hills hear thy voice.

2 ^b Hear ye, O mountains, ^c the LORD's controversy, and ye strong foundations ^d of the earth: for ^e the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, ^e what have I done unto thee? and wherein have I wearied thee? testify against me.

* Or, with.—^b Deut. xxxii. 1. Ps. l. 1, 4. Isa. i. 2.—^c Hos. xii. 2.—^d Isa. i. 18. v. 3, 4. xliii. 26. Hos. iv. 1.—^e Jer. ii. 5, 31.—^f Exod. xii. 51. xiv. 30. xx. 2. Deut. iv. 20. Amos ii. 10.—^g Num. xxii. 5.

Verse 1. *Arise, contend thou*] This chapter is a sort of dialogue between God and the people. God speaks the five first verses, and convicts the people of sin, righteousness, and judgment. The PEOPLE, convinced of their iniquity, deprecate God's judgments in the sixth and seventh verses. In the eighth verse God prescribes the way in which they are to be saved: and then the prophet, by the command of God, goes on to remonstrate from the ninth verse to the end of the chapter.

Verse 2. *Hear ye, O mountains*] Such was the nature of their crimes that, to heighten the effect, and show what reason he had to punish such a people, he appeals to *inanimate creation*. Their ingratitude and rebellion are sufficient to make the mountains, the hills, and the strong foundations of the earth to hear, tremble, and give judgment against them. This, then, is the Lord's controversy with his people, and thus he will plead with Israel.

4 ^f For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what ^g Balak king of Moab consulted, and what Balaam the son of Beor answered him from ^h Shittim unto Gilgal; that ye may know ⁱ the righteousness of the LORD.

6 Wherewith shall I come before the LORD, and bow myself before the high God? shall I come be-

xxxiii. 7. xxiv. 10, 11. Dent. xxxii. 4, 5. Josh. xxiv. 9, 10. Rev. ii. 14.—^b Num. xxv. 1. xxxiii. 49. Josh. iv. 19. 7, 10.—^c Judg. v. 11.

Verse 3. *O my people, what have I done unto thee?*] This condescension is truly astonishing! God appears to humble himself to his creatures. You have acted basely, treacherously, and ungratefully to me; this had already been proved by the prophets. What cause have I given you for such conduct? I have required a religious service from you; but have I wearied you by a fatiguing round of difficult duties? If I have now, testify against me; and you shall be first heard, and your plea received, if it be reasonable and good. They are silent; and God proceeds, and states what he has done for them.

Verse 4. *I brought thee up out of the land of Egypt*] Where you were slaves, and grievously oppressed; from all this I redeemed you. Was this a small benefit?

Verse 5. *Remember now what Balak king of Moab consulted*] He sent for Balaam to curse your fathers; but by my influence he was obliged to bless them.

fore him with burnt-offerings, with calves * of a year old ?

7 ^b Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil ?
 shall I give my first-born for my transgression, the fruit of my body for the sin of my soul ?

8 He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but * to do justly, and to love mercy, and to walk humbly with thy God ?

9 The Lord's voice crieth unto the city, and the man of wisdom shall see thy name : hear ye the rod, and who hath appointed it.

10 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure ^m that is abominable ?

11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights ?

^a Heb. sons of a year. — ^b Ps. l. 9. li. 16. Isa. i. 11. — ^c Job. xxix. 6. — ^d 2 Kings xvi. 8. xxi. 6. xxiii. 10. Jer. vii. 31. xix. 5. Ezek. xxiii. 37. — ^e Heb. belly. — ^f Deut. x. 12. 1 Sam. xv. 22. Hos. vi. 6. xii. 6. — ^g Gen. xviii. 19. Isa. i. 17. — ^h Heb. humble thyself to walk. — ⁱ Deut. xv. 5. xxvi. 17. xxviii. l. 2. xxx. 10. — ^j Or, thy name shall see that which is. — ^k Or, is there yet unto every man a house of the wicked, &c. — ^l Heb. measure of leanness. Amos viii. 5. — ^m Deut.

From Shittim unto Gilgal] From the encampment at Shittim, Num. xxv. 1, on the way to that of Gilgal, Josh. iv. 19.

That ye may know the righteousness] The just, equitable, and merciful dealing of the Most High. Recollect those things, that ye may have a proper impression of this.

Verse 6. Bow myself before the high God] Some offering must be brought ; but of what kind, or of what value ? Their sin is unprecedented, and usual methods of access will not avail. They are distracted in their minds, and make a variety of proposals to themselves, some rational, some absurd and impossible, and some even sinful.

Shall I come before him with burnt-offerings] This is reasonable, and according to the law ; but this will be insufficient.

Verse 7. Will the Lord be pleased with thousands of rams] These might be procured, though with difficulty ; but conscience says, neither will these do.

With ten thousands of rivers of oil] This is absurd and impossible ; but could even these be procured, could they all make atonement for such guilt, and ingratitude, and rebellion ?

Shall I give my first-born for my transgression] This was sinful and wicked ; but such offerings had been made by the Phœnicians, and their successors the Carthaginians ; and this very custom was copied by the corrupt Israelites.

The fruit of my body for the sin of my soul ?] This clause is an explanation of the former. Shall I make the first-born, the best and goodliest of my children, *chattath*, a SIN-OFFERING for my soul ? And thus the original is used in a multitude of places.

When they had put all these questions to their reason and conscience, they had no satisfaction ; their distraction is increased, and despair is about to take place, when Jehovah the plaintiff, in his mercy interposes.

Verse 8. He hath shewed thee, O man, what is good] All the modes of expiation which ye have proposed are, in the sight of God, unavailable ; they cannot go away the evil, nor purify from the guilt of sin. He himself has shown thee what is good ; that which is profitable to thee, and pleasing to himself.

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

13 Therefore also will I make thee sick in smiting thee, and making thee desolate because of thy sins.

14 Thou shalt eat, but not be satisfied ; and thy casting down shall be in the midst of thee ; and thou shalt take hold, but shalt not deliver ; and that which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap ; thou shalt tread the olives, but thou shalt not anoint thee with oil ; and sweet wine, but shalt not drink wine.

16 For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels ; that I should make thee a desolation, and the inhabitants thereof an hissing ; therefore ye shall bear the reproach of my people.

xxv. 13-16. Prov. xi. l. xx. 10, 23. — ^a Or, Shall I be pure with, &c. — ^b Hos. xii. 7. — ^c Jer. ix. 8, 5, 6, 8. — ^d Lev. xxvi. 16. Ps. cvii. 17, 18. — ^e Lev. xxvi. 26. Hos. iv. 10. — ^f Deut. xxviii. 88, 89, 40. Amos v. 11. Zeph. i. 13. Hag. i. 6. — ^g Or, he doth much keep the, &c. — ^h 1 Kings xvi. 25, 26. — ⁱ Hos. v. 11. — ^j 1 Kings xvi. 30, &c. xxi. 25, 26. 2 Kings xxi. 3. — ^k 1 Kings ix. 8. Jer. xix. 8. — ^l Or, astonishment. — ^m Isa. xxv. 8. Jer. li. 51. Lam. v. l.

Verse 9. The Lord's voice crieth unto the city] No man is found to hear ; but the man of wisdom will hear *tushiyah* ; a word frequent in the writings of Solomon and Job, signifying wisdom, wealth, substance, reason, essence, happiness ; anything that is complete ; or that which is substantial, in opposition to vanity, emptiness, mere show, unsubstantiality.

Verse 10. Are there yet the treasures of wickedness] Such as false balances and deceitful weights. See on Hos. xii. 7. This shows that they were not DOING JUSTLY. They did not give to each his due.

Verse 12. For the rich men thereof are full of violence] This shows that they did not love mercy.

The inhabitants thereof have spoken lies] This shows that they did not humble themselves to walk with God.

Verse 13. Will I make thee sick in smiting thee] Perhaps better, "I also am weary in smiting thee, in making thee desolate for thy sins." They were corrected, but to no purpose ; they had stroke upon stroke, but were not amended.

Verse 14. Thou shalt eat, but not be satisfied] All thy possessions are cursed, because of thy sins ; and thou hast no real good in all thy enjoyments.

And thy casting down] For *veyeshchacha*, "thy casting down," *Newcome, veyeshchach*, "and it shall be dark ;" and this is probably the true reading.

Verse 15. Thou shalt sow, but thou shalt not reap] Thou shalt labour to amass property, but thou shalt not have God's blessing ; and whatever thou collectest, thy enemies shall carry away. And at last carry thyself into captivity.

Verse 16. The statutes of Omri are kept] Omri, king of Israel, the father of Ahab, was one of the worst kings the Israelites ever had ; and Ahab followed in his wicked father's steps. The statutes of those kings were the very grossest idolatry.

The inhabitants thereof an hissing] *Lishrekah*, "for a shriek ;" because those who should see them should be both astonished and affrighted at them.

There are few chapters in the prophets, or in the Bible, superior to this for genuine worth and importance. The structure is as elegant as it is impressive ; and it is every way worthy of the Spirit of God.

CHAPTER VII.

The prophet begins this chapter with lamenting the decay of piety and the growth of ungodliness, using a beautiful allegory to imply (as explained in verse 2) that the good man is as seldom to be met with as the early fig of best quality in the advanced season, or the cluster after the vintage, 1, 2. He then reproves and threatens in terms so expressive of great calamities as to be applied in the New Testament to times of the hottest persecution, 3-6. See Matt. x. 35, 36. Notwithstanding which a Jew is immediately introduced declaring, in the name of his captive people, the strongest faith in the mercy of God, the most submissive resignation to his will, and the firmest hope in his favour in future times, when they should triumph over their enemies, 7-10. The prophet upon this resumes the discourse, and predicts their great prosperity and increase, 11, 12; although the whole land of Israel must first be desolated on account of the great wickedness of its inhabitants, 13. The prophet intercedes in behalf of his people, 14. After which God is introduced promising, in very ample terms, their future restoration and prosperity, 15-17. And then, to conclude, a chorus of Jews is introduced, singing a beautiful hymn of thanksgiving, suggested by the gracious promises which precede, 18-20.

WOE is me! for I am as ^a when they have gathered the summer fruits, as ^b the grape-gleanings of the vintage: there is no cluster to eat: ^c my soul desired the first-ripe fruit.

2 The ^d good ^e man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; ^f they hunt every man his brother with a net.

3 That they may do evil with both hands earnestly, ^g the prince asketh, ^h and the judge asketh for a reward; and the great man, he uttereth ⁱ his mischievous desire: so they wrap it up.

4 The best of them ^j is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

5 ^k Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

^a Heb. the gatherings of summer.—^b Isa. xvii. 6. xxiv. 13.—^c Isa. xxviii. 4. Hos. ix. 10.—^d Ps. xii. 1. xiv. 13. Isa. vii. 1.—^e Or, goodly, or merciful.—^f Hab. i. 15.—^g Hos. iv. 18.—^h Isa. i. 23. Ch. iii. 11.—ⁱ Heb. the mischief of his soul.—^j 2 Sam. xxii. 6, 7. Ezek. ii. 6. See Isa. lv. 13.—^k Jer. ix. 4.—^l Ezek. xxii. 7. Matt. x. 21, 35, 36. Luke xii. 53. xxi. 16. 2 Tim. iii. 2, 3.—^m Isa. viii. 17.—ⁿ Prov. xxiv. 17.

Verse 1. *Woe is me!*] This a continuation of the preceding discourse. And here the prophet points out the small number of the upright to be found in the land. He himself seemed to be the only person who was on God's side; and he considers himself as a solitary grape, which had escaped the general gathering. The word *grapes*, which is sometimes used for *summer*, and *summer fruits* in general, is here translated *late figs*; and may here be opposed to the *early ripe fig* of superior quality. See on Hos. ix. 10, and Amos viii. 1, 2. He desired to see the *first-ripe fruit*—distinguished and eminent piety; but he found nothing but a very imperfect and spurious kind of godliness.

Verse 2. *The good man is perished out of the earth*] As the *early fig* of excellent flavour cannot be found in the advanced season of summer, or a *choice cluster* of grapes after vintage, so neither can the good and upright man be discovered by searching in Israel.

They hunt every man his brother with a net.] This appears to be an allusion to the ancient mode of duel between the *retiaris* and *secutor*. I have explained this before on Job, and other places.

Verse 3. *That they may do evil with both hands*] That is, earnestly, greedily, to the uttermost of their power.

The prince asketh] A bribe, to forward claims in his court.

The judge asketh for a reward] That he may decide the cause in favour of him who gives most money, whether the cause be good or evil. This was notoriously the case in our own country before the giving of *Magna Charta*; and hence that provision, "We will not sell justice to any man."

The great man, he uttereth his mischievous desire] Such consider themselves above law, and they make no secret of

6 For ¹ the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law, a man's enemies are the men of his own house.

7 Therefore ^m I will look unto the LORD: I will wait for the God of thy salvation: my God will hear me.

8 ⁿ Rejoice not against me, O mine enemy: ^o when I fall, I shall arise; when I sit in darkness, ^p the LORD shall be a light unto me.

9 ^q I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: ^r he will bring me forth to the light, and I shall behold his righteousness.

10 ^s Then she that is mine enemy shall see it, and ^t shame shall cover her which said unto me, ^u Where is the LORD thy God? ^v mine eyes shall behold her: now ^w shall she be trodden down ^x as the mire of the streets.

Lam. iv. 21.—^y Ps. xxxvii. 24. Prov. xxiv. 16.—^z Ps. xxvii. 1.—^{aa} Lam. iii. 39.—^{ab} Ps. xxxvii. 6.—^{ac} Or, And thou wilt see her that is mine enemy, and cover her with shame.—^{ad} Ps. xxxv. 26.—^{ae} Ps. xlii. 3, 10. lxxix. 10. cxv. 2. Joel ii. 17.—^{af} Ch. iv. 11.—^{ag} Heb. she shall be for a treading down.—^{ah} 2 Sam. xxii. 43. Zech. x. 5.—

their unjust determinations. And so they wrap it up—they all conjoin in doing evil in their several offices, and oppressing the poor; so our translators have interpreted the original *vayebattuha*, which the Versions translate variously.

Verse 4. *The best of them is as a brier*] He alludes to the thick thorn hedges, still frequent in Palestine.

The day of thy watchmen] The day of vengeance, which the prophets have foreseen and proclaimed, is at hand. In that day every man will wish that he were different from what he is found to be; but he shall be judged from what he is, and for the deeds he has done.

Verse 5. *Trust ye not in a friend*] These times will be so evil, and the people so wicked, that all bonds will be dissolved; and even the most intimate will betray each other when they can hope to serve themselves by it.

Verse 6. *For the son dishonoureth the father*] See the use our Lord has made of these words, where he quotes them, Matt. x. 21, 25, 36, and the notes there.

Verse 7. *Therefore I will look unto the Lord*] Because things are so I will trust in the Lord more firmly, wait for him more patiently, and more confidently expect to be supported, defended, and saved.

Verse 8. *Rejoice not against me, O mine enemy*] The captive Israelites are introduced as speaking here and in the preceding verse. The enemy are the Assyrians and Chaldeans; the fall is their idolatry and consequent captivity; the darkness, the calamities they suffered in that captivity; their rise and light, their restoration and consequent blessedness.

Verse 9. *I will bear the indignation of the Lord*] The words of the penitent captives, acknowledging their sins and praying for mercy.

11 *In the day that thy walls are to be built, in that day shall the decree be far removed.*

12 *In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.*

13 *Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.*

14 *Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.*

15 *According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.*

16 *The nations shall see and be confounded at*

*Amos ix. 11, &c.—^bIsa. xi. 16. xix. 23, &c. xxvii. 13. Hos. xi. 11.—^cOr, *even to*.—^dOr, *After that it hath been*.—^eJer. xxi. 14. Ch. iii. 12.—^fOr, *Rule*. Ps. xxviii. 9. Ch. v. 4.—^gIsa. xxxvii. 24.—^hPs. lxxviii. 22. lxxviii. 12.—ⁱIsa. xxvi. 11.—^jJob. xxi. 5. xxix. 9.—

Until he plead my cause] And woe to the slanderers when God undertakes to plead for the fallen who have returned to him with deep compunction of heart, seeking redemption in the blood of the cross.

Verse 10. *Then she that is mine enemy]* This may refer particularly to the city of Babylon.

Shall she be trodden down] Literally fulfilled in the sackage of that city, by the Persians, and its consequent total ruin.

Verse 11. *In the day that thy walls are to be built]* This refers to Jerusalem; the decree, to the purpose of God to deliver the people into captivity. "This shall be far removed." God having purposed their return, I cannot think, with some commentators, that this verse contains threatenings against Jerusalem, and not promises.

Verse 12. *In that day also he shall come]* This prediction was literally fulfilled under the Asmoneans. The Jewish nation was greatly extended and very powerful under Herod, at the time that our Lord was born.

Verse 13. *Notwithstanding the land shall be desolate]* This should be translated in the preter tense, "Though the land HAD been desolate;" that is, the land of Israel had been desolate during the captivity, which captivity was the "fruit of the evil doings of them that had dwelt therein."

Verse 14. *Feed thy people with thy rod.] Beshibtecha,* "with thy crook." The shepherd's crook is most certainly designed, as the word *flock* immediately following shows.

all their might; they shall lay their hand upon their mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

¹Ps. lxxii. 9. Isa. xlix. 23.—²Ps. xviii. 45.—³Or, *creeping things*.—⁴Jer. xxxiii. 9.—⁵Exod. xv. 11.—⁶Exod. xxxiv. 6, 7. Jer. i. 20.—⁷Ch. iv. 7. v. 3, 7, 8.—⁸Ps. ciii. 9. Isa. lvii. 10. Jer. iii. 5.—⁹Luke i. 72, 73.—¹⁰Ps. cv. 9, 10.

No rod of correction or affliction is here intended; nor does the word mean such.

Solitarily] They have been long without a shepherd or spiritual governor.

Verse 15. *According to the days]* This is the answer to the prophet's prayer; and God says he will protect, save, defend, and work miracles for them in their restoration, such as he wrought for their fathers in their return from Egypt to the promised land.

Verse 16. *The nations shall see and be confounded]* May be understood as ultimately applicable to the final restoration of this people, and their lasting prosperity under the gospel.

Verse 18. *Who is a God like unto thee, &c.]* Here is a challenge to all idol worshippers, and to all those who take false views of the true God, to show his like.

Verse 20. *Thou wilt perform the truth to Jacob]* This God has most signally fulfilled by the incarnation of Christ, who was sent to bless us by turning away every one of us from his iniquities; and for this purpose he was delivered for our offences, and rose again for our justification; and repentance and remission of sins are preached in his name to all nations. The proclamation was first made at Jerusalem; and that the prophet refers to this, is evident from the use made of these words by Zacharias, the father of John the Baptist, when, under the full affluatus of the Spirit of God, he quoted this prophecy of Micah, as fulfilled in the incarnation of Christ, Luke i. 72, 73.

INTRODUCTION TO THE BOOK
OF THE
P R O P H E T N A H U M .

NAHUM, the *seventh* of the *twelve* minor prophets, was a native of Elkoshai, a little village of Galilee, whose ruins were still in being in the time of St. Jerome. However, there are some who think that Elkoshai is rather the name of his father, and that the place of his birth was Bethabor, or Bethabara, beyond Jordan. They used to show the tomb of the prophet at a village called Beth-gabre, now called Gibbin, near Emmaus. The Chaldee calls him Nahum of Beth-koshi, or of Beth-kitsi; but the situation of this place is as much unknown as that of Elkoshai.

The particular circumstances of the life of Nahum are altogether unknown. His prophecy consists of *three* chapters, which make up but *one* discourse, wherein he foretells the destruction of Nineveh. He describes it in so lively and pathetic a manner, that he seems to have been upon the spot to declare to the Ninevites the destruction of their city.

Opinions are divided as to the time in which he prophesied. We are inclined to be of St. Jerome's opinion, that he foretold the destruction of Nineveh in the time of Hezekiah, and after the war of Sennacherib in Egypt, mentioned by Berossus. Nahum speaks plainly of the taking of No-Ammon, a city of Egypt; of the haughtiness of Rabshakeh; of the defeat of Sennacherib: and he speaks of them as things that were past. He supposes that the Jews were still in their own country, and that they there celebrated their festivals. He speaks of the captivity and of the dispersion of the *ten* tribes. All these evidences convince us, that Nahum cannot be placed before the *fifteenth* year of Hezekiah, since the expedition of Sennacherib against this prince was in the *fourteenth* year of his reign.

The time of the prophet's death is not known. The Greek menologies and the Latin martyrologies place his festival on the first of December. *Petrus Natalis* places it on the twenty-fourth of the same month, which he says was the day of his death, without acquainting us whence he had learned this circumstance.

The conduct and imagery of this prophetic poem are truly admirable.

THE BOOK

OF THE

PROPHET NAHUM.

CHAPTER I.

This chapter opens the prophecy against the Assyrians and their metropolis with a very magnificent description of the infinite justice, tender compassion, and uncontrollable power of God, 1-8. To this succeeds an address to the Assyrians; with a lively picture of their sudden overthrow, because of their evil device against Jerusalem, 9-11. Then appears Jehovah himself, proclaiming deliverance to his people from the Assyrian yoke, and the destruction of the Assyrian idols, 12-14; upon which the prophet, with great emphasis, directs the attention of Judah to the approach of the messenger who brings such glad tidings; and exultingly bids his people to celebrate their solemn feasts, and perform their vows, as a merciful Providence would not suffer these enemies of the Jewish state to prevail against them, 15.

THE burden of ^aNineveh. The book of the vision of Nahum the Elkoshite.

2 ^bGod is ^cjealous, and ^dthe LORD revengeth; the LORD revengeth, and ^eis furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD is ^fslow to anger, and ^ggreat in power, and will not at all acquit the wicked; ^hthe LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 ⁱHe rebuketh the sea, and maketh it dry, and

drieth up all the rivers: ^jBashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 ^kThe mountains quake at him, and ^lthe hills melt, and ^mthe earth is burned at his presence; yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can ⁿabide in the fierceness of his anger? ^oHis fury is poured out like fire, and the rocks are thrown down by him.

7 ^pThe LORD is good, a ^qstrong hold in the day of trouble; and ^rhe knoweth them that trust in him.

^a Zeph. ii. 18.—^b Or, *The LORD is a jealous God and a revenger, &c.*
^c Exod. xx. 5. xxxiv. 14. Deut. iv. 24. Josh. xxiv. 19.—^d Deut. xxxii. 35. Ps. xciv. 1. Isa. lix. 11.—^e Heb. *that hath fury.*—^f Exod. xxxiv. 6, 7. Neh. ix. 17. Ps. ciii. 8. Jonah iv. 2.—^g Job. x. 4.—^h Ps. xviii. 7, &c. xvii. 2. Hab. iii. 5, 11, 12.—ⁱ Ps. cvi. 9. Isa.

1, 2. Matt. viii. 26.—^j Isa. xxxiii. 9.—^k Ps. lxxviii. 8.—^l Judg. v. 5. Ps. xviii. 5. Mic. i. 4.—^m 2 Pet. iii. 10.—ⁿ Mal. iii. 2.—^o Heb. *stand up.*—^p Rev. xvi. 1.—^q 1 Chron. xvi. 34. Ps. c. 5. Jer. xxxiii. 11. Lam. iii. 25.—^r Or, *strength.*—^s Ps. i. 6. 2 Tim. ii. 19.

Verse 1. *The burden of Nineveh.*] *Massa* not only signifies a burden, but also a thing *lifted up*, pronounced or proclaimed; also a *message*. It is used by the prophets to signify the revelation which they have received from God to deliver to any particular people: the *oracle*—the *prophecy*. Here it signifies the declaration from God relative to the overthrow of Nineveh, and the commission of the prophet to deliver it.

Nahum, Nachum, signifies *comforter*. The name was very suitable, as he was sent to comfort the people, by showing them that God was about to destroy their adversaries.

Verse 2. *God is jealous*] For his own glory.

And—revengeth] His justice; by the destruction of his enemies.

And is furious] So powerful in the manifestations of his judgments, that nothing can stand before him.

He reserveth wrath] Though they seem to prosper for a time, and God appears to have passed by their crimes without notice, yet he *reserveth—treasureth up wrath* for them, which shall burst forth in due time.

Verse 3. *The Lord is slow to anger*] He exercises much long-suffering towards his enemies, that this may lead them to repentance. And it is because of this long-suffering that vengeance is not speedily executed on every evil work.

The Lord hath his way in the whirlwind and in the storm] These are the effects of his power; and when they appear unusual, they may be considered as the immediate effects of his power: and although he be in them to punish and destroy, he is in them to direct their course, to determine their operations, and to defend his followers from being injured by their violence. See 2 Kings xix. 35.

The clouds are the dust of his feet.] This is spoken in allusion to a chariot and horses going on with extreme rapidity: they are all enveloped in a cloud of dust.

Verse 4. *He rebuketh the sea*] The Red sea, and the rivers: probably an allusion to the passage of the Red Sea and Jordan.

The description of the coming of Jehovah, from the third to the sixth verse, is dreadfully majestic. He is represented as controlling *universal nature*. The sea and the rivers are dried up; the mountains tremble, the hills melt, and the earth is burnt at his presence. *Bashan, Carmel, and Lebanon* are withered and languish: streams of fire are poured out, and the rocks are cast down to make him a passage.

Verse 7. *The Lord is good*] In the midst of judgment he remembers mercy; and among the most dreadful denun-

8 ^a But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 ^b What do ye imagine against the LORD? ^c he will make an utter end: affliction shall not rise up the second time.

10 For while they be folden together ^d as thorns, ^e and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11 There is one come out of thee, ^f that imagineth evil against the LORD, ^g a wicked counsellor.

12 Thus saith the LORD; ^h Though they be quiet, and likewise many, yet thus shall they be ⁱ cut down, when he shall ^j pass through. Though I

^a Dan. ix. 26. xi. 10, 22, 40.—^b Ps. ii. 1.—^c 1 Sam. iii. 12.—^d 2 Sam. xxiii. 6, 7.—^e Ch. iii. 11.—^f Mul. iv. 1.—^g 2 Kings xix. 22, 23.—^h Heb. a counsellor of Bēlial.—ⁱ Or, If they would have been at peace, so should they have been many, and so should they have been

ciations of wrath he mingles promises of mercy. None that trust in him need be alarmed at these dreadful threatenings; they shall be discriminated in the day of wrath.

Verse 8. *But with an overrunning flood*] This may refer to the manner in which Nineveh was taken.

Darkness shall pursue] All kinds of calamity shall pursue them till they are destroyed.

Verse 9. *Affliction shall not rise up the second time.*] There shall be no need to repeat the judgment; with one blow God will make a full end of the business.

Verse 10. *While they be folden together*] However united their counsels may be, they shall be as drunken men—perplexed and unsteady in all their resolutions; and before God's judgments they shall be as *dry thorns* before a devouring fire.

Verse 12. *Though they be—many*] Sennacherib invaded Judæa with an army of nearly two hundred thousand men.

Thus shall they be cut down] The angel of the Lord (a

have afflicted thee, I will afflict thee no more.
13 For now will I ^m break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: ⁿ I will make thy grave; for thou art vile.

15 Behold ^o upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, ^p keep thy solemn feasts, perform thy vows: for ^q the ^r wicked shall no more pass through thee; ^s he is utterly cut off.

shorn, and he should have passed away.—¹ 2 Kings xix. 35, 37.—² Heb. shorn.—³ Isa. viii. 8. Dan. xi. 10.—⁴ Jer. ii. 20. xxx. 8.—⁵ 2 Kings xix. 37.—⁶ Isa. iii. 7. Rom. x. 15.—⁷ Heb. feast.—⁸ Heb. Bēlial.—⁹ Ver. 11, 12.—¹⁰ Ver. 14.

suffocating wind) slew of them in one night *one hundred and eighty-five thousand*, 2 Kings xix. 35

Verse 13. *Now will I break his yoke from off thee*] This refers to the tribute which the Jews were obliged to pay to the Assyrians, 2 Kings xvii. 14.

Verse 14. *No more of thy name be sown*] No more of you shall be carried away into captivity.

I will make thy grave; for thou art vile] I think this is an address to the Assyrians, and especially to Sennacherib. See 2 Kings xix. 37.

Verse 15. *Behold upon the mountains*] Borrowed probably from Isa. lii. 7, but applied here to the messengers who brought the good tidings of the destruction of Nineveh. Judah might then *keep her solemn feasts*, for the wicked Assyrian should *pass through the land no more*; being entirely cut off, and the imperial city razed to its foundations.

CHAPTER II.

Nineveh is now called upon to prepare for the approach of her enemies, the instruments of Jehovah's vengeance, 1: and the military array and muster, the very arms and dress, of the Medes and Babylonians in the reigns of Cyaxares and Nabopolassar; their rapid approach to the city; the process of the siege, and the inundation of the river; the capture of the place; the captivity, lamentation, and flight of the inhabitants; the sacking of this immense, wealthy, and exceedingly populous city and the consequent desolation and terror, are all described in the pathetic, vivid, and sublime imagery of Hebrew poetry, 2-10. This description is succeeded by a very beautiful and expressive allegory, 11, 12; which is immediately explained, and applied to the city of Nineveh, 13. It is thought by some commentators that the metropolitan city of the Assyrian empire is also intended by the tender and beautiful simile, in the seventh verse, of a great princess led captive, with her maids of honour attending her, bewailing her and their own condition, by beating their breasts, and by other expressions of sorrow.

HE ^a that ^b dasheth in pieces is come up before thy face: ^c keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

2 ^d For the LORD hath turned away ^e the excellency of Jacob, as the excellency of Israel: for

^a Or, The disperser, or hammer.—^b Jer. i. 23.—^c Jer. ii. 11, 12. Ch. iii. 14.—^d Isa. x. 13. Jer. xxv. 29.—^e Or, the pride of Jacob as

Verse 1. *He that dasheth in pieces*] Or, scattereth. The Chaldeans and Medes.

Keep the munition] Guard the fenced places.

Verse 2. *For the Lord hath turned away*] The Lord has been opposed to Jacob, and the enemy has prevailed against him.

Verse 3. *The shield of his mighty men is made red*] These things may refer to the warlike preparations made by the Ninevites: they had red shields, and scarlet or purple

the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made ^f red, the valiant men are ^g in scarlet: the chariots shall be with ^h flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

the pride of Israel.—¹ Ps. lxxx. 12. Hos. x. 1.—² Isa. lxiii. 2, 3.—³ Or, dyed scarlet.—⁴ Or, fiery torches.

clothing; their chariots were finely decorated, and proceeded with amazing rapidity.

The fir trees shall be terribly shaken.] This may refer to the darts, arrows, and javelins, flung with destructive power. [These were made of cypress.]

Verse 4. *The chariots shall rage*] Those of the besiegers and the besieged, meeting in the streets, producing universal confusion and carnage.

Verse 6. *The gates of the rivers shall be opened*]

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: ^athey shall seem like torches, they shall run like the lightnings.

5 He shall recount his ^bworthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the ^cdefence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be ^ddissolved.

7 And ^eHuzzab shall be ^fled away captive, she shall be brought up, and her maids shall lead her as with the voice of ^gdoves, tabering upon their breasts.

8 But Nineveh is ^hof old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry*; but none shall ⁱlook back.

9 Take ye the spoil of silver, take the spoil of

^a Heb. their show.—^b Or, gallants.—^c Heb. covering or coverer.—^d Or, mollen.—^e Or, that which was established, or there was a stand made.—^f Or, discovered.—^g Isa. xxxviii. 14. lix. 11.—^h Or, from the days that she hath been.—ⁱ Or, cause them to turn.—^j Or, and their

“There was a prophecy received from their forefathers, that Nineveh should not be taken till the river first became an enemy to the city. It happened in the third year of the siege, that the Euphrates [quarry, *Tigris*] being swollen with continued rains, overflowed part of the city, and threw down twenty stadia of the wall. The king then imagining that the oracle was accomplished, and that the river was now manifestly become an enemy to the city, casting aside all hope of safety, and lest he should fall into the hands of the enemy, built a large funeral pyre in the palace, and having collected all his gold and silver and royal vestments, together with his concubines and eunuchs, placed himself with them in a little apartment built in the pyre; burnt them, himself, and the palace together. When the death of the king (*Sardanapalus*) was announced by certain deserters, the enemy entered in by the breach which the waters had made, and took the city.” *Diod. Siculus, Lib. ii.*

Verse 7. *And Huzzab shall be led away captive*] Perhaps *Huzzab* means the queen of Nineveh, who had escaped the burning mentioned above by *Diodorus*. Some think *Huzzab* signifies Nineveh itself. [*Huzzab* is probably a verb, and signifies “it is determined.”]

Verse 8. *But Nineveh is of old like a pool of water*] “And the waters of Nineveh are a pool of waters.” There may be reference here to the fact given in the preceding note, the overflowing of the river by which the city was primarily destroyed. [This translation of *Bishop Newcome* is not authorized.]

Stand, stand] Consternation shall be at its utmost height,

gold: ^jfor there is none end of the store and glory out of all the ^kpleasant furniture.

10 She is empty, and void, and waste: and the ^lheart melteth, and ^mthe knees smite together, ⁿand much pain is in all loins, and ^othe faces of them all gather blackness.

11 Where is the dwelling of ^pthe lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 ^qBehold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of ^rthy messengers shall no more be heard.

infinite store, &c.—^k Heb. vessels of desire.—^l Isa. xlii. 7, 8.—^m Dan. v. 6.—ⁿ Jer. xxx. 9.—^o Joel ii. 6.—^p Job. iv. 10, 11. Ezek. xix. 2-7.—^q Ezek. xxix. 3. xxxviii. 8. xxxix. 1. Ch. iii. 5.—^r 2 Kings xviii. 17, 19. xix. 9, 23.

the people shall flee in all directions; and though quarter is offered, and they are assured of safety if they remain, yet not one looketh back.

Verse 9. *Take ye the spoil*] Though the king burnt his treasures, vestments, &c., he could not totally destroy the silver and the gold.

Verse 10. *She is empty, and void, and waste*] The original is strongly emphatic; the words are of the same sound; and increase in their length as they point out great, greater, and greatest desolation:

Bukah, unebukah, umrbullakah.

The faces of them all gather blackness.] This marks the diseased state into which the people had been brought by reason of famine.

Verse 11. *Where is the dwelling of the lions*] *Nineveh*, the habitation of bold, strong, and ferocious men.

The feeding place of the young lions] Whither her victorious and rapacious generals frequently returned to consume the produce of their success. Here they walked at large, and none made them afraid.

Verse 12. *The lion did tear*] This verse gives us a striking picture of the manner in which the Assyrian conquests and depredations were carried on.

Verse 13. *Behold, I am against thee*] Assyria, and Nineveh its capital. I will deal with you as you have dealt with others.

The voice of thy messengers] Announcing thy splendid victories, and the vast spoils taken—*shall no more be heard*—thou and thy riches, and ill-got spoils, shall perish together.

CHAPTER III.

The prophet denounces a woe against Nineveh for her perfidy and violence. He musters up before our eyes the number of her chariots and cavalry; points to her burnished arms, and to the great and unrelenting slaughter which she spreads around her, 1-3. Because Nineveh is a city wholly given up to the grossest superstition, and is an instructress of other nations in her abominable rites, therefore she shall come to a most ignominious and unpitied end, 3-7. Her final ruin shall be similar to that of No, a famous city of Egypt, 8-11. The prophet then beautifully describes the great ease with which the strongholds of Nineveh should be taken, 12, and her judicial quillanimity during the siege, 13; declares that all her preparation, her numbers, opulence, and chieftains would be of no avail in the day of the Lord's vengeance, 14-17; and that her tributaries would desert her, 18. The whole concludes with stating the incurableness of her malady, and the dreadful destruction consequently awaiting her; and with introducing the nations which she had oppressed as exulting at her fall, 19.

WOE to the ^abloody ^bcity ! it is all full of lios, and robbery ; the prey departeth not ;
2 The noise of a whip, and ^cthe noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both ^dthe bright sword and the glittering spear : and *there is* a multitude of slain, and a great number of carcasses ; and *there is* none end of *their* corpses ; they stumble upon their corpses :

4 Because of the multitude of the whoredoms of the wellfavoured harlot, ^ethe mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 ^fBehold, *I am* against thee, saith the LORD of hosts ; and ^gI will discover thy skirts upon thy face, ^hand I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and ⁱmake thee vile, and will set thee as ^ja gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee ^kshall flee from thee, and say, Nineveh is laid waste : ^lwho will bemoan her ? whence shall I seek comforters for thee ?

8 ^mArt thou better than ⁿpopulous ^oNo, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, and her wall *was* from the sea ?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite ; Put and Lubim *were* ^pthy helpers.

10 *Yet was* she carried away, she went into captivity : ^qher young children also *were* dashed in pieces ^rat the top of all the streets : and they ^scast lots

^a Heb. city of bloods.—^b Ezek. xxii. 2, 3. xxiv. 6, 9. Hab. ii. 12.—^c Jer. xlviii. 8.—^d Heb. the flame of the sword, and the lightning of the spear.—^e Isa. xlviii. 9, 12. Rev. xviii. 2, 3.—^f Ch. ii. 13.—^g Isa. xlvii. 2, 3. Jer. xliii. 22, 26. Ezek. xvi. 37. Mic. i. 11.—^h Heb. ii. 16.—ⁱ Mal. ii. 9.—^j Heb. x. 33.—^k Rev. xviii. 10.—^l Jer. xv. 5.—^m Amos vi. 2.—ⁿ Or, nourishing.—^o Heb. No Amon.—^p Jer. xlvii. 25, 26. Ezek. xxx. 14-16.—^q Heb. in thy help.—^r Ps. cxxxvii. 9.

Verse 1. *Woe to the bloody city !*] Nineveh : the threatenings against which are continued in a strain of invective astonishing for its richness, variety, and energy.

Verse 4. *Because of the multitude of the whoredoms*] The Ninevites here are represented under the emblem of a beautiful harlot or public prostitute, enticing all men to her, inducing the nations to become idolatrous ; and, by thus perverting them, rendering them also objects of the divine wrath.

Mistress of witchcrafts, that selleth nations through her whoredoms] Using every means to excite to idolatry ; and being, by menace or wiles, successful in all.

Verse 5. *I will discover thy skirts upon thy face*] It was an ancient, though not a laudable custom, to strip prostitutes naked, or throw their clothes over their heads, and expose them to public view, and public execration.

Verse 6. *I will cast abominable filth upon thee*] I will set thee as a gazing-stock. This was a punishment precisely like our pillory. They put such women in the pillory as a gazing-stock ; and then, children and others threw mud, dirt, and filth of all kinds at them.

Verse 7. *Who will bemoan her ?*] In such cases, who pities the delinquent ? She has been the occasion of ruin to multitudes, and now she is deservedly exposed and punished. And so it should be thought concerning Nineveh.

Verse 8. *Art thou better than populous No*] No-Ammon, or Diospolis, in the Delta, on one branch of the Nile.

The waters round about it] Being situated in the Delta, it had the fork of two branches of the Nile to defend it by land ; and its barrier or wall, was the sea, the Mediterranean into which these branches emptied themselves : so that this city, and the place it stood on, were wholly surrounded by the waters.

for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be ^adrunken : thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* ^bfig-trees with the firstripe figs : if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, ^cthy people in the midst of thee *are* women : the gates of thy land shall be set wide open unto thine enemies : the fire shall devour thy ^dbars.

14 Draw thee waters for the siege, ^efortify thy strong holds : go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee ; the sword shall cut thee off ; it shall eat thee up like ^fthe canker-worm : make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven : the canker-worm ^gspoileth, and fleeth away.

17 ^hThy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they are.

18 ⁱThy shepherds slumber, O ^jking of Assyria : thy ^knobles shall dwell *in the dust* : thy people is ^lscattered upon the mountains, and no man gathereth them.

19 *There is* no ^mhealing of thy bruise ; ⁿthy wound is grievous : ^oall that hear the bruit of thee shall clap the hands over thee : for upon whom hath not thy wickedness passed continually ?

Isa. xlii. 16. Hos. xiii. 16.—^a Lam. ii. 19.—^b Joel iii. 9. Obnd. 11.—^c Jer. xxv. 17, 27. Ch. i. 10.—^d Rev. vi. 13.—^e Jer. i. 37. ii. 30.—^f Pa. cxlvii. 13. Jer. li. 30.—^g Ch. ii. 1.—^h Joel i. 4.—ⁱ Or, spreadeth himself.—^j Rev. ix. 7.—^k Exod. xv. 16. Pa. lxxvi. 6.—^l Jer. i. 18. Ezek. xxxi. 3, &c.—^m Or, valiant ones.—ⁿ 1 Kings xxii. 17.—^o Heb. wrinking.—^p Mic. i. 9.—^q Lam. ii. 15. Zeph. ii. 15. See Isa. xiv. 8, &c.

Verse 9. *Ethiopia and Egypt were her strength*] The land of Cush, not far from Diospolis ; for it was in Arabia, on the Red Sea.

Put and Lubim] A part of Africa and Libya, which were all within reach of forming alliances with No-Ammon or Diospolis.

Verse 10. *They cast lots for her honourable men*] This refers still to the city called populous No. And the custom of casting lots among the commanders, for the prisoners which they had taken, is here referred to.

Great men were bound in chains] Reserved to grace the triumph of the victor.

Verse 11. *Thy people—are women*] They lost all courage and made no resistance.

Verse 14. *Draw thee waters for the siege*] The Tigris ran near to Nineveh, and here they are exhorted to lay in plenty of fresh water, lest the siege should last long, and lest the enemy should cut off this supply.

Go into clay, and tread the mortar] This refers to the manner of forming bricks anciently in those countries ; they digged up the clay, kneaded it properly by treading, mixed it with straw or coarse grass, moulded the bricks, and dried them in the sun.

Verse 15. *Make thyself many as the canker-worm*] On the locusts, and their operations in their various states, see the notes on Joel ii.

Verse 16. *Thou hast multiplied thy merchants*] Like Tyre, this city was a famous resort for merchants ; but the multitudes which were there previously to the siege, like the locusts, took the alarm, and fled away.

Verse 17. *Thy crowned are as the locusts*] Thou hast numerous princes and numerous commanders.

Which camp in the hedges in the cold day] The locusts

CHAP. III.

are said to *lie in shelter* about the *hedges* of fertile spots when the weather is *cold*, or during the *night*; but as soon as the *sun* shines out and is hot, they come out to their forage, or take to their wings.

Verse 18. *Thy shepherds slumber*] That is, the rulers and tributary princes, who, as *Herodotus* informs us, deserted Nineveh, in the day of her distress, and came not forward to her succour.

Verse 19. There is *no healing of thy bruise*] Thou shalt never be rebuilt.

All that hear the bruit of thee] The report or account.

Shall clap the hands] Shall exult in thy downfall.

For upon whom hath not thy wickedness passed] Thou hast been a *universal oppressor*, and therefore all nations rejoice at thy fall and utter desolation.

THE BOOK

OF THE

PROPHET HABAKKUK.

CHAPTER I.

The prophet enters very abruptly on his subject, his spirit being greatly indignant at the rapid progress of vice and impiety, 1-4. Upon which God is introduced threatening very awful and sudden judgments to be inflicted by the ministry of the Chaldeans, 5-10. The Babylonians attribute their wonderful successes to their idols, 11. The prophet then, making a sudden transition, expostulates with God (probably personating the Jews) for permitting a nation much more wicked than themselves, as they supposed, to oppress and devour them as fishers and fowlers do their prey, 12-17.

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, ^b and thou wilt not hear! *even* cry out unto thee of violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the ^c wicked doth compass about the righteous; therefore ^d wrong judgment proceedeth.

^a Zech. ix. 1, xii. 1. Mal. i. 1.—^b Lam. iii. 8.—^c Job. xxi. 7. Ps. xciv. 3. &c. Jer. xii. 1.—^d Or, *wrested*.—^e Isa. xxix. 14. Acts xlii. 41.—^f Deut. xxviii. 49, 50. Jer. v. 15.—^g Fulfilled 2 Chron.

We know little of this prophet; for what we find in the *ancients* concerning him is evidently fabulous, as well as that which appears in the *Apocrypha*. He was probably of the tribe of *Simeon*, and a native of *Beth-sazar*.^a It is very likely that he lived after the destruction of *Nineveh*, as he speaks of the *Chaldeans*, but makes no mention of the *Assyrians*.

As a *poet*, Habakkuk holds a high rank among the Hebrew prophets. The beautiful connexion between the parts of his prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admired; and his hymn, chap. iii., is allowed by the best judges to be a masterpiece of its kind.

Verse 1. *The burden*]. The word signifies an *oracle* or *revelation* in general; but chiefly, one relative to *future calamities*.

Verse 2. *O Lord, how long shall I cry*]. The prophet feels himself strongly excited against the vices which he beheld; and which, it appears from this verse, he had often declaimed against, but in vain; the people continued in their vices, and God in his long suffering.

Verse 3. *And cause me to behold grievance*]. *Amul*, labour, toil, distress, misery, &c., the common fruits of sin.

Verse 4. *The law is slacked*]. That the utmost depravity prevailed in the land of *Judah* is evident from these verses; and can we wonder, then, that God poured out such signal judgments upon them? When *judgment doth not proceed*

5 Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* ye will not believe, though it be told you.

6 For, lo, I ^f raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the ^g breadth of the land, to possess the dwelling-places *that* are not theirs.

7 They are terrible and dreadful: *their* judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more ^h fierce than the ⁱ evening wolves: and their horsemen shall spread themselves, and

xxxvi. 6.—^j Heb. *breadths*.—^k Or, *from them shall proceed the judgment of these, and the captivity of these*.—^l Heb. *sharp*.—^m Esek. xxii. 27. Jer. v. 6. Zeph. iii. 3.

from the seat of judgment upon earth, it will infallibly go forth from the throne of judgment in heaven.

Verse 5. *I will work a work in your days*]. As he is speaking of the desolation that should be produced by the *Chaldeans*, it follows that the *Chaldeans* invaded *Judah* whilst those were living whom the prophet addressed.

Which ye will not believe]. Nor did they, after all the declarations of various prophets. They still supposed that God would not give them up into the hands of their enemies, though they continued in their abominations!

Verse 6. *That bitter and hasty nation*]. Cruel and oppressive in their disposition; and prompt and speedy in their assaults and conquests.

Verse 7. *Their judgment—shall proceed of themselves*]. By revolting from the *Assyrians*, they have become a great nation. Thus, their judgment and excellence were the result of their own valour. Other meanings are given to this passage.

Verse 8. *Their horses also are swifter than the leopards*]. The *Chaldean* cavalry are proverbial for swiftness, courage, &c.

The *leopard*, of all quadrupeds, is allowed to be the *swiftest*.

• *The evening wolves*]. The wolf is remarkable for his quick sight. Some think that the *hyæna* is meant: it is a swift, cruel, and untameable animal.

their horsemen shall come from far: ^a they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: ^b their ^c faces shall sup up as the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every stronghold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, ^d *imputing* this his power unto his god.

12 ^e *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, ^f thou hast ordained them for judgment; and, O ^g mighty God, thou hast ^h established them for correction.

^a Jer. iv. 13.—^b Or, the supping up of their faces, &c., or their faces shall look toward the east.—^c Heb. the opposition of their faces toward the east.—^d Dan. v. 4.—^e Ps. xc. 2. xciii. 2. Lam. v. 19.—^f 2 Kings ix. 26. Ps. xvii. 13. Isa. x. 5, 6, 7. Ezek. xxx. 26.

Verse 9. *Their faces shall sup up as the east wind*] This may be an allusion to the dry electrical winds which prevail in that country. [But the English version here does not express the original.]

Verse 10. *They shall scoff at the kings*] It will be only as *pastime* to them to take the strongest places. They will have no need to build formidable ramparts: by sweeping the *dust* together they shall make mounts sufficient to pass over the walls and take the city.

Verse 11. *Then shall his mind change*] This is thought to relate to the change which took place in Nebuchadnezzar, when "a beast's heart was given to him," and he was "driven from the dwellings of men." And this was because of his *offending*—his pride and arrogance; and his attributing all his success, &c., to his idols.

Verse 12. *Art thou not from everlasting*] The idols change, and their worshippers change and fail: but thou, Jehovah, art *eternal*; thou canst not change, and they who trust in thee are safe. Thou art infinite in thy mercy, therefore, "we shall not die," shall not be totally exterminated.

13 ⁱ *Thou art* of purer eyes than to behold evil, and canst not look on ^j iniquity: ^k wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the ^l creeping things, *that have* no ruler over them?

15 They ^m take up all of them with the angle, they catch them in their net, and gather them in their ⁿ drag: therefore they rejoice and are glad.

16 Therefore ^o they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat ^p plenteous.^q

17 Shall they therefore empty their net, and not spare continually to slay the nations?

—ⁱ Heb. rock. Deut. xxxii. 4.—^j Heb. founded.—^k Ps. v. 5.—Or, grievance.—^l Jer. xii. 2.—^m Or, mooring.—ⁿ Jer. xvi. 16. Amos iv. 2.—^o Or, *fluo* net.—^p Deut. viii. 17. Isa. x. 13. xxxvii. 24, 25.—^q Or, *dainty*.—^r Heb. fat.

Thou hast ordained them for judgment] Thou hast raised up the Chaldeans to correct and punish us; but thou hast not given them a commission to destroy us totally.

Verse 13. *Thou art of purer eyes*] All such questions are easily solved by a consideration of God's ineffable mercy, which leads him to *suffer long* and be kind. He has no pleasure in the death of a sinner.

Verse 14. *Makest men as the fishes of the sea*] Nebuchadnezzar is here represented as a fisherman, who is constantly casting his nets into the sea, and enclosing multitudes of fishes; and, being always successful, he attributes all his conquests to his own power and prudence.

Verse 16. *They sacrifice unto their net*] He had no God; he cared for none; and worshipped only his *armour* and *himself*.

Verse 17. *And not spare continually to slay the nations?*] Like the fishermen, who throw cast after cast while any fish are to be caught, so Nebuchadnezzar is destroying one nation after another.

CHAPTER II.

The prophet, waiting for a return to his expostulation, is answered by God that the time for the destruction of the Jewish polity by the Chaldeans is not only fixed in the divine counsel, but is awfully near; and he is therefore commanded to write down the vision relative to this appalling subject in the most legible characters, and in the plainest language, that all who read it with attention (those just persons who exercise an unwavering faith in the declaration of God respecting the violent irruption of the merciless Babylonians), may flee from the impending vengeance, 1-4. The fall of the Chaldeans, and of their ambitious monarch, is then predicted, 5-10; and, by a strong and bold personification, the very stone and wood of those magnificent buildings, which the Babylonish king had raised by oppression and bloodshed, pronounce his woe, and in responsive taunts upbraid him, 11, 12. The prophet then beautifully sets forth the absolute impotence of every effort, however, well-conducted, which is not in concert with the divine counsel: for though the wicked rage, and threaten the utter extermination of the people of God; yet, when the set time to favour Zion is come, the destroyers of God's heritage shall themselves be destroyed, and "the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea," 13, 14. See Ps. cii. 13-16. For the cup of idolatry, which Babylon has given to many nations, she will receive of the Lord's hand the cup of fury by the insurrection of mighty enemies (the Medes and Persians) rushing like wild beasts to destroy her, 15. In the midst of this distress the prophet very opportunely asks in what the Babylonians had profited by their idols, exposes the absurdity of trusting in them, and calls upon the whole world to stand in awe of the everlasting Jehovah, 16-19.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd.

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul which is lifted up is not upright in him: but the just shall live by this faith.

5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

* Isa. xxi. 8. 11.—^b Heb. fenced place.—^c Ps. lxxxv. 8.—^d Or, in me.—^e Or, when I am argued with.—^f Heb. upon my reproff, or arguing.—^g Isa. viii. 1. xxx. 8.—^h Dan. x. 14. xi. 27. 35.—ⁱ Heb. x. 37.—^j John iii. 36. Rom. i. 17. Gal. iii. 11. Heb. x. 38.—^k Or, How much more.—^l Prov. xxvii. 20. xxx. 16.—^m Mic. ii. 4.—ⁿ Or, Ho, he.—^o Isa. xxxiii. 1.—^p Ver. 17.—^q Heb. bloods.—^r Jer. xxii. 13.—^s Or,

Verse 1. *I will stand upon my watch*] The prophets are always represented as *watchmen*, watching constantly for the comfort, safety, and welfare of the people; and watching also to receive information from the Lord: for the prophetic influence was not always with them, but was granted only at particular times, according to the will of God. When in doubtful cases, they wished to know what God was about to do with the country, they retired from society, and gave themselves to meditation and prayer, waiting thus upon God to hear what he would say in them.

What he will say unto me] In me—in my understanding and heart.

And what I shall answer when I am reprov'd.] What I shall say to God in behalf of the people; and what the Lord shall command me to say to the people.

Verse 2. *That he may run that readeth it.*] That he who attentively peruses it may speed to save his life from the irruption of the Chaldeans, by which so many shall be cut off. The prophet does not mean that the words are to be made so plain, that a man running by may easily read them, and catch their meaning. [The popular interpretation is probably correct.]

Verse 3. *The vision is yet for an appointed time*] The Chaldeans, who are to ruin Judea, shall afterwards be ruined themselves: but they must do this work before they receive their wages; therefore the vision is for an appointed time. *But at the end it shall speak.* When his work of devastation is done, his day of retribution shall take place.

Though it tarry.] Though it appear to be long, do not be impatient; it will surely come; it will not tarry longer than the prescribed time, and this time is not far distant.

Verse 4. *Behold, his soul which is lifted up*] He that presumes on his safety without any special warrant from God, is a proud man; and whatever he may profess, or think of himself, his mind is not upright in him. But he that is just by faith shall live—he that believes what God hath said relative to the Chaldeans besieging Jerusalem, shall make his escape from the place, and consequently shall save his life. The words in the New Testament are accommodated to the salvation which believers in Christ shall possess.

Verse 5. *Because he transgresseth by wine*] Newcome translates, "Moreover, as a mighty man transgresseth through wine, he is proud, and remaineth not at rest."

And cannot be satisfied.] When he has obtained all that

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

9 Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 Woe to him that buildeth a town with blood, and establisheth a city by iniquity!

13 Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness.

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto

gainst an evil gain.—^a Jer. xlix. 16. Ob. d. 4.—^b Heb. palm of the hand.—^c Or, piece, or fastening.—^d Or, witness against it.—^e Jer. xxii. 13. Ezek. xxiv. 9. Mic. iii. 10. Nah. iii. 1.—^f Heb. bloods.—^g Jer. li. 58.—^h Or, in vain.—ⁱ Or, by knowing the glory of the LORD.—^j Isa. xi. 9.—^k Hos. vii. 5.—^l Gen. ix. 22.—^m Or, more with shame than with glory.—ⁿ Jer. xxv. 26, 27. ii. 57.

is within his reach, he wishes for more; and becomes miserable, because any limits are opposed to his insatiable ambition.

Verse 6. *Shall not all these take up a parable against him.*] His ambition, derangement, and the final destruction of his mighty empire by the Persians, shall form the foundation of many *sententious sayings* among the people.

Verse 7. *Shall they not rise up suddenly.*] Does not this refer to the sudden and unexpected taking of Babylon by Cyrus.

Verse 8. *For the violence of the land.*] Or, for the violence done to the land of Judea, and to the city of Jerusalem.

Verse 9. *An evil covetousness to his house.*] Nebuchadnezzar wished to aggrandize his family, and make his empire permanent: but both family and empire were soon cut off by the death of his son Belshazzar, and the consequent destruction of the Chaldean empire.

Verse 11. *The stone shall cry out of the wall, and the beam out of the timber shall answer it.*] This appears to refer to the ancient mode of building walls; two or three courses of stone, and then one course of timber. See 1 Kings vi. 86: thus was the palace of Solomon built. [The expression is proverbial.]

Verse 12. *Woe to him that buildeth a town with blood.*] At the expense of much slaughter. That is the answer of the beam to the stone.

Verse 13. *The people shall labour in the very fire.*] All these superb buildings shall be burnt down.

Shall weary themselves for very vanity?] For the gratification of the wishes of ambition, and the buildings which shall be brought to nought.

Verse 14. *For the earth shall be filled.*] This is a singular and important verse. It may be first applied to Babylon. God's power and providence shall be widely displayed in the destruction of this city and empire, in the humiliation of Nebuchadnezzar, Dan iv. 87, and in the captivity and restoration of his people.

Secondly, It may be applied to the glorious days of the Messiah. The land of Judea should be by his preaching, and that of his disciples, be filled with the knowledge of God. God's great design fully discovered, and the scheme of salvation amply explained.

Thirdly, It may be applied to the universal spread of the gospel over the habitable globe; when the fulness of the Gentiles should be brought in, and the Jew gathered in with

thee, and shameful spewing shall be on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 What profiteth the graven image that the maker thereof hath graven it; the molten image,

^a Ver. 8.—^b Isa. xlii. 9, 10. xlii. 2.—^c Jer. x. 8, 14. Zech. x. 2.—^d Heb. the fashioner of his fashion.—^e 1's. cxv. 5. 1 Cor. xii. 2.—

that fulness. The earth cannot perish till every continent, island and inhabitant is illuminated with the light of the gospel.

Verse 15. *Woe unto him that giveth his neighbour drink*] This has been considered as applying to Pharaoh, king of Egypt, who enticed his neighbours Jehoachin and Zedekiah to rebel against Nebuchadnezzar, whereby the nakedness and imbecility of the poor Jews was soon discovered; for the Chaldeans soon took Jerusalem, and carried its kings, princes, and people into captivity.

Verse 16. *The cup of the Lord's right hand*] Among the ancients, all drank out of the same cup; it was passed from hand to hand, and each drank as much as he chose.

Verse 17. *For the violence of Lebanon*] Or, the violence done to Lebanon; to men, to cattle, to Judea, and to Jerusalem. This may be a threatening against Egypt, as the former was against Chaldea.

Verse 18. *What profiteth the graven image*] This is against idolatry in general, and every species of it, as well as against those princes, priests, and people who practise it and encourage others to do the same.

Dumb idols] "Dumb nothings." This is exactly agree-

able to St. Paul. 1 Cor. viii. 4, who says, "An idol is nothing in the world."

and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

20 But the Lord is in his holy temple: let all the earth keep silence before him.

^f Ps. cxxxv. 17.—^g Ps. xl. 4.—^h Heb. be silent all the earth before him.—ⁱ Zeph. i. 7. Zech. ii. 13.

able to St. Paul. 1 Cor. viii. 4, who says, "An idol is nothing in the world."

Verse 19. *Woe unto him*] How foolish and contemptible to worship a thing formed by the hand of man out of wood, stone, gold, or silver! The meanest brute is superior to them all; it breathes and lives, but they have no breath in them.

Verse 20. *The Lord is in his holy temple*] Jehovah has his temple, the place where he is to be worshipped; but there there is no image. Oracles, however, are given forth; and every word of them is truth, and is fulfilled in its season. And this temple and its worship are holy; no abomination can be practised there, and every thing in it leads to holiness of heart and life.

Let all the earth keep silence before him] When an Asiatic sovereign goes to the mosque on any of the eastern festivals, such as the Bairam, the deepest silence reigns among all his retinue, viziers, foreign ambassadors, &c. They all bow respectfully before him; but no word is spoken, no sound uttered. It is to this species of reverence that the prophet alludes, and with this he concludes the prophetic part of this book.

CHAPTER III.

The prophet, being apprised of the calamities which were to be brought on his country by the ministry of the Chaldeans, and the punishments which awaited the Chaldeans themselves, partly struck with terror, and partly revived with hope and confidence in the divine mercy, beseeches God to hasten the redemption of his people, 1, 2. Such a petition would naturally lead his thoughts to the astonishing deliverance which God vouchsafed to the same people of old; and the inference from it was obvious, that he could with the same ease deliver their posterity now. But, hurried on by the fire and impetuosity of his spirit, he disdains to wait the process of connecting these ideas, and bounds at once into the midst of his subject: "God came from Teman," &c., 3. He goes on to describe the majesty and might which God displayed in conducting his people to the land of promise; selecting the most remarkable circumstances, and clothing them in the most lofty language. As he goes along, his fancy becomes more glowing, till at length he is transported to the scene of action, and becomes an eye-witness of the wonders he describes. "I beheld the tent of Cushan in affliction," 4-6. After having touched on the principal circumstances of that deliverance which he celebrates, he returns to what passed before them in Egypt; his enthusiasm having led him to begin in the midst of his subject, 7-15. And at last he ends the hymn as he began it, with expressing his awe of the divine judgments, and his firm trust in the mercy and goodness of God while under them; and that in terms of such singular beauty, elegance, and sublimity, as to form a very proper conclusion to this admirable piece of divinely inspired composition, 16-19. It would seem from the title, and from the note appended at the end, that it was set to music, and sung in the service of the temple.

A PRAYER of Habakkuk the prophet upon^a Shigionoth.

2 O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy.

^a Ps. vii. title.—^b Or, according to variable songs, or tunes, called in Hebrew, Shigionoth.—^c thy report or thy hearing.—^d Or, presser

Verse 1. *A prayer of Habakkuk—upon Shigionoth*] See the note on the title of Ps. vii, where the meaning of Shigionoth is given.

I suspect that the title here given is of a posterior date to the prophecy. It appears to interrupt the connexion between this and the termination of the preceding vers.

Verse 2. *In the midst of the years*] "As the years ap-

3 God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

alice.—^a Ps. lxxxv. 6.—^b Or, the south.—^c Deut. xxxiii. 2. Judg. v. 4. Ps. lxxviii. 7.—^d Or, bright beams out of his side.

proach." The nearer the time, the clearer and fuller is the prediction; and the signs of the times show that the complete fulfilment is at hand. But as the judgments will be heavy (and they are not greater than we deserve), yet, Lord, in the midst of wrath—infiction of punishment, remember mercy, and spare the souls that return unto thee with humiliation and prayer.

5 ^a Before him went the pestilence, and ^b burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; ^d and the everlasting mountains were scattered, the perpetual hills did bow: his ways are ^e everlasting.

7 I saw the tents of ^f Cushan ^g in affliction: and the curtains of the land of Midian did tremble.

8 Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and ^h thy chariots of salvation?

9 Thy bow was made quite naked, according to the oaths of the tribes, even ⁱ thy word. Selah. ^k Thou didst cleave the earth with rivers.

^a Nah. i. 8.—^b Or, burning diseases. Deut. xxxiii. 24.—^c Ps. xviii. 8, 12. Isa. vi. 6. xlvii. 14.—^d Nah. i. 5.—^e Gen. xlix. 26.—^f Ps. cxix. 24.—^g Or, *Æthiopia*.—^h Or, under affliction, or vanity.—ⁱ Deut. xxxiii. 26. 27. Ps. lxxviii. 4. civ. 3. Ver. 15.—^j Or, thy chariots were salvation.—^k Or, Thou didst cleave the rivers of the earth.—^l Ps. lxxviii. 15. 16. cv. 41.—^m Exod. xix. 16, 18. Judg. v. 4, 5. Ps. lxxviii. 8.

Verse 3. *God came from Teman*] The prophet selects the most striking facts of the deliverance of the Israelites out of Egypt; and to decorate and render them impressive, brings forth all the powers of his genius, in all the strength and elegance of his language.

Teman] This was a city, the capital of a province of Idumea, to the south of the land of Canaan. Numb. xx. 21; Jer. xlix. 7.

Paran] Was a city which gave its name to a province in Arabia Petraea. Gen. xxi. 21; Deut. xxxiii. 2.

His glory covered the heavens] His glory when he descended on Mount Sinai, and in the pillar of fire by night.

The earth was full of his praise.] All the land was astonished at the magnificence of his work in behalf of his people. Instead of praise, some translate splendour. The whole land was illuminated by his glory.

Verse 4. *He had horns coming out of his hand*] *Karnayim*, rays. His hand—his power, was manifested in a particular place, by the sudden issuing out of pencils of rays, which diverged in coruscations of light, so as to illuminate the whole hemisphere. Yet "there was the hiding of his power." His Majesty could not be seen, nor any kind of image, because of the insufferable splendour. This may either refer to the lightning on Mount Sinai; or to the brightness which occasionally proceeded from the *shechinah* or glory of God between the cherubim, over the mercy-seat.

Verse 5. *Before him went the pestilence*] This plague was several times inflicted on the disobedient Israelites in the wilderness; see Numb. xi. 83, xiv. 87, xvi. 46; and was always the proof that the just God was then manifesting his power among them.

Burning coals went forth at his feet.] The disobedient Israelites were consumed by a fire that went out from Jehovah; see Lev. x. 2; Numb. xi. 1, xvi. 35. And the burnt-offering was consumed by a fire which came out from Jehovah, Lev. xi. 24.

Verse 6. *He stood, and measured the earth*] *Erets*, the land; he divided the promised land among the twelve tribes. This is the allusion; and this the prophet had in his eye. God not only made a general assignment of the land to the Hebrews; but he even divided it into such portions as the different families required.

He beheld, and drove asunder the nations] The nations of Canaan, the Hittites, Hivites, Jebusites, &c. and all who opposed his people. Even his look dispersed them.

The everlasting mountains were scattered] Or, broken asunder. This may refer to the convulsions on Mount Sinai; and to the earthquake which announced the descent of the Most High. See Exod. xix. 18. The epithets *eternal* and *everlasting*, are applied to mountains and immense rocks, because no other parts of nature are less subject to decay or change, than these immense masses of earth and stone, and that almost indestructible stone, granite, out of which Sinai appears to be formed.

Verse 7. *I saw the tents of Cushan in affliction*] *Cush* is Arabian. The Arabians dwell in tents, hence they were called *Scenite*. When the Lord appeared on Mount Sinai,

10 ^a The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and ^b lifted up his hands on high.

11 ^c The sun and moon stood still in their habitations; ^d at the light of thine arrows they went, and at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, ^e thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; ^f thou woundedst the head out of the house of the wicked, ^g by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves, the head of his villages: they ^h came out as a whirl-

lxviii. 18. cxiv. 4.—^a Exod. xiv. 22. Josh. iii. 16.—^b Josh. x. 13, 18.—^c Or, thine arrows walked in the light, &c.—^d Josh. x. 11. Ps. xviii. 14. lxvii. 17, 18.—^e Jer. li. 33. Amos i. 8. Mic. iv. 13.—^f Josh. x. 24. xi. 8, 12. Ps. lxxviii. 21.—^g Heb. making naked.—^h Heb. were tempestuous.

the Arabs of the Red Sea abandoned their tents, being terror-struck; and the Midianites also were seized with fear. See the desolation wrought among this people by Phinehas, Numb. xxxi. 1, &c., on account of their having enticed the Israelites to idolatry, Numb. xxv. 1, &c.

Verse 8. *Was the Lord displeased against the rivers?*] *Floods*; here is a reference to the passage of the Red Sea. The Lord is represented as heading his troops, riding in his chariot, and commanding the sea to divide, that a free passage might be left for his army to pass over.

Verse 9. *Thy bow was made quite naked*] That is, it was drawn out of its case; as the arrows had their quiver, so the bows had their cases. It is not the drawing out, or making bare the arrow, that is mentioned here; but the taking the bow out of its case to prepare to shoot.

This verse appears to be an answer to the questions in the preceding: "Was the Lord displeased," &c. The answer is, All this was done "according to the oaths of the tribes;" the covenant of God, frequently repeated and renewed, which he made with the tribes, to give them the land of the Canaanites for their inheritance.

Thou didst cleave the earth with rivers.] Or, "Thou didst cleave the streams of the land." Or, "Thou cleavest the dry land into rivers." This may be a reference to the passage of Jordan, and transactions at Arnon and the brook Jabbok. See Numb. xxi. 13-15.

Verse 10. *The mountains saw thee*] These are figures highly poetic, to show with what ease God accomplished the most arduous tasks in behalf of his people. As soon as the mountains saw him they trembled, they were in pangs. When he appeared the sea fled to right and left, to give him a passage. "It uttered its voice." The separation of the waters occasioned a terrible noise. "And it lifted up its hands on high." Its waters, being separated, stood in heaps on the right hand and left. These heaps or waves are poetically represented here as the hands of the sea.

Verse 11. *The sun and moon stood still*] This was at the prayer of Joshua, when he fought against the Amorites. See Josh. x. 11, 12, and the notes there.

At the light of thine arrows they went] I think we should translate—

By their light, thine arrows went abroad;
By their brightness, the lightning of thy spear.

Verse 12. *Thou didst march through the land*] This refers to the conquest of Canaan. God is represented as going at the head of his people as general-in-chief; and leading them on from conquest to conquest—which was the fact.

Thou didst thresh the heathen in anger.] Thou didst tread them down as the oxen do the sheaves on the threshing-floor.

Verse 13. *Thou wentest forth for the salvation of thy people*] Their deliverance would not have been effected but through thy interference.

For salvation with thine anointed] That is, with Joshua, whom God had anointed, or solemnly appointed to fill the place of Moses, and lead the people into the promised land. The sense is very far-fetched, when applied to Jesus Christ.

Thou woundedst the head out of the house of the wicked] Selah.

wind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 ^aThou didst walk through the sea with thine horses, *through* the ^bheap of great waters.

16 When I heard, ^cmy belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will ^dinvade them with his troops.

17 Although the fig-tree shall not blossom,

^a Ver. 8. Ps. lxxvii. 19.—^b Or, mud.—^c Ps. cxix. 120. Jer. xxxiii. 9.—^d Or, cut them in pieces.—^e Heb. He.—^f Job. xlii. 18.—^g Isa. xli. 16. lxi. 10.—^h Ps. xxvii. 1.—ⁱ 2 Sam. xxii. 34. Ps.

This alludes to the slaying the *first-born* through all the land of Egypt. These were the *heads of the houses or families*.

By discovering the foundation unto the neck.] The general meaning of this clause is sufficiently plain: the government of these lands should be utterly subverted; the very foundations of it should be *razed*. But what means *unto the neck, ad tsavvar*? Several critics read, *ad tsur*, "Unto the rock," that on which the house is founded: and this very intelligible reading is obtained by the *omission of a single letter, aleph*. But is the conjecture necessary? I think not: read the verse as it ought to be read, and all will be plain.

Verse 14. *Thou didst strike through*] If we follow the common reading, it seems to intimate that the troops of Pharaoh, in their confusion (for God shone out upon them from the cloud) fell foul of each other; and with their staves, or weapons, slew one another; but the *head of the villages or towns, i. e., Pharaoh, was drowned with his army in the Red Sea*.

Verse 15. *Thou didst walk through the sea*] There was no occasion to *hurry* across; all was safe, for God had divided the waters: and his *terrible cloud* had removed from *before*, and stood *behind* them, so that it was between them and the Egyptians.

Verse 16. *When I heard, my belly trembled*] The prophet now returns to the desolate state of his countrymen, who are *shortly* to be led into captivity, and suffer the most grievous afflictions; and although he had a *sure word of prophecy* that they should be ultimately *delivered*, yet the thoughts of the evils they must previously endure filled his soul with terror and dismay; so that he wishes to be re-

neither *shall* fruit be in the vines; the labour of the olive shall ^afail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 ^bYet I will ^crejoice in the Lord, I will joy in the God of my salvation.

19 The Lord God *is* ^bmy strength, and he will make my feet like ^chinds' feet, and he will make me to walk upon mine high places. To the chief singer on my ^dstringed instruments.

xviii. 33.—^a Deut. xxxii. 13. xxxiii. 29.—^b Heb. neginosh. Ps. iv. title.

moved from earth before this tribulation should come, that his eyes might not behold the desolations of his country.

When he (Nebuchadnezzar) cometh up unto the people (the Jews), he will invade them (overpower and carry them away captive) with his troops.

Verse 17. *Although the fig-tree shall not blossom*] These two verses give the finest display of *resignation and confidence* that I have ever met with. He saw that evil was at hand, and *unavoidable*; he *submitted* to the dispensation of God, whose Spirit enabled him to paint it in all its calamitous circumstances. He knew that God was merciful and gracious. He trusted to his promise, though all appearances were against its fulfilment; for he knew that the word of Jehovah could not fail, and therefore his confidence is unshaken.

No paraphrase can add anything to this hymn, which is full of inexpressible *dignity and elegance*, leaving even its unparalleled *piety* out of the question.

Verse 19. *The Lord God is my strength*] This is an imitation, if not a quotation, from Ps. xviii. 32, 33, where see the notes,

Will make me to walk upon mine high places] This last verse is spoken in the person of the people, who seem to anticipate their restoration; and that they shall once more rejoice in the hills and mountains of Judea.

To the chief singer on my stringed instruments.] This line, which is evidently a *superscription*, leads me to suppose that when the prophet had completed his short ode, he folded it up, with the *above direction* to the master singer, or leader of the choir, to be sung in the temple service.

THE BOOK

OF THE

PROPHET ZEPHANIAH

CHAPTER I

This chapter begins with denouncing God's judgments against Judah and Jerusalem, 1-3. Idolaters, and sinners of several other denominations, are then particularly threatened; and their approaching visitation enlarged on by the enumeration of several circumstances which tend greatly to heighten its terrors, 4-18.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 * I will utterly consume all things from off ^b the land, saith the LORD.

3 ° I will consume man and beast, I will consume the fowls of the heaven, and the fishes of the sea, and ^d the ^e stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and ^f I will cut off the remnant of Baal from this place

and the name of ^g the Chemarims with the priests;

5 And them ^b that worship the host of heaven upon the housetops: ^h and them that worship *and* ⁱ that swear ^k by the LORD, and that swear ^l by Malcham:

6 And ^m them that are turned back from the LORD; and *those* that ⁿ have not sought the LORD, nor inquired for him.

7 ° Hold thy peace at the presence of the Lord God: ^p for the day of the LORD is at hand: for ^q the LORD hath prepared a sacrifice, he hath ^r bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will ^s punish ^t the princes,

* Heb. By taking away I will make an end.—^b Heb. the face of the land.—^c Hos. iv. 3.—^d Ezek. vii. 19. xiv. 3, 4, 7. Matt. xiii. 41.—^e Or, idols.—^f Fulllled, cir. 624. 2 Kings xxiii. 4, 5.—^g Hos. x. 5.—^h 2 Kings xxiii. 12. Jer. xix. 13.—ⁱ 1 Kings xviii. 21. 2 Kings xvii. 33, 41.—^j Isa. xlvi. 1. Hos. iv. 15.—^k Or, to the LORD.—

^l Josh. xxiii. 7. 1 Kings xi. 33.—^m Isa. i. 4. Jer. ii. 13, 17. xv. 6.—ⁿ Hos. vii. 7.—^o Hab. ii. 20. Zech. ii. 13.—^p Isa. xliii. 6.—^q Isa. xxxiv. 6. Jer. lvi. 10. Ezek. xxxix. 17. Rev. xix. 17.—^r Heb. sanctified, or prepared.—^s Heb. visit upon.—^t Jer. xxxix. 8.

Verse 1. *The word of the Lord which came unto Zephaniah*] Though this prophet has given us so large a list of his ancestors, yet little concerning him is known, because we know nothing certain relative to the persons of the family whose names are here introduced. We have one *chronological note* which is of more value for the correct understanding of his prophecy than the other could have been, how circumstantially soever it had been delivered; viz., that he prophesied *in the days of Josiah, son of Ammon, king of Judah*; and from the description which he gives of the disorders which prevailed in Judea in his time, it is evident that he must have prophesied *before* the reformation made by Josiah, which was in the *eighteenth* year of his reign. And as he predicts the *destruction of Nineveh*, chap. ii. 13, which, as *Calmet* remarks, could not have taken place before the *sixteenth* of Josiah, allowing with *Berosus* *twenty-one* years for the reign of Nabopolassar over the Chaldeans; we must, therefore, place this prophecy about the beginning of the reign of Josiah, or from B. C. 640 to B. C. 609.

Verse 2. *I will utterly consume all things*] He speaks particularly of the idolaters.

Verse 3. *I will consume man and beast*] By war, and by *pestilence*. Even the waters shall be infected, and the fish destroyed; the air become contaminated, and the fowls dis-

Verse 4. *I will cut off the remnant of Baal*] I think he

refers here, partly at least, to the reformation which Josiah was to bring about.

The Chemarims] The *black-robed* priests of different idols. See the note on 2 Kings xxiii. 5. Verse 5. *The host of heaven*] See 2 Kings xxiii. 5, 12; Jer. xix. 13, xxxii. 29.

That swear by the Lord, and that swear by Malcham] Associating the name of an idol with that of the Most High. For *Malcham*, see on Hos. iv. 15, and Amos v. 26.

Verse 6. *Them that are turned back*] Who have forsaken the true God, and become idolaters.

Verse 7. *Hold thy peace at the presence of the Lord God*] Has, the same as *hush, hush*, among us. Remonstrances are now useless. You had time to acquaint yourselves with God; you would not: you cry now in vain; destruction is at the door.

The Lord hath prepared a sacrifice] A slaughter of the people.

He hath bid his guests] The Babylonians, to whom he has given a commission to destroy you.

Verse 8. *Strange apparel*] I think this refers more to their embracing idolatrous customs and heathen usages, than to their *changing their dress*.

Verse 9. *That leap on the threshold*] Or, *that leap over the threshold*. It is most probable that the *Philistines* are

and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from ^a the fish gate, and a howling from the second, and the great crashing from the hills.

11 ^b Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are ^c settled ^d on their lees: ^e that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but ^f not inhabit *them*; and they shall

^a 2 Chron. xxxiii. 14.—^b James v. 1.—^c Heb. *curded*, or *thickened*.—^d Jer. xlviii. 11. Amos vi. 1.—^e Ps. xciv. 7.—^f Deut. xxviii. 30. 39. Amos v. 11.—^g Mic. vi. 15.—^h Joel ii. 1, 11.—ⁱ Isa. xxii. 6. Jer. xxx. 7. Joel ii. 2, 11. Amos v. 18. Ver. 18.—^j Jer. iv. 19.—

here meant. After the time that Dagon fell before the ark, and his hands were broken off on the threshold of his temple, his worshippers would no more set a foot upon the threshold, but stepped or leaped over it when they entered into his temple. Some think that *leaping on the threshold* refers to the custom of the Arabs, who used to ride into people's houses, and take away whatever they could carry. [The view of Ewald and others is probably correct, that the reference here is to the violent and extortionate habits of the king's servants.]

Verse 10. *A cry from the fish gate*] This gate, which is mentioned, Neh. iii. 3, was opposite to Joppa; and perhaps the way in which the news came of the irruption of the Chaldean army, the *great crashing from the hills*.

The second] Or *second city*, may here mean a part of Jerusalem, mentioned 2 Kings xxii. 14, 2 Chron. xxxiv. 22.

Verse 11. *Maktesh*] Calmet says this signifies a *mortar*, or a *rock in form of a mortar*, and was the name of a quarter of Jerusalem where they hulled rice, corn, &c., according to St. Jerome.

plant vineyards, but ^g not drink the wine thereof.

14 ^h The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 ⁱ That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of ^j the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall ^k walk like blind men, because they have sinned against the LORD: and ^l their blood shall be poured out as dust, and their flesh ^m as the dung.

18 ⁿ Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be ^o devoured by the fire of his jealousy: for ^p he shall make even a speedy riddance of all them that dwell in the land.

^h Deut. xxviii. 29. Isa. lix. 10.—ⁱ Ps. lxxix. 3.—^j Ps. lxxxiii. 10. Jer. ix. 22. xvi. 4.—^k Prov. xi. 4. Ezek. vii. 19.—^l Ch. iii. 8.—^m Ver. 2, 3.

They that bear silver] The merchants, money-changers, usurers, rich men.

Verse 12. *I will search Jerusalem with candles*] I will make a universal and thorough search.

That are settled on their lees] Those who are *careless*, satisfied with the goods of this life.

Verse 14. *The great day of the Lord is near*] It commenced with the death of the good king Josiah, who was slain by Pharaoh-necho at Megiddo, and continued to the destruction of Jerusalem by Nebuchadnezzar.

Verse 15. *That day is a day of wrath*] See the parallel passages in the margin, and the notes there.

Verse 17. *They shall walk like blind men*] Be in the most perplexing *doubt* and *uncertainty*; and while in this state, have their blood poured out by the sword of their enemies, and their flesh trodden under foot.

Verse 18. *Their silver nor their gold*] In which they trusted, and from which they expected happiness; these shall not profit them in this awful day. And God will bring this about speedily; and a *speedy riddance*—a universal desolation, shall in a short time take place in every part of the land.

CHAPTER II.

The prophet having declared the judgments which were ready to fall on his people, earnestly exhorts them to repentance, that these judgments may be averted, 1-3. He then foretels the fate of other neighbouring and hostile nations: the Philistines, 4-7; Moabites and Ammonites, 8-11; Ethiopians, 12; and Assyrians, 13. In the close of the chapter we have a prophecy against Nineveh. These predictions were accomplished chiefly by the conquests of Nebuchadnezzar.

GATHER ^a yourselves together, yea, gather together, O nation ^b not desired; 2 Before the decree bring forth, *before* the day pass ^c as the chaff, *before* ^d the fierce

^a Joel ii. 16.—^b Or, *not desirous*.—^c Job. xxi. 18. Ps. i. 4. Isa. xvii. 18. Hos. xiii. 3

Verse 1. *Gather yourselves*] Others, *sift yourselves. Separate the chaff from the wheat*, before the judgments of God fall upon you. *O nation not desired*—*unlovely*, not delighted in; *hated*, because of your sin. The Israelites are addressed.

anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 ^e Seek ye the LORD, ^f all ye meek of the earth, which have wrought his judgment, seek righteousness—

^g 2 Kings xxiii. 26.—^h Ps. cv. 4. Amos v. 6.—ⁱ Ps. lxxvi. 9.

Verse 8. *Ye meek of the earth*] *Anavey*, ye *oppressed* and *humbled* of the land.

It may be ye shall be hid] The sword has not a commission against you. Ask God, and he will be a refuge to you from the storm and from the tempest.

ness, seek meekness: * it may be ye shall be hid in the day of the LORD's anger.

4 For ^b Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod ^c at the noon day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of ^d the sea coasts, the nation of the Cherethites; the word of the LORD is against you; O ^e Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coasts shall be dwellings and cottages for shepherds, ^f and folds for flocks.

7 And the coast shall be for ^g the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: ^h for the LORD their God shall ⁱ visit them, and ^j turn away their captivity.

8 ^k I have heard the reproach of Moab, and ^l the revilings of the children of Ammon, whereby they have reproached my people, and ^m magnified themselves against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely ⁿ Moab shall be as Sodom, and ^o the children of Ammon as Gomorrah, ^p even the breeding of nettles, and salt-pits, and a perpetual desolation: ^q the residue of my people shall

spoil them, and the remnant of my people shall possess them.

10 This shall they have ^r for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will ^s famish all the gods of the earth; ^t and men shall worship him, every one from his place, *even* all ^u the isles of the heathen.

12 ^v Ye Ethiopians also, ye *shall be* slain by ^w my sword.

13 And he will stretch out his hand against the north, and ^x destroy Assyria; and will make Nineveh a desolation, ^y and dry like a wilderness.

14 And ^z flocks shall lie down in the midst of her all ^{aa} the beasts of the nations: both the ^{ab} cormorant and the bittern shall lodge in the ^{ac} upper lintels of it; *their* voice shall sing in the windows: desolation *shall be* in the thresholds: ^{ad} for he shall uncover the ^{ae} cedar work.

15 *This is the rejoicing city* ^{af} that dwelt carelessly ^{ag} that said in her heart, *I am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her ^{ah} shall hiss, and ^{ai} wag his hand.

* Joel ii. 14. Amos v. 15. Jonah iii. 9.—^b Jer. xlvii. 4, 5. Ezek. xxv. 15. Amos i. 6, 7, 8. Zech. ix. 5, 6.—^c Jer. vi. 4. xv. 8.—^d Ezek. xxv. 16.—^e Josh. xiii. 3.—^f See Isa. xvii. 2. Ver. 14.—^g Isa. xi. 11. Mic. iv. 7, 7, 8. Hag. i. 12. ii. 2. Ver. 9.—^h Or, when, &c.—ⁱ Exod. iv. 31. Luke i. 68.—^j Ps. cxxvi. 1. Jer. xxix. 14. Ch. iii. 20.—^k Jer. xlviii. 27. Ezek. xxv. 8.—^l Jer. xlix. 1.—^m Isa. xv. Jer. xlviii. Ezek. xxv. 9. Amos ii. 1.—ⁿ Amos i. 13.—^o Gen. xix. 28. Deut.

xxix. 23. Isa. xlii. 19. xxxiv. 13. Jer. xlix. 18. l. 40.—^p Ver. 7.—^q Isa. xvi. 8. Jer. xlviii. 29.—^r Heb. *makes lean*.—^s Mal. i. 11. John iv. 21.—^t Gen. x. 5.—^u Isa. xviii. 1. xx. 4. Jer. xlv. 9. Ezek. xxx. 9.—^v Pa. xvii. 13.—^w Isa. x. 12. Ezek. xxxi. 8. Nah. i. 2. ii. 10. iii. 15, 18.—^x Ver. 6.—^y Isa. xlii. 21, 22.—^z Or, *pelican*.—^{aa} Isa. xxxiv. 11, 14.—^{ab} Or, *knops*, or *chapters*.—^{ac} Or, *when he hath uncovered*.—^{ad} Jer. xxii. 14.—^{ae} Isa. xlvii. 8.—^{af} Rev. xviii. 7.—^{ah} Job. xxvii. 23. Lam. ii. 15. Ezek. xxvii. 36.—^{ai} Nah. iii. 19.

Verse 4. *Gaza shall be forsaken.*] This prophecy is against the Philistines.

Verse 5. *The sea coasts, the nation of the Cherethites.*] The sea coasts mean all the country lying on the Mediterranean coast from Egypt to Joppa and Gaza. The Cherethites—the Cretans, who were probably a colony of the Phœnicians. See on 1 Sam. xxx. 14, and Amos ix. 7.

Verse 8. *I have heard the reproach of Moab.*] God punished them for the cruel part they had taken in the persecutions of the Jews; for when they lay under the displeasure of God, these nations insulted them in the most provoking manner.

Verse 9. *The breeding of nettles.*] That is, their land shall become desolate, and be a place for nettles, thorns, &c., to flourish in, for want of cultivation.

Verse 11. *He will famish all the gods of the earth.*] They shall have no more sacrifices; their worship shall be entirely

destroyed. Idolaters supposed that their gods actually fed on the fumes and spirituous exhalations that arose from the burnt-offerings which they made unto their idols.

Verse 14. *And flocks shall lie down in the midst of her.*] Nineveh was so completely destroyed, that its situation is not at present even known. [But see the works of Layard, Rawlinson, and others.]

Their voice shall sing in the windows.] The windows shall be all demolished; wild fowl shall build their nests in them, and shall be seen coming from their sills; and the fine cedar ceilings shall be exposed to the weather, and by and by crumble to dust.

Verse 15. *This is the rejoicing city.*] The city in which mirth, jocularity, and pleasure reigned without interruption.

And wag his hand.] Will point her out as a mark and monument of divine displeasure.

CHAPTER III.

The prophet reproves Jerusalem, and all her guides and rulers, for their obstinate perseverance in impiety, notwithstanding all the warnings and corrections which they had received from God, 1-7. They are encouraged however, after they shall have been chastised for their idolatry, and cured of it, to look for mercy and restoration, 8-13; and excited to hymns of joy at the glorious prospect, 14-17. After which the prophet concludes with large promises of favour and prosperity in the days of the Messiah, 18-20. We take this extensive view of the concluding verses of this chapter, because an apostle has expressly assured us that in EVERY prophetic book of the Old Testament scriptures are contained predictions relative to the gospel dispensation. See Acts. iii. 24.

WOE to ^a her ^b that is filthy and polluted, to the oppressing city!

2 She ^c obeyed not the voice; she ^d received not ^e correction; she trusted not in the LORD; she drew not near to her God.

3 ^f Her princes within her *are* roaring lions; her judges *are* ^g evening wolves; they gnaw not the bones till the morrow.

4 Her ^h prophets *are* light and treacherous persons: her priests have polluted the sanctuary, they have done ⁱ violence to the law.

5 ^j The just LORD ^k is in the midst thereof; he will not do iniquity: ^l every morning doth he bring his judgment to light, he faileth not: but ^m the unjust knoweth no shame.

6 I have cut off the nations: their ⁿ towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 ^o I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them; but they rose early, and ^p corrupted all their doings.

8 Therefore ^q wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination ^r is to ^s gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth ^t shall be devoured with the fire of my jealousy.

^a Or, gluttonous.—^b Heb. craw.—^c Jer. xxii. 21.—^d Jer. v. 3.—^e Or, instruction.—^f Ezek. xxii. 27. Mic. iii. 9, 10, 11.—^g Hab. i. 8.—^h Jer. xxiii. 11, 32. Lam. ii. 14. Hos. ix. 7.—ⁱ Ezek. xxii. 26.—^j Deut. xxxii. 4.—^k Ver. 15, 17. See Mic. iii. 11.—^l Heb. morning by morning.—^m Jer. iii. 3. vi. 15. viii. 12.—ⁿ Or, corners.—^o So Jer. viii. 6.—^p Gen. vi. 12.—^q Ps. xxvii. 14. xxxvii. 84. Prov. xx. 22.—^r Joel iii. 2.—^s Ch. i. 18.—^t Isa. xix. 18.—^u Heb. *up*.—^v Heb. *shoulder*.—^w Ps. lxxviii. 31. Isa. xlviii. 1, 7. lx. 4, &c. Mal. i. 12. Acts

Verse 1. *Woe to her that is filthy*] This is a denunciation of divine judgment against Jerusalem.

Verse 2. *She obeyed not the voice*] Of conscience, of God, and of his prophets.

She received not correction] Did not profit by his chastisements; was uneasy and ill-tempered under her afflictions, and derived no manner of good from these chastisements.

She trusted not in the Lord] Did not consider him as the Fountain whence all help and salvation should come; and rather sought for support from man and herself, than from God.

Verse 3. *Her princes—*are* roaring lions*] Tearing all to pieces without shadow of law, except their own despotic power.

Her judges are evening wolves] They practise their unjust dealings from evening to morning, and take the day to find their rest.

They gnaw not the bones till the morrow] They use all violence and predatory oppression, like wild beasts; they shun the light, and turn day into night by their revellings.

Verse 4. *Her prophets are light and treacherous persons*] They have no seriousness, no deep conviction of the awful nature of their office, no concern for the immortal souls of the people.

They have done violence to the law] They have forced wrong constructions on it in order to excuse themselves, and lull the people into spiritual slumber.

Verse 5. *The just Lord is in the midst thereof*] He sees, marks down, and will punish all these wickednesses.

Verse 7. *Surely thou wilt fear me*] After so many displays of my sovereign power and judgments.

But they rose early] They were diligent to find out times and places for their iniquity. This is the worst state of man.

Verse 8. *Wait ye upon me*] Expect the fulfilment of all my promises and threatenings: I am God and change not. *For all the earth*] All the land of Judah.

Verse 9. *Will I turn to the people*] This promise must refer to the conversion of the Jews under the gospel.

That they may all call] That the whole nation may invoke

9 For then will I turn to the people ^a a pure language, that they may all call upon the name of the LORD, to serve him with one ^b consent.

10 ^c From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that ^d rejoice in thy pride, and thou shalt no more be haughty ^e because of my holy mountain.

12 I will also leave in the midst of thee ^f an afflicted and poor people, and they shall trust in the name of the LORD.

13 ^g The remnant of Israel ^h shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for ⁱ they shall feed and lie down, and none shall make *them* afraid.

14 ^j Sing, O daughter of Zion: shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem:

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: ^k the King of Israel, *even* the LORD, ^l is in the midst of thee: thou shalt not see evil any more.

16 In that day ^m it shall be said to Jerusalem, Fear thou not: *and* to Zion, ⁿ Let not thine hands be ^o slack.

17 The LORD thy God ^p is in the midst of thee is

viii. 27.—^q Jer. vii. 4. Mic. iii. 11. Matt. iii. 9.—^r Heb. in my hill.—^s Isa. xvii. 34. Zech. xi. 11. Matt. v. 3. 1 Cor. i. 27, 28. James ii. 5.—^t Mic. iv. 7. Ch. ii. 7.—^u Isa. lx. 21.—^v Isa. lxiii. 8. Rev. xiv. 5.—^w Ezek. xxxiv. 28. Mic. iv. 4. vii. 14.—^x Isa. xli. 6. liv. 1. Zech. ii. 10. ix. 9.—^y John. i. 49.—^z Ver. 5, 17. Ezek. xlvi. 35. Rev. vii. 15. xxi. 3, 4.—^{aa} Isa. xxxv. 3, 4.—^{ab} Heb. xli. 12.—^{ac} Or, *joint*.—^{ad} Ver. 15.

God by Christ, and serve him with *one consent*; not one unbeliever being found among them.

The *pure language, saphah berurah*, may here mean the form of religious worship. They had been before idolaters: now God promises to restore his *pure worship* among them. See Isai. xix. 18; Hos. xiv. 3; and Joel ii. 28.

Verse 10. *From beyond the rivers of Ethiopia*] This may denote both Africa and the southern Arabia. [The rivers are the Nile and Astaboras.]

Verse 11. *Shalt thou not be ashamed*] Thy punishment shall cease, for God shall pardon thy sin.

For then I will take away out of the midst of thee] The wicked Jewish priests and scribes who blasphemed Christ, and would not come under his yoke.

Because of my holy mountain] Thou wilt no more boast in my temple.

Verse 12. *An afflicted and poor people*] In such a state will the Jews be found when they shall hear the universal call, and believe in Christ Jesus.

Verse 13. *The remnant of Israel shall not do iniquity*] O what a change! And then, how different shall they be from their *present selves*! Only God can convert any man; and if there be a *peculiar difficulty* to convert any soul, that difficulty must lie in the *conversion of the Jew*.

Verse 14. *Sing, O daughter of Zion*] Here is not only a gracious prophetic promise of their restoration from captivity, but of their conversion to God through Christ.

Verse 15. *The King of Israel, even the Lord, is in the midst of thee*] They have never had a king since the death of Zedekiah, and never shall have one till they have the *King Messiah* to reign among them; and this promise refers to that event.

Verse 16. *Fear thou not*] Thou shalt have no more captivities nor national afflictions.

Let not thine hands be slack] This may refer, first, to the rebuilding of the temple of God, after the return from Babylon; and, secondly, to their diligence and zeal in the Christian Church.

Verse 17. *The Lord thy God*] The self-existent and

mighty; he will save, ^a he will rejoice over thee with joy; ^b he will rest in his love, he will joy over thee with singing.

18 I will gather *them* that ^c are sorrowful for the solemn assembly, *who* are of thee, *to whom* ^d the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that ^e halteth, and gather

^a Deut. xxx. 9. Isa. lxii. 5. lxxv. 19. Jer. xxxii. 41.—^b Heb. he will be silent.—^c Lam. ii. 6.—^d Heb. the burden upon it was reproach.—^e Ezek. xxxiv. 16. Mic. iv. 6, 7.—^f Heb. I will set them for d

eternal Being, who is in covenant with you;” the character of God in reference to the Jews when standing in the nearest relation to them.

Is mighty] *Gibbor*, is the prevailing One, the all-conquering Hero.

He will save] *Deliver* thee from all the power, from all the guilt, and from all the pollution of thy sins; and when thus saved, “he will rejoice over thee with joy,” with peculiar gladness. “He will rest in his love,”—he will renew his love. He will show the same love to you that he did of old to Abraham, Isaac, and Jacob.

He will joy over thee with singing.] There will be more than ordinary joy in heaven when the Jews return to God through Christ. This event cannot be at a great distance; all things are now ready!

Verse 18. I will gather—sorrowful] This may refer to those who, during the captivity, mourned for their former religious assemblies; and who were reproached by their enemies, because they could not enjoy their religious solemnities.

Verse 19. I will undo all that afflict thee] This was the

her that was driven out; and ‘I will get them praise and fame in every land’ where they have been put to shame.

20 At that time ^h will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

praise.—^g Heb. of their shame.—^h Isa. xi. 12. xxvii. 12. lvi. 8. Ezek. xxviii. 25. xxxiv. 13. xxxvii. 21. Amos ix. 14.

conduct of the Edomites, Moabites, and Ammonites, when the Jews were in adversity; and how severely did the Lord punish them for it! And he gave this as the reason for the severity of the punishment.

I will save her that halteth] See Micah iv. 6, where there is a parallel place.

And gather her that was driven out] By captivity. The reference may be to renewing the covenant with the Jews, who were considered as an unfaithful spouse divorced by her husband. I will bring her back to my house.

I will get them praise and fame in every land] They shall become a great, a good, and a useful people.

Verse 20. At that time] First, when the seventy years of the Babylonish captivity shall terminate. This restoration shall be a type of their redemption from sin and iniquity; and at this time, and at this only, will they have a name and praise among all the people of the earth, not only among the Jews, but the Gentiles.

On their conversion to Christianity, they shall become as eminent as they were in the most illustrious days of their history.

THE BOOK

OF THE

PROPHET HAGGAI.

CHAPTER I.

The prophet reproves the people, and particularly their ruler and high-priest, for negligence and delay in rebuilding the temple; and tells them that their neglect was the cause of their having been visited with unfruitful seasons, and other marks of the divine displeasure, 1-11. He encourages them to set about the work, and on their doing so, promises that God will be with them, 12-15.

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?*

5 Now therefore thus saith the LORD of hosts; I consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

^a Ezra iv. 24. v. 1. Zech. i. 1.—^b Heb. by the hand of. —^c Chron. iii. 17, 19. Ezra iii. 2. Matt. i. 12. Luke iii. 27.—^d Or, captain.—^e Ezra iii. 2. v. 2.—^f Chron. vi. 15.—^g Ezra v. 1.—^h 2 Sam. vii. 2. Ps. cxxx. i. 3, &c.—ⁱ Set your heart on your ways.—^j Lam. iii. 49. Ver. 7.—^k Deut. xxviii. 38. Hos. iv. 10. Mic.

We know nothing of the parentage of Haggai. He was probably born in Babylon during the captivity, and appears to have been the first prophet sent to the Jews after their return to their own land. He was sent particularly to encourage the Jews to proceed with the building of the temple, at the time when Darius published his edict of permission for the Jews to rebuild the city and temple, which was in the second year of his reign, and the sixteenth of their return from Babylon.

Verse 1. Joshua the son of Josedech] And son of Seraiah, who was high-priest in the time of Zedekiah, and was carried into captivity by Nebuchadnezzar, 1 Chron. vi. 15. But Seraiah was slain at Riblah, by order of Nebuchadnezzar, 2 Kings xxv. 18-21.

Verse 2. The time is not come] They thought that the seventy years spoken of by Jeremiah were not yet completed,

7 Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high-priest, with

vi. 14, 15. Ch. ii. 16.—Zech. viii. 10.—^m Heb. pierced through.—ⁿ Ch. ii. 16.—^o Ch. ii. 17.—^p Or, blow it away.—^q Lev. xxvi. 19. Deut. xxviii. 28. 1 Kings viii. 35.—^r 1 Kings xvii. 1. 2 Kings viii. 1.—^s Ch. ii. 17.—^t Ezra. v. 2.

and it would be useless to attempt to rebuild until that period had arrived.

Verse 4. Is it time for you] If the time be not come to rebuild the temple, it cannot be come for you to build yourselves comfortable houses; but ye are rebuilding your houses; why then do ye not rebuild the house of the Lord?

Verse 6. Ye have sown much] This verse contains a series of proverbs; no less than five in the compass of a few lines.

Verse 8. Go up to the mountain, and bring wood] Go to Lebanon, and get timber.

Verse 9. Ye looked for much] Ye made great pretensions at first; but they are come to nothing.

Ye run every man unto his own house.] To rebuild and adorn it; and God's house is neglected.

Verse 10. Therefore the heaven over you is stayed from

all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, "I am with you, saith the LORD.

14 And ^b the LORD stirred up the spirit of Zerub-

* Matt. xxviii. 20. Rom. viii. 31.—^b Chron. xxxvi. 22. Ezra. i. 1.

dew] It appears from the following verse that God had sent a drought upon the land, which threatened them with scarcity and famine.

Verse 12. *Then Zerubbabel*] The threatening of Haggai had its proper effect. When the authority of God is acknowledged, his words will be carefully obeyed.

Verse 13. *Then spake Haggai*] He was the LORD's messenger, and he came with the LORD's message, and consequently he came with authority.

I am with you, saith the Lord.] Here was high encouragement. What may rot a man do when God is his helper?

babel the son of Shealtiel, "governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people: "and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

* Ch. ii. 21.—^d Ezra v. 2, 8.

Verse 14. *And the Lord stirred up the spirit*] It is not only necessary that the judgment should be enlightened, but the soul must be invigorated by the Spirit of God, before any good work can be effectually done.

Verse 15. *In the four and twentieth day*] Haggai received his commission on the first day of this month; and by the twenty-fourth day he had so completely succeeded that he had the satisfaction to see the whole people engaged heartily in the LORD's work; they left their own houses to build that of the LORD.

CHAPTER II.

When this prophecy was uttered, about four years before the temple was finished, and sixty-eight after the former one was destroyed, it appears that some old men among the Jews were greatly dispirited on account of its being so much inferior in magnificence to that of Solomon. Compare Ezra iii. 12. To raise the spirits of the people, and encourage them to proceed with the work, the prophet assures them that the glory of the second temple should be greater than that of the first, alluding perhaps to the glorious doctrines which should be preached in it by Jesus Christ and his Apostles, 1-9. He then shows the people that the oblations brought by their priests could not sanctify them, while they were unclean by their neglect of the temple; and, to convince them that the difficult times they had experienced during that neglect proceeded from this cause, he promises fruitful seasons from that day forward, 10-19. The concluding verses contain a prediction of the mighty revolutions that should take place by the setting up of the kingdom of Christ, under the type of Zerubbabel, 20-23. As the time which elapsed between the date of the prophecy and the dreadful convulsion of the nations is termed, in ver. 6, A LITTLE WHILE, the words may likewise have reference to some temporal revolutions then near, such as the commotions of Babylon in the reign of Darius, the Macedonian conquests in Persia, and the wars between the successors of Alexander; but the aspect of the prophecy is more directly to the amazing victories of the Romans, who, in the time of Haggai and Zechariah, were on the VERY EVE of their successful career, and in the lapse of a few centuries subjugated the whole habitable globe; and therefore, in a very good sense, God may be said by these people to have shaken "the heavens, and the earth, and the sea, and the dry land;" and thus to have prepared the way for the opening of the gospel dispensation. See Heb. xii. 25-29. Others have referred this prophecy to the period of our Lord's second advent, to which there is no doubt it is also applicable; and when it will be in the most signal manner fulfilled. That the convulsion of the nations introducing this most stupendous event will be very great and terrible, is sufficiently plain from Isaiah xxxiv., xxxv., as well as from many other passages of holy writ.

IN the seventh month, in the one and twentieth day of the month, came the word of the LORD * by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high-priest, and to the residue of the people, saying,

3 ^b Who is left among you that saw this house in

* Heb. by the hand of.—^b Ezra iii. 12.

Verse 1. *In the seventh month*] This was a new message, and intended to prevent discouragement, and excite them to greater diligence in their work.

Verse 3. *Who is left among you that saw this house in her first glory?*] The foundation of the present house had been laid about fifty-three years after the destruction of the temple built by Solomon; and though this prophecy was uttered fifteen years after the foundation of this second temple, yet there might still survive some of those who had seen the Temple of Solomon.

Verse 4. *Yet now be strong*] Do not let this discourage

her first glory? and how do you see it now? "is it not in your eyes in comparison of it as nothing?

4 Yet now, ^d be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high-priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts.

* Zech. iv. 10.—^d Zech. viii. 9.

you. The chief glory of the temple is not its splendid building, but its presence. What is the most splendid cathedral, if God be not in it, influencing all by his presence and Spirit?

Verse 7. *And the desire of all nations shall come*] This is a difficult place if understood of a person: for *chomdath, desire*, cannot well agree with *bau, they shall come*. It is true that some learned men suppose that *chamdoth, desirable things*, may have been the original reading: but this is supported by no MS., nor is *bau* found in the singular number in any. It is generally understood of the *desirable* or

5 *According to the word that I covenanted with you when ye came out of Egypt, so* ^b *my Spirit remaineth among you :* ^c *fear ye not.*

6 For thus saith the LORD of hosts : ^d *Yet once, it is a little while, and* ^e *I will shake the heavens, and the earth, and the sea, and the dry land ;*

7 And I will shake all nations, ^f *and the desire of all nations shall come ; and I will fill this house with glory, saith the LORD of hosts.*

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 ^g *The glory of this latter house shall be greater than of the former, saith the LORD of hosts : and in this place will I give* ^h *peace, saith the LORD of hosts.*

10 In the four and twentieth *day* of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts ; ⁱ *Ask now the priests concerning the law, saying,*

12 *If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy ? And the priests answered and said, No.*

13 Then said Haggai, *If one that is* ^j *unclean by a dead body touch any of these, shall it be unclean ? And the priests answered and said, It shall be unclean.*

14 Then answered Haggai, and said, ^k *So is this people, and so is this nation before me, saith the LORD ; and so is every work of their hands ; and that which they offer there is unclean.*

15 And now, I pray you, ^l *consider from this*

^a Exod. xxix. 45, 46.—^b Neh. ix. 20. Isa. lxiii. 11.—^c Isa. vii. 4.—^d Ver. 21. Heb. xii. 26.—^e Joel iii. 16.—^f Gen. xlix. 10. Mal. iii. 1.—^g John i. 14.—^h Ps. lxxxv. 8, 9. Luke ii. 14. Eph. ii. 14.—ⁱ Lev. x. 10, 11. Deut. xxxiii. 10. Mal. ii. 7.—^j Num. xix. 11.—^k Titus i. 15.—^l Ch. i. 5.—^m Ch. i. 6, 9. Zech. viii. 10.—

valuable things which the different nations should bring into the temple ; and it is certain that many rich presents were brought into this temple. But the principle difficulty lies in the verb *ubau*, they shall come. If we found *ubaa chemdath* in the singular, then it would read as in our text, *And the desire of all nations shall come* : but no such reading appears in any MS. In ver. 7 God says he will shake or stir up all nations ; that these nations shall bring their desirable things ; that the house shall be filled with God's glory ; that the silver and gold, which these nations are represented as bringing by way of gifts, are the Lord's ; and that the glory of this latter house shall exceed the former. I cannot see how the words can apply to Jesus Christ, even if the construction were less embarrassed than it is ; because I cannot see how he could be called the DESIRE OF ALL NATIONS. The whole seems to be a metaphorical description of the Church of Christ, and of his filling it with all the excellencies of the Gentile world, when the fulness of the Gentiles shall be brought in.

Verse 9. *And in this place will I give peace*] *Shalom*, a peace-offering, as well as peace itself ; or Jesus Christ, who is called the Prince of peace.

But it is said that *the glory of this latter house shall be greater than of the former*. Now this cannot be said because Jesus Christ made his personal appearance in that temple, or rather in that built by Herod ; for the first temple was the dwelling-place of God ; here he manifested his glory between the cherubim, and it was his constant residence for more than four hundred years. But the glory of this latter house was greater because that under it the grand scheme of human salvation was exhibited, and the redemption price paid down for a lost world. As all probably applies to the Christian Church, the real house of God, its glory was most certainly greater than any glory which was ever possessed by that of the Jews.

Verse 14. *Then answered Haggai—So is this people*] As an unclean man communicates his uncleanness to every thing he touches, so are ye unclean ; and whatever ye have hitherto done is polluted in the sight of God. For your

day and upward, from before a stone was laid upon a stone in the temple of the LORD :

16 Since those days were, ^m *when one came to a heap of twenty measures, there were but ten : when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty.*

17 ⁿ *I smote you with blasting and with mildew and with hail* ^o *in all the labours of your hands ;* ^p *yet ye turned not to me, saith the LORD.*

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from ^q *the day that the foundation of the LORD's temple was laid, consider it.*

19 ^r *Is the seed yet in the barn ? yes, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth : from this day will I bless you.*

20 And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel, ^s *governor of Judah, saying, I will shake the heavens and the earth ;*

22 And ^t *I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen ; and I will overthrow the chariots, and those that ride in them ; and the horses and their riders shall come down, every one by the sword of his brother.*

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, ^u *and will make thee as a signet : for* ^v *I have chosen thee, saith the LORD of hosts.*

^w Deut. xxviii. 22. 1 Kings viii. 37. Ch. i. 9. Amos iv. 9.—^x Ch. i. 11.—^y Jer. v. 3. Amos iv. 6, 8, 9, 10, 11.—^z Zech. viii. 9.—^a Zech. viii. 12.—^b Ch. i. 14.—^c Ver. 6, 7. Heb. xii. 26.—^d Dan. ii. 44. Matt. xxiv. 7.—^e Mic. v. 10. Zech. iv. 6. ix. 10.—^f Cant. viii. 6. Jer. xxii. 24. Eccl. xiii. 11.—^g Isa. xlii. 1. xliiii. 10.

neglect of my temple has made you unclean, as if you had contracted legal pollution by touching a dead body.

Verse 16. *Since those days were*] I have shown my displeasure against you, by sending blasting and mildew ; and so poor have been your crops, that a heap of corn which should have produced twenty measures produced only ten ; and that quantity of grapes which in other years would have produced fifty measures, through their poverty, smallness, &c., produced only twenty. And this has been the case ever since the first stone was laid in this temple ; for your hearts were not right with me, and therefore I blasted you in all the labours of your hands ; and yet ye have not turned to me, verse 17.

Verse 18. *Consider now from this day*] I will now change my conduct towards you : from this day that ye have begun heartily to rebuild my temple, and restore my worship, I will bless you. Whatever you sow, whatever you plant, shall be blessed ; your land shall be fruitful, and ye shall have abundant crops of all sorts.

Verse 20. *Again the word of the Lord came*] This was a second communication in the same day.

Verse 21. *I will shake the heavens and the earth*] Bp. Newcome says we may well understand this and the twenty-second verse of the calamity undergone by Babylon in the reign of Darius ; of the Macedonian conquests in Persia ; and of the wars which the successors of Alexander waged against each other : others understand it of the Romans.

Verse 23. *In that day saith the Lord*] Some think, says this same learned writer, that Zerubbabel is put here for his people and posterity : but it may well be said that the commotions foretold began in the rebellion of Babylon, which Darius besieged and took ; and exercised great cruelties upon its inhabitants.

And will make thee as a signet] I will exalt thee to high dignity, power, and trust, of which the seal was the instrument or sign in those days.

For I have chosen thee] He had an important and difficult work to do, and it was necessary that he should be assured of God's especial care and protection during the whole.

INTRODUCTION TO THE BOOK

PROPHET ZECHARIAH

ZECHARIAH, the *eleventh* of the twelve minor prophets, was son of Berechiah, and grandson of Iddo. He returned from Babylon with Zerubbabel; and began to prophesy in the second year of the reign of Darius, son of Hystaspes, two months after Haggai had begun to prophesy.

These two prophets, with united zeal, encouraged at the same time the people to go on with the work of the temple, which had been discontinued for some years.

The time and place of the birth of Zechariah are unknown. Some will have him to have been born at Babylon during the captivity; others think he was born at Jerusalem before the tribes of Judah and Benjamin were carried away. Some maintain that he was a priest; but others affirm that he was no priest. Many say he was the immediate son of Iddo; others believe, with much more reason, that he was son of Berechiah, and grandson of Iddo.

He has been confounded with one Zechariah, the son of Berachiah, who lived in the time of Isaiah; and with Zachariah, the father of John the Baptist; which opinion is plainly incongruous. Lastly, he has been thought to be Zechariah the son of Barachiah, whom our Saviour mentions, and says he was killed between the temple and the altar; though no such thing is anywhere said of our prophet. A tomb is shown to this day at the foot of the Mount of Olives, which, it is pretended, belongs to the prophet Zechariah. *Dorotheus* maintains that he was buried in a place called Bethariah, one hundred and fifty furlongs from Jerusalem.

Zechariah is the longest and the most obscure^o of all the twelve minor prophets. His style is interrupted, and without connexion. •His prophecies concerning the Messiah are more particular and express than those of the other prophets.

THE BOOK

OF THE

PROPHET ZECHARIAH.

CHAPTER I.

The prophet earnestly exhorts the people to repentance, that they may escape such punishments as had been inflicted on their fathers, 1-6. The vision of the horses, with the signification, 7-11. The angel of the Lord successfully intercedes in behalf of Jerusalem, 12-17. The vision of the four horns, and of the four carpenters, 18-21.

IN the eighth month, ^a in the second year of Darius, came the word of the LORD ^b unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been ^c sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts: Turn ^d ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, ^e unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But ^f my servants the prophets, did they not

^a Ezra iv. 24. Hng. i. 1.—^b Ezra v. 1. Matt. xxviii. 25.—^c Heb. with displeasure.—^d Jer. xxv. 5. xxxv. 15. Mic. vii. 19. Mal. iii. 7. Luke xv. 20. James iv. 8.—^e 2 Chron. xxxvi. 15, 16.—^f Isa. xxxi. 6.

Verse 1. *In the eighth month, in the second year of Darius*] This was Darius Hystaspes; and from this date we find that Zechariah began to prophesy just two months after Haggai.

Verse 2. *The Lord hath been sore displeased with your fathers.*] For their ingratitude, idolatry, iniquity, and general rebellion.

Verse 3. *Turn ye unto me*] This shows that they had power to return, if they would but use it.

And I will turn unto you] I will show you mercy and grant you salvation, if you will use the grace I have already given you. Men are lost, because they turn not unto God: but no man is lost because he had not power to return.

Verse 5. *Your fathers, where are they?*] Israel has been destroyed and ruined in the bloody wars with the Assyrians; and Judah, in those with the Chaldeans.

The prophets, do they live for ever?] They also, who spoke unto your fathers, are dead; but their predictions remain; and the events, which have taken place according to those predictions, prove that God sent them.

Verse 6. *Did they not take hold of your fathers?*] Every thing happened according to the predictions, and they were

^g take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold ^h a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there ⁱ red horses, speckled and white.

9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle trees, answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

Jer. iii. 12. xviii. 11. Ezek. xviii. 30. Hos. xiv. 1.—^h Isa. lv. 1.—ⁱ Or, overtake.—Lam. i. 18. ii. 17.—^j Josh. v. 13. Rev. vi. 4.—^k Ch. vi. 2-7.—^l Or, bay.—^m Heb. i. 14.

obliged to acknowledge this; and yet they would not turn from their evil way.

Verse 8. *I saw by night*] The time was emblematical of the affliction under which the Jews groaned.

A man] An angel in the form of a man: supposed to have been the Lord Jesus; who seems to have appeared often in this way, as a prelude to his incarnation; see Josh. v. 13; Ezek. i. 26; Dan. vii. 13, and x. 5. The same, probably, that appeared to Joshua with a drawn sword, as the captain of the Lord's host. Josh. v. 13-15. [But though this is the general opinion of commentators, the view of Keil, who supposes that this "man riding upon a red horse," and the man among the myrtle trees, are not identical, the latter being the angel of Jehovah, has much to commend it.]

A red horse] An emblem of war and bloodshed.

Among the myrtle trees] This tree was an emblem of peace; intimating that all war was shortly to end. But some think these trees are emblematical of the true followers of Christ.

And behind him were there red horses] Probably pointing out the different orders of angels in the heavenly host, which

11 * And they answered the angel of the LORD that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold all the earth sitteth still, and is at rest.

12 Then the angel of the LORD answered and said, ^b O LORD of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation ^c these threescore and ten years ?

13 And the LORD answered the angel that talked with me *with* ^a good words and comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts ; I am ^a jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease : for ' I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD ; ^a I am returned to Jerusalem with mercies : my house

shall be built in it, saith the LORD of hosts, and ^a a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts ; my cities through ¹ prosperity shall yet be spread abroad ; ¹ and the LORD shall yet comfort Zion, and ^a shall yet choose Jerusalem.

18 Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these ? And he answered me, ¹ These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do ? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head : but these are come to fray them, to cast out the horns of the Gentiles, which ^m lifted up *their* horn over the land of Judah to scatter it.

^a Ps. ciii. 20, 21.—^b Ps. cii. 13. Rev. vi. 10.—^c Jer. xxv. 11, 12. Dan. ix. 2. Ch. vii. 5.—^d Jer. xxix. 10.—^e Joel viii. 13. Ch. viii. 2.—^f Isa. xlvii. 6.—^g Isa. xii. 1. Ch. ii. 10. viii. 3.—^h Ch. ii. 1, 2.—

¹ Heb. good.—² Isa. ii. 3.—³ Isa. xvi. 1.—⁴ Ch. ii. 12. iii. 2.—⁵ Ezra iv. 1, 4, 7. v. 3.—⁶ Ps. lxxx. 4, 5.

are employed by Christ in the defence of his church. The different colours may point out the gradations in power, authority, and excellence, of the angelic natures which are employed between Christ and men. [Or rather the character of the mission assigned to them.]

Verse 9. *O my lord, what are these ?*] The angel here mentioned was distinct from those mentioned in the eighth verse ; he who talked with the prophet, ver. 13.

Verse 10. *The man that stood among the myrtle-trees*] The Angel of the Covenant, as above, ver. 11.

Verse 11. *All the earth sitteth still, and is at rest.*] There is general peace through the Persian empire, and other states connected with Judea ; but the Jews are still in affliction ; their city is not yet restored, nor their temple built.

Verse 12. *Then the angel of the Lord*] He who was among the myrtles,—the Lord Jesus.

O Lord of hosts, how long] Jesus Christ was not only the "Lamb slain from the foundation of the world," but was always the sole Mediator, and Intercessor between God and man.

These threescore and ten years ?] This must mean simply the time that had elapsed from the destruction of the temple to the time in which the angel spoke.

Verse 14. *I am jealous for Jerusalem*] I have for them a strong affection ; and indignation against their enemies.

Verse 15. *I was but a little displeased*] I was justly displeased with my people, and I gave their enemies a commis-

sion against them ; but they carried this far beyond my design by oppression and cruelty ; and now they shall suffer in their turn.

Verse 16. *I am returned to Jerusalem with mercies*] Before, he came to them in judgments ; and the principal mercy is, the house of the Lord shall be rebuilt, and the ordinances of the Lord re-established.

And a line shall be stretched forth] The circuit shall be determined, and the city shall be built according to the line marked out.

Verse 17. *My cities—shall yet be spread abroad*] The whole land of Judea shall be inhabited, and the ruined cities restored.

Verse 18. *And behold four horns.*] Denoting four powers by which the Jews had been oppressed ; the Assyrians, Persians, Chaldeans, and Egyptians. Or these enemies may be termed four, in reference to the four cardinal points of the heavens, whence they came.

Verse 20. *Four carpenters.*] Four other powers, who should defeat the powers intended by the horns. These are the same as the four chariots mentioned chap. vi. 1, 2, 3, 6, 7.

Verse 21. *These are come to fray them.*] To break, pound, and reduce them to powder. Fray, from the French, frayer, to rub. Charashim signifies either carpenters or smiths ; probably the latter are here intended, who came with hammers, files, and such like, to destroy these horns, which no doubt seemed to be of iron.

CHAPTER II.

The vision with which this chapter opens portended great increase and prosperity to Jerusalem. Accordingly Josephus tells us (Wars V. iv. 2), that "the city, overflowing with inhabitants, extended beyond its walls," as predicted in the fourth verse, and acquired much glory during the time of the Maccabees ; although these promises, and particularly the sublime image in the fifth verse, has certainly a still more pointed reference to the glory and prosperity of the Christian Church in the latter days, 1-5. See Rev. xxi., xxii. In consequence of these promises, the Jews, still inhabiting Babylon and the regions round about, are called upon to hasten home, that they might not be involved in the fate of their enemies, who were destined to fall a prey to the nations which they had formerly subdued ; God's great love and zeal for his people moving him to glorify them by humbling all their adversaries, 6-9. The most gracious promises of God's presence with his church, and her consequent increase and prosperity, set forth in the remaining verses, 10-13, were to a certain extent fulfilled in the great number of proselytes made to Judaism after the return from the captivity ; but shall be more fully accomplished after the restoration of the Jews to the favour of God under the gospel. "For if the casting away of the natural Israel be the reconciling of the world, what shall the receiving of them be but life from the dead ?"

I LIFTED up mine eyes again, and looked, and behold ^a a man with a measuring line in his hand.

2 Then said I, whither goest thou? And he said unto me, ^b to measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And behold the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, ^c Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her ^d a wall of fire round about, ^e and will be the glory in the midst of her.

6 Ho, ho, *come forth*, and flee ^f from the land of the north, saith the LORD: for I have ^g spread you abroad as the four winds of the heaven, saith the LORD.

7 ^h Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

^a Ezek. xl. 8.—^b Rev. xi. 1. xxi. 15, 16.—^c Jer. xxxi. 27. Ezek. xxxvi. 10, 11.—^d Isa. xxvi. 1. Ch. ix. 8.—^e Isa. lx. 19. Rev. xxi. 23.—^f Isa. xlviii. 20. lii. 11. Jer. i. 14. l. 8. ii. 6, 45.—^g Deut. xxviii. 64. Ezek. xvii. 21.—^h Rev. xviii. 4.—ⁱ Deut. xxxii. 13. Pa. xvii. 8. 2 Thes. i. 6.—^j Isa. xi. 15. xix. 16.—^k Ch. iv. 9.—^l Isa. xli. 6. liv. 1. Zeph. iii. 14.—^m Lev. xxvi. 12. Ezek. xxxvii. 27.

Verse 1. *A man with a measuring line in his hand.*] Probably a representation of *Nehemiah*, who got a commission from *Artaxerxes Longimanus* to build up the walls of Jerusalem: for hitherto it had remained without being enclosed. [*Keil* thinks that this was the Angel of Jehovah.]

Verse 4. *As towns without walls*] It shall be so numerously inhabited as not to be contained within its ancient limits.

Verse 5. *I—will be unto her a wall of fire*] I shall be as fire round about her; no adversary shall be permitted to touch her. Much of this must refer to the *New Jerusalem*.

Verse 6. *Flee from the land of the north*] From Chaldea, Persia, and Babylon, where several of the Jews still remained.

Verse 8. *After the glory*] After your *glorious deliverance* from the different places of your dispersion; *He hath sent me unto the nations which spoiled you*, that they may fall under grievous calamities, and be punished in their turn.

Toucheth the apple of his eye.] Any person, by looking into the eye of another, will see his own image perfectly expressed, though in extreme miniature, in the pupil. And

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that ¹ toucheth you toucheth the apple of his eye.

9 For, behold, I will ¹ shake mine hand upon them, and they shall be a spoil to their servants: and ² ye shall know that the LORD of hosts hath sent me.

10 ¹ Sing, and rejoice, O daughter of Zion: for, lo, I come, and I ² will dwell in the midst of thee, saith the LORD.

11 ¹ And many nations shall be joined to the LORD ² in that day, and shall be ³ my people: and I will dwell in the midst of thee, and ⁴ thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall ¹ inherit Judah his portion in the holy land, and ² shall choose Jerusalem again.

13 ¹ Be silent, O all flesh, before the LORD: for he is raised up ² out of ³ his holy habitation.

Ch. viii. 3. John i. 14. 2 Cor. vi. 16.—^a Isa. ii. 2, 3. xlix. 23. lx. 3. &c. Ch. viii. 22, 23.—^b Ch. iii. 10.—^c Exod. xii. 49.—^d Ezek. xxxiii. 33. Ver. 9.—^e Deut. xxxii. 9.—^f Ch. i. 17.—^g Hab. ii. 20. Zeph. i. 7.—^h Ps. lxxviii. 5. Isa. lvii. 15.—ⁱ Heb. the habitation of his holiness. Dent. xxvi. 15. Isa. lxiii. 15.

does not the expression mean that the eye of God is ever on his follower, and that his person is ever impressed on the eye, the notice, attention, providence, and mercy of God?

Verse 9. *I will shake mine hand upon them*] I will threaten first, and then stretch out my hand of judgment against them.

Verse 10. *I will dwell in the midst of thee, saith the Lord*] This must chiefly refer to the *Christian Church*, in which God ever dwells by the power of his Spirit, as he had done by the symbol of his presence in the first Jewish temple.

Verse 11. *Many nations shall be joined to the Lord*] No nation or people ever became converts to the Jewish religion; but *whole nations* have embraced the faith of our Lord Jesus Christ.

Verse 12. *The Lord shall inherit Judah his portion in the holy land*] This is a promise of the final restoration of the Jews, and that they should be God's portion in their *own land*.

Verse 13. *Be silent, O all flesh*] Let all the nations of the world be astonished at this.

CHAPTER III.

While the Jews were rebuilding their temple, their adversaries endeavoured to stop the work, Ezra. v. This vision is therefore calculated to give them the strongest encouragement that God, after plucking them as brands out of the fire (or captivity of Babylon), would not now give them up, but would continue to prosper and favour them; and that, notwithstanding the interruptions they should meet with, the work should be finished under the gracious superintendence of Providence; and their high-priest, clothed in his pontifical robes, would soon officiate in the holy of holies, 1-7. The subject is then, by an easy transition, applied to a much greater future deliverance and restoration, of which Joshua and his companions, delivered now, are declared to be figures or types; for that the Messiah or Branch, the great high-priest typified by Joshua, would be manifested; and, like the principal stone represented in the vision, become the chief corner-stone of his church; that the all-seeing eye of God would constantly guard it; and that by his atonement he would procure for it peace and pardon, 8-10.

AND he shewed me ^a Joshua the high-priest standing before the angel of the LORD, and ^b Satan ^c standing at his right hand ^d to resist him.

2 And the LORD said unto Satan, ^e The LORD rebuke thee, O Satan; even the LORD that ^f hath chosen Jerusalem, rebuke thee: ^g is not this a brand plucked out of the fire?

3 Now Joshua was clothed with ^h filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, ⁱ and I will clothe thee with change of raiment.

5 And I said, Let them set a fair ^j mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt ^k keep my ^l charge, then thou shalt also ^m judge my house, and shalt also keep my courts, and I will give thee ⁿ places to walk among these that ^o stand by.

8 Hear now, O Joshua the high-priest, thou and thy fellows that sit before thee: for they ^p are ^q men ^r wondered at: for, behold, I will bring forth ^s my servant the ^t BRANCH.

9 For behold the stone that I have laid before Joshua; ^u upon one stone ^v shall be ^w seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and ^x I will remove the iniquity of that land in one day.

10 ^y In that day, saith the LORD of hosts, shall ye call every man his neighbour ^z under the vine and under the fig-tree.

^a Hag. i. 1.—^b Ps. cix. 6. Rev. xii. 10.—^c That is, an adversary.—^d Heb. to be his adversary.—^e Jude 9.—^f Ch. i. 17. Rom. viii. 33.—^g Amos iv. 11. Rom. xi. 5. Jude 23.—^h Isa. lxiv. 6.—ⁱ Isa. lxi. 10. Rev. xix. 8. Luke xv. 22.—^j Exod. xxix. 6. Ch. vi. 11.—^k Lev. viii. 35. 1 Kings ii. 3. ^l Ezek. xlv. 18.—^m Or, ordinance.—ⁿ Deut. xvii. 9. Mal. ii. 7.—^o Heb. walks.—^p Ch. iv. 14. vi. 5.—^q Ps. lxxi. 7. Isa. viii. 18. xx. 3.—^r Heb. men of wonder, or sign as Ezek. xii. 11.

xxiv. 24.—^s Isa. xlii. 1. xlix. 3, 5, 11. 13. liii. 11. Ezek. xxxiv. 23, 24.—^t Isa. iv. 2. xi. 1. Jer. xxxiii. 5. xxxiii. 15. Ch. vi. 12. Luke i. 78.—^u Ps. cxlviii. 23. Isa. xxxviii. 16.—^v Ch. iv. 10. Rev. v. 6.—^w Jer. xxxi. 34. 1. 20. Mic. vii. 18, 19. Ch. xlii. 1.—^x Ch. li. 11. Isa. ii. 11. xxvi. 1. xxix. 28. liii. 6.—^y 1 Kings iv. 25. Isa. xxxvi. 16. Mic. iv. 4.

Verse 1. *And he shewed me Joshua the high-priest*] The Angel of the Lord is the *Messiah*, as we have seen before; Joshua, the high-priest, may here represent the *whole Jewish people*; and Satan, the grand *accuser* of the brethren. What the subject of dispute was, we perhaps learn from Jude 9. [This is not likely.]

Satan standing at his right hand to resist him.] Satan signifies an *adversary*.

Verse 2. *Is not this a brand plucked out of the fire?*] The Jews were *nearly destroyed* because of their sins; a remnant of them is yet left, and God is determined to preserve them: wouldst thou have them destroyed? *The Lord rebuke thee!* God confound thee for what thou hast done, and for what thou desirest further to do! See the notes on Jude 9, where the subject is largely considered.

Verse 4. *Take away the filthy garments*] The Jews wore *sackcloth* in times of public calamity; probably the *filthy garments* refer to this. Let their clothing be changed. I have turned again their captivity; I will fully restore them, and blot out all their iniquities.

Verse 5. *A fair mitre upon his head*] To signify that he had renewed to him the office of the *high-priesthood*, which had been defiled and profaned before. See Exod. xxviii. 4, &c.

Clothed him with garments.] Referring to the vestments of the high-priest.

Verse 7. *If thou wilt walk in my ways*] If ye, Israelites, priests and people, now restored to your own land, will walk in my ways, &c., ye shall be a part of my family; and have *places*—mansions in eternal glory, with all them that are sanctified

Verse 8. *O Joshua—thou, and thy fellows*] Thy countrymen, who have now returned from your captivity in a very *wonderful* manner. *Anshey mopheth, figurative men*, men whose office and ministration *prefigured* the Lord Jesus Christ; and therefore it is immediately added: "I will bring forth my servant the BRANCH."

Verse 9. *For behold the stone that I have laid*] Alluding no doubt to the *foundation stone* of the temple: but this represented *Christ Jesus*.

Upon one stone shall be seven eyes] This is supposed to mean the *providence* of God, as under it all the work should be completed.

There may be an allusion to the *seven counsellors*, which stood always about the persons of the Asiatic sovereigns; and those who were the governors of the provinces were termed *the eyes of the king*. To this there is an allusion in Rev. i. 4.

I will engrave the graving thereof] But what was this engraving? Was it not the following words? "I will remove the iniquity of that land in one day;" and was not this done when Jesus Christ *expired upon the cross*? This was the grand, the only atonement, satisfaction, and sacrifice, for the sins of the whole world. Does not our Lord refer to this place, John vi. 27. *Him hath God the Father sealed*; and the inscription thereon was, "This is my beloved Son, in whom I am well pleased."

Verse 10. *Shall ye call every man his neighbour*] Every one shall be inviting and encouraging another to believe on the Lord Jesus Christ; and thus taste and see that God is good.

CHAPTER IV.

The prophet, overpowered by his last vision, is roused by the angel to behold another, 1: intended also to assure the Jews of the success of Joshua and Zerubbabel in building the temple, and surmounting every obstacle in the way; till at length, by the good providence of God, it should be finished, amidst the joyful acclamations of the spectators, 2-10. The angel's explanation of the golden candlestick, and of the two olive trees, 11-14.

AND ^athe angel that talked with me came again, and waked me, ^bas a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold ^ca candlestick all of gold, ^dwith a bowl upon the top of it, ^eand his seven lamps thereon, and ^fseven pipes to the seven lamps, which are upon the top thereof.

3 ^gAnd two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, ^hNot by ⁱmight, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who art thou, ^jO great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth ^kthe headstone thereof ^lwith shoutings, crying, Grace, grace unto it.

^aCh. ii. 3.—^bDan. viii. 18.—^cExod. xxv. 31. Rev. i. 12. Heb. with her bowl.—^dExod. xxv. 37. Rev. iv. 6.—^eOr, seven several pipes to the lamps, &c.—^fVer. 11, 12. Rev. xi. 4.—^gHos. i. 7.—^hOr, army.—ⁱJer. li. 25. Mut. xxi. 21.—^jPs. cxviii. 22.—^kEzra. iii. 11, 13.—^lEzra iii. 10.—^mEzra. vi. 15.—ⁿCh. ii. 9, 11, vi. 15.—^oIsa. xlvi. 15. Ch. ii. 8.—^pHug. ii. 3.—^qOr, since the seven eyes

Verse 1. *The angel—came again, and waked me*] After some interval the prophet, overpowered with the vision which had been presented to him, was awakened from his prophetic trance as from a sleep.

Verse 2. *A candlestick all of gold*] This candlestick is formed in some measure after that of the sanctuary, Exod. xxv. 31, 32: but in that of the sanctuary there was no bowl, nor seven pipes, nor seven lamps, nor the two olive trees. In general, the candlestick, its bowl, pipes, lamps, and olive trees, are emblems of the pure service of God, and the grace and salvation to be enjoyed by his true worshippers. The candlestick may, however, represent the whole Jewish state, ecclesiastical and civil; the oil, producing the light, the grace and mercy of God; and the two olive trees, the source of infinite love, whence that grace proceeds. The pipes may signify all means of grace; and the seven lamps, the perfection and abundance of the light and salvation provided.

Verse 6. *This is the word of the Lord unto Zerubbabel*] This prince was in a trying situation, and he needed especial encouragement from God.

Not by might (of thy own), *nor by power* (authority from others), *but by my Spirit*—the providence, authority, power, and energy of the Most High. In this way shall my temple be built; in this way shall my church be raised and preserved. No secular arm, no human prudence, no earthly

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel ^mhave laid the foundation of this house: his hands ⁿshall also finish it; and ^othou shalt know that the ^pLORD of hosts hath sent me unto you.

10 For who hath despised the day of ^qsmall things? ^rfor they shall rejoice, and shall see the ^splummet in the hand of Zerubbabel *with* those seven; ^tthey are the eyes of the LORD, which run to and fro through the whole earth.

11 Then answered I, and said unto him, What are these ^utwo olive trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be *these* two olive branches which ^vthrough the two golden pipes ^wempty ^xthe golden oil out of themselves.

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, ^yThese are the two ^zanointed ones, ^{aa}that stand by ^{bb}the LORD of the whole earth.

of the LORD shall rejoice.—^cHeb. stones of tin.—^d2 Chron. xvi. 9. Prov. xv. 3. Ch. iii. 9.—^eVer. 3.—^fHeb. by the hand.—^gOr empty out of themselves oil into the gold.—^hHeb. the gold.—ⁱRev. xi. 4.—^jHeb. sons of oil.—^kCh. iii. 7. Luke i. 19.—^lSee Josh. iii. 11, 13. Ch. vi. 5.

policy, no suits at law, shall ever be used for the founding, extension, and preservation of my church.

Verse 7. *O great mountain!*] The hindrances which were thrown in the way; the regal prohibition to discontinue the building of the temple.

Before Zerubbabel—a plain] The sovereign power of God shall remove them.

He shall bring forth the headstone] As he has begun the building, so shall he finish it!

Grace, grace unto it.] How beautiful is this structure! May the favour of God ever rest upon it, and be manifested in it!

Verse 10. *Who hath despised the day of small things?*] The poverty, weakness, and unbefriended state of the Jews. *And shall see the plummet in the hand of Zerubbabel*] He is master builder under God, the grand architect.

Those seven—are the eyes of the Lord] Either referring to his particular and especial providence; or to those ministering spirits, whom he had employed in behalf of the Jews, to dispense the blessings of that providence.

Verse 14. *These are the two anointed ones*] Joshua the high-priest; and Zerubbabel the governor. *These are anointed*—appointed by the Lord; and *stand by him*, the one to minister in the ecclesiastical, the other in the civil state.

CHAPTER V.

The vision of the large flying-roll, with the angel's explanation, 1-4. The vision of the ephah, and of the woman sitting on it, with the signification, 5-11.

T H E N I turned, and lifted up mine eyes, and looked, and behold a flying ^a roll.

2 And he said unto me, What seest thou?

And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the ^b curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off ^{as} on this side according to it; and every one that sweareth shall be cut off ^{as} on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of ⁴ him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

^a Ezek. ii. 9.—^b Mal. iv. 6.—^c Or, every one of this people that stealeth holdeth himself guiltless, as it doth.—^d Lev. xix. 12. Ch

Verse 1. *Behold a flying roll.*] This was twenty cubits long, and ten cubits broad; the prophet saw it expanded, and flying. It was the catalogue of the crimes of the people, and the punishment threatened by the Lord. Some think the crimes were those of the Jews; others, those of the Chaldeans. The roll is mentioned in allusion to those large rolls on which the Jews write the Pentateuch.

Verse 3. *Every one that stealeth—and every one that sweareth.*] It seems that the roll was written both on the front and back: *stealing* and *swearing* are supposed to be two general heads of crimes; the former, comprising sins against men; the latter, sins against God.

Verse 4. *Into the house of him.*] Babylon, the house or city of Nebuchadnezzar, who was a public plunderer, and a most glaring idolater.

Verse 6. *This is an ephah that goeth forth.*] This, among the Jews, was the ordinary measure of grain. The woman in the ephah is supposed to represent Judea, which shall be visited for its sins; the talent of lead on the ephah, within which the woman was inclosed, the wrath of God, bending down this culprit nation in the measure of its sins; for the angel said, "This is wickedness;" that is, the woman represents the mass of iniquity of this nation.

Verse 9. *There came out two women.*] These may mean

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead; and this is a woman that sitteth in the midst of the ephah.

8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

viii. 17. Mal. iii. 5.—^a See Lev. xiv. 45.—^b Or, weighty piece.—^c Jer. xxix. 5, 28.—^d Gen. x. 10.

the desperate UNBELIEF of the Jews in rejecting the Messiah, and that IMPIETY, or universal corruption of manners, which was the consequence of their unbelief, and brought down the wrath of God upon them. The strong wings, like those of a stork, may point out the power and swiftness with which Judea was carried on to fill up the measure of her iniquity, and to meet the punishment which she deserved.

Or the Babylonians and Romans may be intended by the two women who carried the Jewish ephah to its final punishment. [The latter interpretation is more probable.]

Verse 11. *To build it an house in the land of Shinar.*] The land of Shinar means Babylon; and Babilon means Rome, in the Apocalypse. The building the house for the woman imprisoned in the ephah may signify, that there should be a long captivity under the Romans, as there was under that of Shinar or Babylon, by which Rome may here be represented. That house remains to the present day: the Jewish woman is still in the ephah; it is set on its own base—continues still as a distinct nation; and the talent of lead—God's displeasure, is still on the top. [It is not likely that a fresh exile is here predicted. Shinar (see Gen. x. 10. and xi. 2), may symbolize the sphere of the power that is hostile to God. The woman of sin is to be separated from the congregation of the holy. This is Keil's view.]

CHAPTER VI.

The vision of the four chariots drawn by several sorts of horses, 1-8. The other vision in this chapter may refer in its primary sense to the establishment of the civil and religious polity of the Jews under Joshua and Zerubbabel; but relates, in a fuller sense, to the Messiah, and to that spiritual kingdom of which he was to be both king and high-priest. In him all these types and figures were verified; in him all the promises are yea and amen, 9-15.

A N D I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

^a Ch. i. 8. Rev. vi. 4.—^b Rev. vi. 5.

Verse 1. *There came four chariots.*] Four monarchies or empires. This is supposed to mean the same with the vision of the four horns, in chap. i.

Mountains of brass.] The strong barriers of God's purpose, which restrained those powers within the times and limits appointed by Jehovah.

2 In the first chariot were ^a red horses; and in the second chariot ^b black horses;

3 And in the third chariot ^c white horses; and in the fourth chariot grided and ^d bay horses.

^a Rev. vi. 2.—^b Or, strong.

Verse 2. *In the first chariot were red horses.*] The empire of the Chaldeans, which overthrew the empire of the Assyrians.

The second chariot black horses.] The empire of the Persians, founded by Cyrus, which destroyed the empire of the Chaldeans.

4 Then I answered ^a and said unto the angel that talked with me, What *are* these, my lord ^b?

5 And the angel answered and said unto me, ^b These *are* the four ^c spirits of the heavens, which go forth from ^d standing before the LORD of all the earth.

6 The black horses which *are* therein go forth into ^e the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might ^f walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my ^g spirit in the north country.

9 And the word of the LORD came unto me, saying,

10 Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which *are* come from Babylon, and come thou the same day, and go

^a Ch. v. 10.—^b Ps. civ. 4. Heb. 1. 7, 14.—^c Or, winds.—^d 1 Kings xxii. 19. Dan. vii. 10 Ch. iv. 14. Luke 1. 19.—^e Jer. 1. 14.—^f Gen. xiii. 17. Ch. 1. 10.—^g Judg. viii. 3. Eccles. x. 4.—^h Exod. xxiii. 36. xxix. 6. Lev. viii. 9. Ch. iii. 5.—ⁱ See Luke 1. 78.

Verse 3. *The third chariot white horses*] The empire of the Greeks, founded by Alexander the Great, which destroyed the empire of the Persians.

The fourth chariot grisled and bay horses.] That is, parti-coloured horses; or with horses, some grisled and some bay. The empire of the Romans or the Greeks. [This interpretation cannot be sustained. The colours of the horses, as in chap. 1. 8, refer to the various missions of God's avenging ministers.]

Verse 5. *The four spirits of the heavens*] Ministers of God's wrath against the sinful nations of the world.

Verse 8. *Have quieted my spirit in the north country*.] They have fulfilled my judgments on Assyria and Chaldea. Nabopolassar and Cyrus, first, against the Assyrians and Chaldeans; and Alexander next, against the Persians.

Verse 10. *Take of them of the captivity*] The names that follow were probably those to whom the silver and golden vessels of the temple were intrusted; and who might have had bullion of silver and gold for particular purposes, about the ornaments of the temple.

The house of Josiah] Probably an artificer in silver, gold, &c.

Verse 11. *Make crowns*] As Joshua the high-priest is alone concerned here, I think one crown only is intended.

Verse 12. *Behold the man whose name is The BRANCH*] I cannot think that Zerubbabel is here intended; indeed, he is not so much as mentioned in chap. iii. 8. The Chaldee has, "whose name is my MESSIAH," or CHRIST.

And he shall grow up out of his place] That is, out of David's root, tribe, and family.

And he shall build the temple of the Lord.] This cannot refer to the building of the temple then in hand, for Zerub-

into the house of Josiah the son of Zephaniah; 11 Then take silver and gold, and make ^b crowns, and set *them* upon the head of Joshua the son of Josedech the high-priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold, ^c the man whose name is The ^d BRANCH; and he shall ^e grow up out of his place, ^f and he shall build the temple of the LORD.

13 Even he shall build the temple of the LORD; and he ^g shall bear the glory, and shall sit and rule upon his throne; and ^h he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, ⁱ for a memorial in the temple of the LORD.

15 And ^j they that *are* far off shall come and build in the temple of the LORD, and ^k ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

John i. 45.—¹ Ch. iii. 8.—² Or, branch up from under him.—³ Ch. iv. 9. Matt. xvi. 18. Eph. ii. 20, 21, 22. Heb. iii. 8.—⁴ Isa. xxii. 24.—⁵ Ps. ex. 4. Heb. iii. 1.—⁶ Exod. xii. 14. Mark xiv. 9.—⁷ Isa. lvii. 19. lx. 10. Eph. ii. 13, 19.—⁸ Ch. ii. 9. iv. 9.

babel was its builder: but to that temple, the Christian Church, that was typified by it.

Verse 13. *Even he shall build the temple*] Joshua, not Zerubbabel.

He shall bear the glory] Have all the honour of it; for none can do this but himself. The Messiah is still intended.

And shall sit and rule upon his throne] For the government of the church shall be upon his shoulder.

And he shall be a priest upon his throne] He shall, as the great high-priest, offer the only available offering and atonement; and so he shall be both king and priest, a royal king and a royal priest; for even the priest is here stated to sit upon his throne.

And the counsel of peace shall be between them both.] The counsel of peace—the purpose to establish peace between heaven and earth, must be between the Father and the Son.

Verse 14. *And the crowns shall be*] The meaning appears to be this, that the crown made for Joshua should be delivered to the persons mentioned here and in ver. 10, to be laid up in the temple of the Lord, as a memorial of this typical transaction.

Verse 15. *And they that are far off shall come*] The Gentiles shall come to the Saviour of the world; and build—become a part of this new temple; for they, as living stones, shall become a holy temple, a habitation of God through the Spirit.

Ye shall know that the Lord of hosts hath sent me] These predictions, relative to the regal and sacerdotal offices of the Messiah, shall be so circumstantially fulfilled, that ye, Jews, shall be obliged to acknowledge that the Lord of hosts hath sent me with this message.

CHAPTER VII.

Some Jews being sent from those who remained at Babylon to inquire of the priests and prophets at Jerusalem whether they were still bound to observe those fasts which had been appointed on occasion of the destruction of Jerusalem, and kept during the captivity, the prophet is commanded to take this opportunity of enforcing upon them the weightier matters of the law, judgment and mercy, that they might not incur such calamities as befell their fathers. He also intimates that in their former fasts they had regarded themselves more than God; and that they had rested too much on the performance of external rites, although the former prophets had largely insisted on the superior excellence of moral duties, 1-14.

AND it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu ;

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, * to pray before the LORD,

3 And to ^b speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in ^c the fifth month, separating myself, as I have done these so many years ?

4 Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye ^d fasted and mourned in the fifth ^e and seventh month, ^f even those seventy years, did ye at all fast ^g unto me, even to me ?

6 And when ye did eat, and when ye did drink, ^h did not ye eat for yourselves, and drink for yourselves ?

7 ⁱ Should ye not hear the words which the LORD hath cried ^j by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited ^k the south and the plain ?

* Heb. to entreat the face of the LORD. 1 Sam. xiii. 12. Ch. viii. 21.—^b Deut. xvii. 9, 10, 11. xxxiii. 10. Mal. ii. 7.—^c Jer. liii. 12. Ch. viii. 19.—^d Isa. lviii. 5.—^e Jer. iv. 1. Ch. viii. 19.—^f Ch. i. 12.—^g See Rom. xiv. 6.—^h Or, be not ye they that, &c.—ⁱ Or, Are not these the words.—^j Heb. by the hand of, &c.—^k Jer. xvii. 26.—^l Isa. lviii. 6, 7. Jer. vii. 23. Mic. vi. 8. Ch. viii. 16. Matt. xiii. 23.—^m Heb. Judge judgment of truth.—ⁿ Exod. xxii. 21, 22. Dent. xxiv. 17. Isa. i. 17. Jer. v. 28.—^o Ps. xxxvi. 4. Mic. ii. 1.

Verse 1. *The fourth year of king Darius*] Two years after they began to rebuild the temple, see chap. i. 1.

The ninth month, even in Chislew] The names of the months appear only under and after the captivity.

Verse 5. *When ye fasted and mourned in the fifth—month*] See Jer. xli. 1, and 2 Kings xxv. 25.

Verse 6. *And when ye did eat*] They had not observed those fasts as they should have done. They deplored the loss of their temple, and its riches, &c. ; but they did not humble themselves because of those iniquities which had brought the displeasure of God upon them, their temple, and their city.

Verse 7. *The words which the Lord hath cried by the former prophets*] *Nebtim harishonim* is the title which the Jews give to Joshua, Judges, the two books of Samuel, and

8 And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, ¹ Execute ² true judgment, and shew mercy and compassions every man to his brother :

10 And ³ oppress not the widow nor the fatherless, the stranger, nor the poor, ⁴ and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and ⁵ pulled ⁶ away the shoulder, and ⁷ stopped ⁸ their ears, that they should not hear.

12 Yea, they made their ⁹ hearts as an adamant stone, ¹⁰ lest they should hear the law, and the words which the LORD of hosts hath sent in his ¹¹ Spirit by the former prophets : ¹² therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass that as he cried, and they would not hear ; so ¹⁴ they cried, and I would not hear, saith the LORD of hosts.

14 But ¹⁵ I scattered them with a whirlwind among all the nations ¹⁶ whom they knew not. Thus ¹⁷ the land was desolate after them, that no man passed through nor returned : for they laid ¹⁸ the ¹⁹ pleasant land desolate.

Ch. viii. 17.—¹ Neh. ix. 29. Jer. vii. 24. Hos. iv. 16.—² Heb. they gave a backsliding shoulder.—³ Heb. made heavy.—⁴ Acts vii. 57.—⁵ Ezek. xi. 19. xxxvi. 26.—⁶ Neh. ix. 29, 30.—⁷ Heb. by the hand of.—⁸ 2 Chron. xxxvi. 16. Dan. ix. 11.—⁹ Prov. i. 24-28. Isa. i. 15. Jer. xi. 11. xiv. 12. Mic. iii. 4.—¹⁰ Deut. iv. 27. xxviii. 64. Ezek. xxxvi. 19. Ch. ii. 6.—¹¹ Deut. xxviii. 33.—¹² Lev. xxvi. 22.—¹³ Dan. viii. 9.—¹⁴ Heb. land of desire.

the two books of Kings. But the above words seem to apply to Isaiah, Jeremiah, and Ezekiel.

The south and the plain] *The south* was the wilderness and mountainous part of Judea ; and the *plain*, the plains of Jericho.

Verse 11. *Pulled away the shoulder*] From under the yoke of the law, like an unbroken or restive bullock in the plough.

Verse 12. *Made their hearts as an adamant stone*] *Shamir* may mean the granite. This is the hardest stone with which the common people could be acquainted.

Verse 14. *I scattered them with a whirlwind*] This refers to the swift victories and cruel conduct of the Chaldeans towards the Jews ; they came upon them like a whirlwind ; they were tossed to and fro, and up and down, everywhere scattered and confounded.

CHAPTER VIII.

In this chapter God promises the continuance of his favour to those who are returned from the captivity ; so that upon the removal of his judgments, the fasts they had observed during the captivity may now be converted to so many occasions of rejoicing. He likewise promises in due time a general restoration of his people, and the enlargement of the church by the accession of the Gentiles, 1-20. The conclusion of the chapter intimates further that the Jews, after their restoration, will be instrumental in converting many other nations, 21-24. Compare Rom. xi. 15, 16.

AGAIN the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts ; ¹ I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

* Nah. i. 2. Ch. i. 14.—¹ Ch. i. 16.—² Ch. ii. 10.

Verse 2. *I was jealous*] Some refer this to the Jews themselves. They were as the spouse of Jehovah : but they were unfaithful, and God punished them as an injured husband

3 Thus saith the LORD : ¹ I am returned unto Zion, and ² will dwell in the midst of Jerusalem : and Jerusalem ³ shall be called a city of truth : and ⁴ the mountain of the LORD of hosts, ⁵ the holy mountain.

¹ Isa. i. 21, 26.—² Isa. ii. 2, 3.—³ Jer. xxxi. 23.

might be expected to punish an unfaithful wife. Others apply it to the enemies of the Jews

Verse 3. *I am returned unto Zion*] The temple shall be

4 Thus saith the LORD of hosts : * There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand ^b for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts ; If it be * marvellous in the eyes of the remnant of this people in these days, ^d should it also be marvellous in mine eyes ? saith the LORD of hosts.

7 Thus saith the LORD of hosts ; Behold, * I will save my people from the east country, and from ^f the west country ;

8 And I will bring them, and they shall dwell in the midst of Jerusalem : * and they shall be my people, and I will be their God, ^h in truth and in righteousness.

9 Thus saith the LORD of hosts ; ⁱ Let your hands be strong, ye that hear in these days these words by the mouth of ^j the prophets, which were in ^k the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days ^l there was no ^m hire for man, nor any hire for beast ; ⁿ neither was there any peace to him that went out or came in because of the affliction : for I set all men every one against his neighbour.

11 But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts.

12 * For the seed shall be ^p prosperous ; the vine shall give her fruit, and ^q the ground shall give her increase, and ^r the heavens shall give their dew ; and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, that as ye were * a curse among the heathen, O house of Judah, and house of Israel ; so will I save you, and ^s ye shall be a blessing : fear not, but let ^t your hands be strong.

* See 1 Sam. ii. 31. Isa. lxxv. 20, 22. Lam. ii. 20, &c. v. 11-14.—
^b Heb. for multitude of days.—^c Or, hard, or difficult.—^d Gen. xviii. 14. Luke i. 37. xviii. 27. Rom. iv. 21.—^e Isa. xi. 11, 12. xliii. 5, 6. Ezek. xxxvii. 21. Amos ix. 14, 15.—^f Heb. the country of the going down of the sun. See Ps. l. cxiii. 8. Mal. i. 11.—
^g Jer. xxx. 22. xxxi. 1. 83. Ch. xliii. 9.—^h Jer. iv. 2.—ⁱ Hag. ii. 4. Ver. 18.—^j Ezra vi. 1. 2.—^k Hag. ii. 18.—^l Or, the hire of man became nothing &c.—^m Hag. i. 6, 9, 10. ii. 16.—ⁿ 2 Chron. xv. 5.—^o Hos. ii. 21, 22. Joel ii. 22. Hag. ii. 19.—^p Heb. of peace.—^q Ps. lxxvii. 6.—
^r See Hag. i. 10.—^s Jer. xliii. 18.—^t Gen. xii. 2. Ruth iv. 11, 12.

rebuilt, and so shall Jerusalem ; and instead of being false, unholy, and profigate, it shall be the city of truth, and my holy mountain. TRUTH shall dwell in it.

Verse 4. *There shall yet old men and old women*] In those happy times the followers of God shall live out all their days, and the hoary head be always found in the way of righteousness.

Verse 5. *The streets of the city shall be full of boys and girls*] The progeny shall be numerous, healthy, and happy.

Verse 6. *If it be marvellous*] Suppose it be impossible in your eyes, should it be so in mine ? saith the Lord of hosts.

Verse 7. *I will save my people from the east country, and from the west*] From every land in which any of them may be found.

Verse 9. *By the mouth of the prophets*] The day or time of the foundation was about two years before, as this discourse of the prophet was in the fourth year of Darius. After this God raised up prophets among them.

Verse 10. *For before these days there was no hire for man*] Previously to this, ye had no prosperity ; ye had nothing but civil divisions and domestic broils.

Verse 13. *As ye were a curse*] * All these promises we may expect to be completely fulfilled when the Jews acknowledge their Messiah.

O houses of Judah, and house of Israel] The restoration shall be complete, when both Israel and Judah are brought back.

14 For thus saith the LORD of hosts ; * As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, ^v and I repented not :

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah : fear ye not.

16 These are the things that ye shall do : * Speak ye every man the truth to his neighbour ; ^w execute the judgment of truth and peace in your gates :

17 * And let none of you imagine evil in your hearts against his neighbour ; and ^x love no false oath : for all these are things that I hate, saith the LORD.

18 And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts ; ^{bb} The fast of the fourth month, ^{cc} and the fast of the fifth, ^{dd} and the fast of the seventh, ^{ee} and the fast of the tenth, shall be to the house of Judah ^{ff} joy and gladness, and cheerful ^{gg} feasts ; ^{hh} therefore love the truth and peace.

20 Thus saith the LORD of hosts ; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities :

21 And the inhabitants of one city shall go to another, saying, ⁱⁱ Let us go ^{kk} speedily ^{ll} to pray before the LORD, and to seek the LORD of hosts : I will go also.

22 Yea, ^{mm} many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts ; In those days *it shall come to pass*, that ten men shall ⁿⁿ take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you : for we have heard ^{oo} that God is with you.

Isa. xix. 24, 25. Zeph. iii. 20. Hag. ii. 19.—^v Ver. 9.—^w Jer. xxxi. 28.—^x 2 Chron. xxxvi. 16. Ch. i. 6.—^y Ch. vii. 9. Ver. 19. Eph. iv. 25.—^z Heb. judge truth, and the judgment of peace.—^{aa} Prov. iii. 29. Ch. vii. 10.—^{ab} Ch. v. 8, 4.—^{ac} Jer. lii. 6, 7.—^{ad} Jer. lii. 12, 13. Ch. vii. 3, 5.—^{ae} 2 Kings xxv. 25. Jer. xlii. 1, 2.—^{af} Jer. lii. 4.—
^{ag} Ezech. viii. 17. Isa. xxxv. 10.—^{ah} Or, solemn or set times.—^{ai} Ver. 16.—^{aj} Isa. ii. 8. Mic. iv. 1, 2.—^{ak} Or, continually.—^{al} Heb. going.—
^{am} Heb. to entreat the face of the LORD, ch. vii. 2.—^{an} Isa. lx. 3, &c. lxxvi. 23.—^{ao} Isa. iii. 6. iv. 1.—^{ap} 1 Cor. xiv. 25.

Verse 19. *The fast of the fourth month*] To commemorate the taking of Jerusalem ; 2 Kings xxv. 3 ; Jer. xxxix. 2, and lii. 6, 7.

• *The fast of the fifth*] In memory of the ruin of the temple, 2 Kings xxv. 8 ; Jer. lii. 12, 13.

The fast of the seventh] For the murder of Gedaliah, Jer. xli. 1-17.

The fast of the tenth] In commemoration of the sieges of Jerusalem, which began on the tenth day of the tenth month ; 2 Kings xxv. 1 ; Jer. lii. 4 ; Ezek. xxiv. 1, 2 ; and see on chap. vii. 3, 5.

Verse 20. *There shall come people*] Many Gentiles, as well as Jews, will then be found devoting themselves to the Lord.

Verse 21. *I will go also*.] This is the answer of the person invited.

Verse 22. *And strong nations*] This may refer to the conversion of the Mohammedan tribes ; especially to those in the vicinity of Palestine.

Verse 23. *Ten men—shall take hold of the skirt of him that is a Jew*] The converts from among the Gentiles shall be to the Jews as ten to one. But ten may here signify a great number, without comparison. And from this scripture it appears as if the Jews, converted to God, should be the instruments of converting many Gentiles. *Catching hold of the skirt* is a gesture naturally used to entreat assistance and protection.

CHAPTER IX.

Syria, Phœnicia, and Palestine, were conquered by Nebuchadnezzar, and afterwards by Alexander. Some apply the beginning of this chapter (1-7) to the one event, and some to the other. The close of the seventh verse relates to the number of Philistines that should become proselytes to Judaism (see Joseph. Antiq. xiv. 15. 4); and the eighth, to the watchful providence of God over his temple in these troublesome times. From this the prophet passes on to that most eminent instance of God's goodness to his church and people, the sending of the Messiah, with an account of the peaceable tendency and great extent of his kingdom, 9, 10. God then declares that he has ratified his covenant with his people, delivered them from their captivity, and restored them to favour, 11, 12. In consequence of this, victory over their enemies is promised them in large and lofty terms, with every other kind of prosperity, 13-17. Judas Maccabrus gained several advantages over the troops of Antiochus, who was of Grecian or Macedonian descent. But without excluding these events, it must be allowed that the terms of this prophecy are much too strong to be confined to them; their ultimate fulfilment must therefore be referred to gospel times.

THE burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

3 And Tyrus did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

* Jer. xxiii. 33. — b Amos i. 8. — c 2 Chron. xx. 12. Ps. cxlv. 15. — d Jer. xlii. 23. — e Isa. xxiii. Ezek. xxvi. xxvii. xxviii. Amos i. 9. — f 1 Kings xvii. 9. Ezek. xxviii. 21. Obad. 20. — g Ezek. xxviii. 3. &c. — h Job. xvii. 16. Ezek. xxviii. 4. 5. — i Isa. xxiii. 1. — j Ezek. xxvi. 17. — k Jer. xlvii. 1. 5. Zeph. ii. 4. — l Amos i. 8. —

Verse 1. *The burden of the word of the Lord*] The oracle contained in the word which Jehovah now speaks.

The land of Hadrach] The valley of Damascus, or a place near to Damascus. Alexander the Great gained possession of Damascus, and took all its treasures; but it was without blood; the city was betrayed to him.

Damascus shall be the rest thereof] The principal part of this calamity shall fall on this city. God's anger rests on those whom he punishes, Ezek. v. 13, xvi. 43, xxiv. 13. And his rod, or his arm, rests upon his enemies, Ps. cxxv. 3; Isai. xxx. 23. See *Newcome*.

Verse 2. *And Hamath also shall border thereby*] Hamath on the river Orontes; and Tyre and Zidon, notwithstanding their political wisdom, address, and cunning, shall have a part in the punishment.

These prophecies are more suitable to the days of Jeremiah than to those of Zechariah; for there is no evidence—although Alexander did take Damascus, but without bloodshed—that it was destroyed from the times of Zechariah to the advent of our Lord. And as Tyre and Zidon were lately destroyed by Nebuchadnezzar, it is not likely that they could soon undergo another devastation.

Verse 3. *And Tyrus did build herself*] The rock on which Tyre was built was strongly fortified; and that she had abundance of riches has been already seen, Ezek. xxviii. 1, &c.

Verse 4. *Will smite her power in the sea*] See Ezek. xxvi. 17. Though Alexander did take Tyre, Zidon, Gaza, &c.; yet it seems that the prediction relative to their destruction was fulfilled by Nebuchadnezzar. See Amos i. 6-8; Zeph. ii. 4, 7.

Verse 5. *Ashkelon shall see it, and fear*] All these prophecies seem to have been fulfilled before the days of Zechariah; another evidence that these last chapters were not written by him.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

= Heb. bloods. — a Ps. xxxiv. 7. Ch. ii. 5. — b Isai. lx. 18. Ezek. xxviii. 24. — c Exod. iii. 7. — d Isai. lxii. 11. Ch. ii. 10. Matt. xxi. 5. John xii. 15. — e Jer. xxiii. 5. xxx. 9. John. i. 49. Luke xii. 33. — f Or, saving himself. — g 11thos. i. 7. ii. 18. Mic. v. 10. Hag. ii. 22. — h Eph. ii. 14, 17. — i Ps. lxxii. 6.

Her expectation shall be ashamed] The expectation of being succoured by Tyre.

Verse 6. *A bastard shall dwell in Ashdod*] This character would suit Alexander very well, who most certainly was a bastard.

Verse 7, *I will take away his blood out of his mouth*] The Philistines, when incorporated with the Israelites, shall abstain from blood, and every thing that is abominable.

And Ekron as a Jebusite] As an inhabitant of Jerusalem.

Verse 8. *I will encamp about mine house*] Bishop Newcome translates:—"I will encamp about my house with an army, so that none shall pass through or return."

Verse 9. *Rejoice greatly, O daughter of Zion*] See this prophecy explained on Matt. xxi. 5.

Behold, thy King cometh] Not Zerubbabel, for he was never king; nor have they had a king, except Jesus the Christ, from the days of Zedekiah to the present time.

He is just] The righteous One, and the Fountain of righteousness.

Lowly] Without wordly pomp or splendour; for neither his kingdom nor that of his followers, is of this world.

Riding upon an ass] God had commanded the kings of Israel not to multiply horses. Jesus came to fulfil the law. Had he in his title of king rode upon a horse, it would have been a breach of a positive command of God; therefore, he rode upon an ass, and thus fulfilled the prophecy, and kept the precept unbroken.

Verse 10. *I will cut off thy chariot from Ephraim, and the horse from Jerusalem*] No wars shall be employed to spread the kingdom of the Messiah.

Verse 11. *As for thee also (Jerusalem) by the blood of thy covenant*] The covenant made with Abraham, Isaac, Jacob, and the Israelites in general, and ratified by the blood of many victims; until the time should come in which the

11 As for thee also, ^a by the blood of thy covenant I have sent forth thy ^b prisoners out of the pit wherein *is* no water.

12 Turn you to the stronghold, ^c ye prisoners of hope: even to-day do I declare *that* ^d I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and ^e his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet,

^a Or, whose covenant is by blood. Exod. xxiv. 8. Heb. x. 29. xiii. 20.—^b Isa. xlii. 7. li. 14. lxi. 1.—^c Isa. xlix. 9.—^d Isa. lxi. 7.—^e Ps. xviii. 14. lxxvii. 17. cxlvi. 6.—^f Isa. xxi. 1.—^g Or, subdue

Messiah should shed his blood, as typified by the ancient sacrifices.

I have sent forth thy prisoners] Those who were under the arrest of God's judgments; the human race, fast bound in sin and misery, and who by the pitifulness of his tender mercy were loosed, he dying in their stead.

Verse 12. *Turn you to the strong hold*] Ye who feel your sins, and are shut up, under a sense of your guilt, look up to him who was delivered for your offences, and rose again for your justification. Ye have hope: let that hope lead you to faith, and that faith to the blood of the covenant: and, through that blood, to God, the father of all.

I will render double unto thee] Give thee an abundance of peace and salvation.

Verse 13. *When I have bent Judah*] Judah is the bow, and Ephraim is the arrows; and these are to be shot against the Greeks. It is probable that these prophecies remain to be fulfilled against the present possessors of Javan or Greece, Macedonia, and a part of Asia Minor.

His arrow shall go forth as the lightning] They shall be conquered in a way that will show that God fights for his followers.

Verse 14. *The Lord of hosts shall defend them*] He alone is the sure trust of his church.

They shall drink] After the victory gained as above, thy people shall hold a feast, and drink and be filled with wine. There is no intimation here that they shall drink the blood

and shall go ^h with whirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour, and ⁱ subdue with sling stones; and they shall drink, and make a noise as through wine; and they ^j shall be filled like bowls, and as ^k the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people: for ^l they shall be as the stones of a crown, ^m lifted up as an ensign upon his land.

17 For ⁿ how great is his goodness, and how great ^o is his beauty! ^p corn shall make the young men cheerful, and new wine the maids.

the stones of the sling.—^h Or, shall fill both the bowls, &c.—ⁱ Lev. iv. 16. 24. Deut. xii. 27.—^j Isa. lxlii. 8. Mal. iii. 17.—^k Isa. xl. 12.—^l Ps. xxxi. 19.—^m Joel iii. 18. Amos ix. 14.—ⁿ Or, grow, or speak

of their enemies, as some barbarous nations were accustomed to do.

As the corners of the altar.] They shall pour out libations of wine at the foot of the altar, as the priests were accustomed to pour out the blood of the victims.

Verse 16. *Shall save them in that day*] They are his flock, and he is their Shepherd; and, as his own, he shall save and defend them.

As the stones of a crown] *Abney nezer mithnoseth*, "crowned stones erecting themselves;" i. e., being set up by themselves, as monuments of some deliverance, they seem to be *lifting themselves up*: offering themselves to the attention of every passenger. It may however refer to stones anointed with oil; a sort of temporary altars set up to the Lord for a victory gained. The same word is used, Lev. xxi. 12. [In the Hebrew the sense of lifting up does not appear.]

Verse 17. *How great is his goodness*] In himself and towards them.

And how great is his beauty!] His comeliness, holiness, and purity, put in and upon them.

Corn shall make the young men cheerful] They shall be gladdened and strengthened by plenty of food; and they shall speak aloud of God's mercies in their harvest home.

And new wine the maids.] Who shall prepare the wine from an abundant vintage.

CHAPTER X.

The promise of prosperity and plenty in the close of the preceding chapter leads the prophet to suggest, next, the means of obtaining them; supplication to Jehovah, and not to idols, whose worship had already proved a fertile source of calamities, 1-3. The rest of the chapter (like the preceding) promises to the Jews a restoration to their own land under rulers and governors, victory over their enemies, and much increase and prosperity; and this in a manner so miraculous, that it is described, 4-12, by allusions to the deliverance from Egypt.

ASK ye ^a of the LORD ^b rain ^c in the time of the latter rain; so the LORD shall make ^d bright clouds, and give them showers of rain, to every one grass in the field.

2 For the ^e idols ^f have spoken vanity, and the

^a Jer. xiv. 22.—^b Deut. xi. 14.—^c Job. xxix. 28. Joel ii. 28.—^d Or, lightnings. Jer. x. 13.—^e Jer. x. 8. Hab. ii. 18.—^f Heb. teraphim.

Verse 1. *Ask ye of the Lord rain*] Rain in the due seasons, was so essential to the fertility of the land, and the well-being of the people, that it stands well among the chief of God's mercies; and the promise of it here shows that God designs to insure the prosperity promised, by using those means by which it is promoted.

Verse 2. *The idols have spoken vanity*] This is spoken of the Jews, and must refer to the idolatry practised before the captivity, for there were no idols after.

Therefore they went their way] They were like a flock

diviners have seen a lie, and have told false dreams; they ^g comfort in vain: therefore they went their way as a flock, they ^h were troubled, ⁱ because there was no shepherd.

3 Mine anger was kindled against the shepherds,

Judg. xvii. 5.—^g Job. xlii. 4.—^h Or, answered that, &c.—ⁱ Ezek xxxiv. 5.

that had no shepherd, shifting from place to place, and wandering about in the wilderness, seeking for pasture, wherever they might find it.

Verse 3. *Mine anger was kindled against the shepherds*] Bad kings and bad priests. I will punish the goats; these were the wicked priests, who were shepherds by their office, and goats by the impurity of their lives.

As his goodly horse in the battle.] The honourable war horse, or the horse that carried the general's equipage.

Verse 4. *Out of him came forth the corner*] This is

* and I ^b punished the goats : for the LORD of hosts ^c hath visited his flock the house of Judah, and ^d hath made them as his goodly horse in the battle.

4 Out of him came forth ^e the corner, out of him the ^f nail, out of him the battle bow, out of him every oppressor together.

5 And they shall be as mighty men, which ^g tread down *their enemies* in the mire of the streets in the battle : and they shall fight, because the LORD *is* with them, and ^h the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and ⁱ I will bring them again to place them ; for I ^j have mercy upon them : and they shall be as though I had not cast them off : for I *am* the LORD their God, and ^k will hear them.

7 And *they of Ephraim* shall be like a mighty man, and their ^l heart shall rejoice as through wine : yea,

* Ezek. xxxiv. 16.—^b Heb. visited upon.—^c Luke i. 68.—^d Cant. i. 9.—^e Num. xxiv. 17. 1 Sam. xiv. 38. Isa. xix. 13.—^f Isa. xxii. 23.—^g Ps. xviii. 42.—^h Or, they shall make the riders or horses ashamed.—ⁱ Jer. iii. 18. Ezek. xxxvii. 21.—^j Hos. i. 7.—^k Ch.

spoken of the tribe of Judah ; all strength, counsel, and excellence came from that tribe. The *corner stone*, the ornament and completion of the building ; the *nail* by which the tents were fastened, and on which they hung their clothes, armour, &c. ; the *battle bow*, the choicest archers.

Every oppressor together.] Those heroes and generals, by whom, under God, their foes should be totally routed. *Newcome* translates, "Every ruler together."

Verse 5. *They shall be as mighty men.*] The Maccabees and their successors.

Riders on horses.] The Macedonians, who opposed the Maccabees, and had much cavalry ; whereas the Jews had none, and even few weapons of war ; yet they overcame these horsemen.

Verse 6. *I will strengthen the house of Judah.*] I doubt whether the sixth, seventh, eighth, and ninth verses are not to be understood of the future ingathering of the Jews in the times of the gospel.

Verse 7. *Ephraim shall be like a mighty man.*] This tribe was always distinguished for its valour.

Verse 8. *I will hiss for them.*] "I will shriek for them ;" call them with such a shrill strong voice, that they shall hear me, and find that it is the voice of their redemption.

their children shall see *it*, and be glad ; their heart shall rejoice in the LORD.

8 I will ^m hiss for them, and gather them ; for I have redeemed them : ⁿ and they shall increase as they have increased.

9 And ^o I will sow them among the people : and they shall ^p remember me in far countries ; and they shall live with their children, and turn again.

10 ^q I will bring them again also out of the land of Egypt, and gather them out of Assyria ; and I will bring them into the land of Gilead and Lebanon ; and ^r place shall not be found for them.

11 ^s And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up : and ^t the pride of Assyria shall be brought down, and ^u the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD : and ^v they shall walk up and down in his name, saith the LORD.

xiii. 9.—^l Ps. civ. 15. Ch. ix. 15.—^m Isa. v. 26.—ⁿ Isa. xlix. 19. Ezek. xxxvi. 37.—^o Hos. ii. 23.—^p Deut. xxx. 1.—^q Isa. xi. 11, 16. Hos. xi. 11.—^r Isa. xlix. 20.—^s Isa. xi. 15, 16.—^t Isa. xiv. 25.—^u Ezek. xxx. 18.—^v Mic. iv. 5.

Verse 9. *I will sow them among the people.*] Wherever they have been dispersed, my voice in the preaching of the gospel shall reach them.

Verse 10. *Out of the land of Egypt.*] I will bring them out of all the countries where they have been dispersed, and bring them back to their own land ; and they shall be so numerous that they shall scarcely find there, in all its length and breadth, a sufficiency of room.

Verse 11. *And he shall pass through the sea.*] Here is an allusion to the passage of the Red Sea, on their coming out of Egypt, and to their crossing Jordan, when they went into the promised land ; the waves or waters of both were dried up, thrown from side to side, till all the people passed safely through.

Verse 12. *I will strengthen them in the Lord.*] I, the God of Israel, will strengthen them in the Lord—Jesus, the Messiah.

They shall walk up and down in his name.] In the name of the Messiah. The Jews shall have complete liberty ; they shall appear everywhere as a part of the flock of Christ, and no difference be made between them and the converted Gentiles. They shall be all *one fold*, under *one Shepherd* and Bishop of all souls.

CHAPTER XI.

The commencement of this chapter relates to the destruction of Jerusalem and the Jewish polity, probably by the Babylonians ; at least in the first instance, as the fourth verse speaks of the people thus threatened as the prophet's charge, 1-6. The prophet then gives an account of the manner in which he discharged his office, and the little value that was put on his labours. And this he does by symbolical actions, a common mode of instruction with the ancient prophets, 7-14. After the prophet, on account of the unsuccessfulness of his labours, had broken the crooks which were the true badges of his pastoral office (to denote the annulling of God's covenant with them, and their consequent divisions and dispersions), he is directed to take instruments calculated to hurt and destroy, perhaps an iron crook, scrip, and stones, to express by these symbols the judgments which God was about to inflict on them by wicked rulers and guides, who should first destroy the flock, and in the end be destroyed themselves, 15-17. Let us now view this prophecy in another light, as we are authorized to do by Scripture (Matt. xxvii. 7). In this view the prophet, in the person of the Messiah, sets forth the ungrateful returns made to him by the Jews, when he undertook the office of a shepherd in guiding and governing them ; how they rejected him, and valued him and his labours at the mean and contemptible price of thirty pieces of silver, the paltry sum for which Judas betrayed him. Upon which he threatens to destroy their city and temple ; and to give them up to the hands of such guides and governors as should have no regard to their welfare.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter.

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.

7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die: and that that is to be cut off, let it

^a Ch. x. 10.—^b Or, gallants.—^c Isa. xxxii. 12.—^d Or, the defended forest.—^e Ver. 7.—^f Jer. li. 3. l. 7.—^g Deut. xxix. 19. Hos. xii. 8.—^h Heb. make to be found.—ⁱ Ver. 4.—^j Or, verify the poor.—^k Zeph. iii. 12. Matt. xi. 5.—^l Or, Binders.—^m Hos. v. 7.—ⁿ Heb. was straitened for them.—^o Jer. xv. 2. xlii. 11.—^p Heb. of his fellow, or

Verse 1. *Open thy doors, O Lebanon*] *Lebanon* signifies the temple, because built of materials principally brought from that place.

Verse 2. *Howl, fir tree*] This means to point out the fall and destruction of all the mighty men.

Verse 3. *Young lions*] Princes and rulers. By *shepherds, kings or priests* may be intended.

Verse 4. *Feed the flock of the slaughter.*] This people resemble a flock of sheep fattened for the shambles; feed—instruct, this people who are about to be slaughtered.

Verse 5. *Whose possessors*] Governors and false prophets, *slay them*, by leading them to those things that will bring them to destruction.

And they that sell them] Give them up to Molatry; and bless God, strange to tell, that they get *secular advantage* by the establishment of this *false religion*.

Verse 6. *For I will no more pity*] I have determined to deliver them into the hands of the Chaldeans.

Verse 7. *And I will feed the flock of slaughter*] I showed them what God had revealed to me relative to the evils coming upon the land; and I did this the more especially for the sake of the poor of the flock.

Two staves] Two shepherd's crooks. One I called *Beauty*—that probably by which they marked the sheep; dipping the end into *vermillion*, or some red liquid.

The other I called Bands] Probably that with the hook or crook at the head of it, by which the shepherd was wont to catch the sheep by the horns or legs, when he wished to bring any to hand.

And I fed the flock.] These two rods show the *beauty and union* of the people, while under God as their Shepherd.

Verse 8. *Three shepherds also I cut off in one month*] Some think the *three shepherds* mean the *three Maccabees, Judas, Jonathan, and Simeo*; others, the *three last princes of the Amonean race, Alexander, Hyrcanus, and Antigonus*.

Perhaps *three orders* may be intended: 1. The *priesthood*. 2. The *dictatorship*, including the Scribes, Pharisees, &c. 3. The *magistracy*, the great sanhedrin, and the

be cut off; and let the rest eat every one the flesh of another.

10 And I took my staff, *even Beauty*, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD.

12 And I said unto them, If ye think good, give me my price, and if not, forbear. So they weighed for my price thirty pieces of silver.

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even Bands*, that I might break the brotherhood between Judah and Israel.

15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that which is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

neighbour.—^a Or, the poor of the flock, &c., certainly knew.—^b Zeph. iii. 12. Ver. 7.—^c If it be good in your eyes.—^d Matt. xxvi. 15. See Exod. xxi. 32.—^e Matt. xxvii. 9, 12.—^f Or, Binders.—^g Ezek. xxiv. 2, 3, 4.—^h Or, hidden.—ⁱ Or, bear.—^j Jer. xxiii. 1. Ezek. xxxiv. 1. John x. 12, 13.—^k Ps. x. 5.

smaller councils. These were all annihilated by the Roman conquest.

Verse 9. *I will not feed you*] I shall instruct you no longer; some of you are appointed to death by *famine*; others, to be *cut off by the sword*; and others of you, to such *desperation* that ye shall *destroy one another*.

Verse 10. *I took my staff—Beauty, and cut it asunder*] And thus I showed that I determined no longer to preserve them in their *free and glorious state*. And thus I *brake my covenant with them*, which they had broken on their part already.

Verse 11. *So the poor of the flock*] The pious, who attended to my teaching, saw that this was the *word—the design*, of God.

Verse 12. *If ye think good, give me my price*] "Give me my hire." Thirty pieces of silver were the price of a slave Exod. xxi. 32.

Verse 13. *And the Lord said unto me, Cast it unto the potter*] Jehovah calls the price of his prophet *his own price*; and commands that it should not be accepted, but given to a potter, to foreshadow the transaction related. Matt. xxvii. 7.

See notes on Matt. xxvii. 9, where I have examined the evidence for the reading of "Zechariah the prophet," instead of "Jeremiah."

Verse 15. *The instruments of a foolish shepherd.*] Such as a *bag without bread, a scrip without measure, and a staff without a hook, &c.*; things that were needless or of no use; to point out the Jewish pastors, who took no care of the flock, but devoured them, or ruled them with force and with cruelty.

Verse 16. *I will raise up a shepherd in the land*] Some wicked king; and *Newcome* supposes *Hoshea* may be meant.

Verse 17. *Woe to the idol shepherd*] The shepherd in name and office, but not performing the *work of one*. "The worthless shepherd."

The sword shall be upon his arm] Punishment shall be executed upon the wicked Jews, and especially their wicked kings and priests.

Arm—the secular power; *right eye*—the ecclesiastical state.

His arm shall be clean dried up] The secular power shall be broken, and become utterly inefficient.

His right eye shall be utterly darkened.] Prophecy shall be restrained; and the whole state, ecclesiastical and civil, shall be so completely *eclipsed*, that none of their functions shall be performed.

CHAPTER XII.

The first part of this chapter, with several passages in chap. xiv., relates to an invasion that shall be made on the inhabitants of Judah and Jerusalem in the latter ages of the world, some time after the restoration and settlement of the Jews in their own land. It also describes, in very magnificent terms, the signal interposition of God in their favour. From this the prophet proceeds in the latter part of the chapter, 10-14, to describe the spiritual mercies of God in converting his people; and gives a very pathetic and affecting account of the deep sorrow of that people, when brought to a sense of their great sin in crucifying the Messiah, comparing it to the sorrow of a parent for his first-born and only son, or to the lamentations made for Josiah in the valley of Megiddon (2 Chron. xxxv. 24, 25). A deep retired sorrow, which will render the mourners for a season insensible to all the comforts and enjoyments of the most endearing society.

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

6 In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all

the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

* Isa. xlii. 5. xlv. 24. xlv. 12, 18. xlviii. 13.—Num. xvi. 22. Eccles. xii. 7. Isa. lvii. 16. Heb. xii. 9.—Isa. li. 17, 22, 23.—^a Or, slumber, or poison.—^b Or, and also against Judah shall he be which shall be in siege against Jerusalem.—^c Ver. 4, 6, 8, 9, 11. Ch. xiii. 1. xiv. 4, 6, 8, 9, 13.—^d Matt. xxi. 44.—^e Ps. lxxvi. 6.

Ezek. xxxviii. 4.—¹ Or, There is strength to me and to the inhabitants &c. Joel iii. 16.—² Obed. 18.—³ Joel iii. 10.—⁴ Or, abject.—⁵ Heb. fallen.—⁶ Hag. ii. 22. Ver. 3.—⁷ Jer. xxxi. 9. 1. 4. Ezek. xxxix. 29. Josh. ii. 28.—⁸ John xix. 34, 37. Rev. i. 7.—⁹ Jer. vi. 26. Amos viii. 10.—¹⁰ Acts. ii. 37.—¹¹ 2 Kings xxiii. 29. 2 Chron. xxxv. 24.

Verse 1. *The burden of the word of the Lord*] This is a new prophecy. It is directed both to Israel and Judah, though Israel alone is mentioned in this verse.

Verse 2. *Jerusalem a cup of trembling*] The Babylonians, who captivated and ruined the Jews, shall in their turn be ruined.

Shall be in the siege] This may refer to some war against the Church of Christ, such as that mentioned, Rev. xx. 9.

Verse 3. *A burdensome stone*] Probably referring to that stone which was thrown on the breast of a culprit adjudged to lose his life by stoning, by which the whole region of the thorax, heart, lungs, liver, &c., was broken to pieces.

Verse 4. *I will smite every horse*] A prophecy not yet accomplished. The terms are too strong for such petty and evanescent victories as those of the Maccabees.

Verse 5. *The governors of Judah*] This supposes a union between the two kingdoms of Israel and Judah.

Verse 6. *Jerusalem shall be inhabited again*] This seems to refer to the future conversion of the Jews, and their "return to their own land."

Verse 7. *The Lord also shall save the tents of Judah first*] The gospel of Christ shall go from the least to the greatest. Eminent men are not the first that are called; the poor have the gospel preached to them. And this is done in the wise providence of God, that the "glory of the house of David," &c., that secular influence, may appear to have no hand in the matter.

Verse 8. *He that is feeble among them—shall be as David*] So clear, full, and efficient shall be the salvation of believers under the gospel, that the feeblest among them shall be as strong, as full of courage, and as successful as David when he went against Goliath. The least in the kingdom of heaven was greater than John the Baptist.

And the house of David—as the angel of the Lord] The family, the church of the true David, the Lord Jesus, shall be as the angel of the Lord; shall stand in the divine presence like Gabriel; for Christ hath said, "Blessed are the pure in heart, for they shall see God."

Verse 9. *I will seek to destroy all the nations*] This seems to belong to a period yet very remote.

Verse 10. *I will pour upon the house of David*] This is

12 *And the land shall mourn, ^b every family apart; the family of the house of David apart, and their wives apart; the family of the house of ^c Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and

*Matt. xxiv. 80. Rev. i. 7.—^b Heb. families, families.

the way in which the Jews themselves shall be brought into the Christian Church.

Verse 11. *A great mourning*] A universal repentance. *As the mourning of Hadadrimmon*] They shall mourn as deeply for the crucified Christ as their forefathers did for the death of Josiah, who was slain at Hadadrimmon in the valley of Megiddo. See 2 Chron. xxxv. 24, 25.

their wives apart; the family ^d of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

*2 Sam. v. 14. Luke iii. 31.—^d Or, of Simeon, as LXX.

Verse 12. *Every family apart*] Their sorrow shall be so deep and distressing, that every one will endeavour to avoid another, and vent his grief and distress of soul in private. And even husbands and wives shall separate from each other in this general mourning, as they were obliged to do by law in certain circumstances. See 1 Cor. vii. 5, and the note there.

CHAPTER XIII.

After the humiliation and conversion of the Jews, foretold in the preceding chapter, they are here promised the full pardon of their sins, and a deliverance from idolatry and false prophets, 1-6. Prophecy concerning the death of the Messiah, and the persecution of his disciples, 7. The remaining verses may refer to those Jewish converts to Christianity who survived the calamities which their country suffered from the Romans, 8, 9.

IN *that day there shall be ^b a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for ^c uncleanness.

2 And it shall come to pass in that day, saith the LORD of hosts, that I will ^d cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause ^e the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, that ^e the

*Ch. xii. 8.—^b Heb. ix. 14. 1 Pet. i. 19. Rev. i. 5.—^c Heb. separation for uncleanness.—^d Exod. xxiii. 13. Josh. xxiii. 7. 1^a. xvi. 4. Ezek. xxx. 13. Hos. ii. 17. Mic. v. 12, 13.—^e 2 Pet. ii. 1.—^a Deut. xiii. 6, 8. xviii. 20.—^b Mic. iii. 6, 7.—^c 2 Kings i. 8. Isa.

Verse 1. *In that day there shall be a fountain opened*] This chapter is a continuation of the preceding, and should not have been separated from it.

A fountain] The source of mercy in Christ Jesus; perhaps referring to the death he should die, and the piercing of his side, when blood and water issued out.

To the house of David] To David's family, and such like persons as it included.

Inhabitants of Jerusalem] These were the worst of the human race; and if he died for them, none need despair. They rejected, betrayed, crucified, slew, and blasphemed Christ, and afterwards persecuted his followers. For these he died! Yes; and he tasted death for EVERY MAN.

For sin and for uncleanness] For the removal of the guilt of sin, and for the purification of the soul from the uncleanness or pollution of sin.

Verse 2. *I will cut off the names of the idols*] There shall not only be no idolatry, but the very names of the idols shall be forgotten, or be held in such abhorrence that no person shall mention them.

I will cause the prophets] All false teachers.

And the unclean spirit] That which leads to impurity, the spirit of divination; the lust of the flesh, and of the eye, and the pride of life.

Verse 3. *When any shall yet prophesy*] Falsely; such shall be the horror of such an evil, that there shall be no toleration of it.

Verse 4. *Neither shall they wear a rough garment*] A rough garment made of goats' hair, coarse wool, or the

prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear ^a a rough garment to deceive:

5 ^b But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

7 Awake, O sword, against ¹ my Shepherd, and against the man ² that is my Fellow, saith the LORD of hosts: ³ smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon ⁴ the little ones.

xx. 2. Matt. iii. 4.—^a Heb. a garment of hair.—^b Heb. to lie.—^c Amos vii. 14.—^d Isa. xl. 11. Ezek. xxxiv. 23.—^e John x. 30. xiv. 10, 11. Phil. ii. 6.—^f Matt. xxvi. 31. Mark xiv. 27.—^g Matt. xviii. 10, 14. Luke xii. 32.

coarse pile of the camel, was the ordinary garb of God's prophets. John Baptist had a garment of this kind.

Verse 5. *But he shall say, I am no prophet*] This must be the case of a false prophet or diviner, who had been obliged to give up his infamous practice, and become even a labourer in the land.

Verse 6. *What are these wounds in thine hands?*] Marks which he had received in honour of his idols. But he shall excuse himself by stating that he had received these marks in his own family; when, most probably, they had been dedicated to some of those idols. I do not think that these words are spoken at all concerning Jesus Christ. I have heard them quoted in this way; but I cannot hear such an application of them without horror.

Verse 7. *Awake, O sword, against my Shepherd*] This is generally understood of Jesus Christ. The sword is that of divine justice, which seemed to have been long asleep, and should long ago have struck either MAN or his SUBSTITUTE, the Messiah. Jesus is here called God's Shepherd, because he had appointed him to feed and govern, as well as to save the whole lost world.

The man that is my Fellow] *Veal geber amithi*, "upon the strong man," or, "the hero that is with me;" my neighbour. "The WORD was God, and the WORD was WITH God;" John i. 1. "I and my Father are ONE;" John x. 30.

Smite the Shepherd, and the sheep shall be scattered this is quoted by our Lord Matt. xxvi. 31

And I will turn mine hand upon the little ones.] And so

8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; * but the third shall be left therein.

9 And I will bring the third part ^b through the fire, and will ^c refine them as silver is refined,

* Rom. xi. 5.—^b Isa. xlvi. 10.—^c 1 Pet. i. 8, 7.—^d Ps. l. 15. xci. 15. Ch. x. 6.

this little flock was most wondrously preserved, and has been increasing from year to year from that time to the present day.

Verse 8. Two parts therein shall be cut off] In the war with the Romans.

But the third shall be left] Those who believe on the Lord Jesus Christ shall be preserved alive; and not one of these perished in the siege, or afterwards, by those wars.

Verse 9. I will bring the third part through the fire] The

and will try them as gold is tried: * they shall call on my name, and I will hear them: * I will say, It is my people; and they shall say, The LORD is my God.

* Ps. cxliv. 15. Jer. xxx. 22. Ezek. xi. 20. Hos. ii. 23. Ch. viii. 8.

Christian Church shall endure a great fight of affliction, by which they shall be refined—not consumed.

They shall call on my name] In this way shall they offer all their prayers and supplications to God.

I will say, It is my people] The church that I have chosen in the place of the Jews who have filled up the measure of their iniquity.

And they shall say, The Lord is my God.] And this communion shall be established between me and them for ever.

CHAPTER XIV.

The commencement of this chapter relates to the destruction of Jerusalem by the Romans, and to the calamities consequent on that event. From this great Jewish tragedy the prophet immediately passes to the utter extermination of the enemies of Christianity in the latter days. God will display his power in behalf of his people in a manner so astonishing and miraculous that even they themselves, and much more their enemies, shall be struck with terror, 4, 5. The national prosperity of the Jews shall then be permanent and unmixed, 6, 7; and these people shall be made the instruments of converting many to the faith of the Messiah, 8, 9. The great increase and prosperity of the Christian church, the New Jerusalem, is then described in terms accommodated to Jewish ideas; and the most signal vengeance denounced against all her enemies, 10-19. From that happy period God's name will be honoured in every thing, and his worship every where most reverently observed, 20, 21.

BEHOLD, * the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For ^b I will gather all nations against Jerusalem to battle; and the city shall be taken, and ^c the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day ^d upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, ^e and

there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; * for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the ^b earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and ^c all the saints with thee.

6 And it shall come to pass in that day, ^d that the light shall not be ^e clear, nor ^f dark:

7 But ^g it shall be ^h one day ⁱ which shall be known to the LORD, not day, nor night: but it shall come to pass, that at ^j evening time it shall be light.

8 And it shall be in that day, that living^k waters

* Isa. xlii. 9. Joel ii. 31. Acts ii. 20.—^b Joel iii. 2.—^c Isa. xlii. 16.—^d See Ezek. xi. 23.—^e Joel iii. 12, 14.—^f Or, my mountains.—^g Or, when he shall touch the valley of the mountains to the place he separated.—^h Amos i. 1.—ⁱ Matt. xvi. 27. xxiv. 30, 31. xxv. 31. Jude 14.—^j Joel iii. 11.—^k That is, it shall not be clear in some places, and

dark in other places of the world.—^l Heb. precious.—^m Heb. thick mess.—ⁿ Or, the day shall be one.—^o Rev. xxi. 5.—^p Matt. xxiv. 36.—^q Isa. xxx. 26. lx. 19, 20. Rev. xxi. 25.—^r Ezek. xlvii. 1. Joel iii. 18. Rev. xxii. 1.

Mount of Olives that Titus posted his army to batter Jerusalem. It was from this mountain that our Lord beheld Jerusalem, and predicted its future destruction, Luke xix. 41, with Matt. xxiv. 28; and it was from this mountain that he ascended to heaven (Acts i. 12), utterly leaving an ungrateful and condemned city.

And half of the mountain shall remove] I think that these words refer to the lines of circumvallation, to intrenchments, redoubts, &c., which the Romans made while carrying on the siege of this city; and particularly the lines or trenches which the army made on Mount Olivet itself.

Azal] This, as a place, is not known. If a place, it was most probably near to Jerusalem: and had its name from that circumstance.

Verse 6. The light shall not be clear, nor dark] Metaphorically, there will be a mixture of justice and mercy in all this; or a bright light and darkness. Mercy shall triumph over judgment.

Verse 1. Behold, the day of the Lord cometh] This appears to be a prediction of that war in which Jerusalem was finally destroyed, and the Jews scattered all over the face of the earth; and of the effects produced by it.

Verse 2. I will gather all nations] The Romans, whose armies were composed of all the nations of the world.

The residue of the people shall not be cut off] Many were preserved for slaves, and for exhibition in the provincial theatres.

Verse 3. Then shall the Lord go forth, and fight against those nations] Against the Romans, by means of the northern nations; who shall destroy the whole empire of this once mistress of the world. But this is an obscure place.

Verse 4. And his feet shall stand] He shall appear in full possession of the place, as a mighty conqueror.

And the Mount of Olives shall cleave] Some refer this to the destruction of the city by the Romans. It was on the

shall go out from Jerusalem: half of them toward the ^a former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be ^b King over all the earth: in that day shall there be ^c one LORD, and his name one.

10 All the land shall be ^d turned ^e as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and ^f inhabited ^g in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, ^h and from the tower of Hananeel, unto the king's wine-presses.

11 And *men* shall dwell in it, and there shall be ⁱ no more utter destruction; ^j but Jerusalem ^k shall be safely inhabited.

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* ^l a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and ^m his hand shall rise up against the hand of his neighbour.

14 And ⁿ Judah also shall fight ^o at Jerusalem; ^p and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

^a Or, eastern. Joel ii. 20.—^b Dan. ii. 44. Rev. xi. 15.—^c Eph. iv. 5, 6.—^d Or, compassed.—^e Isa. xl. 4.—^f Ch. xii. 6.—^g Or, shall abide.—^h Neh. iii. 1, xii. 32. Jer. xxxi. 38.—ⁱ Jer. xxxi. 40.—^j Jer. xxxii. 6.—^k Or, shall abide.—^l Sam. xiv. 15, 20.—^m Judg. vii. 22. 2 Chron. xx. 23. Ezek. xxxviii. 21.—ⁿ Or, thou also, O Judah, shalt.—^o Or, against.—^p Ezek. xxxix. 10, 17, &c.—^q Ver. 12.—^r Isa. lx.

Verse 7. *At evening time it shall be light*. At the close of this awful visitation, there shall be *light*. The light of the glorious gospel shall go forth from Jerusalem; and next, from the Roman empire to every part of the earth.

Verse 8. *Living waters shall go out*. There shall be a wide diffusion of divine knowledge, and of the plan of human salvation.

The former sea, and—the hinder sea. The Dead Sea and the Mediterranean; see on Joel ii. 20.

In summer. In time of drought; or in the countries where there was no knowledge of God; there shall those waters flow. The stream shall never cease; it shall run in summer as well as winter.

Verse 9. *And the Lord shall be King*. When this universal diffusion of divine knowledge shall take place.

One Lord, and his name one. There shall be in those blessed days only one religion, and one form of religion. There shall not be gods many, and lords many.

Verse 10. *All the land shall be turned as a plain*. Or rather, "He shall encompass the whole land as a plain." He shall cast his defence all around it; from Geba, in Benjamin, north of Jerusalem (Josh. xxi. 17), to Rimmon in Judah, to the south of Jerusalem, Josh. xv. 32.

And inhabited in her place. Jerusalem shall be rebuilt in the very place in which it originally stood.

Verse 11. *There shall be no more utter destruction*. After this final restoration of Jerusalem it shall never more be destroyed; but as this was the first city of the living God upon earth, so shall it be the last; it shall be safely inhabited. It shall see war no more.

Verse 12. *And this shall be the plague*. All her enemies shall be destroyed.

Verse 13. *A great tumult from the Lord*. Among those enemies of his church, who shall engage and destroy each other.

Verse 14. *And Judah also shall fight*. They shall have

15 And ^s so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 And it shall come to pass, *that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*

17 *And it shall be, that whose will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.*

18 And if the family of Egypt go not up, and come not, ^t that ^u have no rain; there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the ^v punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 In that day shall there be upon the ^w bells of the horses, ^x HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and scethe therein: and in that day there shall be no more the ^y Canaanite in ^z the house of the LORD of hosts.

6, 7, 9. lxvi. 23.—¹ Lev. xxiii. 34, 43. Deut. xvi. 13, 16. Neh. viii. 14. Hos. xii. 9. John vii. 2.—² Isa. lx. 12.—³ Heb. upon whom there is not.—⁴ Deut. xi. 10.—⁵ Or, sun.—⁶ Or, brides.—⁷ Isa. xxiii. 18.—⁸ Isa. xxxv. 8. Joel iii. 17. Rev. xxi. 27. xxii. 15.—⁹ Eph. ii. 19, 20, 21, 22.

little else to do than take the spoil, *the wealth of all the heathen round about*; gold, silver, and apparel.

Verse 15. *So shall be the plague of the horse, o' the mule*. There shall be plagues on the substance of the enemies of the church, as there were on the cattle and goods of the Egyptians.

Verse 17. *Upon them shall be no rain*.] Those who do not worship God shall not have his blessing; and those who do not attend *divine ordinances* cannot have the graces and blessings which God usually dispenses by them. On such slothful, idle Christians, *there shall be no rain*!

Verse 18. *If the family of Egypt*. This may allude to those Jews who, flying from the persecution of Antiochus Epiphanes, settled in Egypt, and built a temple at Heliopolis, under the direction of Onias, son of the high-priest.

Verse 19. *This shall be the punishment—of all nations that come not up*. God will have his public worship established everywhere, and those who do not worship him shall lie under his curse.

Verse 20. *Upon the bells of the horses*.] They appear formerly to have had bells on horses, camels, &c., as we have now, to amuse the animals, and encourage them in their work. The margin reads *bridles*.

HOLINESS UNTO THE LORD. As the gospel is a *holy* system, preaching *holiness* and producing *holiness* in those who believe, so all *without*, as well as *within*, shall bear this *impress*; and even a man's *labour* shall be begun, and continued, and ended in the Lord; yea, and the *animals* he uses, and the *instruments* he works with, shall be all consecrated to God through Christ.

Verse 21. *Yea, every pot in Jerusalem*.] The utensils of the Jews shall be treated as *holy*, and the worshippers shall use them reverently. The *Canaanite* is the *mercant*; and where such are tolerated in a place dedicated to divine worship, *that is not the house of the Lord of hosts*.

THE BOOK

OF THE

PROPHET MALACHI.

CHAPTER I.

This chapter begins with showing the great and free favour which God had manifested to the Israelites, above what he had done to the Edomites, who are threatened with further marks of the divine displeasure; alluding, perhaps, to the calamities which they suffered from Judas Maccabeus and John Hyrcanus (see 1 Macc. v. 65, and Joseph. Antiq. xiii. 9), 1-5. God then reproaches his people, and especially their priests, for their ungrateful returns to his distinguished goodness, 6. They are particularly charged with sacrificing the refuse of beasts, 7-9, for which God threatens to reject them, 10, and choose other nations who will show more reverence to his name and worship, 11-14.

THE burden of the word of the LORD to Israel ^aby Malachi.

2 ^bI have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet ^cI loved Jacob,

3 And I hated Esau, and ^dlaid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, ^eThe LORD will be magnified ^ffrom ^gthe border of Israel.

6 A son ^hhonoureth his father, and a servant his

master: ⁱif then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. ^jAnd ye say, Wherein have we despised thy name?

7 ^kYe offer ^lpolluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, ^mThe table of the LORD is contemptible.

8 And ⁿif ye offer the blind ^ofor sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or ^paccept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech ^qGod that he will be gracious unto us: ^rthis hath been ^sby your means: will he regard your persons? saith the LORD of hosts.

^a Heb. by the hand of Malachi.—^b Dent. vii. 8. x. 15.—^c Rom. ix. 13.—^d Jer. xlix. 18. Ezek. xxxv. 3, 4, 7, 9, 14, 15. Obad. 10, &c.—^e Ps. xxxv. 27.—^f Or, upon.—^g Heb. from upon.—^h Exod. xx. 12.—ⁱ Luke vi. 46.—^j Ch. ii. 14, 17. iii. 7, 8, 13.—^k Or, Bring unto, &c.—

^l Deut. xv. 21.—^m Ezek. xli. 22. Ver. 12.—ⁿ Lev. xxii. 22. Dent. xv. 21. Ver. 14.—^o Heb. to sacrifice.—^p Job xlii. 8.—^q Heb. the face of God.—^r Hos. xlii. 9.—^s Heb. from your hand.

Verse 1. *The burden of the word of the Lord to Israel by Malachi.* This prophet is undoubtedly the last of the Jewish prophets. He lived after Zechariah and Haggai; for we find that the temple, which was begun in their time, was standing complete in his. See chap. iii. 10. Some have thought that he was contemporary with Nehemiah; indeed, several have supposed that Malachi is no other than Ezra under the feigned name of angel of the Lord, or my angel. John the Baptist was the link that connected Malachi with Christ. Both the Hebrew language and poetry had declined in his days.

Israel.—Here means the Jewish people in general.

Verse 2. *Was not Esau Jacob's brother?* Have I not shown a greater partiality to the Israelites than I have to the Edomites?

I loved Jacob] My love to Jacob has been proved by giving him greater privileges and a better inheritance than what I have given to Esau.

Verse 3. *And I hated Esau*] I have shown him less love; Gen. xxix. 30, 31. I comparatively hated him by giving him an inferior lot. On the subject of loving Jacob and hating Esau, see the notes on Gen. xxvii., and Rom. ix. 18.

Verse 4. *They shall build, but I will throw down*] We have already seen enough of the wickedness of the Edomites to justify the utmost severity of divine justice against them. *They shall call them, The border of wickedness*] Among this people, scarcely any trace of good could ever be noted.

Verse 6. *A son honoureth his father*] I am your Father—where then, is my honour? Where your filial obedience? *If I be a master where is my fear?*] The respect due to me.

Verse 7. *Ye offer polluted bread*] The priests, probably to ingratiate themselves with the people, took the refuse beasts &c., and offered them to God; and thus the sacrificial ordinances were rendered contemptible.

Verse 8. *Offer it now unto thy governor*] *Pechath*, a word

10 Who is there even among you that would shut the doors for nought? * neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, ^b neither will I accept an offering at your hand.

11 For ^c from the rising of the sun even unto the going down of the same my name shall be great ^d among the Gentiles; * and in every place ^e incense shall be offered unto my name, and a pure-offering; ^f for my name shall be great among the heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, ^h The

* 1 Cor. ix. 13.—^b Isa. i. 11. Jer. vi. 20. Amos v. 21.—^c Ps. cxlii. 8. Isa. lix. 19.—^d Isa. lx. 3, 5.—^e John iv. 21, 23. 1 Tim. ii. 8.—^f Rev. viii. 3.—^g Isa. lxxvi. 19, 20.—^h Ver. 7.—ⁱ Or, whereas ye might

signifying a lieutenant, or viceroy, among the Chaldeans, Syrians, and Persians; for neither at this time, nor ever after, was there a king in Israel.

Verse 10. Who is—among you] From this we learn that there was not one sincere or honest priest among them.

Verse 11. From the rising of the sun] The total abolition of the Mosaic sacrifices, and the establishment of a spiritual worship over the whole earth, is here foretold.

Verse 12. Ye have profaned it] Ye have desecrated God's worship; is it any wonder that God should cast you off, and follow you with his judgments?

table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: ¹ should I accept this of your hand? saith the LORD.

14 But cursed be ^h the deceiver, ⁱ which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for ^m I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

have blown it away.—^j Lev. xxii. 20, &c.—^k Ver. 8.—^l Or, in whose flock is.—^m Ps. xlvii. 2. 1 Tim. vi. 15.

Verse 13. Ye have snuffed at it] A metaphor taken from cattle which do not like their fodder.

Ye brought that which was torn, and the lame, and the sick] What was of no worth in itself, and what could not be used by its owner, was brought to God's altar, and offered for sacrifice? Was not the punishment of these wretches less than their crimes?

Verse 14. Cursed be the deceiver] Those who act thus, as they cannot elude God's notice, so neither shall they escape his curse.

CHAPTER II.

The priests reprov'd for their unfaithfulness in their office, for which they are threatened to be deprived of their share of the sacrifice (the shoulder), and rewarded only with ignominy and ordure, 1-3. The degeneracy of the order is then complain'd of, and they are again threatened, 4-9. The rest of the chapter reproves the people for marrying strange and idolatrous women; and multiplying divorces, with all their consequent distress, in order to make way for such illicit alliances, 10-17. See Neh. x. 30, and xiii. 33, &c.

AND now, O ye priests, this commandment is for you.

2 * If ye will not hear, and if ye will not lay it to heart to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have ^b cursed them already, because ye do not lay it to heart.

3 Behold, I will ^c corrupt your seed, and ^d spread dung upon your faces, even the dung of your solemn feasts; and ^e one shall ^f take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

* Lev. xxvi. 14, &c. Deut. xxviii. 15, &c.—¹ 2 Pet. ii. 14.—² Or, reprovers.—³ Heb. scatter.—⁴ Or, it shall take you away to it.—⁵ 1 Kings xiv. 10.—⁶ Num. xxv. 12. Ezek. xxxiv. 25, xxxvii. 26.—⁷ Dent. xxxiii. 8, 9.—⁸ Dent. xxxiii. 10.—⁹ Jer. xxiii. 22. James v. 20.—

Verse 2. I will curse your blessings] Even that which ye have already shall not profit you. When temporal blessings are not the means of leading us to God and heaven, they will infallibly lead us to hell.

Verse 3. Behold, I will corrupt your seed] So as to render it unfruitful.

Spread dung upon your faces] Here God shows his contempt for them and their offerings.

Verse 4. This commandment] That in the first verse; to drive such priests from his presence and his service.

That my covenant might be with Levi] I gave the priesthood and the service of my altar to that tribe.

5 * My covenant was with him of life and peace; and I gave them to him ^h for the fear wherewith he feared me, and was afraid before my name.

6 ¹ The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did ¹ turn many away from iniquity.

7 ^h For the priest's lips should keep knowledge, and they should seek the law at his mouth: ¹ for he is the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye ^m have caused many to ⁿ stumble at the law; ^o ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore ^p have I also made you contemptible

¹ Dent. xxi. 9, 10. xxiv. 8. Lev. x. 11. Ezra vii. 10. Jer. xviii. 18. Hag. ii. 11, 12.—² Gal. iv. 14.—³ 1 Sam. ii. 17. Jer. xviii. 15.—⁴ Or, fall in the law.—⁵ Neh. xiii. 29.—⁶ 1 Sam. ii. 30.

Verse 5. My covenant was with him of life and peace] These are the two grand blessings given to men by the New Covenant, which was shadowed by the Old.

Verse 6. The law of truth was in his mouth] This character suits every genuine minister of God. And as the priest's lips should preserve knowledge, so the people should seek ^h the law at his mouth; ¹ for he is the messenger of the LORD of hosts, ver. 7.

Verse 8. But ye are departed out of the way] Ye are become impure yourselves, and ye have led others into iniquity.

Verse 9. Therefore have I also made you contemptible]

and base before all the people, according as ye have not kept my ways, but 'have' been partial in the law.

10 'Have we not all one Father? 'hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?'

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he 'loved, 'and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, 'the master and the scholar, out of the tabernacles of Jacob, 'and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

* Or, *lifted up the face against.*—^b Heb. *accepted faces.*—^c 1 Cor. vii. 6. Eph. iv. 6.—^d Gen. i. 27. Deut. iv. 83. Job. xxxi. 15.—^e Or, *ought to love.*—^f Ezra ix. 1. x. 2. Neh. xiii. 23.—^g Or, *him that walketh and him that answereth.*—^h Neh. xiii. 28, 29.—ⁱ Prov. v. 18.—^j Prov.

The people despised you because they saw that you acted contrary to your functions. This has happened repeatedly since, to several classes of priests.

Verse 10. *Have we not all one Father?* [The prophet censures the marriages of Israelites with strange women which the law had forbidden, Deut. vii. 8. And also divorces which seem to have been multiplied for the purpose of contracting these prohibited marriages.]

Why do we deal treacherously? Gain the affections of the daughter of a brother Jew, and then profane the covenant of marriage, held sacred among our fathers, by putting away this same wife and daughter!

Verse 11. *Daughter of a strange god.*] Of a man who worships an idol.

Verse 12. *The master and the scholar.*] He who teaches such doctrine, and he who follows this teaching, the LORD will cut off both the one and the other.

Verse 13. *Covering the altar of the Lord with tears.*] Of the poor women who, being divorced by cruel husbands, come to the priests and make an appeal to God at the altar; and ye do not speak against this glaring injustice.

Verse 14. *Ye say, Wherefore?* Is the Lord angry with us? Because when the lawless husband divorced his wife, he did not execute on him the discipline of the law. They kept their wives till they had passed their youth, and then put them

14 Yet ye say, Wherefore? Because the LORD hath been Witness between thee and 'the wife of thy youth, against whom thou hast dealt treacherously: 'yet is she thy companion, and the wife of thy covenant.

15 And 'did not he make one? Yet had he the 'residue of the Spirit. And wherefore one? That he might seek 'a 'godly seed. Therefore take heed to your spirit, and let none deal 'treacherously against the wife of his youth.

16 For 'the LORD, the God of Israel, saith 'that he hateth 'putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 'Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment.

ii. 17.—^a Matt. xix. 4, 5.—^b Or, *excellency.*—^c Heb. *a seed of God.*—^d Ezra ix. 2. 1 Cor. vii. 14.—^e Or, *unfaithfully.*—^f Deut. xxiv. 1. Matt. v. 32. xix. 8.—^g Or, *ye hate her, put her away.*—^h Heb to put away.—ⁱ Isa. xliii. 24. Amos ii. 13. Ch. iii. 13, 14, 15.

away, that they might get young ones in their place.

Verse 15. *And did not he make one?* [ONE of each kind, Adam and Eve. Yet had he the residue of the Spirit; he could have made millions of pairs, and inspired them all with living souls. Then wherefore one? He made one pair from whom all the rest might proceed, that he might have a holy offspring; that children being a marked property of one man and one woman, proper care might be taken that they should be brought up in the discipline of the Lord. [The interpretation of this obscure passage is very various. Keil thinks that the "remnant of spirits" refers to man, and he regards the passage as relating to the case of Abraham and Hagar.]

Take heed to your spirit.] Scrutinise the motives which induce you to put away your wives.

Verse 16. *For the Lord—hateth putting away.*] He abominates all such divorces, and him that makes them.

Verse 17. *Ye have wearied the Lord.*] He has borne with you so long, and has been provoked so often, that he will bear it no longer.

Every one that doeth evil.] All these things show that this people were horribly corrupt. The priests were bad; the prophets were bad, the Levites were bad; and no wonder that the people were irreligious, profane, profligate and cruel.

CHAPTER III.

In allusion to the custom of sending pioneers to prepare the way for the march of an eastern monarch, the coming of Christ's forerunner is described, and then the coming of Christ himself, 1; with the terrible judgments which were to accompany that event, in order to refine and purify his people and his priests, 2-6. The following verses reprehend them for withholding the legal tithes and offerings, with large promises in case of their repentance and amendment, 7-12. The prophet expostulates with the people for their hard and profane speeches against the conduct of Providence, and declares God will one day make a fearful and final distinction between the righteous and the wicked, whose different characters are in the meantime carefully recorded, 13-18.

BEHOLD, 'I will send my messenger, and he shall 'prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, 'even, the

* Matt. xi. 10. Mark i. 2. Luke i. 76. vii. 27.—^b Isa. xl. 8.

Verse 1. *Behold, I will send my messenger.*] Malachi, the very name of the prophet. But this speaks of John the Baptist.

Messenger of the covenant, whom ye delight in: behold, 'he shall come, saith the LORD of hosts.

2 But who may abide 'the day of his coming? and 'who shall stand when he appeareth? for

* Isa. lxxiii. 9.—^a Hag. ii. 7.—^b Ch. iv. 1.—^c Rev. vi. 17.

He shall prepare the way.] Be as a pioneer before me; a corrector of civil abuses, and a preacher of righteousness. *And the Lord, whom ye seek.*] The Messiah, whom ye

he is like a refiner's fire, and like fuller's soap.
 3 And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift Witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open unto you the windows of heaven, and pour

* See Isa. iv. 4. Matt. iii. 10, 11, 12.—^b Isa. i. 25. Zech. xiii. 9.—^c 1 Pet. ii. 5.—^d Ch. i. 11.—^e Or, ancient.—^f Zech. v. 4. James v. 4, 12.—^g Or, defraud.—^h Num. xxiii. 19. Rom. xi. 29. James i. 17.—ⁱ Lam. iii. 22.—^j Acts vii. 51.—^k Zech. i. 3.—^l Ch. i. 6.—^m Neh. xiii. 10, 12.—ⁿ Prov. iii. 9, 10.—^o 1 Chron. xxxvi. 20. 2 Chron. xxxi. 11. Neh. x. 38. xvi. 12.—^p Gen. vii. 11, 2 Kings vii. 2.—^q Heb. empty out.—^r 2 Chron. xxxi. 10.—^s Amos iv. 9.—^t Heb.

expect, from the account given by the prophet Daniel, in his seventy weeks, chap. ix. 24.

Shall suddenly come to his temple] Shall soon be presented before the Lord in this temple; cleanse it from its defilement, and fill it with his teaching and his glory.

Verse 2. But who may abide the day of his coming? Only they who shall believe on his name; for they that will not, shall be blinded, and the unbelieving nations shall be destroyed by the Romans.

Like fuller's soap.] Kedorith, from barar, to cleanse, any thing that deterges. Kali, or fern ashes, or such things. I doubt whether the composition which we call soap, was known in ancient times.

Verse 3. He shall sit as a refiner] Alluding to the case of a refiner of metals, sitting at his fire.

The sons of Levi] Those who minister in their stead under the New covenant, for the Old Levitical institutions shall be abolished; yet, under the preaching of our Lord, a great number of the priests became obedient to the faith, Acts vi. 7.

Verse 5. I will come near to you to judgment] And what fearful cases does he get to judge!

Verse 6. I am the Lord, I change not] The new dispensation of grace and goodness, which is now about to be introduced, is not the effect of any change in my counsels; it is, on the contrary, the fulfilment of my everlasting purposes; as is also the throwing aside of the Mosaic ritual, which was only intended to introduce the great and glorious gospel of my Son.

Verse 7. Gone away from mine ordinances] Never acting according to the spirit and design.

Wherein shall we return? Their consciences were seared, and they knew not that they were sinners.

Verse 8. Will a man rob God? Here is one point on which ye are guilty; ye withhold the tithes and offerings from the temple of God, so that the divine worship is neglected.

Verse 10. Bring ye all the tithes] They had so withheld these that the priests had not food enough to support life, and the sacred service was interrupted. See Neh. xiii. 10.

you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.

13 Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

corrupt.—^a Dan. viii. 9.—^b Ch. ii. 17.—^c Job xxi. 14, 15. xxii. 17. Ps. lxxiii. 12. Zeph. i. 12.—^d Heb. his observation.—^e Heb. in black.—^f Ps. lxxiii. 12. Ch. ii. 17.—^g Heb. are built.—^h Ps. xcv. 9.—ⁱ Ps. lxxvi. 16. Ch. iv. 2.—^j Heb. iii. 13.—^k Ps. lvi. 8. Isa. lxxv. 6. Rev. xx. 12.—^l Exod. xix. 5. Deut. vii. 6. Ps. cxxxv. 4. Tit. ii. 14. 1 Pet. ii. 9.—^m Or, special treasure.—ⁿ Isa. lxi. 3.—^o Ps. ciii. 13.—^p Ps. lviii. 11.

And prove me now herewith] What you give to God shall never lessen your store.

Verse 11. I will rebuke the devourer] The locusts, &c., shall not come on your crops; and those that are in the country I will disperse and destroy.

Verse 12. All nations shall call you blessed] They shall see that a peculiar blessing of God rests upon you, and your land shall be delightful: like Paradise, the garden of the Lord.

Verse 13. Your words have been stout against me] He speaks here to open infidels and revilers.

What have we spoken? They are ready either to deny the whole, or impudently to maintain and defend what they had spoken!

Verse 14. Ye have said, It is vain to serve God] This was their teaching to the people.

Walked mournfully] Even repentance they have declared to be useless.

Verse 15. And now we call the proud happy] Proud and insolent men are the only happy people, for they domineer every where, and none dares to resist them.

They that tempt God are even delivered.] Even those who despise God, and insult his justice and providence, are preserved in and from dangers; while the righteous fall by them.

Verse 16. They that feared the Lord] There were a few godly in the land, who, hearing the language, and seeing the profligacy of the rebels above concluded that some signal marks of God's vengeance must fall upon them; they therefore, as the corruption increased, cleaved the closer to their Maker. Here is an allusion to records kept by kings, Esth. i. 1, of such as had performed signal services, and who should be the first to be rewarded.

Verse 17. They shall be mine] I will acknowledge them as my subjects and followers; in the day especially when I come to punish the wicked and reward the righteous.

When I make up my jewels] Segullah, my peculium, my proper treasure; that which is a man's own, and most prized by him. Not jewels; for in no part of the Bible does the word mean a gem or precious stone of any kind.

Verse 18. *Then shall ye return*] To your senses, when perhaps *too late*; and *discern*—see the difference which God makes between the *righteous and the wicked*, which will be most marked and *awful*.

In the great day of the Lord, at least, if not long before, it

will be fully discovered who have been the truly wise people; those who took up their cross and followed Christ; or those who satisfied the flesh, with its affections and desires, following a multitude to do evil.

CHAPTER IV.

God's awful judgments on the wicked, 1. Great blessedness of the righteous, 2, 3. The prophet then, with a solemnity becoming the last of the prophets, closes the Sacred Canon with enjoining the strict observance of the law till the forerunner already promised should appear, in the spirit of Elijah, to introduce the Messiah, and begin a new and everlasting dispensation, 4-6.

FOR, behold, ^athe day cometh, that shall burn as an oven; and all ^bthe proud, yea, and all that do wickedly, shall be ^cstubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall ^dleave them neither root nor branch.

2 But unto you that ^efear my name shall the ^fSon of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 ^gAnd ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the

^a Joel ii. 31. Ch. iii. 2. 2 Pet. iii. 7.—^b Ch. iii. 18.—^c Obad. 18.—^d Amos ii. 9.—^e Ch. iii. 16.—^f Luke i. 78. Eph. v. 14. 2 Pet. i. 19. Rev. ii. 28.—^g 2 Sam. xxviii. 43. Mic. vii. 10. Zech. x. 5.—

Verse 1. *Behold, the day cometh that shall burn as an oven*] The destruction of Jerusalem by the Romans.

It shall leave them neither root nor branch.] A proverbial expression for total destruction.

Verse 2. *You that fear my name*] The persons mentioned in the sixteenth verse of the preceding chapter; ye that look for redemption through the Messiah.

The Sun of righteousness] The Lord Jesus, the promised Messiah; the Hope of Israel.

With healing in his wings] His wings or rays shall diffuse blessings from one end of heaven to another, every where invigorating the *seeds of righteousness*, and *withering and drying up the seeds of sin*. The rays of this *Sun* are the truths of his Gospel, and the influences of his Spirit. And at present these are universally diffused.

And ye shall go forth] Ye who believe on his name shall go forth out of Jerusalem when the Romans shall come up against it.

But these words are of more general application and meaning, "ye shall go forth" in all the occupations of life, but particularly in the means of grace; and—

Grow up as calves of the stall.] Full of health, of life, and spirits; satisfied and happy.

day that I shall do *this*, saith the Lord of hosts.

4 Remember ye the ^hlaw of Moses my servant, which I commanded unto him ⁱin Horeb for all Israel, *with* ^jthe statutes and judgments.

5 Behold, I will send you ^kElijah the prophet ^lbefore the coming of the great and dreadful day of the Lord:

6 And ^mhe shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and ⁿsmite the earth with ^oa curse.

^h Exod. xx. 3, &c.—ⁱ Deut. vi. 10.—^j Ps. cxlvii. 19.—^k Matt. xi. 14. xvii. 11. Mark ix. 11. Luke i. 17.—^l Joel ii. 31.—^m Ecclus. xlviii. 10.—ⁿ Zech. xiv. 12.—^o Zech. v. 3.

Verse 3. *Ye shall tread down*] This may be the commission given to the Romans: 'Tread down the wicked people, tread down the wicked place: set it on fire, and let the *ashes* be trodden down under your feet.

Verse 4. *Remember ye the law of Moses*] Where all these things are predicted.

Verse 5. *Behold, I will send you Elijah the prophet*] This is meant alone of John the Baptist, as we learn from Luke i. 17. (where see the note), in whose spirit and power he came.

Verse 6. *And he shall turn (convert) the heart of the fathers (al, WITH) the children*] Or, together with the children; both old and young. *Lest I come, and, finding them unconverted, smite the land with a curse, cherem, utter extinction*. So we find that, had the Jews turned to God, and received the Messiah at the preaching of John the Baptist and that of Christ and his apostles, the awful *cherem* of final excision and execration would not have been executed upon them. However, they filled up the cup of their iniquity, and were *reprobated*, and the Gentiles *elected* in their stead. Thus, the last was first, and the first was last. Glory to God for his unspeakable gift!

END OF THE OLD TESTAMENT.

